FOREWORD

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The last twenty-five years have been momentous in the history of the world and the College has also experienced changes in its methods and ideals and of outlook. The present issue being the handiwork of men of different generations, may easily serve as an index of the changes which are taking place beneath the placid surface.

Long may the Presidency College flourish which has fostered Western education from its very first beginnings in the country and long may its organ, the Presidency College Magazine, prosper!

B. M. S.
# The Presidency College Magazine

## Silver Jubilee Number

Edited by Nirmal Chandra Sen Gupta

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The Portrait of the Buddha

[See Page 344]

By R. C. Kennedy,

[In Presidency College 1897-1901]
EDITORIAL

Twenty-Five Years on

THE PRESIDENCY COLLEGE MAGAZINE first appeared in November, 1914. On other pages the founder-editor, now Head of the University Law College, describes its birth. A life of twenty-five years has made the Magazine, to quote the last editor, an institution. To-day it is, in a very real sense, a live and animate thing, with a character of its own. It is the most important medium which gives expression to the corporate life of the College. It is an index to the tendencies influencing our present activities. It pulsates with the life of the College. Years of hard toil and steady improvement, during which its standard of excellence as the mouthpiece of the premier College of Bengal has been uniformly maintained, have given it something of prestige and distinction; it has undoubtedly inherited a great tradition. The Editorial Roll can already boast of names which have since achieved indubitable distinction in the different walks of life. A short sketch of the career of the Magazine, such as is going to be attempted here, can hardly give an adequate idea of all that it means and stands for.

In our narrative we propose first to discuss the purposes with which we started and how far we have been able to follow them. We shall next describe some of the features that once were, but are no more, parts of the Magazine and pass on to the new features that have been substituted for the old. We shall devote a separate section to the ‘agitations’ and grievances of students which we have supported and ventilated. Before concluding we shall also touch upon some of the landmarks in our life, the points in our growth, and such glimpses
of the life-story of the College as a perusal of our pages helps one to have.

THE FOUNDATION AND THE AIMS

Before the Magazine appeared in print, it served a year of apprenticeship in handwriting with Mr. Pramathanath Banerjee as editor. Next year the Magazine was 'confirmed' and the printed copy came out. Mr. Banerjee gives a vivid description of how the permission of the then Principal, Mr. H. R. James, was obtained, of the brilliant articles that graced the first issues, and of his difficulties as editor. Our task here is to discuss the ideals which Principal James set before our journal twenty-five years ago. In his Introductory to the first number of Presidency College Magazine, which we have reproduced in full in this number, Mr. James catalogues three functions of the Magazine in order of importance: first and foremost, the Magazine must be an organ of the corporate life of the College; secondly, it should give information about other colleges and about matters of common interest in the University; and lastly, it may print contributions of literary and scientific interest from members of the College. The third function is quite 'legitimate,' but is placed 'a long way after the other two.' As he says:

This is to be the College Magazine, an organ of college life. It is to treat of current events and interests, and the interests of the College. It requires no mean art, no slight effort, no slender stock of perseverance, to attain these ends adequately.

Hence Mr. James warns the Magazine against too great emphasis on the literary side:

Experience shows that there is a danger of the more proper functions of a college magazine falling into the background and of literary contributions bulking too largely.

Now how far have we been able to keep ourselves confined within the limits set by the great Principal? It is needless to point out, as a past editor remarked, that our journal has drifted from its original track. The premonition of Mr. James seems to have been well founded. The function which was relegated to the last place has ostensibly come to be the most important; and the internal affairs of the College on which Mr. James laid such emphasis have to go with only a few pages in small print. The question naturally arises: Should we not revert to the ideals of the founders? To many Mr. James' words have an appropriateness which demands a strict obedience. On the other hand, to go back to infancy, when our journal is celebrating its Silver Jubilee, would be but folly in the eyes of many others.
The ex-editor referred to decided to follow the golden mean and coordinate the two functions as far as possible. But we should not forget that when the golden mean fails to be golden, it is meanly mean; and too much insistence on the College has the danger of making our College Magazine less of a magazine. A College Magazine, says our first editor, is an expression of the sentiments of the students of the college—their hopes, aspirations, fears and anxieties. It should of course give a picture of the contemporary life of the College; it may with profit have ‘peeps into what other colleges are doing’; but it should also offer an opportunity to the members of the College to cultivate their literary gifts, to come out of the ‘besetting sin of shyness’ through the medium of print. This College, we cannot forget, is in a very real sense the mother of modern Bengal. ‘Every man who is any man in Bengal is a Presidency College man.’ To maintain the rich traditions of the past, to keep the torch burning, we should not scruple to open our pages to our ‘future Tagores.’ The time has certainly been reached when the third function of Mr. James should be brought up from the rear and placed in the same line as the first two. Our deviation from the originally planned track is not without justification.

Some Features of the Magazine

A survey of the features of the Magazine and their vicissitudes would by itself make an interesting story. The first important feature, which has continued to be one of our regular features throughout the twenty-five years of our life, is the Foreword contributed to the first number of each volume by the Principal of the College for the time being. The Foreword is never long but is always important and interesting, sketching the ideals of the College, the current difficulties, the results of our manifold activities from year to year, the weak spots in our system and their correctives. We have reproduced in this number the special Introductory of Principal James to our first number. We have referred to the now celebrated Foreword of Principal Barrow to our Vol. VIII, which showed the need for a regular Bengali section. We have already quoted from the Foreword to the first number of the current session in which the Principal exhorts the students to overcome the besetting fault of shyness. On special occasions our Principals have contributed short Forewords even to the second or the third number of the year, the present number being an instance. The Foreword is so useful because the Head of the College often utilises it for a stock-taking of the previous session and for introducing the needs of the current one.
Apart from the Principal’s Foreword the most regular feature is of course the Editorial Notes. Our editors have never been tired of experimenting with the form in which and the headline under which they set forth their musings on College and current affairs. Beginning simply as College Notes, the editorial was soon called Editorial Notes to emphasise its special character. Then an energetic editor, pioneer in many respects, brought out an issue with a full-fledged Editorial in the fashion of public journals, relegating the usual contents of Editorial Notes to a new section, Notes and News. His immediate successors failed to find issues worth a special editorial but concentrated solely on the Notes and News. Two sessions ago the special Editorial was revived, and the Notes and News changed into Chronicle and Comment.

The special editorials have mostly been on problems of particular importance to the student. In one editorial the now celebrated controversy over the utility of examinations initiated by the booklet, An Examination of Examinations, by Sir Philip Hertog and Dr. E. C. Rhodes, was discussed threadbare; and the issue attracted such attention that a symposium on examinations was published in Vol. XXIII, No. 3, among the contributors being Dr. W. A. Jenkins and Principal Zachariah. Recently we have widened our horizon and looked to this “changing world” (Vol. XXIV, No. 3) and its “tendencies” (Vol. XXV, No. 1).

The section now called Chronicle and Comment, which as we have shown is an evolution from the original College Notes, is now mainly a catalogue of College intelligence.

The founders of the Magazine, actuated by the ideas of Mr. James, introduced two regular features which are no longer in existence. One was ‘University News’, and the other ‘A peep into other colleges’ (written by a correspondent who sometimes used the significant pen-name, ‘C. Spy’). To-day we no longer keep ourselves confined to the limits set by Principal James; but if these features have been discontinued, the cause is not so much lack of interest as lack of willing correspondents. The University News gave information regarding important meetings of the Senate and the Syndicate, public lectures organised by the University, and the part played by the members of our staff in University affairs; its last appearance was in Vol. VIII, No. 2. The section on Other Colleges had a much earlier death, appearing last in Vol. IV, No. 2.

The earlier editors introduced two more features which, if continued, would have been of genuine satisfaction to every lover of the College. The first was an “old Presidency College men” series, and
EDITORIAL

the second an "old Presidency College teachers" series. As is shown by the cumulative index which we publish in this issue, altogether eleven articles appeared in the first series. Besides, we had articles on the lives of Derozio (Vol. I, No. 3) and Richardson (Vol. II, No. 2), who were perhaps the most distinguished teachers of the old Hindu College out of which our College has sprung.

Another feature which often finds a place in our pages is the College reminiscences of distinguished old boys. As the cumulative index shows, our journal has on many occasions printed these highly interesting memories. The present number is particularly rich in this respect. The value of this feature cannot be exaggerated. As a past editor observed:

The history of a college, if it wants to escape being dull, must consist of first-hand reminiscences from people who have known and felt—ex-students and ex-professors.

To-day we no longer try to limit the scope of our journal. We have given up the attempt to set up rules which must be followed in each of our numbers. Apart from the Foreward, the Editorial and the section on Ourselves, we have, strictly speaking, no fixed features, but invite our students, old Presidency College men and members of the staff to contribute short and interesting articles on subjects of general interest. There is one rule, however, which we always try to follow; and that is to give representation to the different branches of study pursued in the College. But as it is a Magazine for the whole College, we cannot generally print highly technical essays.

THE BENGALI SECTION

But the greatest innovation since the foundation has been the bifurcation of the Magazine into an English and a Bengali part. The Magazine, as originally started, was purely in English. The demand for a Bengali section was, however, strong from the very beginning, and ten years later a full-fledged Bengali section was introduced with great success.

The founder-editor has given two reasons why the earlier numbers were not bilingual. In the first place he refers to the "step-motherly recognition" then accorded to the Bengali language. Secondly, "Mr. James' sense of art or his lack of knowledge of the beauties of the Bengali language would not allow the Magazine to bifurcate itself." To-day when we have a regular and most successful Bengali section, when in fact the bilingual character of our journal is taken for granted, we are quite willing to ascribe the absence of Bengali in the
earlier issues to the English Principal's ignorance of Bengali and the
general neglect that was then the lot of our mother-tongue. But how
is it that objection could have been raised against a bilingual Magazine
on the score of art? Is there any likelihood of the artistic sense being
injured if a magazine has two sections in two different languages? Is
the break in uniformity artistically condemnable? Speaking for our-
selves, we do not think so. For it must be borne in mind that our
Bengali section is not in any way a replica of the English half. The
Bengali section is quite independent and separate: it is in effect a
magazine in itself. In 1926 the Bengali half was demarcated from the
English by means of a blank page in between, which in 1929 was
changed to a more artistic partition. We are thus really supplying
two magazines in one cover. Moreover, in India it is an invariable
practice for a college magazine to be poly-lingual: we are after all
a college magazine.

The first Bengali contribution ever printed in our journal found
its place, however, in the very first volume. At the Founders' Day
celebrations of 1915, Mr. Bankim Chandra Mitra, then a Judge of the
Small Causes Court, recited a Bengali poem composed for the occasion,
which was printed in the third number of Volume One, Page 272. In
that year Professor Khagendranath Mitra formed a committee of
students to start a Bengali Literary Society in the College; the Society
was, however, started two years later and the report of the inaugural
meeting is found in Vol. III, No. 2. In September, 1917, Rabindranath
Tagore delivered an address in Bengali before the Society, which was
printed in Vol. IV, No. 2, and which, together with an address of
congratulation to Dr. Prabh u Datta Shastri on his getting the title of
Vidyasagar, is our second Bengali publication. In the next number
(Vol. IV, No. 3) appeared two more Bengali articles: a report of the
Bengali Literary Society and a paper on Vaishnava poetry read before
the Society. Then there is a big gap, no Bengali print catching our
eye from the Fifth to the Eighth Volume. But the demand for a
Bengali section was becoming more and more insistent, and at last
even a Principal recognised the necessity. In his Foreword to the
first number of Volume Eight, Principal Barrow voiced the oft-repeated
query of the students: "Are Bengali contributions never admitted into
this Magazine?" "If not," he continued, "I suppose that this
abstinence from the use of your own language is deliberate; but it
seems to me that the Magazine is thereby rendered unable to perform
its most interesting and important function, which is (I should have
thought) to provide an exercise-ground for the young and ambitious." He went on to emphasise the point that "that mysterious thing, style,
is only produced by literary genius working in the medium of its mother-tongue," and concluded by asking, "where are our future Tagores?" The then editor in the Notes and News (Vol. VIII, No. 1, p. 4) declared, "We cannot but fall in with the suggestion made by the Principal," but he could not make up his mind whether the Magazine should be transformed into a bilingual one or a separate magazine in Bengali should be started. He, for one, preferred the second alternative and appealed to the students to double the amount of their subscription. The appeal having taken such a grossly material form, nothing came out of it. The first number of Volume Nine saw another Bengali article—the report of a speech delivered by Rabindranath Tagore before the College Union. In the second number of that year, a student, while cataloguing his grievances, made a strong plea for a Bengali section:

That Bengali is religiously avoided from the pages of the College Magazine is also in the nature of a practice. If this ban of untouchability be removed, the editor will to a certain extent be spared the dreadful vision of a magazine with no printed sheets between the covers. The Presidency College is expected to produce some of the future celebrities of the Bengali literature. It is a pity that her magazine should not enjoy the music of their infant cooings (Vol. IX, No. 2, p. 199).

The next editor, now an eminent member of the staff, decided the issue once for all by resolving to bifurcate the Magazine. His first number contained only one Bengali article—a report of a speech by Saratchandra Chatterji before the Bengali Literary Society, but from his second number to this day we have had a regular Bengali Section. The motion for introducing the Bengali Section was moved before the Magazine Committee by Mr. Akshay Kumar Sircar (General Secretary of the Magazine, 1922-23) and seconded by Mr. Atikar Rahaman (see Volume X, No. 2, p. 158). Among the first contributors to the new section were Professor Charuchandra Bhattacharyya and Professor (then Mr.) Humayun Kabir, who are still our valued contributors, as even the present number shows.

OUR GRIEVANCES

For the last 25 years the Magazine has been the most important channel for voicing the grievances of the students to the gods that be, and a survey of its career will be incomplete without a reference to the various 'agitations' that have been carried on in its pages. The foremost and most ancient grievance seems to have been the demand for a College Hall. From the very first volume our Magazine has
devoted much attention to this lamentable blank in our College life. In his second number, the founder-editor wrote:

The want of a College Hall has long been severely felt: and more and more every year as the effort after a common collegiate life has become more conscious. Without it we cannot effectively have a College Union, no permanent stage, no histrionic club, no big College meetings. The possession of a Hall may enable us, in future, to start a Presidency College Club which is so much to be desired as a common meeting place of past and present students of the College. On all accounts the need of a College Hall is imperative. It is essential to the completeness of corporate life in a college.

The appeal for a College Hall was first made by Principal H. R. James in his address to the College delivered on December 16, 1910. The appeal to the "Old Boys" to make the Hall their gift to the College was taken up by Sir Deva Prasad Sarbadhikari in 1911 and was renewed at the first celebration of the Founders' Day, on January 20, 1913, when Lord Carmichael opened the Baker Laboratories. The Magazine from its very inception took up the matter and very few of its numbers are without some reference to this glaring need. Principal after Principal struggled hard to convince the authorities of the necessity. Sometimes success seemed to be within our grasp. In the Principal's Foreword to the first number of Volume Thirteen, we find the assuring sentence, "government has given sanction to a scheme which will provide a College Hall, additional lecture rooms, a new observatory, playing fields, etc." On another occasion a College Hall Fund was opened and some subscription was collected. But the College Hall has yet to come into existence. The annual reports of the Principal and the editorial comments in the Magazine still emphasise our poverty in this respect. But to-day our cries are professedly cries of despair; our repeated disappointments have damped us down. In Vol. XIV, No. 1, we find the editor remarking with reference to the Hall, "How long shall we have to harp continually on the same tune, we wonder! The grievance promises to be perennial." So too the editor of Volume XVI remarks in his first number, "The College Hall seems to be as remote as ever." But we have not yet lost all faith. Specially the change in the governmental system has filled us with new hopes, for the overwhelming majority of our present legislators and some of our ministers are our 'Old Boys.' On the last Founders' Day, which was presided over by the Hon'ble Chief Minister, the Principal again referred to the need and the Chief Minister has given the assurance that he will see that the grievance may soon be a thing of the past. In this number, too, a past Principal makes an appeal for the hall. In an article on The College Hall, printed in the third number of Volume Fourteen, Principal James asked, "Is the idea
of a College Hall an idle dream, or is it a true vision?" The query still stands.

The second thing for which we have agitated ever since we started, and which goes with the first, is a College Association. On the subject we again refer our readers to the appeal of our ex-Principal, Mr. T. S. Sterling. Besides our editors who have been staunch supporters of the 'agitation', many others have used our pages for this purpose: we may refer to A Plea for an Old Boys' Club by Dr. (then Mr.) Nabagopal Das, printed in Volume XX, Number 2. Here too, success was almost achieved. The Editor of Volume XI had 'much pleasure in announcing the formation of an Old Boys' Association in our College, (XI, 3, p. 211). But it never functioned. Again, two meetings of past students and past and present members of the staff, the first held on the 10th January, 1934, under the chairmanship of Principal B. M. Sen, and the second held on the 10th April, 1934, under the chairmanship of the late Mr. Basanta Kumar Bose, then the seniormost ex-student of the College, authorised a Provisional Committee to enrol members and decided to hold the inaugural meeting of the Association when no less than fifty members would be enrolled. The Presidency College Magazine began to advertise the Association. But the "fifty faithfuls" are not yet found. Still we firmly believe that every true lover of the College must re-echo the wish expressed by Mr. Sterling that he may sit one day in the Presidency College Hall as a member of the Presidency College Association.

Another important grievance of the students which the Magazine is never tired of ventilating, has been the high rate of fees charged by the College. The poverty of our country has become a byword, and here we face a paradox when higher education is sought to be spread by making it more expensive. Our inordinately high fee-rates lie at the root of all our present-day decline. If Presidency College has no longer that monopoly in the field of examinations which once became a part of its connotation, so to say, the main reason must be the gradually rising scale of fees which is frightening away most of our potential scholars from our gates. Our professors, wrote an ex-editor, do not profess to practise spiritual alchemy. To-day we do not get more than a mere fraction of the best students of the University. With supply so rapidly dwindling, it is not fair to demand from us results which we can show only if we can again attract the right type of students. The unreality of the situation was well expressed by an editor who remarked, "The College fees seem to know nothing of the economic depression outside" (XIX, 1, p. 7).
The management of the College Library is another of our serious grievances. Here the first and the commonest cause of complaint is the pandemonium which rages in the Library and which makes work there impossible. The main reason for this is the deplorable condition of the present Common Room which, as has been well said, 'repels rather than invites.' "So every leisure hour finds the Library crammed with eager talkers and the resulting noise is something phenomenal." Secondly, the use of the Library for Service Examinations is often a misfortune to college students. The B. C. S. Examination, for instance, which is usually held between February and March in our Library, prevents our B. A. Examinees, specially the Honours men among them, from getting the benefit of the Library at the time when they need it most. Thirdly, the Library seems to be hopelessly understaffed. The axe of retrenchment has worked havoc with its management. Students have now to wait long before a bearer can be found to serve their requisition slips. The author index is hopelessly antiquated: enquiries show that the management cannot spare a hand to bring it up to date. With the passing of years our Library has amassed a collection of books that can rouse the envy of any educational institution, but no arrangement seems to have been made to house the expanding stock of books in a systematic manner, with the result that there is further delay in supplying the demands of students.

The Magazine has also raised its voice in protest against the very few prizes awarded by the College to its distinguished students at the different examinations. Our second editor, referring to the matter, wrote:

Our own College has very little to show in the matter of endowments for the awarding of prizes and scholarships to proficient students. It is certainly an anomaly that having the largest number of them the College should offer so few rewards to keep them up to the mark. It strikes us that nothing but good can result by multiplying prizes and scholarships even now.

His successors in the editorial office have now and again emphasised the need, specially as a compensation to the rapidly rising rate of fees. The few part-free studentships are mere drops in the ocean. The Students' Aid Fund, maintained mostly with monthly contributions from the staff and an annual contribution from students at the time of the Autumn Social, is of course a splendid example of voluntary effort. But what is wanted is generous creation of additional scholarships and once again we appeal to those who hold the purse-strings.

If the Founders' Day celebrations included a prize-giving ceremony, the interest in and the importance of the day would doubtless be much enhanced. Here, however, we are again faced with the
problem of an assembly hall. As the editor, already quoted, remarked: "No doubt a good deal of the spirit of emulation stimulated by the award of prizes is due to the fact that they are given away in public and the recipients are publicly honoured. We can have none of it for the simple reason that we have not got a College Hall."

Besides the editors, students have also used the columns of the Magazine to ventilate their grievances. We select two interesting examples. The first was a demand for a College Co-operative Society, made by a student in a letter to the editor of Volume XV. The second was a demand for a covered passage between the Baker Laboratories and the main building: it was put forward in the correspondence section of Vol. XVI, No. 3. Such a passage is indeed urgently needed.

OUR FINANCES

We now come to a vital point in our existence, our finances. Here, unfortunately, we cannot put up a very good show. When the Magazine started, an annual Government grant of Rs. 600/- was promised, while, as the first editor says in his vivid account of the foundation of the Magazine, Principal James was prevailed upon to sanction a compulsory levy on students. The annual subscription was fixed at one rupee and eight annas per student, and it has continued at that rate ever since. The Government grant, however, vanished after a few years with rather disastrous results for our financial stability. To-day our sole source of revenue is the annual subscription from students. But while income has thus remained practically stationary (it slightly fluctuates from year to year with the number of students on the rolls), expenditure has a tendency to rise. For with the passing of years, our activities are continually increasing, our standard is rising and our commitments are multiplying. The Presidency College Magazine must, after all, be worthy of Presidency College. Thanks to the prudent management of successive editors, it has so far successfully maintained its standard of excellence, but the strain has sometimes been rather severe.

The financial condition is best reflected in the size and number of the annual issues. Originally, as Mr. James' Introductory shows, it was proposed to have six issues during the whole session. The first editor, however, had time to bring out only three. In the second year we had five issues. Owing to the rise in the cost of paper and printing due to the War, only four issues were brought out during the next two sessions. Volume V reached the low-water mark: it had only two
numbers. Indeed, the position was then rather ominous. As the editor of Volume IV humorously remarked: "Owing its inception to the same year as the War, one may justly remark that the rate at which the Magazine is thinning down in volume and number, is rather appalling. Like the fast diminishing enemy ranks, may it not, in the near future, reduce to nonentity?" The first editor refuses to pledge his word whether the Magazine was conceived on the 4th August, 1914, but the analogy is striking.

Volume VI had three issues, but Volume VII again reached the low level of two issues. Volume VIII brought out three numbers all right, and the next editor stabilised the matter there: "Henceforth there will ordinarily be three issues a year—in September, December and March" (IX/1, p. 1).

The rule then laid down has been followed so far, with the exception that the December Number has been changed to January and the March Number to April. Though this arrangement has, on the whole, been successful, we are, really speaking, leading a precarious hand-to-mouth existence. The slightest increase in expenditure on one number now jeopardises the very life of the other two. In 1929-30, when the Magazine changed over to its present get-up and in fact turned over a new leaf in every respect, the finances were badly depleted, and the after-effects persisted throughout the next two sessions. The result was that in 1931-32 we could bring out only two issues. So also this year the publication of the Silver Jubilee Number has forced us to drop the January issue and to merge two numbers in this Special Number. The College could spare us only Rs. 200/-.

The revival of the original Government grant will doubtless ease our circumstances and create for us that atmosphere in which only we can hope to have a healthy growth. Failing that we must appeal to the generosity of our staff, who up till now have not borne any share of our financial burdens. May we not hope that as members of the College they will not let its mouthpiece decline for want of funds? If our appeal be not a practical proposition (for the calls on our staff are already numerous), we must turn to our original constituents and ask them to see if they can increase their annual subscription. To quote an ex-editor:

With the meagre income which the Magazine has at present, it is impossible to bring out decent issues, on which the prestige of the College so much depends. We don’t want to be lavish, but neither do we want to be stingy. In every kind of expenditure there are two minimum limits; one below which economy is impossible, and another below which it is possible but may be extremely undesirable. If we are able to afford it, we must not go below the second of
these limits. If, however, we are merely concerned with bringing out a number of printed pages, without caring for decent business, the possibilities of economy are many and varied (Volume XVI/3, p. 184).

Special Numbers

The brief account of our financial conditions given above amply shows why it has not been possible for us to bring out many special numbers. We have, however, done what we could, and, including the present number, we have had five special numbers. The first editor was also the first to bring out a special number. His effort took the form of a supplement and was issued along with his third number as The Presidency College Magazine Convocation Supplement. In it were published in full the Convocation speeches of His Excellency the Chancellor (Lord Hardinge) and of the Vice-Chancellor (Sir Deva Prasad Sarvadhikary). The second editor, who along with the tenth editor enjoyed the distinction of editing the Magazine for two successive sessions, brought out a Special Number in his second term. On him fell the distinction of bringing out a number to commemorate the first hundred years in the life of the College and he fully justified the trust imposed on him in The College Centenary Number of the Magazine, published as the third number of Volume Three. This number contained important contributions dealing with our past history and reminiscences of distinguished ex-students: we have tried to follow up its ideas in the present issue. In it we find a continuous history of the Hindu College and the Presidency College from 1817 to 1916, in three separate articles; the College reminiscences of Sir Gooroo Das Banerjee, Sir (then Mr. Justice) Abdur Rahim, Mr. Shyama Charan Ganguly and others; some reflections on the centenary of the College by Sir P. C. Ray; a poem, On the Centenary of the Presidency College, by Professor Monmohan Ghosh; and a Masque celebrating the event by Principal H. R. James. It was a rich number. The next two special numbers were brought out by the tenth editor in March, 1924, and March, 1925, as memorials to Professor Monmohan Ghosh who died on January 5, 1924. The 1924 number mainly contained reminiscences of the great professor and poet by his pupils, while the 1925 number published all the poems of the late professor together. It is a pity that no more memorial numbers were issued to mark the departure or death of other famous college personalities. It is particularly regrettable that when the news of the death of our founder, Principal James, reached us, we could do no more than write a short paragraph on that great soul. Nor could we show greater honour to the memories of the late Principal H. M. Percival and Dr. P. K. Ray.
SOME POINTS OF INTEREST

In our life of twenty-five years we have published nearly 8000 printed pages, and the subjects dealt with have necessarily been numerous and various. The cumulative index which is published in this number shows the variety of the topics we have been interested in. The index which is arranged according to authors, also shows who have been our most regular and valued contributors. Naturally we have depended most on students on the rolls and existing members of the staff, but we have also been favoured by some eminent personalities in the sphere of education. For instance, Sir Deva Prasad Sarvadhi-kary, when Vice-Chancellor of the Calcutta University, wrote an Appeal to Old Presidency College Men in the second number of our first volume, and Sir Michael Sadler, when here with the University Commission known by his name, also contributed an article to our journal (VIII/i). Valuable contributions have often come from members of the staff and A rather disconcerting testimony to the value of the articles published in the Magazine is provided by the number of clipped pages in the Library copies of several past issues!

A feature of our Magazine has been the translations from the literature of other languages published in our pages. An outstanding example is the translation from Dante (Purg. XXX) published by Professor J. W. Holme in the fourth number of our second volume. Rabindranath Tagore, of course, supplied the original of most other translations. The celebrated Tajmahal was translated both in verse, by the Hon'ble Mr. Justice K. C. Sen (IV/3), and in prose, by Prof. S. N. Maitra (XVI/3). Mr. Sen, as the index shows, contributed many other translations from Rabindranath, so also did Mr. Kamal Krishna Ghosh and Rai Lalit Mohan Chatterjee Bahadur. A Bengali translation of the whole of the thirteenth canto of Kalidasa's Raghuvamsa was contributed by Mr. Govinda Prasad Ghosh to Volume XVI, No. 2, and Prof. Hidyayat Hussain translated some quatrains from Saif-ud-din Bakhrazi (III/4, IV/1, IV/2). Prof. Gourinath Bhattacharyyya contributes translations from Bhartrihari to this number.

Some of the priceless gems of Prof. Monmohan Ghosh appeared first in our pages (we published an anthology of his poems in our Volume XI, No. 3). Principal James also contributed some poems to our journal. Dr. Phiroze Dustoor, an ex-editor, wrote some lighter poems for us; specially deserving attention are his College Cantos (IX/1 and XI/1).

Attention may be drawn to interesting articles on the past history of the College which the Magazine has published from time to time.
Several of them were contributed by our Librarian, Mr. G. N. Dhar. The College Centenary Number is particularly rich in this respect. In this number the late Prof. J. N. Das Gupta sketched the history of English education in India and the Hindu College from 1813 to 1855, an anonymous writer carried the story to 1906, and Mr. H. R. James wrote on Progress, 1906-1916. In the second number of Volume XI, Mr. W. C. Wordsworth brought the history up to 1924. In this number we have reprinted the last three articles together with a survey of our College from 1924 to 1938 so as to bring the story up to date.

The hostels attached to the College have always claimed a page or two of the Magazine. Eden Hostel Notes regularly appear in the section on Ourselves, and students of ours residing in the Baker Hostel also sometimes send us interesting records of their life. A brief note on the history of the Eden Hindu Hostel was contributed by Mr. P. Mukherjee to Volume XI, No. 2.

All this may produce the impression that as regards contributions we have always had enough and to spare. But though some editors seem to have been particularly fortunate in this respect, a perusal of the editorials strongly brings out the fact that our most ancient grievance is not the absence of an assembly hall, but the paucity of good contributions. The Magazine came out first in 1914 amidst tremendous enthusiasm, but as early as 1917 we find the editor lamenting: "We cannot help confessing that of late we are painfully conscious of the paucity of contributions worth publishing from the members of the College, past and present. In fact, the interest that used to be taken in the past is visibly on the wane." The editor went on to quote, as many of his successors have quoted in their turn, the words of H. R. James: "When Presidency College does have a magazine, it is incumbent on every member of the College to do what he can to make it a success." In another number, the editor was justly indignant:

"We make our appearance this time," said he, "unsually thin and emaciated. Also we have been unable to maintain our wonted strict regularity in appearance. We do not wish to make commonplace apologies for this. Our critics, both sympathetic and unsympathetic, would do well to remember that the concern of the Magazine is neither a mercantile firm nor a bank from which they were justified in expecting a return of their principal multiplied two or three times. We shall give exactly what we receive, and not a whit more. There is no transaction, no speculation. We do not presume to spin webs like spiders. To expect us to perform that function is to expect too much. It is all plain dealing. Still we are under the painful necessity of confessing frankly that for sheer dearth of contributions we are unable to maintain our standards of journalistic perfection."
Another subject of editorial comment has been the preponderance of the poetical in the contributions. One editor remarked: "Poems have reached him (the editor) which have caused him to exclaim with Pope—‘It is not poetry but prose run mad,’ and even pieces of drama in which the tragic muse smiled and the comic slept.” Another editor, commenting on the same phenomenon, says:

It is often said that this is an age of leisure and lesser love of poetry. But to the editor of the College Magazine it has proved a false dictum. The amount of poetical matter that is hanging heavy on the editor’s hands would make it appear that the young aspirants are out to enliven the hitherto prosy pages of the Magazine with the outpourings of their still unsophisticated hearts.

To encourage contributors the Magazine Committee in 1924 declared that a medal would be awarded to the best article of the year. Vol. XI (p. 296) shows that the medal was awarded to Birendranath Ganguly for his paper on ‘Pauperism’ (printed in X/2). Unfortunately that was the only time the medal was awarded.

Many have been the things which the editors of our Magazine, like all great editors, have dealt with. They have discussed changes in the College and the grievances of the students; they have gloried in the achievements of the College and refuted our fault-finders; they have suggested improvements; they have talked of the outside world; they have even dabbled in some politics. Some of them have been admirably chivalrous; the admission of three lady-students in 1917, made one of them comment: "It is with much pleasure that we note the welcome presence of three lady-students among the freshers.....Would that such admissions were ever on the increase and less like angel visits few and far between." Incidentally, the Magazine has not been partial to one sex only. We have had occasional lady contributors: we may mention Miss Shantisudha Ghosh who contributed articles, both in English and Bengali, to our Volume XV.

Many editors have tried to break from dull uniformity and introduced welcome varieties in their numbers. We should like to refer to some conspicuous successes in this respect. The first discernible venture is to be found in Volume VII of 1920-21 when a delightful feature, *In Lighter Vein*, interesting *Selections* from reputed journals, and a series of brilliant articles, gave the Magazine a new turn. Volume XVI (1929-30) introduced a *Page of Miscellany* containing, among other things, selections from standard journals and entertaining excerpts from contemporaries. Volume XXII (1935-36) also had *Gleanings* from reputed journals. Volume XXIII (1936-37) introduced the interesting features, *Guide to Periodicals* and *Book Surveys* which are still continued.
We have reached the end of our story. We have purposely refrained from giving a chronological account, for we thought that an analytical sketch would be more interesting than chronology. Twenty-five years are the life-time of a generation, and what the Magazine was at the time of its inception can hardly be judged from what it is now. Revolutionary and baffling changes have swept over the face of the world since that misty morning in November, 1914, when the Presidency College Magazine issued its first number. The World War and its all-changing consequences; the great depression from which we are thinking to have just emerged; the onward rush of scientific and technological progress; the experiment of the League of Nations, its rise to importance and its sudden débacle; the rise of new ideologies and the new alignment of world forces—all these make the world of 1939 remarkably different from the world of 1914. Our Magazine has also felt in full the rule of time. Through these twenty-five long years the usual ups and downs of life have not been absent in its case. It has had its lean seasons of depleted funds and dearth of contributions; it has had also seasons of plenty when funds were full and contributors able and willing. It has felt the fury of both the high and the low. In a previous birth (about 1905) it drew the wrath of Government because of some offending article, while on another occasion it had the experience of seeing its pages torn and a bonfire made of them by furious students because of an editorial comment which they thought had offended the memory of a great leader. At present the days of violent changes of fortune seem to have been passed and the Magazine has entered upon a period of comparative quiet. Slowly and gradually it has built up a wide reputation, so that in this number it is hailed as the best of all college magazines by a past Principal of the College, the Principal of a sister college and the Principal of the Law College. Its future is now assured. For a student-editor the task of guiding its publication is at once a great privilege and a great education. The present editor, whose fortune it has been to take charge of the Silver Jubilee Anniversary of the Magazine, must express before concluding his survey of the career of the Magazine his deep debt to, and admiration for, his predecessors, most of whom are now well known in their spheres of life.

We wish to thank Prof. Taraknath Sen (Editor 1929-30) for having kindly gone through the Editorial in manuscript and suggested many improvements.

—Ed.
The term is drawing to a close and the College is rapidly assuming the end of the season air. The Second and the Fourth Year Classes have already ceased to exist. The seminars have changed their officials, and the new officials are waiting for the new session to show their worth. Everywhere there is a tired feeling of undue prolongation of the dying year, a feeling no doubt stimulated by the accumulating heat in the Calcutta sky.

Here in the College we are observing the usual routine of work, and the College is doing its work well. Since we appeared last, the M.A. and M.Sc. results have been out and the College has retained its usual places of distinction. In the Inter-University Debating Competition and in the Inter-Collegiate Competitions, some conspicuous successes have been won. In the sphere of athletics and sports, too, we have kept our colours flying (the details are printed elsewhere). But an unfortunate accident to one of the competitors in the heat led to the abandonment of the College annual sports.

Founders' Day

Founders' Day this year was as usual a delightful function, and gained additional importance from the fact that it was not possible to observe the Day last year. In this number in which we are celebrating the twenty-fifth anniversary of our birth, we cannot overemphasise the sanctity we attach to this day of commemoration of our illustrious founders. One would wish we could observe the birthday of our Alma Mater in a more impressive manner than is now done. If we could arrange on this day a reading of the best seminar essays, recitations and debates by our students, some play staged by the members of the College, the day would probably leave a better memory on the average student than is the case now when but for the Principal's Report and the Presidential speech there is not much to interest the ordinary student. Our old numbers show that in the past we have often tried to make the day's proceedings a bit colourful, on one occasion by staging As You Like It in the College courtyards, on another by holding a cricket match between the past and the present students. Indeed, the social aspect of the day appears most important. As
matters now stand, it provides the only occasion for a gathering of the clan, for a meeting of the old and the new members.

The College Union

The College Union this year has shown an admirable spurt of activities for which we should thank the office-bearers. The opening social was received, the Autumn Social and the Steamer Party were celebrated with the usual success, while the debates and the other sections have also been prominent. The need of a closing social to mark the summer break-up has become conspicuous in such a successful session.

Visit of the Australian Boys

The Australian student-tourists who visited India this winter were entertained by the Principal and Mrs. B. M. Sen at a tea-party in the Science Library. There were also arrangements for some Indian instrumental music which the visitors appreciated much. Our thanks to Mr. and Mrs. Sen for the enjoyable evening.

We should like to refer in this connection to the great value of such tours. A talk with the Australian students reveals how much they have learnt from their tour. One wonders when similar tours would be a possibility to the Indian student; the Australians' tour, we understand, was partly financed by their Government. Even a trip to some of the historic places in India, not to speak of an overseas tour, would do much to widen the outlook and freshen the mind of our students.

The Staff

Two of our senior professors have just retired from service. Dr. Panchanan Neogi of the Indian Educational Service, Professor of Chemistry, who had been fruitfully associated with the College for more than a dozen years, retired in December last. Prof. Ashutosh Maitra has been appointed to act in the B. S. E. S. in his place and Dr. Subimal Ghosal, transferred from Krishnagar, has taken the place of Professor Maitra.

Professor Debendranath Sen, Head of the Department of History, has retired as well after a very successful career. The farewell parties arranged in his honour were eloquent proofs of his pupils' sense of gratitude and loss. It was a real privilege to come in contact with Professor Sen. His unique gentlemanliness and fervid devotion to duty could not but impress even the most ordinary mind; his personality was
a beneficent influence for all his students. Mr. Prabirchandra Basu Mullick, B.A. (Cantab.), an ex-student of the College, is acting in the vacancy pending the appointment of a permanent successor to Professor Sen.

Dr. Suresh Chandra Sen Gupta, Laboratory Assistant in Chemistry, has been promoted to the Lecturers’ grade and posted to Krishnagar. Mr. Subodh Chandra Sen, our well-known Physical Instructor for more than a decade, was transferred to the Inspectorate in December last; his place has been taken by Mr. Himangshu Sarkar, M.sc., who has already made himself immensely popular by his keen sense of duty and living interest in his students.

Before we appear again, we are going to suffer a number of serious losses. Professor Prafullachandra Ghosh, Head of the Department of English, will retire on May 2, 1939, thus concluding a great career of more than thirty years spent wholly at Presidency College. Professor Nibaranchandra Bhattacharyya, Head of the Department of Physiology, will also retire before the College re-opens for the next session; he has been a valued member of the staff since 1905. So also Professor Dwijendrakumar Majumdar of the Department of Physics will part company with us before the next session. All three, we need hardly add, are also distinguished ex-students.

Mr. Surendranath Ganguly, the Head Assistant of the College, is, we learn, going to retire next month: the College will surely miss such a conscientious worker.

Changes in Teaching Arrangements

Arrangements for the separation of Pass and Honours teaching in almost all subjects are now complete. The authorities have been approached for granting us affiliation in Biology and classes in that subject are expected to be started from next session.

Felicitations

Dr. Shyamaprasad Mookerjee, ex-Vice-Chancellor, Calcutta University, was awarded the degree of Doctor of Literature (honoris causa) by the University at a special Convocation. Our congratulations to our former editor.

Obituary

We mourn with the rest of India the sudden and untimely death of Lord Babourne, Governor of Bengal, Chancellor of Calcutta University and our official Visitor.
It is our painful task to record the most unexpected death of Mr. Haridas Banerji of our Sixth Year History Class. A brilliant student, handsome and amiable, his untimely death is a great shock to his numerous friends. We regretfully announce the premature death of Mr. Subhendu Shekhar Basu, M.sc., P.R.S., who was an officer in the Statistical Laboratory attached to the College. A gentleman to his finger-tips, Mr. Basu was one of our most brilliant ex-students and had already made his mark in the domain of scientific experiments.

It is our painful duty to record the deaths of Dr. S. C. Bagchi, ex-Principal, University Law College, and Mr. G. C. Bose, ex-Principal, Bangabasi College; both were veteran educationists. Indian scholarship has lost one of its shining lights in the death of Sir Brojendranath Seal. In the passing away of Mahatma Hansraj, the Arya Samaj has lost a revered leader and the Lahore D. A. V. College its founder. A great figure has passed away from the Indian stage in the death of Maulana Saukat Ali.

The world of letters has become the poorer in the demise of Prof. Lascelles Abercrombie, the noted critic, and of W. B. Yeats, the Irish poet and the Nobel Laureate for 1923. Socialism has lost one of its ardent exponents in the death of Karl Kautsky. One of the commanding personalities of modern times, a creator of World-History, has departed in the death of Kemal Ataturk, which melancholy event took place on November 10, 1938.

The Indian Scene

Here in India we are passing through strenuous times. The advent of responsible government in the provinces had led to renewed rivalry and dissension between communities and rivalries are often taking a violent shape. Assumption of office by the Congress has given a fresh impetus to Kisan movements and communist activities. Mahatma Gandhi’s fast at Rajkot has given a new turn to the upheaval in the States. And one of the consequences of the controversy over the Congress Presidential election has been to make federation remoter than ever. The country is in transition and the pace is being accelerated everyday. Summing up a debate in the College Union on whether students should participate in politics, the chairman remarked that instead of joining politics students should watch politics. Nowhere is there a more interesting spectacle of political evolution than in India at the present day.
Foreign Affairs

The supreme question now facing the world seems to be whether war can be avoided in an atmosphere of ever-increasing armaments. To the optimistic theory that in view of the waste and destruction of modern warfare which does not discriminate between victor and vanquished, dictators will never force an issue to actual war for they are not insane, it has been replied that the utterly uneconomic nature of expenditure on armaments which are not to be utilised shows that dictators mean war, if they are not insane. On the other hand, peace by itself can seldom appeal to highly nationalised states. The peace maintained after the Czecho-Slovak crisis was certainly not a peace with honour though The Times took pains to show that justice did not become injustice simply because a dictator wanted it. The Spanish tangle seems to be on the point of being liquidated in favour of the dictators, though the democracies have hastened to recognise on their own account the fait accompli so as to forestall a complete totalitarian triumph. And in the East Japan is shamelessly waging war on China to force on that unfortunate country a Japanese peace.

Our Silver Jubilee

The present number marks the twenty-fifth anniversary of our birth. For the last three seasons we have been looking forward to this number with eagerness. Since that day of November, 1914, when we first appeared, we have never looked back. This number marks a stage in our growth. We have spared no pains to make it a success, but the success of a magazine run solely by students is bound to be qualified in many respects. We hope our readers will bear this point in mind. As regards the general tone of our articles, we have to stress one fact: we are the organ of the students of a college who have inherited many rich traditions and hope to leave many more.

The first article in this number is a reprint of Principal James' Introductory to Presidency College Magazine contributed to our first number: it sets out the purposes with which we started. Next, our first editor describes the foundation of the Magazine. An article by Mr. Wordsworth on Mr. James then initiates a series of articles on our famous past Principals. Next we print the articles contributed by our Principals. Then comes a series of interesting reminiscences contributed by some distinguished ex-alumni. Next is printed a translation of Rabindranath's Brakha. Next there are two articles on education followed by a symposium on the Wardha Educational Scheme. Next we have printed the other articles trying as much as we can to arrange
articles on the same subject together. In a section on our contributors we have tried to show the intimate relationship existing between our contributors and the College. Finally, we have prepared a cumulative index for our issues during the past twenty-five years. The Bengali section opens with a poem by Dr. Rabindranath Tagore; then follows a discussion on Bengali literature during the last twenty-five years with a separate article on Bengali poetry. Some reminiscences of Sir J. C. Bose are then followed by the general articles. A report of the Rabindra Parishad and a cumulative index conclude the section.

Acknowledgements

We must express our deep gratitude to those of our famous ex-students who have responded so generously to our appeal. We thank in particular Mr. O. C. Gangoly for the brilliant frontispiece he has provided for us.

Before concluding we thank the members of the staff who were always ready to help us whenever we required assistance. We express in particular our gratitude to the Principal, Professor P. C. Ghosh, Professor H. K. Banerji and Professor S. C. Majumdar. Mr. Bimalchandra Sinha, our editor during the last session, has given us material help in performing our task, and Mr. Pratapchandra Sen, the last editor, did much of the spadework for this number: our best thanks to both of them. Finally, we express our deep indebtedness to Professor Taraknath Sen who, though no longer in the College, is never tired of helping the Magazine of which he was one of the ablest editors. We must not also forget to mention the sympathetic treatment we have all along received from our printer, Mr. K. C. Banerjee of The Modern Art Press.
Introductory

H. R. James

It is entirely in accordance with the fitness of things that Presidency College should have its magazine. I believe this to be the opinion not only of the large majority of present members of the college, but also of all who feel any interest in the college, whether through links of personal association, present or past, or merely from general interest in University education. Because I am convinced of this, I very willingly accede to the request of the editor to contribute to the first number a few words of introduction.

To some it may seem strange that such a magazine has not long been in existence. I do not, however, think time will be well employed in offering any apology or explanation for the fact that there is at present a void which the new magazine aspires to fill. The subject has from time to time been discussed in the college and a Presidency College Magazine was started at least once in recent years and ran a short course.

The reasons which make it desirable that we shall have a college magazine are practically those which have determined other colleges to have magazines, and they apply with special force in proportion as Presidency College may claim a high place among colleges. It is, I believe, in part out of consciousness of special responsibility that Presidency College has in this particular lagged behind other colleges; if some say culpably, I have no great quarrel with them. What I am very clear about is, that when Presidency College does have a magazine, it is incumbent on every member of the college to do what he can to make the Presidency College Magazine a success. We have hesitated—perhaps too long. We now take the decisive step of issuing our first number. We are under obligation to take care that our magazine is started on sound lines and is maintained permanently.

Nothing can better contribute to these two ends than a clear and accurate view of the functions which a college magazine has to fulfil. Rightly understood, a college magazine is an organ of the corporate life of the college. It is at once an expression of the common life and a quickener of its activities. It fulfils these functions better in proportion as it keeps closely in touch with the actual work-a-day life of the college. It should chronicle events; it should communicate views; it
should afford opportunities for the free discussion of college affairs and interests. These things it should do first and foremost; and if it fails to do these things, it is no college magazine. But inasmuch as a college is related to other colleges and to the University, a college magazine should, in the second place, find space for news from other colleges and keep its readers informed of matters of common interest in the University. This is its second natural function. A third is to foster literary and scientific interest by printing contributions from members of the college which reach a sufficiently high standard.

This third function is quite legitimate, but I place it a long way after the other two. Care must be taken that it is kept duly subordinate. Experience shows that there is a danger of the more proper functions of a college magazine falling into the background, and of literary contributions bulking too largely. However great the temptation, and to whatever cause it may be due, it is to be resisted, or a college magazine altogether misses its true function. This is to be the college magazine, an organ of college life. It is to treat of current events and interests, and the interests of the college. It requires no mean art, no slight effort, no slender stock of perseverance to attain these ends adequately.

If our college magazine fulfils its functions as I conceived them, it will do the following things. It will give us information valuable to us in our ordinary college life:—notice of events which concern the college as a whole or sections of it; the constitution of clubs, seminars, societies; accounts of meetings; changes in the routine of studies; information concerning scholarships and prizes; reports of matches; social news of all sorts; University news and general educational news. News must of course be kept within limits, and the limits are given precisely enough by bearing on the interests of college life.

In order that these functions may be discharged effectually, in other words, in order that the information may be useful, there are other conditions which must be fulfilled: (1) publication must be fairly frequent; (2) publication must be punctual. It is hoped to meet the first condition sufficiently by making publication monthly from July to November, omitting one month for the Puja Vacation, ordinarily, as this year, the month of October. The date of publication will ordinarily be the first Monday in the month. This year it is proposed to publish the first number in November. There will be six issues in the year—three from July to September, three from November to March.

The regularity of publication will depend on the energy and good management of the editor and committee, and this will require the assistance of a staff of correspondents: one for college societies, one
for the Eden Hindu Hostel, one for outside college news, one for University news. It is also hoped to find a correspondent among the members of the teaching staff.

It is proposed also to recognize the historic connection between the college and the Hindu and Hare Schools. A column will be kept for news from each of the two schools (so long as the schools have not their own school paper), and each school will be invited to appoint a correspondent.

Two very important considerations remain. Success is not attainable without the solid support of the college at large. In particular, the committee and correspondents must depend, to a large extent, on the active and intelligent co-operation of Secretaries of College Societies. The production of the magazine will also involve considerable expenditure. The financial problem has been met by a proposal emanating from the Magazine Committee and approved by the Students’ Consultative Committee and by the Governing Body of the College, that a subscription shall be levied throughout the college from every student in the same way as the athletic subscription. The Governing Body have further agreed to supplement, if necessary, the revenue to be derived from this source.

In conclusion, I ask on behalf of the Committee for an indulgent reception of this first number and for friendly support from all. We trust we have already the support of every present member of the college. We hope also for substantial support from past members who retain an affection for the college, and who may be glad to keep alive the associations by which they are bound to us.
THE FOUNDER

The Late Mr. H. R. James
THE FIRST EDITOR

Mr. P. N. Banerjee
Fear is often described as the parent of morality. All our lives we are afraid of some body or of some thing sometimes known sometimes absolutely unknown. I am always afraid of my pupils of whom the present editor of the Presidency College Magazine who has issued an inexorable ukase is one. He has commanded me to dig out of the burial places of my memory the story of the birth of the Presidency College Magazine. It saw the light of day a quarter of a century ago when I was a student of the sixth year class of the premier college of Bengal which, for good or for evil, has made me what I am to-day. The idea of starting a magazine for the College originated in August, 1914. I cannot pledge my oath at this distance of time and recall to memory whether the idea came to my fellow students on the 4th of August, 1914. 4th of August is a date written in world's history in characters of blood. Mr. H. R. James, whose hellenistic heritage all his pupils enjoy, was then the Principal of the College. Myself and my fellow student Mr. Jogesh Chandra Chakravorti, now Registrar of the Calcutta University, approached him with a request to accord permission to us to start a College magazine and stabilize it financially. Mr. James was a liberal of the Oxford school. He did not believe in the theory of patriotism through conscription, and therefore he was opposed to the idea of a compulsory subscription. Voluntary efforts in our country in those days could not have sufficient strength to sustain the magazine for any very great length of time. We, therefore, grew despondent.

One fine evening Principal James was going home on leave in September, 1914. Both of us went to see him off to bid him bon voyage. He was naturally very pleased to see his pupils. When the guard of the train blew his whistle we asked him whether he would change his mind and levy a compulsory contribution from the students of the College for the maintenance and upkeep of the magazine. Our Principal was then probably thinking of sweet home. In any event, whether in a moment of pleasurable excitement or through deliberation I cannot say, he nodded approval. The train steamed off. We came back to College, mightily pleased. When the Principal came back from his leave to join his post of duty we presented him a chartist petition.
signed by a vast majority of the students of the College asking for an imposition of compulsory subscription. The magazine came into being, Principal James chose me as its first editor. Mr. Jogesh Chandra Chakravorti acted as the first general secretary.

In our days the student-editor enjoyed absolute freedom of action. The best article which appeared in the first issue of the magazine was the one, I recall to-day, from the pen of one of our old pupils—Mr. S. K. Haldar, a member of the Indian Civil Service. In a year of battles and sieges, Mr. Haldar chose as his subject the Sixteenth Decisive Battle of the World—"Arts vs. Science." Mr. Haldar in the article in question quoted a resolution moved by Malthus that "the number of Artists was increasing frightfully in geometrical progression. Everyone who is worth anything is now producing volumes. It has become absolutely necessary to check this growing spirit of authorship." Milton is supposed to have declared "that his sentence was for open war." Even in those days Wordsworth (not Prof. Wordsworth) was supposed to have opposed the motion. The question was put to the vote, we read with bated breath, and carried with acclamation. Shakespeare is alleged to have said:

"Here we have war for war, blood for blood. Controlment for controlment, so answer Science."

Thereupon Ganot, a physicist, answered: "The temperature of both parties being constant the volume of the wild gas of your speech will vary inversely as the pressure we will exert upon it." Mr. Haldar saw tumult then. Shakespeare shouted:

"Throw Physics to the dogs: Avaunt and quit my sight, let the earth hide thee."

Milton screamed: "Hence loathe melancholy science." Dryden cried: "Revenge, Revenge." He forgot his "all for love." Gray no longer had his eyes on "pleasure at the prow," and cried in the anguish of his soul:

"Ruin seize thee, ruthless thing. Confusion on thy banners wait."

I worked with Mr. Haldar a year ago on an irrigation committee. I do not know whether the sun-dried system to which he has been wedded has dried up his pungent humour. Possibly even he requires now adequate irrigational facilities.

Even in those days the need for a College Hall was felt keenly. The magazine asked for the expression of sympathy from all the old boys of the College for this noble object. Mr. James' plaintive appeal
and the Vice-Chancellor Dr. Devaprosad Sarvadhikary’s contribution of ‘One Rupee from a Sanyasi’ as noted in the first issue of the magazine have not yet been able to open sesame. Whether Alibaba and his Forty Thieves will rule over the destinies of the proposed hall still living in imagination, future alone can show.

As editor I was faced with a great crisis. My Professor and Tutor Mr. E. F. Oaten who subsequently became Director of Public Instruction, Bengal, had, in course of his speech, called certain students of the Eden Hostel ‘barbarians.’ I knew my Professor well; he was deeply versed in classical lore and he used the expression ‘barbarians’ in the Greek sense of the term. He was however misunderstood. Our Eden Hostel correspondent strongly protested against the expression used by the Professor, in the columns of the College magazine. The correspondence was published under the authority of the editor. Mr. Oaten got very annoyed and went up to the Principal and asked for the deletion of the offending paragraph. He further demanded an apology from the correspondent. The veteran student-editor, following well-known journalistic etiquette, declined to disclose the name of the correspondent. He declined further to publish an apology. The Principal upheld the liberty of action on the part of the editor. He requested Mr. Oaten, if he chose, to insert a contradiction in the correspondence column. Mr. Oaten was very angry and did not follow the advice of the Principal, with disastrous consequences which overtook the Principal, the College and the Professor after I bade good-bye to it in July, 1915.

Mr. R. N. Gilchrist of the Indian Educational Service, now Labour Commissioner and Reforms Officer to the Government of Bengal, was nominated by the Principal to represent the tutorial staff on the Board of Editors of the Presidency College Magazine. His assistance and his guidance I shall never forget. In our days the College magazine acquired the reputation of being the best amongst all college magazines. This reputation it has maintained during the course of the last quarter of a century. A college magazine is an expression of not only the sentiments of the students of the college, their hopes, aspirations, fears and anxieties, but it crystallises and consolidates the free flow of opinion, a factor which is frequently misunderstood by the patriarchate. Principal James’ words, in the inaugural note ushering in the College magazine to public view, uttered quarter of a century ago, might bear repetition: “Rightly understood, a college magazine is an organ of the corporate life of the college. It is at once an expression of the common life and a quickener of its activities. It fulfils these functions better in proportion as it keeps closely in touch with the actual work-a-day life of the
college. It should chronicle events; it should communicate views; it should afford opportunities for the free discussion of college affairs and interests. These things it should do first and foremost; and if it fails to do these things, it is no college magazine. But inasmuch as a college is related to other colleges and to the University, a college magazine should, in the second place, find space for news from other colleges and keep its readers informed of matters of common interest in the University. This is its second natural function. A third is to foster literary and scientific interest by printing contributions from members of the college which reach a sufficiently high standard."

In our days the magazine was not bilingual in character. The Bengali language was then just receiving a tardy and step-motherly recognition. Mr. James’ sense of art or his lack of knowledge of the beauties of the Bengali language would not allow the magazine to bifurcate itself, and that is the main reason why the whole of the magazine was written in the English language.

Like all men and women who have passed the meridian of their lives, I wistfully cast my looks behind, and often in the stillness of night before slumber overtakes me, I live in my fancy the days of my youth. The Presidency College Magazine enjoys a snug niche in the caverns of my recollection. I wish the magazine years of utility, prosperity and joy.
Henry Rosher James

WILLIAM CHRISTOPHER WORDSWORTH

I FIRST heard of Mr. James at Madras, on my way out to join the Indian Education Service in Bengal. I knew few people in India, but in Madras, where my boat waited for two days, was Mr. Ferrand E. Corley, who had recently joined the staff of its Christian College. At Oxford, where Mr. Corley after a distinguished undergraduate career was a Fellow of St. John's College, he had been one of my tutors for Greats, in philosophy; with him for two years I had walked and drunk tea and discussed Plato and Aristotle and Bacon and Kant. Not that we were of the same college. It is common at Oxford to send men 'out' to tutors, and the Fellow of my own college who might otherwise have taken me in part of my philosophy was a Greats examiner and therefore properly handed his pupils over to others.

It was Mr. Corley who first spoke to me of Mr. James. He did not know him. I am not aware that they ever met. "You are in luck," he said, when I told him I was to work at Presidency College. "You'll come under James. He has done fine work at Patna, and is famous as far afield as this. That will be a good introduction to India."

I was in luck. A few days later I met Mr. James, and surprised him. For it was the end of January, the college year was coming to an end, no one had apprised him of my existence, and he was not aware that he was in need of another professor of philosophy. Such were the ways of education department. However, he gave me some light work to do by way of digging myself in to new conditions of life. And I have ever since been grateful that he made room for me in his time table. For those were the only months in which I taught philosophy in India, and in them I made the acquaintance of some senior students, distinguished men among them now, who have been friends ever since. New regulations and courses were in the air, new needs had to be provided for; Mr. James thought I had the qualifications to help in another department, so the beginning of the next session saw me a professor of political economy, with some history as an additional duty. Students and professor struggled together, with much dust and heat and not entirely without success, until Mr. J. C. Coyajee, a brilliant economist, came along to give his brilliance to that department. In due course I was taken away to Writers' Buildings, as Assistant Director to Mr. G.
W. Kuchler, who in his time had served the college finely. Then for a while I was Inspector of Schools for the Presidency Division, from which I was appointed to the College as Principal when Mr. James, finding himself intolerably treated, resigned prematurely.

I served under him for four years, and enjoyed his friendship for four more. After he left India I did not meet him again, and heard from him only once or twice, though I often heard of him from friends associated with him in England. So at this point I may say that I consider him to be the finest, the sincerest, the most thoughtful and considerate educationist I have ever met. To get acquainted with Bengal through Presidency College was a great privilege for a young Englishman. To get acquainted with it through Presidency College under the rule of a man like James was a blessing for which gratitude must always be inadequate. His example, his generosity in dealing with the problems that came up, his readiness always to make allowances and not to condemn if he could help it, his insistence that an educationist was a man following a calling and under obligation to give his best, of mind and spirit and body, to his pupils and not an official just doing as he was told, were inestimable training. There was nothing rough and ready in his judgments and actions. Every matter that came before him, however trivial, would receive anxious attention day after day. I have known him ponder for weeks over a student against whom action had been recommended by someone. But when he had made his decision no importunity would induce him to change it.

The explanation of all this was that he never thought of his students in the mass. Though in charge of over 1000 students, he never forgot that each was an individual, to be studied for himself, to be dealt with as an individual with his own mind and outlook and scale of values to be taken account of.

This was only one of many fine qualities. He was a scholar by instinct as well as achievement, and all who worked with him felt that through scholarship could be attained an inspiring glimpse of what was best in humanity. He was accessible, always ready to listen and advise and help. He was devoted to the welfare and good name of the college and students. He thought of these not as young men given to his care for four years, but as men whose whole life was entrusted to him for the making. He had a habit of asking himself and others: "What will be the effect of this, if I decide on it, twenty years hence?"

Life did not go easily with him. He was too fine an educationist, too much the idealist, to be happy in the conditions that prevailed. Secretariats, he would say, cannot in the nature of things be adequate
directors of education; they cannot read students' minds or think of their futures, yet they will not give due freedom of action to those in close touch with them who can. For this reason he was not loved by everyone who worked in the Secretariat. Some thought him an impatient idealist and an impracticable visionary. He was a visionary. That is, he always saw visions of what his students might become if they were so handled as to get the best out of them. But the prejudice among those who did not understand damaged him, kept him out of the Director's chair (where he would have been unlike any Director India has seen), and finally drove him out of India in disgraceful fashion. A piece of violent indiscipline, not unconnected with political excitement, had to be dealt with. Government without consulting him or the Governing Body, which was busy with the matter, ordered the College to be closed. Mr. James protested, hard; this was a matter for the Governing Body, by the constitution and by every principle of education. Government insisted, Mr. James persisted, he was accused by the Member in charge of education of being insulting, and he asked for permission to retire from the service of Government, before his years were done. A Governor who believed him in the right cynically allowed what he thought the wrong to prevail. Had Mr. James appealed to public passion in any manner (public opinion was on his side) things would have been awkward. But, being a scholar and humanist, he was an expert in conduct and went quietly, effacing himself, and so carrying off the victory. It was the worst piece of injustice in high places that I have come across. It was my painful duty to succeed him. He made it easy. "We needn't talk about this. I am sorry it has happened. So are you." We shook hands, and I never saw him again.

It was war time, public schools in England were depleted of their staffs, and one gladly snapped up Mr. James as sixth form classical master. Except for his own recreation he had not touched his Latin and Greek for twenty-five years. Yet, a friend of mine who was on the staff there with him has told me, he settled down to his new work as freshly, and with the same mastery, as if he were just down from the University. He was on terms with his boys at once; they recognized his scholarship, his idealism, his grace in doing things, his easy strength of discipline, his enjoyment of wit and humour. The man who had taught Shakespeare and Wordsworth and Burke in India found it no great change to teach Virgil and Homer and Thucydides in England. All were alike in being noble expressions of the human spirit. When the war was over and younger men were available for school teaching, Mr. James retired. But not into idleness. That he could not do. He
found occupation to his taste in producing editions of Latin and Greek authors, in writing a charming book on the debt the world owes to ancient Greece, and in sitting on an Oxford Committee to consider the relation of the University to the age. The gods play ball with us, said a Latin writer. On that committee sat also the man who was chiefly responsible for the sad end of Mr. James' career in India, and one of its most important sub-committees, to do with the relation of Oxford to the Empire, saw the two working amicably and indefatigably in the service of the University that brought them up.

Mr. James was a Queen's Scholar of Westminster, one of the oldest and most famous of England's public schools. It has an ancient connection with Christ Church, Oxford, and there he went with a 'Westminster Scholarship.' (A brother who became head master of Monmouth Grammar School, I believe, went through the same process). Westminster and Christ Church have given many good men to India. Mr. James was a classic, which means that after a general education he did Latin and Greek (with probably French and German) in his last years at school, and Classical Moderations (Latin and Greek, languages and literature) and Greats or Literae Humaniores (the humane or refining studies), Latin, Greek, Roman and Greek history, ancient, medieval and modern philosophy, at Oxford. Greats is a course from which men emerge with a variety of tastes and purposes. Mr. James was equipped to be not only a teacher of Latin and Greek or philosophy, but also a scholar in English. His fine and famous translation of Boethius is one indication of his interests. But the whole of his life's work shows the imprint of a fine training on a fine mind and nature. Elected a Junior Student (which means Fellow) by Christ Church after splendid successes in his examinations, he might have settled down to teaching at Oxford, in time to become Head of a college there. But he was induced to come to India instead, and Bengal profited. He always gave it his best, and it was a fine gift. If to his friends (he did not seek many) he was reserved and generally austere, that was due partly to his nature, which was deep rather than expansive, partly to his absorption in his work and students which left him little time or energy for relaxation in friendship. Life treated him hard, but he had compensations in himself, and perhaps when, broken by injustice, he left with a serene face the scene where he had served his generation so finely, he found some comfort in the reflection that he had never let down his standards and ideals to oblige anyone. I do not know. He never spoke his thoughts, or said one thing to the public that in amazement saw his career ruthlessly ended for no fault that it could find. But his work
HENRY ROSHER JAMES
W. C. WORDSWORTH

endures, and thousands of men have been the better because for some years they were in close contact with him.

When off duty Mr. James could be as playful as a schoolboy. Games he was not particularly interested in, though he thought them good for young people and was often out to see the college teams at work. It distressed him that so few of his staff were interested in their students' activities outside the class room. He himself loved walking and simple living, in the hills, or in Europe. He often spoke of his delight in making tours of Greece on foot and with ancient classical Greek as his linguistic resource. A vacation was for him a rest through change of scene and activity. The conventional interests of 'Society' bored him stiff, whether in term time or on holiday.

Many of his innovations in college life and organization flourish to-day. He was always alert for improvements, to remove obstacles and get grit out of the wheels, so that students could get the full profit of their efforts. Conditions that waste any part of a student's time and energy are a crime, he would say. Always he strove to enrich his students' lives, to give them opportunities of developing all aspects of their personality. This magazine is one example. Under his inspiration it was established 25 years ago.
Mr. Tawney was Senior Classic in his year (1864), but as he had weak lungs he was advised by his doctors to live in a warm climate. This brought him to India, as it did another "universal doctor," Professor Homersham Cox.

On coming to Calcutta, Mr. Tawney immediately set himself to learn the classical language of the land. How great a master of Sanskrit he became can be seen from his translations of *Katha-sarit-sagar*, *Uttar-Rama-charit* and (in verse) the *Centuries of Bhartrihari*.1 His teacher was Pandit Mahesh Chandra Nyayaratna and a fast friendship grew up between the two, so that Mr. Tawney used to address the great Mahamahopadhyay as "Mahesh," who in return called him by his Christian name.2 When Mr. Tawney retired, his library was sold by auction, and I bought some of the Sanskrit classics and Scott's *Poetical Works*, with his pencil corrections and notes. Evidently the tropical languor had not always spared him, for the margins of his Scott were decorated with his pencil sketches of battle-axes, halberds, etc.

He spent all his service years in Calcutta and at the Presidency College. It was only on the eve of his retirement that he was for a short time (1893) promoted to be Officiating Director of Public Instruction, but "the appointment was not pucca." Bengal then lay under the sceptre of Sir Charles Elliot, who had made a rule that executive officers (among whom the D. P. I. ranked as one) must do at least 80 days' touring in the year. Considering Mr. Tawney's age at the time and his past life, it was a very great hardship for him to visit the mofussil, where the amenities of civilised life were almost unknown and transport was primitive. At last Mr. Tawney told his friends, "If the Governor proves savage, I shall retire"; and retire he did shortly after rising to the highest office in the Education Department.

It is said that Mr. Tawney was refused admission to the United Service Club, which was then reserved for the I. C. S. men and the

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1 One student of our class was Manas-ranjan. But as diacritical marks were not used, Mr. Tawney took the s to be a *visarga*, and in calling the rolls, made a *sandhi* and called out Mano-ranjan.

2 The mischievous boys who had fathered upon the great Nyayaratna the classic expression "Give the door" (though he disavowed it in a printed declaration), used to say that Mr. Tawney in calling *Mahesh*, turned the s into an i!
C. H. TAWNEY

"DOTAGE"

military. So, he had to live at the Bengal Club, where the amenities were much poorer and the grounds less spacious. Mrs. Tawney was often absent at Home and hence the Club was her husband's Indian home. One evening an Indian gentleman called on Mr. Tawney at the Club and found him sitting at a corner window of its library reading in the fading day light. Oriental languor had not conquered the flower of Cambridge, though he took no exercise except walking, and outdoor games were unknown in the higher official world in that age.

For several years Mr. Tawney was Registrar of the Calcutta University in addition to being Principal of the Presidency College. Much of the routine work in the former office was done by the masterful Assistant Registrar, (Rai Bahadur) Troilokyanath Banerji, which made things easier for Mr. Tawney. He had, however, to attend the Syndicate and Senate meetings in person and also daily sign letters at the Senate House, in the small room at its north-eastern corner, which was then only one-storeyed. Mr. Tawney could be seen daily walking slowly along the footpath of College Street from the Senate House, by the Hare School, to the gate of the Presidency College, his bearer preceding him with a japanned despatch box.

All his love was for his College. The complaint made by Mr. H. R. James in his book on Education and Statesmanship in Bengal, that the Educational Service is the one branch most neglected by Government, is borne out by facts. Anybody and everybody was considered fit to be appointed an educational officer if he was a European Officer and had taken a degree (—in one case not taken) in the pre-historic past. When one such sahib was sent to the Presidency College, Mr. Tawney wrote back officially, ""The Presidency College seems to have become an asylum for indigent Europeans. The latest addition to its staff is a gentleman who has failed even as an Indigo planter."

The post of Professor of Science fell vacant at Dacca College, and in that age of the ""vanishing Rupee"" the Secretariat wanted to economise by appointing a low-paid demonstrator to the charge of that department. Mr. Tawney was then officiating as D. P. I. and his official reply to the suggestion was, ""If Government wish to abolish the Science classes at the Dacca College, I can do so by a telegram. But I refuse to be a party to a fraud."" Such a man cannot be confirmed as D. P. I. He actively supported Sir J. C. Bose and Mr. H. M. Percival, who were outside the charmed circle of sixteen-anna I. E. S. men.

His best beloved pupils, truly worthy of such affection, were ""the Senior Ashu Babu"" and P. K. Lahiri. The leaving certificate that he gave to the Senior Ashu Babu contained the classic expression, ""I am
glad to see that the acorn which I planted in you has sprung into a mighty oak." This Ashu Babu was the winner of the Premchand Roychand Studentship (Rs. 10,000/- at that time) by examination, in the first year of its institution. He beat (Sir) Gurudas Banerji, who by offering a larger number of subjects had piled up a higher gross total of marks, but Ashutosh's papers showed superior quality and he won when the University followed the rule of the I. C. S. examination of deducting 30 per cent of the marks secured in every subject and—so we were told—of doubling every mark scored above 70 per cent. Mr. Tawney presided at the meeting held at the Metropolitan Institution to mourn for the premature death of P. K. Lahiri (1890), when a very fine elegy written by a Presidency College student was read, and the students of this College mustered as strongly as Lahiri's own pupils. Mr. Tawney's system of interpretation was exact and choice paraphrasing, and P. K. Lahiri had inherited this gift.

But, at least in his later days, Mr. Tawney never looked any of his students in the face. There was a standing joke among us on this fact, which took the form of an imaginary leaving certificate given by Mr. Tawney to one of his pupils. It ran thus: "So-an-so is passing out of the Presidency College. He has read for five years with me, but I do not know his face. It appears from the rolls that he has been a student here for five years and there is nothing known against his character."

Wisdom had decided that an M. A. Course composed entirely of literature would be too light for the highest honours of a University. Therefore our M. A. English Syllabus at Calcutta was "weighted" by the addition of Anglo-Saxon and English Philology (compulsory), as the corresponding course at Allahabad was by the addition of political philosophy (viz., Mill, Maine and Fitz-James Stephen against democracy). Mr. Tawney always took the Anglo-Saxon class, knowing very well that Indian youths would naturally neglect it. The subject came twice a week for some months, till Skeat's Anglo-Saxon Primer (the textbook) was finished. The teaching consisted in Mr. Tawney calling upon the students in the order of their names to read and construe (in English) one paragraph of the extracts at the end, while he corrected their mistakes. He noted in the roll-book which students had done their tasks on a particular day, and on the next occasion started from the next name in the register. As will be imagined, quite one-third or even more of the students, i.e., most of the doomed men for the day absented themselves from the Anglo-Saxon class, though attending regularly on "safer" days. Mr. Tawney, when calling up the due student by his
name from the register and finding him absent, used to remark caustically, "He has got the Anglo-Saxon fever. It is a quotidian,—a quotidian tertian. It comes every third day." (This was from Falstaff).

One day one of our friends did his translation without a mistake. This excited Mr. Tawney's suspicion; he took from the student's hand the copy of Skeat from which he was reading and found an interlinear translation of the whole in pencil! Without speaking one word, Mr. Tawney handed the book back to its owner. The student collapsed into his seat in equal silence. (We had to construe standing). In most cases Mr. Tawney's remark was "You are construing through a brick wall,"—because nobody would prepare this subject except during the holidays on the eve of the University examination.

This brings me to his method of teaching. He made it an invariable point to give us a minute description of the colour, form, etc. of every English flower that we came across in our poetry books, for he realised the absurdity of expecting Indian boys to enjoy the beauty of a flower which was a mere name to them. Our Sanskrit commentators do not realise this truth, hence they explain every flower as *pushpa-bishesha* indefinitely, as a *certain* flower.

The whole of Shakespeare and much of Milton and Chaucer too were constantly present in his memory and the aptest parallel passages came out of his lips without the least delay or effort. The whole of Villier's *Rehearsal* was done by him in the class in one day; he merely read the dialogues with the proper variation of tone and voice, (but no gesture), and the meaning became perfectly clear, without needing one word of commentary.

For Shakespeare's Historical Plays, he used Kreyssig's German commentary, which lay open before him; (he was a master of the Teutonic languages). And for anything relating to the late 18th century he consulted Massey's History of England,—Lecky being a later innovation that he did not care to read.

To a favourite Indian pupil (long before my time) who had asked him how to improve his style, he had given the advice, "Read Lamb, Landor and Ruskin." We cannot imagine more inimitable models for Indian writers. But Mr. Tawney was a purist in words. He repeatedly told us that *Le Contrat Sociale* should be rendered into English as *The Social Compact*, and not as *The Social Contract*, because the sense of the French word *contrat* differs from that of the English *contract*.

He was equally particular in his pronunciation: he always spoke of Crum/el (Cromwell), Moor (Sir Thomas More), Dro-ee-da (Drogheda),
and so on. One luckless student before us had explained "the Attic bird that sings darkling and in shadiest covert hid tunes her nocturnal note" as the bird sacred to the tutelary goddess of Athens. Mr. Tawney never forgot this howler. He used again and again to warn us, "The Attic bird is the nightingale and not the owl, as an unfortunate student of the Presidency College wrote."

His comparison of the Skylark of Shelley with that of Wordsworth was eminently sensible and went to the very root of the matter. He pointed out how the two poets were fundamentally contrasted in spirit in their interpretation of the bird's song; Wordsworth looking upon the bird as the type of the wise who soar but never roam, while to Shelley the bird is emblematic of those who can happily forget their earthly ties and duties and soar into a world of "escape."

The only personal reminiscence that he vouchsafed to us was when he described the process of snuffing a candle. He then told us how in English homes this task was thrown on small boys and how he used to hate it. But he was not without humour as we can see from the following anecdote told by Sir J. C. Bose. Our eminent scientist paid a visit to Mr. Tawney's suburban home in his retirement, accompanied by Lady Bose in a colourful Oriental sari. An English friend who was with them whispered to the gaping station-porters "Bee-gum of Hyderabad." (No member of that "Exalted" family had yet crossed the black waters). Mr. Tawney who had come to receive them smiled and said, "My landlady will now put her prices up, seeing that I keep such princely company!"

One day, at a meeting of the University Syndicate, some European teacher spoke scornfully of "helping these lame geese to cross" when an Indian Headmaster's letter was found to contain the word anomaly spelt with an i at the end. Mr. Tawney, as Registrar, quietly asked the Vice-Chancellor whether a certain letter which had been officially addressed to the University by the European Principal of the Shibpur Engineering College, should be printed in the proceedings as it was. It was found to contain gross mistakes of grammar! This silenced the objector.

But he could be strict, too. The Senior Professor of Sanskrit never read any student's exercise paper; the utmost that he did was to return them to the class after a month with a pencil tick mark on the cover, and even that tick mark was not always put. The bundles did not look like having been opened by him. So, the students at last began to write whatever they pleased and get their papers back without detection. After many months, the Professor, probably by a lapse of memory.
opened the first paper in the bundle. It contained a scathing commentary on the teaching of Sanskrit at the Presidency College naming names. The result was that next day Mr. Tawney marched into the class and asked, "Who is M. L. Advani'? The man from Sind had sinned. Mr. Advani, the over-eloquent pleader for the class, was immediately removed and sent down from College and University. He went to England, was called to the Bar, and rose high in the judicial service in Sind.

When Sir Charles Elliot gave a steamer party to College students, a deputation of us went to Mr. Tawney to ask how we should dress. His reply was, "Wear anything you please, but do not put the shirt outside." It was before the Boer War.

College sports were unknown then. Once a brain-wave passed over us and we started a P. C. Tennis Club. When the Secretary called on Mr. Tawney, he replied, "I don't mind subscribing, but will it last?" A prophetic saying; it did not last even two months, though ample subscriptions were received.

It was astonishing what a large amount of class teaching Mr. Tawney did in addition to his office duties and work at the University. These are the incidents about him that I remember in this my anec-

DOTAGE.
Some Memories of Dr. P. K. Ray

DR. NARESCHANDRA SEN-GUPTA

Of my many memories of the Presidency College at the end of the last century there are none over which I should like to dwell more than those of Dr. P. K. Ray. For I owe more to his teaching and even more to contact with him than to any other of the distinguished teachers of those days under whom I had the privilege to work.

Dr. P. K. Ray was not great as a social figure. Indeed I never knew till I had left College that he had a social side of his life. When I knew him socially, I found that his intellectualism, earnestness and sincerity brightened up his social contacts which had little of conventionality in them.

In College and out of it I knew him as a scholar, thinker, teacher and an enthusiast.

As a scholar, he had the quality, which is comparatively rare, of studying the work of any author, objectively, without being swayed by feeling on account of the opinions expressed by the author. This enabled him to get into the heart of every author he read and to understand him as well as he could be understood.

The result of this objectivity in studying philosophies was a rare capacity to expound, fully, fairly and without a bias, every school of philosophy, whether it was the atheism of Charvaka, the materialism of Democritus or Epicurus or the idealism of Kant or Hegel or the realism of Martineau or even the latest philosophies of Eucken or Bergson.

He had no patience with those who, for the sake of smashing an opponent, started with a misreading or misrepresentation of him. Even Martineau, whom he genuinely revered as his Guru and whose philosophy he mainly accepted, did not escape his criticism when he so misrepresented. Dealing with one such passage where Martineau dealt with Hegel's views, Dr. Ray told us straight off, "This is not at all a fair representation of Hegel."

As most people are apt to misrepresent and misunderstand opposing viewpoints, Dr. Ray always suspected second-hand sources. He asked us always to read the author himself and not to take his philosophy from another exponent. Where the original was not available,
and one had to take second-hand information, he was very reluctant to accept statements which were not creditable to the author of the philosophy expounded. Thus dealing with Charvaka's philosophy he warned us that in all probability Madhavacharyya's representation of that philosophy was a travesty of the real philosophy of Brihaspati and it is quite possible that there was a real materialistic philosophy which is not fairly represented in the rhetorical passages quoted by Madhavacharyya.

If there was a devout theist among philosophers it was Dr. P. K. Ray and yet he could study with penetration and expound with sympathy and understanding the most thorough-going materialism of, say, Haeckel.

It was not as if he belonged to a type of scholars who can be likened to a sponge, who could absorb everything, because they have no philosophy of their own. Dr. P. K. Ray, on the contrary, had a very definite philosophy of his own, a philosophy which he imbibed in youth at the feet of Martineau, but which years and years of most extensive and intensive study of philosophy only strengthened all the more. But his faith in his own philosophy did not make him bigoted. He maintained throughout his life the great catholicity of the genuine scholar who keeps all the doors of his mind open to all and judges theories on their absolute worth and not by prejudices.

As a teacher, the outstanding characteristic of Dr. Ray which made him so loved by the few but so little popular with the many, was that he did not believe in the prevailing idea of teaching in those days. The best teacher was usually expected to do everything for the pupils, so that the pupil had only to absorb the lectures to succeed. Dr. Ray hated that sort of work. Even in the Pass classes, he never solved all problems for the students nor read a book line by line to explain it. He gave lectures covering large portions of the subject which gave just enough knowledge in outline to enable the student to read for himself.

In the Honours and the M. A. classes his chief work, apart from introductory lectures, was to introduce his students to books and to encourage them to read them. He introduced the seminar method which is now so familiar, but which in those days was practically unknown in Calcutta colleges, except in Dr. P. K. Ray's classes.

And what a wide range of studies he made us go through, quite outside the curriculum! I myself read a good many books on physiology and biology, practically all important books on evolution from Darwin to Haeckel; I even had to pick up elements of geology. In philosophy proper, there was absolutely no limit to what he wanted us to read,
including such stiff things as Hegel's works and, worse still, expositions of Hegel by widely differing schools of thought, when all that the University syllabus expected us to know was a general exposition of Hegel's philosophy such as you find in Schwegler's *History of Philosophy*.

Talking of Hegel, I shall never forget Dr. Ray's lectures on Hegel's philosophy. I have never heard or read a more lucid or brilliant exposition of Hegel. He took as the text on which he lectured the very brief exposition by Schwegler. And Dr. P. K. Ray, who usually swept over the subject of whole volumes of books in one lecture, spent a whole hour in expounding five lines of Schwegler's exposition of Hegel. At this rate he went on from day to day till he had finished the Logic portion. After that he directed us to a whole library of Hegelian literature, the bulk of which he expected us to read—and at least two of us actually read a great deal of them.

He encouraged us to take up questions of philosophy and to write essays on them after reading up. Some subjects he set for us, which two or three of us studied under his guidance and on which we produced papers. But he expected us to do more work on the same lines. I took particular delight in doing so, with the result that I wrote a fairly large number of essays on philosophical subjects. Having always had a facile pen I enjoyed this work. I remember two most ambitious of these essays, the first was a materialistic solution of the fundamental problems of philosophy, which was mainly based on studies of Tyndall, Haeckel and of Lange's *History of Materialism*. The other was a less ambitious essay entitled "From Kant to Hegel."

With the last paper is associated an amusing episode which is now of melancholy interest to me. Mr. Lalit Chandra Guha who was my fellow-student whose recent death I mourn, used to come to my cubicle at the Hostel and we often compared notes of work. Apparently he apprehended that I was his only competitor for the first place in philosophy. He, therefore, pried on my work with an eagle eye. When he discovered these essays I had written, he ridiculed me for wasting so much labour writing all that and twitted me on my *cacoethes scribendi*.

A couple of months later when we were sitting on the last day of the M.A. degree examination, Lalit almost looked aghast when he read the question paper. That was the essay paper, and the most manageable of the three subjects out of which a choice was given to us was "the development of philosophy from Kant to Hegel." Poor Lalit thought that as I had already written a complete essay on this identical subject he had no chance against me. He, therefore, took another alternative with the result that he got badly beaten in the essay paper.
Dr. Ray had not ceased to teach after he ceased to be a teacher. As an Inspector of colleges he often taught the teachers of colleges he visited, at any rate his own old pupils. When I was teaching in the City College, I had to take up Economics in addition to some philosophy papers. That was the first year under the new regulations which introduced a new subject—General Philosophy—with an impossible syllabus and but little guidance in the matter of standard to be followed. Dr. Ray's help in suggesting books to form a basis for lectures was very welcome to me. He also asked me what I had read in Economics and when he heard that I had not read List, he gave me his own book to read.

In this and much else that I could recount for a long time, Dr. Ray showed what a great enthusiast he was in the matter of education. He never was satisfied himself with just doing his allotted routine work and he did not want his students to be so satisfied. He always sought to inspire his old students to pursue their studies to develop their capacities and kept digging at them as long as they were within his reach.

His enthusiasm was almost child-like and often led him to lengths which were deemed eccentric by most people. But, on this one question of education he would not let his enthusiasm be overpowered even by any sense of conventional proprieties.
Harrington Hugh Melville Percival

"Two of far nobler shape, erect and tall,
               Godlike erect"

As these verses were read out in a deep, mellow voice with a somewhat nasal twang, the eyes of us all in the class were automatically lifted from the book and fixed upon the man reading them, so closely did he seem to answer to the description. Indeed rectitude is the word that comes immediately, at the very mention of his name, to the mind of one, who knew Hugh Melville Percival, rectitude in physical as well as in moral bearing—a tall figure with never a stoop in his carriage, walking or sitting, an intellectual forehead with deep-set piercing eyes, a personality that seemed to live in a world of its own. His appeal to us was not merely through his unrivalled scholarship nor wholly through his rare ability as an inspiring lecturer, the value of whose lectures it would be presumption in me to praise. It was based mainly on his personality. He was an institution in himself.

Mr. Percival appeared to be so much above the common run of men that to exchange even half a dozen words with him in familiar talk was to us a daring, though coveted, adventure. Undemonstrative as he was by nature, his exterior was rather forbidding, and one never suspected that underneath that icy external reserve there was a warm current of kindly human feelings, which sprang up into sudden view on the day of his retirement from the College, when unique demonstrations were spontaneously evoked of the love that bound him to his pupils and his pupils to him.

A brief account of the happenings on that memorable day (April 12, 1911) may not be amiss. Mr. Percival took his classes as usual, finishing his work at one in the afternoon. He then went to say goodbye to Principal James. Coming out of the room, the first group of men he met was one composed of the clerks and of the menial servants of the College. He took his leave of them, and the servants specially were all visibly moved. He then walked up to the head of the staircase, where a solemn sight presented itself. The members of the teaching staff, with the exception of the European group, all stood
H. M. PERCIVAL
"*"

there; and he shook hands with and said good-bye to each. The stair-
case was lined on both sides by deep ranks of students of the first and
second year classes, all standing in silence and in perfectly good order;
and as the old master slowly descended down the narrow lane in the
midst, his eyes glistening with tears, there was not one dry eye in that
assembly. At every step he took, flowers were showered on him.
Higher class students were waiting below, and when he came near
them, one man came up to me and asked me to request him to consent
to being photographed with them. On my communicating their desire,
he replied with a catch in his throat, "Anything, anything, to please
them." He was then taken to the inner quadrangle, which was then
open ground, and photographed with the students. When he came back
to enter his carriage, he found that the horses had been unyoked and
the carriage gaily decorated with flowers. He was almost bodily lifted
into it, and a team of students drew it all the way to his house in
Park Street. Some two hundred students silently walked behind in
that hot April sun. Arrived at the house, Mr. Percival attempted to
make a speech, but broke down completely. "I have no family, and
therefore I love you so much," was all he could say. Every student,
Hindu and Mahomedan, came up and took the dust of his feet. He
then charged me as his 'oldest pupil in the gathering' to take them
back to the College, conducting them, he was careful to add, 'along
the shady side of the street.' There was no formal meeting to bid him
farewell in set speeches composed of conventional phrases. It was a
farewell gathering the like of which was never seen, nor ever will be.
The softer side of his nature came more and more into evidence
as time passed. As an instance of this gradual change in his outer
bearing, I may be permitted to record a personal experience. In 1906,
three years after leaving College, I had occasion to write him my first
letter, and I was not surprised to get his reply couched in polite but
extremely cold and formal language. He addressed me as "Sir" and
ended his letter with "Yours faithfully, H. M. Percival." Three years
later when I had the privilege of working in this college under him as
Principal, his letters all began with "Dear Praphulla Ghosh" and ended
with "Yours sincerely, H. M. Percival." His first letter to me from
England a year and a half after his retirement, contained the more
familiar "My dear Praphulla" and the usual "Yours sincerely." When we resumed our correspondence fourteen years later in 1926,
"Yours sincerely" gave place to "Yours affectionately"; and shortly
after, up to the last letter he wrote a month before his death (November
15, 1931), his communications all ended with the benediction "With
ashirvad, Yours affectionately, H. M. Percival". The stoically stiff
formality had all disappeared and the throbbing emotional side of his nature asserted itself.

In the first letter I received after fourteen years' silence, in 1926, he wrote: "It is years now since I last wrote to you or heard from you, but during all this time I have thought and thought often, as I now reckon up, of those I knew at the College, not with the same feeling for all without distinction, but with different degrees, but all degrees having some one thing in common—and that one common point is kindliness, for time does, as it should, make us forget and remember, both on the right side. * * * You will readily believe what I have said above about my not having forgotten the College and those in it, but you will be taken aback a little to be told that I have often dreamt of them—as going to lecture, not finding my books, not finding my way to the lecture room, etc., etc. You may laugh at this—there is no harm if you do." Two months before death he wrote: "Twenty years more or less have gone since I saw my old pupils with the eyes of the body, but this length of time and these 7,000 miles of distance have not prevented my seeing them in my mind's eyes, whenever something brought to memory College days, and one or other of them; and this led from one to another and to others, and to the thoughts of the great bond that keeps together through long time and long distance, teacher who has done his best and pupils who feel that he has done so." In almost every letter he made anxious enquiries about my health and gave instructions for improving it, with the solicitude of a parent. Who ever thought in those earlier days, when he was here with us, that the old man had so much blood in him?

The same note on the bond that should keep together teacher and taught is struck in a letter he wrote in 1929 to Professor Taraknath Sen, who was then editor of the Presidency College Magazine. "I am an old student of the College—it is sixty years now since I entered it—", he wrote, "and I was a teacher in it for thirty-one years. These long years, as student and as teacher, were, when I look back, years of happiness to me; and since then during my retirement, their memory has been a reflected happiness. From the warmth with which you write of me and of my old, affectionate pupil, * * *, now your teacher, I like to think that your chosen subject, like his and mine, is English; but almost at once I see that I would be wrong in thinking that such a feeling can be due to such a cause, and no other; for the same feeling of affection, felt and returned, can exist, and does and should exist, between teacher and pupil, whose mental aptitudes and chosen subjects are different. For, is it not true that studies so different as those that strengthen the reason and those that purify the emotions have a
common basis? And is not that basis character? The older, the teacher, has a character formed; the younger, the pupil, comes to him to have a character formed: the one attracts, the other is attracted; and where there exists this moral magnetism, there is this affection called forth, between teacher and taught, however different their intellectual trends may be. This happy bond is not the surface bond that the same liking shared by both can firmly tie; but it is a deeper bond that draws mind itself to mind, and holds them firm and long together; and when thus held, to the younger mind in the corporate life of the College, the fulfilling of duty becomes a pleasure, its share in the upholding of peace and order warms into a glow, and puts into this corporate life a soul. Without this soul, corporate college life becomes a discipline, exact, cold, affectionless, such as exists in other forms of corporate life—army, factory, trade union—which under such discipline, may well continue to live, but under which alone college corporate life would lose its soul and die. . . . See that it does not so die." Noble words expressing a noble ideal!

While he was here in India, he cut himself off severely from all social attractions. A bachelor, he lived a rigidly secluded life. And nature had her vengeance in time. A pupil of mine, who visited him at London, told me that when he went to see him, he found him surrounded by little boys and girls of the locality whom he was helping in their studies. Mr. Muller, proprietor of the private hotel in London where he spent his life of retirement, also testified to his fondness for children. "He was very fond of our children," he wrote, "who seemed to give him much pleasure, and he would let them do anything, play with his books, and upset his whole room. We often were very cross with our children, but he never wanted us to punish them or to send them out of the room." On the pages of a Variorum Hamlet, owned by him, which is now in my possession, there are to be found pencil scribbings in a child's hand. With this family he lived all his time in England, and he once wrote to me about them: "The management of this house is with people with whom I stayed all these years, both having been small schoolgirls once, now married and getting on in life, with little ones who in turn are now my friends."

Here, as in England, he lived the simplest of lives. In his house at Calcutta, he kept only one servant, a Hindu factotum. Himself the plainest-dressed of men, he could never away with persons of flauntly manners. Nor did he change his mode of life when he removed to London. Mr. Muller wrote to me: "He would never buy any clothings for himself unless my mother-in-law asked him to do so, and more often she went and bought it for him, as he never wanted to
spend any money on himself. As long as anything could be mended, he thought it was good enough for him."

He was a friend of the poor. I knew of many students here whom he helped with monthly stipends, regularly sent to them by post precisely on the second day of the month. At London he made himself familiar with slum life, and went about doing good. A note in a memoranda book found among his papers after his death runs thus: "Peace to ragged ones in Gds. and Streets. Great many now to be met owing to schools being closed. Met both the tailor's and the cab-cleaner's families. The eldest girl of the former said their mother was going to give them new clothes for going to school in." Mr. Muller bore testimony to his kind-heartedness in eloquent terms: "He was always such a kind, considerate and fair gentleman, never thinking of himself or studying his own personal comforts, but he was always thinking of the welfare of others and he always helped wherever he could. Whatever anybody who knew him wanted to know, or if they were in trouble, they always came to "Uncle Percival," as we called him; although at times my wife used to tell him not to be kind-hearted to some people who did not deserve his consideration, he would still help them, and overlook their faults."

Strictly correct in his dealings with men, Mr. Percival had a deep faith in God and in the life hereafter. Brought up as he was in a devoutly religious-minded family—his mother was a Roman Catholic and his father of the Protestant profession—it was a living faith in him, which he hinted at even in incidental remarks embedded in the notes to the texts he edited. It found expression in a touching letter he wrote two months before death, in reply to a letter of mine in which I had communicated to him the desire of many of his old pupils to erect a memorial to him. "I cannot but feel pleasure," he wrote, "no vanity mixes with it—at what you say about the portrait and the intended memorial. But this pleasure I must keep to myself as a secret treasure; I must think of myself as dead to what is being done; and as the dead may see and hear from the next world what is said and done about them in this by those he has left behind in it, but cannot communicate with them, so must I be silent to you all for what you are saying and doing about me." No confession of a faith in the life to come could be more sincere.

Born at Chittagong (January 25, 1855), educated first in his native town, then at Dacca from where he passed the First Examination in Arts with a Senior Scholarship of the First Grade (1871), and afterwards at Presidency College, Calcutta (1872), previous to his departure...
to England (1873) with a Gilchrist Scholarship, which he won at an open competitive examination, he was Indian to the core of his heart. “We Indians” was a phrase one constantly heard from him. “With all our English education”, he wrote to me once, “we are still by nature Indian. The coolness of Western teaching cannot damp the warmth of Eastern impulse innate in us, easterners on this earth. And I hope it never will; it is a precious gift of nature, which in her wisdom that we cannot see into, she withheld from these westerners of higher latitudes, when she bestowed something else on them, that has made them the foremost among mankind in things material, but not foremost in things of another nature. Only there is a danger for us; only if right impulse is also steady impulse, it can make a better world than steady reason has succeeded in making.”

On the 19th of January, 1880, after his return from England, he was appointed Professor of English at Presidency College, a post he held for thirty-one years, retiring from his duties on the 12th of April, 1911. He was appointed on the invidious terms on which Indians generally were in those days employed in the Education Department; and his pay never rose above two-thirds of the salary then enjoyed by people, on chromatic considerations, many of whom were not worthy to unloose the latchet of his shoes. It was but natural that he should have at one time keenly felt it. But he lived to rise above such vexations of spirit. In one of his letters he distantly referred to the disappointment he had once felt. “There was”, he wrote, “a matter of mind—some deep sense of wrong or something of the kind—also concerned, but that feeling has passed away. I take a different and better view of things than I did in former years. I feel indifferent where once I felt aggrieved, above wishing for things where I once wished for them, cast aside ideals—I had them too—as misconceived, and tried to form others on a better understanding of the actual around me.” In another letter of a somewhat more personal note, he wrote to me as follows: “You say you feel depression of mind. You do not specify and I do not wish you to specify. Without it I can understand your feeling, for I have felt it myself for many bygone years; but unlike you I feel it no longer. I trust you will live long enough to reach this happy ending of what was once a long-drawn unhappy struggle. For this change in me I account in this way: To do my work in the best way I could was in my power. To have that work recognised by others was in their power, not in mine. Therefore whether this recognition came or not was no business of mine. It cost me a long struggle to cease to care for that recognition. Some people set their hearts upon their work and also upon recognition of it—
money, in titles, etc. Keep your heart set on your work, and drive out of your heart any wishing or wailing for its recognition, if on self-examination you find that that wish has entered it and rankled in it. It is a poison.” St. Bernard’s *Ama nesciri*, “Be content to be unknown,” seems to have been the motto of his life.

Of his equipment for the post he held and of the distinction he brought to it, it is needless to speak at length. His scholarship was many-sided and deep. Literature was not his only love. He was, as *The Statesman* in an obituary note on him said, “a polymath, always ready to help out his colleagues and help students in history, philosophy and other interests.” Eunapius calls Cassius Longinus, the preceptor of Porphyry and conjectural author of the treatise *On the Sublime*, “a living library and a walking museum.” I remember the late Professor Manmohan Ghosh, another person whose connexion with Presidency College shed lustre on it, using similar language of Mr. Percival. Once Mr. Ghosh had referred to him a number of obscurely allusive passages in one of Lowell’s books, and when on the following day Mr. Percival supplied him with the information asked for, Mr. Ghosh came up to me and said in his characteristic elegant way, “I have just turned over a leaf of that encyclopaedia.”

Up to the day of his retirement, he regularly took the highest classes in English literature, in History, in Political Philosophy and in Economics. And these lectures were most carefully prepared. The materials for them, specially in subjects like History, Political Philosophy and Economics, he gathered from original documents, of which there was a goodly collection in his library. Even when lecturing on Burke’s American Speeches in our class, on which comprehensive notes are easily accessible to the student, he gave us valuable historical notes from Hansard, a source to which no other lecturer would ever have dreamt of going.

Rigidly methodical and regular in his habits, he could easily get through with an appalling amount of work. When he officiated as Principal of the College for nine months, he did not cut a single lecture from his routine of 18 hours’ work as professor. He personally looked into the details of office work including accounts (there was no bursar in those days), would go round punctually at seven minutes past ten every day to see if others were at their work in the classes. His example and vigilance exercised a silent, wholesome influence on the working of the College as a whole.

The nature and amount of work he did as professor will appear from the following time-table of his lectures in the year of his retire-
I cannot think of another man competent to teach such a variety of subjects to the highest classes and capable of lecturing four hours at a stretch from day to day at the advanced age of fifty-five. The mere physical effort would be killing, not to speak of the severe intellectual strain involved in delivering such lectures as he did.

One thing which could not escape the most casual observer of Mr. Percival's ways was his punctuality. Precisely to the stroke of the hour appointed for his work, would the familiar old phaeton draw up under the portico of the College, and the tall figure be seen mounting the steps. It was a daily affair. One might set one's watch by his movements. In this connexion I might relate an interesting incident. When, shortly before retirement, he made a gift of his library to the University of the Punjab, he asked me to accompany him on the appointed day (March 13, 1911) to the Court of the Registrar, Calcutta, to attest to his signature to the deed of gift. The hour fixed for appearance before the Registrar was three in the afternoon. That day was an examination day at the College, and we both finished our work at one. We drove to his house in Park Street, where he took his lunch. We then spent some time in leisurely talk, and on my asking him in the midst of our talk if we might not start for the Registrar's court, he looked at his watch and said, "No, we could afford to wait a little longer." After a few minutes he looked at his watch again and said, "Now let us go." We got into his carriage and drove to Charnock Place, where the Registrar's court then stood. We got down, walked into the enclosure, mounted the iron staircase, passed along a long corridor, stepped into the Registrar's room, and the clock on the
wall rang out three. I confess I felt an uncanny sensation creeping over me. Dr. Woolner, Registrar of the University of the Punjab, who was to receive the gift on behalf of his University, was not yet in. He was late by more than half an hour. When we were returning home, I could not help asking Mr. Percival how he could be so very exact in calculating the time. He smiled and said, "One could be punctual if only one wished to be so. I had gone home from College along this route yesterday and had carefully noted the time taken."

The library he thus gave away to the University of the Punjab was one of the richest of its kind. It was not very bulky, consisting of only 6500 volumes, of which the biggest sections were of History, Biography and Antiquities (2097 vols.) and of Economics, Law, Politics (1244 vols.). But some of its contents were rare and invaluable. Original documents like the Commons' and Lords' Committees' Reports, Reports and Papers on the affairs of the East India Company, Parliamentary Blue-Books on Indian affairs, the Rolls Series of the Chronicles and Memorials of Great Britain and Ireland during the Middle Ages (247 vols.), the Hakluyt Society Publications (112 vols.), Guizot's Memoires relatifs à l'Histoire de France (31 vols.), Petitot's Memoires Historiques de France (131 vols.), Ante-Nicene Christian Library (24 vols.), Sacred Books of the East (49 vols.), Cobbett's Parliamentary History (36 vols.), Hansard's Parliamentary Debates (three series, 1066-1836, 86 vols.), English Law Reports (88 vols.), Gazetteers of the different Indian Provinces were some of its treasures. There was also a large collection of travel literature (400 vols.), "Reading them amounted to travelling cheap in those countries", he once said to me.

The story of such a rich library going to the Punjab is interesting. Some time before retirement, he printed a catalogue of his books, and sent copies to the Indian Universities then in existence, asking them to inform him by a certain date if they wanted those books. He also sent a copy to his own College. Calcutta did not reply. Presidency College remained silent, Madras and Bombay thought that the library would be too costly, and mistaking the nature of the offer, politely declined it. The Punjab alone promptly replied, expressing its anxiety to possess the books, but pleaded the poverty of its funds. And the entire library went there as a free gift.

For an instance of the meticulous accuracy of his scholarship even in subjects like Indian History, which he built up by assiduous study in such a library, I may refer the inquisitive to his report on an essay on Sivaji submitted for the Griffiths Memorial Prize in 1907, which
reveals his intimate knowledge of all the authorities on the subject available at the time (vide Minutes of the Syndicate, Cal. Univ., Jan. 28, 1909). His notes on Samson Agonistes, on Faerie Queene I, written before the days of O. E. D., testify to his wide, first-hand knowledge of ancient and mediaeval literature, both on the literary and on the linguistic side. His special evening lectures on Indian Economics (1905), delivered at a time when there was no easy digest on the subject available to the student, were attended by men like Sir Gurudas Banerji. In his student days, he graduated with high Honours in Classics and in French at London, attended the Senior Greek Classes under Professor Blackie and the Latin Classes “for advanced students” under Professor Sellar at Edinburgh as a “preparation for the M. A. in Classics at London”, which he passed creditably in 1879, taking the second place next to the Gold Medal. He also attended classes in English Literature under Henry Morley and in Philosophy under Croom Robertson at London. In addition, he attended at Edinburgh full courses of lectures in Zoology, Geology and Botany, as “a relaxation from his regular work”, and obtained a “Certificate of Merit” from the Faculty of Medicine at that University for having passed an examination in these scientific subjects with more than 60% of the total marks.

In his lectures to his classes, however, he avoided all show of scholarship, never dabbled in -isms and -ities, those labels, which, as has been well said, are easy “devices for saving talkative persons the trouble of thinking”. His incisive comments were pithy and rich in suggestiveness. They often demanded alertness of mind on the part of his listeners. Once while taking a junior class through Wordsworth’s Sonnet Composed upon Westminster Bridge, he came to the passage, “The City now doth, like a garment, wear The beauty of the morning”, and, quickly adding “which she will presently put off for the working dress of smoke”, passed on to the next verses. The following marginal note he wrote against the title of the first section, “The Uses of Great Men”, in his copy of Emerson’s Representative Men (a book he kindly gave me before leaving India): “Emerson will not say ‘Worship,’ he will not say ‘Heroes’, at least in the title, but (or because) Carlyle says ‘Hero-Worship’. Emerson’s Repr. Men (1849) is an echo (or challenge) across the Atlantic to Carlyle’s Hero-Worship (1840). While to the English Humanist the Concrete Man—the Hero—is Everything, to the American Democrat the Man—the Hero—is Nothing, but the Idea he represents is Everything”. His comment on the word “Descend” in Shelley’s “For he is gone where all things wise and fair Descend” was “Shelley does not say ‘Ascend.’” - To keep pace with him in all such
And what shall I say of his interpretation of poetry and specially of Shakespeare? It revealed to us a new world of beauty and thought into which the profane herd of critics were never allowed to intrude. He did not much care to know what other people thought about his favourite writer. In 1926 I sent him three well-known books on Shakespeare, including Bradley's justly popular lectures. He wrote back saying: "I had seen none of these before, and was uneasy whether they might not upset me and my notions. They have not done so." One of these books he facetiously characterised as "the product of a grasshopper mind." "It hops without reason or rhyme, and neither reason nor rhyme nor common sense of common men can guess whither, how far, how high the next hop will be. It hops out of the subject, takes many hops before it returns to the subject and then hops out of it again." On Croce's chapter on Shakespeare, he remarked: "Croce I cannot be hard upon, for one reason, but a reason that is all sufficient: it is this—he says that Shakespeare is to be judged by our emotions; and one who tries to judge him so, has a claim to indulgence for any faults. His biggest fault is that he forgets his own standard and becomes metaphysical now and then (he is a Hegelian). But so is Bradley now and then, without rising to any height that Croce reaches. Bradley is painstaking, has read Shakespeare carefully, draws his conclusions conscientiously; but what he so draws and states might have been stated more effectively in one-fourth of the space he takes up. He does not understand the minor characters in Macbeth and he misunderstands the scene between Macduff and Macolin. I see he uses those crutches, the Tests, (down to decimals on the subject of 'stopped' and 'unstopped' I think)—crutches that people who can walk reverently on their own two legs behind Shakespeare, should disdain to use."

On actors of Shakespeare's plays he was not very enthusiastic either. He wrote to me in 1912: "You ask me if I go to see Shakespeare plays acted in the theatres here. I went to two plays, R. and J. and Macbeth. It would be unkind and unjust to run down the acting because it did not come up to my expectations. But the fact remains that your and my expectations are those of students of Shakespeare characters and of human nature, while the performances on the stage are those of actors. And students and actors of Shakespeare often differ in their interpretation of the meaning. I was deeply disappointed—this is all that I can allow myself to say—and have not been to a
Once again discussing with me the merits of a recently published book on Shakespeare by a well-known actor-critic, he wrote: "Do you think this is a sweeping conclusion?—Don't believe the criticisms of theatre-people about Shakespeare. You and I are Shakespeare readers and feel; they are Shakespeare actors and make-believe to feel."

The best commentary on Shakespeare was according to him the reader's own personal experience of life. Writing in 1926, when I proposed to him the editing of some plays of the dramatist, he said: "All these years of silence, I have not read much of Shakespeare, but much of other subjects, wholly unconnected with him; but one result has been, so I fancy, to make me grow older in mind; and this growth has enabled me to understand him better, so too, again, I fancy." This statement reminds one of what Huxley once said: "No man ever understands Shakespeare until he is old, though the youngest may admire him, the reason being that he satisfies the artistic instincts of the youngest and harmonises with the ripest and richest experience of the oldest."

There was one remarkable thing about my old master. He was ever ready to change his opinions, if on maturer consideration he found them untenable. He was never shy of owning himself in the wrong. While editing Shakespeare for a proposed series which he himself named 'The India Shakespeare'—editions which he tenderly called "my last lectures to invisible classes, and to the memory of those visible classes, whose faces I could see when I talked to them"—he was always revising his draft notes. "It is an old thing about me," he wrote, "that I can improve on revision. After a thing has left my hands I have ever felt sorry that I let it go in that state and felt that I could improve it, if I took it in hand again." Some time after he had sent me his draft notes on Hamlet, he wrote: "The Hamlet Ms. is the weakest of all those you have had from me and needs a thorough overhauling." Speaking of his lectures in the past to his old Shakespeare classes, he was not slow to confess that he had "often overlooked and misunderstood things, which was a very great matter." "I entirely mistook till now," he wrote in 1926, "the character of Malcolm; you see how essential that is. Another: 'the dismal treatise' (Mac. V. iv. 12) puzzled me all these years, and the true meaning flashed on me—that is the word—not until I was actually writing the draft notes. In J. C. Casca's talk about the points of the compass I mistook entirely in past years, and the true meaning came to me, not when I had racked myself over it, but suddenly again. * * * If you ever attended the class when I did Lear in it, you may remember..."
that I passed over things in the Fool’s songs and in the mad scenes in the farm house and at Dover. I did not understand them then: I do now."

Notwithstanding the severe gravity of his outward demeanour, his sense of humour was of the keenest. His quiet comments on humorous passages, sometimes only a sly look, made them highly enjoyable. Those who had the good fortune of reading Lamb with him will readily assent to it. Lamb is one of the most difficult writers to handle in a class lecture. What Lamb says of Milton and Shakespeare is eminently true of himself. More than one person listening to your reading of Lamb, and "it degenerates into an audience." But Mr. Percival "always felt at home in lecturing on Lamb", as he himself said. While seeing his edition of The Tempest through the press, I doubted the propriety of his use of the word ‘moral’ in connexion with Ariel and asked him if ‘immortal’ would not be more appropriate. The humour of his reply was crushing: ‘The word is ‘mortal,’ not ‘immortal.’ Could you bear to think of Ariel in advanced immortality, going about in a venerable beard, sweeping the air (we cannot say ‘ground’) upon errands a future Prospero might send him on, or upon quests of his own fairy pleasures—a hoary old Briddhānanda Mohan? No, you could not. But you would like to think of him as leading a supernatural butterfly-life, and a venerable old butterfly, whether fairy or lepidopterous, revolts us.” The reminiscences of his early life, which he wrote and sent me at my earnest request, are replete with humour. I cannot resist the temptation of quoting one or two passages. Here is an account of his migration to Presidency College after passing the First Examination in Arts from Dacca in 1872: “I left the (Dacca) College for the Presidency College 3rd year class, which and the 4th year were then held in the building afterwards occupied by the Albert College. I was less fortunate in my reception in the classroom by the Calcutta-ites than I had been with the Dacca-ites. The Calcutta boys were well-bred, gentlemanly every way, not even excepting one—their privilege, their prerogative, was to occupy the front benches, nearest the chair. This they enforced in the following ingenious way: Three or four of us provincial boys one day conspired to come early and to occupy seats in a front bench, hitherto occupied by Calcutta boys. Here there was a flagrant invasion of rights by boys, who had hitherto been quite well treated, as long as they knew and kept their proper places, but the Bāngāls from Dacca and worse, the Bāngāls of Bāngāls from Chittagong (Chātgayas, Ram! Ram!), had forgotten themselves and they must be reminded. So one Calcutta-ite pushed himself in like a wedge between two Ch.-ites, and so pushed out one man at the end of the bench.
Another C.-ite wedge inserted itself between two Ch.-ites, and another bench-ender was pushed out. And so on it went, till all the intruders had been pushed out, without a single Bângâl or Bângal of Bângâls being touched. Could firmness tempered by politeness go further? This pushing out of us, Mofussilites, from the first benches was done in a perfectly dispassionate way. An abstract problem of elimination in Algebra or one of displacement in Hydrostatics would not, and could not, have called forth more passion than this 'putting out of the threshold' (Lat. limen) did." Of the staff of the College in those days there are delightful sketches. "Mr. Sutcliffe was Principal then, and was known as the 'Head Dutry' of the College, because of his unremitting attention to office work in every detail, and in his hands the head dutryship became the most efficient Principalship. But what appealed to me was not efficiency of this kind, but efficiency in lecturing; and before I joined College, I had formed an ideal of the personality of such a lecturer, that I looked forward to realization in that of Mr. Tawney. My ideal was that of a being more than mortal, ever sitting like a demigod in a chair, and ever lecturing, ever superior to mortal ills and wants. How was this silly ideal broken by the reality! Mr. Tawney, a small, grey-headed gentleman with a forward stoop! Mr. Tawney, who was once a consumptive, and was saved by going to Madeira and then by coming out to the climate of India! . . . . Mr. Croft, as he then was, took our Philosophy. Handsome, Byronic, he looked to effect. Other Professors came round from their room and entered the classroom by one of its doors, and in so doing, had to stoop under the punkha rope. Mr. Croft would not pass under that rope for anything, but he made Bukhtwar throw open the folding doors between the two rooms, which that sardar and his assistant used to do with grand effect—with something like the flash of lightning and the peal of thunder—and Mr. Croft would enter, erect, stately. The very peons and durwans pronounced his name as "Kurrapat Saheb," to give it all the importance of a polysyllable, while they made Mr. Tawney's name small by changing it to "Toonee Saheb" from some association in their minds with that very smallest of small birds." Here is a reminiscence of his earlier days at the Chittagong High School: "At the Annual Examination of the 4th class, a Mahomedan gentleman, Deputy Magistrate, was honorary examiner. With graceful tact he asked Pandit Mahasay to be seated next him, as advisory member, and gave him the mark-sheet to make entries in. I went up, read very well out of the Rijupath; how I explained, I forget. Pandit: (doubtfully) 'Debo nâki?' Examiner: (emphatically) 'Den moshây,' and I got very high marks for good parrot-like reading and for youthful
looks. Class friends, who had a better measure of my Sanskrit, chaffed me on my good luck. Ramkumar mockingly told me (too-ing me, as Coke thou-ed Raleigh) "You got marks for tor tel-hąjolă mukh."

Nature had denied Mr. Percival one gift. He was not an effective reader. Never did he read out a whole passage of good poetry or prose; he only punctuated it all through with his brilliant, epigrammatic comments. He was no elocutionist. In this respect Mr. James was superb. Mr. Manmohan Ghosh too had a musical voice which made his reading of verse enjoyable. It was a poet reading poetry. Yet Mr. Percival had a good ear, and his occasional scansion of verses showed his sensitiveness to their rhythmic effects. All this was to be expected, as his chief recreation was music. He had an organ on which he regularly played every day. His library contained a good collection of the sonatas, operas, symphonies, oratorios of masters like Beethoven, Haydn, Mozart, Handel, Cherubini, Chopin, Rossini. Beethoven was his special favourite. "He is the very Shakespeare of music," he told me once. After retirement he regularly indulged in his favourite hobby. His London landlord wrote to me after his death: "When indoors, he would do some writing, or read a book, and play his organ for about an hour or longer." He was also a regular concert-goer. On a torn envelope found among his papers there is a characteristic note in his hand in blue pencil (he was paper-sparing like Alexander Pope): "Attended no concerts during the War, August, 1914 to December, 1918." That was the man.

He had a passion also for collecting reproductions of paintings by old masters and of other works of art. These representing almost every school of European art and quite a number representing some schools of mediæval Indian art fill twenty-eight thick albums. A passionate lover of poetry, he was a lover of whatever was Good, of whatever was Beautiful.

I cannot better end this tribute to the memory of my master than by quoting the testimony borne to his character by a simple businessman like his London lodging-house-keeper, who had an opportunity of observing his ways at close quarters for several years: "We believe that it would be very hard to find a better or a fairer or a more self-sacrificing man in this world, and I am sure whoever knew him for some time personally must think the same and be proud to have known or been associated with such a great man."
A Trip to Kenya

DEAR MR. EDITOR,

I congratulate the Presidency College Magazine on attaining its Silver Jubilee, and I hope your special number will be a success. As to your request for an article, I fear I am too much out of touch with Indian education to attempt anything serious. Possibly a rather discursive letter about a trip I took this summer with my daughter to Kenya may interest a few of your readers.

It was the first time I had been out of Europe since I left India eight years ago. I am somewhat of Dr. Johnson's mind regarding life on board ship. If I remember, he compared it unfavourably with life in jail; though it is true he had never been on board a modern liner, or even in jail. But though a modern liner is comfortable enough, the inability to get away for a single minute from one's floating home and one's fellow-passengers is to me a perpetual source of tedium and irritation. Still, it was pleasant to see again the marvellous blue of the Mediterranean, that historic sea; and interesting to watch again, as I watched with excitement for the first time a generation ago, the strange beings who coal ship at Port Said, looking as if they had just emerged from the lower regions; and to recognize the stark lines of the rocks of Aden, surely one of the grimmest-looking places on earth.

What an amazing medley of blood there must be along the shores of the Red Sea, with Africa on one side and Asia on the other, and a long, long history of slave-raids in the background.

So far it was all familiar: but after passing Guardafui we had now to turn South and 'cross the line.' It was the beginning of July; and, strange to say, when we crossed the line it was rather a chilly morning. I had wondered whether there would be any of the traditional buffoonery, with Father Neptune and his attendants rising from the waves and subjecting to the ordeal of the bucket and the shaving-brush those who were indiscreet enough to admit that they had never crossed the line before; but nothing of the kind took place. I was told, though I cannot vouch for it, that some years ago an unfortunate novice, who presumably suffered from a weak heart, was so roughly handled that the shock was too much for him; so Father Neptune has retired from business, at any rate where passenger-liners are concerned.
Mombasa, where one disembarks for Kenya, is a pretty place, with a typically tropical appearance; by which I mean chiefly that there are large numbers of palm-trees about. There is a pinkish-looking fort, made of coral, which has an interesting story. It was built centuries ago by the Portuguese, that little nation which produced so stout a breed of navigators, and once, on the strength of an edict of the Pope, claimed half the globe. (Is there any single episode which sheds so vivid a light on the influence the Papacy once exercised in Europe?) A Portuguese garrison was besieged in this fort for months by the Arabs. It held out till it was at the last gasp, and then surrendered; and a Portuguese squadron which had been sent to relieve it arrived a day too late.

A night's journey in the train, with a climb of several thousand feet, brings one to Nairobi, the capital of Kenya: a pleasant, rather pioneerish-looking town, with many fine buildings, and some rather ramshackle ones, standing side by side. Kenya is what journalists call 'a paradise for sportsmen,' which means that large numbers and many varieties of animals are to be found here: elephant, lion, rhinoceros, hippopotamus, giraffe, zebra and many kinds of buck, large and small. Lions are said to be numerous, though I did not have the luck to see one; and the mildest-mannered men will tell you stories, which may even be true, of their adventures. One man, for example, told me how he was driving home one night in the dark when his engine gave out, and he had to sit in the car for three-quarters of an hour while a pride of seven lions sniffed round the windows and the bonnet. (By the way, for those interested in words, pride has a curious history. In mediæval England, when hunting was a passion, and the Art of Venery was practised with great ceremony, every beast and bird of which huntsmen condescended to take any notice had its own appropriate 'noun of multitude.' Comparatively few of them have survived in modern speech. The correct term for a group of lions was a 'pride' of lions. I should imagine (though I have not a large enough dictionary to tell me) that this term must have been obsolete for centuries. The Kenya settlers have revived it; and you may now hear 'a pride of lions' spoken of any day, quite casually and without affectation.)

I saw a number of interesting birds. I had never seen pelicans before, except in the Zoo and in St. James's Park in London. These have presumably had their wings clipped and look merely grotesque; but I was delighted to find that pelicans are strong and graceful fliers and take off very easily from the water. We saw three pelicans, by the way, with many other water-birds, on a large lake on which several of us had gone out in a rowing-boat, at the suggestion of our hostess.
A TRIP TO KENYA

J. R. BARROW

'to look for hippo' (hippopotamus). It occurred to me to wonder what would happen if the hippo took it into their heads to look for us; but as a mere visitor to the country I did not think it my business to raise any objection. However, we did not see any hippo, nor did any hippo see us.

The Secretary Bird, a large long-legged creature with a white plume, supposed to resemble a quill-pen, striking out from the back of its head, is not I think found in India. It carries on an unending war with snakes, and is protected by law in consequence. It is said to dance about on its long legs trampling on the snake till the latter has lost its power to strike; and then to carry it to a height and let it drop. It would have been fascinating to watch this operation, but though I saw several Secretary Birds strutting about, I did not see any of them find a snake.

The smaller birds seemed to me on the whole markedly less striking and attractive in colour than Indian birds. An honourable exception, however, is a beautiful little bright blue bird, the African starling.

A thing that puzzled me a good deal was the absence of vultures. Go into the mofussil in Bengal any day and you will hardly fail to see vultures circling overhead; and personally I think the sight of these great soaring birds, with their effortless flight, one of the most fascinating that nature has to offer. People who hastily dismiss vultures as 'hideous' and 'revolting' forget that there is a beauty of motion as well as of colour and form. One would have thought that in a huge country swarming with game of every kind there must be plenty of scope for vultures; but during the weeks I spent in Kenya I do not think I saw a single one, and only two or three kites. Perhaps the jackals and hyenas leave them nothing to eat.

Much the most remarkable sight I saw in the way of birds was the flamingoes on Lake Naivasha. There must have been scores, perhaps hundreds of thousands of these delicately-coloured birds; so that from a distance the surface and shores of the great lake looked as if they were covered with a pink wash.

I imagine that a geologist could hardly find a more interesting part of the world to visit than Kenya. The place abounds with the craters of extinct volcanoes. One of these, among the largest in the world is, I believe, eight miles across. To stand on the edge and look down on the immense floor of the crater, covered with forest trees that look like bushes, is an impressive experience. But Kenya's prize exhibit, from the geologist's point of view, is the Great Rift Valley.
It was the late Professor Gregory, the famous geologist (who incidentally visited Calcutta, a good many years ago now, as a member of the University Commission), who gave it this name and was the first to recognize its true character. It is a huge trough bounded on each side by a steep rocky escarpment; and according to Gregory, as I understand, it is part of a surface-crack which extends southwards through Lake Nyasa and northwards through the Red Sea into Palestine. Anyone who takes even an amateurish pleasure in geology will find Gregory's book *The Great Rift Valley* of interest.

The Equator runs across the slopes of Mount Kenya, and I believe occasional snowfalls occur on it at that point. I was told a story of a much-travelled man who tried to impress a lady he met on board ship by telling her that this was the twentieth time he had crossed the Equator. She replied that she had no idea how many times she had crossed the Equator, as it ran through the middle of her kitchen.

Having had enough of the sea, I decided to go from Nairobi to Cairo by air. I had made several flights before, but this was much the longest I had ever attempted. It was to take roughly two and a half flying days, say 19 or 20 hours actual flying. Imperial Airways find it convenient to use sea-planes for the route between South Africa and England; and as there is no water at Nairobi for these planes to come down on—to ‘land’ on, as the pilots say—they go from Mombasa on the coast to Kisumu at the northern end of the Victoria Nyanza. (Nyanza by the way merely means water or lake). Accordingly one has to go from Nairobi to Kisumu by a small feeder-plane. This was a pleasant journey, as we flew over the Great Rift Valley and much prettily-wooded country.

An advantage of air-travel, which will presumably disappear as the number of travellers increases, is that one is treated with the utmost individual attention and politeness, as though one were a temporary duke or rajah. There is no scrambling for places, jostling with one’s fellow-passengers, or shouting for porters. (As a matter of fact the amount of luggage one is allowed is so small that porters are unnecessary). Nor is one bothered with constant payments for taxis and meals, or with the choice of hotels at stopping-places. All that is done for one and included in a comprehensive charge. This is very agreeable, though it does not affect my opinion that the invention of the petrol-engine is one of the greatest curses that ever befell mankind.

Flying, though it saves an immense amount of time and trouble (and is proportionately expensive), is something of a disappointment to those who may have hoped for thrills. Except when the machine rocks
or bumps or drops in a 'pocket,' which is not too pleasant, one has no
sensation of flight: after all, one is merely a piece of luggage in a box.
And, except when it is taking off and landing, one has no sensation of
speed. Thousands of feet up in the air there is nothing to catch the
eye and enable it to measure one's rate of progress—no houses or trees
or telegraph-poles. One thing flying does give, and much more
effectively than any mountain-top—a bird's eye view. It is a familiar
phrase—so familiar that one hardly thinks of its literal meaning.
Well, here you have it literally: not the viewpoint of a creature bound
to earth and looking along the ground, but of one poised aloft and
scanning the wide expanse beneath.

On arriving after a couple of 'hops,' (Kisumu to Khartoum,
Khartoum to Cairo), I casually took up a paper in my hotel and saw
that there had been a bad accident at Kisumu the day after we left.
A plane had crashed into a hill-side, and all six men on board had been
killed. It was not a passenger-plane, and I understand the unfortunate
pilot had taken a risk, forbidden by the regulations, which he would
not have taken had he been carrying passengers.

Cairo at the end of July seemed at least as hot as Calcutta, and I
noticed, as I had noticed at Mombasa, that Africa seems hardly to have
discovered the electric fan. One small fan about 16 inches in diameter
in the dining-room of a large hotel, and not a single fan in any other
room, seemed an inadequate allowance.

I was only able to stay two full days in Cairo, and could not
therefore see very much. The Egyptian Museum, a vast building, is
to archaeologists one of the most interesting places in the world; but one
must have a good foundation of knowledge and plenty of time to get
much pleasure or profit out of it. It was intensely hot and airless; and
having duly inspected and admired the treasures from Tutankhamen's
tomb, I became a prey to that feeling of sick fatigue which museums
are too apt to induce. There is only one sensible way to visit a large
museum: to go with a definite object, see what you have come to see,
and go away again.

Next day I drove out to see the Great Pyramid, the Sphinx, and
the Temple of the Sphinx. The Pyramid, built of enormous limestone
blocks, is undeniably impressive, though the conception is surely rather
crude. It is merely an elaboration of the heap of stones piled over a
dead man to keep away the jackals. I think Macaulay remarks some-
where that architecture is the one art in which mere size is of first-rate
importance; for what, he goes on to ask, could be meaner than a
pyramid twenty feet high? I thought the inside of the Pyramid more
impressive than the outside. As one makes one's way to the burial-
chambers along the low narrow corridors through those tremendous
blocks of stone, all so smoothly cut and so exactly placed thousands of
years ago, one is oppressed by the thought at once of the immensity
and the futility of the labour.

' My name is Ozymandias, king of kings:
Look on my works, ye mighty, and despair!'

The Pyramid still stands, it is true, unlike the statue in Shelley's
sonnet: but of the thousands who have seen it, even of the Egyptians
themselves, how many have known so much as the name of the king
who was buried in its heart?

There is a saying that every stone of the Great Wall of China
(which at least was built for a rational object) cost a life. Doubtless the
same is true, at a moderate estimate, of the Pyramid. I could not rid
my mind's eye of a disagreeable picture of thousands of slaves strain-
ing and struggling under the whip; and 'Great Men,' I reflected with-
out much originality, 'are a curse. I wonder why the common man
will go on idolizing them.'

A short ride on a camel takes one to the Sphinx and the small
adjacent temple. These structures are of granite, not limestone, and
raise for the casual sight-seer an even more puzzling question than the
Great Pyramid: how, with what tools, were these colossal blocks cut,
shaped and placed in line as precisely as could be done by the most
powerful modern machinery?

Four days in a French ship took me from Alexandria to Marseilles,
where I found Europe sweltering in a heat-wave. London seemed even
hotter than Marseilles; and I looked back with regret to the pleasant
coolness I had enjoyed a few days before in the neighbourhood of the
Equator.

J. R. BARKOW.
A Letter to the Editor

DEAR MR. SEN GUPTA,

I have been meaning for a long time to write to thank the Editors of the Presidency College Magazine for enabling me, by the receipt of the Magazine, to keep so regularly in touch with the activities of the College, and I am glad to avail myself of the opportunity afforded by your letter of October 8th, not only to send my thanks for you and your predecessors, but also my heartiest congratulations to the College on the 25th anniversary of the foundation of the Magazine. When I returned to Presidency College, as Principal, in 1924, it had already firmly established itself as one of the most important signs of the outstanding position of the College in the academic life of Bengal, and it has always been a great pleasure to me to notice how admirably the high standard of achievement has been maintained during more recent years.

Your request for an article reaches me at a time when I am more than usually busy, and having to prepare at rather short notice a paper for the Science section of our local Société Jeresiaise, I fear that it is impossible for me to do more than send these few lines in reply. What specially interested me in the September number of the Magazine was the news of the unveiling in the new future of the memorial to my old Principal, Dr. P. K. Ray. Curiously enough, I do not seem to have among my books a copy of the College Register; so I am rather uncertain of my dates, but as far as I recollect, I first made his acquaintance about 1903, when he was still Principal of the Dacca College, and I happened to be visiting European schools in Dacca during a short period of deputation as Inspector of European Schools. Dr. Ray was then living in the Dacca Circuit House opposite the old club in the town, and I am still conscious of the benefit I derived from the long talks we had together every night after dinner on the problems that confront every newly-joined member of the Education Service.

My wife and I have just returned from a long visit to the Scandinavian countries, and what we saw there makes me wonder whether great changes in our outlook on education are not long overdue, both in England and India. Denmark after Sleswig had been snatched away from her in 1864, seemed on the point of national disintegration; and yet—by the influence and teaching of one man, Bishop Grundtwig
(who himself died less than 8 years later)—Denmark is now one of the most prosperous and—to all appearance—happiest nations in the world. All this has been achieved through, on the one hand, the Folk Adult High Schools, and on the other co-operation, especially in the development of Agriculture. Both these are the outward and visible signs of the acceptance by every Dane of the inward and spiritual value of Bishop Grundtwig’s rallying cry in the 60’s of the last century to his fellow countrymen “All for one, and one for all.”

With sincerest good wishes for the success of the Magazine’s Silver Jubilee,

Yours sincerely,

H. E. Stapleton.
A College Association and a College Hall

T. S. Sterling

It is with great pleasure that on the invitation of the present Editor (as well as of the Editor of last year) I take up my pen to greet my old colleagues and students and to salute this magazine on the occasion of its Jubilee Year.

Although it is now some eleven years since I left Presidency College, I have never ceased to take a keen interest in all that concerns the welfare of the College where I spent many happy years.

I therefore venture to take this opportunity of putting before you for your consideration two matters which, in my opinion, vitally concern the future well-being of the College we all hold dear.

The first is the formation of a Presidency College Association, membership of which would be open, at the cost of a small entrance fee, to all past and present professors and students.

From what I know of your present Principal, I feel sure that he would lend his support to the foundation of the Association, and his advice and help in this matter would be invaluable. So also would be the assistance of Professor K. N. Mitter, Professor S. C. Mahalanobis, Professor Sir P. C. Ray, Professor A. N. Mukerji and Professor P. C. Ghosh, to recall only a few of the colleagues who contributed to the pleasure of work at Presidency College.

An Association such as I suggest plays an important part in university life. It is the means of bringing together in one body all those who are now and have, in the past, been interested in the work of the College. It fosters good relations between past and present students; it forges a link between the generations. There is always a tie of sentiment between students of the same college; an association gives that sentiment a chance of practical expression. We are proud to acknowledge the fact that Presidency College has sent out men who to-day hold high positions in the educational, legal, professional and commercial worlds. It would considerably enrich the life of the present student if through this College Association he could be brought into closer touch with these older sons of his alma mater, could hear at first
hand their reactions to the life around them, their opinions on the social and political problems which he, too, will so soon have to face.

Each student leaves his college precincts to become the citizen of a larger world; it is never too early for him to learn something of the duties and difficulties of citizenship from those who are actually experiencing them.

At first, naturally, the activities of the Association would be slight, and probably limited to the more immediate needs of the College and its students. It would, for instance, offer advice to students who had not yet decided upon their choice of a career. It would help and advise old students who have perhaps not been so fortunate as some of their fellows. "But as membership increases, its sphere of influence will widen and in time to come we shall, I hope, see a Presidency College Association playing an important part in the national life of Bengal. There is much that we could do, acting through an Association, to serve not only the needs of our students, but the broader ideal of humanity. The futility of isolated effort has long caused those working for the advancement of social conditions to form associations, through the agency of which alone can effective expression be given to the demand for social reforms and for the establishment of those conditions which will make the pursuit of ideals effective. We could, for example, secure representation on the various important committees dealing with social, political and legal matters. By this means our professors and students would be brought into closer contact with the social work of the country. We could, through the association, study industrial and economic problems at first hand. We could make ourselves acquainted with the problems of village life, with such matters as the establishment and maintenance of public libraries, in short, with all those various activities which contribute to that higher standard of living and culture which we all so earnestly desire to attain. Viewed from this standpoint, the formation of a Presidency College Association would seem to be but the necessary sequence to the formation of the College itself, for is it not the aim of all educational institutions to produce useful citizens for the state?

The mere acquisition of knowledge is not the be-all and end-all of education. It is not enough that a man leaves college having acquired sufficient knowledge to enable him to pass his examinations and to enter a business or professional life. Such knowledge forms but the dry bones of scholarship and is of small importance unless in the process of acquisition a man's mind has been trained, his outlook broadened, his character developed so that he may face with courage and fortitude the problems which life will set him. Education is useless
unless it develops in the student a desire to raise the standards and the
culture of his race to a higher level than has yet been reached, a desire
to help his fellowmen, particularly those who have not had the benefit
of his education.

Many problems confront us in this world of ours to-day. We are
in the midst of far-reaching social changes. It is not given to us all to
become statesmen and legislators, but it is up to each one of us to do
his bit. Let us then found a Presidency College Association as a vehicle
for the practical expression of our ideas. Through it let us work to
bring about that enlightened social legislation which gives us the only
chance of human progress. The work will not be easy, but where there
is a desire, a strong overpowering will, there can always be found a
way. The measure of a man’s capacity is not his achievement but his
desire. As Browning says:—

"Ah! but a man’s reach should exceed his grasp
Or what’s a Heaven for?"

The other matter which I should like to bring before your considera-
tion is that old outstanding question of a College Hall. Nearly thirty
years ago Principal H. R. James suggested that old Presidency College
men should show their gratitude to their College by making a gift of a
College Hall. When the appeal was made a brilliant student, then in
his last year at college, promised that if such a scheme were put into
operation he would give as a contribution towards it his first month’s
pay on obtaining a post.

Unfortunately the matter was allowed to fall into abeyance and it
is a matter of great regret that in 1935 and again in 1936 the Principal
had to ask in vain for a College Hall. In 1935 Principal B. M. Sen
said, "We consider it an anomaly that ‘the premier college of Bengal’
has to do without a Hall. It is really a great drawback that we cannot
accommodate more than 350 people at any college function and even
those in a lecture theatre."

Would it not now be a suitable moment—when we are celebrating
the Jubilee of the College Magazine—to remedy this anomaly? Will
the old students show, as Mr. James suggested, their love for and their
appreciation of their old college by endowing it with a college hall?
Cannot a subscription list be opened here and now? I cannot think
that it would be long before the requisite sum was forthcoming.

In conclusion let me once more beg of you all to give your serious
consideration to these two matters which I have brought before you.
They are neither of them novel ideas; they are both of them long over-
due. To some extent they are inter-dependent, for if we form a
Presidency College Association we must have a suitable college hall in which to hold our meetings.

Some day in the not-too-distant future I hope once more to visit Presidency College, to renew my acquaintance with my old colleagues and students. I have the happiest recollections of my old students, of their affection and gratitude, of their lively appreciation, of their zest for their work, and of their remarkable achievements. I look forward to the day when I shall once more visit the scene of so many happy memories. When that day comes I hope that as a member of Presidency College Association I shall sit in Presidency College Hall.
In Retirement
R. B. RAMSbotham

THE Editor, searching his files for possible contributors, has been good enough to invite me to send an article on the occasion of the twenty-fifth anniversary of the Magazine's birthday. First, let me wish the Presidency College Magazine and all who read it many happy returns of the day; secondly, I beg leave to express admiration for the robust and handsome appearance of the publication: it can certainly stand the challenge of comparison with any similar literary production, and perhaps a rather biased admirer like myself may state, here and now, that I do not know of any other college magazine that is so good.

And now, after compliments, let me proceed to the contribution. I have pondered long on this matter: I have asked myself, shall it be grave or gay; shall it be long or short? The second query was easily answered; after some misgiving I decided to inflict on the Editor some comments on Retirement. The average servant of the Government of India leaves his work at the age of 55, if he survives, for compulsory leisure: he has, in many cases, looked forward to the time when his travellings will end and he will settle himself in his own land. But when the actual separation comes, when work has to be handed over to some one else, the long-expected release is not so joyful as it had appeared to be in the distance.

Many Indian friends and colleagues of mine never seemed to be elated when Government said, "Well done, thou good and faithful servant; hand over to so and so, and go and live on one-third of your present income": and, welcome as a pension is, it must be admitted that it has a chastening effect as a substitute for full pay. It is not, however, the question of the loaves and fishes that makes retirement less attractive at close sight, for the Government is a generous master to those who serve it well and faithfully; the most difficult feature in retirement for the average government servant to deal with is that the rhythm of life has gone, and the machine in which he was a contented and interested cog has ejected him and replaced him with a spare part.

The Englishman perhaps feels this more than his Indian colleague for the following reasons. He has lived thirty years or more in India, and he has learned to love the country and its people: India has been
such a kindly foster-mother to him, that he is almost more comfortable in his foster-mother’s house than in his own motherland. He has nearly all his interests in India: Indian politics have supplanted home politics in his mind; the comforts of his daily life, his kindly courteous Indian friends, his own countrymen who share his feelings for India, and the countryside itself have taken a firm grip of his mind and imagination. Even the climate has moulded him to its own organics; he gets a real taste for certain features of Indian cooking, and, in a word, he feels at home.

The real obstacle, however, to his retirement from active service is his profound conviction that he is only just beginning to be useful. The Englishman who has served the Government in India for thirty years has much reason to blush when he reflects on his service. With the best of intentions, he was often ignorant and ill-mannered; he had to learn that honest and honourable men can hold two perfectly sound points of view on almost everything: he often gave offence when he intended no offence, and he often took offence where no offence was intended. He was conscious of receiving the most warm-hearted kindness from Indians in every rank of life, and he was often troubled at his inability to show these kind friends how deeply he treasured in his heart the happy recollections of work and leisure in their company. All these thoughts pour into the mind of the retiring Englishman, and it seems to him that just when he is beginning to understand something of India, he is forced to give up working there.

Times have changed much in the last twenty years: India is demanding that her own children should do their mother’s work, and not aliens, and yet I hate to think that those of us who love India, who have worked for her, and spent a large portion of life eating her salt, should ever be regarded by her as aliens. I prefer to think that we are still her foster-children, who love her and wish her well.

It is right and proper that the work of India should be done by Indians, and that Indians should direct and administer their own motherland, but one Englishman ventures to assert that India will not be a loser if she retains in her service some of those foster-children who love her much and to whom she owes, also, something.

As one who had the pleasure of working among Indian citizens who are now beginning to take their place in the various grades of their country’s service, I express, with all my heart, the hope that India will not allow herself to be depleted from her ancient traditions of dignity, courtesy and forbearance, and that she will preserve and protect that great virtue, so prominent in India, hospitality, which is in danger of
being trampled out of existence in many other places. To a well-wisher, it seems that a certain readiness to discard tradition in India is in danger of gathering strength. Nothing gives me more pleasure in London than to see an Indian in Indian clothes. The Indian has invented the most dignified and the most inexpensive form of dress yet known to man: it can be worn at the King's Court, or in a humble private house, it can be worn at a royal parade or at a friend's garden party; I refer to the black achkan and the white paijamas, worn by Moslem-Hindu alike all over the North of India: it is a manly, dignified, sensible dress and can be worn equally well with the safa or the tarban or the pagri. Well, I must not go rambling on.

Sed modo vos animae dulces reminiscon, amici,

but I can't help thinking of you my dear friends, as Ovid, the Latin poet, whom I quote, says in words more graceful than I can frame. And in thanking the Editor for his courtesy, permit me again to remind Indian readers that there are in England many grateful and devoted lovers of Mother India.
Some Reminiscences

Jehangir C. Coyajee

I BEGAN to dream of Presidency College fully a year before I actually joined it. My tutor in Economics—one whose name is now a household word in Economic circles all over the world—informed me, in February or March, 1910, that a new chair of Economics was being founded in the Western Presidency and that I might have a chance of securing it. That was all very well and it was a fine prospect indeed, I reflected; but in order to have that chance realised I must take a first in the Economics Tripos; and not the ablest or even the most complacent undergraduate of Cambridge can feel sure of that. My natural and constitutional diffidence had been greatly enhanced by the fact that I had committed the indiscretion of having joined Cambridge as an Advanced Student. That meant that I had either to take a First or to return without a degree. However, Fortune smiled on my labours; and from the very first day of my examination I began to feel the tide of confidence rise in me. I began to feel happier as one paper after another was disposed of. Some time after I left for London and there I received a telegram of felicitations from my kind friend T. T. Williams (afterwards Professor of Economics at Dacca). Then came the day when I passed through the “Gate of Honour,” placed my hands in those of the Vice-Chancellor and accepted the obligation, as well as the status, of a graduate of the University of Cambridge.

I now began to think seriously of the Chair of Economics at the Presidency College. My task in securing it proved comparatively easy for I had been fortunate enough to secure the good opinion of and credentials from Prof. Marshall and Mr. Keynes, while Prof. Foxwell was on the Board of Appointment. I had also been nominated a Research Student of Caius College and could point to nearly a decade of teaching in a variety of subjects—including such a diversified assortment as Economics, History and Persian—at different colleges of the Bombay Presidency.

Such is the prestige and such are the traditions of Presidency College that no one can enter it—whether as a teacher or as an alumnus—without experiencing feelings of pride and joy at one’s good fortune in belonging to such an institution. I had been uncommonly proud of my connection with Elphinstone College; and I had revered the memory of its
SOME REMINISCENCES

Sir J. C. COVARE

distinguished Principals—among whom could be numbered Sir Alexander Grant (afterwards Principal of Edinburgh University) and Dr. Wordsworth—the grandson of the great poet. But now I was entering the premier college of India which could boast of an even longer apostolic succession in the educational sphere. Hence humility and elation struggled within me as I entered the imposing portals of Presidency College on 17th March, 1911. I well remember the moment when I was ushered into the dignified and scholarly presence of the late Mr. H. R. James, who was then the Principal. On the same day I had the pleasure of meeting Dr. P. C. Roy of whose halo of scientific glory I had caught glimpses from afar. I was also introduced to a much younger colleague—Prof. W. C. Wordsworth—who was to prove in course of time his great versatility of talent in the fields of education, administration and journalism. I lost no time in making him my guide, philosopher and friend amidst my new surroundings. I remember that during my first week of work at the college I expressed to him my diffidence regarding my future success as a lecturer in such a distinguished environment. His generous encouragement, however, soon heartened me for my work.

A word might be said here about the various Principals under whom I was privileged to work—Messrs. James, Wordsworth, Stapleton, Barrow and Ramsbotham. They were all men of high character and principles as well as of sound scholarship and administrative capacity. Yet in the case of all of them the same generalization will hold good—that their good fortune was in no way commensurate with their good intentions or their undoubted abilities and equipment. The waters were troubled and the times were difficult. Those were the days of the first impact of the political movement on the student world. The relations of the Presidency College to the Calcutta University also were as yet undefined, and it was difficult to run the two institutions in double harness. The modus vivendi had yet to be evolved which would correlate the functions and activities of the two great institutions. It was the College that had been the mother of the University and it could not reconcile itself as yet to the thought of having to take the second place. The shadows of some eminent outsiders—some belonging to the political or bureaucratic spheres, others noted in the world of education—fell across the paths of several of these Principals of our College. It is, therefore, all the more necessary to emphasise and draw attention to the merits of these heads of the College. Foremost amongst them stood Mr. James who combined literary merit and a high sense of duty with a gentlemanly character and a lofty courtesy. His knowledge of the classics was profound, and his literary capacity is shown in his
translation of Boëthius. One of his addresses during the Great War was reminiscent of the great speech of Pericles on the position of Athens in the Peloponnesian War. He did me the honour of presiding on several occasions at the addresses which I delivered on various topics and phases of the Great War; and indeed the members of our staff owed a great deal to his steady encouragement and generous sympathy. After his retirement he contributed a number of valuable articles to the Statesman narrating the fortunes of the Indian Educational Service, which should provide valuable material for the future historian of our College.

That historian will also note the versatile talents of his successor—Mr. W. C. Wordsworth—who proved himself equally distinguished as an educationist and as a journalist. He could say with Principal Hadley (of Yale University) that he has spent one-half of his life in delivering lectures and the other half in writing leaders. Indeed even in his present avatar as a journalist he finds time to keep in touch with the University and its educational affairs. With his successors—Messrs. Stapleton, Barrow and Ramsbotham—we come to Principals whose forte lay in their administrative work and capacity, though Mr. Stapleton also did good work in the field of the history of oriental chemistry, and Mr. Ramsbotham in the sphere of history. I was so convinced of the merits of Mr. Barrow as an administrator that I implored him to continue in his position as Principal in spite of some difficulties. I was certainly not overjoyed when on my return from Geneva I received an official communication appointing me his successor. It was indeed no easy task to take over the reins from such experienced and firm yet tactful hands.

It would be ungrateful on my part not to make particular mention of at least some of my colleagues of the Common Room. And yet here I am working under great difficulties. I remember the dictum of the Roman historian that it is impossible to mention all and yet invidious to omit any. Moreover, in the case of a college of the magnitude and size of the Presidency College—which can boast of a staff of sixty or more—one cannot come into anything like close contact with all one's colleagues. At any rate I am thankful that I never had a moment's trouble with any of my colleagues; rather I regarded the Common Room as one of the best of clubs—and a very intellectual one too. And the more I see of club life in my retirement the more I come to appreciate the Common Room society of those days. It is not in many clubs that one can admire the poetic talents of a Manmohan Ghose or the literary flavour of the conversation of a Sterling, a Holme or a P. C. Ghosh. My interest in historical studies also revealed to me how strong
our College was on the historical side which was represented by professors like Oaten and Zachariah among others. It might be justly said about Prof. Oaten that he was surpassed by none of his colleagues in the matter of friendship for and sympathetic behaviour towards his pupils or in his zeal for securing vocational openings for them. It was indeed an irony of the subject which he professed that his career as a college Professor should have been terminated prematurely. It was a piece of good fortune, however, that we had Prof. Zachariah to continue his work. We have all read and admired Prof. Zachariah’s educational reports; but only a few of us have noted how his coat pockets used to bulge with the multiplicity of quarter sheets which conveyed his historical erudition to the class-rooms. These closely written sheets of Mr. Zachariah and the bulky type-written tomes of Mr. Oaten often set me thinking of the “rolls” of paper in which Lord Acton is said to have digested his historical reading and which he bequeathed to his University.

I have room only for mentioning two or three more members of our happy Common Room. I refer to Professors Adityanath Mukherjee and S. C. Mahalanobis, not only because of their learning but also because they are men of affairs whose advice I sought when it was necessary to avail myself of their wide knowledge of University matters. Both these gentlemen are possessed of extraordinary energy and vitality, though in this sphere Prof. Mahalanobis can beat us all by a good many lengths. Only the other day when I was in Calcutta on work connected with the Indian Coal Mining Committee, I had the pleasure of meeting him on his seventieth birthday. As he looked neither older nor younger than he used to do some three decades ago I could only infer, either that he was a Rosicrucian, or that he had resorted to the interesting process of Kāya Kalpa with greater success than some other eminent men.

I would draw the particular attention of the future historian of our College to the great share it took in the development of the teaching work of the University. It goes without saying that without the labours of Sir J. C. Bose and Sir P. C. Ray the University could not have reached the present advanced stage of its teaching in Physics and Chemistry. The College Professors of Literature have also had a lion’s share in advancing University studies in their sphere. I would not have mentioned our contribution to the University work in Economics and Politics but for recalling with pleasure the excellent work done by Professors Gilchrist and Panchanandas Mukherjee as well as my cooperation in that sphere with Prof. C. J. Hamilton and his successor Prof. P. N. Banerjea. They were good enough to assign to me the
General Theory of Economics as well as International Trade as my share of the University teaching in Economics; and I worked on these lines for about sixteen years. Even before this formal division of work, however, Prof. Manohar Lal (the first occupant of the Minto Chair) and myself had arranged to share the work. As we lived in the same apartment it was easy for us to arrange and adjust our spheres of work. I remember with pleasure the long discussions we used to have on economic topics and the privilege I enjoyed of utilising to the full his fine library of economic literature.

I might be indulged in a reference to my work as editor of the *Bengal Economic Journal* for nearly a decade—partly because it furnished a practical side to my function as a lecturer in Economics and partly because I had for my colleague as co-editor another Presidency College Professor—the late Mr. Panchanandas Mukherjee. It was of course a pleasure to work with him as well as with Mr. Donovan—the Registrar of Co-operative Societies—and with his successor. It was because of my work as editor that I was invited by Mr. R. B. Ewbank, the brilliant Registrar of Bombay, to take a hand in writing his "Indian Co-operative Studies" to which a chapter was contributed by one representative co-operator from each of the provinces of India. My own contribution was on the topic of "Urban Banks in India." Soon after the publication of the book I was agreeably surprised on receiving a kind and encouraging letter from Dr. Marshall, showing that in the midst of his great and manifold activities, he had been closely watching my humble career in India. Similarly when I brought out my book on the Indian Fiscal Problem I received another letter from that doyen of English economists commending my work as "strong, well-balanced and suggestive" and expressing the hope that my publication "will have an important share in the evolution of Indian Economic policy." It was indeed my good fortune to be the recipient of a great deal of encouragement from various quarters but for which I should not have ventured into the sphere of authorship. Thus Prof. C. J. Hamilton who founded the *Indian Economic Journal* induced me to become his co-editor and to write for that journal for some years. Similarly Mr. Pat Lovett, the distinguished editor of the *Capital* requisitioned work from me on various occasions. It was indeed a great privilege to collaborate even occasionally with such a capable writer and genial personality. In 1918 the Government of Bengal appointed a Committee to enquire into the difficulties in connection with the circulation of One Rupee notes, under the chairmanship of Mr. J. A. L. Swan, i.c.s. Among the members were the Accountant-General, Bengal, the Hon'ble Raja Reshee Case Law, c.i.e., Mr. W. D. R. Prentice (Commissioner,
Presidency Division), the Post-Master-General, Bengal, and myself. This was the first of the series of Commissions and Committees on which I was privileged to work. I mention these matters here because such appointments pushed forward notably my economic studies and writings. Thus on returning from my work on the Indian Fiscal Commission I was elected President of the Indian Economic Conference and chose for the subject of my Presidential Address Protectionism in India. Soon after the Patna University nominated me to be the Benaili lecturer for the year, and the address was expanded into the book Indian Fiscal Problem. Similarly after my work on the Royal Commission on Indian Currency and Finance, the Madras University honoured me by appointing me to the Sir William Meyer Foundation, and my study of Indian Currency and Exchange was the result. Again, it was after my three years' work as delegate at Geneva that I undertook to write India and the League of Nations. Encouragement from the Bengal Royal Asiatic Society and its energetic secretary Mr. J. Van Mannen, C.I.E., led to the publication of my Cults and Legends of Ancient Iran and China. This very year the K. R. Cama Oriental Institute honoured me by electing me to its Government Research Fellowship and I have been just going through the proof-sheets of a volume on Studies in the Shahnamah.

I have deliberately kept for the last place in this narrative the most important and interesting aspect of my career—my relations with my pupils. And here I have to express great thankfulness—for I have been as fortunate as any teacher, at least in this country. Whether I consider the unbroken series of triumphs which my pupils achieved at the University examinations, or the places they now occupy as Professors, or in the Civil, Provincial, Railway and Financial Services, or our friendly and harmonious relations throughout, I have reason alike for unalloyed satisfaction. About the termination of my tenure of Professorship at this College I had a list prepared of the various successes annually achieved by my pupils at different examinations and the results of the investigation surprised me, even though I was aware, all the time, that Presidency College constituted the central intellectual ganglion of Bengal. I remember a long discussion which I once had with Prof. Hamilton on the topic—whether first class alumni were born or could be made. We reached the conclusion at last that the real and sure first class men were born; but that the first class contained a fringe or margin into which a good coach could push some fairly promising pupils who were not, as it were, born to it. I had ample material before me to guide me in the discussion. For the very first batch of my pupils contained men like Panchanandas Mukherjee, Azizul Huq and P. C.
Chowdhury. The Economics class had members who shone in many walks of life, but we were particularly partial to the Finance Service to which we supplied a P. C. Chowdhury, a Sen Gupta, a Chatterji, a Govinda Das and many other eminent members. We have enriched economic literature through the exertions of Professors J. C. Sinha, J. P. Niyogi and H. L. Dey. Even those who did not write on Economics enjoyed their studies and responded instantly and fervently to the development of economic thought. I well remember the enthusiasm which was called forth in the class by the appearance of new works produced by Marshall, Taussig and Keynes. My pupils were indeed generally ahead of me in acquiring information regarding the appearance of such works.

I can best conclude these random notes by putting forward a constructive idea. The energies of the History Seminar should be utilised in producing a history of the Presidency College. Members of that Seminar should not only look up the records but should interview Professors—both those in harness and those who have retired. Only by such co-operative effort we can hope to have a monument worthy of the work, influence and traditions of Presidency College.
The Principle of Chance in Modern Physics

PRINCIPAL B. M. SEN

EVER since the dawn of Science, and by science is meant a systematic study of Nature through experiments and observation, one of the generally accepted axioms has been the Law of Causality—every effect has a cause, just as every cause has its effect. It has been held to be one of the foundations of rock on which the superstructure of scientific developments was erected. No philosopher at the time of Bacon or after him till very recently would dream of questioning what seemed as intuitional as one’s own consciousness.

But in recent years there has arisen what may be called the Principle of Chance. Loosely speaking, it may be stated in the form that things happen in this universe not because they must, but because they are infinitely more probable than other contingencies. The toss of a coin is proverbially a matter of chance. The Captain of a cricket team would not dream of disputing that his chance of having the first knock decided by a toss, has been anything except fair. In common parlance, he would be said to have fifty-fifty chance. But the toss of a coin falls within the province of mechanics in which sufficient data being given, the result can be deduced by mathematical reasoning. It is only necessary to know how the coin is balanced, where and how it is struck and other small details to be able to work out exactly how it will fall. It seems therefore that a mathematically-minded Captain—and a prodigious mathematician he must be to work out the sum in his head in the brief space of a split second,—would have an immense advantage over the ordinary run. I pass on this idea to Selection Boards of Cricket with the hope that they will profit by it.

It is assumed from intuition that if the operation of tossing is repeated a large number of times, the ratio of heads and tails would tend to become one. The story is told that the head of a firm tossed for a chance of seeing the Derby with his assistant three times before it would come out right. But if he had betted on the ratio becoming one or very near one for a large number of tosses, his chances would have been a certainty. In fact, this imaginary experiment is taken to be the basis of the modern science of statistical mechanics.

Granted this fundamental how does it apply to experimental science? In the modern Kinetic theory, gas molecules are supposed to
be moving with prodigious velocities in all directions at random and some are moving much faster than others. It is a very effective mix up. But to the ordinary mortal the difference is not perceptible. What he does perceive are the average effects such as pressure and temperature. If a fire is lit in a room, it becomes heated because there are better chances of the more energetic particles passing from the fire into the room than in other directions. The familiar process of putting the kettle on the fire and expecting the water to boil, is no longer a matter of certainty. It is a matter of chance that the water should boil rather than freeze, though the former effect is infinitely more probable. Considering that millions and millions of kettles are put on the fire every day, a tired housewife should not be surprised if she finds a lump of ice when she wanted some hot water for her tea.

But it must be remembered that statistical mechanics is essentially concerned with mass effect. The average effect of a large number of constituents can only be considered. Clerk Maxwell conceived a demon possessing extra fine sensibilities. He possesses a vessel with a trap-door which he opens whenever he sees an extra fast particle approaching and shuts down at once if it is a slow one. The result is that this supernatural being is able to separate the fast particles from the slow ones. The former would possess greater energy or higher temperature than the latter and by allowing the heat to flow from the higher to the lower temperature work can be created. He would, therefore, be in a position to get work out of nothing so to say or to run a perpetual machine, the dream of the ancient physicist just as the touchstone was the dream of the alchemist. As no such demon has been found outside the pages of fairy tales, the physicist has to be content to leave matters there.

In recent times Heisenberg has enunciated his Principle of Indeterminacy, which states that it is impossible to know accurately both the position and momentum of a particle, and the more accurately you know the one, the more indeterminate does the other become. In essence, the argument depends on the fact familiar to every experimenter that you cannot measure any physical object without affecting it. If one wishes to measure the temperature of a tub of water, one has to dip the bulb of the thermometer in it—a fact which makes some change in the temperature of the tub itself. When the measurement is of an optical nature one must be prepared to neglect the impulse of light.

It is a well-known fact of optics, that there is a limit to the smallness of an object that can be viewed under a microscope. This depends on the wavelength of the light employed. We shall suppose that the
The art of the occultist has been developed to such an extent that γ-rays, which have the smallest wavelength known to physics, can be employed. The lucky physicist possessing the wonderful invention sets himself to visualise an electron. But he would be surprised that nothing comes out of his extra powerful instrument. The reason is that as soon as a γ-ray strikes an electron, it drives it out of the field. In other words, the effect of the measuring process is large referred to the object of measurement.

The uncertainty principle, therefore, strikes a very discordant note in the even music of classical mechanics, in which both the position and the momentum are supposed to be absolutely determined by some means with which we are not concerned. It may be urged on the other hand that classical mechanics deal with abstractions. But the practical nature of the problems must come to the fore when the results of calculation have to be compared with the results of observation. Otherwise it must degenerate to Pure Mathematics which, according to a competent mathematician, does not know what it is talking about nor if what it is saying is true or false.

The uncertainty principle has received unexpected support from another quarter. The nature of light has been the subject of deep controversy ever since Newton split up white light with a prism. He himself suggested that the source of light emits light in the form of bullets. This hypothesis held ground until Fresnel showed that light could bend round corners. This brought into existence the wave theory in which light was supposed to be propagated in waves in an elastic medium, called ether. This new theory held sway for more than half a century until attempts were made to discover any trace of this illusory substance. All attempts to detect its effect on matter failed and for many years the only role of this substance in Physics was to act as the subject of the verb "to undulate."

Then came more refined experiments made possible by the discovery of electrons. It was then found that many facts could only be explained by assuming that light acted as if there were particles of light. Experiments were also devised to show that elementary particles of matter also behave as waves. It is a characteristic and consequence of the wave theory that light superposed on light can produce darkness. Similar phenomena have been observed with particles of matter also. The position is, therefore, an extremely paradoxical one. What were believed to be waves have been proved to behave as particles and what were known to be particles have been shown to behave like waves. It is quite likely that these are merely different phases of the same phenomena.
The opinion has, therefore, been widely held that matter has the dual capacity of particles and waves, which role it will play depends on the circumstances. It would be difficult to justify such a standpoint without attributing to the particles some form of consciousness. It seems as if the particles have to make up their minds, when they are being subjected to experiments, whether to behave like particles or waves.

However incredible this may appear, we have to remember that on the other side of the controversy the principle of determinacy does not lead to less serious difficulty. If every cause must have an effect and every effect must have a cause, the conclusion is irresistible on a materialistic basis that every action of every creature was predetermined at the beginning of creation whenever that might have happened. I do not know if the exponents of the law of Karma are prepared to go to such lengths.
Some Reflections on the Jubilee of the Magazine

The Presidency College Magazine enters on its twenty-fifth year and I am glad to say that there has been no breach in its continuity. As the mouthpiece of the premier educational institution in Bengal, it should be an example unto others. I was a witness of the birth of the Magazine and have watched its career with great interest. The Presidency College is a direct lineal descendant of the old Hindu College and its alumni have always held and are at present holding the most conspicuous places in various public careers in the shape of distinguished judges of the High Court and other positions of eminence. Almost all the leaders of the bar as also many eminent physicians and public men are products of this venerable institution.

My connection with the College, both as a student and as a teacher, extends over thirty years. I shall always retain a vivid and grateful recollection of my connection with the Chemical Department. As a pupil and colleague of the late Sir Alexander Pedlar I began my career under very happy auspices and I look back upon that time with feelings of pride.

All my best chemical activities are associated with the laboratory of the College and it was there that the foundation of the Indian School of Chemistry was laid. The first doctor of science of the Calcutta University, Rasiklal Datta, as also the succeeding batch of chemists,—Drs. Bimanbehari Dey, Hemendra Kumar Sen, Nilratan Dhar—whom I have always regarded as the initiator of Physical Chemistry in India—then again Jnanendrachandra Ghosh and Jnanendranath Mukherji, Pulin Behari Sarkar, Priyadarjan Roy—all have earned foreign reputation. I am leaving out of account two of my most eminent pupils, Satyendranath Bose and Meghnad Saha who have made their mark in the world of mathematics and physics, and who need no special mention here.

My pupils were always my beloved friends and companions. I shared their joys and sorrows and made myself one with them. They shared with me all the social and political aspirations of the day. I hope the Presidency College would continue to be, as it has ever been, the centre of progressive thought and action and would
maintain the high intellectual standard which has always distinguished it. I also hope that the Presidency College Magazine would, as the mouthpiece of that institution, maintain its high reputation.
Presidency College as I knew it

HIRENDRANATH DATTA

I AM an 'old boy' of the Presidency College which I joined in 1884. Having received an invitation from the Editor of the Presidency College Magazine to contribute an article to its Silver Jubilee number, I gladly avail myself of the opportunity, to jot down at random my reminiscences of the Presidency College as it was fifty years ago. This ought to prove of interest to the young men and maidens who now fill the forms of the College (Is 'form' the right word? I don't know). I passed my M. A. examination in 1890 and my English must be getting musty by this time. I am not aware whether the new fad of co-education is yet in full swing in the College (In my time, there were only two prospective 'sweet girl-graduates' in the whole College and a separate bench was allotted to them).

I recall with interest that my joining the Presidency College was accidental. I had passed the Entrance Examination (the name 'Matric' had not then come into use in University parlance) from the Metropolitan Institution, founded by and connected with the honoured name of Pandit Iswar Chandra Vidyasagar. Contrary to expectations, I was not among the first ten and was able to secure only a fifteen rupees scholarship. So it was thought that I would do better if I joined the Presidency College, the premier College of Bengal and I left the Metropolitan Institution, in which but for this accident I would have continued my studies.

Long before that, the Old Hindu College had bifurcated into the Hindu School and the Presidency College. Professor Sutcliffe was the most notable among the Principals of the College. I say this from hearsay, because he had retired from service before I joined the College and I had no opportunity of meeting him. But I had it from his pupils—notably from the late Mr. Sarada Charan Mitter, who afterwards became a High Court Judge, and from my own maternal uncle, who was a favourite pupil of Mr. Sutcliffe, and who after he had finished his education rendered Shakespeare's Hamlet into Bengali—that Principal Sutcliffe was a very sympathetic Professor and entered with alacrity into the joys and sorrows of his pupils. He realised to a large extent in his person the old relationship which subsisted in ancient India between a guru and his shishyas. In those spacious days, the imparting of educa-
tion had not degenerated into commercialism, nor had schools and colleges been turned into so many education-shops carried on, on the principle of barter—with the maximum of tuition-fees extracted from pupil and the minimum of labour and care on the part of the teacher.

In my opinion, the commercialisation of education is a blot on the modern system and runs counter to the whole spirit of tuition as it obtained in this country. "Vidya is a sacred treasure to be imparted in a spirit of humility and reverence—as put in an ancient book—""Utya deyam, Bhiya deyam, Sambida deyam, Sraddhaya deyam, Asraddhaya na deyam."

Of Sir Alfred Croft, who for years filled the office of Director of Public Instruction with distinction, I cannot speak from personal knowledge, because I had never a chance of meeting him.

When I entered the Presidency College, the principalship was held by Prof. Charles H. Tawney, a very erudite scholar and a great Shakespearean. In the old days, when the Clarendon Press series and other annotated editions of Shakespeare's plays were not yet in the market, Mr. Tawney's Shakespeare-scholarship was of great assistance to the students.

I was a student at the Presidency College for over 6 years and during part of my time Mr. Tawney was our Principal and when reading for my Degree Examinations I came in touch with him. Somehow Prof. Tawney did not impress me very much. Probably by this time he had lost his old verve and vigour. He still retained his penchant for scholarship. I remember one day he came to the class a bit late and told us that he had been engaged with the help of a learned Pandit to unravel the opening sentence of Banabhatta's Kadambari in the original, which many of my readers probably know, is prodigious in length and bristles with about a hundred long-drawn adjectives. This shows that not content with his favourite classics in Latin and Greek, Prof. Tawney was cultivating the acquaintance of Sanskrit. However that might be, many of us felt that he was no longer interested in the vocation of teaching and had become constitutionally incapable of imparting interested guidance to the young and sometimes acute minds, with which he came in contact. One of the text-books we had to read was Marlowe's Dr. Faustus. One day, one of us had the temerity (I don't know whether that is the right word) to ask this question—"What is lice-grass?" The question apparently annoyed Prof. Tawney. He put a counter-question—"You don't know the meaning of 'lice-grass'?—You see the plural of mouse is mice, of louse is lice but the plural of house is not nice." I am sure the baffled inquirer was cured
of his folly—once for all. We had to read Shorthouse’s ‘John Inglesant’ for our M. A. Examination. It was a rather rambling novel. Prof. Tawney drew our attention to a review of this book in the Saturday Review and told us that we should read the book at home and if any difficulties occurred, we might come to him. *John Inglesant* purported to give the history of an English youth in the days of Charles I. He had much to do with the Roman Catholic Communion and narrowly escaped becoming a convert to that denomination. The book contained many technical details of Roman Catholicism and also many musical terms—because the hero, as depicted in the novel, was a bit of a musician also. Availing myself of Prof. Tawney’s general invitation to us to consult him regarding *John Inglesant*, I ventured one day to approach him with my Catholic and musical difficulties. The Professor had no sympathy for me. He said rather airily ‘Oh! I have never taken part in a Roman Catholic Communion. As for musical technicalities, I have not yet developed an ear for music.’ So I came away. Fortunately the examiner was as indifferent to these matters as my professor, and so, in spite of my shortcomings I was able to secure a First Class First at the University Examination.

Prof. Tawney had another limitation. He was unable (or shall I say unwilling) to look his pupils in the face. His eyes would be glued either to the book which he was holding for the time being or to the tips of his black boots. This caused us much amusement and boys being boys, some of us used to indulge in a somewhat flattering comparison. Having studied Kalidasa’s *Raghu Vansa* (the cantos relating to Sri Ram Chandra and his consort Sita), we had developed an admiration for the picture drawn by the poet of that immaculate wife, when brought to trial for her supposed infidelity when forced to stay in Lanka. When she came to the court-room, she was clad in the yellow garb of the Sannyasini and from bashfulness her eyes were riveted to her feet—कालिदास-परिवेशन स-प्रदापित-कूटे। So, we, in our wickedness used to speak of our revered professor as the hatted and booted he-Sita.

During my time at the Presidency College, besides Mr. Tawney, we had two other Principals—Mr. Bell and Mr. Pedler who was afterwards knighted. Mr. Pedler was the Professor of Chemistry. He was a fine experimenter as I came to learn from my fellow-students (in those days the F. A. Course had not been bifurcated and we read Ganot’s physics but not Roscoe’s chemistry). Thus I came only into indirect contact with Mr. Pedler.

Before I passed the F. A. Examination, the University had instituted the ‘A’ Course and the ‘B’ Course for the B. A. Examination and as I
took up the 'A' Course there was no opportunity for me to take any lessons in Chemistry. But in those days, Physics was a compulsory subject for the F. A. Examination and that brought me into contact with Prof. Booth and Gilliland and last but not least with Dr. Jagadish Chandra Bose. Mr. Booth was a fine man and a devoted votary of Science. Like the old-type Pandit, he was somewhat abstracted and would usually come to the lecture-room after we had been kept waiting for ten or fifteen minutes. He would pull out his own watch, look at the College clock and invariably say 'Clocks as a rule go wrong.'

In those days the Presidency College had not the Science Theatres and Laboratories with which it is now equipped. The arrangements for science-teaching were rather primitive. We had a certain number of instruments but their array was by no means formidable.

I have already mentioned the name of Dr. Jagadish Chandra Bose. He joined the Presidency College when I was still in the First Year Class. He was then just finding his way and had not yet developed that wizardry in science which in a few years was to make him famous. But already he was giving promise of future greatness by his expertness in handling instruments. It is one of the glories of my life that I belonged to the first batch of students who passed out of Sir J. C. Bose's hands. In after-life, after Sir Jagadish Bose had achieved greatness and I also had made my mark, I had many opportunities of meeting Sir Jagadish. He always regarded me with affection and used to recall with pleasure that I had belonged to the first batch of his students at the Presidency College.

When I joined the Presidency College, there were no arrangements for games; but this want was soon removed. We had a Professor of English, Mr. G. A. Stack. He was a fine journalist but never took kindly to the drudgery of teaching. Naturally, we were dissatisfied, and to placate us he presented the class with a football. The boys took up the game with avidity and thus football was introduced. We played in the green lawn between the College building and the Hare School. I never became a good player though I felt interested in the game. I remember a youth—Mustafi—a classmate. He was a rather diminutive man but could kick up the ball so high that one almost lost sight of it.

For the B. A. Course I took up English, Sanskrit and Philosophy as my subjects and as there was no prohibition in those days, about ten brilliant students took triple honours in their respective subjects. This was a serious strain on our mental resources but we persisted and went through somehow, most of us securing First Class Honours in all three subjects. We had a particularly strong set—the most brilliant
being Mr. Upendra Lal Mazumdar who had topped the list both at the Entrance and F. A. Examinations. He possessed a very acute mind and prodigious memory. Being ambitious in those days I tried hard to overstep him but failed, though I came a close second in the educational race. Mr. Mazumdar afterwards became Accountant-General but otherwise he has not fulfilled the promise of his youth. Fortunately Mr. Mazumdar is still in the land of the living, but where are the other 'old familiar faces?'

Mr. Webb and Mr. Rowe whose "Hints" had made them famous in the education world, were unpopular with the boys, being rather stiff and aloof. But they were undoubtedly good professors. I never made friends with Mr. Webb, but was on cordial terms with Mr. Rowe; I gave him as I received and had no difficulty in getting on with him.

Of the three Professors of English, Mr. Percival impressed me most. He was a real friend to his students. He hailed from Chittagong and we heard that Corsair blood flowed in his veins, and from that point of view he was non-Indian. He was a fine scholar—a painstaking teacher and had the subjects he taught at his finger's ends. He was very sympathetic and I recall with gratitude that when owing to my continued illness and incapacity to read (for many months the doctors forbade my looking at a book, so that I would be a mere passive listener to what a person specially engaged for the purpose would be reading out to me), the question arose whether I should be sent up for the F. A. Examination without the preliminary college test, Professor Percival smoothed the difficulties in my way. One particular habit of Mr. Percival I can recall. Though he had to teach for three or four hours every day (he was then a junior professor and not being white-skinned was treated somewhat superciliously), he would never sit on his chair when delivering his class lectures but would remain standing behind the chair and go on speaking.

As I have said, philosophy was one of my subjects for the B. A. Course. At that time Prof. Gough was the Senior Professor of Philosophy and my first lessons in the subject were imbibed from him. Prof. Gough had a formidable reputation as a philosopher. But I had no opportunity of testing this, as he was with us for barely a month or six weeks. Later in life, I read Prof. Gough's criticism of the Upanishads, which to my mind showed a woeful misunderstanding of the subject. I found out that in his time Prof. Gough had been an inveterate note-dictator to his class and in the year preceding my joining the Third Year Class, so many as nine of his students had secured first class marks in the M. A. Examination in Philosophy on the strength of his
notes, without having had to read a single page of a printed book—a singular distinction! Prof. Gough was succeeded by Dr. P. K. Ray in the chair of Philosophy. He came from Dacca and was preceded by a somewhat bad reputation. One of his Dacca pupils, who had joined the Third Year Class of the Presidency College, assured us that Dr. P. K. Ray was no good, etc., etc., and being gullible youths we believed this wise man of the East. But before a week was over we discovered our mistake. We found that Dr. Ray was not only a philosopher himself but, if I may paraphrase the words of a famous Knight, he was the cause of philosophy in others. His system of teaching was very good. He would not cram his pupil's minds with philosophical odds and ends but would try to arouse (and in this he often succeeded) the latent philosophical talent in the pupil. And I can say honestly that what little success I have been able to achieve in later life in the realm of philosophy I owe entirely to Prof. P. K. Ray. He and the more serious-minded among the philosophy students soon became friends. He would invite us to his house and there discuss philosophical problems with us on terms of equality. When later in life I published my first book on Hindu Philosophy (for which I had meanwhile developed a special partiality), I took the liberty of presenting one of the earliest copies to Dr. P. K. Ray and he encouraged me with words of commendation.

I had many opportunities of meeting Dr. P. K. Ray in after life and in fact never lost touch with him. The last time I met him was after he had lost his only son. (Some years before that he had retired from service). He was then a broken man and was looking forward to his approaching end with philosophical detachment. He reminded me by his attitude of a phrase in Shakespeare—'Readiness is all.' As old Manu phrases it,—'Do not hunger for life nor hanker after death; keep yourself ready to respond to the Master's call whenever it comes.'

These reminiscences will be incomplete unless I say just a few words about our Debating Society in the College, whose meetings would be presided over by one or another of the Professors. I took a leading part in the debates, because I was a keen controvertialist in those days. I remember one occasion when a flippant fellow-student had traduced Bharata Chandra, the court poet of Krishnagar. I took up the cudgels in his behalf and fairly floored my antagonist. Our Sanskrit Professor Sreejut Nilmoti Mookerjee presided over the debate and he supported my views. At another meeting of the Debating Society I had occasion to cross swords with Deshbandhu Chittaranjan Das. He was my junior at the College by one year. He was already developing his talent for debate, which in later life reached efflorescence and made him so formid-
able on the platform. I am afraid that on this occasion I came out second best. The debate was about 'The Evolution of Genius.' Mr. C. R. Das who was the principal speaker, in an eloquent speech maintained that genius was born, not made. I pressed for the opposite view and tried to demolish his thesis but, as I have said, with indifferent success. Dr. P. K. Ray who was in the chair intervened in the debate and with his usual suavity smoothed matters.

I can go on with my reminiscences and fill page after page—in fact take up the whole of this Jubilee number. But that would manifestly be unfair. So here and now I put a curb to my garrulity.
Three Years at Presidency College (1888-1891)

Rai Bahadur Gopalchandra Ganguli

The Presidency College, What It Means to Me

I have been requested to jot down my reminiscences of the Presidency College. Apart from the Platonic doctrine of reminiscences, according to which all knowledge is recovery of things known to the soul in previous existences, reminiscences generally relate to things outward but I consider myself a part, though infinitesimal, of my alma mater, and so I can only with filial piety acknowledge herein the debt of gratitude to her. The College is to me not only a sacred building, a temple with a long roll of zealous priests and devout worshippers who have shaped the history of Modern Bengal, but a subtle force which has infused life and spirit into my bones, and revitalized me, making me what I am.

Relation Between the Staff and the Students

Gurus and Sishyas

From my early years, I cherished the ambition of becoming one day a student of Presidency College, because I had heard a lot about David Hare and Peary Charan Sarkar of hallowed memory from my father, late Sreeram Chandra Ganguli, who once sat at their feet, and the Presidency College was associated with these veterans. The opportunity came at last in 1888, just half a century ago, when I joined the III Year B.A. Class. Our Professors were Principal Tawney, Professors Rowe, Webb, Mann and Percival in English, Dr. P.K. Roy in Philosophy and Prof. Nilmani Nyayalankar in Sanskrit. In those days the educational world was comparatively young in Bengal and the Presidency College, founded about 30 years ago, was imparting literary education of the most advanced kind. Ours was the age of poetry and imagination and so instead of dissecting our Professors, we, with the zeal of neophytes, venerated them without a question, and were eager to catch what fell from their lips. It is true they did not mix with us freely and we did not even go to their waiting room which we considered, more or less, as a sanctum. They were to us “Oceans of Learning” and our business was to drink deep from those Pierian springs. As men, they were living examples
of "plain living and high thinking" and as such, sources of inspiration. They were teachers first and teachers last; they wanted to teach us; they were our Gurus. We were students first and students last; we wanted to learn from them; we were their Sishyas. All we aimed at was "knowledge" and we strove hard to increase it from more to more, feeding our mind "in wise passiveness," but not exactly in the Wordsworthian sense. The spirit of research was not in the air and the giants among us did not dream of adding to the stock of human knowledge. With this reverential attitude towards our Professors, we benefited much by their teachings and more by their examples.

FEWER LECTURES AND GREATER USE OF THE LIBRARY

There was no over-lecturing in those days. If I remember aright, there were about two lectures a day in the B. A. III Year Pass Class, four in each subject, besides a few in honours subjects, and the students could attend honours classes in all the three subjects. In the M. A. English Class, we had during the first six months one lecture a day, and during the last four months two lectures a day. Thus we were obliged to read some of the text-books unaided, and the College Library was our sheet-anchor. For solving some difficulties in Carlyle's Hero-Worship, a text-book in M. A. English, I sought the help of Prof. Rowe, who went with me to the Library straight and took a number of books. Two or three days later, he explained the difficulties, adding that I should have solved them myself with the help of the Library books. This advice of my revered Professor I bore in mind while I was a Professor for four decades. For example, in the nineties of the last century, while a Professor at Krishnagar College, I could not trace the source of the opening lines of Black's Life of Goldsmith. But acting according to the above advice I began to read Goldsmith's works and came across the lines in History of Animated Nature. While revising the book in the Dacca College later, I could give my pupils this information. Afterwards I could satisfy a Professor at Ravenshaw College who wanted to discover the source of these lines. Professorial work is, as every serious student knows, all-absorbing and knows no dilettantism.

VALUABLE LECTURE-NOTES

I went to College early every day for fear of being relegated to one of the back-benches and carefully took the lecture—notes which were so much in request that a publisher paid me for them a sum in the neighbourhood of Rs. 100, and some of these notes as "Notes on Burke's American Speeches" went through several editions. I sent
my notes by post to my friends. One of my sons, Anil Chandra, a former student of Presidency College, at present of Lincoln's Inn has, I think, inherited this habit of taking notes and his notes, I hear, are eagerly sought by his class-mates, Indian and European.

UNIVERSITY EXAMINATIONS, THEIR UNDUE IMPORTANCE

Everybody knows examinations were unknown in our times and are at a discount in advanced countries to-day. After all, they are not infallible tests and they tend to inflate some of the brilliant alumni. Unfortunately examinations were made much of in our time and our energies were mostly consumed in preparing for them, year in year out, because success in life mostly depended upon success in the University Examinations.

PERCENTAGE OF ATTENDANCE

Compulsory attendance at lectures in each subject was introduced when we were in the IV Year Class. This arbitrary system is not in vogue in the Western Universities. It means waste of time of the teachers and the taught, and unnecessary work of the College Office and of the University. What is worse, it encourages vice as some students take the help of others in being marked present in the class register, though actually absent. The offence cannot be detected when the class is large. Lectures should be attractive in themselves so that students of neighbouring colleges would be eager to attend them. When attendance is compulsory, undesirable students cannot be got rid of. A truant is far better than a talkative student who like discordant music mars the harmony of the class and vitiates the whole atmosphere.

STUDENTS' MESSES

We had no College hostel. I lived with my elder brother Govinda Babu in a mess known as "Nadia Brahminical Club," because all the members were Brahmins hailing from Nadia. Our messmates were Lalgopal Chakraverti and Lalit Kumar Banerji, both of whom became highly distinguished Professors, the former in the Ripon College and the latter in the Bangabasi College. Though "Cabin'd, cribb'd, confin'd," our social life was developed in our messes. We helped one another and learnt self-help, the best of lessons, when the cook or the maid-servant took French leave. Mess life was a medley, being generally serious and occasionally comic as the following incident will show: A young mess-mate was required to visit his father-in-law's place for the first time, but his elder brother was reluctant to send him
THREE YEARS AT PRESIDENCY COLLEGE

G. C. GANGULI

THREE YEARS AT PRESIDENCY COLLEGE

without a servant. At once another mess-mate, a brilliant student of
the University, volunteered his services and accompanied the young
man as a servant. Though noble in appearance he played his part so
successfully that he passed for a good servant in the eyes of the
superannuated head of the father-in-law’s family.

THE STUDENTS’ POLITICS:

We enjoyed our college life which might seem dull and monotonous
in these days of infinite variety. We had hardly any politics of our
own, but at the bidding of our idol, Babu Surendra Nath Banerji, we
attended public meetings only to listen to his heaven-born oratory and
to vote with him, when necessary. As a senior student of my College,
I once had to move a resolution in a public meeting of the students
organized by Surendra Babu and presided over by Babu Kali Charan
Banerji. Unaccustomed as I was to public speaking, this was an
ordeal to me, but afterwards public speaking was something in my
line. The habit should be cultivated early and every serious college
student should make it a point to take an active part in the College
Debating Club meetings. I once read a paper in the Debating Club
of another college because we had one in name in our College. This
paper on “Chaitanya and His Times” was published in an English
Magazine edited by a former editor of The Englishman who paid me
an honorarium, and, what is more, so thoroughly revised my article
that I still wish I had sent him more for his revision. One’s style of
writing is to be formed at school and partly matured at college. This
is a distinct advantage in the race of life, whatever be the sphere of
our activity.

THE EVEN TENOR OF OUR COLLEGE LIFE

The days of Cricket were over. Football, the most exciting of
modern games, was yet to be. The gymnastic class existed in name
and was honoured by not being attended. Social service guilds and
other activities were quite unknown. Not to speak of the bogey of
the Test examination, we had neither tutorial classes nor class-
exercises and I can swear that except in the Sanskrit classes there was
no occasion for testing whether we are literate or illiterate. There is
no end of college functions to-day. In my time there were three
functions in the premier College of Bengal. In the first, Prof. Webb
invited only his History students to a tea party, in the second, Sir
Charles Elliott, the then Lieutenant-Governor of Bengal, invited only
the M. A. students to a steamer party and in the third when H. R. H.
the Prince of Wales visited the College in 1890, all the students were
drawn up in rows, one behind another, in the College quadrangle and we were flattered.

**My Class-Mates**

Deshbandhu C. R. Das, Sir B. C. Mitter, Mr. K. C. De, Mr. H. D. Bose, Prof. Jyoti Bhusan Bhaduri, Mahamahopadhyay Asutosh Shastri and Principal Satis Chandra De were some of my class-mates who became famous. We were nearly 100 in the III Year Class, over 150 in the IV Year and about 50 in the V Year English Class. Shy by nature I mixed with a few of my class-mates. I wish here to speak about one of them, as the space at my disposal is limited. Mr. C. R. Das impressed me as an earnest worker, a fine gentleman and a lover of Bengali literature. He took an active part in one or two meetings of the College Debating Club I attended. Unable to thrust myself on others and even to approach former acquaintances when they became great, I saw Deshbandhu 35 years after leaving College and that at Patna under pressure from my host’s son. I doubted whether I would be recognised. My host’s son spoke over the phone with Deshbandhu who wanted to see me and was waiting for me. He first of all enquired where I had been so long and then about myself and my sons, Charu, Bimal, Amal, Anil, Nikhil. In the course of conversation I learnt from him why he had given up his practice and how anxious he was as to how he would manage to live. He then expressed surprise that living so near him on the same road, my sons had not seen him. He was glad to hear about their books which I sent to him later. I shall never forget his words “Your sons have claim on me.” He was so warm and his conversation, alas! the last with me, was so friendly! I wish all friends should be friendly, brothers brotherly and neighbours neighbourly.

**Principal Tawney**

I shall be failing in my duty if I do not take this opportunity of paying my homage to my chief Guru, Principal Tawney, whose portrait is still in my room. Hamlet was the first book he read with us in the Third Year Class. His paraphrasing was wonderful, and his reading and intonation elucidated the text better than any notes. Though a recognized master, he never delivered lectures in the class without careful preparation. In the M. A. Class, we read with him *In Memoriam* and Pope’s *Essays* on alternate days. But whenever by mistake he brought one book for the other, he made half the usual progress, presumably in the absence of preparation. He and the noble
band of his co-workers like Prof. Percival were truly Ruskin’s “work-first” men.

Prof. Rowe while lecturing on Bacon’s *Advancement of Learning* met with a difficulty in a certain word and suddenly left the classroom. He soon returned and said that Principal Tawney without looking at the book had told him off-hand that it was a misprint in Wright’s edition. *Uttarram Charita* was a text-book in B. A. Honours Sanskrit. Mr. Tawney’s translation of it was of the greatest use to us in understanding the text and we heard that he was a master of many other subjects. Sometimes he cared not for authorities, however great, in interpreting authors in his own way. Influenced by his example, I once explained to my pupils the word “strand” as “rivulet” in the Scotch sense in Scott’s “And crossed old Borthwick’s roaring strand.” The Director of Public Instruction, an accomplished English scholar, who was then inspecting my class, remarked in the “Visitors’ Book” that the word “strand” does not bear that meaning in English. Confident that I was right, I referred the whole case to Sir James Murray with my reasons. Six years later, I found to my joy and relief the word so explained in the *New English Dictionary* with the very line from Scott by way of illustration.

Principal Tawney was apparently absorbed in teaching, but inattention of the students occupying the back-benches did not escape his notice. He wanted all the M. A. students of the Anglo-Saxon class to prepare their lessons at home. A severe task-master, he spared not those who came unprepared or remained absent for “Anglo-Saxon fever,” as he said. I came to his notice in the Anglo-Saxon class in which I tried my best to satisfy him. Outwardly cold, he was warm within. Pramatha Nath Mukherji, a student of M. A. Philosophy, who was getting a scholarship of Rs. 40 a month, was, on his recommendation, appointed a temporary lecturer in a Government College on Rupees One Hundred a month. On being told that the student who was rather ill-off would be a loser by accepting the temporary post, he recommended that the scholarship be given him in addition. We knew what his recommendation to the D. P. I. and the Government meant. I may here cite my own case. The Principal of the Uttarpura College in which I served once pressed me to see Mr. Tawney who, according to his information, was leaving India for his wife’s illness. Just on seeing me, Mr. Tawney said, “I was thinking of you. Will you accept a post? Then take this note to my appointment clerk.” I took the note, but without the help of the bearer I could not have delivered it as the Writers’ Buildings were to me terra incognita. Taken by surprise, I hardly uttered any word, not to speak of
inquiring about his departure or his wife's illness or the post I was meant for. It is said that on being asked when he desired to retire he replied in his characteristic manner, "Positively on the 26th December, unless I am desired to retire earlier" and he did retire on the 26th of December, 1892. He was loved and respected for his vast erudition, his spirit of independence, his dignified bearing and love of righteousness. I owe everything to him who was so kind to me and with whom I had the privilege of corresponding regularly for nearly 30 years after his retirement.

**The Presidency College for my Sons**

My sons, Charu, Anil, Nikhil, obtained senior Government scholarships in Orissa, but had to forfeit them for joining the Presidency College. The Principal of the College where they studied did not naturally like to part with them. The D. P. I. himself asked me why my sons were leaving their College. I told him "I love the College in which I have been serving, but I love my alma mater more." I sincerely wish that my grandsons like my sons should, God willing, join the Presidency College when the time comes.

Lastly I am grateful to the Editor of the Presidency College Magazine for thus enabling me to live once again in the golden past, forgetting the feverish present in which we are "In darkness lost, the darkness of the grave."
Fifty Years Ago

SIR ATULCHANDRA CHATTERJEE

The Editor has done me the honour to ask me to write a short article stating some of the reminiscences of my time at the Presidency College in Calcutta. I am deeply grateful to him for the opportunity he has provided for jotting down a few memories of a time which may almost be called historical at the present moment.

It was just half a century ago, in 1888, that I passed the Matriculation Examination, then known as the Entrance Examination of the Calcutta University, from Hare School with a small Government Scholarship and entered the First Year Class of the Presidency College. Except for a break of a few months in 1889-90, which for reasons of health and family circumstances I spent at Hughli College, I was a student at the Presidency College until the end of May, 1893. In the summer of that year I was awarded a Government Scholarship tenable in England and joined the University of Cambridge.

The Presidency College buildings in my time were much smaller than they are now. The main facade facing north and south had two lateral wings on each side in three floors. One of these wings ran parallel to College Street. The ground floor of the opposite wing was entirely occupied by the Library, where there was a splendid collection of books which the students could consult at any time, with tables for reading and writing. The rest of the ground floor was mainly devoted to the Physics Laboratory, of which the late Professor Sir Jagadish Bose was in charge. A part of the first floor was occupied by the office and rooms of the Principal of the College, and retiring rooms for the Professors. In the western wing of the first floor there were class rooms, with galleries, for Physics. The rest of the accommodation was devoted to lecture rooms and classes in the other subjects. A small detached one-storey building in the north-west corner of the main building housed the lecture rooms and laboratories for Chemistry. There were some classes held in the College in my time for the teaching of Geology, but for practical work the Geology students had to go to the Museum. There was no accommodation or arrangement for the teaching of any other Science subject. When I was there some Muslim students from the Calcutta Madrasa used to attend our classes in the First and Second Year. We had no connection with any other College. The University
had no system of post-graduate, or any other, teaching. Some of us used to go to the evening lectures in Physics of the Indian Science Association delivered by Dr. Mahendra Lal Sarkar and Father Lafont. They were both very popular and stimulating lecturers. Dr. Sarkar was a leading medical man in Calcutta in those days, practising Homoeopathy, while Father Lafont was a professor at St. Xavier's College.

Without in any way wishing to disparage the excellent staff of professors and teachers that are at the Presidency College now, I may venture to say that we were very fortunate in the teachers under whom we were privileged to work in our time at the College. I remember that in the First Year Class we had an exceptionally brilliant circle of professors. We were taught English by F. J. Rowe and J. Mann. Rowe subsequently became Principal of the College. He had a charming personality, took a great interest in his pupils and taught us how to read and pronounce English prose and to appreciate the niceties of style. His method, I think, was more conversational than that of a set lecturer. He would ask one of the students to read a passage in the prose text-book we were doing, and then make us explain and comment on the passage that was read. He would then talk about all the points that arose therefrom. Mann was an accomplished scholar with a wide knowledge of English and classical poetry. He read with us Goldsmith's *Deserted Village* and Scott's *Marmion*. He did not make the students do the work in the way that Rowe did, but very effectively instilled in us a love for English poetry and for poetry in general. Mathematics we had the privilege of starting with Professor Bipin Vihari Gupta. He was both an excellent teacher and a humorous, kind-hearted and wise guide to the students under his care. We learned Sanskrit with Pandit Haris Chandra Kaviratna. He may not have been an exceptionally erudite scholar—I am not competent to pronounce judgment on the point—but he had very considerable experience and was an excellent teacher for beginners like ourselves. We used to read logic with Dr. Hoemle, who was then the Head of the Calcutta Madrasa, but used to come to the Presidency College to lecture on certain subjects. As is well known, he was a great authority in Sanskrit as well as Arabic and Persian, but the extent of his knowledge, like that of the mediaval school men, seemed to be universal. He spoke with a strong German accent, which sounded very odd to the ears of young students just fresh from school. We had to learn the histories of Rome and Greece. Mr. Stack used to teach this subject. No one attached much importance to it, and I think Stack left very little impression on the minds of his students. Last, but by no means least, I have to mention Sir J. C. Bose, who was then the junior professor of Physics and used to take
FIFTY YEARS AGO
SIR A. C. CHATTERJEE

us in that subject. His lectures were always a great delight to all his pupils because even then he had a marvellous dexterity in experiments and demonstrations. So far as I can remember, he took very little interest in individual students amongst beginners like ourselves, but we could all see how he loved his subject and however unscientific some of us were in the bent of our mind, he succeeded not only in making us listen to him and watch him with rapt attention, but he had also the faculty of explaining in simple language some of the most abstruse scientific phenomena.

Later on in the First and Second Year Classes, we had the advantage of being taught by other professors as well, such as H. M. Percival in English, and C. Little in Mathematics. Percival was a comparatively young man in those days, but to us he seemed to know everything that was worth knowing in English or History. He was a dark Anglo-Indian, but so far as I knew he always identified himself with Indians, and although he did not mix intimately with the students in the way Rowe and Gupta did, it always struck me that he knew each student’s capacities and limitations as well as was necessary. He always stood while lecturing to us, unlike the other professors in the non-scientific subjects. Little, I believe, was a very good mathematician, but he was a great disciplinarian and in those days we did not think that the extent to which he carried his disciplinary ideas was either necessary or good for us.

For the B. A. Examination my subjects were English, Mathematics and Physics with Chemistry. Apart from the names I have already mentioned in these subjects we had the privilege of being taught by several eminent men. I should like here to refer to only some of them, otherwise this article would become far too long. In the English subjects, besides the professors named above, we were taught by Principal Tawney and Professor Webb. Tawney was a man of vast erudition; he had been Senior Classic at Cambridge and was also a great Sanskrit scholar, although when he read Shakespeare with us there was no indication of his knowledge of any oriental language. He was a small spare man, quiet and reserved, with a dry humour, and, I believe, at heart he was a very kindly soul. He did not go out of his way to get to know individual students, but there is no doubt that he was a very observant man and knew more about us than we imagined. Webb was a minor poet and was closely associated with Rowe in the compilation of various text-books. But he made comparatively little impression on his pupils. In Physics we attended practical classes, held by Sir J. C. Bose, but I think Professor Bose devoted his time more to the M. A. students than
to us, since we did very elementary work in practical physics. In the lecture classes in Physics we were taught by Professor Booth, who was a remarkable personality. He was a big Irishman with a strong brogue, and in many ways very eccentric. I believe he was a very great mathematician and was also very good on the mathematical side of Physics. His method of teaching was unorthodox. Sometimes he would talk to us for a whole hour on Shakespeare instead of about Physics. He had a great contempt for shallow knowledge and for the ordinary examinations. All the same we liked him, and I may say most of us loved him.

Sir P. C. Ray was then the junior Professor in Chemistry. He was fascinating as well as an inspiring lecturer, and took an immense interest in all his pupils. Later on we were taught Organic Chemistry by Sir Alexander Pedler who also was a very fine lecturer. He rose afterwards to be the Head of the College and Director of Public Instruction in Bengal. Sir P. C. Ray maintained his interest in all his pupils long after they left college and I have no doubt that the achievements of students from Bengal in modern Science are largely the result of the inspiring efforts of Sir J. C. Bose and Sir P. C. Ray. I always understood that Dr. P. K. Ray also exercised very great influence over his pupils and their future, but as I never had the privilege of reading with him I cannot speak from any personal knowledge.

In my fifth year I was reading English for the M. A. Examination but I did not sit for the Examination as I migrated to Cambridge.

In those days the Calcutta Presidency College was certainly considered to be the best in the whole University, and consequently attracted all able students who could afford to pay the comparatively high fees. Throughout my time practically all the highest places in the different examinations were secured by students of the College. Many of them in later life distinguished themselves in different professions. Perhaps I may mention the names of a few who were the object of admiration and emulation for all students of the College. There was Mr. Upendra Lal Majumdar; he stood first in every examination of the University which he took, and was known to have a very charming personality. Mr. K. C. De was also a brilliant student and afterwards had a distinguished career in the Indian Civil Service. Sir Jadu Nath Sarkar was popular with all his contemporaries and is now known as the foremost Indian historian. Junior to me in the College, but distinguished for their brilliant abilities and subsequent achievements, were Sir Bhupendra N. Mitra and Sir B. L. Mitter. We had no Common Room for the students of the College, and the opportunities were therefore limited for students of different years and classes to come into close contact. We
used to foregather in our respective class-rooms or on the wide varandahs of the College, and sometimes in the Library, but of course it was not possible to talk and gossip there. There was a College Debating Society which met once a week or once a fortnight, but only a fraction of the students took any real interest in the Society. Among those who did I may mention the names of Chitta Ranjan Das and Sir Charu Chandra Ghosh both of whom afterwards became eminent in their respective lives. I remember that in our First Year we started a Debating Society for our own class. The leaders who organised it were Surendra Nath Mallik and Jatindra Nath Basu. Both names later became familiar to everyone in Bengal. We took a certain amount of interest in politics and some of the students were enthusiastic followers of Surendra Nath Banerji and attended every meeting in Calcutta where he spoke. On the whole, however, I do not think that the average student in those days was so keenly interested in politics as he is at the present moment.

In one respect there has been a great advance in the College since my time. We had very little, if any, organised arrangements for games and recreation. If I remember rightly, there were a Cricket Club and a Football Club, but only a very small fraction of the students took any interest in them. The grounds available in or near the College were too small and unsuitable. In those days it was difficult to get to the Maidan for many of us who lived in distant parts of Calcutta. A large majority of the students came from outside Calcutta and lived in what were called students’ messes, which varied greatly in comfort and the decencies of life. A large proportion of these students had only limited means. They worked hard and continuously. The whole object was to pass the examinations as quickly as possible and enter into some profession. There was no supervision over the messes. The Eden Hindu Hostel was started in my time, but accommodated only a very small proportion of the students.

On the whole I may say with truth and candour that, although from the point of view of intellectual preparation the College was well equipped, community life was deficient in many respects and there was comparatively little evidence at that time of the spirit of research and devotion to educational ideals which have been the notable characteristics of Bengal in recent decades.
Then and Now

R. N. GILCHRIST

WHEN the Editor of this magazine invited me to contribute to the Silver Jubilee Number, my first and almost unconscious reaction was to exclaim "How time flies!" The last few years of my official life have been so fully occupied that time has passed almost unnoticed, and when I reflected that it is twenty-eight years since I joined the staff of Presidency College, I was tempted to indulge the bent, natural to those advancing in years, of writing a few pages of reminiscences. However, as most of my life has been spent in the study, exposition or application of political problems, I have thought it more suitable to recall some of the more important developments of Indian political life which have come within my own experience.

But before I do so, I must recall the time spent happily at Presidency College. Those years include the foundation period of this magazine, the editors of which, past and present, I congratulate for maintaining its unbroken existence for a quarter of a century. I am glad to say I had some hand in its early history. For two years I had been editor of my own University magazine, and on joining Presidency College in 1911, I was very much surprised to find that the College had no students’ magazine. The Principal, some enthusiastic students and myself, determined to remedy this defect. The present editor has been good enough to let me see the first issues of the magazine, and in one of them there is a reproduction of a photograph of those who co-operated in starting it. The plate contains four figures—the Principal (the late Mr. H. R. James), the editor and secretary, and myself. The editor and secretary, Pramatha Nath Banerjee and Jogesh Chandra Chakravarti, have since become well known figures in the University. Many others who have taken an active part in the conduct of the magazine’s affairs have risen to high distinction; if I am not mistaken, one of those who in the early days appeared in the list of junior magazine officials later became President of the Indian National Congress.

In recalling those now far off days, it naturally gives me great satisfaction that the original workers laid sure and lasting foundations. No little credit for this must be given to the Principal, Mr. James, to whose memory I may be permitted to offer a humble tribute. I have
been told that Mr. Wordsworth, now of the Statesman, but then on the staff of the College, is contributing an article on Mr. James to this number. I shall, therefore, merely record my regard and respect for this great friend of Bengal and Bengali young men. To all connected with Presidency College during his principalship, professors or students, Mr. James's name is synonymous with single-minded devotion to the interests of the College and its students.

I joined the staff of Presidency College early in 1911, and to freshen my memory with regard to the College personnel of that time. I looked up the Bengal Civil List. It is a Civil List of the Bengal which included Bihar, Chota-Nagpur and Orissa, for the change of capital from Calcutta to Delhi and the re-distribution of provincial boundaries were made in the winter of 1911-1912. On looking through its pages I was somewhat startled to find that, of the long list of officers then in the Indian Educational Service, I am the only one now in the service of Government. Of my colleagues at Presidency College only one, I think, is now in service, namely, Professor Prafullachandra Ghosh, and he, a good old friend, tells me that he is on extension of service. Others (such as Professor Khagendra Nath Mitra, and Mr. S. C. Mahalanobis) have long since retired from Government service, but are still serving the University. Sir. P. C. Ray is still an active public figure, though his teaching days are over. Others—nature so demands—have passed the great divide—great men like Sir Jagadish Bose and Mr. H. M. Percival.

Examination of the Civil List of 1911 leads to one of the first of the miscellaneous reflections of a political nature which I propose to make. In 1911, most of the officers of the Indian Educational Service were Europeans; indeed, I think that, for a time, after the union of Eastern with Western Bengal, all the officers were Europeans, with possibly one exception. Yet, so rapid was political development in ten years' time, the Indian Educational Service, along with several other Imperial Services, was abolished so far as recruitment was concerned. Now, eight and twenty years later, the Service is practically extinct. On the completion of their service by a few officers, the Service will be a historical curiosity. With its demise will disappear, almost entirely, the European element in the administration of official education in Bengal. The old I. E. S. most effectively fulfilled its function. It was founded for the education of Indians, hence its main purpose was to compass its own destruction. It did so within much shorter a period than its founders could have contemplated.
What is true in education is true in all other spheres of administration. Of the large number of Imperial Services that existed in 1911, only two are left—the Indian Civil Service and the Indian Police. And not only are they fifty per cent. Indianised, but “simultaneous” examinations—an ideal scarcely whispered in 1911—have long since been introduced.

All this may mean very little to the present generation of students, but they were very vital issues for their fathers. So, too, the young men of to-day who have to read Political Science and constitutional history, cannot perhaps easily appreciate the extraordinarily quick development in the wider political life of the country.

In 1911, the Morley-Minto Reforms had just been initiated. India was then just emerging from a system of almost undiluted bureaucracy to parliamentary government. It is true that the Morley-Minto system was not meant to be the threshold to responsible government. Alarmèd by the reports that his reforms might lead to an executive subservient to an elected legislature, Lord Morley felt obliged to say that they were in no sense to be regarded as a step towards a parliamentary system. In retrospect, such a statement seems almost childishly naive, for constitutional history does not suggest that a people can permanently be satisfied with the shadow of self-government. Nevertheless, in 1911, not even the most advanced thinkers would have ventured to forecast, that, twenty years later, India would be on the threshold not only of provincial autonomy, but of adult franchise. It is true that we have not yet achieved adult franchise, but Lord Lothian’s Indian Franchise Committee of 1932 stopped short of recommending its adoption only because the administrative machinery of the country is not sufficiently highly developed to cope with it.

I wonder how many of the students of Presidency College realise that most of them were born under the Morley-Minto System. All of them must have been interested in the elections held two years ago, but do they appreciate the fact that at the time when they were born the electorate in Bengal consisted of about the same number of thousands as there are now millions? In the Report of the Reforms Office, Bengal, 1932-37, recently issued, I have drawn attention to this in the following words:—

The advance in electoral theory and practice in India has been so rapid that within the space of the normal service life of an Indian official it may be said that India has passed from a relatively narrow aristocracy to the verge of complete democracy or adult franchise. Many senior officials now in service can recall the days of nominated legislatures, which prevailed up to 1909. The reforms of Lords Morley and Minto, regarded in some quarters as so revolu-
tionary as to call for a statement from Lord Morley that they were in no way to be regarded as a step towards responsible or parliamentary government, created an indirect system of election through district boards and municipalities, with small separate electorates for Muhammedans, and separate constituencies for special interests. The number of electors in the direct elections for the Muhammedan community in 1919 was 6,346, and the combined electorate of municipal commissioners of certain specified municipalities, district and local boards, landholders for the divisions other than Chittagong, and municipal commissioners and landholders of the Chittagong Division, which formed the other constituencies, was 2,943; in other words, less than twenty years ago, the total electorate for that part of the community which now is approximately covered by territorial constituencies, was 9,289. From an electorate of approximately 9,300 to an estimated electorate of seven-and-a-half millions in the space of sixteen years—the Dyarchy was introduced in 1921—may fairly be termed rapid development.

The growth of the franchise is only an index of development in all directions. For many years we have had a system of parliamentary government. Under the Dyarchy half of the functions of Government—the transferred side—was conducted on the parliamentary system. Now there is practically complete responsibility. Little did Mr. Wordsworth or I, when we taught Political Science in Presidency College, away back in pre-war days, think that our students would become our ministers. For many years an old student of mine has been a minister; another, after being a minister, is Speaker of our local House of Commons; and many others are, or have been, members of the legislature. It warms the heart of an ex-professor to find his students in such responsible positions.

In social and economic life, advance has been equally noteworthy. Perhaps one of the most outstanding contrasts between 1911 and now lies in the development of women’s education, and in the part they are now taking in public life. Few young women sought the benefits of university education thirty years ago; now, they are threatening to crowd the colleges. Politically, they are rapidly establishing a claim to complete equality with men. Seats are reserved for them in the legislature, and Lord Lothian’s Committee has given its blessing to womanhood as well as manhood suffrage. Under the Dyarchy, the women’s electorate reached the number of 41,931; at the first elections under the new constitution the number was 970,000. And soon—for the constitution so provides—every woman who is literate will become eligible to vote—a privilege not accorded to men. The new constitution also includes a provision (with certain reservations), that persons are not to be disqualified by sex from holding official posts.

With the change in the political complexion of the country has come a corresponding change in the attitude adopted towards political
studies. In 1911, political activity among students was taboo. There were restrictions even in respect to the type of book which might be prescribed. "Advanced" political thought—some of it (such as the works of Burke and Mill) must appear to us moderns as conservative—was thought not to be quite safe. But we have travelled far since then. From a French Revolution we have passed through a Russian Revolution, and Marx, Kropotkin and Lenin have to be studied as well as Aristotle, Hobbes and Locke. Without a knowledge of all types of political thought, a student cannot be expected to obtain a degree of the highest class: at least, as an examiner, I should certainly not concur in giving a first class to a student in the B Group of the M. A. Course of Political Economy and Political Philosophy unless he showed a grasp of modern "left" as well as "right" theory.

Now it may be said that it is an elementary civic duty of a senior student to become interested not only in politics but in the practical application of politics—in other words, he should interest himself in party politics. For every senior student (if he has reached his twenty-first birthday) is ipso facto a voter by having passed the Matriculation Examination. But, however desirable it may be in theory that a young voter should exercise his vote in an intelligent manner, my emphatic advice to students is to keep clear of party politics till they have taken their degrees and started their professional life. Preoccupation with political affairs is apt to prove unduly absorbing at the expense of what is even far important for a young man—equipping himself properly for his career.

The new civic privileges of educated young men and women confer corresponding obligations. Education of the electorate, one of the main problems of all democracy, is a particularly insistent requirement in India, and here the young university graduate of Bengal has an urgent duty. The introduction of a responsible system of government, in which the executive is responsible to an elected legislature, is often looked on from too narrow a point of view. It is interpreted as meaning the subservience of the executive—the Cabinet, and the whole administrative system—to the members of legislature. But responsibility must be widely diffused. There must be a sense of responsibility not only among members of the legislature, but in the electorate. They must not make impossible demands on their leaders; in particular, they should not take any action which might tend to introduce party politics into the administrative system. The head of the executive, the Cabinet, is composed of party politicians, and must be amenable to the legislature, but a sharp distinction should be maintained between the executive "power" and the administrative machine. Indeed, the conventional
theory of Separation of Powers needs expansion nowadays to permit of a separation between the legislative, executive, judicial and administrative "powers" of government. No administrative system can be efficient, or effective, if it is liable to constant interference from the legislature. The function of an administration is to carry out the law, fairly and impartially, free from party and personal interests, and there is a crying need for leadership in this respect in our public life. Young university trained men and women can do a great deal to create a healthy public opinion in this respect.

Recently I have been mainly occupied in studying the first steps taken to bring in the new constitution—the election of our first legislature under Provincial Autonomy, and I have been impressed by one or two features which may be mentioned here (but my space is nearly exhausted).

One of the most urgent political requirements of these days is effective organisation of the electorate, and of its leaders, for the purpose of representation. This is not the work of a day, of course, but it seems to me that much public (and private) mind force is wasted. This is clearly brought out by an analysis of the first elections for the Bengal Legislative Assembly. Where parties are well organised, candidature is usually limited to two, or three persons, but at the first elections in many constituencies, excluding those in which seats are reserved for the Scheduled Castes, there were many instances in which more than three candidates stood for election. The result is clearly shown in the following list of what in the Report of the Reforms Office has been called "hopeless candidature."

(I) General Constituencies

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<th>Examples</th>
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<td>2. (Last of four) 12</td>
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<td>3. (Loser) 35</td>
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<td>4. (Last of three) 73</td>
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<td>5. (Four candidates, three losers) 45, 14 &amp; 10</td>
<td>...</td>
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<tr>
<td>6. (Last of three) 168</td>
<td>...</td>
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<tr>
<td>7. (Loser) 193</td>
<td>...</td>
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(II) Muhammadan Constituencies

<table>
<thead>
<tr>
<th>Examples</th>
<th>Number of votes polled by losing candidates</th>
<th>Electorate.</th>
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<tbody>
<tr>
<td>8. (Last of four) 19</td>
<td>...</td>
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<td>9. (Last of four) 44</td>
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Examples. \textbf{Number of votes polled by losing candidates.}

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<tbody>
<tr>
<td>10.</td>
<td>(Last of three) 60</td>
<td>...</td>
<td>...</td>
<td>27,787</td>
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<tr>
<td>11.</td>
<td>(Of three, two losers) 83 &amp; 55</td>
<td>...</td>
<td>...</td>
<td>26,399</td>
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<tr>
<td>12.</td>
<td>(Nine candidates) ninth 58; four under 1,000</td>
<td>...</td>
<td>...</td>
<td>32,195</td>
</tr>
<tr>
<td>13.</td>
<td>(Of three, two losers) 101 &amp; 61</td>
<td>...</td>
<td>...</td>
<td>18,881</td>
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<tr>
<td>14.</td>
<td>(Loser) 203</td>
<td>...</td>
<td>...</td>
<td>35,137</td>
</tr>
<tr>
<td>15.</td>
<td>(Last of four) 63</td>
<td>...</td>
<td>...</td>
<td>25,004</td>
</tr>
<tr>
<td>16.</td>
<td>(Last of three) 24</td>
<td>...</td>
<td>...</td>
<td>20,658</td>
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These figures speak for themselves.

Another direction in which a stronger public conscience is needed is in respect of non-genuine candidature, and here I may quote a paragraph of the Reforms Report.

No special reports were called on regarding the number of nomination papers rejected, but it appears that in all sixteen nomination papers were rejected in the case of the Assembly. As the tables show, there were 702 candidates for 203 contested seats, or an average of 3.5 candidates per seat and it is suggestive that of the withdrawals only six were made before scrutiny and 108 after; in other words 15.2 per cent. of the candidates withdrew after scrutiny. Of course no indication is available with respect to the cause of withdrawal, but one District Officer has expressed his views in unmistakable terms as follows:

\ldots it will not be out of place to mention that in some cases a person offered himself as a candidate for election with the sole object of realising money from some other candidate who was either anxious to get himself returned uncontested or desired very much that the other candidates would not seriously contest the election in order to ensure his return. This money-making game was played by some candidates and it seems that considerable money passed hands in this way. Some candidates withdrew their candidature on the prescribed date, while others sat on the fence and waited in the hope of increasing their demand till the eleventh hour and only a few days before the polling made an amicable arrangement undertaking not seriously to contest the election. In the latter case the whole election was nothing but a mere farce, as the return of a particular candidate was more than a foregone conclusion. It therefore seems desirable that some sort of provision should be made for withdrawal of candidature at least three days before the polling commences, so that the whole machinery of election may not be set in motion for nothing.

The real solution of these problems lies in more effective organisation, and the younger generation of politically-minded men and women, one hopes, will set themselves to this task. A leaven of clear thought and determined action is clearly called for from those best fitted to provide it.
One word more, before I finish these few notes. The most complex problem which calls for solution is the diffusion of education among the electorate. With the introduction of the new constitution, literacy and the franchise no longer go hand in hand. Hundreds of thousands of persons who cannot read or write a simple sentence now may take part in electing the legislature. Under the Dyarchy, literacy was assumed, and the voting system was arranged accordingly. Now voting is done by symbol, or picture; no one need be able to read or use a pen. The divorce of literacy and the franchise was deliberately made; but what of the next step? It lies not with London but with the local legislatures, for the new constitution has conferred wide powers on them in this respect. Is the next step to be adult franchise, a more realistic advance towards it, so that the province can adapt itself to progress in stages?

The present electorate, or rather potential electorate is somewhere about 7,000,000. Adult franchise would mean an electorate of about 24,000,000. At the first elections, the entire official force of government was immobilised from its normal work for a week—in some cases for nearly a fortnight. The cost of making electoral rolls and conducting elections is about fifteen lakhs of rupees. If the electorate is increased three or three and a half times, what will the effect be on the administrative system, and on the provincial budget? Under the constitution the maximum life of the Assembly is five years, but in a parliamentary system dissolutions may take place at any time. Suppose there were two general elections every five years, costing forty or fifty lakhs each, taking up two months of official time, to the exclusion of other business, what would be the effect on the province? Would it not be better first to spend the money in the diffusion of education among the people as a whole?

Such questions are neither rhetorical nor theoretical: they are imminent issues of local civic life. The students at Presidency College now will sooner or later be called to give an opinion on them. The questions are not easy, but they demand an answer, and I suggest that the sooner people begin seriously thinking about them the better. And they would make admirable subjects for discussion in College lecture rooms, seminars, or undergraduate organisations.
A Backnumber Speaks

MOHITKUMAR SEN GUPTA

It gives me great pleasure to contribute once again to the Presidency College Magazine (which I edited in 1916 and 1917) after a lapse of over 20 years. My hearty felicitations to the present Editor to whom has fallen the distinction of bringing out the Silver Jubilee Number.

The opening of the Bengalee Section of the Magazine has resulted in the students contributing much more freely than in our days. Its future now seems to be assured satisfying as it does the student's urge for literary expression in his own tongue.

A college magazine is inevitably loaded with articles on academic subjects. It will make for variety and help to bring out unsuspected talent if other features of interest are introduced—prints of good photographs, if original drawings are too much to expect, appreciations of music, travel experiences, experiments in the matter of food and health and the like. Students who have interests other than academic generally fight shy of the magazine. They will probably have to be coaxed to making their first contribution.

In a college values must differ somewhat from what is experienced in the work-a-day world. It is, however, felt that it will be in keeping with the essential purpose of the College Magazine to make it more representative of the thoughts and activities of the students in the manner proposed.

Can a corner be found for old students also? They may have some interesting things to say on occasions. They are spread all over the country, in a variety of occupations, and although they are inclined to sit back thinking they are backnumbers, some of them, it may be hoped, can get into the stride without much difficulty. For instance, somebody may write about life in the Army. Normally this, of all services, has the greatest attraction for the young. In Bengal it is unfortunately otherwise. At present there are about 300 Indian Commissioned Officers in the fighting services of the Army, Bengal's contribution being less than a dozen. It is pleasing to note, however, that one of the first Indians to become a Major among the combatants is a Bengalee, Major Satya Brata Sinha Roy of the 1st/7th Royal Rajput Regiment. Another Bengalee, Captain Sushil Kumar Ghosh
has qualified for admission to the Staff College, Quetta, which he will join shortly.

The annual intake of Indian Officers recruited direct is now about 25. The total number of Commissioned Officers in the Indian Army is in the neighbourhood of 6000 so that the number of officers recruited annually is almost as many as in all Civil departments (Central and Provincial) taken together. When the pace of Indianisation increases the recruitment will be substantially more. Even without trying to convert those who are believers in non-violence, it may be claimed that there is room for useful publicity here. Ignorance of army life is without doubt one of the chief reasons for the terrible backwardness of Bengal in this important respect.

In the Royal Indian Navy and the Air Force the representation of Bengal is not so meagre, possibly because they offer more interesting careers. There can, however, be no doubt that Bengal has a lot of leeway to make up. Will Presidency College give a lead?
Reminiscences

Professor B. B. Roy.

For a Special Number one would like to write something with a bias on something far away and forgotten; but the wish is not easily fulfilled. I have not reached "anecdoteage" but can write in a faintly reminiscent vein about matters which are still well remembered.

1916-20 were placid years at the Presidency College. The storms were over and as a student I found singularly little in the outside world to distract me. Mr. Wordsworth was Principal for a time and then Mr. Barrow whom I had known at Chittagong. Mr. Wordsworth is still fortunately in Calcutta writing to a wider circle than he had at the Presidency College, although he is still in touch with the younger generation and looks back on his teaching life with joy: this is not the time to write reminiscently about him. Mr. Barrow has retired from India and the present generation knows him not. A somewhat cynical and forbidding exterior concealed a good heart. There are many to-day who can remember much quiet help and advice from him which put them on the road to a career. His teaching was for the select; it reached a high quality like his English which, in diction and phrasing, had both suppleness and distinction. But he had honest doubts about educational methods and the whole theory of "English education" in India and he never concealed those doubts.

I vividly remember the coming of Mr. Zachariah. He got himself liked the moment he came, although his lectures were in the beginning a little difficult to follow. His English was much like that of a cultured Englishman; it had its charm but unsophisticated ears had to get used to it. He immediately created the impression of one who prepared his lectures carefully and took his life as a teacher seriously. His very shyness was pleasing; but nobody dared "rag" him.

J. C. Coyaji, J. N. Das-Gupta, S. C. Mahalanobis, D. N. Mullick were all there lecturing to their classes and occasionally presiding at functions. Grave men, with many years of teaching behind them, they never encouraged familiarity; but there was something pleasing about their aloofness.

Of the great Mannmohan Ghosh I wrote some fourteen years ago in a Special Number of this Magazine: I need not write again. Laurence
Binyon in his Introduction to Manmohan Ghosh's Poems did me the
honour of quoting a sentence from my article obviously with approval.
Twenty-two years have elapsed since I first saw and heard him: I still
think that as a creative teacher of English poetry (and prose) he has
had few equals.

These are the men whom I remember with pride and joy. I
cannot help thinking that theirs was a many-sided influence not only
on those who had an eye on "good results" but on all members of
the College.

I was a member of the English staff from 1921 to 1924 with a
break of four months. I recall many happy memories. Some senior
men, not in the English Department alone, were extremely helpful.
I shall never forget how Dr. Adityanath Mookerjee helped me through
a difficult philosophical passage in one of Haldane's essays. He had
finished his day's work and was resting in an easy chair. I came up
to him shyly and mentioned my inability to explain abstruse references
to Kant and Hegel. "Let me light my cheroot first" he said in that
deep, grave voice that we all remember him by. The Burma cheroot
was lighted in the deliberate manner of the connoisseur and Dr. Mukerji
stayed half an hour overtime reducing intricacies of Hegelian meta-
physics into plain English.

My relations with students were cordial: they called me "a
cocoanut" by which they meant that I was not as rough as I some-
times looked. My relations with the Educational Secretariat were not
so happy. I need not dwell on them now although the columns of
the Calcutta Press and a Bengal Government communiqué were full of
them towards the end of 1924. Being young and full of vigour I
fought hard; a quiet exit from the Educational Service did not seem
worth while.
Reminiscences

PRAPHULLAKUMAR SARKAR

As I am writing this, old memories come floating back to my mind—memories of six bright years of my youth. Every boy in those days used to dream of studying in the Presidency College. Makers of modern Bengal, persons who shone in every sphere of life, were almost all products of this great institution. It had a galaxy of professors whose fame travelled far beyond this land. It was therefore the ambition of every young man to breathe the air surcharged with their spirit and tread on the ground hallowed by their association.

The first few days of my college life brought strange experience and pleasant sensation. Prof. T. S. Sterling who took the English class told us that we had ceased to be boys and were grown-up men. This was a great compliment. What we appreciated more was the newly-gained freedom to join or abstain from any particular class as we liked—a freedom which was circumscribed only by a fear of loss of percentage, but was otherwise unfettered. Changing of class rooms after each period was also a great fun. But soon these novelties wore out and we settled down to studies. Senior students, in the beginning, looked down upon us, but gradually estrangement was followed by acquaintance and acquaintance ripened into friendship. We became members of a big family and took our share in the corporate life and activities of the institution.

I liked the row of tall Deodar trees in front of the College which had a dignified appearance. The spacious staircase presented an animated spectacle everyday at 11 a.m. when the students and the teachers would go up. Prof. M. Ghosh would slowly mount the steps, deeply enveloped in thought. Prof. J. N. Das Gupta would get down from the car and ascend the building with a stooping gait. Prof. Coyajee would come briskly with a smile in his lips. Prof. P. C. Ghosh would cross the floor with books in both hands. We watched these masters pass, standing in groups. We had Messrs. Barrow and Wordsworth as our Principal, by turn. Mr. Barrow was not communicative and a curtain of melancholy always hung over him. Mr. Wordsworth spoke to us with a sympathetic twinkle in his eye and took keen interest in all the affairs of the College.
What a care-free life it was in those days! No anxiety save those of the examinations. When I am nowadays faced with debits and credits, budgets and appropriations, financial reviews and annual accounts, there is a sub-conscious yearning to go back to the time when I could spend hours over Plato's *Republic*, Bertrand Russell's *Principles of Social Reconstruction* or Tagore's poems. But it is no good weeping over the past; to-day and to-morrow have their own attractions.

My most favourite spot in the whole building was the College Library. I wonder if the seating arrangements are now the same as before. There were three vertical lines of chairs, about twenty in each row. I, however, shunned these seats, as they were often invaded by a subdued tone of conversation from the neighbours. I preferred the solitary seats in between two almirahs facing windows on the western side of the hall. There I was left in peace and there was nothing to disturb me except the rustling leaves of the tree outside which sent whispers into my ears.

As years rolled by, I became a senior scholar. As a student, I was often seized with an overpowering desire to become a lecturer myself and the opportunity presented itself when Prof. Coyajee went away as a member of the Royal Commission on Indian Currency. To be a teacher in the same college where one was a pupil before, is a feather to one's cap and I had that satisfaction before joining the Accounts Department.

My pen picture is now complete. Perhaps this is my last contribution to the Presidency College Magazine which published many articles of mine. Although it is needless, I want to pay a tribute to the College to which I am profoundly indebted. Standing on the threshold of middle age, I salute my youth, I salute the institution where it flowered, and I salute the young men of to-day in whom I see it reflected.
Wild Swans
(From Rabindranath Tagore's poem Balaka)

RAI LALITMOHAN CHATTERJEE BAHADUR

Gleaming in lights of eve the winding Jhelum stray'd,
—Then dusked like a curv'd sword-blade
That in the sheath you hide;
Day ebb'd: with night's black tide
The stars, like offer'd flowers, floated down the stream:
The dark hill-foot did seem,
With rows of deodars pale
Like the slumber-stifl'd speech of the dreaming vale!

Then suddenly heard I
The evening sky
Was swept with flash of sound that pass'd away
Farther and farther off upon its endless way!
—O wild swans!
Drunk with the tempest's madness those your vans
With sound of laughter went
Awakening all the sleeping sky to wonderment!
The sound of your wings' stroke
Like apsar maidens broke
The holy meditation of the Brooding Quiet:
A-shiver set
The mountains in the dark that stood:
Shiver'd the deodar wood....

O swans in flight!
To me you've opened what the silence hid to-night:
Under it all I hear,
Far and near,
Sound of quick and quivering wings!
The grass that springs
Flaps its wings in the sod, its sky:
Deep and all unseen where they lie
In sprouts their wings have spread
The seeds in their dark bed:
The earth beneath me reels,
The very woods and hills
Are in flight, passing on and on
From isle to isle, from th' Unknown to the More Unknown!...

In my heart I seem'd to hear,
With myriad birds in flight
By day and night,
From its nest another Bird had flown
On some quest from shore to shore unknown!
From countless wings this music thrill'd the sphere—
"Not here, not here, elsewhere, some other where!"...
Failure of Modern Education
A Critique of Criticisms

DR. PRAFULLACHANDRA BASU

In recent years our educational system has come in for a good deal of blatant criticism. Nobody claims the present system to be perfect. As one who has been a teacher for more than a quarter of a century I know the many imperfections which exist and which await sufficient funds and qualified men to remove them. Also a frank adjustment of education and social life is necessary.

But few have thought or written on these deep problems of life and education. The critics of modern education, especially in recent years, have not even touched the main problems. They are too superficial for that. Such criticisms have a background which is coloured and distorted by the pre-conceived ideas of the critics. The layman considers nothing as the job of the expert. And the march of so-called democratic ideas has put the laymen on a high pedestal. Here I should not be misunderstood. In the West democracy functions by always inviting and considering expert opinion on every problem. In India, unfortunately, this has not happened. Because the educated are unemployed, therefore they have been discredited and condemned en masse. The whole blame has been thrown on the system of education. The teachers have been condemned to such an extent that those who are in charge of schools are looked upon with contempt by all including their students and are probably themselves also ashamed of their vocation in life. Even students and the young educated men and women are generally considered to be worthless. This is no language of exaggeration. I could quote, in support of my statement, some of the most outstanding names in the public life of India.

The fact is that the maladjustment between social life and education has been due to causes which have less to do with education than with social life. By all means reform and re-organise education but you do not enhance culture or even adaptability—if you are merely hedonistic—by destroying or curtailing higher education.

This kind of criticism is a psychological reflex of the public men of the country. They have failed to ordain the affairs of the community in such a way as to harmonise social life with cultural progress.
Careers for young men and women have been so limited that the educated have little scope for careers which will advance the worldly progress of both themselves and the community. A well-thought-out and complete overhaul of the organisation of social life is more necessary than, or at least as necessary as, the overhaul of the educational system.

In India at present there is not a single occupation which is not very much crowded. Some critics want our educated unemployed to be settled on land as agricultural communities. So far as the unemployed are immediately concerned this method may be of some use. But it helps in no way the solution of a national problem, for the condition of peasants is such that obviously there is overcrowding in the agricultural line. Nor can you raise and maintain a vast country as primitive agriculturists and individual craftsmen. Every improvement of agricultural methods will liberate more men from the land, who must be absorbed elsewhere. No improvement in the work of the individual artisan can make him a successful competitor of the large-scale industries.

Other critics again, blame the boys for rushing to colleges and wasting time. This is not only wrong but savours of meanness. Boys have utilised every opportunity that the country offers as a training for career. The technical and vocational institutions in the country are only a few and the standard of training in most of them is of an inferior type. Yet all such institutions are overcrowded and all of them have to reject a large number of boys seeking admission into them. Our medical and engineering institutions are equally overcrowded. The criticism, therefore, is incorrect when it says that our boys do not avail themselves of the opportunities for training offered them. The question really is: what should the surplus population do? Will it be to the good of the country and themselves if a large number of boys were held up at the school or pre-school stage? That will create greater unemployment among coolies, hawkers, peasants, and factory labourers. That will also help to degrade the whole population.

Picture the condition of the country and see the tragic situation. In our country many epidemic diseases are practically endemic, hygienic conditions are absent, and direct health measures do not exist. Yet there is unemployment among qualified doctors. We require many more roads and bridges to facilitate communication within the country. Also more railways, shipping and other means of transport. Yet there is unemployment among qualified engineers. The country requires justice to be more widely administered even in the remotest parts. Yet
there is awful unemployment among those qualified in law. Social welfare work on a very wide scale is necessary. Practically the whole country is illiterate and we know that without education we can make no progress. Yet our graduates walk the streets in thousands without jobs.

I could go on multiplying such instances of social maladjustment where there is great need for work and there exist qualified men and women to do that work. Yet the latter are unemployed and the former remains undone.

The question is: who is responsible for this condition of the community's life? Obviously those who are in control of the country's destiny. Yet it is these people who try to throw the whole blame from off their own shoulders, which are its legitimate place, on to the shoulders of others, of anybody, in fact—the teacher, the university, and comical of all, the students. Students at any rate have little to blame. For without institutions for training they cannot get themselves trained. They cannot start such institutions. After receiving what training is afforded they are blamed for having had worthless training. And they find themselves at the end of a blind alley.

More, therefore, than anybody else it is upon the public men and controllers of social life that the responsibility for the present maladjustment lies heavily. Instead of indulging in irresponsible criticism and not quite honest effort to disavow their part in the evil, they must find careers for young men and women and see that the young are properly trained for such careers.

Finding of careers is a political, economic, and administrative problem which is beyond the control of the university, the teacher, and the student. The sooner this is realised the better will be the prospects of real solution of the national problem by fastening the responsibility on the proper quarters.

I do not say that the solution is easy or can be immediate. But so far criticism has been directed towards wrong quarters. The problem must be tackled by those who are in administrative charge of the country but at present it is expected that the university and the teacher will solve it. They must help in devising training institutions but before the latter can be successful there must be careers open to the products of these institutions. And opening of careers is wholly outside the purview of the university or the teacher or the student.
Education in a Changing World

PRINCIPAL JITENDRAMOHAN SEN

THE present is a period of transition in educational endeavours. Former methods of teaching, courses of study, have all been called to account. They have been accused of lagging behind; of destructing the progress of those salutary forces moving toward the goal of true democracy. It is felt by teachers that they have often hindered rather than furthered the full development of children. Many new educational theories are therefore abroad to challenge the old. There is genuine, widespread effort to restate the function of the school—to revise its operation in terms of modern social conditions. In this hour of the marshalling of vigorous new forces, there is imperative need for careful planning to avoid confusion; for calm analysis of the problems confronting us; for a sound point of view that will protect the school from theories rashly and hastily conceived.

Child development! This is the occupation of all of us who are associated with educational work, whether or not we consciously recognize the fact. For children will always grow, in the sense that they become different from the individuals they were at an earlier stage, in spite of schools, homes, good or bad conditions surrounding them. They will grow towards one sort of adulthood or another. It is because we have assumed the need for guiding this growth that schools have been organized, and teachers appointed. The word development implies growth towards certain desirable goals. In attempting to guide children's growth, the school has gradually assumed much of the responsibility for their complete development—their attainment of the best end in life that can be conceived.

But what is this best end? What constitutes complete child development? How is it best achieved? On these three significant questions there is at present considerable disagreement. As teachers we are constantly faced with the evidence of transition in school practices and confusion, if not of conflict, in educational viewpoints.

We are daily challenged to take stock of our ideas and our procedures. A conscientious teacher cannot but ask himself over and over again: "Am I really working for the most important outcomes? Am I proceeding in the most effective way to achieve these ends?" It is vastly more difficult to answer than to ask such questions. One is
literally forced to develop a philosophy of life and of teaching in order to answer them. One finds it necessary to clarify the aims of elementary education—to enumerate the real fundamentals in the growth of children. The basic question before the elementary school is this: What do children need for their fullest development, in view of their natures, and in view of the nature of the world in which they live? As teachers we need to analyze this problem in order to know whether we are working in the most effective way.

Life is a continuous process of expressing tendencies, of giving outlets to basic urges and wants. The young child brings with him on his first day at school a large assortment of tendencies to feel and to do, an inseparable mixture of inborn and learned traits. These are the raw materials of education. The happy, successful individual is the one who has acquired means of giving abundant, satisfying outlets to many of his fundamental tendencies, and who has learned to do this in ways that are socially acceptable.

This suggests the fact that life is also a never-ending process of making adjustments. From birth onward the child is forced to adjust to the world about him. For instance, the baby must eat some unpalatable food when he craves for sweet things. He must go to bed when he is eager to play. With each increase in his abilities to move about or to communicate he faces new problems of adjustment. He must conform to the conditions of the physical world. The law of gravitation gives him no little trouble, but there is nothing to do but conform to it.

Much more difficult to understand and to meet are the demands for adjustment made upon him by the necessity of living in the world with other people. So complex and incessant are the demands of modern life that large numbers of people never learn to make the necessary adjustments in satisfactory ways. Their maladjustment is usually evident in one of two forms:—(1) evasion of responsibility and withdrawal from reality, or (2) conflict with the requirements set up by society. One frequently sees pupils learning unsatisfactory modes of response when they are passively incapable or belligerently destructive.

The school, then, should be greatly concerned that children learn to express themselves richly and satisfyingly, through a fearless facing of reality, and through means that are socially acceptable so that happiness and satisfying adjustments may result. Thus the teacher’s problem is twofold: not only must he provide many and varied opportunities for the expression of the child’s basic tendencies, but he must also furnish such skilful guidance that the child comes to express
himself in ways that are socially desirable. The teacher needs to avoid two common misconceptions. The first of these is the conception that development results from self-expression, of all types, at all times, in all places, irrespective of outcome or consequence. Such a conception put into practice can lead only to anarchy. The other error is the insistence upon unquestioning, sometimes unthinking, conformity to adult standards without regard to the present life of the child. Success in this effort must inevitably result in stamping out the child's individuality and initiative, and in making him satisfied to follow, afraid to think. A child may grow in selfishness, in timidity, in moroseness, in dishonesty; or he may grow in thoughtfulness, in enthusiasm for adventure, in willingness to co-operate, tolerate, and understand, in dependability and integrity. The direction that growth will take depends upon the wisdom with which, as teachers and parents, we set up conditions and influences in the child's environment.

An effective programme of education must take the child as he is, and build upon his tendencies to respond and to act. We should be greatly concerned with the present characteristics of children, since these are the starting point for all attempts to develop other or better ones. It is not hard to enumerate the outstanding traits of normal children. Incessant activity, emotional activity—the irrepressible tendency to be doing something continually—is strikingly evident, so much so that a passive child is indeed cause for serious concern. Children prefer experience, first-hand experience, here-and-now experience, to all possible substitutes.

Children, as well as adults, are forever setting up aims, goals, ends, purposes. Life itself consists of the pursuit of those things which we value and consequently purpose to achieve. No healthy activity of mind or body occurs except in pursuit of a goal. Purpose is absolutely fundamental in life and in education.

It is helpful, once in a while, to consider what should constitute an ideal programme for a young child, irrespective of customary conceptions of the school and its activities. In planning such a programme, we would be sure to provide abundant, almost continuous physical activity, much of it out of doors, including a training in basic arts and crafts of the country. We would wish to insure that children worked and played together in numerous co-operative enterprises. We would insist that children have a wide variety of experiences, that they explore their environment in its manifold aspects, that they be encouraged to question, to experiment, to manipulate. We should think of the children's health and physical development and be alert for
indications of intellectual growth—clearer understanding of relationships, deeper appreciation of the significance of things. We would be equally concerned with the emotional life, the development of satisfying emotional outlets and the building up of wholesome emotional habits. Whether thinking of the individual and his welfare, or of the demands of social life, we would value highly and would seek upon all occasions to further initiative, self-reliance, co-operativeness, purposes in life, interest in the world about, intellectual and moral honesty.

If such are the needs of the child and the social traits valued by society, the school must work for these things. The teacher’s function is to deal with the whole child, his development, and his adjustment to life with all its complexity. Life is complex, almost beyond comprehension. Adjustment is difficult, a life-long process. Only through the effective utilization of the learner’s present activities and ‘drives’ to action, can full development and happy adjustment be secured.
The Wardha Scheme of Education:
A Symposium
I
SIR ALBION BANERJI

A Criticism

MR. Gandhi starts with the assumption that English, having been made the medium of instruction in all the European branches of learning, has created a permanent barrier between the highly educated few and the uneducated many. He asserts that it has prevented knowledge from percolating to the masses, and has maimed the educated classes mentally for life, and made them strangers in their own land.

It may perhaps be unknown to the present generation, especially as Mahatma Gandhi has made no reference whatsoever to it, that the controversy that he has now raised as between English education and the education through the medium of the vernaculars, is not a new one, and it is not only unfortunate but also misleading, that no reference has been made to the past history of such controversy in India. What is there in his exposition in cognition of the fact that whatever India owes to-day in the field of politics, social reforms and even nationalism is due almost entirely to the fight which was put up by the advocates of English education a hundred years ago, amongst whom Ram Mohun Roy was one of the most prominent? It was about that time in the early part of the nineteenth century, when the British Government persuaded by the Orientalists, first sanctioned the establishment of a Sanskrit college. In those days all the different parts of India were divided by long distances, and also linguistically, politically and socially, more so than they are to-day. There was no question, for example, of organising the spread of a common language such as Hindi, for the whole of India. The major portion of India was still under indigenous rule, and the consolidation of the British power in India, commencing from Fort Saint George in Madras, was only just commencing. At that time the people who were still conservative and jealous of their ancient culture were naturally more than they are to-day, anxious to preserve it against the encroachment that may be made by any foreign language, or Western ideals,
heralded by the European race, namely the British, which finally succeeded in establishing their rule in the country. At that time, Ram Mohun Roy stood by the side of the introduction of English education, and declared himself as an Anglicist, although he was versed in no less than twenty-four different languages of the world, and was himself a renowned Sanskrit scholar, and fought with all the texts of the old Hindu Scriptures, especially the Upanishad, against idolatry and all the corrupt forms of later Hinduism to establish the Monotheistic religion through the Brahma Samaj. One would have expected a man of his calibre and extensive attainments to take the side of Sanskrit against English, for no doubt his greatest work was religious reform, and that he did not expect to carry out with the aid of English, but with the aid of a knowledge of the Hindu scriptures and the spread of correct ideas of religion, based on the philosophy of the Upanishads, uncontaminated by any thing that came from the West. At this juncture, therefore, it will not be unprofitable to go back a hundred years in the cultural history of India as a whole, and see for ourselves, what were the leading considerations of that period that finally persuaded the British Government to encourage English education, which they knew, in the bottom of their hearts, would ultimately lead to their own political downfall.

Ram Mohun Roy wrote a letter to Lord Amherst, Governor-General in Council during the time when the controversy was at its height, on English education. I quote a few sentences from this letter. Referring to the establishment of a college in Calcutta he stated that it would enable the natives of India to be given education in Mathematics, Natural Philosophy, Chemistry, Anatomy and Universal Sciences, which the natives of Europe have carried to a degree of perfection and which has raised them above the inhabitants of the other parts of the world. But he questioned the utility of establishing a Sanskrit school with Hindu pundits to impart such knowledge as is current in India. He said, “The pupils will there acquire what was known two thousand years ago, with the addition of vain and empty subtleties since then produced by speculative men.”

In spite of all the prejudice thus prevailing against the introduction of English education, through the efforts of Ram Mohun Roy the British Government established a Hindu College for English education in 1824. Those who have studied the history of education in India during the past century, know how after tremendous argument between the East India Company Directors and the Home Government, the controversy was finally settled by the famous dispatch of Sir Charles Wood, who is the grandfather of the present Lord Halifax.
and who was then the Secretary of State for India. Through the early days of the Indian National Congress, this political document was considered to be a second Magna Charta of India after Queen Victoria had issued her proclamation in 1858.

Can anyone deny that had the British Parliament then not ratified the policy of Sir C. Wood's dispatch, the political history of India to-day might have been quite different? Subsequent establishment of the Universities of Calcutta, Madras and Bombay, and the spread of English education, involving the study of English political writers like John Stuart Mill, Locke, Hume and Herbert Spencer, philosophers and scientists too numerous to mention, created a new outlook, and, in fact, contributed to the formation of a united national consciousness, favouring the political institutions of the West. Mahatma Gandhi now wishes to put the clock back a hundred years, perhaps overlooking the possibility that democracy shall become the accepted political doctrine suitable for India's future growth as a nation. I propose in this article to examine his scheme which, coming as it does from such a disinterested party, must receive throughout the country a very venerable and almost subservient attention. But we must not forget facts, nor can we overlook various technical difficulties which have marred the spread of education from want of foresight and historical perspective, even in the Western countries of the world. To put it briefly, the scheme contemplates the reversion to the mediaeval period of history, ignoring the great currents that are flowing in between all the countries of the world to-day, brought about by the development of scientific knowledge, inventions, and a new National Economy in the field of production and distribution. Mr. Gandhi's scheme, in effect, is similar to the Charka, or the spinning wheel, as against factorial industries. His advocacy of Hindi as the lingua franca of India is, metaphorically speaking, similar in character to his economic doctrine of the Charka, fully contemplating a return to the old primitive state of Hindu civilization and Hindu social and political conditions, ignoring altogether the divergent elements, which have now been created by the impact which India has had with the Western world, for two hundred years, the results of which cannot be obliterated. It may be considered uncharitable for one to suppose that this is a plan in disguise to stop the tide of Democracy in India, and to give a place for Dictatorship or Autocracy as of old. This scheme is to be self-supporting, as explained by Mahatma Gandhi in the following terms: "Primary education extending over a period of seven years or longer, covering all the subjects up to the Matriculation standard, except English, a vocation used as the vehicle for addressing it to the
minds of boys and girls in all departments of knowledge, should take the place of what passes to-day under the name of primary, middle and high-school education. Such education must be self-supporting, in fact self-support is the acid test of its reality." He lays much emphasis on the principle handed down through the ages, not only through our own sages, but also Plato and Aristotle, that education should not have for its primary motive earning one's living. He further makes the rather unpractical suggestion, that primary education should equip boys and girls to earn their bread by the State guaranteeing employment in the vocations learned, or by buying their manufactures at prices fixed by the State. As regards Universities, he says, higher education should be left to private enterprise and State Universities should be purely examining bodies, self-supporting from the fees charged for examinations.

These conceptions betray a conflict between two schools of thinking. First, those who advocate residential universities, of which India afforded the earliest example, and second, those who believe in examining machineries to turn out diploma and degree holders.

Let us consider for a few moments Mr. Gandhi's scheme in detail. It is based on the following principles: (1) The course of primary education should be extended at least to seven years, and should include the knowledge gained up to the Matriculation standard, less English and plus vocation. (2) Vocation should serve a double purpose, to enable the pupil to pay for his tuition through the product of his labour. (3) This primary education should equip boys and girls to earn their bread by the State guaranteeing employment in the vocations learned, or by buying their manufactures at prices fixed by the State. (4) Higher education should be left to private enterprises, the State universities should be purely examining bodies, self-supporting through the fees charged.

Anticipating objections, Mr. Gandhi has answered a few of them by saying, that although there will be wastage of raw materials, there will be gain by each pupil. The State must absorb products for its own requirements, and finally, great will be the demand of such things as do not come into unfair competition with any indigenous manufactures.

To make the scheme spectacular and rouse in the minds of the people a glowing picture of rural and urban reconstruction, Mr. Gandhi describes the ultimate results in the following words. "My plan to impart primary education through the medium of the village handicrafts, is conceived as the spearhead of a social revolution, fraught with the most far-seeing consequences. It will provide a healthy and moral base
to the relationship between the city and the village, and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes." It is not very clear how the city is to co-ordinate in this scheme of industrial revolution in rural parts. The first comprehensive criticism of Mr. Gandhi's proposals was made immediately after it was published, by a great authority on education, Dr. C. R. Reddy. He asked the question, namely, whether primary education should not be the concern of the State, seeing that it has a certain amount of citizenship value. Mr. Reddy touches the true notes, when he foreshadows the possibility of Socialism as a practical doctrine in politics, bringing more of the public activities of the nation under Government direction and control, and in this opinion he does not differentiate between the responsibilities devolving on the Government under (1) Primary education and (2) University, Agricultural Engineering and other technological institutions, also research work. I shall not dwell on the controversy regarding the substitution of Hindi for English as the mother tongue. Raising the voice of doubt in regard to the very foundation of Mr. Gandhi’s scheme, Mr. Reddy certainly does not agree to the view that university education and higher studies should be left entirely to private enterprise.

Let us take the opinion of another education expert, who is the Vice-Chancellor of the Madras University. He says the theory that education can and should be entirely self-supporting by the sale of the products of child labour is untenable, and the inevitable result would be that the child would come to be treated merely as a producer and not as a personality; furthermore the scheme implies that the teachers should be contented to carry on their work for little or no money. Recently at the convocation of the Mysore University a distinguished Madras educationist made some pregnant observations which are very relevant to the present subject. I record a few from his address. "I am not among those who believe that the system of education operated in 1835, and developed in the course of the century, was an unredeemed failure. It is futile to speculate what we should have been if the opposite school had won in 1835. It is conceivable that we should have been worse." Then again, he says, "The complete replacement of a living foreign tongue by the mother tongue is an efficient instrument of national culture in all the departments of national life and culture, and yet the obstacles in the way of making it such an instrument are appallingly great and almost insuperable."

Before I discuss the particular point, namely, the abolition of the English language as the medium of instruction throughout the country,
it would be well to go back again to a period, when the British policy regarding higher education for Indians, a century ago, decided to introduce Western education in English as against Oriental scholarship. According to Bentinck and Macaulay, English civilisation was sound, Hindu civilisation had various defects; for the administration and development of the country, English-knowing natives were required. When the final settlement of 1835 was made Macaulay hoped, optimistically, for the day when the "educated Indian would be English in taste, opinions, and morals, and the English connection with India would thereby be firmly and forever established."

We have already remarked in a previous paragraph in this article, that the British statesmen who made such a decision, never anticipated that English education, in the space of a century, would bring such a tremendous change in the moral and mental outlook of the people and would make them acquire the attitude of governing themselves, by the study of Political Science, Political Economy, and all the connected modern works relating to Democracy and Parliamentary Institutions. In spite of the British connection being firmly established, to the great disappointment, no doubt, of those who came in later years, it was found that there was a growing feeling in the country for the severance of that connection, and for independence, a political creed which has now been officially adopted by the Indian National Congress. But we must give credit to the Empire builders of England of that period, to the extent that at least two of the most famous in British Indian history, namely, Sir Thomas Munro and Lord Macaulay, did foresee as a result of that policy a change in the character of the Indian peoples, "to such an extent as to make them able to govern and protect themselves." These words are quoted from Munro's Minutes. Let us now turn to Macaulay. He was more emphatic than that, and his famous words, often quoted by Indian politicians, are worth repeating in this connection. He said, "Having become instructed in European knowledge, our Indian subjects may, in some future age, demand European institutions," and he added, "whether such a day will ever come, I know not, but never will I attempt to avert or retard it: whenever it comes, it will be the proudest day in English history."

The Indian cannot for a moment deny that the result of English education and the products of that education amongst the various groups of peoples in different provinces are such that, politically and educationally, India has small cause for shame. Now, therefore, in spite of the fact that Western learning has encouraged the growth of Nationalism so that India can work out her political destiny for herself, we are now asked by the greatest political leader of the day
to go back another hundred years and avoid everything Western with the main object of resuscitating village life, right from the bottom, and set up an educational system purely on the basis of guilds, thus indirectly perhaps bring about the re-establishment of a kind of class system, for all the various arts and crafts of India. The industrial condition for the production of commodities required by the Indian peoples of all creeds must necessarily create groups both in rural and urban areas, which may not all have the same standard of education, or the same political outlook and will thus be divided in interests.

Only three decades ago, as the chief executive head of the Government of Cochin, which by the way stands foremost in point of literacy in the whole of India, I formulated a scheme of education, which was improved in regard to its technical details by the great educationist, John Vansomeran Pope, whose services I obtained for a period for this special work. The main point outlying that scheme was that education should no longer be a kind of a hall mark for securing Government appointments. It was incumbent upon the people of India, especially the Cochin subjects of the Maharajah, to so educate themselves as to make them able to develop the resources of their own country. By this process the whole problem of unemployment would solve itself, and the educated classes would not consider the Government Services as the sole aim of their life's ambition. Vocational teaching was to be provided for by the new policy of Government, not only to develop cottage industry, but also by subsidy and pioneering to encourage capitalists to use their money, often hoarded and lying idle, for the purpose of production. This does not often happen because education was, for the most part, literary, and not practical, and secondly because the wealthier classes who had the capital, were too timid and often when they had modern ideas, they could not find competent men to initiate and work out their industrial schemes. The State therefore decided to raise the standard of industrial and technical education in all grades, and to initiate and invigorate the industrial policy, hoping that in course of time the people who are intelligent and the people who are wealthy could be brought together to bring about an industrial revolution throughout the country. It is a matter of common knowledge, that that policy has secured remarkable results in Cochin as well as in Mysore, where, untrammelled by any kind of old tradition regarding the spread of technical education, the rulers have been able to carry out their policy to suit the conditions of their own countries in a remarkable degree.
The idea of making education self-supporting is, to say the least, fantastic, apart from the objections which have already been pointed out by education experts. Pupils under training should not from the earliest stages be imbued with the idea that they must make something to pay for the training they are receiving. This means the commercialisation of education, which is so foreign to Indian traditions, not only amongst the Hindus, but also amongst the Moslems. In one sense, however, it may be argued that whereas on the one hand Gandhi wants to go back a hundred years and introduce mediæval methods and guilds, and re-establish a kind of industrial caste system, he on the other hand wants to introduce a new theory of political economy in the field of education, according to which education should be pursued for a living. Is not that a purely Western idea in all the civilised countries at the present time? By giving publicity to such an ideal surely Mahatma Gandhi forgets the spiritual tradition of the people of India, and the great havoc the present day material educational policy is causing in all the Fascist and Communist countries of the world, which are basing their whole system of education on no other principle than industrial production and Economic Nationalisation, neither of which, by the way, have to any appreciable extent solved the crucial problem of unemployment amongst the younger generation.

Can we ignore the fact that English education and Western culture, founded on true Eastern traditions, produced during the last hundred years some of the greatest men in the field of science, literature, politics and national economy? Only a few names need be mentioned: Gokhale, A. M. Bose (the first English Cambridge Wrangler), Tilak, Sir J. C. Bose, Dr. P. C. Ray, Sir C. V. Raman, Professor Radha Krishnan, Poet Tagore, Surendra Nath Banerjee and Lal Mohan Ghose. We have sent some of our best men to European Universities to secure the highest distinctions in the standards of Western education. What would have been the fate of these masterminds? Would they have gone to the front if they had no English education? Did not all who took the lead in the development of national life sit at the feet of Western scholars, which made them assimilate comparative methods of study? Is it not a fact that now we have dispensed with Western agencies in our universities and technical colleges, for the most part because our young men having been trained in European and American centres of education have returned to take a lead in imparting education in the various faculties of learning, following modern methods? This movement cannot be abruptly terminated. In fact it has to be continued for our young men to be fully trained in Army, Navy, Air-force and in all the branches of
national defence. This should not be confused with any movement towards the spread of mass education. The problem of mass education on a compulsory basis has its peculiar difficulties in India. Once our Government is nationalised, there will no doubt be no longer felt that hankering after English education in the primary standards. It is an admitted fact that everywhere the demand for English teachers in the primary schools in villages has been insistent throughout, but now with this nationalistic tendency to make vernaculars as the medium of instruction, the aim of a united India through a common language can be only Utopian; in fact the result will be that India will be broken up and divided into separate political units on a linguistic basis. How far such a result will be consistent with the goal of independence for India, as a whole, is a moot question. Furthermore, what about text-books, even in a proposed common language like Hindi? And what about the supply of suitable teachers? It will take years for a province like Madras to get Hindi teachers amongst the Tamil and Telegu population, and in compact, homogeneous states like Mysore, where Kanade is the language, it will be impossible to substitute it as a compulsory language within even a generation.

It is hardly necessary to emphasise that the English language is the largest spoken in the whole world to-day, and who knows within another hundred years, if the Esperanto propagandists fail in their attempt to produce a common speaking language for the whole world, as they are bound to do, English will become, with many local variations, the universal language. Take the example of the United States of America. The nation consists of people drawn from various nationalities of Europe. These nationalities whether they be German, Swedes, French, Italians, or Slavs, still continue to speak their own native language within their own homes, but English is the common language of the country, the language of the newspapers, the language of the court, the language of the constitutional assemblies, in fact the language for every human activity throughout the country. As separate linguistic tendencies have not been crushed by such a process, why can it not therefore be supposed that when India becomes a Federation of States, the only logical outcome of her political emancipation will be the definite adoption of English as the common language of the country, as in America, leaving the provincial languages of which there are distinctly nine in number, to have their full play in their respective linguistic tracts. By such a process of decentralisation, it will be possible for such tracts to develop according to their own traditional lines. Education in the vernacular has already been brought to the highest limit and there is more chance of mass education
spreading through the guidance of the intelligentsia, who will then be able to devote their energies towards the interpretation of the West to the East with the aid of suitable text-books in the provincial vernacular on a cosmopolitan basis. These will then become competent agencies to prepare suitable vernacular text-books which, we all know, are still not forthcoming, although the attempt has continued for nearly a century. Politically speaking also, it will be most difficult for the different parts of India to work altogether for the common good, if each Province or State conducts their deliberations in their respective languages in their Parliaments. There will be no interchange of political ideas or industrial and economic co-operation between one part of India and another, without English as the medium of expression through the press and public speaking throughout the length and breadth of India.

The whole question, therefore, thus appears to an unprejudiced observer to be a most complicated one, and before the present system of education is tampered with, or revolutionised through the political pressure of a majority in the Indian Parliament, serious thought must be bestowed on any drastic schemes, such as that of Mr. Gandhi. Public opinion has to be tested, in fact a referendum embodying a definite set of interrogatories has to be circulated amongst all the educationists of India, selected for the three grades of education, namely, University, Higher and Middle school and Elementary.

Religion and moral progress present many other problems for reaching a sound settlement. India to-day shows more religious intolerance amongst groups and sub-groups comprised within them between the two main religions, Hindu and Moslem. Is it possible that India can be united politically under the proposed scheme of education, directed towards economical industrialism right from the bottom, overlooking religious and sectarian animosities amongst the people? Is it not reasonable to conjecture that in pursuing a commercial and materialistic scheme, which in fact it is, India will only be following the example of Bolshevik Russia, where anti-religious propaganda is the foundation of the methods of the Soviet to train the young? Can it have ever been conceived that India will lose her religiousness, however divergent that spirit may be? I concede that if a Hindu is no longer a Hindu, or a Moslem no longer a Moslem in spirit, rigidly adhering to his own rituals and observances, it will be possible to standardise education on a commercial basis, thereby divorcing education from culture and from moral progress. How far such a divorce is conducive to national growth, is a question to which there can be only one answer.
I have already made a reference to the question of supply of teachers. My experience during those years in which I was in charge of the education portfolio in Cochin and Mysore clearly shows that the main difficulty in India in respect of any scheme of industrial education of the masses lies in the fact that we have no training institutions for teachers of industrial schools in villages, and many of the schools which started with the view to carry out the policy of teaching village arts and crafts, had to be closed down for want of such teachers. Mr. Gandhi's comprehensive scheme makes no provision for giving vocational education for school teachers during the seven years of the Elementary and the Middle school period.

There is yet another aspect which cannot be overlooked, namely, girls' education and education for adult women. There is no suggestion for the remodelling of girls' schools in rural and urban areas which are increasing rapidly, and it is not clear whether in the case of such schools Mr. Gandhi's plan will equally apply. In other words, will the girls during the course of their training also have to pay for their education by the sale of the articles which they make under the vocational system?

It is possible that these are considered to be matters of detail to be discussed later, but it cannot be denied that the administrative problems in the field of education are closely connected with the supply of qualified teachers in every grade, both for boys and girls, and secondly, the supply of trained industrialists, who can be considered competent to advise on the management of industrial schools, also on the development of cottage, home and other industrial concerns.

Taking, therefore, the scheme under discussion both in its general aspects as well as in detail, it seems to any one having some knowledge of the difficulties in India, that we should proceed with caution so that firstly, any system of education adopted has a guarantee of financial support to make it sound; secondly, it is not forced by theoretical doctrines upon the people, who are still in a state of transition pulled between two forces concurrently driving them in opposite directions, one arising from the spiritual, the other from the material aspirations of the culture of the East and West. Thirdly, it is more incumbent upon the framer of any new schemes to see to the security of the nation as a whole, socially, politically and economically, and to aim at that solidarity which can only be founded on a comprehensive planning embracing industrial, moral and literary education, stage by stage, through the medium of the languages of the various linguistic tracts in the first instance, and in the secondary stages through the
medium of a common language for the whole of India which must be English, as the most convenient and useful medium. In the secondary stage, the whole agency of control and supervision of education should be entrusted to an All-India Service. The harmonising of the principle of centralisation on the one hand in higher grades, and decentralisation in the other lower grades, seems to be the only practical solution of the present difficulty. It will also ensure the growth of a united Indian nation and at the same time provide facilities and opportunities for the development of a fine literature in the provincial vernaculars on modern lines, in each linguistic tract, thereby enabling the peoples to work out their own destiny in their own spheres to the best of their opportunity, in accordance with their varied local conditions which are so dissimilar in the different parts of the Indian Sub-Continent.
THE scheme of primary education sponsored by Mahatma Gandhi in the columns of Harijan in 1937 was considerably modified by a Committee under the Chairmanship of Dr. Zakir Hussain, appointed by the All-India National Education Conference convened at Wardha in October, 1937. The Report of the Committee gives the outline of a scheme of basic education, which is now generally known as the Wardha Scheme. For practical purposes we may adopt the Zakir Hussain Report as the basis of discussion, without reverting to the original ideas of Mahatma, which differ in some respects from it.

CHIEF FEATURES OF THE SCHEME

(1) The chief merit of the Scheme seems to be that it places before us for the first time a concrete practical scheme of education which is calculated to remove the recognised defects of the present system. For many years past we have come across vague denunciations and sweeping condemnations of the present system and insistent demands to adjust education to our needs, ideals, and environments; but apart from general phraseologies, no one has so far offered any concrete plan by which the ideals could be realised in actual life. The Wardha Scheme is the first attempt to work in detail an alternative system which would realise the high ideals which we all have in view. An ounce of facts is worth a ton of theories. So a concrete plan of education, fully worked out, is far more important than all the rhetorical outbursts and hysterical cries to which we have been treated so long by even eminent persons in various walks of life.

(2) The Wardha Scheme follows a sound educational principle by adding arts and crafts to purely literary education. Apart from training the eyes and hands and restoring the dignity of manual labour, it would give the students a vocational bias and equip them for some useful occupations by means of which they may earn their livelihood. The monotony of literary education would be broken by more pleasurable pastimes and this would cheer up the spirits and improve the mind and body of students. Education instead of being regarded as a drudgery would be a welcome diversion to the young pupils.
(3) The idea of correlating the entire system of education with the basic craft and the environment of the student is a commendable feature, provided it is kept within due limitations. Take for example Mathematics. It is a happy idea that the teaching of elementary arithmetic should be "closely co-ordinated with life-situations arising out of the basic handicraft and out of the great variety of actual problems in the life of the school and the community." A student might be given lessons in addition, subtraction, multiplication and division, both simple and compound, in connection with spinning, weaving, carpentry, domestic accounts, etc., and in simple geometrical figures in connection with gardening, implements and tools used by him. Similarly, literature, history, geography, civics and hygiene, etc., may be co-ordinated to a more or less extent with the home or school life or the life of the community. It would create interest in subjects which are now distasteful to students, help in a better understanding of the basic problems and improve the reasoning capacities of the young minds.

Unfortunately in their eagerness for establishing the soundness of the abstract principle, the Committee seem to have gone too far. They have not recognised that beyond a certain limit, these subjects cannot be co-ordinated to well-known facts of surrounding life and must be taught from books on abstract methods. This is academically sound. For after the elementary stage the pupils must be taught to think in terms of abstract principles and derive information from study of books. As often happens, the pendulum has swung from one extreme to the other. In contrast to the purely literary education of the present type, the Committee seem to have entertained some sort of positive aversion to all literary educations not immediately associated with the basic craft. The concluding portion of the Report showing possible correlations of different subjects of studies with the basic craft of spinning and weaving is in our opinion the most unsatisfactory part of the report. Let us take an example. In Grade V the history syllabus comprises 'the story of Muslim Civilization in India and the World.' This is to be correlated with the basic craft of spinning and weaving, by such topics as 'the simple dress of the Prophet of Islam,' 'how cloth was produced in Arabia at the time,' etc. It appears to be the intention, though it is not clearly expressed, that, for the sake of correlation with the craft, the story of Muslim Civilisation should begin with the simple dress of the Prophet. In any case the idea seems to be somewhat fantastic. The proper study of the story of Muslim civilisation should begin with a graphic picture of the political and social condition of Arabia before the rise of the Prophet. If necessary, the picture may be correlated with Indian life by pointing out some common features such as worship of
images. To stress the importance of the dress of the Prophet, manufacture of cloth in Arabia, Indo-Muslim dress, etc., for the sake of the basic craft appears to be academically unsound.

(4) Similarly, a commendable feature of the Scheme is to so arrange the syllabus and teaching of social subjects like History, Geography, Civics, etc., as to develop in the pupil a proper understanding of his social and geographical environment and to inculcate the love of the motherland. But here again the principle has been carried too far. For example, the principles of teaching history as laid down on p. 23 of the report seem to demand a sort of history of India written to order. 'Emphasis is to be laid on the equality and brotherhood of man and the superiority of non-violence in all its phases.' A teacher faithfully following these general principles would naturally focus his attention upon such topics as the life and teachings of Buddha and slur over important subjects like caste-system and political struggles. History should by no means be reduced to a means of propaganda, even for what might be regarded as the highest ideals. The virtues and vices of the past have both lessons for us, and the main object of the study of history is to know facts as they were. The superiority of non-violence may be a very favourite topic to-day with us. But to mould the whole history of India from that point of view would be as great a folly as the attempts in some modern European countries to re-write their history with a view to supporting the particular political and social ideals which they seek to establish. This is highly objectionable on academic grounds. Its effect on Indian history may be illustrated by some examples. We all know that the ruthless and bloody conquests of Samudragupta heralded an era of peace, prosperity and national greatness, while many eminent scholars believe that the policy of non-violence preached and practised by Asoka was mainly responsible for five centuries of oppression and misery which India had to suffer. Should students of Indian history be kept ignorant of all this, or what is worse still, should the teacher or author of history be asked to distort facts and their consequences with a view to establishing 'the superiority of non-violence in all its aspects'? Truth must not be sacrificed even for the sake of the highest national ideal. And who knows that this ideal will not change in future, with the consequence that history will have again to be re-written with a view to shape itself according to new national ideals?

(5) Introduction of arts and crafts, as noted above, is a commendable feature. But even this may be carried to excess. The sole or even the main object of education ought not to be merely to turn out expert craftsmen. The Report says that the 'Scheme is designed to
produce workers," but education should aim at producing thinkers as well. The Wardha Scheme seeks to make education compulsory from the age of seven to fourteen and during the whole of this period the main objective seems to be to turn out skilled workers in some craft like weaving, agriculture, carpentry, etc. In our opinion this is educationally unsound. There should be a break in this long course and we should begin at six and continue up to ten, and then later from eleven to fourteen. In the earlier stage the arts and crafts should be introduced more for their educative value in training the hands and eyes, than as distinct vocation. After this stage is over the students should have the option of either following a distinctly vocational course as contemplated in the Scheme or migrating to other types of schools which would lead ultimately to higher literary education in High Schools, Colleges and Universities, with opportunities for branching off at the end of each of these stages to higher vocational or technical courses. To mould all the students up to the age of fourteen in the same shape is as academically unsound as the present system, and it is not in the best interests of the nation that students with a literary bent of mind should not be afforded an opportunity of pursuing higher studies of a different kind. After all a nation, like a man, does not live by bread alone. The Report very correctly observes: "there is an obvious danger that in the working of this scheme the economic aspect may be stressed at the sacrifice of the cultural and educational objectives." This danger is real and great. In particular if the idea gains ground that the expenses of the school should be met, wholly or even to a substantial extent, by the sale proceeds of the products of manual labour of students, it is almost certain that teachers "would devote most of their attention and energy to extracting the maximum amount of labour from children" to the utter neglect of all cultural subjects. The pendulum will then swing to the opposite extreme. If the present schools offer a pathetic spectacle of a training ground of clerks, the future schools would have the dreary aspect of a factory of children-workers, particularly as the school will work for 288 days in a year, with five hours and a half for each day.

(6) The success of the Scheme depends, to a far greater extent than at present, upon the intellectual equipment of the teachers. The scheme realises this and suggests a comprehensive scheme of training teachers. It may be doubted, however, if the initial qualification proposed, viz., "reading up to the Matriculation standard or two years' teaching experience after passing the vernacular Final or some equivalent examination" would be adequate. Neither this qualification, even with three years' training, nor the proposed pay of Rs. 25 or Rs. 20, is likely to secure the type of teachers who can make the
Scheme a success. It is to be remembered that, apart from the particular basic craft, the syllabus to the taught includes a knowledge of the following subjects:

- Mother-tongue, Hindusthani, Mathematics (including Arithmetic, Book-keeping and Geometry), History of Ancient, Mediaeval and Modern World, Civics, Geography, Development of Trade, Transport and Industry, Economics, Political Theories and Institutions, General Science (Botany, Physics, Astronomy, Zoology, Physiology, Chemistry), Drawing, Music, Physical Training, Hygiene, etc.

It is true that only elementary lessons are to be given to the students, but even that requires a much higher knowledge on the part of the teachers. The Report does not give any precise direction about the number of teachers required, and does not deal with the all-important question of finance. It estimates the profit likely to accrue from such craft as spinning and weaving at Rs. 60/- per student during seven years, and calculating thirty students on an average for each teacher it claims that the scheme solves to a great extent the problem of the teachers’ salary. This seems to imply that there should be only one teacher, on an average, for thirty students, for teaching them not only the basic craft but also the other subjects. The number of teachers as well as the pay (average Rs. 25/-) seems to be quite inadequate for efficient teaching.

(7) The Report passes very severe strictures on the system of examinations prevailing in our country. The substitute it suggests is, however, beautifully vague. "The purpose of the examination," it says, "can be served by an administrative check of the work of the schools in a prescribed area, by a sample measurement of the attainment of selected groups of students conducted by the inspectors of the Education Board." This must be worked in further details before we can be sure that it is better than the much maligned system of examination it seeks to displace.

(8) The syllabus excludes English but makes the study of Hindusthani compulsory. The same academic principle which supports the former, goes against the latter, specially when we remember that Hindusthani is as much a foreign language to some South Indian people as English. The compulsory study of Hindusthani is a political question and cannot be supported on purely academic grounds. A boy of eleven and twelve might more profitably devote the time he would spend in learning Hindusthani, to an intensive study of his own mother-tongue, particularly when we remember that perhaps not even one of them in
a hundred would have any necessity to use it in life, even supposing that he is in a position to do so after the lapse of ten years or more.

(9) The Report suggests the following Time-table:—

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>The basic craft</td>
<td>3 hours 20 minutes</td>
</tr>
<tr>
<td>Music, Drawing, Arithmetic</td>
<td>40 minutes</td>
</tr>
<tr>
<td>The mother-tongue</td>
<td>40 minutes</td>
</tr>
<tr>
<td>Social studies and general science</td>
<td>30 minutes</td>
</tr>
<tr>
<td>Physical training</td>
<td>10 minutes</td>
</tr>
<tr>
<td>Recess</td>
<td>10 minutes</td>
</tr>
</tbody>
</table>

5 hours and 30 minutes.

The period of study is unduly long, and provision of light nourishment to all children during school hours as recommended in the Report must be rigidly enforced. The period allotted to (1) Social Studies and General Science, and (2) Physical training is extremely inadequate, even if we make due allowance for the fact that the basic craft would partly provide for both. In reality very little of social studies and general science would be taught along with the basic craft, and the manual labour involved in it is somewhat different from the regular and methodical physical training which a boy needs. The recess period also appears to be short save in cases where the basic craft is something like gardening which involves healthy outdoor work.

In conclusion it may be said the the Wardha Scheme is based on sound educational principles, but it needs considerable modification. This is fully recognised by the authors of the Report when they say that "a syllabus of this kind which aims at far-reaching reconstruction of educational practice, really requires a background of fairly extensive experimental work." While therefore we should all welcome the new scheme as a distinct advance upon the existing system we must not grow too enthusiastic, or what is even worse, regard it as somewhat sacrosanct. The Scheme must be regarded as a purely provisional and experimental one, to be improved upon as experience grows or as wisdom suggests. The greatest danger of the Scheme lies in its association with the name of Mahatma Gandhi as it makes it a taboo in the eyes of some and acme of perfection in those of others. In both cases it suffers from an unreasoned prejudice and is therefore less likely to attract that free and dispassionate criticism which alone can transform it into a healthy scheme of national education in course of time.
LIANG Ch'i-Ch'ao, the Chinese philosopher, defined in very pointed language the object of education thus: "Education is the means by which the state nurtures its own kind of people, welding them together as a whole that they may be independent and struggle to strive in the world where victory goes to the fit and defeat to the unfit." We may judge from this point of view the Wardha Scheme of Primary Education. Any study of the scheme will show that the society which the new system visualises is one of peasants and small artisans who will be inspired by the Tolstoyan ideal of service and of Christian virtues. The education will be imparted through basic crafts—spinning and Khadi—and with the aid of day-to-day experience of life. The adoption of Hindusthani as the second language will enable the people of different regions to understand one another quickly and without difficulty.

The basic principles of this education was formulated long ago by John Dewey, the American educationist, and applied with remarkable success in the remodelling of the American system of primary and secondary education. But while Dewey's system aims at a society in which the average individual will be familiar with the technicalities of the modern mechanical civilisation and at adult life will find himself perfectly at home with its ways, the Mahatmaji who inspires the new scheme will have nothing to do with the demon of machine. After assuring the country of the emergence of a perfect society and everyone of a living wage and the right to freedom, the Mahatma expresses himself against the machine in no uncertain language:

"And all these will be accomplished without the horrors of a bloody class war or a colossal capital expenditure such as would be involved in the mechanisation of a vast continent like India. Nor would it entail a helpless dependence on foreign imported machinery or technical skill. Lastly, by obviating the necessity for highly specialised talent, it would place the destiny of the masses, as it were, in their own hands."

Even ardent admirers and followers of the Mahatma find it difficult to support him in his denunciation of the machine and of the machine age: if we apply the test of the Chinese philosopher, the system of education advocated by the Zakir Husain Committee will not make Indians fit for the present age.

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1 cf. Professor Nripendrachandra Banerji's review of the Wardha Scheme in Science and Culture, October, 1938.
To us, scientists, it appears that the Mahatma's system lacks in progressive vision, that is to say, it does not indicate how villages are to be linked to the cities, and how the industries which are indispensable for the nation's life and for the body politic (those connected with transport, communication, power, essential chemicals, etc.) are ever to be managed by Indians for the benefit of India. Apart from adopting a policy of laissez faire with regard to these urgent problems, his whole attitude towards the machine and the modern city-civilisation is one of defeatism. He looks at its evils but does not try to understand its mechanism of work, and he starts with the inner conviction that the machine civilisation must be intrinsically wrong. But may we submit that it is a wrong reading of history to say that the mechanisation of a vast continent like India would necessarily entail a bloody class war, or colossal expenditure, foreign experts or foreign machinery.

It is true that the Industrial Revolution in Europe caused great social dislocation and political unrest, but this was due to the fact that the discoveries of science were first utilised by capitalists for their private gain, and statesmen and leaders of thought were slow to realise their repercussions on society and at first adopted a policy of laissez faire towards them just as Mahatmaji proposes to do now. Hence it is that Industrial Revolution in the West expressed itself in class war. It was when the problems could no longer be avoided that western statesmen began to introduce their beneficent but contentious legislation in order to achieve social welfare. But it is the best of statesmanship to learn from the lessons of history: look at Europe's apt pupil, Japan, which has introduced the Industrial Revolution without the horrors of a class war or without having to borrow foreign technicians or foreign capital. What has been achieved by Japan can also be achieved in India provided the nation will so. It would be a happy day for India if the Mahatma can overcome his attitude of defeatism towards the machine, devote a little time to the mastery of the technique of modern civilisation, and then makes up his mind. We are quite sure that he will find that the machine, instead of being man's master, can also be made his slave, and that it is possible to utilise the machine for promoting social welfare much more efficiently than with the system advocated by him. He can then lead the nation to the right track with his usual energy of conviction and driving power. Otherwise we feel, that by diverting the attention of the nation from the only path which holds out prospects of relief against the present problems of poverty, unemployment and defencelessness, he will be committing what we may describe by the oft-quoted phrase as a 'Himalayan Blunder.'
Forces and Forms in Progress

Professor Benoykumar Sarkar

No other doctrine appears to be more dominant in the social thinking and constructive statemanship of to-day than that established by Lapouge in Les Sélections Sociales (Paris, 1896). It is in his message, namely,—that (1) the annihilation of the Aryan is inevitable; (2) all the forms and processes of contemporary civilization are but cumulatively heading towards regression and decay; and finally, (3) progress cannot be considered to be the rational conclusion from the data of world-history,—that contemporary philosophy, sociology and politics find a challenge as well as a problem.¹

The names of thinkers who, in recent years, have preached the doctrine of mankind’s decline or regress are legion. From Spengler’s Untergang des Abendlandes (Munich, 1918-22), has come the formula that the West is headed for decay. Romain Rolland has popularized the notion that Western civilization is doomed. In the Italian demographer Gini’s analysis of “the parabola of evolution,” the European races are all exhibiting senescence with the exception, perhaps, of the Italians and the Slavs.² American sociologists are not immune to this decline-cult and some of them are anxiously discussing the question with reference to the decline in the natural fertility of the Eur-American population.³

In all these decline-cults of to-day the student of sociology is being forced to grapple with the problems of social longevity, growth and expansion, and along with them the question of social metabolism and transformations.⁴ It is in and through social mobility, vertical or horizontal, that group metabolism manifests itself.⁵ An examination of the dynamics of life or of the forces that serve to transform and reconstruct the races, classes, castes and other groups ought, therefore,

¹ Les Sélections Sociales, Chapters XIII, XV.
⁵ Sorokin: Contemporary Sociological Theories (New York, 1928), pp. 749-753.
to furnish the fundamental logic behind all discussions bearing on the nature of decline and progress.

All through the ages there has existed a type of mentality that is interested in viewing the things of the world from what may be described in general terms as a pessimistic angle. And the pessimism of Jeremiahs appeals more or less to every man and woman. The reasons are obvious. First, there is no possibility of denying the fact that there is a certain amount or kind of misery and suffering always present, no matter how well-placed the individual or the group. And in the second place, every honest intellectual can find in the sceptical attitudes and warnings, or rather the "divine discontent" of the pessimists, undoubtedly some very powerful aids to self-criticism and social regeneration. Indeed, it is to pessimism that the world owes many of the energetic adventures in the "transvaluation of values" and upward trends in civilization. The value of pessimism as a constructive force cannot by any means be ignored.

In these discussions, as in all others bearing on social life, there is generally agreement that transformation is going on around us. But it is, as a rule, while appraising the value to be attached to social metabolism that the diversity of schools arises, each with its own shibboleth based naturally on personal equations. Spengler is convinced in his own way that the seventeenth and eighteenth centuries were more "creative" than the nineteenth and the twentieth, and there are many who ignore the beneficial influence of social assurance and other modern legislation on the standard of living and welfare of the masses.  

But even those who admit that economic and cultural progress has been advancing from group to group and class to class fail often to realize that much of the transformations generally known as class or "social" revolutions are at bottom expressions of "racial" ups and downs. It is these replacements or absorptions of certain races by others that constitute the anatomical background of world-culture. The eternal story of mankind is to be found in a nutshell in the stone implements of the Palaeolithic Ages, when the Mousterians had to give way to the Aurignacians and these latter were in their turn replaced by the Magdalenians and others. Migrations and race-contacts have always furnished the framework of organized social existence.  

In historic times the subversion of the Roman Empire in Europe and that of the Hindu and other Empires in Asia likewise have spelt the ascendency of certain "racial" elements at the cost of certain others. So far as modern Eur-Asia is concerned, all the different processes of social metabolism involved in race-mixture, race-submergence and race-uplift have been going on until we find that physico-anthropologically the modern Indian’s affinities with the ancients of his land are perhaps as problematic as those of the modern European with the ancients of his continent.

The world-process in group metabolism is visible under our very eyes in Bengal. In the social economy of Bengal there are some thirty tribes known as "aboriginals" constituting a diversified group of a million and a quarter and representing some three per cent. of the total population. The "big three" of these "primitives," namely, the Santals, the Oraons and the Mundas, are statistically responsible for nearly two-thirds of this number. But while the "big three" alleged higher "castes," the Kayasthas, Brahmans and Vaidyas, numbering something over three millions, have, during the last forty years, grown 137 per cent., the "aboriginals" have grown 319 per cent. The rate of growth is phenomenal, pointing as it does to extraordinary "differential fertility."

This numerical growth, important in itself as it is, acquires a fresh significance when one observes that the "aboriginals" are to-day more "Hindu" than "tribal" or animistic in religion. Nearly 66 per cent. of the "big three" primitives are "Hindu." Furthermore, as a qualitative transformation the Hinduization of the "aboriginals" is interesting in another respect. The Hinduized aboriginals form a part, nearly 12 per cent., of what are generally called the "depressed classes" of the "Hindu" society.

We understand, then, that some of the "aboriginals" of yesterday constitute to a certain extent the "depressed" classes of to-day. In other words, the social metabolism, which acts as a force in Hinduization hides the facts of, or prepares the way for, race-fusion and race-assimilation.

Nor does the "qualitative" aspect of social metabolism stop here. Among the "big three alleged higher castes," the Kayasthas were, during the last four decades, just below the Brahmans in number. But they were rising until to-day they have outnumbered the latter. In forty years, while the Brahman has grown 24 per cent., the Kayastha

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9 Ibid., pp. 480, 481, 482, 485, 497, 498, 502.
has grown 58 per cent. To what is this growth of Kayasthas due? Not entirely to "relative" fecundity or "natural increment," i.e., surplus of births over deaths as embodied in "differential fertility." A great deal is to be accounted for by invasions from other castes whose upward trends have been manifest for a long time. The non-Kayastha, perhaps one of the "depressed" of yesterday, has grown into the alleged high caste of to-day. And in this, again, is registered not only a vertical social or class mobility but a racial transformation as well. From the "aboriginal" to the alleged "high caste" Hindu, the gap may be great, but bridging the gap is sure and firm, even though slow. Social "stratification" is not as rigid here as Ammon would have us believe. Altogether, the Bengali people is expanding although it is undergoing a profound social metabolism, i.e., a radical change in "class" character and "racial" make-up. The transformations that have been going on in Eur-America to-day, because of the pressure of the Slavs upon the other races, apparently belong practically to the same category as those in India. As for the "quality" of "hybrids" or their capacity to carry forward the torch of civilization, eugenics is still discreetly inconclusive unless the exponent happens to have a conservative reform scheme on the anvil. But history announces that, notwithstanding the doctrine of Lapouge, races may come and races may go but that civilization goes on for ever.

Attention may now be called to another field of group metabolism and social transformation. The net result of the total evolution has succeeded in making out of Europe a continent of 470 millions. India possesses 352.8 millions, i.e., nearly three-fourths of the population strength of Europe. There is contemplated the erection of a federal structure from the different units of the Indian sub-continent. Naturally, one encounters difficulties from the standpoint of Geopolitik, "geopolitics," i.e., of boundaries and group contacts. There is nothing exclusively Indian, oriental, or tropical in these problems. The political anthropology or rather the "geopolitics" of Europe, even after the reconstruction of Versailles, nay, after the Munich agreement of September, 1938, does not exhibit fewer inconvenient situations.

Europe possesses some thirty-two or thirty-three different states independent of one another, each endowed with sovereignty in inter-
national law. The prospects of Briand’s Pan-Europa seem to be as remote to-day as they ever were. Measured by the European standard and according to European precedents, India might naturally be constituted of two dozen independent states. And that condition might not be condemned as a state of horrible disunion as long as the states-system of Europe is guaranteed on the map by the League of Nations.\(^{14}\) The multiplicity of states is not necessarily a deterrent to progress, political, economic or social.

The problem of “national” unity may be examined with reference to smaller areas. Let us take one of the “nation-states” such as owes its origin to Versailles, say, Poland. The number or percentage of the Polish people in Poland will throw light on the question of relative social metabolism. The Poles themselves are barely half of the people, nearly 53 per cent. The others are Ukrainians (21 per cent.), Jews (11 per cent.), White Russians (7 per cent.), Germans (7 per cent.), and so on. There are at least five different nationalities or language-groups in this new “nation-state.” Thus the social metabolism of Europe is not based on unity even in small states. From the standpoints of Durkheim, von Wiese and other sociologists, such as interest themselves in Beziehungslehre, or the “science of relations” and social “forms” it is necessary to observe that in Europe as in India racial unity is not the dominant factor of nationality.\(^{15}\) The doctrine of progress is not vitiated because of these multi-racial complexes.

Let us glance at the domain of classes in “social” life and discuss some of the problems of “stratification.” The nature of the remaking of man due to social metabolism and the reconstruction of the relations between groups will become clear from a new viewpoint. The fact that in England the Catholics had to be “emancipated” shows that in certain respects they constituted for ages the “depressed classes” of the British people. We may take the continental regions as they are to-day and examine the relations between Christians and non-Christians, say, the Jews in Eastern and Central, and South-Eastern Europe. The Minorities Section of the League of Nations knows quite well what they are. The “social” position of the Jews in the United States is another common instance of Christian prejudice vitriol at non-Christians with which the student of social morphology is familiar in the Western world.

Then, again, among Christians a peculiar aspect of social mobility is seen in the relations between Catholics and non-Catholics. The

\(^{14}\) Woytinsky: Tatsachen und Zahlen Europas (Wien, Pan-Europa Verlag, 1930).

ecclesiastical law of marriage until a few years ago did not leave much room for intimate camaraderie between the different denominations. And, in spite of the secularization of marriage laws, the unities have failed to make much progress in intimate domestic life. Besides, the narrow "communal," clan or class spirit, as understood and condemned nowadays in India, is embodied in the political parties of some of the powers, great, medium and small. As long as parties could be freely established, in pre-Fascist Italy, for instance, the Popolari was Catholic. The German Zentrum was likewise a Catholic Party. In Rumania, there is a Jewish Party and also its antithesis, namely, the anti-Semitic Party.

In the religious anthropology of Christendom, researchers are aware of the many sects among Protestants and the numerous doctrinal and other differences that distinguish the social strata from one another. The Christian missionaries in China are aware everyday of the pragmatic consequences of these diversities while dealing with the Chinese converts. They are perpetually at a loss to answer satisfactorily such questions, from the Chinese converts, as the following: "Whom are we to follow, the Baptists or the Episcopalians, the Evangelists or the Presbyterians? Who is your Jesus? and who is their Jesus?" and so on.

It is clear that the last word of societal reconstruction in the socio-religious sphere has not been able to remove the bones of serious contention from the Christian world. India can make no better showing. On the strength of inductive and statistical researches in social metabolism and transformation it is desirable to understand and to feel that there is something like identity, parallelism, and similarity between the East and the West. An adequate solution of "class-questions" still remained a desideratum, with the most highly developed Aryans, Nordics and what not.

An important factor in the remaking of mankind in contemporary times has been the reduction in mortality both in Europe and India. On this point certain observations are relevant. It is to be recalled that until 1905 Bavaria had an infant mortality rate of 248 per thousand live births. The Bengal rate came down from 221 in 1914 to 179. To-day Bihar has 148.16 But this level was not attained by England and France until 1896-1905, by Italy until 1905-1914, and by Germany until the

post-war decade. At the present moment the Bihar rate is exceeded by
Ukraine, Bulgaria, Lithuania, Czechoslovakia, Egypt, Hungary, 
Rumania, Russia, and Chile. High infant mortality is not the exclusive
feature of Indian climate or race and Indian religion or social habits.
We find here a very important contribution to the problem of social
metabolism from the field of comparative vital statistics. 17

It should be proper to consider the cost of social rejuvenation as a
function of improvements in public health. From 1831 to 1871 there
were five invasions of cholera in England, and during that period cholera
and smallpox were as European as Asian. Typhus and typhoid are
likewise not exclusively Oriental diseases. 18 The processes involved in
controlling these diseases in certain countries of Europe are well known.
Down to 1848 there was no Public Health Act in England, and watersupply and sanitary conditions, especially in industrial and urban areas,
were notorious. In 1848 the first Public Health Act was passed but
there was no organization to enforce the Act. It was not until 1875 that
county councils were compelled to employ "medical officers of health"
and inspectors of nuisance on a decent salary. About that time the
Reichsgesundheitsamt (Imperial Health Office) was established in
Germany.

Public health service is a tremendous financial burden. In England
22 per cent. of the local rates is spent on health alone, the next item
being education which absorbs 19 per cent. From the standpoint of
social metabolism it is clear that it is neither the Christian religion, nor
the temperate climate, nor the Nordic race, nor the general manners and
customs of the people that have been able to stamp out disease. But in
the first place, it is the law,—the fiat of the state, that has controlled the
diseases, revolutionized the sanitary habits and transformed the
character of the people. Secondly, it is the vast amount of expenditure
lavishly bestowed upon the population that has succeeded in consummat-
ing the great remaking of society that has been accomplished to-day.
Thus the rôle of étatisme in class metabolism and race metabolism
cannot be overestimated. 19

In India we have no Public Health Act and we are notorious for
our lack of funds in regard to developmental or reconstructional

17 Sarkar: "I Quozienti di Natalità, di Mortalità e di Aumento Naturale
nell'India attuale nel Quadro della Demografia Comparata" (Proceedings of
18 For the history of cholera, plague and pox in Europe see Woytinsky:
19 Annuaire Sanitaire International 1928 (Geneva), England-Wales, p. 825,
France, pp. 473-479 Germany, pp. 60-66, Italy, p. 537, Japan, p. 554, see also
Truchy: Cours II, pp. 418-422.
projects. But thanks to our great publicist, Chittaranjan Das, the scheme of health centres was accepted by the Government of Bengal in 1925. The system comprises some 600 circles and is being financed by the District Boards. The Government's contribution is Rs. 2,000/- per centre annually. One can naturally expect that the chronological distance that one notices between Bengal or other Indian provinces and some of the advanced countries of the world in the field of health and sanitation, is likely to be spanned with a more energetic functioning of the state both in legislation and public finance.  

Finally, I should like to touch upon technocracy as a metabolic agent in group life. The distinction between the East and the West, historically considered, is not a distinction in ideals or outlook on life but a difference in the grade or degree of the remaking of man. An objective measure is furnished by the achievements of technology. Down to the end of the Middle Ages there was hardly any distinction between the two wings of Eur-Asia in material and economic or cultural and social institutions or ideology. The Renaissance in India and China and other parts of Asia, which was in certain cases the joint work of Hindus or Buddhists and Mussalmans, was more or less identical with that in Europe in so far as arts and crafts, literature, religious reform, etc., are considered.  

The dynamics of social metabolism, in so far as it "historically" happens to be indifferent to religion, race or region, or rather affects them in a more or less uniform manner, should to this extent call for considerable modification of the laws of *Wirtschaftsethik* (economic ethics) for ancient and mediaeval conditions as propounded by Max Weber. His viewpoint on Hinduism and Buddhism is conventional and one-sided and not based on the Indian data of "positive" sociology.  

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20 Indian Sanitary Policy (Calcutta, 1927), Annual Report of the Public Health Commissioner with the Government of India (Delhi), Statistical Abstract for British India (Delhi), annual, section on diseases.  
21 Sarkar: The Positive Background of Hindu Sociology (Allahabad), Vol. I (1914), Vol. II, Part I (1922), Part II (1926); Hindu Achievements in Exact Science (New York, 1923); Introduction to Hindu Positivism (1928); "Hindu Political Philosophy" (Political Science Quarterly, New York, December, 1918); "La Démocratie hindoue" (Sciences et Travaux de l' Académie des Sciences Morales et Politiques, Paris, July-August, 1921); The Political Institutions and Theories of the Hindus (Leipzig, 1922); The Futurism of Young Asia (Berlin, 1922); "Aspects Politiques et Economiques de la Civilisation Hindoue" in Revue de Synthèse Historique (Paris, 1903); "Die Struktur des Volkes in der sozialwissenschaftlichen Lehre der Schukranditi" (Koelnner Vierteljahreshefte fuhr Soziologie, 1931).  
22 Gesammelte Aufsätze zur Religionssoziologie (Tuebingen, 1922-1923). Vol. II.
But Leibniz, Descartes and Newton, representing as they did the beginnings of exact science, registered the parting of the ways for the Western world. And yet the new sciences did not bring about any economic and social transformation until the steam engine revolutionized the cotton industry in 1785. For the first time the West became differentiated from the East, or rather the "modern" began to evolve out of the medieval or primitive.

For nearly two generations, however, Great Britain, the pioneer of industrial revolution, continued to tower above the rest of Eur-America into solitary greatness in the new field ushered into existence by modern technology. It was not until the middle of the nineteenth century that Germany and France could claim a place in the scheme of this new societal morphology. By 1905 Germany had already caught up to the British achievements in technocracy, and the Anglo-German parity was established in industrialism. In the science of social mobility it is not possible to think of a better illustration of "differential" group metabolism.

Not every European and American people has been able to march as fast as the German. Many of the races in the Balkan Complex, Eastern Europe, and Latin America happen to find themselves in the technological and socio-economic conditions of Germany or of France as they were about half a century ago, i.e., in the earlier phases of the industrial revolution. The inequality of development is quite consistent with the facts of progress. It is more or less on the level of the "first industrial revolution" that India finds herself to-day. The profound transformations that are going on at present in the social structure especially of Germany, the United States and Great Britain, under the impact of trusts, rationalization, "technocracy of the latest type," collectivism, public ownership, "social control" and "economic planning" are tantamount to nothing short of what may be called the "second industrial revolution."

The distance in "social metabolism" between the second and the first industrial revolutions is a distance of some two generations at the utmost. But there is a profound economic and psychological nexus binding the two. The two metabolisms have need of each other. The regions of the first industrial revolution must, for some time yet, import machinery and part of the technical skill as well as capital from those

of the second industrial revolution for the normal functioning of their economic life. Incidentally, be it observed that although the representatives of the feudal aristocracy, like the landholders (zamindars) of Bengal, have contributed their capital to the modernization of their countrymen in technique, industry, science and culture, their combined financial resources cannot by any means be sufficient to promote an adequate industrialization of large areas inhabited as they are by millions of people. External finance must be imported. "Autarchy" is, therefore, being factually replaced by interdependence, nationalistic sentiments and protective tariffs notwithstanding.

The industrialization of the under-developed regions in India, as elsewhere, involves, therefore, a transformation of technique and social order, such as is well calculated to furnish employment to the working men in pioneering countries, and thus assist the promotion of these "industrial adults" to a higher standard of living. Durkheim's division of labour is operating once more to render the two metabolistic systems interdependent and to bring into life a new international "solidarity." 24

The sinister aspect of the technocratic predominance as embodied in the second industrial revolution is, no doubt, unemployment on a nation-wide scale, which looms so large in the economic crisis of the present day. But the first industrial revolution, which is being consummated at the same time, is well calculated to raise the purchasing power of the peasants in the under-developed countries as well as the financial strength of the landowning and middle classes. It cannot fail to expand thereby the markets for articles, tools and implements, Produktionsmittel, "instruments of production," rail and road materials, "quality goods," etc.—such as are produced in the regions of the second industrial revolution. 25

The establishment of industries—cottage, small, medium or large—in the under-developed countries, can in the long run be but an agent in the expansion of economic power of the "adults." Paradoxically enough, in order to combat unemployment in the countries of the second industrial revolution, their economic statesmen will have to work for the success of the "Swadeshi (indigenous industry) movements" in Eastern

25 Sarkar: Economic Development, Vol. II (Calcutta, 1932, 1938); Indian Currency and Reserve Bank Problems (Calcutta, 1934); Imperial Preference vis-à-vis World-Economy (Calcutta, 1934); P. K. Mukerjee: The Economic Services of Zamindars to the Peasants and the Public as Analyzed by Prof. Bency Kumar Sarkar (Calcutta, 1934).
Europe, Russia, Asia and Latin America. So far as India is concerned, the Ottawa Imperial Preference has been of some help in this direction by safeguarding her markets in the United Kingdom as well as by facilitating the import of British capital. And as long as India is a part of the Empire Economy, it is to the advantage of her peasants and middle classes that her currency be normally linked up with the British.

The evils associated with the second industrial revolution, namely, the phenomena of unemployment may, therefore, be practically counteracted to a considerable extent by the developments implied in the first industrial revolution. The prosperity of the "adults" is limited by, and dependent on, the increase in the wealth and purchasing power of the "youngsters," and vice versa. The two industrial revolutions of to-day thus constitute one complex, and societal transformation is tending to bring the East and the West—the youngsters and the adults—together on to the solid foundations of international co-operation.

The world-economic depression has bidden fair to be but an item in the transition of all mankind to a somewhat more elevated plane of living and thinking. It is on the eve of an epoch of rejuvenation that the peoples of the world find themselves at the present moment. The facts of social metabolism vis-à-vis social mobility may appear to be very complicated. But students of objective and statistical sociology are perhaps justified in having faith in the reality of progress accomplished in spite of pitfalls and in spite of unemployment.

My position in connection with the indifference of social metabolism to race, region, religion, etc., can be well illustrated by the types of anti-machinism and hostility to technical progress that manifest themselves under certain conditions of economic development. Bouthoul has established an equation between the revolt against machines in France and England during the early nineteenth century and that in China and India to-day. The almost instinctive demand for a "trêve des inventions" (invention-truce) and the sentiments against technical progress and "rationalization" that have seized mankind since the economic depression manifested itself in 1929 are nearly universal. Bouthoul's analysis should furnish a fresh stimulus to the objective study of social metabolism and human progress.

26 S. C. Dutt: Conflictin Tendencies in Indian Economic Thought (Calcutta, 1934).
This short study directs the attention of workers in social science to the necessity of emancipating themselves from the dogma of civilization as being the "function" of a particular "race." In the second place, they are called upon to conceive of the social "strata," classes, castes or groups in a community, as fluid bodies incorporating diverse racial elements at every point of time. And finally, the metabolic dynamics of group life, i.e., the factors or forces involved in social mobility and transformation are found to be diverse and pluralistic for every region, race and class, or stratum. Progress must consequently always be envisaged in terms of the upward trends of new regions, new races, new classes, and new forces. The eventual fall of the Aryan as suspected by Lapouge and Ammon does not and need not necessarily spell disaster to mankind and world-civilization. Culture is constantly being enriched or rejuvenated with new values. The doctrine of progress, therefore, has need to be adapted to these new facts and situations.28

THE RUPEE RATIO

PROFESSOR JOGISCHANDRA SINHA.

LIKE King Charles' head to Dick in David Copperfield, the problem of the exchange rate has always been with us, Indian economists. It does not date simply from the time of the Hilton Young Commission when the rate was fixed at Rs. 6d. Nor even from the days of the Fowler Committee when the rate was put at Rs. 4d. Nor again, even from the 'seventies of the last century, when the gold value of silver was steadily falling, depressing the exchange rate and unsettling the budget of the Government of India.

THE EXCHANGE PROBLEM AN OLD PROBLEM

If the truth must be told, the difficulty of the conversion of one type of currency into another has been with us from a very long time indeed. "In 1773 there were circulating in various parts of India 139 kinds of gold mohurs, 61 kinds of gold hunis or South Indian coins (called pagodas by Europeans), 536 kinds of silver rupees, besides 214 kinds of foreign coins."¹ In Bengal, the condition of currency was perhaps worse. Gradually different species of rupees became the established currency in different parts of the province.² Not only were different kinds of rupees in circulation in different districts, but even in the same district different commodities had to be exchanged with different kinds of rupees!

EARLIEST CURRENCY COMMITTEE

It is no wonder, therefore, that the question of currency and exchange had to be considered by a number of Committees and Commissions. It is generally believed that the Mansfield Commission of 1866 was the earliest of such Committees. But from a study of the early records of the East India Company it appears that a Currency Com-

² J. C. Sinha—Indian Currency Problems in the Last Decade (1926-1936), University of Delhi, 1938, pp. 3-5.

See also J. C. Sinha's Economic Annals of Bengal (Macmillan), 1928, pp. 113-115.
mittee was set up by Lord Cornwallis as early as 1787 with Mr. Herbert Harris, the Mint Master in Calcutta as the Chairman "to ascertain the cause of the present discount in the exchange of gold mohurs into silver . . . [and to] propose in consequence whatever measures may appear . . . best calculated to obviate the inconveniences arising therefrom which are now so generally complained of." There was at least one non-official on the Committee and there was a minute of dissent appended to the majority report!

Thus it is evident that the problem of currency and exchange is an old one. It comes to us, however, in a new form every time, taxing our brains, ruffling our tempers, rousing our cupidity—haunting, alluring and frightening us in succession.

Two Opposite Views on Present Ratio

The ratio question is once again with us. On December 14, 1938, the Congress Working Committee passed the following resolution:

"The Working Committee have come to the conclusion that the best interests of the country demand that efforts to maintain the present exchange level should henceforth cease and urge the Governor-General-in-Council the necessity of taking immediate steps to lower the rate to one shilling and four pence to the rupee."

On December 16, 1938, the Government of India issued a communique in the course of which they stated:—"The Government of India wish to make it clear that they have no intention of allowing a lowering of the present exchange value of the rupee . . . . [They] have no doubt that it is their clear duty in the interests of India generally and the cultivator in particular to defend the present ratio to the utmost of their power . . . ."

Both of these views are equally emphatic. Both of them take their stand on "the interests of India." At the same time each is diametrically opposite to the other.

Is the Rupee Overvalued?

Three different arguments have been advanced in favour of lowering the ratio. In the first place, it has been argued that such lowering of the exchange will correct the present overvaluation of the rupee. This expression is used in different senses in different contexts. It is, therefore, necessary to consider its exact meaning so as to remove all
chances of ambiguity. Speaking quite generally, there are two values associated with a particular currency, viz., (a) internal and (b) external. The former signifies the command over a bundle of goods and services in India with which a rupee can be exchanged, and the latter represents the command over a corresponding bundle abroad, say England, with which the sterling equivalent of the rupee can be exchanged.

The case for the advocates of the lower ratio is that the latter bundle is heavier than the former bundle. If the exchange value of the rupee is lowered, the two bundles will be brought to a parity. This is quite logical. But the question is: is the second bundle really heavier than the first, and if so, to what extent?

**Purchasing Power Parity**

The Swedish economist Prof. Gustav Cassel has suggested the expedient of what he has called the purchasing power parity which is arrived at by means of index numbers of prices in the two countries under consideration, but economists have assailed this theory from two sides, first, as regards the type of index numbers to be used for the purpose of comparison of price levels and, secondly, as regards the condition under which the theory is applicable. It is not my purpose here to go into these details. It has been shown elsewhere\(^4\) that the appropriate index number is what Keynes has called the Consumption Standard Index Number and the theory is applicable, to use the economic jargon, only when the barter term of trade remains unchanged. The latter condition rules out the possibility of the application of the purchasing power parity at the present time in the usual way.

Not only this, India is such a vast country with varied population with utterly different ways of living, that it is very doubtful, to say the least, if we can calculate a common Consumption Standard index number for the whole of India, although for the United Kingdom we may have a sufficiently reliable approximation to a national Consumption Standard index number.

**Effect on Trade**

The application of purchasing power parity is beset with so much difficulty that a second expedient has been suggested by Whale.\(^5\) To

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\(^4\) J. C. Sinha—*Indian Currency Problems in the Last Decade* (1926-1936), pp. 68, 69, 137 and 156.

refer to the English and Indian bundles of goods and services once more, it is evident that if there is overvaluation, there will be an artificial stimulation in the import of the heavier English bundle into India and a corresponding disinclination on the part of Englishmen to purchase the lighter Indian bundle. In other words, if the rupee is really overvalued, our imports would tend to be stimulated and exports would tend to be discouraged. This tendency is at once an index and a measure of the overvaluation of the rupee.

But a recent statistical study by Mr. H. K. Datta and Dr. H. Sinha shows that during the period January, 1933 to March, 1937, our volume of exports rose faster than that of imports. It may also be pointed out that during the period 1931-1932 to 1935-1936, our exports to the United Kingdom rose by about the same percentage as our imports from that country.

It is too early, however, to come to a definite conclusion as to the overvaluation of the rupee from the changes in the value of our exports after March, 1937. This is nothing more than an indication of the well-known fact that in the early stages of a depression, prices of primary products decline much more than those of manufactured goods. As to the disproportionate fall in the value of our exports and imports, we should also bear in mind that the rise in our export prices was greater during the period of recovery. In any case, the recent movement in our foreign trade which is far from consistent, does not tell us whether the rupee is overvalued at all, and, if so, to what extent.

GOLD OUTFLOW

There is a third evidence of overvaluation. For instance, if the rupee is really overvalued, in other words, if the Indian price level is really higher than the sterling price level, that is to say, above what is warranted by the current exchange rate; in other words, if it is not economical to meet our foreign obligations by exporting goods and services,—then we have to export gold to meet the claims of our foreign creditors. Thus the outflow of gold from India is pointed out as an unmistakable sign of overvaluation. This contention would have been justified if India and the United Kingdom were both on the gold standard. When they are both off gold, and when there is no prohibition against import or export of gold, gold like any other commodity must be exported from a country where it is cheap and imported into

a country where it is dear. This fact has been clearly established by Dr. H. Sinha in one of his statistical articles. It follows, therefore, that neither the purchasing power parity doctrine, nor the trade figures, nor the gold exports furnish any satisfactory evidence of overvaluation of the rupee.

RAISING THE PRICE LEVEL

It has been stated above that the protagonists of a lower exchange rate do not depend on overvaluation alone. They have a second argument, viz., that low exchange means high prices, and that the Indian price level is at present so low that it should be raised to a substantial extent by means of a lowered exchange rate. For instance, it is argued that the present sad plight of the cultivators is mainly due to the fact that on account of the fall in the prices of crops, their money income has gone down but their money expenditure for rent, debts, etc., has not been correspondingly diminished.

This seems quite sound, but there is a catch. How does a lowered exchange rate act on prices? What prices are affected first and what later on? What would be the extent of the rise in the case of different goods and services? For instance, if it is found that the price of cotton goods which the cultivator purchases is raised first and the price of jute which he sells rises later on, and, if further, the former increases say by 10 per cent. and the latter by only 5 per cent., his economic position may become worse than before on account of the lowered exchange rate.

As a matter of fact, the sequence of events is not so simple as is usually imagined by the advocates of a lower ratio. A lowered exchange rate tends to raise prices, but this effect is not the same in every country. If the foreign trade of a country is relatively more important than inland trade, this influence of exchange on prices is very close. But in a country like India where the inland trade is from ten to fifteen times as important as foreign trade, the effect of the exchange rate on prices must be rather remote. In other words, the exchange rate must be substantially lowered for ensuring any moderate increase in the price level, and there is an appreciable time lag.

In the second place, if we manipulate our exchange rate and prices, the other countries having trade relations with us, will not remain idle. For instance, if they find that on account of an artificially lowered exchange rate...

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See also Indian Currency Problems in the Last Decade (1926-1936), pp. 117-118.
exchange rate, we are able to sell our goods on better terms, which they will interpret as dumping our goods on them, they will naturally impose countervailing measures to safeguard their market. Even if they do not resort to such retaliatory measures, we must quote a lower sterling price than before in order to tempt foreign buyers to take our goods. Because we quote a lower sterling price, our internal rupee price cannot be very high as a result of the lowering of our exchange. Suppose for instance, the exchange rate is lowered by 12½% and in order to tempt foreign buyers, we reduce the sterling price of, say linseed by 7 per cent, with the result that we shall be able to fix its rupee price about 5 per cent. higher than now. If this increase is sufficient to create a surplus over the cost of production, which must also tend to be increased on account of the lowered exchange rate,—it is then and then only that the cultivator will be benefited.

The position is indeed very obscure. If I may use the economic jargon once more, the effect of devaluation on prices depends on the price-and-cost structure within the country, the relation between goods of export and of domestic consumption, etc. The question has recently been considered in detail elsewhere* and need not be discussed in this paper. In any case, it is quite clear that the advantage of devaluation is doubtful, to say the least, and in the second place, the advantage to any one class is at the cost of several others, and in the third place, such advantages and disadvantages can be found only during the transition period, when the exchange rate, prices of goods and services, and other money contracts such as debts are mutually adjusted and readjusted.

**IMPROVEMENT OF TRADE BALANCE**

The third argument in favour of a lower exchange rate is that it will lead to the improvement of our trade balance. It has already been stated that there was no serious cause for anxiety up to March, 1937. The position from that period and a little earlier is summarised below:—

**BALANCE OF TRADE OF BRITISH INDIA**

[Data mainly from the monthly *Statistical Summary* of the Reserve Bank of India. *N. B.—From April, 1937, Burma's trade with foreign countries other than British India has been excluded but before that date, Burma's trade was included in the figures. A favourable balance is indicated by + (plus) and an unfavourable balance by — (minus).]

*J. C. Sinha's article on 'Devaluation and Recovery in India' in *Sankhyā, Vol. 3, Part 4, pp. 349-350.*
It is quite clear that our trade balance has deteriorated from April, 1937, with the result that there is an increasing difficulty in meeting our foreign obligations. "Home Charges" alone require now about £30 millions a year or roughly Rs. 10 crores every three months. In the 3rd and 4th quarters of 1937-38 our total visible balance of trade was exceedingly small, far less than Rs. 10 crores. The position then was serious in all conscience.

**APPARENT REASON FOR DECLINE IN TRADE BALANCE**

One reason for this undoubted deterioration in the trade balance is the separation of Burma from April, 1937. Before that date, Indian figures included Burma's trade, and as Burma had then, as now, a
favourable balance of trade, her surplus made our position easier. After that date her surplus is not included in our account. On the other hand, the value of our imports from Burma exceeds the value of our exports to that country. The result is that our deficit has become considerable.

THE REAL REASON

The separation of Burma does not, however, provide a full explanation. It may tell us, for instance, why the balance for April-June, 1937, was below that for January-March, 1937. But it does not explain why our balance of trade in private merchandise for 1936-37, after excluding Burma’s trade with foreign countries other than India, was more than three times as large as that for 1937-38. The relevant figures for 1937-38 and the preceding two years are given below so as to afford a comparison.

<table>
<thead>
<tr>
<th>Year</th>
<th>Balance of Trade in Merchandise (excluding Burma)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1935-36</td>
<td>+4.48 (in lakhs of rupees)</td>
</tr>
<tr>
<td>1936-37</td>
<td>+50.59</td>
</tr>
<tr>
<td>1937-38</td>
<td>+15.42</td>
</tr>
</tbody>
</table>

We have, therefore, to look into the deeper causes for the decline in our balance not only in merchandise but also in treasure. It would be imprudent to rely on continued export of treasure, for, we can never have an inexhaustible supply either of gold or of silver. Our salvation lies in improving our balance of trade in merchandise. There is no escape from this, for circumstanced as India is, default of foreign obligations is out of the question in her case.

THE REMEDY

This surplus of exports over imports may be secured either by increased exports or by diminished imports or by both. We have now to examine to what extent these are likely to happen as a result of the devaluation of the rupee. Reference has been made above to the elasticity of demand. If, for instance, the foreign demand for the majority of our exports is elastic, we may by charging them a slightly

9 In 1937-38, our adverse balance of trade in merchandise with Burma was Rs. 14.68 crores. See Review of the Trade of India in 1937-38, pp. 200-201.
10 Review of the Trade of India in 1937-38, Table No. 3, p. 185.
lower sterling price than now, augment the sterling value of our exports considerably. If, on the other hand, the demand is inelastic, we cannot increase the value of our exports in this way even by quoting a lower sterling price. In fact, in cases where a reduction in price in terms of sterling merely extends foreign demand to a smaller proportion than the rate of cheapness, a greater volume of our exports will sell for a smaller sum in sterling. If we look into the statistics of our export trade we find about half a dozen commodities accounting for nearly 80 per cent. of the total, viz., cotton, jute manufactures, tea, raw jute, grain, pulse and flour and seeds. So far as raw jute and jute manufactures are concerned, the foreign demand depends not so much on prices as on general trade activity, jute being a packing material. There are similar difficulties with regard to other commodities also. For instance, so long as cotton-spinning machineries in Lancashire are not adapted to the use of short staples, we cannot increase the value of our cotton exports there even by quoting lower sterling prices than at present. This is no idle speculation. We had a bitter experience during the depth of the last depression how inelastic the foreign demand for our exports generally was,—how we could not increase our exports even by quoting ruinously low prices.

With regard to imports also, the question is whether our demand for them is on the whole elastic. Marshall suggested long ago that the demand for imports on the part of countries like India whose own exports "owe more to special bounties of nature than to man's energy" is likely to be inelastic. It may, however, be argued that the demand for imports into India has become less inelastic to-day on account of the fall of income of our agricultural classes. But it is difficult to say a priori whether our imports will be appreciably reduced, as a result of devaluation. Moreover, the curtailment of imports might prejudicially affect the interest of our cultivators, if the price of necessities bought by them rises proportionately higher than the price received by them for their own produce—a fact mentioned already. In any case, the question of improvement of our trade balance through devaluation is debatable, to say the least.

THE PRESENT POSITION

What is then to be done? We began by quoting from Dickens about Dick. Shall we end by quoting once again from Dickens about Micawber? Shall we wait patiently in the hope that "something will turn up"? There is no case for such a policy of inaction, but at the same time there is no valid ground for taking an alarmist view of our
present exchange position. Although the comparison of the figures for the same month in two years, may not always be quite valid in the case of an agricultural country like India, it may be recalled that our balance of trade in merchandise and treasure and also the total visible balance during October and November, 1938, were substantially higher than those for the corresponding months of the previous year, as shown below:

<table>
<thead>
<tr>
<th></th>
<th>Balance of Trade Transactions (in Rs. lacs)</th>
<th>Balance of Treasure (in Rs. lacs)</th>
<th>Total visible Balance of Trade (in Rs. lacs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>October &amp; November, 1938</td>
<td>+3.61</td>
<td>+2.51</td>
<td>+6.12</td>
</tr>
<tr>
<td>October &amp; November, 1937</td>
<td>+90</td>
<td>+2.27</td>
<td>+3.17</td>
</tr>
</tbody>
</table>

The price level, as revealed by the Calcutta Index Number of Wholesale Prices, has also been steady since September last.

**CONDITIONS ABROAD**

The latest Trade Supplement to *Economist*, London, dated November 26, 1938, quotes several facts showing that economic prospects abroad are definitely re-assuring. The Primary Products Index Number of the *Economist* stood at 133.5, 134.8 and 134.9 respectively during August, September and October, 1938, respectively. This is no doubt partly due to the depreciation of sterling in terms of dollars. But that cannot be the chief reason. Business in the U. S. A. is definitely improving. The index number of production of that country rose from 77 in June, 1938 to 95 in October last,—a rise of over 23 per cent. in only four months. The standard of living in the U. S. A. is much higher than that of any other country of comparable size or population. It follows, therefore, that business prosperity in that country is an important factor in world recovery.

There are, however, bad patches. The position is not entirely free from anxiety. It is even doubted in some quarters whether the sterling resources of the Reserve Bank of India are fully adequate for supporting the exchange in all eventualities. But in spite of this, it may be pointed out that it is not in the devaluation of the rupee but in other measures that we must look for success in achieving an export surplus.

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11 For reasons see *Indian Currency Problems in the Last Decade*, p. 89.

12 Calcutta Wholesale Price Index was 95 (Base: July, 1914 = 100) for September, October and November, 1938.

in a world hemmed in with so many trade restrictions—measures such as grading and standardisation of our exports, removal or reduction of the present export duties, entering into trade agreements and trade pacts with other countries. The post-war economic structure of the world has become rigid in so many directions that conscious state control has become a necessity, not only in the sphere of foreign trade but also in other fields of economic activity. It is time that we accept this patent fact.
This Unplanned Economy

Professor Hirendralal Dey

I

How It Works

The Economic System in which we live is variously called as Individualistic or Capitalistic or Competitive or Unplanned Economy. The main principles on which it is based are: (a) liberty of action for every individual, and (b) free competition.

These two principles, short and simple as they are, have exercised a profound influence on us.

Let us first of all see how they have affected our position as consumers. Now, our forefathers who lived some two hundred years ago had perforce to lead a very simple life. Coarse food, rough and short garments, and thatched cottages constituted their standard of living. Because they had no idea or means of buying things from outside their small villages, they had to be satisfied with a few simple things.

How different is the life that we lead to-day! Even the poorest of us buy and use things produced by strangers in distant parts of the world. Our salt comes from Aden, clothes from Manchester, Japan or Bombay, and our little luxuries like cheap soaps, looking-glasses and toys come from the farthest parts of the world. And if we are fairly rich, we buy and use a large and ever-growing variety of articles of food, clothing, housing materials and toilet things from unknown persons in foreign lands. Moreover, our demand for most of our clothing and luxury articles is a changing demand. We require new variety of things almost every time we buy them. The sarees or blouses or shoes or hats or bonnets or vanity bags or umbrellas of to-day will begin to bore us within a few days or weeks or months, and newer varieties of them will be in request. Our craving for novelties is insatiable and the climax of this tendency is reached in respect of modern films.

Now, the most curious and, therefore, the most interesting thing about our Economic System is that, for the most part, we never tell any producer in advance what things we are going to buy, and how
much of each thing and at what price we are going to buy. We earn
our income, sometimes regularly and sometimes irregularly, go to the
market, move from seller to seller, examine many things, reject most
of them, and finally select and buy a few things that happen to catch
our fancy for the moment and at prices that do not exceed the capacity
of our purse.

How does it come about that we are supplied with an endless
stream of goods and services, even though there is no all-knowing
Dictator to guide production into the right channels?

In Russia, Germany and Italy, it is the Dictator who lays down
what should be produced, how much of each thing and at what cost.
He also controls the consumer with an iron hand. He has to use this
and not that, and this much and no more. Therefore, in those three
countries which are called totalitarian states, the producer has an easy
task. He simply obeys the Führer or the Duce and is not responsible
for his actions. On the other hand, he is guaranteed a sale, because
the consumer has to buy, also under the Dictator's orders, what the
producer has turned out. There is a single will which unites both
producers and consumers, and consequently supply and demand always
tend towards equilibrium.

But not so with our Economic System which prevails in India and
other parts of the world. All of us have got perfect liberty of action—
the consumer to consume whatever he likes and the producer to produce
just as he pleases. There is an infinite number of consumers and pro-
ducers acting in a thousand different ways.

Therefore, in the absence of a Dictator, what is the force that
compels the producers to produce just those things and just those
quantities of things, which the consumers will want to buy?

The answer is 'changing prices of goods and services.' If the
price of jute is falling and those of sugar and cigarettes are rising, there
is an unspoken order, a dictation if we like, to the effect that the culti-
vators of East Bengal must grow less of jute and more of sugarcane and
tobacco. If the collections at theatrical shows are falling and those at
cinema shows are rising, there speaks the inaudible voice of the Unseen
Dictator that theatre-managers must cut down their production and
picture houses must increase the number and variety of films. And it
is an order not only for the producers and managers, but also for the
players. Fewer and fewer of them should remain in or go into the
theatrical profession and more and more of them should go into the
cinema studio. Again, if the lawyers are earning less and less and
doctors or engineers or chemists or wireless experts or commerce
graduates or bank assistants are earning more and more, this is the
direction given by the unseen hand that students should go less and less
to the Law Department and more and more to the Departments of
Chemistry, Medicine, Engineering, Wireless and Commerce and most of
all, of course, to the Department of Economics. Or, once more, if the
costs of dowry are becoming prohibitive for most parents, there is a
broad hint that they must train up their daughters also for some profes-
sion other than that of wifehood or motherhood.

But, what, if the direction given by changing prices is not obeyed?
What will be the punishment, if the peremptory order of the unseen
Dictator is disregarded? And what will be the reward, if it is obeyed?

Of course, politically or constitutionally, our producer has the
liberty of action. If the producer in Germany or Italy or Russia ever
dared to disobey the orders of the Dictator, whose voice is loud and
hands are strong in the physical sense, his business would be seized, and
he would be arrested, humiliated, dishonoured, sent to the concentration
camp, or cast into prison or exiled to unknown destination or even put
to death. But, our producer need not fear any of those awful conse-
quences. His life and person and property will be quite safe. But,
economically he will be ruined. If the cultivator of Bengal persists in
growing jute of which the price is falling, he will earn less and less for
his labour and will become insolvent. On the other hand, if he is wise
enough to read and obey the orders of the unseen Dictator and grows
sugarcane and tobacco, he will soon become prosperous. Mr. Henry
Ford is now the richest man in the world, because he has been a very
obedient follower of our Dictator. He has continuously changed the
structure, capacity, engine, and luxuriousness of his cars in order to
satisfy the changing ideas and requirements of the motorists. Let him
be disobedient, let him neglect to read the dictates of the Economic
System, his business will be gone and he will lose a great part of his
fortune.

Thus, then, for a producer to read and obey the orders of the un-
seen Dictator is to ensure prosperity and for him to disobey those orders
is to court disaster to his business.

As must have been realized by now, these orders are not announced
in the form of governmental commands—'thou shalt do this and thou
shalt not do that' on pain of punishment. They are expressed im-
personally and quietly in the language of changing prices. And the
sanction or authority behind these orders does not reside in physical
force but in economic results—rewards and punishments in terms of
gain and loss.
And the hope of economic rewards and the fear of economic punishment are strong and powerful motives that compel the producers to study and obey the dictates of changing prices regularly and assiduously. And it is a debatable question whether or not this unseen, impersonal Dictator of our Economic System is more powerful in compelling obedience from all members of the community than a very personal Hitler or Mussolini backed up by the bomb and the rifle.

Who is this Dictator whose will thus expressed through changing prices must be obeyed by the captain of industry, the great banker and the merchant-prince alike? Well, that Dictator is none other than our humble selves acting as a body of consumers. Our relative preferences for various goods and services are expressed through changing prices. It is because we are preferring silk goods to cotton goods, or films to theatrical shows, or the motor car to the hackney carriage that the prices of the former are rising and those of the latter are falling. But, preferences so expressed must be taken as commands, the reward for obedience being prosperity and the punishment for disobedience being poverty. Consequently, we may say that in the present economic system, it is the consumers who, acting as a body, exercise Sovereign Authority or Dictatorial powers if we like.

Or, varying the analogy, we may liken our Economic System to a modern democracy. In a democracy, it is the common men and women who, by their votes cast at the General Elections, decide which of the candidates shall be, and which shall not be, returned to Parliament and thus who shall be, and who shall not be, ministers. Similarly, in the Economic System, by choosing to buy this and not to buy that, we are always and everyday deciding who shall be a millionaire and who shall be a pauper. Every act of purchasing done by anyone is a vote cast in favour of some employer, labourers and investors, and against all others in the same trade, and the aggregate number of votes cast individually in this way decides from time to time who shall succeed and who shall fail.

In our Economic System, therefore, it is the multitude of consumers with their capricious and ever-changing demand, who exercise supreme authority. The inaudible voice that issues the commands and the unseen hand that gives the directions are those of the heterogeneous body of consumers. And the highest aim of the Economic System with its producers, merchants and bankers, is to satisfy the wants of these consumers in an economic or rational manner.
II
WHAT IT HAS DONE

First of all, it has left us full liberty of action. We consume or not consume, produce or not produce, just as we like. We can become teachers or doctors or engineers at our discretion. There is nobody to compel us to do this or that. And, as we all know, freedom of action is a great factor of happiness. We are responsible for what we do or do not do. And so we develop the power of initiative and judgment.

Secondly, the prospect of high reward and the threat of heavy loss held up by the Economic System have brought forth a rich crop of inventions and discoveries. The railway, the telegraph, the steamship, the gramophone, electricity, the radio, the film, and the aeroplane owe their origin largely to the spirit of free competition—the prospect of high rewards. If anyone can produce a good novel, or invent a new engine, or discover a new medicine, the economic system will shower high honour and endless riches on him. So that the incentive to invent and discover and produce better and better things is always at play. And we know that as a result of all these inventions our life has become vastly different from that of our forefathers a hundred years and even fifty years ago. All mankind is tending to become one big family. And the common men and women of to-day in many countries live a life that is larger and more interesting than fell to the lot of kings and nobles some two hundred years ago.

The machine has immensely increased our productive power. Man can produce more and more by working less and less. Take the position of the housewife, for instance. A hundred years ago, she had a miserable lot. On the one hand, she was a domestic drudge, cooking, cleaning, rubbing and scrubbing all day long. On the other hand, she was a breeding machine with no will of her own. But, the water tap, the vacuum cleaner and electric light have lifted the burden of toil of her shoulders. She is enjoying more and more leisure. And the growth of wealth, leisure and education has made her self-conscious and self-confident and given her a large freedom to seek happiness in fine arts, literature, politics or social service.

And the life of men and women to-day is more regular, secure, refined and civilised than ever before.

III
WHERE IT HAS FAILED

But, how is it that, in spite of its remarkable achievements, the present Economic System is cried down by growing numbers of men
and women and even by responsible men and women? Why is it that we talk of adopting socialism or planned economy or the spinning wheel or such other revolutionary things? We are becoming increasingly dissatisfied, because there are some serious defects in its mechanism.

Firstly, though it has done marvels for select thousands and conferred substantial benefits on millions, yet it has kept many more in a degraded and miserable condition. It has produced great inequalities: the millionaire's magnificent palace stands in glaring contrast with the poor man's slum. The rich man's daughter can spend a thousand rupees a month on mere frivolities, the poor man's daughter cannot even decently clothe herself. Consequently, there is an acute sense of injustice felt not only by the poor but also by all sensitive and right-thinking men even in the upper classes. That is why we find such high-souled persons as Gandhi, Jawaharlal, Bertrand Russel, Wells and Shaw in revolt against the present system.

Secondly, it is claimed that the producer produces efficiently and therefore he makes a profit. But in many cases he does not bear the full cost of production. Suppose there is a cotton textile factory established in the neighbourhood of Shambazar in North Calcutta. It produces, sells and makes a good profit. The owner is enriched and we give him high praise. But the factory is responsible for giving out dirt and smoke, which increases the washing and medical bills of all the neighbours. That is to say, he has thrown a part of the cost of production on the inhabitants of the neighbourhood. And, consequently, he is not so efficient as he appears to be.

Thirdly, only if there is free and perfect competition, the producers will try to excel each other and produce efficiently and sell at the lowest possible price. If A charges a high price, B will compete with him and offer the goods at a lower price, and C at a lower price still, and so on. But free and perfect competition does not always exist. If all the sellers combine and form a monopoly, they will produce less and sell at a higher price. Thus, instead of being our servants, they will become our masters and exploit us. We shall get less and less for more and more of our money. Rockefeller and Carnegie became vastly wealthy, because they were monopolists. And, so, everybody by combining with his fellows tries to earn as much as possible by doing as little as possible. There was a time not long ago when Economy meant supplying more and more to people for less and less of money. But, now, in our enlightened and sophisticated age, Economy has come to mean getting more and more money by doing less and less work, so that in the end he would get the highest income who would do the least work. This is
how we have got the famous story of the school-girl who, having fully learnt from her teacher the new meaning of Economy, came home and asked her father, who was a Professor of Economic History, whether it was not a fact that he was a man who earned more and more of money by teaching less and less of history.

Fourthly, due to the lack of foresight on the part of producers, and due to their greed and ambition, they often tend to produce too much of various kinds of things. Sometimes they are encouraged to do so by the bankers giving too much credit. So long as they are producing too much, there is larger employment of labour and capital, and wages, salaries, rent and interest soon begin to go up. Prices and profits rise. Everybody looks prosperous and happy. But only for a short time. Very soon it is found that because they have produced too much, they cannot sell all of what they have produced. They make losses. They cut down production. Labourers are dismissed. Salaries and wages and interest and rent are reduced. Prices fall. There is unemployment and fall of income. Thus, the Economic System shows alternate periods of prosperity and poverty, over-employment and unemployment. And this produces much suffering and mental and moral degradation. There is progress on the whole. But the progress comes by fits and starts. It is not continuous. Consequently, there is a sense of fear, uncertainty and insecurity in the minds of all.

And, last, but not least, the producers under the present Economic System produce only those things which can be produced and sold at a profit. Now, it happens that many important goods and services cannot be produced at a profit. Therefore, they are not at all produced by private producers. Take University Education, for instance. The price paid by the students in the shape of tuition fees is not sufficient to pay the salaries of the Professors. It is an unprofitable business. So also a well run School or College. There is little doubt that the Presidency College of Calcutta is one such institution. Similarly with roads, public health, museums, and public parks. In most countries, these things are produced by the Government at a heavy loss, because, though they are not profitable from the pecuniary point of view, they are essential to a civilised community.

IV

WHAT, THEN?

On account of these flaws in the working of the Economic System, there is widespread dissatisfaction among many people. Some of them
may admit that the present system has done something. But they assert that that something is far from being adequate to enable all men and women to live the good life. They want that the Communist System of Russia or the Fascist System of Italy should be substituted for the Individualistic System. They demand that there should be Planned Economy, which would mean that the Government should guide and control all economic activities, so that the mistakes and selfish policies of entrepreneurs and inequalities of the system may be avoided, and greater production and better distribution of wealth may be brought about. But that would also mean the abolition of all liberty of action for producers, consumers, labourers and all others. In our country, for instance, a Planned Economy would demand that we should all work and earn, save and invest, and eat, drink and dress, and perhaps also mate and breed as we are bidden to do by, say, the Congress Committee, which will be guided by the findings of the Planning Commission, which in its turn will be guided by the recommendations of the Planning Committee. It would, also, of course, imply that the Planning Authorities have the power to enforce their decisions on all producers and consumers.

It is almost certain that Planned Economy will bring about greater social and economic equality, but it is not so certain that it will bring more wealth. It may cause equality of income, but there is no guarantee that it will cause equality in higher income. And it is also an open question whether it will make people, on the whole, more happy than they are now.

Anyway, one can say with confidence that Planned Economy will do one or two things at the very least. For one thing, it will very considerably lighten the burden of thought for most of us. And for another, it will materially simplify the task of the professors and students of Economics. They would no longer need to worry about Marshall, Pigou, Keynes, Robbins and others of the same race of sophists, calculators and economists. They would only need to learn the Principles and Methods of the Five-, Four-, or Three-year Plan, and know by heart all the statistics of the progress of the Plan, and just have faith that, in any case, the Plan is all right.
The Need for a Scientific Unemployment Survey

ALTHOUGH the subject of middle class unemployment has been in the forefront of all political and economic discussions ever since the end of the War, no scientific survey of its nature, extent and incidence has yet been attempted in any part of India. It is true that a few provincial Governments (e.g., Bombay and Madras) have collected some sort of statistics on the subject, but as their investigations were not planned in a scientific manner (and these Governments themselves admit the limitations of their "sample" enquiry), we get in their reports only a very fragmentary picture of the situation. Nevertheless, some of their conclusions are revealing, in the sense that they reveal new facts and seem to disprove theories to which we are accustomed.

I shall take up one instance—the conclusions arrived at by the Bombay Presidency Middle Class Unemployment Enquiry of 1926-27. The work was carried out by the Bombay Labour Office in the following manner. A small schedule was drawn up on which information was asked of individuals relating to their age, caste, duration of unemployment, etc., and copies of this schedule were sent to various bodies and persons together with a circular letter with a request that the staff of the offices should be asked to distribute the schedules to persons whom they knew to be out of employment. In all, over twenty thousand schedules were circulated in the Presidency and out of these about twenty-six hundred were received back duly completed. A number of these were, however, found to have been incorrectly completed and eventually only about nineteen hundred schedules were accepted for tabulation. This tabulation showed three very interesting facts. First, nearly 50 per cent. of the unemployed persons covered by the returns did not possess what are generally regarded as minimum qualifications; in other words, they were really "unemployable." Secondly, of those who had remained out of employment for six months or over, nearly 90 per cent. were persons who had no special qualification or training whatsoever beyond the usual Matriculation or Intermediate certificate, or the Bachelor or Master's degree in arts. Thirdly, the bulk of the unemployed, i.e., over 75 per cent. of them, were below the age of 32 and
over 60 per cent. of the total were between the ages of 17 and 26. In other words, unemployment was not as acute as seemed to be the popular notion.

Now, these are interesting deductions, but we do not know if we can accept these deductions at their face value. The enquiry referred to was neither comprehensive nor scientifically planned and its conclusions may, therefore, be questioned, not without some justification, by all keen students of the subject. The need for a scientific unemployment survey thus becomes all the more obvious and the question boils down to one of how to do it. That, however, is not easy to answer and it is to an exploration of the best possible method that all our energies should, in my opinion, be directed.
A Review of Contemporary Economics

Manilal Banerjee

The story is told of Wagner that when he was writing his Tristan he was so much in doubt about getting readers among his own people that he imagined himself writing for a fictitious reader at Rio de Janeiro. This is, of course, no analogy for one who writes at this moment of time on the method and significance of that branch of knowledge which above all others is the "symbol and safeguard of rationality in social arrangements"—I mean the science of Economics. For the same sense of futility born of a lonesome spirit does not lie heavy on a writer on economic subjects especially in these exciting and important moments we are passing through.

It may be of assistance to sketch here broadly the conclusions which this paper seeks to arrive at. My purpose is to show that much of our analytical economics is abstract, unreal and useless formalism. It is my purpose to attack the unreality of mind of many among the number of economists, the persistent and even missionary doctrinarianism entrenched in the academic teaching of the subject and "the ostrich attitude towards men and affairs in the midst of most complex and critical issues." Economists have found it no small pleasure to put up "smoke-screens of technical jargon to terrify ignorant antagonists." My point is that the economists have been no more than "rapt astronomers of the social universe desiring no aid to navigators in search of the desired haven." I proposed further to show that economics has been just a cunning system of apologetics for the particular mode of managing economic affairs with which most of the economists are familiar. (Or why should Professor Gregory think that a planned society "deprives itself of all those guides to rational conduct upon which the progress of economic life has depended!"

For example, Sir Ernest Benn supposes that it must be necessarily wrong to aim at greater economic equality because Pareto suggested that "under certain conditions and leaving the effects of inheritance, fiscal policy, etc., out of account the curve of distribution in several countries tended (as the thought) to conform to a certain shape." On the other hand Ludwig Mises (in Der Gemeinwirtschaft) gives a theoretical demonstration of the impossibility of any planned economy.
I have no fear of losing readers. Of late an uneasiness has been expressed about the nature and insignificance of economics; it has been the experience of many to hear increasingly frequent and emphatic expression of "disillusion and scepticism" resulting from a sense of the futility of the "complex train of thought which the theoretical economists to-day are pursuing." This dissatisfaction cannot, to my mind, be dismissed as symptomatic of an unreasonable impatience. Mr. R. F. Harrod in his Presidential address to Section F of the British Association in last August had much to say on Mrs. Barbara Wootton's "jeremiad" — Lament For Economics. The profound disturbance caused to a theorist of high repute alone shows that the feeling of uneasiness is both widespread and well-founded. Mrs. Wootton's point against too grandiose claims for Economics, as Mr. Harrod admits, is unassailable. Mrs. Wootton says that she has heard many of her colleagues engaged in teaching economic subjects assert that they can no longer bring themselves to include any substantial slice of current economic theory in their courses because "it is sterile and unreal and because no matter how it is presented it only provokes ridicule or disgust." It is considered that the ability of the economists to interpret economic situations has not advanced appreciably during the last century and the sceptical estimate of the usefulness of much of contemporary economic theory is shared by a considerable proportion among the students who have been engaged in mastering the latest evolution of the theory. And one of the ablest of such students has described the diverse manifestations of economic theory as reminding him of "nothing so much as of the strange forms taken by certain reptiles in early geological epochs before they became extinct."  

My task has been rendered easier by the economists' deep divergences of opinion. Professor Lionel Robbins, of course, has the best will in the world of composing a disunity which according to him does not exist. Rather than opening the ranks still farther he would close them into an obtuse unity. But he is often embarrassed by unwelcome intruders from outside. "The statesman who said 'ceteris paribus be damned!' has a large and enthusiastic following among the critics of economics" — thus remarked Prof. Robbins — I suppose in a sense of

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2 During its last session at Cambridge.
3 Mr. H. S. Booker, quoted by Mrs. Wootton opus citatum, is responsible for this analogy.
4 See his interesting article, "Live and Dead Issues in the Methodology of Economics," Economica, August, 1938. It is difficult to agree with Prof. Robbins especially when books like Hawtrey's Credit and Employment are being written.
sardonic humour—in his much-quoted Essay. Mr. Keynes is no less sardonic in his demonstration that the convenient long run is a misleading guide to current affairs because “in the long run we are all dead.”

It is long since Mr. Keynes pointed out in clear and unambiguous terms that “the theory of Economics does not furnish a body of settled conclusions immediately applicable to policy. Economics is a method . . . , an apparatus of mind, a technique of thinking.” It is surprising how lesser economists should still be believing in Economic Fundamentalism “with the New Testament left out and the Book of Leviticus and Deuteronomy inflated to unconscionable proportions by the addition of new and appalling chapters.”! The surprise is greater in view of the general lessening of respect in which the ipse dixit of the economist is held. In the past few years the prestige of economics has taken a knock and Mr. T. S. Elliot won’t include economics in any curriculum of liberal education. Mr. R. F. Harrod points out that the field of prescription is outside the proper “science” of economics. The judgment, he argues, whether two pence have more utility to a millionaire or a beggar is unscientific for lack of a test. This objection, Mr. Harrod remarks, would be weighty if economics were an exact science. “Yet in fact its achievements outside a limited field are so beset on every side by matters which only allow of conjecture that it is possibly rather ridiculous for an economist to take such a high line.” 8 Only by abandoning the theological claim to certainty can economists rebuff the charge of scholasticism and claim scientific status.” 9 Prof. Pigou would make Economics merely a handmaiden to Ethics. Prof. Robbins, I think, may be accused of devoting scarce time to controversy in the Economic Journal merely to reach some such meek conclusions as it is not possible to say that “economic science showed that free trade was justifiable, that inequality should be mitigated, that the income tax should be graduated and so forth.” 10

In the first edition of his essay Prof. Robbins declared that the corollaries of economic theory were not based upon any facts of

6 Mr. Keynes’s General Introduction to the Cambridge Economic Handbook Series.
7 Mr. R. H. Tawney, Halley Stewart Lectures, 1929: Equality.
8 The Economic Journal, September, 1938, p. 395.
9 Ibidem, p. 404.
experience or of history but were "implicit in our definition of the subject matter as a whole:" a statement which seemed sufficiently to characterise the theory as a system of tautology. But least of all could one charge Prof. Robbins with disregard for the practical implications of economic theory: in his Economic Planning and International Order he shows himself the last person to occupy himself with formal economic analysis. (In the second edition of his Essay, however, this revealing admission has been abandoned). In the Essay he explicitly mentions the "relations between the scales of relative valuations and the historical framework of institutions" which may be existing at any moment. He makes it quite clear that all valuations and equilibrium analyses start from a given distribution of both ultimate commodities and the command over factors of production relevant to the situation. Mr. L. M. Fraser writing in criticism of Mrs. Wootton's Lament concludes that economists and their critics should subscribe to a number of articles of settlement one of which should be to abandon the use of the word science in any esoteric sense or to agree not to use it at all. In view of these frank apologies, if any economist betrays himself into reverence for economic laws, we can in a curt manner pass over what he may have to say as the attempt of a priest to be more papistical than the Pope.

To those who regard all this as no better than a fine choice of platitudes an apology is due for emphasising the too obvious. In my opinion the subject at hand stands in need of proper analysis. I proceed to an examination of the whole subject presently.

Prof. Pigou's distinction between the tool-makers and tool-users as elaborated by Mrs. Robinson is, I admit, "illuminating." Now the pure economist forced with the charge that he is of no use begs (with Mrs. Robinson) the accuser to "have patience while he perfects his tool" in the hope of bringing it to fulfil the practical man's requirements. The view that it is the ultimate purpose of the economists to "do good" casts no reflection upon such innocent theorists who claim no more than an indirect utility for their work. But the danger is more profound than this; and at the present moment the effectiveness of these tools even have been questioned. If these tools of the econo-

11 Opus Citatum, 1st Edn., p. 75.
12 Prof. Robbins's reference to Dr. Strigl (Die Okonomischen Kategorien Undie Organisation der Wirtschaft) is to be noticed.
13 Cf. Mr. Fraser's article, Economists and Their Critics in the Economic Journal, June, 1938.
14 Mrs. Joan Robinson, Economics of Imperfect Competition, pp. 1 & 2.
mists are unsatisfactory, surely no good result can come of “using these in a more slovenly way.” What is the use of laboriously perfecting these tools if they are fundamentally unsuited to the purpose which they seek to serve? The necessity was never more urgent of examining “the initial presumption which made these theories worth following.”

I may here briefly refer to the confusion in the minds of economists about the method that they should follow in economic studies. Mr. R. F. Harrod looks up to empirical studies with high hopes of “projecting new knowledge and new laws into the arena.” In his “Empirical Studies” he lays down suggestions which to my mind are invaluable towards the progress of knowledge in economic subjects. Mr. Keynes recognises that “the collection and arrangement of comprehensive statistics are of vast importance in order to eliminate impressionism.”

It is curious that Mr. Keynes’s *Applied Theory of Money* should be now singled out as an instance of inscientific approach to the problems of the real world. Prof. Jacob Viner again alleges that Mr. Keynes provides no suggestion in his *General Theory* as to how the various concepts of Mr. Keynes “would have to be re-stated in order to provide specifications for the construction of statistical series by which his conclusions as to the nature and mode of behaviour through time of the various functions could be inductively tested.” Prof. Pigou would think more of the “malleability in the actual substance with which economic study deals.” Prof. Robbins thinks of the impossibility of the economist day by day discovering in sisyphus-like activity his co-efficients anew and leads the London School “away from the real world of economic affairs.” Mr. Maurice Dobb brought out his *Capitalist Enterprise and Social Progress* in an attempt to bridge the gulf between pure economic theory fenced by *ceteris paribus* and the complex real world.

The intelligent reader must try to give some reply to the unwelcome interrogators who express their doubt as to whether economists are at all useful in relation to the society around them. There are of course questions to which an answer is not provided. But the faculties of economics while “defending capitalism against capitalists” at the

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16 Cf. his learned discussion on the *Causes of Unemployment* in the Quarterly Journal of Economics, November, 1936.
18 Mr. A. L. Rowse, *Mr. Keynes and the Labour Movement*.
19 Prof. Jacob Viner’s grim joke about the nature of the economists’ business!
same time look into the root of the trouble and by preventing lay misunderstanding of the nature of economics must give the economic studies a pick-me-up. But the cure is long to come. In the meantime, those whom the subject interests must proceed with caution and try to develop their own viewpoints. There will be some who will raise a passionate clamour of extremes because they must hold an opinion at any cost. But the less adventurous have much to expect.
India and Iran
CULTURAL RELATIONS BETWEEN THE LANDS INHABITED
BY TWO BRANCHES OF THE ARYAN FAMILY.
PROFESSOR TAHER REZWI

Of all the different branches of the original Aryan stock of mankind, the Indo-Aryans and the Iranians appear to be conspicuous on account of the existence of relations between them ever since their separation from the main group.

The very word Iran, or Iraena, suggests that it is co-related to Aryana. The unity between these two branches was intact, it is said, within the second millennium B.C. Scholars locate the original home of the Aryans in the steppes north of the Black Sea and the Caspian, whence they migrated south-east in pre-historic times. They became divided in a land afterwards known as the Eastern Iran, and while one tribe, historically called the Iranians, remained there permanently, another one still pushed southward until it crossed the Hindukush and finally settled in its new home—the Punjab. The great river Indus has given to India a name which is significantly Iranian in its origin.

Primitive Indo-Aryans and Iranians both worshipped elements of nature. The skill of old sages and rishis—the authors of the sacred Vedas—brought about a sort of reformation in the creed of the Indo-Aryans, while in a later period the Mazdayasnian faith was preached among the Iranian people. And though monotheistic touch, or belief in One Supreme Being, is not wanting in the religious literature of both these nations, yet consideration having been given probably to the existing mentality of the masses, it is found that their religious reformers left the favourite deities as they were. Thus, if we come across Agni, Vayu, Surya, Varuna and Indra, invoked as gods by the Indo-Aryans, similarly we find the Avestan literature of the Iranian people full of praises for Atar, Mithra, Asha Vahishta, etc., besides Ahura Mazda. Fire and Sun, the Vedic Agni and Surya and the Avestan Atar and Mithra, became prominent in the religious sphere of India and Iran both.

The habits of both these tribes of the Indo-Aryans and the Iranians were those of an agricultural and pastoral people. They reckoned their wealth in terms of cows and oxen. A pious man according to Zend-Avesta was he who cultivated the land and did not
keep it barren. The cow is still held sacred by the descendants of the Indo-Aryans, while the Iranians abstained from taking meat for a pretty long time. The Gathas of Zoroaster lament on the fate of Jamshid who introduced flesh-eating among his men. Again, we find in the Yasna (XXIX), that the Ox-soul complains to Ahura Mazda in respect of tortures which it experiences at the hands of mankind. The well-known Soma, or Homa, plant has played an important part both in the Vedic rituals and the Zoroastrian cult from the very earliest times.

As the Indo-Aryans divided men into four groups, viz., the Brahmans, the Kshatriyas, the Vaishyas and the Sudras, so also the Iranians were divided into the priestly class, the nobility, the scribes and the men of profession and business. Among both of them, the king was believed to hold power through Divine decree, and the authority of the priestly class over matters spiritual and temporal was unlimited. In ancient India, the king’s ministers were selected mostly from amongst the Brahmans, while the Dastur-i-Dasturan or the chief priest of the Iranians, had the privilege of holding the important office of the grand-vazir at all times.

The language of the Zend-Avesta is almost akin to that of the Vedic lore; and though the former, it is remarkable, is written from right to left, as against the Sanskrit style which runs from left to right, still there are a few books of the ancient Hindu religion which are found to have been written in the peculiar Kharaoshti script which goes from right to left in spite of the fact that it is purely Sanskrit. Again, the vocabulary of the language current in present-day Iran contains words mostly of Sanskrit origin.

The Avestan texts clearly prove their early acquaintance with places belonging to the region of the Indo-Iranian borders and even mention the names of rivers enumerated in the Rig-Veda; while the word Punjab—the name of the “Land of the Five Rivers,” where the bulk of the Vedic hymns was composed—is evidently of Persian origin.

Historical relations between India and Iran, strictly according to the researches done up to date, do not seem to commence before the middle of the sixth century B.C., when Cyrus, the Emperor of ancient Iran, extended his dominion to Gandhara including the whole of the plain of present-day Peshawar district. It was from this ancient place, Gandhara (or Kandahar), that in a later period Indian culture was conveyed into Afghanistan and beyond, through the Buddhist doctrine and literature.
After Cyrus, Darius the Great invaded India and annexed the Indus valley to his vast Persian Empire. For a considerably long time tributes from the Persian province on the Indus enriched the royal treasury of Iran. The Kharoṣṭhī alphabet, mentioned already, was apparently a legacy of the Iranian supremacy over India during this period. This form of script continued to be in use on the northwestern frontier until about the fourth century A.D.

And then came Alexander the Great in 326 B.C. to invade India. He had already conquered the vast Persian Empire the boundaries of which reached as far as the river Indus. After the Macedonian’s death his Indian provinces were taken possession of by Chandragupta Maurya who also received, after his wars with Alexander’s successor, Seleukos, the territories of Kabul, Herat and Kandahar through a term of peace. Iranian influence on India during this period can easily be guessed from the fact that Kautilya’s Arthaṣastra had made it compulsory for the king to sit ‘in the room where the sacred fire has been kept burning’ at the time when he consulted the physicians and ascetics. It was evidently a Mago-Zoroastrian practice. Traces of fire-temples which flourished during this period, have also been found out in Taxila and its neighbourhood.

Cultural relations between the Indians and the Iranians continued further on, as we see that Emperor Asoka’s dominions included the countries of Afghanistan, Baluchistan, Mukran, etc., which in fact formed parts of the ancient Persian Empire.

But when in the middle of the third century B.C. Bactria, a province of the Seleukidan Persian Empire, declared its independence, the territories of the north-western India, including the Punjab, fell very soon into the hands of the Graeco-Bactrians. Demetrios, the fourth Bactrian king, was also called the ‘King of the Indians.’

Another important Persian province, Parthia, had also become independent at the same time when Bactria separated from the mother-empire, and about the middle of the second century B.C. the country between the Indus and the Hydaspes came under Parthian supremacy.

Passing reference may be made here to Seistan, a province of ancient Iranian Empire. The very name of this place, derived from ‘Sakastan,’ reminds us of the nomad Iranian tribe, the Sakas, who became rulers of Western India for a considerably long time.

But the most epoch-making time was yet to come, when during the reign of the illustrious Emperor Kanishka the Great, of the famous Kushan dynasty (40-220 A.D.), the Indo-Iranian relations became still more conspicuous. Kanishka’s dominions extended far and wide.
and it was during his time that Buddhistic Indian culture penetrated deep into the soil of Afghanistan, Bactria and the Iranian borders. And though Kanishka, himself belonging to the Yueh-chi tribe of the Chinese Turkistan, showed great favours to the Buddhistic church, yet it is a fact that he followed the Graeco-Parthian practice of adopting a loose form of Zoroastrianism. The princes of his line spoke the language of an Iranian form, while the coins of Kanishka show that he 'honoured a curiously mixed assortment of Zoroastrian, Greek and Mithraic gods, to which Indian deities were added.'

History, later on, turned quite a different page. With the Muslim-Arab conquest of Persia and the dismemberment of the Sassanian Empire, (A. D. 641), circumstances changed to such an extent that some enthusiastic bands of Iranian-Zoroastrians were forced to flee from their ancient Fatherland and settle permanently on the western coast of India. They have lived here ever since their migration from Iran, keeping intact their Zoroastrian tenets, though adopting Indian costume and even speaking Indian languages. The zeal of the Muslim converts of Iran, on the other hand, gradually led them to extend their sway over lands which lay beyond the Iranian frontier, and within only a few centuries their conquering hordes had entered the Indian territories. Successive generations of Pathans and Mughals, hailing from Afghanistan, Turkistan and Iran, became rulers of India for centuries together and practically made the country their homeland. Their stay in India for about a thousand years and their unreserved association with the people of this country, in every walk of life, have made them forget the lands of their forefathers, and they are now Indian in all respects just like the other children of the soil.

The empire of the Great Mughals extended in the north-west as far as Afghanistan and Iranian borders, and during the whole period when the star of the House of Babur continued to remain in its full splendour on the horizon of India (A. D. 1526-1707), there were diplomatic and cultural relations with the country of Iran which was at that time governed by the Safawide line of Kings (A. D. 1499-1722). When Humayun was forced to leave his throne under pressure from the Pathan chief, Sher Shah Suri, he took shelter in Iran. He was able to win back his lost dominion only with the help of those Persian soldiers whom the generous Shah Tahmasp of Iran had ordered to accompany him in his return journey to India. During the reign of Emperor Akbar the Great the relations between the two countries were still more cordial and friendly.

Effects of Persian influence on the face of this country are evident not only from the various works of art and architecture which came
into existence during the Mughal rule in India, rather than merely the very manners and customs of the people of this land, their dress and their language, clearly point out to-day that Iranian culture has penetrated very deeply into the soil of India.

Persian was the court-language of the Emperors of Delhi, and as such it enriched the literature of India to a very great extent. Under the patronage of these Indian-born Mughals, Iranian men of letters flourished in this country in large numbers. The Indians themselves—Hindus and Muslims alike—contributed handsomely to Persian literature and used to take great delight in cultivation of Persian poetry.
STUDENTS of ancient Indian history are aware of the fact that, generally speaking, monarchy, mostly hereditary and absolute, with a highly organised bureaucratic machinery, prevailed in our country. Espionage, as it prevails now under civilised governments everywhere in the world, formed also the chief, rather the essential limb of the body of administration in ancient India. It may be stated with certainty that no form of government can work efficiently without a strong institution of the Intelligence Department, or Secret Police, or what is called the "gūḍha-puruṣa-pranidhī" in the Sanskrit Arthaśāstras and Niśāstras. The Institution of ambassadors, or the duśu-pranidhī as it is called in Sanskrit, may also be regarded as a section of the espionage system itself. The spies are aprakaśa-cara (secret workers) and the ambassadors prakāśa-cara (working almost openly). The oft-heard citations from old Sanskrit works, such as, "राजनिवास-चुहा", "चारकाग्रोहिनि", "व्यवी च ज्ञापनि", "माहौं भवि", "राज्य प्रभुप्रभु", "राजानी शिवचुहा" etc., serve as evidence on the importance of this institution of espionage. We all know that the chief duty of government is the maintenance of, and responsibility for, Law and Order in the community. But this task requires keen internal watch not only over the subject-people, the state-officers of all ranks, and even the female members of the royal harem, but also external watch over the doings of foreign kings and states. It is generally believed in some quarters that the relation between the State and the people, is, as it were, antagonistic, distrustful and suspicious, and so on account of the clashing of interest and want of mutual confidence, between them, precaution is always necessary on the part of the State. Hence organisation and maintenance of the Intelligence Department or the Secret Police is a vital necessity for administration, and the anxiety of government for the preservation of its morale and
discipline is quite natural. Report to Government by spies of the doings of people both of the State and outside, is of the utmost help for the upkeep of the welfare and happiness of society.

In this small article, I propose to give the readers an idea of the formation and function of the different orders of spies, as described by Kautilya in his Arthashastra and to show how far this system of espionage was followed by Vīśākhadatta, the renowned author of the Sanskrit political drama, the Muddrārākṣasa. The confidential informants or reporters whose chief function is to collect information regarding the mental attitude of the people towards the throne, the devotion or otherwise of the State-functionaries to the king, the detection of crimes, the military and financial strength of the enemy-kings, etc., were divided into two main classes, the संतव्यस्त’s and the स्वारायिव्यास, the operation of the former being static and that of the latter dynamic. The संतव्य spies are five in number, viz., कारप्तिक, उदासिक, युश्यतिक, वेदिदिक, and तासिदिक, and the स्वारायिव्यास spies four, viz., स्वारायिव्यास, शर, शोभा, and परिमाणिक, or निभायेक। It is clear then that there are female spies too in this system. Kautilya’s Arthaśāstra states that these classes of spies should have a battalion of disciples or workers, and sub-disciples or sub-workers to assist them in their work. They could use cypher-codes रागन्दिभ्यम and प्रभुप्रभायम during transmission of informations. It may seem strange indeed that these spies could not even recognise the members of their own order, their identity remaining always undisclosed to each other. The संतव्य spies were appointed by the Prime Minister (राज्य) in consultation with the king, but it appears that the latter alone could appoint the स्वारायिव्यास spies, probably because they had to watch over the activities of the State-officers too. In all matters of administration of the criminal law (काठक-श्रोधक) the magistrates (मन्त्र) were assisted by an army of spies. Sometimes agents-provocateurs enticed unfriendly people to commit seditious offences, etc., who were then punished for their crime. Regarding the nature of these spies, it may be said that the कारप्तिक is a skilful young man (स्कंड), able to study the mental workings of persons, whom the Prime Minister should encourage by money (कर्म) and honour (मन्त्र) and direct him thus:—“You should at once bring to my notice any evil-doing of any body as soon as it is detected, not forgetting to regard this king and myself (the minister) as the highest men of authority.” (“राजानां मां त अन्यान्त हस्ताः कर्म प्रहस्यर्वं वै कस्मिन तत्तः, तदायिमाधिम प्रमाणित्वाद थापिष्ठ ।”) The उदासिक spy is one who has fallen.
from his former position of a recluse (अस्तंबरिल). As the head of his own class, this man shall be assisted by other so-called ascetics who would be provided by him with food and raiment and house-allowances out of the subsidies received secretly from government for conducting agricultural and economic works through his disciples, and he should appoint some other men as spies, when seeking employment, stating thus:—“You should undertake the king’s work (espionage) with this your particular (sectarian) dress (be it that of a Baudha or of a Jaina or a Pāśupata, etc.) and should again appear before me at the time of receiving your subsistence and salary” (एवोऽ वेदेण रजायन्त्यवाली परिष्ठं महत्तनवक शृवः शपातपातम्). The शृवः शपातपातम सpy is an agriculturist by profession, with large recourses obtained from government and he shall also appoint other persons of his choice and offer them food and pay out of the income of his field-products. The शृवः शपातपातम सpy is a trader or commercialist, and he should be the head of a party of other merchant-spies living on the income of commercial concerns, financed secretly by government. The शृवः शपातपातम सpy, again, is one appearing either with shaved head, or with braided hair. His place of residence is generally the suburbs of a city, where he is known to all people to be an ascetic having many other shaved-headed disciples or those with braided hair. He shall be reported everywhere by followers of trader-spies, to be living on small meals taken at intervals of one or two months, and also declared by his own disciples to possess supernatural power of forecasting events, which are really caused to happen by other secret spies of the शृवः शपातपातम order. The Prime-Minister should ultimately be made to receive those who are announced by the spies to be persons possessed of fortitude, intelligence, eloquence and power and arrange for them food, subsistence and work, and he should appease with wealth and honour those who are disaffected for good reasons, and also cause others to be secretly done to death if they are disaffected without any ground, and also those who are seditious (वे व कारणादिनिक भृत्तानां जमशेत, अकारणादिनां जमशेत राजहिमचारिषव ।).

Of the शृवः शपातपातम spies, the शृवः शपातपातम variety consists of persons who are the king’s relatives—but who, being in indigent condition, are in need of State maintenance. They shall be taught in sciences like palmistry, sorcery, juggling, magic, etc., and also in omens and auguries. The शृवः शपातपातम spies are to be recruited from desperados, who show their bravado by risking their lives in encountering even infuriated
elephants and ferocious animals for earning money. Persons who are not bound by any tie of affection even to nearest relatives and are extremely cruel and indolent by nature are appointed to act as स्वद spies, i.e., for administering rasas or poisons. The fifth class of wandering spies who are females, are women recluses (परिवारकिका), women with shaved heads (गुम्भा) and woman of the Sudra class (डकली). The so-called anchoresses shall be clever widows of the Brahman caste and seekers of employment—but they, being shown honour by the ladies in the king’s harem, shall have access to the families of the Mahāṁaitras (State-ministers and counsellors). The field of work of these wandering spies, wearing disguises appropriate to different countries, dresses, arts or professions, languages and castes, will remain engaged amongst the high officers of State in the king’s own kingdom for collection of informations. The स्वद spies employed ostensibly as holders of the umbrellas, vases, fans, shoes, and seats, or put in charge of the king’s chariots and conveyances, shall communicate their findings regarding the public workings of the officers, to the स्वद spies and the latter should relay the news to the स्वद spies, who ultimately will despatch the same to the highest political quarters; while स्वद spies employed as food-makers, confectioners, bath-assistants, shampooers, bed-spreaders, barbers, toilet-helpers, water-drawers, as also servants assuming the guise of hump-backs, dwarfs, pigmies, deaf, dumb and blind men, and also actors, dancers, singers, players of musical instruments, jokes and bards, and persons assuming the dress of women, shall collect informations regarding the private characters of those officers and communicate the same to the स्वद spies through the मित्र spies. There is reference also to the transmission of news through songs, verses, notes of musical instruments, secret letters, cypher codes and other symbols. The pretext made by informers for going out of the royal court consists also of feigned disease, lunacy, breaking out of fire, poisoning, etc. Dismissal from service, or severe punishment, was the reward of spies if they failed to procure reliable informations, tested by the principles of agreement of all versions received from different sources. Another most interesting class of spies is called उपक्रित spies. They were generally appointed by the original master with a grant of salary for collecting information from enemy kingdoms, where they were secretly advised to take up appointment under, and serve, the foreign rulers too, by accepting a second salary, of course, without the knowledge of the latter regarding their
KAUṬILYA'S SYSTEM OF ESPIONAGE

R. G. BASAK

nefarious purpose. But these spies shall be appointed after they had allowed their sons and wives to remain under State protection, but this was only meant to prevent the spies from betraying their original masters. Thus in short, were the spies of various denominations, set in motion by a king of ancient India, to ascertain the movements and activities, not only of enemies, but also of his own State-officers and subjects. There was also arrangement to detect enemy-spies by the help of the king’s own spies of like profession ("परस्म चंते बोधसाहः लालास्यशं ताकावः").

We shall now attempt to show how far Kauṭilya’s system of espionage was utilised by Viṣākhadatta in his most unique and purely political drama, the Mudrārākṣasa. The date of composition of this drama is a controversial question, but it was undoubtedly earlier than the ninth century A.D. The principal character of this drama is Kauṭilya (Cāṇakya or Viṣṇugupta, as he was also called), the Brahman premier of Candragupta Mauryya (323-298 B. C.). It is somewhat difficult to say if the Kauṭilya Arthaśāstra was written by Kauṭilya himself in the 4th Century B.C., or it was a treatise prepared by the literary effort of a band of writers belonging to the Kauṭilya school of political thoughts and composed sometime before the 4th century A.D. In the former supposition, the author of the drama is removed from Kauṭilya by more than one thousand years and in the second, by only three or four centuries. The way in which the dramatist has embodied Kauṭilya’s teachings in his book and the clear agreement in many political thoughts and the language in which they are garbed, lead us to support the latter supposition.

The plot of the drama derives its materials from history. It is generally believed that Candragupta Mauryya was an illegitimate scion of the Nanda family. The last member of that family who ruled in Magadha from Kusumapura (modern Patna) is named Sarvarthasiddhi in this drama. He had one Brahman minister, named Rākṣasa, a statesman of consummate ability and skill in diplomacy. Candragupta, though a powerful young man, was hated by the Nandas and hence he was anxious to become the political disciple of that most brilliant intellectual giant, Kauṭilya, whom he considered to be the ablest guide in his revolution against the Nandas.

Once Kauṭilya was very bitterly insulted by the Nandas, who ejected him perforce during a dinner-party from the highest seat of
honour he occupied, and the Brahman, being highly enraged, untied his locks of hair by taking a solemn vow to eradicate the Nanda family and place his protégé, Candragupta, on the throne of Magadha. In this work he was able to make the barbarian king, Parvataka, to rise in arms against the Nandas on a promise of bestowal as reward of one-half of the Magadha kingdom. The Nandas were utterly routed in this revolution and the capital city was occupied by Candragupta and his ally, Parvataka. The administration then became a सत्त्वकता (sattvakata), i.e., in which the will of the prime minister was supreme. The new monarch was under the full control of Cāṇakya. Rākṣasa found resistance vain and after having conducted Sarvārthasiddhi, the last member of the Nanda house, through a subterranean passage to a safe retreat where he retired to an ascetic life and afterwards put to death by Cāṇakya’s machinations, he (Rākṣasa) fled to the camp of Prince Malayaketu, the son of Parvataka. The latter met with death on account of the working of a poison-maid (विषकाय) who was sent by Rākṣasa designedly to kill Candragupta, but who was diverted by Cāṇakya’s cunning to the camp of Parvataka who fell a victim to her. Thinking that all his own plans and works were sure to be destroyed by the Machiavellian intrigues of Cāṇakya, Rākṣasa approached Malayaketu for an alliance and began to arrange for an invasion of Magadha with the active help of other allies, the princes of Kulūta, Malaya, Kashmir, Sind and Persia. This is rather a preamble to the plot of the drama. Now its central theme is the winning over the hostile minister, Rākṣasa, by the play of diplomacy and politics of Cāṇakya, and making him accept ministership under Candragupta. All the deliberately planned designs and intrigues of Cāṇakya, mostly carried out by agency of expert emissaries, were directed to bring about the appeasement of the able minister, Rākṣasa. In this work Cāṇakya spread a large and extensive net of spies to watch the latter’s movements and to throw him into the utmost desperate condition of surrender, and acceptance of office under his former foe, Candragupta. Rākṣasa himself also set in motion a whole host of secret spies to work out a rupture between the Mauryya king and Cāṇakya and to bring about the assassination of that king by foul means.

We shall now relate the names and workings of the chief spies engaged by both parties in the drama, so that we may have a clear idea of how far their characters were based on the Kautilya method of espionage. Viṣākhadatta makes Cāṇakya boast that he was not
sleeping over the question of how to force Rākṣasa to break away from
his alliance with Malayaketu and to accept office under his own
monarch and that he was making all possible efforts through his own
faithful assistants to secure that end. He diverted the poison-maid
(विकल्पम्) spy, employed by Rākṣasa to kill Candragupta, to murder
Prince Parvataka and thus disposed of an ally who was a sharer of half
of the Mauryya kingdom. But a scandalous rumour was falsely made
to spread everywhere by Cāṇakya’s order that it was Rākṣasa who got
Malayaketu’s father killed, so that he could ultimately bring about his
estrangement from his alliance with Malayaketu. Towards this
purpose, Cāṇakya engaged the most dangerous and intriguing emissary,
named Bhāgurāyaṇa, to stealthily speak to Malayaketu to leave the
capital (Pātaliputra) as the fact was that his father was caused to be
murdered by Cāṇakya himself, and that his own life might be in
danger had he continued to stay any longer in the metropolis. But
again when the right time came he made the same foolish prince
believe the report that it was Rākṣasa and not Cāṇakya, who was
responsible for the death of his father, and thus he eminently succeeded
in estranging that prince from his hitherto trusted minister, Rākṣasa.
In a monologue in the drama Cāṇakya says that he has employed
emissaries in various disguises, conversant with knowledge of various
countries, dresses, languages, customs and modes of dealing, for
gathering information about persons devoted to, or disaffected towards,
his own side or that of his enemy (अनुपालसयम-परपदेयगुम्बुरणम-परक्षन-
विकालया बहुविन्येरुपनमाध्यंत्यांसाधिता नानाविशेषं अणिव्यत्:). He also
appointed trustworthy men to remain near his king, and to act
vigilantly against the desperados (तीशय) and men administering poison
(रत्नाविशिन:), employed by the enemy.

The most curious character as a spy was Cāṇakya’s once class-
friend (सहजाविद निधे), a Brahman, named Indusarhan, who acquired
much proficiency in political theories taught by Sukra (शुक्रसीतीच) and
also in astrology (विशिष्टपाल). Since the moment of Cāṇakya’s
taking the vow of vengeance on the Nandas, this friendly spy
of his was made to enter into false friendship with all the ministers
of the Nanda family, specially with Rākṣasa who placed high con-
fidence in him. But he did all this at Pātaliputra in the garb of a
Jaina mendicant (हस्ताक्षरितांस) under the pseudonym, Jivasiddhi.
It is this fellow who diverted the poison-maid to kill Parvataka at his
friend’s instance. But Rākṣasa could never realise the true character of
this man and so he had to declare when his rupture with Malayaketu was about to take place by the intrigues of Bhāgurāyaṇa, that his close friend, Jivasiddhi, could never be an emissary of Cāṇakya and if that were really so, the enemies have occupied his very heart indeed ("身心健康 बोधिसिद्धि चाकर्माविरंचि ! इतः रिपणमि इत्युमिष्ट लोकवत्""). Another interesting point in this connection is that this spy could not be recognised by another spy of his own party, namely, Nipunaka and the latter even reported to his own master that Jivasiddhi was their foe and this produced a smile in Cāṇakya as it showed the success of his plan. This Nipunaka again was a spy engaged in collecting information on Cāṇakya’s behalf at the capital regarding the persons who were disloyal to the new king, but he worked assuming the garb of a wanderer with a Yama-pata (a scroll of pictures illustrative of the exploits of Yama) in his hand. It was this spy who secured Cāṇakya the signet-ring of Rākṣasa which dropped down from the finger of the latter’s wife while pulling indoors her little son at the time of Nipunaka’s entry, for the exhibition of his pictures, into the house of the jeweller, Candarādasā, the ever-faithful friend of Rākṣasa whose wife and son he had the courage to harbour in his own house. It is with the help of this seal (स्त्वर्त) that the Maurya premier got a forged letter sealed—the letter which, through the instrumentality of another spy, Siddhartha by name, got copied by another ever-faithful friend of Rākṣasa, named Sakaṭādāsa. This letter was at a later stage of the drama was proved before Malayaketu to be a genuine one, alleged to be secretly despatched by his minister, Rākṣasa, to Candragupta, through the same spy, Siddhārtha, who was Cāṇakya’s agent. This spy was first made to cultivate friendship sedulously with Rākṣasa’s real friend, Sakaṭādāsa and so when the latter was taken to be impaled to the execution ground by Cāṇakya’s order for disloyalty towards the king, he rescued him, on the secret advice of the premier himself, from the hands of the executioners and fled with him to Malayaketu’s camp where he met Rākṣasa and begged his permission to remain in his train by accepting office under him. This spy was arrested when he was about to escape without a passport from the camp of Malayaketu and when beaten, he gave evidence against Rākṣasa, stating that he was going out on a secret mission on behalf of that minister with that forged letter purported to be sent by him to Candragupta.

We must not forget that Rākṣasa also sent a large battalion of emissaries to gather news from the Magadhan capital about the rival
party, and also to try their hands to bring about the death of Candragupta, but his schemes in this regard were all frustrated by the actions of Cāṇakya's spies, who were ever so vigilant to discover the activities of his (Rākṣasa's) own emissaries. Thus there was one spy of Rākṣasa, Virāḍhagupta by name, acting in the disguise of a snake-charmer (ārurskṛt) under the name Jirṇavīṣa, for collecting informations from the capital. The carpenter, Dāruvarman, another of his spies, engaged to drop a mechanical gate on Candragupta when he enters the palace, finished work of decoration, foolishly enough, of the front gate of the palace with golden arches, even before receiving orders from Cāṇakya, who, therefore, suspected him to be a spy of the enemy and he was forced to meet with a fatal end. Another spy was Varvaraka, appointed to be Candragupta's elephant-driver, who met with unexpected death by a fall of an arch, meant to kill Candragupta. The fate of another spy of Rākṣasa, named Abhayadatta, who was a physician, employed to administer to Candragupta a medicine mixed with poison, was disastrous, as Cāṇakya detected it when he observed a change of colour in a golden plate and forbade the monarch from taking that medicine which the physician himself was, however, compelled to drink, and thus met with death. Another spy named Pramodaka was employed by Rākṣasa and had charge of Candragupta's bed-chamber, but when he made contradictory statements regarding the source of the plenty of money he squandered (which was obtained, of course, from Rākṣasa), he was suspected, and was executed in a strange manner by Cāṇakya's order. Bibhatsaka and other spies engaged by Rākṣasa to kill Candragupta during sleep, having lain in wait in a recess in the wall of the palace, were burnt to death when the king's bed-chamber was set on fire by order of Cāṇakya, who concluded by noticing a line of ants with particles of food carrying in their mouths issuing from some crevices in the wall, that the chamber must have been peopled by hidden men in the interior of the house.

Another spy of Rākṣasa was Stanakalāśa, the bard, who was sent to Kusumān to eulogise Candragupta, whenever the monarch would begin to disobey the advice of Cāṇakya, and it was really reported by Cāṇakya's men that the king and his premier were not pulling on well with each other. But that was only a feigned quarrel and the spy-bard was found out to be a man of Rākṣasa. So the design of Rākṣasa failed in discovering this simulating difference of his rival with his monarch.
The most interesting figure amongst the agents of Cāṇakya was the mysterious man who was successful in executing the command of his master by trying to hang himself with a rope within the very sight of Rākṣasa in a garden in the suburbs of Pātaliputra, when the latter left Malayaketu’s camp after his final rupture with that prince brought about by the evil advice of Bhāgarāyaṇa. This mysterious man on strong request to divulge the reason of his apparent suicide reported to Rākṣasa that he was resolving to put an end to his life before he could hear of the death of his own friend Viṣṇudāsa, who again was resolved to throw himself into fire because his own bosom friend Candanadāsa was being executed by order of Candragupta, because he did not accede to the repeated request of the Mauryya premier to deliver the wife and son of Rākṣasa over to him. Rākṣasa could not tolerate this grievous information, so cleverly arranged by Cāṇakya through this peculiar spy, and resolved to surrender his own person for rescuing his noble friend, Candanadāsa, from execution for the fault of sheltering his own wife and son during his absence.

Thus it is quite plain that Viśākhadatta very largely used Kauṭilya’s method of espionage, as described and referred to above, in his drama, the Mudrārākṣasa.
Western Contribution to Sanskrit Scholarship

Professor Sushilkumar De

The study of Sanskrit by European scholars now extends over a little more than a century; but it has passed through several successive stages, each of which has its distinctive character. In the early part of the century we meet with a group of scholars of great eminence who acted as the pioneers of the study. In those days men came out to India not to study but to act; and amid the profusion of incident and the pressing needs of an ever-growing administration, the formation of a large leisured class, devoted to literary or antiquarian pursuits, was almost an impossibility. It is strange, however, that there were in those days a few Englishmen in this country who found leisure and energy to learn and record something more than what could be acquired through the ordinary experience of routine or the occasional excitement of emergencies. It is perhaps still more strange that the earliest group of European students of Sanskrit consisted of a school of literary antiquarians. One would suppose that the urgent wants of those who had to conquer a country with the geography of which they were by no means perfectly acquainted, and to govern nations of whose institutions and character they were entirely ignorant, should have directed the course of investigation. To some extent, indeed, the choice of studies was influenced by immediate administrative needs, but it is not wholly correct to say that the chief impulse was given by practical administrative exigencies. While British soldiers were busy acquiring territories and making the best shift they could to extemporise governments for foreign nations, British students in India were enquiring whether chess originated in India, whether Pātaliputra was Patna or Chandragupta was Sandrakottus, and what was the exact character of the Indian and Arabian divisions of the Zodiac. Charles Wilkins was translating the Bhagavadgītā (1785) and the Hitopadeśa (1787); Sir William Jones was publishing a translation of the Code of Manu (1796) and admiring the poetry of Rūṣāṇkāra (1792) and Sakuntalā (1798); H. T. Colebrooke was assiduously collecting and studying Sanskrit manuscripts, ransacking the Vedas for the records of a faded faith, bringing out the lexicon of Amara and the grammar of Pāṇini,
translating the *epic* *Kīrātārjuniya* and publishing essays on Hindu Philosophy, Sanskrit Grammar, Lexicography, Fables, Arithmetic and Astronomy; and H. H. Wilson was compiling a Sanskrit Dictionary (1st ed. 1819; 2nd ed. 1832) and a treatise on the Hindu Theatre (1827). The first European student of Sanskrit, instead of delineating the strange society that was before him, was looking into the Institutes of Manu and other old records for the picture of India as it existed nearly two thousand years ago. It was with this purely literary or antiquarian object that the Asiatic Society of Bengal was founded in 1784, chiefly through the enthusiasm of Sir William Jones. It was, however, a fortunate circumstance that oriental study at its commencement took this bent. These researches, at first sight so far removed from the practical exigencies of the time, were destined to supply the direction which assuredly guided future investigation and scholarship.

Yet, how was it that Oriental study took this peculiar bent at the very outset? Why were Sir William Jones (1746-1794), Sir Charles Wilkins (1750-1836), Henry Thomas Colebrooke (1765-1839), Horace Hayman Wilson (1786-1860) and their distinguished followers, purely academic scholars of the literature of a dead language instead of being students of the living society before them? The answer is that they brought with them to India the English ideas of their day. The education of an English gentleman in the last half of the 18th century and in the beginning of the 19th was an education in classical literature. A person was entitled to be thought a learned and accomplished man, not in so far as he approached the type of a Faraday or a Huxley, not in so far he approached to the type of a Bentley or a Porson. You might have been totally ignorant of the most elementary principles of every science and might have been utterly unable to understand any of the modern languages, but it was absolutely necessary that you should have studied the *Aeneid* of Virgil, that you should have been able to compose a neat exercise of Latin Elegiacs, and to conjugate the Greek irregular verbs. The education of the man of the world in those pre-scientific days was not distinguished from the education of a school-master. The indirect result of this training was, of course, most salutary. No intelligent mind could be brought into contact with the masterpieces of ancient literature without gaining in pliability and strength. But it was not the direct aim of this classical education to enlarge the mind by imprinting upon the imagination a vivid picture of the rich and varied life of the two great ancient societies in the full vigour of their political activity, their aesthetic enjoyment, and their speculative power. It valued the great monuments of ancient
literatures more for their artistic excellence than because they preserved the records of ancient civilisations.

It was by a classical education of this type that the tastes of the first generation of European scholars in India had been formed. On coming to India they discovered a language as dead as ancient Greek, and with far less influence on any existing society than the language of Justinian. They discovered verses as melodious as those of Homer, as skilful as those of Horace or as grand as those of Aeschylus. They discovered a form of speech unrivalled even by Greek in the complexity of its grammatical forms, and in the susceptibility of its words to the most delicate subtleties of meanings. They approached their discovery in the spirit of a literary critic and a grammarian. If Sir William Jones and Henry Colebrooke had passed their lives in England as leisured country gentlemen, they would have probably translated Virgil or Ovid, or have edited one or two Greek dramatists, or have done part of the work of Jelf or Buttmann or Donaldson. As it was, they fortunately saw in the study of Sanskrit an analogy of Greek or Latin. They investigated and interpreted the Institutes of Manu and the old Sanskrit plays and poems with that keenness of perception, that patience in research, and that accuracy and caution which they would have applied to the fragments of the Twelve Tables, or to the choruses of Sophocles.

In so far as Oriental learning retained its literary and philological character, its influence was wholly beneficial. There was, however, one application of the knowledge of Sanskrit which was concerned directly with the practical affairs of the world, but which cannot be said to have brought about entirely beneficial results. When the government of the provinces devolved upon the British people, it became absolutely necessary that some kind of civil law should be administered. The mischief that would have ensued upon a wholesale introduction of English law was speedily perceived. The English rulers of India, accustomed to the idea of voluminous written law, instinctively turned to the treatises of Hindu and Muhammadan law for the rules and principles which they felt their own system could not adequately supply. It is true that the Hindu legal commentaries and the traditions and digests of the Law of Islam may more properly be compared with the _responsa prudentum_ of the Roman Jurists than with the massive collection of English case law. But the earliest Indian administrators felt that they had the surest footing, then obtainable, in the existing legal literature of the country. Warren Hastings, who was among the first members of the Asiatic Society of
Bengal, ordered the compilation of a general digest of Hindu Law in Sanskrit, entitled *Vivādārṇava-śetupā*, of which an English version by Nathaniel Brassey Halhed was published in 1776. European authors vied with native lawyers in the elucidation of Hindu and Muhammadan Law. Colebrooke's *Digest* was published in 1797-98; Sir Fancis Macnaghten wrote the *Considerations on the Hindu Law*; Sir William Macnaghten compiled the text-book which was for a long time the standard authority on the principles of Hindu and Muhammadan Law. The exertions of the Macnaghtens were equalled by those of Sir Thomas Strange and Baillie. These works have profoundly influenced the course of justice and have moulded innumerable decisions. With the experience of the present time, it is easy to condemn as too facile this old dependence on what may be called closet law. It is possible that a rigidity has been given to the rules of Hindu and Muhammadan law which they perhaps did not possess under Indian modes of administering justice. It has become the fashion to decry precedents and to complain about the destruction of native customary institutions by our Law Courts. In most cases, the written law of the Dharmasastra and their different interpretations were probably much removed from the usages that actually obtained among the people; and it is gradually realised that the rule of decision should be primarily custom, and that the strict principles of the Hindu law should only be applied in so far as they have not been modified by custom. It may be that the written law in the first stages of its administration has been applied with too much dogmatism and precision. But the first Indian administrators had before them a choice of evils. They had either to invent new rules for nations of whose institutions they were consciously ignorant; or they had to make the best of those written records which were available. They chose the latter course. Whether the practical effect of their choice of records was beneficial or not, the historical value, however, of these records cannot indeed be denied. The harm which their choice may have occasioned is amply compensated, from the point of view of the student of law, by the fuller and more critical knowledge of two great legal systems, which is already leading to striking discoveries in the field of Comparative Jurisprudence.

The translation of some of the Sanskrit masterpieces by Sir William Jones and Henry Thomas Colebrooke, no doubt, aroused a romantic interest in Sanskrit, and Goethe's admiration of *Sakuntala*, thus made accessible, is too well known. Colebrooke was neither a poet nor a literary man, but by manysided interest and his assiduous acquisition of a great collection of manuscripts he helped in creating scholars and laid the foundation of Sanskrit studies in Europe. The writings of
Sir William Jones and his followers, however, would have drawn the attention of the European public very slowly but for an incident which occurred about this time and led to the practical knowledge of Sanskrit being introduced on the continent of Europe. Alexander Hamilton, an Englishman who had acquired a knowledge of Sanskrit in India, happened to be passing through France on his way home in 1802. Hostilities between England and France breaking out afresh just then, a decree of Napoleon, directed against all Englishmen in the country, kept Hamilton a prisoner in Paris. During his long involuntary stay in that city, he taught Sanskrit to some French scholars, and especially to the German Romantic poet, Friedrich Schlegel, who was in Paris till 1807. One of the results of Schlegel's studies was the publication by him in 1808 of his work on the language and wisdom of the Indians (Uber die Sprache und Weisheit der Inder, ein Beitrag zur Begründung der Alterthumskunde), which created a great deal of interest in the scholarly world of Europe and became largely responsible for enthusiastic fancies about the ancient wisdom of India. The Bibliothèque Nationale of France had at this time about two hundred oriental manuscripts, which were catalogued by A. Hamilton and L. Langlès. Under this inspiration and with the help of these manuscripts, A. L. de Chézy (1773-1832), the first scholar and Professor of Sanskrit in the Collège de France, edited Sakuntala (1830) and taught the language to Augustus Wilhelm von Schlegel, Friedrich Schlegel's brother, who afterwards became the first Professor of Sanskrit at Bonn in 1818. The work of these scholars aroused so much zeal for the study of Sanskrit in Germany that the vast progress made since their day in Oriental studies has been mainly due to the labours of their countrymen. These two brothers were also the critics and leaders of the German Romantic school of literature; and one of the reasons why Sanskrit studies were favoured so much in Germany was that these young Romantic poets found in Sanskrit literature a realisation of some of their ideas of poetry, and the Oriental literature was to them both a revelation and an inspiration.

One of the fellow-students of A. W. von Schlegel, Franz Bopp (1791-1867), came to Paris in 1812 and learnt Sanskrit from Chézy. In 1816, Bopp's linguistic studies led him to publish his epoch-making treatise on the Conjugational System of Sanskrit in comparison with those of Greek, Latin, Persian and German (Uber das Conjugation system der Sanskrit Sprache in Vergleichung mit jenem der griechischen, lateinischen, persischen und germanischen Sprache). This work laid the foundation of what is known to-day as the science of Compar-
ative Philology, a science which has since been further developed by the labours of a series of brilliant scholars.

The great results which have been attained by this science may be regarded logically as the consequence of the foundation of the Asiatic Society of Bengal; for Sir William Jones had already suggested, though tentatively, that Sanskrit, Greek and Latin (to which he added Old Persian, Gothic and Celtic) should have "sprung from some common source, which perhaps no longer exists." But the discovery of Sanskrit rendered it necessary that its relation to the other Indo-European languages should be fixed with scientific accuracy. This necessity led to the comparison of the structure and growth of the different languages, Sanskrit, Iranian, Greek, Latin, Celtic, Teutonic and Slavonic, with a view to determine not only their inter-relation but the laws of their growth. Connection between the tongues of remote parts of the world was indeed presumed, but the nature and degree of the connection were not yet defined. Philologists now began an accurate and exhaustive comparison of the grammar and vocabulary of different languages, with a view to discover the general laws of their development. This led to the verification of the hypothesis that the structure and growth of language are regulated by definite and ascertainable laws, which has made Comparative Philology a possible science. The laws of phonetic change were discovered, and a genealogical classification of languages was made. It was demonstrated that there is an unmistakable affinity between Sanskrit, Iranian and most of the Indo-European languages, indicating that all of them were sister offshoots of a common stock, and that there probably was in the far distant past, a tribal or racial connection between the peoples of Northern India, Persia and Europe.

It is not indeed scientific to assume that community of languages is conclusive evidence of the community of race. In the case of the Indo-European nations the theory of their common origin does not rest merely upon a grammatical analysis of the languages. The theory is strengthened by the concurrent testimony of the jurist, the student of mythology and the historian of religion, all of whom support the conclusions of the philologist. Accepting the theory, therefore, as possessing the amount of certainty which is ordinarily attainable in historical investigation, historians began to interrogate language for the purpose of discovering the degree of civilisation reached by the original Indo-European race before its dispersion, and by the different branches of the stock when they were still mutually connected with each other after severance from the parent stem. Thus, Comparative Philology
came to the aid of the historian and created a new kind of historical evidence. It did not yield picturesque narratives of battles, or romantic stories of dynastic struggles of kings. But it approximately fixed broad epochs and revealed what was the state of society at those epochs in those nations to whose history it was applied. Thus the work of the philologist proved valuable to the historian of civilisation; and Franz Bopp, who derived from his study of Sanskrit a totally new insight into the nature of languages laid the foundation of a new science, which furnished the key to the understanding of forgotten civilisations and the possibilities of which are not yet exhausted.

Thus ends the first stage in the reviewed study of Sanskrit by European scholars. It was chiefly the German scholars who made it clear to the world that Indian literature, philosophy, history and language may justly claim the attention not only of local administrators, or even of a new section of specialising philologists and antiquarians, but also of the philosophic historians, the philosophic student of language, the comparative critic of literature, in fact, of every thinker of the West, as well as of the East.

Towards the third decade of the 19th century, the study of languages and of the history of ancient civilisations received a new impetus from the discovery of the large mass of Vedic literature, which constitutes the earliest systematic records of the language and thought of one of the most important branches of the Indo-European race. The Vedic study not only strengthened the foundations of the science of Comparative Religion, but it also started entirely new lines of enquiry. In the earlier stages of Sanskrit studies, of which we have spoken just now, i.e., roughly up to 1830, the European scholars became acquainted with that later phase of the ancient language and literature which was more familiar to the Indian Pundits and which is commonly known as Classical Sanskrit. The Vedic language or its literature had not yet been systematically investigated, although Colebrooke, as early as 1805, furnished valuable information on this subject in his essay on the Vedas. They knew little about the Veda and knew nothing at all of Buddhism. It was Eugène Burnouf (1801-1852), a pupil of Chézy and Professor at the Collège de France (1832), who introduced a critical study of the Veda, as of the Avesta, and awakened interest in the Pali language and Buddhism. Although Burnouf’s teaching was cut short too soon (d.1852), there were among his pupils, Rudolf von Roth and Friedrich Max Müller, who started critical study of the Vedic respectively in Germany and England. Before this, about 1837, Friedrich Rosen, a German scholar, had conceived the plan of making
this more ancient literature and language known to Europe from the rich manuscript collection of the East India House. His edition of the first Astaka of the *Rgveda* was published in 1838; shortly after this came Stevenson’s edition of the *Sāmaveda* (1842), which, however, was soon superseded by the edition of the same work published by Thomas Benfey in 1848. In the meantime, Rudolf von Roth, who is justly regarded as the founder of Vedic Philology, published in 1846 his little book on the Literature and History of the Veda (*Zur Literatur und Geschichte des Weda*), and gave a lasting impulse in the direction of a critical study of the earlier and more important literature of India. His efforts were ably seconded by Friedrich Max Müller, who was trained in France as well as in Germany, and who brought out (1849-1875) the first complete edition of the *Rgveda* with Sāyana’s commentary, and also by Theodor Aufrecht who is memorable also in other ways in the history of Sanskrit studies, but who published in Leipzig, concurrently with Max Müller an edition of the *Rgveda* (1861, 1863) and later on an edition of *Aitareya Brāhmaṇa*. The work of these pioneer Vedic students was later on continued by a brilliant band of German scholars who undertook to give to the study of Indian philology, literature and history a sure basis by drawing into the sphere of their investigation the oldest monuments of Indian literature, the Vedas.

The difficulty and magnitude of the work of these scholars can be realised when we consider that these Vedic records were composed in an ancient language and embodied a world of ideas far removed from those which can be obtained by the study of classical Sanskrit literature alone. There was, no doubt, the voluminous commentary of the Vedic scholar, Sāyana, who lived in the first half of the 14th century A. D. At one time it was thought (and it is still thought by the orthodox scholars in India) that this commentary had preserved the true meaning of the original, and was sufficient for the study. Wilson, who became the first professor of Sanskrit at Oxford (1832), proceeded on this idea in his translation of the *Rgveda*. But Roth propounded the view that the aim of Vedic interpretation should be not to ascertain the meaning which Sāyana, who lived in the 14th century, or even Yāska who lived eighteen centuries earlier, attributed to the Vedic hymns, but the meaning which the Vedic authors themselves intended. The commentators, though valuable guides, showed no continuity of tradition from the time of the Vedic poets themselves, interpretation only arising when the hymns had already become obscure. It was easy for Roth to show that even Yāska, not to speak to Sāyana, is not consistent in his explanations, but often gives two or more alternative or optional senses to same word, or quotes alternative opinions of
predecessors whose interpretations are often conflicting. Roth, therefore, held that one was justified in saying that the authority of the orthodox interpreters should not be received as final, unless it is supported by probability, by context, by other similar passages, by grammar, etymology and other considerations. His criticism was destructive; but it was also constructive in that he proposed to subject the Vedic text to comparative and historical treatment. He set himself to collect the same words used in different contexts, passages parallel in form and matter, with due regard to considerations of grammar, etymology and probability, ransacking the whole of Vedic literature, and further called in the assistance rendered from without by the comparative method, utilising the help afforded not only by the Avesta, which is so closely allied to the Rgveda, but also by the results of Comparative Philology, resources unknown to the traditional scholar.

Thus, Roth adduced a healthy critical attitude towards the study of Vedas, and furthered it by laboriously compiling, in collaboration with Otto Böhtlingk, his famous Sanskrit Dictionary (Sanskrit-Wörterbuch) in seven volumes, published by the St. Petersberg Academy of Arts and Sciences between 1852 and 1875, the product of 23 years’ labour. In this Dictionary he has treated each word historically, giving copious references from the existing literature, tracing the different shades of meaning assumed by each word from the Vedic down to the classical times.

In combating orthodox and conservative Sanskritists, Roth no doubt went to the extreme of not paying sufficient attention to Indian interpretation. He is thus too prone to conjecturing; and relying too much upon reason, he allows one prejudice to take the place of another. In spite of their obvious limitations, the Indian commentators are valuable; the obstruction of Vedic, as of all studies, comes in when they are taken as infallible. It is now more clearly recognised that no aid to be derived from Indian scholarship should be neglected; and scholars who followed him give more weight to native tradition than was done by Roth himself. Modern Vedic research is the product of less than a century; and when we consider the fewness of the labourers in the field, the progress made already in thus critically studying the whole mass of Vedic literature, and in solving many important problems presented by it, has been surprising.

One result of the Vedic study was, we have seen, the transforming of philology into the science of language. The other practical effect was the creation of what may be called Comparative Mythology, and later on, Comparative Religion. All these studies are correlated; and in a
sense, the science of language may be regarded as the parent of Comparative Mythology. Philology pointed to the mental infirmity, "the disease of language," which confused metaphor with fact. In the popular sense mythology is a system of belief and therefore not easily separable from religion; but it also indicates a particular form of mental error. It means the process whereby a phrase which was originally a metaphor is in course of time mistaken for the expression of a matter of fact; or more generally, it means an exhibition of the tendency to give a new and wrong explanation of the meaning of a word, of which the original signification has been forgotten, including invention of stories to account for proper names or incidents. The metaphors which speak of the earth as the mother of all living beings, and of the heaven as embracing the earth, are perfectly plain to us, and we are in no danger of being misled by these poetical personifications. But it was these metaphors which brought Dyaus and Zeus into being and which made Zeus the lover of Demeter and Dyaus of Prthivi. Mythology is thus the process which brings theogonies and myths into existence; but the origins of theogonies and myths were not discovered till the science of language lifted the veil of mystery which shrouded them. Philology pointed out how personifications were confused with persons, metaphors with matters of fact. It laid down the principle that the derivation of words was to be sought not merely in those languages in which they occurred, but also in the roots and in the forms which the words assumed in kindred languages. It was the application of this principle to the names of mythological personages that provided the clue to the interpretation of the myths and folklore of the Indo-European nations. Here again the discovery of Sanskrit gave an impetus of exactly the same kind as it did to the study of languages. It was realised that the mythologies of nations with a common descent must be explained together. In this matter the study of Vedic mythology was of great value, for it forms one of the most ancient heritages of the Indo-European races. It presents, to a great extent, a more primitive form of belief than any other European mythologies, and therefore gives a clearer picture of the development of myths and of religious ideas than most other ancient literary monuments of the world. Hence it came about that an acquaintance with the literature of Vedas resulted in the foundation of Comparative Mythology, chiefly through the writings of Adalbert Kuhn and F. Max Müller, although Sir William James was the first to point out the similarities between the Indian and the Greco-Roman mythology.

About the year 1834, a great change is noticeable in the spirit and direction of Oriental studies in India. It was in this year that James
Prinsep published the archaeological labours of Masson at Kabul and of Court and Ventura in the Punjab. At about the same time the fight between the Orientalists advocating an Eastern education for Indians and the Anglicists urging the advantage of communicating to the East the benefits of Western science and literature was taking place in Calcutta. Macaulay as the President of the Board of Education gave his memorable decree in favour of Western education, and his characteristic condemnation of Oriental learning is well known. The fact was that the value of Western science was beginning to be recognised, and there was as yet no widespread acknowledgment of the vast importance of Oriental antiquity to the student of language, of history, of mythology, of religion, of ancient law and society. Oriental scholarship in those days was defended on the comparatively weak ground of the intrinsic excellence of Oriental literature. The time had not yet come when the effect of Oriental scholarship upon the philosophy of history and society, upon the science of language could be shown. Thus the Anglicists won the day. It was perhaps as a consequence of the same intellectual movement that the school of literary antiquarians was succeeded by a school of archaeological explorers, who abandoned the study and the desk for the temple and the cave, and who left off translating Sanskrit texts to decipher the inscriptions on monuments and the legends on coins. Detailed maps and plans took the place of glowing description. The evidence examined was addressed to the senses; it consisted of the still existing relics of byegone ages, the coins of old dynasties, the votive tablets of buried generations and the shrines of forgotten priests. Here, again, we trace the growing faith in scientific methods, which is a characteristic of the second epoch of Oriental studies by European scholars and which created the new studies of Indian Epigraphy, Palaeography and Numismatics. The foundation of these studies was first firmly laid by the memorable deciphering of the Aśoka inscriptions by Prinsep; and they have in course of time led to far-reaching results in the proper understanding of Indian history and antiquity.

It is sometimes difficult to convince people who have no imaginative interest in the past that any practical good can come of digging up brass and silver and pottery, of making out old alphabets which nobody ever uses, and of reconstructing old languages of which nobody living has ever heard. To such persons the enthusiasm of men like Prinsep and Bühler is unintelligible. They can no more comprehend it than they can comprehend an enthusiasm for collecting old rags and bones. They are apt to regard an archaeologist or a collector of coins and manuscripts as, at best, a kind of harmless monomaniac. Still,
even the least imaginative and most practical of mankind would
scarcely venture to affirm that history is an altogether superfluous
branch of human knowledge. But to require that history should be
written without the aid of archaeology is to ask the historian to fling
away gratuitously one of the best kinds of evidence available to him.
It is the function of the archaeologist to supply a most important part
of the evidence upon which the history of antiquity is based. Not is
it political history alone that is indebted to archaeological inquiry. The
discovery of the Asokan inscriptions was as great a boon to the
historian as to the student of language and the student of religion. The
character of an age is imprinted upon its coins, upon its architecture,
upon all its works of art. The ancient Indian sculptures are fraught
with meaning to the enquirer into the theological ideas and religious
practices of the East. The discoveries of the archaeologist, thus, form
an important contribution to the study of the aesthetic or religious ideas
as well as of the political facts of ancient times.

Closely connected with these studies is the collection of manuscripts
of Sanskrit works: for the manuscripts are to the student of literary
history what the inscriptions and coins are to the political historian.
In this field also the Europeans were the pioneers in modern times.
The vast and rich collections of Sanskrit manuscripts at the India
Office, Bodleian, Berlin and Paris, which are preserved with great care,
have been built by individual private collections of scholars like
Colebrooke, Mackenzie, Wilson, Burnouf and others. The Colebrooke
Manuscripts at India Office alone are valued now at £10,000 or more.
The systematic search for manuscripts was first undertaken by the
Asiatic Society of Bengal which resulted in rich finds in Bengal, Nepal,
and adjoining provinces, chiefly through the efforts of Rajendraal
Mitra and Haraprasad Shastri. From 1873 to 1893, G. Bühler, F. Kiel-
horn, R. G. Bhandarkar and P. Peterson have made similar searches
in Kashmir, Rajputana, Kathiwar, Kacch, Sindh, Khandesh, Central
India and Bombay Presidency, and they were able to purchase several
thousands of manuscripts, now deposited in the Bhandarkar Oriental
Institute. Hultzsch, Kuppuswamy Shastri and others have done the
same for Madras Presidency. Bühler's search brought to light the
whole body of forgotten Sanskrit Alankāra and historical Kīṣṇa
literature, while Peterson discovered a large number of Sanskrit poems
and Jaina writings. Without the labours of these scholars, chapters of
Indian literary history would have remained unwritten and unknown.
In the beginning of the 19th century, Sir William Jones and A. W.
Schlegel knew only of a dozen separate works in Sanskrit. Adelung's
bibliography published in 1830 refers to about 300 works, while Weber
in his lectures (1852) mentions about 500. The stupendous *Catalogus Catalogorum*, compiled by the Aufrecht from all available catalogues of Sanskrit manuscripts of the libraries and collections of Europe and India and published as a result of forty years' labour in the years 1891, 1896 and 1903 give us an alphabetical register of not less than 5,000 separate works and authors. It must not, however, be supposed that these searches and collections have exhausted the resources of the country in this respect. The extent of the operations in each province has, of necessity, been limited, and there are not many organised departments of manuscript search now in this country. But all these searches have brought to our knowledge the existence of manuscript-material which should prove enough to encourage us in carrying on more detailed and more strenuous search for such treasures; for we have to bear in mind that every day thousands of manuscripts (and this is no exaggeration) are crumbling to pieces and are being lost, past recovery.

We have now an idea of the extent of European scholarly activity in the second period of its history. In the third period there was a further extension in all these directions. This period, commencing after the middle of the last century, is difficult to characterise in concise terms, because the activity of the scholars in this period rapidly extended itself over the whole field of Indian linguistic development, all phases of its religious belief and philosophical speculation, in fact, all branches of its knowledge. The Indian studies to-day cover a domain so vast that the life and strength of one man are no longer sufficient to cope with it. It will not be possible for us to give even a rough idea of the activity of this period within the limits of this essay, and enumerate all the advances made in the several branches of Sanskrit learning. But we may draw attention to the extension of research in several new directions. Towards the middle of the 19th century, scholars became interested in the study of Pāli and Buddhism. In 1826 Burnouf, in collaboration with Lassen, published his *Essai sur le Pāli* and in 1844 appeared his *Introduction a l'histoire du Bouddhisme indien*, which began the study of Pāli and Buddhism in France, Germany, Russia and England. The modern Pāli study is absolutely the creation of the European scholars, among whom the name of Rhys Davids stands foremost; and it has developed so much to-day that it would require a separate book to deal with the mass of information now available on the subject. The two series, Bibliotheca Buddhica and the Pāli Text Society (founded in 1882) publications have now made accessible the great Pāñcas which constitute the canonical books, as well as commentaries and other works of the
various Buddhist schools. But the scholars did not rest after exploring the Indian sources of information; they have gone beyond these to Tibetan, Chinese, Japanese and Indonesian sources. It was soon found out that Indian culture had at one time extended beyond its own limits to other surrounding countries; and to understand this culture it was necessary to take into account information available from these sources. Hindu and Buddhist texts which are now lost in India in Sanskrit or Pali are preserved in Tibetan and Chinese translations, or are buried in the deserts of Central Asia. The Iranian studies have been found to have an intimate bearing on the early Indian; and since the Hittites have come to the fore, a knowledge of Asia Minor is also involved. Thus, the venue of research was extended, and it included in its scope investigations in Tibetan, Chinese, Mongolian and Central and West Asian languages and documents, as well as in those of Further India and Indonesia.

The other extension of Indian research was directed not to a field beyond India, but within India,—to the study of Prakrit, Apabhraṃśa and the modern Indian languages, although it cannot be said that workers are as numerous in these fields as they should have been. In this sphere also the European scholars have signalised themselves by giving a scientific basis to Prakrit studies; and one must regret that this work is being only slowly taken up in India without that widespread enthusiasm which it deserves. The Indian dialects did not attract attention until at a late period, when Beames published his Comparative Grammar of the Modern Aryan Languages in 1872. On this subject much work has been done, and a great impetus was given to this study by Grierson by his separate publications as well as by his monumental Reports of the Indian Linguistic Survey in several thick quarto volumes; but this field is yet comparatively untrodden.

From this very imperfect and necessarily hurried account of Oriental scholarship among European scholars, some idea, it is hoped, will be made of the extent and importance of their contribution to Oriental learning. At the time when European scholars took it up, the study of Sanskrit had declined in this country. In judging of the magnitude of the work now accomplished, this should be borne in mind, as well as the fact that the workers have been far fewer in these than in other analogous fields, while the literature in quantity far exceeds that of Greece and Rome put together and is fraught with greater difficulties of study. The whole range of this literature has now been roughly explored, and the great bulk of its valuable productions has been edited or translated. The very fact that the extensive summary of contemporary knowledge about India (in four thick
volumes) published by Christian Lassen, a pupil of A. W. von Schlegel, between 1843-62, under the title *Indische Alterthumskunde*, is already obsolete to-day, is an eloquent testimony of the colossal progress, which Indian studies have made from the second half of the 19th century. The detailed investigations in each department are now so multifarious and larger number of works is being so continuously published that it is hardly possible for one scholar to specialise in all; and comprehensive works embodying the result of these researches in each department has now become a necessity.

But the work of the Orientalist is far from being complete. Many of the fields are not yet thoroughly explored; and even those which have been explored still await workers to systematise the collected data or supplement them by the study of details. Older problems have to be examined anew with a stricter method; and while new avenues of knowledge are thrown open every day, there is not only wider vision and larger fields to pursue, but also the necessity of checking error and doubt, and resumption of research on unforeseen bases and in new directions. The task of a modern investigator is perhaps more arduous and less grateful than that of his predecessors. The days have gone by when the scholars, who were pioneers in these studies, were at once in a position to lay before the learned world a mass of new, important and often startling facts. On the scholar of our time there falls the duty of defining more accurately, and, not infrequently, correcting the outlines drawn by his predecessors with bold, perhaps overbold, hand. Upon him lies the burden of limiting sweeping generalisations and reproving the premature enthusiasm of first discoverers, of tracing more hidden connexions, of distinguishing finer shades and nuances of thought, phrase or fact, of applying more delicate critical tests. Work of this kind demands great critical acumen and attention to details, great sobriety and fairness of judgment, infinite labour and accuracy.

But the Oriental scholar in Europe had been serious about his work, and had recognised the importance of his study, not from an utilitarian but from a scientific point of view. It is because he did so that the study progressed so much within a limited time. As a natural result of this, Oriental scholarship has received recognition in European universities as a cultural subject. But, at the present time, Oriental studies in Europe seem to be entering upon a new phase. It cannot be said that it is flourishing as well to-day as it did in the last century, at least in purely Indian subjects. It is true that the old methods are neither abandoned nor superseded, but they have given birth to new lines of enquiry which are diverting scholarly energy
from purely Indian studies. The interest has diffused itself beyond India to the whole of the Orient; and as a natural consequence, there is a decline in purely Sanskrit or Indian studies. The subject has grown so vast and comprehensive that while specialising has become a necessity, superficial scholarship is also becoming inevitable. The political and other interests have ceased to operate with the same force as they did in the first half of the last century. The tide of scientific investigation is now turning from the past to the present, and the tendency is rather to seek explanations of the existing facts of Indian society in the analogous facts of other ages and countries, than to amass evidence for the purposes of purely Indian antiquity. To understand India, records of countries surrounding India are being searched and examined. No doubt, important discoveries are being made in Central Asia, Tibet, China and Further India; new lines of investigation are being opened and enriched; progress is being made in comparative studies; but the study of Sanskrit or of purely Indian subjects is not pursued with the devotion and energy of former years. Chairs of Sanskrit are still maintained in all the greater European universities and the importance of study is still recognised; but earnest and really capable students are now fewer, and they are not perhaps actuated with the same enthusiasm and love of the subject as of old. It is doubtful if the younger generation of scholars in England, Germany and France will be able to keep up the reputation of their great predecessors, the Altmeisters; and one of the leading German Sanskrit scholars of the present day expressed his apprehension that modern Oriental studies, which Germany has helped so much to build up, would no longer retain their former hold upon young Germany.

The reason is not far to seek. Leaving aside the fact that the circumstances which led to a zealous study of Sanskrit in Europe in the past are no longer existing and that other interests have superseded them, we must bear in mind that the European scholar works, of necessity, under enormous difficulties and disadvantages, which only strong enthusiasm can overcome. Apart from the difficulties that a foreigner must feel in acquiring an alien tongue, he has no access to the living traditions of India, to the indigenous scholarship which still exists in the land. It is by a laborious process that he can realise the peculiar conditions of Indian life and character, its temper, its surroundings, its modes of thought, its institutions, customs and practices. No doubt, he is unfettered by local bias and prejudices; he is not bound by traditional orthodoxy and its stereotyped views. He possesses the historical faculty and has also a far wider intellectual horizon, equipped
that he is with the resources of scientific scholarship. Whatever contributions he had made to Oriental learning he has made in virtue of these qualities. But here also his limitations come in, and some of them are serious limitations. He is not in direct touch with Indian life and thought, with Indian scholarship and tradition, which have got their value and cannot be neglected. It is indeed a wonder that, starting with serious handicaps, the European scholar has been able to do what he has done, and has placed the entire study upon a proper scientific basis.

If the current of Oriental enquiry is no longer a strong and fertilising stream in Europe, is it not desirable that we in India should make an attempt to divert it to its old native channel and see that it does not lose its force and volume for all time? Orientalism in the last century lost ground in this country and gained far more in Europe; but is it not time that it should be brought back to its native soil? Scientific study of Oriental subjects should now shift its centre from Europe to India, which should in the fitness of things, be the most important centre of such studies and attract scholarly pilgrims from abroad. Sanskrit learning must have its permanent home in the land of caves and temples; this study cannot be transported westward for all time. The contribution of European scholars has done much, but it cannot be expected to do everything. It would not do for us to ignore or depreciate their work in spite of their inevitable limitations; for in not taking account of them, we would confess ourselves out of date; and surely there is room enough to take up, supplement, and if necessary, rectify their work.

We must confess with regret that there is sometimes a tendency in India to speak of the work of the European scholar with some amount of ignorant contempt. No one pretends that the European scholar, any more than the Indian, is infallible; he has obvious limitations. He may not always have been right in his conclusions; but it cannot be denied, except by the ignorant or the prejudiced, that they have, with wonderful and selfless devotion, within less than one century, against enormous odds and with extremely limited resources, succeeded in giving a proper scientific basis to the whole study and in infusing a spirit of historical and literary criticism, the importance of which cannot be exaggerated. It is misguided conservatism which prompts us to stick to old methods and ways, because they are old; it is misguided patriotism which makes us glorify everything Indian, because it is Indian; it is prejudice and sometimes ignorance which make us refuse to admit, without examination, any merit in foreign scholarship. Perhaps it is a kind of oversensitiveness which resents
foreign intrusion in a field which should have been peculiarly our own, and talks glibly of independence. But oversensitiveness is a sad complaint, and is very often a sign of weakness. In the sphere of intellect and spirit, in the field of learning and research, there is room for all. It is time that we should fully recognise the importance of modern methods of scholarship as applied to Oriental studies. The European scholar should also lay aside his prejudice or misapprehension about the erudition of indigenous Indian scholars. Both of them should now co-operate in building up a branch of learning in which the contributions of the one are sure to be complementary to those of the other. It is useless to deny that we have much to learn from the European scholar; on the other hand, the European scholar will surely profit by a closer contact with Indian scholarship. It is not necessary to glorify the one in order to depreciate the other. Each has its value, and free interchange of thought is a necessary condition of intellectual progress. The Indian scholar need not be afraid of growing poorer thereby. The more freely learning is given, the more abundantly it will enrich itself. That will be a glorious day for Oriental scholarship when, in spite of Kipling's dictum, the East and the West will meet in spirit, in a sphere which is of common interest to both.
The Vākyapadīya of Bhaṭṭarhari
(Translated into English)

PROFESSOR GAURINATH BHATTĀCHARYYA

[In the domain of Sanskrit grammar, Bhaṭṭarhari occupies a position second only to Patañjali, the author of the Vyākaraṇamahābhāṣya. But it is a matter of regret that in spite of the fact that grammar has been continuously studied in India from the very ancient times to the present day, an important work like the Vākyapadīya, which not only discusses the philosophy of Sanskrit grammar but makes also invaluable contributions to the stock of grammatical speculations in various ways, has come to be almost forgotten in course of years. What is most deplorable is that the tradition has almost died out and as we are separated from the author by hundreds of years we feel it extremely difficult to represent it accurately at this distant date. But the writer feels proud to say that he has been fortunate enough to be initiated into highly respectable traditions as he happens to be the direct disciple of Pañḍit Harānacandra Sastri of Benares, the most renowned student of the late Mm. Sivakumara Sastri and thus belonging to the school of savants represented in succession by the late Pañḍits Jagannātha Sastri, Kāśinātha Sastri, Rājārāma Sastri and Bāla Sastri, the last being the preceptor of Mm. Sivakumara Sastri.

Here we write a translation of the first forty-three stanzas of the first chapter, known as the Brahmakānda, which may be described as the introductory portion of the work. The text of the original which is rendered into English is the one published in the Benares Sanskrit Series. It may not be out of place to state here that this seems to be the first venture of a scholar to translate the monumental work into a foreign tongue.]

X

Which Absolute (Brahman) is without origin and death, as the Word-Principle (and) ubiquitous and wherein appears the world-process in the form of object.

[The first five stanzas form a kalaka and should be read together.]
2
Which described as one (and one) alone (and) different due to the influence of powers (śaktis) stands as different, as it were, from the powers (śaktis), (their) non-difference notwithstanding.

3
The unimpeded powers (śaktis) of which pervaded by Time-force (kālā-śakti) (undergo) six transformations beginning with birth, (which are) the sources of the difference of phenomena.

4
And of which one (and) origin of all (is) this manifold order in the form of the enjoyer and the enjoyable and in the form of enjoyment.

5
The Veda, the means of attainment and image (of that) though one has been described separately by the great sages to be of many branches, as it were.

6
The state of many forms of difference and that (of their) being subsidiary to one sacrifice (and) that of a fixed power (of denotation) of words are seen in the branches of that (the Veda).

7
Śrīmālas of various forms and dealing with seen, unseen and both seen and unseen consequences have been brought to light from indications by those versed in the Vedas, depending on it (the Veda) alone.

8
Various theories based on individual opinions are approved by monists and dualists on an examination of the arthavāda passages and (other) texts bearing semblance to them.

9
Among them the knowledge alone which has one word as its denoter, which is related to Pranava (and) which is not hostile to any theory is said (to be) the real truth.

10
Different branches of learning of that Creator of worlds founded on primary and secondary supplements (and) sources of knowledge and impression grow.
The learned call grammar, the direct helper of that Absolute (Brahman), the best of (all) penances (and) the first supplement of the Vedas.

This (is) the straight road to what (is) the transcendental principle of speech assuming difference of forms (and) what (is) the purest light.

Words alone are suggestive of the principles underlying the use of imports. Knowledge of the principles of words is not (possible) without grammar.

That, the doorway to emancipation, the medicine for the impurities of speech (and) the purest of all sciences shines among sciences.

As all import-universals (are) related to world-universals, so this science (is) the chief resort of (all) sciences in this world.

This (is) the first foothold in the flights of steps (leading) to emancipation. This (is) that straight royal road for seekers of emancipation.

Herein the cogniser versed in the Vedas having overcome ignorance, notices the pure form (the Brahman) made up of the Vedas (and) the source of the Vedas.

Which is the best form of speech, the nature whereof is veiled (and) which pure light shines like (an ordinary) light through fire in darkness.

Which light (people) worship (when they) go beyond (the plane of) the cognition of concrete object and action relating to transformation after having passed (the region of) light and darkness.

[Verses 17-19 form a sandānitaka and should be read together.]
Wherein the indications of speech like symbols giving rise to recollection of letters shine like reflections through the śūtras having word in the beginning.

Wherein different letters of the atharvans, the āṅgiras, the sāmans, the ṛks and the yajus are separately cognised.

Having mastered that grammar which (though) one is variously divided due to the difference of operations, the transcendental Absolute is realised.

Word, import and their relationship were declared to be permanent by great sages, the authors of the śūtras along with the vārttikas and the bhāṣyas.

Which imaginary imports of words and which imports of a fixed character, which derivable words and which (words) again expressive of sense.

Stand in the relation of cause and effect or in the nature of competency and which (are) helpers in religion and cognition; (and which are) relations (of imports) to chaste and unchaste (words).

Those have been partly shown in this science by means of indications and through specific mention (of words). Some only are taught for edification according to āgamas.

Chaste (words) sanctioned by tradition (handed down) from the enlightened (are) means of merit; but (though) there is non-difference in the matter of signifying import, unchaste (words are) contrary.

Eternal or created they (words) have no beginning. This is called eternality through (continuity of) existence as (it applies to the case) of those endowed with life.

[Verses 20-22 and 24-26 form a sandānītaka and should be read together.]
Nobody is capable of making this arrangement (which is) not meaningless. So the (grammatical) science (which is) without a beginning (and which) deals with what is chaste, is arranged.

And without the śāstras religious merit is not established with (the help of) inference. What (is) the knowledge of even the sages also proceeds from the śāstras.

And one cannot set aside those continuous means of religious merit which lie fixed by means of inference as these (means) are well-known to people.

Powers (śaktis) being different due to difference of conditions, clime and age, determination of objects through inference (is) very difficult.

That power (śakti) of an object, the power (śakti) whereof is definitely known is retarded in the matter of different accomplishments of results in connection with special substances.

An object though carefully inferred by those expert in drawing inference is proved to be otherwise by others who are more learned.

Proficiency in gems and silver of those who know them, which (is) inexplicable to others, develops from practice—(it is) not derived through inference.

Attainments born of actions alone of demons, manes and spirits lie beyond perception and inference.

Knowledge of the past and of futurity, (in the case) of those to whom the 'light' has manifested and whose minds are not disturbed, does not differ from perception.
Utterance of those who through the eye of the sage see supersensuous and non-perceptible objects, is not contradicted by inference.

How can another turn him aside who does not doubt like his own knowledge one’s cognition (and who) stands on the side of perception?

With regard to these two objects—‘this (is) virtue’ (and) ‘this (is) vice’ need for sāstras (is) the same to (all) men including the cāṇḍālas.

And he (who) adores this sāstra, which like consciousness runs continuously, cannot be led away by means of inferences.

Damnation is not rare to one who depends on inference most as (fall is natural) to a blind man running on an uneven (track after feeling) with the touch of hands and the like.

So the law of words is begun by the learned depending on the sāstra (which is) not made and on smṛti which has a basis (to support it).
Value of Anthropological Research
Professor Kshitishprasad Chattopadhyay

The word anthropology conveys to the mind of the lay man, a vision of skulls, callipers and statistics. Not merely the ubiquitous man in the street, but serious students of sister sciences often overlook the fact that the study of man is not skin deep; or that it extends not only to the structure of his body, but to the social and economic milieu which he has created, and in which he lives. The importance and necessity of anthropological work is, on this account, little realised by even those who try to improve the condition of man in society.

In our country we have a tribal population of about forty millions. These primitive people have manners, customs and laws differing from those of their Hindu and Moslem neighbours. Obviously it would be unjust to apply to these people the laws framed on sacred books of Hindus or Moslems; and to compel them to conform to these novel rules. The early British administrators experienced this difficulty, not merely with regard to the tribal populations, but with regard to the bulk of the Indian people. To remove this difficulty felt by them, the British Government had a series of surveys made, of manners and customs, of tribes and castes, in the different provinces of India. These records are available in a convenient form in the bulky volumes of Risley, Crooke, Thurston, Russell and others on this subject. But the details collected, while useful as a preliminary survey, are too meagre to throw any light on the mental make up of the various groups of Indian people. Intensive field work, of the type needed, has been done only in Assam and Chotanagpore, and among one or two other tribes or castes elsewhere.

At the present moment, especially, such study is very necessary. The Ministers in charge of Education in most of the provinces want to educate the masses. But what system of general education and what kinds of handicraft are best suited to the people? There is no doubt available a general knowledge of the needs and requirements of the Hindu and Moslem peasantry and city-folk. But, practically nothing is known about the vast tribal population. Will a scheme of education based on the requirements of the Hindu and Moslem peasantry suit a
Tribe like Santals, or Chenchus? The anthropologist will reply in the negative.

Take again the question of fusing the heterogeneous elements in our population into a common nationality. Federation is a catchword glibly used by many. But what are the kinds of units you are going to federate? India may roughly be divided into a dozen cultural provinces. But even inside these areas there are elements which differ. It is not sufficient to refer to the diversity of races and cultures in other countries, such as Great Britain. The forces of disintegration that are inherent in such a complex population may be held in abeyance by temporary common economic interests. But real unity can be achieved only by a common cultural content, and abiding and common economic interests. The problem of our nation-builders is therefore to achieve this fulfilment, not merely in the case of the different groups of advanced but of backward and primitive population. But, a common cultural content or interest, cannot be attained, if nothing or only a little is known of the culture and organisation of a good portion of the people whose outlook on life is thus going to be modified.

There are other problems in national welfare, on which anthropological work throws light. A very important matter for students of the child mind is to know how the human brain has evolved; and to what kind of stimuli it may best respond. At the present time we do not believe that the human child repeats in its infancy the history of its race; but the data from the best modern schools definitely suggest, that the type of stimuli which helped in the evolution of the human brain calls forth an appropriate response from the human child more easily than those based on abstract concepts linked with knowledge gathered in historical times. Further work on these lines is likely to help us to build better schools for the children of the future.

In a short article like this, it is not possible to enlarge further, on this subject. I hope, however, that this note, brief as it is, will help to dispel a common error of the cultured regarding the science of human culture.
Growth Hormones in Plants

DR. J. C. SEN-GUPTA

In the course of about the last 20 years Physiology has been refined in its essential features and has taken up a new face. In the study of human physiology calories, carbohydrates and proteins no longer stand in the forefront but vitamins have attracted an increasing interest on themselves; in the study of nutrition of plants, we know that it is no longer sufficient to speak of the well-known 10 (ten) essential elements of which the plant body is built but the so-called “trace elements” like boron, manganese and copper play an important role. Further, in human and animal physiology hormones have been known as regulators of metabolism and development and a large number of hormones have been proved. But among plants, one did not want to believe in the presence of hormones for a long time, and the first statements and references to their presence were received with doubt and mistrust. The final proof of their presence in plants worked almost as a sensation, though it has always been natural to assume the presence of hormones in plants.

A common fir tree has its typically regular stature, and if the vertically growing apical branch is removed, the next side branch which makes a definite angle with the vertical now grows vertically upwards and thereby forms a substitute for the apex and maintains the typical stature of the tree. The individual parts must therefore somehow or other work together with one another, which is self-understood for every organism which is supposed to be living. In order to do that the individual parts must have “knowledge” about other parts, they must send message to and receive message from one another. But, for this, the plant is not provided with a nervous system as in animals. The transmission of message is left to the natural way—through the transport of metabolic products, through a hormonal system which bridges over distances in space. The “necessity” of hormones in plants is thus certainly present. The hormone of stretching growth has now been proved beyond doubt and their chemical constitution known. Not only these natural hormones, even a large and still growing number of artificially prepared substances have been known which have the capacity of enhancing stretching growth in plants; the most well known among them is β-Indolacetic acid, the so-called Hetero-auxin. All these
substances can be widely different in their chemical structure but they have some similarities in certain aspects of their constitution.

Growth hormones have been obtained in large amounts from both plant and animal materials. The inclusive term "auxin" has been proposed for chemical usage; it has been employed interchangeably with the physiological terms "Growth-promoting substance," "Growth substance" "Growth hormone," etc.

Among the human and animal organisms significant amounts of growth substance has been discovered in human saliva, in animal and human urine, in malignant growths and the eye stalks of crustaceans. Human urine ordinarily contains from 1 to 2 mg. of growth hormone per litre, irrespective of age, sex or such pathological conditions as carcinoma and tuberculosis.

Among plants hormones have been demonstrated in many kinds of plants belonging to widely separated taxonomic groups. In the higher plants they have been found in the coleoptiles of grasses, stems of many seedlings, winter-buds, roots, pollen, fruits and seeds, even in potato tubers, leguminous nodules, etc. Growth hormones have also been found in many of the fungi, bacteria and also algae. It seems extremely probable that further investigations will reveal the occurrence of growth regulating substances in all plants.

The places of formation of growth substance in the plants are generally actively growing tissues, such as the unfolding buds, the young shoots in which they appear to be formed more in the young leaves than at their axis, flower buds, unripe fruits and seeds. Old grown up shoots and the fully grown leaves contain no or almost no growth substance. In the coleoptiles of grasses they are found at the tip and wander from there downwards. There is probably also the other type the "Lupinus" type where the growth substance is found not only in the plumule but also throughout the length of the hypocotyl. The growth of fruits and seeds also takes place with the help of the growth substance.

The growth substance is stored in storage organs in the seeds, pollen grains and even potato tubers. Very interesting is the fact that in the germinating grass seeds, the growth substance is stored in the active form in the endosperm, it is inactivated in the scutellum and rises in this inactive preliminary stage of growth substance upwards in the coleoptile in whose tip they are transformed into the active stage. The tip is thus not the place of formation but of activation of the growth substance. It is likely that this inactive growth substance occurs not only in seeds and coleoptiles, but in numerous other plant organs.
From the place of formation or of activation the growth substance travels polar downwards in the stems and leaves. In the hypocotyl of Lupinus which forms the major part of the growth substance itself, very little transport of growth substance takes place. In apples, potato tubers and leguminous nodules a clear polar transport of growth substance is absent; the substance appears to spread in a diffuse manner.

Auxin works on the stretching growth and the saying, "Without growth hormone no growth" holds good completely in the case of higher plants with the exception of some tissues. But growth takes place only when the growth hormone meets tissues capable of growth. So that the growth hormone is in no way a magic wand, with whose help every cell can be made to grow. It can only let loose the existing capacity of the cell to grow.

The stimulation of growth by growth substance is tested by decapitating a young seedling and placing on one side an agar block containing growth substance, and by noting that there is greater growth on this side compared with the other "empty side," which means that a curvature takes place.

The action of the growth substance consists in the enlargement of the young cells i.e., in the growth of the young cell walls. It is taken that the hormone acts first on the plasma, and thereby on the cell wall; it is perhaps more correct not to separate plasma and the cell wall, but to take the young cell wall as itself living and as an organ of the plasma. The growth substance causes an increase in the plasticity of the cell wall, by whose plastic distension growth takes place, and during the growth naturally an increase in the cell wall substance by intussusception must also take place. How this is actually brought about is not clearly known as yet. With the progress of our knowledge on the exact mechanism of growth, perhaps the plastic distension and the increase in cell wall substance will come under a harmonic process caused by growth substance.

A close relation between the quantity of growth substance and growth has been established. It has been seen that at low concentrations by the one-side effect the growth or curvature is proportional to the quantity of growth substance. By increasing the concentration a maximum is reached, beyond which a rise in concentration has no effect on growth. And by very high concentrations again, a negative effect is obtained.

It was observed in the case of young roots that on decapitation their growth is accelerated, and on applying growth substance on the cut surface it was retarded again. It was concluded from this that the
growth substance retards growth in roots, or the substance formed at the tip of roots was called a "growth retarding substance." But later work on the effect of different concentrations has shown that the same substance is effective in the case of roots and shoots, but that the roots are very sensitive as regards concentration, and that at the tip the concentration is so great for the roots that it produces a retardation. On removal of the tip the concentration of the growth substance is very much lowered and an acceleration of growth takes place. Thus the growth hormones in very low concentration accelerate growth in roots, so that the difference between shoot and root in this respect lies in the fact that the root is very much more sensitive than the shoot to growth hormone.

The difference in the geotropic behaviour of the roots and shoots is also due to this difference in sensitiveness. In both the organs, by geotropic stimulation the growth hormone accumulates on the lower side. In the shoots an increase in the hormone on the lower side causes an increase in growth on this side, hence the upward curvature, whereas for the much more sensitive roots the concentration is over-optimal, it causes a decrease in growth on the lower side and hence the downward curvature. By artificially increasing the concentration of the hormone in the lower side of shoots to over-optimal, it has been proved that shoots can also be made to curve downwards.

Another effect of growth hormone is found in secondary growth in trees, on the whole in the activity of the cambium. Resting cambium can be made active by the addition of very small quantity of growth hormones, and the cambium which is very active in nature has been found to contain a large quantity of growth hormone. In the trees growth substances are found in the unfolding buds from where they are translocated through the branches to the cambium. The result is that secondary growth sets in. When the cambial activity stops in autumn growth hormones also disappear from the cambium. There is therefore no doubt that the growth hormones are the natural regulators of cambial activity. Initiation of cambial activity by growth hormones may consist only in the stretching growth of cells and not in cell division, though how this could possibly take place exactly, is not clearly known.

Lastly, the acceleration of root formation by growth hormones has been clearly seen. When a cut twig is dipped in a solution of growth hormone or a paste applied for a few hours, root formation is very much accelerated, though this is not true for all species of plants. This factor is made use of by cultivators in different ways. From this finding it is
extremely probable that in the branching and enlargement of root system of intact plants in nature also, the growth hormone plays a very important part.

If we thus look at a tree, the growth hormone decides about the unfolding or resting of buds, and ultimately about the formation of the branch, leaf, flower and fruit. The leaves and branches take up their respective position after reacting to geo- or phototropic stimulus with the help of growth hormones. The cambial activity also begins and continues in the presence of growth hormones. Under the soil the root development is also influenced by growth substances. One can therefore almost say that the growth hormone reigns as a king over the whole tree, as the highest servant of his state, but does not work as a despotic tyrant, but for the welfare of the whole tree.

It has been found that the growth hormones that have been isolated and experimented on generally, are only some of the numerous other hormones and can only produce effect together with other hormones. Some of these substances found to be effective with the hormones are biotin, aneurin which is vitamin B₁, and ascorbic acid vitamin C. The vitamins, which were investigated only from the standpoint of human and animal nutrition, have now been found out to have been produced by the plants for their own utility.

The most important and complicated question is what role does the individual hormone play in the plasma? It has been found that plasma or cell wall which has become old scarcely reacts to growth hormones. Potato and tomato with virus disease also react very feebly to growth hormones. It can, therefore, be taken that a normal condition of the plasma is an indispensable condition for the reaction of the growth hormone. But the exact relation between the growth hormones and the plasma is one of the most important questions which has yet to be solved.
Contemplation and Rapport

Professor Mahendranath Sircar

There are two imperative demands in us, to know and to enjoy. The former is the demand of thought, the latter is the demand of life. Thought raises a construction out of the facts presented to experience not by empirical associations, but by an architectonic process immanent in it. Philosophy presents this power of thought in its organic construction. It gives in its highest penetration the synthetic vision of reality. This synthetic vision endows reality with certain liveliness and force, for synthesis is more than a bare presentation of details in integration. It makes out the unique character of reality, especially the living unity which it is and the living joy which it breathes. Whenever thought rises to this height, it leaves its barren skeleton and becomes something that is living and real.

Still thought does not exhibit the fully living character of reality, for the synthetic character which thought presents is more understood than felt, and, therefore, it lacks the emotional content which religion implies and on which it thrives. The intellectual love of God is more than thought, it is amor wherein the spiritual consciousness emerges and acquaints us with Essence and Being. It is here that the philosophic contemplation gives way to the spiritual enthusiasm. A feeling of rapture gets hold of us, investing us with divine joy and grace. It introduces us to subtler movements of life, aroma of peace and spiritual blessedness. It would be height of folly to suppose that mystical ecstasy is not the voice of a substantial harmony with the substance of things and with its movements. Professor Santayana says: 'Though substance may be forgotten, and only light and music may seem to remain, its massive harmonies in substance justify those mystical feelings, if anything justifies them at all.' If all the spheres did not revolve according to law the morning stars would not sing together and the God of Aristotle would not think his eternal thoughts. Even enthusiasm, therefore, when not rarefied, expresses respect for substance and happy union with its motion. This indeed is a truism. This respect for substance and identification with its motion are what endow mystical life with its uniqueness and individuality. It is, therefore, not mere feeling nor an enthusiasm outflowing into rapid movements. Its proper development is associated with wide harmony, with ease of movement.
and wealth of being. The harmony of being with intensive adaptation is only natural to it. The adaptation becomes more complex, though at times it is not so much evident, because of the recoil of the being upon itself in the height of realisation. This recoil is a necessity to make the wideness a living realisation and adaptation mobile.

The overflowing exuberance follows from the incompatibility of nature and spirit and the incapacity of nature to follow the indication and intimation of spirit. The finest exhibition of mystical life is possible when the least resistance put up by nature is removed and spirit gets easy and spontaneous expression; when the informing of spirit exceeds the capacity of reception through our psychic, mental, vital and physical being, the psycho-pathological phenomenon makes exhibition.

Though this adaptation and mobility are evident in mystical life yet it must not be thought that mysticism does not afford occasional escape from the limitations and cares of life in ecstatic happiness. Santayana led by realistic instinct doubts the value of this kind of exaltation which to him is like standing apart from the current of life and the rejection of the healthy and helpful realism. True, mysticism acquaints us with the height of existence where the diastole and systole of life are suspended and which cannot be covered up by the insistences of life. Vital insistences may occupy a great portion of our being. But it would be height of indiscretion to close the venues of diviner delights and refined wisdom by confining ourselves to active adaptations. The reach is very high and removed from ordinary access, but that does not make it unworthy of pursuit. It is attractive on the other hand, inasmuch as it affords relief from the tension of life. Even when activity follows contemplation, there our being is pitched into a great height and is led by spiritual impulse and not by animal instinct. A new source of energy is released which gives a new shape to our active expression and makes it spontaneous. Not only this, sometimes the feeling is definite that divine impulse becomes active which at once changes the meaning of our formations and adds a cosmic import to them.

This does not signify that mysticism is a form of ideal construction, an expression of creative intellect and creative will. The ideal construction follows the creative demand of our mental life and the ideal world is a mental formation but does not touch the still deeper currents of spirit. Philosophy cannot rise above mental construction. The ideal construction of Truth, Beauty and Holy, however noble and lofty, is the finest expression that our mind can make, but they touch only the fringe of spirit. The stir of spirit can hardly be satisfied with the creative ideas of our mental life and the contemplation of values.
It goes far beyond these values and their integration into a realm of supra-mental formation, into the transcendent depth of our being. There is the universe of the supra-mental light and life formations, beyond our mental formations, and mysticism acquaints us with it. It cannot be equated by its nature with any kind of mental formations, however fine. It opens up new path-ways to spirit and its creative expression.

Mysticism makes its appearance when the sense of the Numen possesses us, overcomes us and introduces us into the mysteries of spirit. This sense of Numen gives unique knowledge, since it throws a lurid light upon the inaccessible parts of our being.

This sense of Numen makes out the difference between contemplation and rapport. Contemplation is the best mental effort revealing the truths and the values of the mental order. It affords the highest intellectual delight and intellectual effort. Its highest scale is reached when existence is associated with value, where the demands of our being are met by unfettered freedom. The bent of philosophic mysticism has been towards the contemplation of the transcendent values, and the feeling it produces is one of meditative joy. Indeed philosophic mysticism has its bent towards intellectual intuition of the harmonious setting of existence and values. The sense of Numen carries us beyond this philosophic contemplation of existence and values and invests us with the dynamic currents of the overpowering spirit and fills us with divine life and holiness. The touch with the spirit enlivens our being and introduces rapport, a divine rapture and exhilaration. The holy spirit possesses us and takes hold of us and regulates all movements in us. This is the blessed commingling of life and spirit and is naturally believed to be more than the contemplation of existence and values. It is a kind of ingrafting of a superior force which allows us to see more than what philosophic sense can endow us with for it regulates our being with an ingress from inaccessible heights of spirit.

This type of mysticism is dynamic. The emphasis upon the ingrafting of spiritual force and investment of life with it opens a new chapter of realisation and experience and affords the understanding of the divine movement in life. Dynamic mysticism refuses to draw a distinction between the transcendent calmness and the movement of life and to seek the beatitude of life in transcendence neglecting the creative formation of life and spirit. It sees life in illuminative silence as well as in its creative play and finds divine beauty and meaning in expression and enjoys the thrill it produces.

The dynamic mysticism takes hold of our entire being and its forces and endows them with a new meaning, force and power. They are
exhibited in a new light that is not originally there. This light draws out their divine meaning, setting and radiance which they cannot indicate but for a finer revelation in a higher plane of consciousness. No doubt, these have their dynamic significance, but they acquire a new light in being associated with the life and revelation of spirit. In this association we pass on from contemplation to rapture. The philosophic contemplation of truth, beauty and goodness has its profundity, but the search of spirit gives an additional dignity and produces a rapport of the soul. This is not possible unless life rises to the height of appraising the forces in divine light. The intellectual contemplation produces a quiet, absorbing feeling. The aesthetic contemplation invests the whole creation with a charm and an attraction infusing serene delight. The moral beatitude reveals the order of creative ideals and values with its conquest of tension and resistance and its fine formation in the realm of ends.

But none of them afford the rapture of the soul, the divine rapport where the spirit has engrossing impress which is more exquisite in delight than the contemplation of the values. Nay, even the infusion of spirit adds a new dignity to the contemplation of ideals. And it becomes spontaneous. In the movement of spirit, the finest side of our nature comes to the fore, and our whole existence is exhibited with its hidden lustre. Beauty becomes more beautiful, holiness becomes holier, truth acquires a divine meaning. Truth is not only the summit of existence, it is also the essence of spirit; beauty is the impress of spirit upon matter; power is the pressure of spirit upon vitality; light is the reflection of spirit upon mind. This touch of spirit does not obtain in the contemplation of values, and does not make them so much absorbing and attractive. Spirit searches a new chord in our being and gives a new tune to it. To enjoy spirit in its creative expression and transfiguring power is what arrests our attention here. It is in short transvaluation of values. It cannot remain satisfied with the ideal movements. These satisfy the initial demands of our nature, but they cannot afford the felicity of the divine unfolding of life. In the ideal unfolding of life the sense, the mind, the intellect, the will get their fine formation, but the inner man, in his substance and spirit, does not get his complete spiritual fulfilment. And therefore, the demand is still there for a divine unfolding, besides ideal unfolding; and with this demand the occasion arises for the spiritualisation of our being in which man emerges out as essentially divine in nature and existence which is temporarily shadowed. There is an inertia in our nature, and the play of forces does not allow the complete revelation of our nature as dynamically one with God.
The new life takes varieties of expressions, and they depend upon the intensiveness of dynamic identification. The identification must be established in the central being because it gives the possibility of cosmic movements and provides for cosmic feelings. The ideal life also implies a re-orientation of our being; the springs of action are not left to themselves, they come under the dictation and influence of the ideal self. The natural and the actual get a new formation by the force of the creative values. But this ideal formation is still mental. The formative force is the sense of worth or appreciation mentally conceived. The transvaluation of values is a higher order of expression of our moral and spiritual ardour and becomes possible when the transforming power proceeds directly from spirit; the cosmic power helps us to transcend the world of mental formation and valuation and introduces us to the realm of spiritual formation and valuation. Here indeed is obtained the nucleus to a new order of movement in tune with and under the impress of the divine urge. This urge reveals itself in relation to the order of cosmic creation and also in relation to the order of supra-cosmic revelation. This becomes possible when the sense of Numen and the transcendent holy infuses its power within us and makes a direct revelation of the order of spirits. The normal moral or spiritual sense is here superseded by a super-normal spiritual sense, and personality gains a new consciousness, feels a new power and moves in the wake of the divine purpose. In this height of existence spirit exhibits absorption in rapport followed by intensive movement, when the energy that is conserved, finds its release.

Rapport introduces the implication not only of fellowship with spirit, but absorption into it. It is not the calm detached enjoyment of philosophic contemplation. It is rather passing into divine passion and ecstasy wherein the joyous movement of the spirit is exhibited. It emits spiritual moods of various kinds. This is new revelation in the life of spirit, where the soul enjoys a unique feeling which is inexpressible in words. This rapport does not proceed from any definite part of our being, it is the expression of the whole being in identification with the beloved. In dynamic identification the divine spirit possesses the seeking soul and infuses it with its power and force. The aspirant soul passes into a unity in the active side of its nature, and enjoys the infinite modulations of spiritual harmony. Surely such a possession is not thought of in contemplation of even active ideals. The contemplation of values is matter of transcendent reflection, but rapport is the actual identification with the divine spirit with all its creative expressions.

In our investigation of truth, naturally a time comes when the growing self-consciousness in man steps beyond the realistic way of reception
and the devious ways of thought, and encounters a supra-rational way
by increasing its finer receptiveness and enlarging the range of his con-
sciousness. And in this venture the mystic cannot be easily deceived,
for the guidance he follows is the guidance of the unerring spirit.

The philosopher and the mystic start from the identical point, self-
consciousness, but while the philosopher limits himself to its normal
functioning and intuitions, the mystic acquaints himself with its grow-
ing ranges and its subtler expansions and therefore his venture is the
natural fulfilment of the enquiries into self-consciousness and its func-
tioning. The philosopher encounters the natural opposition between the
self and the not-self and cannot over-ride it, and therefore only views
the sections of conscious life, leaving its wide range untouched. The
mystic is more appealing, because he is more adventurous in withdraw-
ning his consciousness from its natural limitations, and hence his claim is
higher. The philosopher accepts the grades of knowledge as sensuous,
conceptual and intuitive; but his task is a construction upon the former
two; even when he demonstrates the contradictions involved in the nature
of thought, he takes his inspirations either from the creative aspect of
consciousness or takes his rest in the absolute thinking that contradic-
tions are somehow harmonised therein. But the philosopher is not
sufficiently equipped to pass beyond the mental construction into the
elastic life of spirit and to enjoy its delicate movements and subtle
formations.

It is indeed a great privilege to be acquainted with the subtle turns
in conscious life. The wider reaches of consciousness may understand
better the laws of the limited expression, its meaning, movements and
force, and may finally educate and transform it by shedding its own
light upon them. The continuity of life and its expression can then be
seen in their finer gradation through the sub-conscious, the conscious
and the super-conscious, and the same thread of life can be traced
through them; for they really present the same in its increasing elasticity
and fineness. The law of formations in the lower movement of life then
stands clear. Mysticism seizes upon the fine thread of consciousness to
unlock the mysteries of existence. And in this attempt it has a scientific
interest; for it unmasks the hidden depths of the supra-conscious life.
Psychology cannot confine itself solely to normal mental activities, for
whatever is conscious, is a matter of interest for psychology. The
method that is followed is simple, for it is none other than introspection
carried into the finer and higher reaches. The mystic is the self-
experimentor, for his method is to give up conscious study and let the
consciousness tell its own story in its wise passiveness. Really in this
height consciousness is made free, and probably the one end in spiritual
philosophy is to taste the joy of this freedom of conscious life by the removal of its limitations and ignorance. It should not be lost upon us that mysticism has its chief attraction in acquainting us with the cosmic ways and ends and in releasing us from the short ways of life. This is especially true of Indian mysticism. Even in dynamic mysticism, this ideal has not been lost sight of. Though personality has been the chief basis or hold of mystical consciousness, the ideal has been the access of the conscious life unfettered and cosmic in its movements. The cosmic depth of existence with the free play of life has been the rock upon which mysticism fastens its anchor, the aspiration being the intimate acquaintance with the movement of life in infinite layers of existence. It is naturally this sympathy with the symphonies of life enjoyed in their concreteness as well as in their vastness that makes the mystical life a blessing and an attraction. Mystical life exhibits the unity of existence in a superior way; the details of existence are shown in the cosmic setting, and it is this knowledge and its ways that human mind in its profound aspiration must discover as the demand of our being. The real value of non-attachment lies in affording a release from the insurgent ways of life and in intimating us with the divine ways. Non-attachment releases us from the dubious ways and opens out the vista of wider sketches of life. It affords release from the mentalised ways of expression in art, history and philosophy and discharges new path-ways of expression born of extreme detachment. Mysticism in all its forms does not silence life and its creative expression; in some form, it emerges out with diviner synthetic note which pervades life. The mystical experiences are cosmical, these experiences are not cut off from our personal life. The personal here exhibits itself as the cosmical; at least, the dimension of our being and feelings show their cosmical nature, for they are elevated to a supra-mental plane where the character of our experience changes. The limitations of our experience is withdrawn and our consciousness is released from its historicity and environmental setting. The opening of our consciousness on the higher levels does not mystify our experience, but show its wideness and infinite modulations. It is indeed the privilege of dynamic mysticism to respond to the vertical and the horizontal expressions of spirit and to accept and not to deny the details of existence and to read them with cosmic meaning and significance. The conflict and discord are dissolved as soon as the access into the fountain spring is attained. This is not a mentalised understanding but a direct seeing into the heart of things.

Dynamic mysticism here in India has taken its chief expression in Vaishnavism and in Tantricism. Both of them have a philosophic approach to Truth, and in spite of the difference in the cast of thought,
their unanimity lies in the emphasis put upon the dynamic aspect of existence and upon psychic harmony of being as yielding final insight and access. A fine poise of being with complete detachment from the usual ways may be a necessity. It does not follow a philosophic understanding or contemplation but the psychic tremor of being. Dynamic mysticism relies more upon it than upon anything, for it reveals the mysteries of divine life which it is not possible for intellect to see or understand. The intellectual background is necessary to equip the understanding but the psychic insight is required to enter into the mysteries of the spirit and to enjoy them. A psychic unfolding may give us more than what even we can imagine and without this dynamic mysticism in its full particulars and possibilities can hardly be followed and appreciated.
College Magazines

Principal Kuruvilla Zachariah

A college magazine is, in many ways, one of the most harmless of our public institutions. This may seem faint praise, especially in a Jubilee Number, but I mean it as high commendation. When we consider how often even the well-meant acts of well-meaning men result in evil rather than in good, how mixed are the issues of human endeavour and how powerless we are to separate the tares from the wheat, we shall be thankful for anything that does not hurt, even if it cannot heal. When man ate of the fruit of the forbidden tree, he not only knew good and evil, but he became helpless to do good without evil. The proof lies all around us. Few steps in human progress have been so long as the mastery of the art of flying and to-day we cower under the possible consequences of that art. Or, think of printing, the keystone of modern learning and education. What it gives on the one side, it takes away on the other. It places books in our hands, but the running brooks stray unnoticed to the sea. The newspapers tell us what happens with each tired sunrise from China to Peru; but truth is so cunningly mingled in them with falsehood, falsehood by assertion, falsehood by implication, falsehood by omission, that to extract it pure would strain the skill of a Bentley. One of the tests of an educated man is that he does not believe the newspapers. Inventions and institutions devised for the welfare and happiness of mankind become, by some inevitable alchemy, instruments of wrong and misery. Nearly everything we touch turns to dust and ashes. It is no light achievement in our world to refrain from doing harm.

One reason for this is that the college magazine seeks to do no good. It does not flaunt any high-sounding object like the advancement of learning or the dissemination of knowledge or, to use the ugly phrase, the mobilisation of public opinion. It does not thunder, it does not lighten. It does not claim the largest circulation in the country. It is content with a very limited audience and its aims are very modest, to tell what happens in the college from term to term and to clothe a few student essays with an illusion of immortality. It is a comforting thought that modern paper is so quickly perishable. In old days men wrote on stone or copper or parchment. Stones break, but the fragments remain and provide occupation for the epigraphist. Parchment
writing, even when scraped out, peeps through as a palimpsest. If paper were untearable and unburnable, the earth would soon sink under the load of learning. But, happily, in a generation or two it crumbles into dust; and, meanwhile, newspapers show an unexpected wisdom and pre-vision in providing sheets of a size convenient for making grocers' bags or lining shelves. It would be an evil day for college magazines when they put forth a programme or try to live up to an ideal.

Another advantage of college magazines is that, although they have the misfortune to be attached to an institution, they are not long controlled by any one person. Editors come and go with refreshing frequency—a year or two and their pages know them no more. Conscious of approaching freedom, they are not crushed by the burden of responsibility and can set about their task as light-heartedly as the moth that lives but for the day. It is true that the connexion with a college imposes some limitations. One has to pretend that one's college is the best; and, sometimes, a little of that heavy solemnity, so strangely characteristic of colleges in Bengal, descends on the magazine as well. But these are adventitious—the essence of the magazine is an easy carelessness, a swift glance at all the highways of youthful activity without lingering on any, a smelling of all the flowers in the garden without wearing either the white rose or the red.

There is a third point for the college magazine—that nobody reads it. This is specially important because attempts are sometimes made to use it to convey a lesson or a moral. Principals write serious 'fore-words,' but they fall as seed on stony soil and inspire neither reaction nor response. Old students write to extol their own days, but their self-deception deceives no one else, for no one reads them. Those only read the college magazine who write for it. Their attention may indeed be pardoned, for they limit themselves to their own productions and such a simple vanity does no harm to any one else. No critical eye sits in judgment on these children, who enjoy at once the stimulation of publicity and the indulgence of the home. Nowhere else can one enjoy this double privilege, a privilege specially valuable at that age which is at the same time most effervescent and most sensitive.

The college magazine is, thus, one of the few innocent activities in a sad, bad world. I have seen no better specimens of the type than the Presidency College Magazine. It is now older than most of its members. And, even when it is a hundred, I trust it will still preserve those qualities of freshness, variety and irresponsibility that alone make it worth while.
"Spooner Seed" or The Rebirth of a Poet

Dr. Phiroze E. Dustoor

I HAVE been asked by the editor to let the world know something of the steps by which I have attained my present reputation as a leading contemporary poet. And though I am doing it, let it not be supposed that I altogether like doing it. For it can surely give me little pleasure to recall the way in which this very editor and all others to whom I offered the first-fruits of my Muse fobbed me off every time with a curt rejection slip. Nevertheless I am writing this chapter of my autobiography so that the world may have one more proof that when editors sit on genius it is not genius that comes to grief. I am doing this, too, in order that the world may, for the first time, know that I should have remained still undiscovered were it not for that ancient mariner my wife, who had long since X-rayed me with the glittering eye of faith when cock-eyed editors were content to look the other way whenever a new manuscript of mine swam into their kennel. For, the day, some ten years back, that the first of my ebullitions was returned with a juicy editorial raspberry, the ancestor of a long ignoble line, she was convinced that I was one of the best. Nor is this all. Had she not imparted to me her conviction that the composition with which I leapt into fame was divine, "Spooner Seed" would probably have gone the way of all fuel and another poet have gone to his grave unwept, unhonoured and unsung.

And so to my story. Though Fleet Street long conspired to make the world believe that I was but a brother Jonathan and would never be a poet, the world need hardly be told now that I always was and always aspired to be considered a poet. I did not begin my literary career—and I am thankful I shall not now end it—with that other harmony of reviewer’s prose. I lisped in limericks for the limericks came. But, alas, however fast they came, and however fast I made them go to the literary market, not more than a bare couple succeeded in going in it. It is to the everlasting glory of The International Salesman that it was in that hospitable trade journal that those two—the sole survivors of a protracted Odyssey—came to journey’s end. Those of my admirers who wish to collect my early pipings will find the first of these on the inside cover of the last issue of Vol. 13. When
the Better Butter Campaign was at its height, the organizers of it availed themselves of this effusion for the price of a half a dozen parts.

"There was a young man in Calcutta
Whose name was Marmaduke Ironside Strutter.
So they said, 'You are the
Right person to be
Municipal Inspector of Butter.'"

And when the manufacturers of Belisha Bumpers were offered the following one, they did not grudge the florin which enabled them to insert it on page 27 of Vol. 15:

"There was a young lady of Kuala Lumpur,
Who daily got plumper and plumper;
Till they said, 'Sure you feel
Like an automobile;
Isn't it time you were wearing a bumper?'

But, of course, limericks don't make a poet, though a poet may (as I did) make limericks. And so I turned to explore what an earlier bard has happily called "fresh fields and pastures new." But in that quarter where I sowed diverse odes and epics I reaped only a monotonous harvest of rude scraps of editorial paper. The domain of pindarics in particular turned out to be a veritable Vallambrosa thick-strewn with them; and, conscious though I was of having established a world record here, I felt little of the pride that puffeth up. Nevertheless I should have persisted writing in that strain to this day were it not that even the most pachydermatous poet feels compelled to throw up his lyre when he is at last informed that "the editor cannot understand why Mr. Fathead—of course, as you know, I am not Mr. Fathead; but editorial impudicity knows no bounds—persists in pestering him with tomes of prose, putrid prose, which is none the less putrid for mincing in metrical petticoats." The "Lament for the Birth of Healthy Twin-daughters" putrid prose! The "Ode on Invitations to Immorality in Nonagenarian Widowhood" putrid prose! The Elegy on—but, by Helicon, it's no use, and it was no use. I unstrung my lyre. I collected my manuscripts, and the light with which they might have illumined the world was, one winter evening, converted to domestic heat. And with that one decisive act I thought I had shed the few, last, sad, grey long-hairs of my poetic life.

But my wife, who even then refused to regard me as anything but a shorn Samson of poetry, had a truer intuition. Indeed, were it not
for her, I should even to-day be going about with my light hidden even from myself under my own bushel. For she it was who discovered the other day that the long-awaited outburst had come at last and awakened me to the realization that I had found my second poetic wind. Then I knew that the poet in me had awakened to sleep never. Then I knew that no more would even the least of my outpourings be cast upon editorial middens to the refrain of "putrid prose." For, though I say it, there is in Fleet Street to-day not one unimaginative hard-boiled son of Belial but falls over his brother in the attempt to lap up the least savoury dripping of my brain. (Even this last fulmination you see may not be excised).

And curiously enough the poet in me awoke when the rest of me was asleep, really, literally asleep. For I went to bed one evening a no more than usually wretched reviewer of poetry—that is what I had sunk to after that winter evening when my poetic heat had returned to me via the fireplace—and the unblessed reviewer of poetry slept into poetry itself and awoke to find himself—or rather, to be exact, to be found by his wife—a poet once more.

It all happened like this. You perhaps take in that very high-class weekly The Young Modernist; if you’ve done that for the last five years you will have doubtless cast your eye over those poetry-reviews signed D. U. D. Anyway my wife and I always read them from beginning to end, for I had written them. (That, by the way, may have sharpened my wife’s perception of the poet in me and prepared her for the Great Awakening). I “did” all the poetry for this select hebdomadal review. I was selected, the editor once told me, because of my catholic taste, my voracious poetic appetite, my out-ostrichingly ostrichy literary digestion. Of course I have my little preferences. I like the Golden Jubilee Victorians, but I adore the ultra-nudists of to-day; I admire the dot-and-go-one school, but I venerate the wheels-within-wheelers. I am impressed by the weighty Chesterbellocians, but I dote on the crisp Miss Sitwell. But whether I quite comprehend them or not, I invariably respond sympathetically to them all. It sometimes gives me great satisfaction to recall that the only shred of reputation possessed by many a young poet is the one in which my review of his work has clothed him; for where all have condemned out of hand, I alone have had the courage to speak out loud and bold in commendation. You may recall my glowing notice of that recent anthology, otherwise cruelly slated, “The Kinkajou Book of Super-Surrealist Poetry.”

But I am here concerned only with the one with the caption “Elijah in Excelsis.” That is not only my latest review; it is my last.
For with the writing of it I shed the critic's drab coat for the singing robes to which I had been born. No one to-day will, I am sure, doubt that I was born like the rest of them, and yet to the casual biographer of a later day it might well seem that it was only the reading of Elijah Pennyweight's latest volume *Verse and Verse* that made me a poet. I must confess I had the inexcusable habit of reading at least here and there in the volume I was about to review; and I do not deny that I did dip into one or two things in *Verse and Verse*. I will even go further. It was at the divine touch of one of the poems I read on this occasion that the dried up springs of my private Helicon began to flow once more. I refer to that little masterpiece *Balder—*, which with its author's permission, I set down here for the edification of those who have not read it in *Verse and Verse*:

**Balder—**

Blind musk-rats in Cathay,
central-heated snails and sows
i am
no sport I say for barbers
i said
the blood of Achilles was singing in my shoes
and snow
and hail
out out brief chandelier
a bove majore arrare minor discit
the
rest
is...
.......
mum and jaberjee.

Transcendental, isn't it? Doubtless it is a trifle sentimental towards the end; but otherwise it is hard, metallic, manly, superb. And I for one was profoundly stirred. The music of these lines rang in my ears and when that night my body fell asleep I became a living poetic soul once more. In the early hours I woke with a fevered brow and could sleep no more. My wife would have given me a glass of cold water, but I demanded a bottle of ink, and, as the clock struck 3:30 on the
morning of the 1st April, 1930—how the details come back to me after all these years—I indited the first draft of "Spooner Seed" on a piece of brown paper which had wrapped a pair of insoles I had the day before bought at an auction, and which now reposcs in the Huntington Library at San Marino.

Many of my readers will doubtless wish to compare this first draft with the version that ultimately appeared in this journal and also with Elijah Pennyweight’s masterpiece, which I am ever ready to acknowledge as at least part-begetter of my poem. And so I reproduce that first brown-paper version.

_**Spooner Seed.**_

O hunth of meat
and breaden sows,
    i sate
your Hun,
    which
    and
    breathes
    soils. My fuse,
I mind, with this grain ploughs, must
hope its art
    For bit too oils.
The weakest blinds and hoe and snail and mice
    and isles
of
    fighting frog that sprinter weds
    were—
woe i sail—
As is a dowry to a hog.
Thor fen we bent to wed
    sans care,
and woolly coke and tipped our sea and subbed
    with tong
    and mirthful care,
    and
razed
    the
    bubble
    steamingly.

But now
SPOONER SEED
F. H. DUSTOOG

speep-sloiling Hayprill's ear and clorning mass is mum
once core, the clock's shrill carrion
rill us weir
and make
us snare
when we would swore.

But patience
Pole!

Soon derm will tie and clorning mass
as
dight
by
nay be voo'd by Shac.

So craze this rye:
Payprill ass!
Spooner seed!
Mail Hay!

How "Scooper Seed" was received by an eager generation is
too well known to all my readers to be recounted here. Nor need I
carry this autobiographical narrative any further; even if I did I
should be able to add nothing to the knowledge with which an
energetic and cultured press has amply furnished the world. With
the publication of "Scooper Seed" I had entered into my heritage.

POSTSCRIPT

Here is news for all lovers of poetry. My wife has just dis-
covered that "Scooper Seed" has the rare virtue of being at once a
traditional and an ultra-modern composition. For, with a little altera-
tion here and there in the poem as it now stands it can be turned
into the orthodox rhyme-and-reason poem so dear to the more old-
fashioned amongst us. This can only be explained by that catholicism
of taste to which I have referred above: my broad temper has in this
piece succeeded, however unconsciously, in harmonizing two violently
opposed styles of composition. But I know you are impatient to have
this transmogrified version; and I make a present of it to the readers
of this magazine.

"SOONER SPEED!"

"O month of heat and sodden brows,
I hate your sun, which seethes and broils;
My Muse, I find, with this plain grouse
Must ope its heart; for it too boils.

The bleakest winds, and snow, and hail,
And ice, and miles of frightening fog,
That winter spreads, were—so I wail—
As is a houri to a dog.

For then we went to bed sans care,
And coolly woke and sipped our tea,
And tubbed with song and mirthful air,
And razed the stubble beamingly.

But now sleep-spoiling April's here,
And morning class is come once more;
The cock's shrill clarion will us rear
And make us swear when we would snore.

But patience, Soul; Soon term will die,
And morning class, as night by day,
Be shoo'd by Vac. So raise this cry:
'April pass! Sooner speed! Hail, May!'

Post-Postscript

I suppose sooner or later the editor will ask me to tell my readers which of these two versions I prefer. I might as well tell them now. I think the avatar just the least little bit less divine. I won't point to the gew-gaw of rhyme as impairing its sublimity; I will point to the excess of reason, the blatant good sense, which it displays. After all poetry is poetry.
Art and Literature

O. C. Gangoly

ALTHOUGH Art differs from Literature widely, as mediums of expression, and also in technique and method of expression and more fundamentally, (as some aestheticians assert), in message and in substance, Art and Literature have frequently come in contact with each other and sometimes exchanged mutual influences. Fundamentally, the Message of Art cannot be put into the Language of our Dictionaries, that is to say Art cannot be explained, or interpreted, in terms of our verbographs. In other words, one cannot taste the Rasa (aesthetic) of art through the second-hand medium of literature. To enjoy the thrills of Art, the taste of Beauty, one must establish direct contact with Works of Art. To see the lion, one must not only peep into the lion's den, but stand face to face with the lion itself. No real knowledge of Art can be derived except by frequent experience of Works of Art, by incessant diving into the seas of Form and of Colour, spiritually experienced, artistically devised, and significantly designed—in appropriate devices or artifacts which emit the same flavour of emotion which the artist originally experienced, and which the artist desires that others should also experience and enjoy when they come to contemplate the artist's significant creation. When others come in contact with Art and experience, and, are thrilled by, the emotive flavour that it offers—some of them attempt to record their reactions to these things of beauty, and to analyse their experience, and to explain, (if, indeed, it can be explained), the nature and cause of their experience in terms of words. Out of this attempt has grown a formidable Literature of Art, which claims to describe in words, works of Beauty, to analyse the thrill and joy derived from contact with Art, or other emotional re-actions of Art and also to build a Psychology and Philosophy of Art,—in order to place the mysterious phenomenon of Beauty and its reactions on the human mind on a solid, logical, or rational foundation.

This can only be done long after the experience of Art has come to an end; for, while one is in actual contact with Art, that is to say, is completely absorbed in the contemplation of Art, the latter holds the beholder entirely in its grip, and, for the time being, the beholder is cut off from himself—that is to say, his individual consciousness is totally eclipsed by the thrill of his experience. And no analysis of the experience is possible during the duration of the experience. Of course,
in case of abnormal or ill qualified persons, whose receiving psychic apparatus is not attuned to an appropriate sensitive condition, no contact with Art is possible. Those abnormal persons, whose faculty of tasting Beauty has become rusty and does not function, never really contact works of Art, and never realize the significance of Form and Colour. They merely see without any vision of Art, without any realization of the significance of the Form and Colour of Works of Beauty. But those whose receiving apparatus is in a healthy condition and has been sharpened by frequent experiences, are capable of analysing their experiences, introspectively,—and to recall and repeat the experience in memory and then to describe and analyse the nature of the experience, with a view to offer rational explanations of the nature and essence of their aesthetic reactions—their thrilling adventures with Beauty.

Though an enormous amount of sentimental nonsense have been and are still being written on the subject-matter of Art in its various phases—a good deal of it have come from the pen of those who had no adequate experience with Works of Beauty. But no sound Psychology or rational Philosophy of Art can be built up without adequate experience with concrete works of Beauty by competent, trained, or gifted seers. Even competent critics have failed to contribute valid literary criticisms of works of Art on a rational foundation, owing to the inadequacy of the specimens of Art at their disposal. Thus the famous essay The Lacoon by Lessing, a valuable piece of Literature, has proved by the irony of time to be a wholly useless and invalid piece of Art-criticism, owing to the fact that the critic's vision and experience was severely limited by a very narrow field—which not only failed to cover the comprehensive field of Eastern and Western Sculpture, for not only the big continent of Eastern Sculpture had not (at the time) been discovered and experienced but of the Western School—not only the significant branch of Gothic Sculpture was as yet beyond the horizon,—but also the most significant phases of Greek Art—were not available for study—which was confined, at the time, within the narrow circle of the decadent phases of the Hellenistic School. Yet, the history of the Literature of Art goes back to very early times, and we find thinkers and philosophers from the earliest of times indulging in researches into the principles of beauty. Plato's speculation led to an identification of the Form of the Good with the Form of the Beautiful—a generalization which has not fully covered all the diverse manifestations of Art. Aristotle, whose Theories of Beauty were based on a more comprehensive scheme, discovered a connection of Beauty with Pleasure. But the most valuable contribution made in ancient times to the theory of aesthetics was that of Plotinus. Having regard to the narrow compass
of specimens available for study, his generalisations are remarkably comprehensive, and some of them are valid even to-day. The art theories of the mediaeval thinkers are typically represented by St. Thomas Aquinas (afterwards interpreted by Jacques Maritain, the leader of Catholic thought in France), who understood beauty as the result of "conformity between the Soul and Nature"—a doctrine which has found many later adherents. St. Augustine, though not a systematic theorizer, made an interesting contribution by asserting that "unity is the form of all beauty." But both the cycles of Gothic and Renaissance culture were too much engrossed in the creation and enjoyment of Beauty—to have any time or the necessary detachment to theorize about the nature of the Beautiful. The Renaissance thinkers were more concerned in developing a literature on the technical side of Art, rather than of mere theories. The Science of Picture-making, the Principles of Perspective, the Laws of Light and Shade, the Chemistry of Paints, the Systems of Proportion, and Artistic Anatomy,—these are the main themes of the Literature of Art during the Renaissance in Italy (16th—17th Century). Unfortunately, the Schools of Renaissance Painting and Sculpture have generated a series of Pseudo-scientific theories about Art—which had narrowed the field of aesthetic activity—to a scientifically accurate representation of natural forms, and had prevented, for three centuries, the understanding and appreciation of other Forms of Art beyond the narrow limits of Renaissance formulas. In the meantime, the theorists of Art (chiefly represented by German Philosophers) have not been idle. In 1790 Kant wrote his *Critique of Judgment*, which first suggested the "Play"—theory of Art—a suggestion developed by Schiller in his letters on the *Aesthetic Education of Man* (1795). Schopenhauer's speculations based on "Platonic Ideas" have inclined to treat art as a mode of knowledge, which later exponents have claimed, and which is superior to that of Science itself. Spinoza claimed from Art a refined and superior quality of vision—to cure the understanding of the normal human being and to purify his vision—so that he can get to know things "with good result, without error, and as excellently as possible." Montaigne, though a derivative rather than an original thinker, was the first to feel his way through the tangled webs of Renaissance aesthetics and first distinguished the function of Truth and of Imagination in Art. Taine, although he confused Art with the Natural Sciences, was the first to point out the function of the "dominant character" in a complicated composition of Art. He explained that in every complex work of art there is some one pre-eminent shape, colour line, melodic pattern, or meaning, in which is concentrated the characteristic value of the Whole. But it is at the beginning of the nineteenth century that we
find a bold revolt against the traditional limits of art, set by earlier theorizers. It was Eugene Véron (1825-1889) who first demonstrated that Art is the universal language of emotions and found room in his scheme for manifestations which were ruled out by previous speculators. Then came Tolstoy (1828-1910) with his assertion that communication of emotion is the indispensable measure of art. He has also emphasized on the moral interpretation of Art. He further claimed that Art should promote Christian virtues and the brotherhood of man, thus laying emphasis on the socialistic basis of Art. Yrjo Hirn (1870— ), another contributor to the emotionalist theory, claimed that Art requires critical control in the act of expression, and hence, the use of intelligence (craftsmanship, skill) is necessary for bridling the chaotic expression of passion.

In Victorian England, the two leaders and exponents of Art, William Morris (1834—1896) and John Ruskin (1819—1900) supplement each other, though the latter by his torrents of fantastic rhetorics (of great literary quality) overshadows the solid contribution of Morris to the development of the vital connection between Art and Life,—by inspiring, by teaching and practice, the growth of craftsmanship—and the application of Art to Industry. Ruskin’s voluminous and brilliant writings on theories of aesthetics, now, unfortunately, mostly out of date, have survived in his able exposition of the principles of Gothic Art, and in his criticism of Turner’s landscapes. His sweeping tirade against the expressions of Oriental Art based on hasty generalizations from wholly inadequate data and specimens is an unfortunate blot in his criticism of Art of which he was the foremost apostle in Victorian England—which did not fail to discover numerous fallacies in his fine fuhninations as evidenced by the judgment in the famous libel action Whistler vs. Ruskin. The new outlook based on the study of new manifestations of Art, from different parts of the world, brought about revolutionary changes in the theories of Art, and built up new criterions for the understanding and evaluations of Art, coming from different orders of culture and characterized by differing ideals of civilization and thought. Thus, the famous Lectures of J. M. Whistler entitled Ten O’Clock, inspired by the exotic Art of the Far East, was in many respects a direct contradiction of the views put forward by Sir Joshua Reynolds in his Discourses on Painting delivered at the Royal Academy in 1769. During the last fifty years—a new system of aesthetics has been called for by the admission of many novel and exotic expressions of Art, formerly ignored, or ruled out by Victorian prejudices and the narrow canons of Renaissance Art. As a great historian of art has said: “Gothic, Byzantine, Primitive and Asiatic Art, these suddenly revealed them-
selves as they had never been revealed to any previous generation. These things had long been looked at: now, all at once, we really see them.” This new outlook, this new vision, this new understanding has opened new vistas of aesthetic thoughts and theories which have produced a voluminous body of the Literature of Art which outweigh in their quality and quantity all that has been thought of, or written in the preceding centuries. In this manner Art emits new rays from its myriad-faced forms, from age to age, which discover and illuminate ever new provinces, added to the Kingdom of Art, and which beget new systems of aesthetics and their appropriate Literature to explain, interpret and justify their new manifestations.
The First Portrait of the Buddha

RABINDRANATH ROY

The Frontispiece to this Volume reproduced in Colour is my excuse for this article which exploits one of the legends recorded in the collection of Buddhist stories which goes under the title of the Divyavadana—the 'Celestial Sagas', a collection which is not much older than the second century A.D., but which undoubtedly incorporates materials many of which antedate the Christian Era.

It is well-known to students of Indian Antiquities that hundreds of Images of the Buddha, in stone, belonging to the Mathura School and to the Gandhara, Amaravati and the Gupta Schools have come to light, most of which belong to the period between the first to the sixth century A.D. It is a moot question of debate among scholars and archaeologists as to when the first Image of the Buddha was formulated. On the coins of Kaniska (c. 78-128 A.D.) effigies of the Buddha are figured, and, recently, a seated figure represented on the coins of Maues (80-58 B.C.) has been sought to be identified as a representation of the Buddha.* If we are to trust the authenticity of the legend which we are going to cite here, the first Portrait (if not the first Image) of the Blessed One appears to have been painted during his life time. And the story narrates with considerable circumstantial and picturesque details how the Portrait of the Buddha of “Immeasurable Radiance” (Amitabha) came to be set down on canvas.

Rudrāyana, the Prince of Roruka, some place near the Scinde (Sindhu-desa) sent his ambassador to the Court of Bimbisāra of Magadh with a magnificent present of a bejewelled armour of exquisite workmanship, consisting of five pieces (pavāṇapaka-mana-varna). King Bimbisāra was very much impressed with the gift and was much perplexed in choosing a return gift to the Prince. In his perplexity the king sought the advice of the Lord Buddha Himself who suggested that “a Portrait of the Blessed One painted on canvas should be sent.” The king sent for his Court-Painters and commissioned them to paint the portrait of the Tathāgata. But the Royal artists exclaimed “The

*The whole problem of the history of the Buddha Image has been very ably treated by Mr. O. C. Gangoly in a paper on “The Antiquity of the Buddha-Image” published in the Oastasidische Zeitschrift (Berlin), XIV, 2/3 Heft, 1938, pp. 41-59.
Lord Buddhas are, indeed, inaccessible to plastic presentation. It is not within our powers, therefore, to grasp and depict the Exemplum of the Blessed One (Te na saknuvanti Bhagavato nimittam udgrahitum). When the situation was referred to the Buddha, He explained: "They cannot grasp the lineament of the Buddha owing to lassitude, that is to say, owing to lack of appropriate concentration" and He asked them to bring their canvas which they did. Then he stood and cast His Shadow on the wall, and, when the lineaments of the Portrait were transcribed, He bade them to fill it in with appropriate colours (rangaih purayata) and he further suggested that an outline of His Doctrine together with a couple of verses (gāthā) should be supercribed on the Portrait. The verses contained the following injunction:

"The Spiritual reign of the Buddha calls you out, of your home,
armed with all your strength
And to give battle to the Army of Death to attain Deathlessness,
by trampling
On the Evil One with the tread of elephants (1)
He who roams with unmistaken steps within the orbit of the
Discipline of Righteousness
(He) transcends the Cycle of Births and puts an end to the
tragedy of human misery (2)."

"If they ask what do these words import, tell them this is the
Cure and Elixir of Misery—this is true teaching, this is education,
this is edification." They wrote out what they were asked to do. Then
the Lord addressed King Bimbisāra as follows:—"Maharāja! Please
write to Rudrayāna: My dear Comrade, I am sending you a Precious
Gift which the Three Worlds shall unite to revere. To honour this,
please arrange a procession several miles long with the road-way
decorated en fete (ardhā-tritiyāni yojandni mārga-sobhā kartavyā)
and you should yourself come out to meet this Effigy accompanied by
your fourfold army and then having placed it in a place of large space
and dimension" (apparently to gather a crowd), "cause it to be opened
and revealed with great pomp and appropriate worship, ritual and
ceremonies (mahatim pājām satkāram kṛtvā udghātyātavyām). If
you do that you will acquire considerable spiritual merit." The request
communicated by the Royal message to the Prince of Roruka was
carried out to the letter. Just at the psychological moment there
arrived at the place a company of merchants from Central India, who
immediately recognized the Portrait of the Blessed One and they sang
out in one voice: "Adoration to the Lord Buddha!" The assembled
crowd had not heard the name before, and they were moved to a state of Beatification and horripillation (aśruta pūrtam ghoṣam śrutā sarva-roma-kupāni āhrṣṭāni). The seed of the Cult of Worship of the Buddha must, indeed, have been sown on that occasion.*

*I am indebted to my friend Mr. Bibhutibhusan Bhar for helping me with the translation of the text of the Divyāvadāna.
Proust once suggested that a book should be reviewed after it has acquired a posterity. It is the craze of keeping up-to-date in the book-world that has grown into a vicious convention in book-reviewing to review a book as soon as it is out and only once in a particular paper. Books are best and most fairly reviewed when they have made their impact felt in society. A very late review of an important book is perhaps never too late. The volumes of commentary on Plato every year are in a way annual reviews of Plato's works.

"Sesher Kavita" is an important Bengali book. It has had a history and it has acquired a certain posterity. A review of the book, therefore, must necessarily be some sort of a review of an aspect of Bengali life before and after its writing. It is clear at this time of the day that it crowns an epoch and has sounded its knell.

Modern Bengali Society begins in 1793. The date is a real milestone, coinciding with the inauguration of the Permanent Settlement. The break with the era before 1793 was rather sudden, almost a split. With the great Bengali officers of the Moghuls and the Nawabs an epoch in Bengali life closed completely and left no trace. With the introduction of the Permanent Settlement began a new society of the new rich. The building of the new society was further helped by the new education.

The new landlord belied the expectations of Cornwallis. He did not become the prototype of the English landlord. Rather, he proved of little help to the country, and gradually lost touch with things. He was irresponsible and idle. This led progressively to diminishing returns and narrowing margins of profit. The commerce of the country also was destroyed by the activities of the various institutions of the East India Company. The Investment, the dastak, the new bank, and later on the various English firms struck down with superior resources indigenous commercial enterprise and paralysed it for a long time to come. Similarly, the man who piled up money in the newly opened vocations could not invest it in profitable channels. There was thus no outlet for so much human energy, now forcibly pent up under the pressure of circumstances, while, in the case of the landlord, his record
during the last century and a third has been one of increasing poverty. All this struck back and ate into the vitals of the nation’s life, breeding defeatism and a sense of futility. The result has been increasing poverty and a sense of frustration. To all this must be added the effect of the incurable national malady of indolence, apathy and lack of enterprise.

For all this growing poverty, dislocated national economy, and frustration of the landlord, the businessman, and the man in the vocations, there were left the sole consolations of the new learning. The new education fell on happy ground and took Bengal by storm, creating a diversion for pent-up energies in other spheres of life. This new education gave the key to a new world of the mind which served as an escape from the bitter memories of failure and disappointment in the practical sphere. It paved the way for the liberal attitude, assisted by small jobs, banking and small investments. But liberalism itself without money-making tended to look rather anachronistic. It is interesting to find Bankim and Tagore’s heroes reading Mill, Burke and Bentham in remote villages in arm-chairs, oblivious of their anachronistic environment. On the other hand the growing poverty of the classes, due to lack of enterprise, swelled the ranks of the suburban middle class. The poorer the latter became the more they thirsted for the glory that is past. Escape into day-dreams became a regular apparatus of compensation for frustration in actual life. To this was added social snobbery, the tendency to hold the candle to social superiors and look down upon social inferiors. Further, the demand for the man of Western education in the Government services supplied an ostensible pretext for this pleasant escape. But the supply in this case soon outstripped the demand. The result was twofold. On the one hand, the section which secured employment saw its salvation in a job and a wife. On the other hand the section that was deprived of an assured monthly income sank deeper and deeper in day-dreams. The one became apathetic and lifeless, the other a dreamer of dreams. Thus began a dissociation of life from letters, with its attendant train of romanticism and wish-fulfilment; a process that has continued to this day. Divorced from life letters became, from the beginning, a luxury and a mode of emotional compensation. Literature in the next place had a favourable start when it managed to get comfortably stuck to the magnificent snobbery of Truth, Goodness and Beauty.

This presumably has been the historical background of 
Sesh Kavita which gives the book its peculiar double appeal. It sanctifies with the glory of a false culture each petty imbecility of the idle rich, and secondly, it quickens the imagination of the day-dreamer. It appeases both its hero and its reader, situated respectively at the upper
Perhaps the greatest crime that literature can commit, besides to be dull, is to be sentimental. And *Sesher Kavita* is sentimental, and, unfortunately, of the untidy sort. It lacks the essential moral tone and seriousness which are the hall-marks of greatness and are present in all the great works of Tagore. It is the story of the spoil child who is curious about everything, serious about nothing, has nothing to do, hates doing anything particular, finds time hanging heavy on his hands, takes a bout of tennis or a bout of love-making, begins and ends life as a scape-grace. Love-making or boat-racing, it makes no difference to him; it is the play that matters. Any civilized society should be ashamed of such a narcissistic parasite. It is the immorality of a society which fattens and deteriorates the rich and sweats the poor to death. The crowning pity of all this immorality is that it is invested with such a glory of sweet sentimentality, resignation, and righteousness that it captivates. Add to all this the sensationalism of the jilted lover, the awakening of the virgin to love, the glories of ideal widowhood, the juvenescence of the elderly widower, the self-dramatizing self-pity of the author, the cheap indictment of the Society-girl and the intriguing atmosphere of Society. Indeed, the book should be classed together with the pictures as an emasculating opiate working havoc in society. It is the portrait of a class stricken with paralysis due to inactivity; which finds itself useless in society and, calling to its aid seductive Romance, makes an apology for its existence under sufferance. But that sufferance has had too long a lease and now must be stopped in the interest of the generations that follow. The influence of the book has been ruthless with youths and the latter must now be ruthless with it.

When it came out the book was acclaimed as a masterpiece in Bengali prose style. But even the language and style of the book betray hollowness and artificiality. The style betrays the lack of a solid social reality to take its roots in, and exhibits signs of decay and cerebral anemia. The language is not free from grammatical inaccuracies—a serious lapse in Tagore. The author's feeling for language has outstripped his feeling for things. This is only natural because in Tagore's works the things are always the same, unvarying as the countryside of Bengal, and the language is the result of a process of refinement pursued to breaking point. Language has been refined, twisted and strained to a point where it defeats and indeed loses all
purpose and all vigour, and becomes a travesty of individualism devoid of any social content. Such refinement lacks a future, is purposeless and lifeless. It is like trying to substitute facecream and powder for the glory of health that has fled. The conscious straining to be witty and brilliant irritates. Wit is best when spontaneous. Sesher Kavita has much of the flashiness of the wit of Birbal when he nods. The style, as much as what it portrays, has led Bengali life and letters up a blind alley from which the moderns are trying to veer round. But already, unfortunately, this pretender has wrought much havoc in the field, and even threatened with eclipse Tagore’s legitimate claimants.
Student Movement in Bengal

PURNENDUKUMAR BANERJEE

The days are full of enthusiasm for students' organizations. It will not be out of time to go back to the past for a while to consult our experience and to see if we have anything to learn from our life and activities in the past. Nor shall it be right to pre-suppose that this review is idle, for much of our energy and enthusiasm, as we shall presently see, was driven into a channel that was neither desirable nor profitable, and the history of our past does not do us great credit, as is apparent from the defunct condition of student organizations which at the time of their inception held high promises.

For all practical purposes, the first students' organization was started in 1927. But there was something in its genesis that was far from satisfactory. It did not grow out of a natural enthusiasm of the students for self-expression. The All-Bengal Students' Association was started by a number of students who found themselves up against their college authorities and who, according to their version, had been most unjustly treated. This is important to bear in mind, for it will explain a good deal of their future activities. There was little urge indeed to drive the energies of the students into constructive channels. It was conducted more or less on a trade-union principle and little emphasis was given to any healthy, co-operative, intellectual development of the students. It was assumed that the interests of the students and the educational authorities clashed more often than not and it became the main business of the Association to safeguard the interests of the students against the encroachment of the authorities on their just rights.

Frequent Strikes

The logical sequence of this attitude found expression in the ever-recurring strikes conducted by the Association to bring the educational authorities of different schools and colleges to their senses. Whatever wisdom the authorities gathered from this new development it was clear that no cause was too weak or too frivolous to raise the slogan that the students' interests were in danger. The official organ of the Association, the Chhatra, devoted a section to the strikes and quarrels conducted by the Association in different educational institutions of Bengal. It looked as if the whole raison d'être of the A. B. S. A. lay in the number
of strikes conducted by it to a successful issue, and judged from this standard it certainly justified its existence. But if the history of the Association for some months was confined to these strikes and so, to say the least, to achievements negative in character, its later history is more deplorable still. For, however unreasonable and frivolous the issues of these strikes might be, they at least were related to the students and their life.

But presently the Association allowed itself to be exploited by the political factions in the province. Students have always been the pawns in the political games of our elders. Those who were for the existing government wanted the students not to take part in active politics—meaning their interests. The hostile political leaders wanted the students to belong to their party and act according to their bidding and to serve their party interests in the name of the country. The A. B. S. A. did not hesitate in the years 1928 and 1929 to take their cue from the B. P. C. C. and to fall in line with the B. P. C. C. The students of Bengal were divided into two camps and conducted among themselves the battle of their elders. The A. B. S. A. played in the hands of one party in the B. P. C. C. and new association B. P. S. A. took its inspiration from the other. There was no excuse of any movement in the country at the time to demand of the students their active services. Bengal politics was a sorry spectacle of feuds arising out of the claims of rival leaders and their followers to represent the Congress in Bengal. The leaders of these rival groups sought their following among the students and the students allowed themselves to be the camp-followers of these groups and fight out their battle. This is the subsequent history of the two students' organizations.

A BLACK CHAPTER

It is, to my mind, a very black chapter in the history of the student movement in Bengal—this strife and conflict which has nothing to do with the rights, interests, grievances, indeed anything that may relate to the word 'student.' Indeed, the students' organizations except in so far as their members were students, were a misnomer. In their interests and activities, they proved to be the organization of anything but the students. Their one interest was politics—not the politics of student politicians but the politics of some ambitious and exploiting elders.

I think, I must make my position clear here. I do not quarrel with politics at all. I do not say that politics is not for the students. On the other hand, I believe, students must take an intelligent interest in
politics as in sociology and other subjects. Only that interest must on no account be inspired by and blindly guided by a thoughtless acceptance of what our elders would have us accept. I think, it is one of the great duties of the students—not simply one of the best rights—to engage themselves in political thinking and to prepare themselves for the formation of unbiased opinion on political as well as other matters. It is for the students to go in for a corporate intellectual existence unaided—for aid here means hindrance—and unencroached upon by the thoughts of the politicians of our country, whether pro-government or anti-government. Let the students feel their independence and separate existence. They were so far pawns in the political games of the interested parties in the past. Let them give up that rôle in the future and feel and make others feel their importance, independent of any outside relation in the national life of their country.

I tried above to show that the past experience of the student movement in Bengal has been anything but glorious and I maintained that if we were to profit by that experience we must be fully appreciative of the nature of that experience and be on our guard to avoid the pitfalls which once proved disastrous to the healthy growth of the student movement. I have indicated that it was subservient to the political institutions and their leaders without any reference to the welfare, whether physical, mental or moral or even political, of the students, as the rival students' associations used to take their respective cue from the rival hostile factions in the then Bengal Provincial Congress Committee. In view of that experience, it is imperative on the exponents of the new student movement to have clear and definite aims and functions of any student movement and to define its scope. There must be no room for ambiguity in the enunciation of its objective and the formulation of its policy.

A STAGE OF PREPARATION

Though the definition of a student as one whose business is study is liable to be misinterpreted in a narrow sense, yet there is a substantial element of truth in this description if we use the word 'study' in a very wide sense without restricting it to text-books or even books only. Student life is a period for preparation—preparation for all the problems that face the individual and the community, for the calls, pleasant or unpleasant, that are made upon man in society. The politician equips himself in his student life for all the exigencies that may and will crop up and perplex him in his political career; the religious reformer gets himself prepared in his student life in all those matters which have a bearing on his work of reform. As a general rule this study, this pre-
preparation suffers if the student is expected to take active part in the heat and dust of practical politics or of practical works of reform. In cases of emergencies and in abnormal times, the general rule may be and is bound to be modified, but under normal circumstances it is no part of a student's business to commit himself to any particular line of action. It is enough for him if he can devote himself to a dispassionate study of his subject in all its bearings.

If this principle is admitted the founding and working of students' association will present problems less diverse and dangerous and fewer opportunities of exploitation than did the working of students' association ten years earlier. If the students' association be started on the principle of physical, mental and moral development and progress of the student community, its programme and its policy would not militate against any interest in the country. In this age of conflict, it is often implied and taken for granted that every movement carries within itself the germs of conflict with other forces. But in the case of the student movement, except that it will set itself in opposition to all kinds of inertia, there is hardly any possibility of conflict with any section of society. There is no reason to suppose that the students will find themselves in opposition to educational authorities. If the members of any institution do not look to the interests of the students—a case which is hardly possible, for they are paid to be of use to the latter—it is not difficult to bring them to a better sense of their duty by drawing public notice to it. But it has been seen in the past that whatever differences arose between the students and the teachers, they never sprang from lack of interest on the part of the teachers. Almost always it had been a case of outside influence and extra-academic, often political, activities of an aggressive character that determined the difference. Indeed, there cannot be any reason why the educational authorities should object to and oppose activities of the students to make themselves more fit to face the problems of their country.

Measure of Agreement

It is therefore imperative to understand that no students' association can function properly if it labours under the impression that its ideals are in any way antagonistic or hostile to the teaching authorities. It must, however, be stated here, to avoid any possible misunderstanding, that the students' association is not to acquiesce in any attempt of the authorities to commit them to any extra-academic policy or action, whether political or social, if that goes against the self-respect and best interests of the students. But I hope, and it is reasonable to hope, such occasions, if they occur at all, must in their nature be very few and far
between. Normally, I am convinced that the measure of agreement between these two sides will and should always be great, for without any understanding co-operation between the two the course of the student movement is bound to suffer.

It is now clear that the students' associations must function as a body deriving its strength from the educational institutions and must be in close touch with them. It will keep a direct touch with the university which must, if it is conscious of its functions and duties, give its blessing to it. Indeed if the students' association can justify its existence by demonstrating its ability to understand students' problems, if it can honestly and earnestly devote to them that amount of responsible thinking and emotional drive which is indispensably necessary to bring about a regeneration of the Bengali youths, the university is bound not simply to give it its official recognition, but even to ask for its advice in matters of educational policy. For the cause of education and regeneration of youth is one which cannot succeed by one-sided activity either of the university or of the students. A co-operation based on the capacity for responsible thinking and courage and for honest acting on the part both of the university and the students as a whole is the sine qua non of any regeneration of youth. And as I have said, given a recognition of the right aim and a vision of the true untramelled by the confusion of the false in both the university authorities and the students, it will be found that no question of conflict can arise between them, for their aim is identical. Their ideal is the same and it will be found soon that their methods will equally be the same. The country is in need of young men who should not simply supply leadership but sustain it, who must know both how to command and to obey, who must possess the art of responsible thinking and honest acting based on a first hand knowledge of things and who must possess that character which springs from intellectual honesty and moral integrity and which is softened by a larger humanity. The production of this youth should be the ultimate objective of the university and of the students' association.
**Coincidence?**

DEBDAS SEN

"Shelley was then nine years of age, and Wordsworth twelve; George IV was King, Canning, Prime Minister; and though ten years had passed since the battle of Waterloo, the Corn Law Repeal Act had not yet been framed."

(Quoted by A. J. A. Symons in an essay on tradition in biography in *Tradition and Experiment in Present-day Literature*.)

Is it a mere coincidence that *Orm* wrote his *Ornulum* in the year of the Great Charter? Why was Froissart but a child one year old when the Hundred Years' War started? Why should Chaucer be born within ten years of Boccaccio's *Decameron*, a naughty collection of tales? And, again, why should Chaucer die exactly ten years before Froissart, unless the lives of these three distinguished children of the Middle Ages moved in concentric circles? Because I do not believe in coincidences I am not prepared to admit that the close of the Wars of the Roses and the publication of Malory's *Morte d'Arthur* just happened in the same year. Things do not just happen.

I am a great believer in proverbial wisdom. Coming events, so runs the time-worn proverb, cast their shadows before. This is illustrated in the death of Leonardo da Vinci which was foreshadowed by the appearance of More's *Utopia* and Ariosto's *Orlando Furioso* in the preceding year. Shakespeare and Galileo came almost hand in hand into this world; but the same year saw Calvin's and Michael Angelo's death. This, I think, illustrates the law of compensation.

The seventeenth century has a hardly less significant chapter of apparently accidental coincidences. Bacon's *Advancement of Learning* was published in the year of the Gunpowder Plot, while La Fontaine was born in the year in which Burton produced his *Anatomy of Melancholy*. It is memorable that the First Folio of Shakespeare was printed in the year of Pascal's birth, and that Galileo and Cardinal Richelieu died in the year in which Newton was born, which was as it should have been. For between themselves Galileo and Newton would have made Europe too hot. But why did Richelieu die in the same year? If it is a mere coincidence (by the way, is it?) that the Great Fire of London broke out in the year Moliere wrote his *Le Misanthrope*, it is

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I have taken the usually accepted dates to be true—D. S.
certainly not by accident that Taylor wrote his *Holy Dying* in the year following that of Descartes' death.

In the next century the Battle of Blenheim took place in the same year that Swift wrote his *Battle of Books* (two battles in the same year,—a year, it appears, of battles). Rousseau was born a year before the Treaty of Utrecht, and Addison died when Rousseau was seven years old. Lessing and Burke were born, and Congreve and Steele died, when Kant was a child of five. Pope died a year earlier than Swift, presumably because it would have been too sensational for the same year to record the death of two of the greatest satirists in English literature. Dr. Johnson brought out his *Dictionary* in the year of the Earthquake at Lisbon; to the shocked Earl of Chesterfield and the countrymen of Boswell the *Dictionary* was indeed in the nature of an earthquake. Sterne produced his *Sentimental Journey* in the year in which James Watt invented the steam-engine, and Arkwright the spinning jenny; and who, by the way, is more sentimental than the inventor of mechanical power which seeks to save the good right hand from much sweating? Goethe wrote his *Sorrows of Werther* in the year in which Louis XVI started his sorrowful career as King of France. And when did Boswell give to the world his immortal *Life of Dr. Johnson*? Why, of course, in the year of Mirabeau's death. And in what other year did the author of the *Decline and Fall of the Roman Empire* die than that which witnessed the fall of Robespierre?

Byron produced his *Hours of Idleness* in the year of the 'idleness' of the slaves due to the abolition of the slave-trade (out of exultation, for was not Byron a great apostle of freedom?). Dickens was born in the year which saw the publication of Grimms' *Fairy Tales* and he never forgot it, for his mind always moved in a fairy world. The Reform Bill was passed in 1832; and the greatest reform it effected was to close the Romantic period of English literature. Mrs. Browning died in the year which saw Victor Emmanuel on the throne of Italy, just robbing this unfortunate Italian King of the distinction of claiming a great English poet as his subject.

It is remarkable that Landor and Hawthorne died in the same year; so too did Kingsley and Hans Andersen, Darwin and Emerson. In doing so they were but following the glorious example set by Shakespeare and Cervantes. And they have been imitated in our own age by Conrad and Anatole France. Yeats is just dead; and who knows but that by another strange coincidence 1939 should also witness the tragic end of the present writer? which would mean the death of two great writers in the same year. But there is no joy in such reflection, though fame is an 'infirmity of noble mind.'
Presidency College—1924-1938

[We had originally intended to reprint the articles on the past history of the College so as to give a compact history, but owing to want of space we had to drop the idea. We are, however, bringing the story up to date from 1924 at which Mr. Wordsworth's review stops.—Ed.]


The preceding articles by distinguished principals of the college give us the earlier history of the progress and expansion which enabled the college to attain and consolidate its proud position among the educational institutions in Bengal. The pace of this advance has slowed down considerably but the reputation of the college has on the whole been well maintained. Mr. Wordsworth's article brings the history down to 1924 in which year Mr. Stapleton became principal.

A committee appointed by the government in the previous year to report on the scope of work of the college had made a number of recommendations the most notable of which, the strengthening of the staff and the raising of the fees, were given effect to. As many as fourteen new appointments were made in July 1926 and this accession of strength was a timely one.

The raising of the fees gave rise to a good deal of adverse criticism coming as it did at a time when professors of established reputation were leaving the college; and it was felt that the old rate was high enough when compared with fee rates in other college. Apart from the economic depression in Bengal which made the public take less kindly to the enhancement of fees, a large circle of friends of the college were genuinely apprehensive that the higher fee rates would keep out of the college the class of students who had contributed so much to the building up of its academic prestige. But financial considerations outweighed all others and the enhanced rates of fees have continued, though an attempt has been made by the provision of a number of part-free studentships to make the burden lighter for poor students.
of real ability who desire to avail themselves of the opportunities offered at Presidency College.

It was during Mr. Stapleton’s tenure of office as principal that a register of old students of Presidency College was compiled—a memorable work, perhaps the first of its kind in this country—and the college at last acquired a playing field of its own. As Mr. James tells us in his article in the college centenary number of the magazine, a scheme of improvement providing for better laboratories, a playing field and a college hall had been approved as long ago as 1907. The scheme of the playing field took nearly twenty years to materialize, and after this the authorities of the Education Department seem to have felt that they had done enough for the college by providing three and a half lakhs of rupees for the acquisition of land for the playing field and the building of a new astronomical observatory. But the hall has not been built yet, though successive principals have brought this anomaly—a college without a hall to the notice of the authorities year after year with great perseverance. At the time the playing field was acquired and the observatory built the intention of the government not to spend any more money on the college was so evident that an earlier proposal to raise funds for the hall by inviting subscriptions from old students was revived. But this did not produce any great results and we are still living in hopes that the money will be found by the government.

Another notable improvement effected at this time was the provision of more accommodation for readers in the Arts Library by the removal of books from the hall to the steel shelves on the upper walls of the rooms adjacent to the Library. The Arts Library has now room for a large number of readers, and nothing except the habits of the readers themselves and their want of leisure during the hours the Library remains open stands in the way of our realizing the aim Mr. James had in view, when he revised the library rules in 1908, of “making reading in the Library the first object and taking out books only secondary.”

Within a few years after the departure of Mr. Stapleton the senior staff of the college was further depleted by the transfer or retirement of some professors who had worthily maintained its great traditions. There has been some compensation for these losses in a succession of distinguished principals like Mr. R. B. Ramsbotham, Mr. J. R. Barrow, Sir Jehangir Coyajee and Mr. B. M. Sen.

Mr. Barrow’s second term of office as principal was a time of great stress, perhaps the greatest in the history of the college. The series of crises which the college was called upon to face from January 1928 to
September 1930 were different from those of the past when indiscipline among students had led to serious consequences. Political influences which had first begun to make themselves felt in the educational world in 1920 had now assumed formidable proportions and the driving power behind the attacks made on educational institutions in 1929 and 1930 was almost wholly political. The situation was the more difficult because the technique of picketing, first resorted to in educational institutions after the famous Nagpur Conference of 1920, had been perfected in the course of numerous strikes that had since been organised in colleges throughout the country. The college was fortunate in having Mr. Barrow as its principal in these difficult years. He met with wonderful firmness and patience the attempts made by students in August 1929 to force the hands of the authorities of the college, and when the greater crisis came in 1930 he and the members of the staff were not altogether new to the difficult task that was imposed on them.

The college opened in July 1930 soon after the arrest of Pandit Motilal Nehru and Pandit Jawaharlal, and almost immediately it had to face a very determined attack made on it. Its gates had to be guarded by the police if the work was to be carried on, and this seems to have driven the forces arrayed against it to more determined efforts. The gates were constantly assailed by bodies of demonstrators who did not belong to the college, and clashes with the police gave rise to ugly situations. The prolonged tension was only occasionally relieved by a humorous interlude like the lifting by the professors themselves of a bulky demonstrator from his recumbent position on the staircase, or the sudden descent of a body of fair demonstrators on the college followed by one or two sheepish looking husbands who evidently disapproved of the activities of their better halves.

In the end the college emerged triumphantly out of the prolonged struggle, though its resources of tact and patience were well nigh exhausted. All who love Presidency College owe a deep debt of gratitude to Mr. Barrow who did so much to enhance its prestige by handling the crisis with magnificent courage and patience.

The years that have followed have happily been peaceful ones. The financial stringency felt throughout the province during these years has had its effect on the development of the college. The heavy expenditure incurred in maintaining it has been closely and repeatedly scrutinized, and the final outcome of the economy campaign of the government has been a rather drastic reduction of the office establishment.

But the strength of the teaching staff has not been reduced, and for this mercy received the college is thankful. It has enabled us to
separate the honours classes entirely from the pass and to inaugurate
a scheme which aims at giving special assistance to promising under-
graduates who intend to appear in the public service examinations after
taking their degrees. Candidates appearing in these examinations from
Bengal are handicapped for want of proper coaching facilities and it
is in the fitness of things that Presidency College with its splendid
resources should take the lead in this matter.

The athletic and social activities of the college have had their
vicissitudes but the record is a good one on the whole. The football,
cricket and hockey teams have acquitted themselves with credit from
time to time and have produced individual players of exceptional merit.
Our reputation in the tennis world is still an enviable one though our
past supremacy in inter-college tournaments has been successfully
challenged. Rowing has been taken up with zeal, and some of our
rowing men have found places in university crews.

The college societies have not languished though at times the
enthusiasm to run them efficiently has been lacking. The debating
society has been active in recent years and some good debates have
been held. The historical and literary societies have had their good
as well as their lean years, and the College Dramatic Club has main-
tained its reputation by producing good plays.

The brilliant university records of a large number of students who
have passed through the college in recent years and the continued vigour
of our social and athletic activities prove unmistakably that the tradi-
tions of the college have been well maintained even in the atmosphere
of lethargy that seems to pervade the academic world to-day. One of
the causes of this lethargy is a growing sense of futility among the
students who come to our colleges and this is not surprising when one
considers the present economic situation and the alarming increase in
unemployment among our educated young men as a consequence of the
terrible overcrowding of the professions and of the ranks of those who
want to enter the government and other services. But it is hardly fair
to make the educational institutions and particularly the colleges
responsible for the existing state of affairs.

H. K. B.
Our Contributors

[We intend in this section to give a bare indication of the intimate relationship existing between Presidency College and our contributors in this issue.—Ed.]

B. M. S.—Bhupatimohan Sen, M.A. (Cantab.), M.Sc. (Cal.), I.E.S. Student, 1906—1910; Professor of Mathematics, 1923; Principal since August, 1931. Besides the ‘Foreword,’ contributes the article ‘Principle of Chance in Modern Physics.’

O. C. Gangoly—Ordhendu Coomar Gangoly, Solicitor. Student, 1897—1901. Besides the Frontispiece, contributes the article ‘Art and Literature.’

H. R. James—Henry Rosher James, M.A. (Oxon.), I.E.S. Professor of English, 1900; Principal, 1907—1916. Deceased.


“P”—Praphullachandra Ghosh, M.A., F.R.S. Student, 1898—1903. Temporary Lecturer, 1904 and 1906—1907; Professor of English since 1908.

J. R. Barrow—M.A. (Cantab.), I.E.S. (Retd.). Officiating Principal, 1917—1923; Principal, July, 1929 to October, 1930.

Dr. H. E. Stapleton—M.A., B.Sc., D.Litt. (Oxon.), I.E.S. (Retd.). Professor of Chemistry, 1900—1905; Principal, 1924—1928. Director of Public Instruction, Bengal, 1928—1933.


Sir Jehangir C. Coyayee—B.A. (Cantab.), LL.B. (Bombay), I.E.S. (Retd.). Professor of Economics, 1917; Offg. Principal, November, 1930 to August, 1931.

Sir P. C. Roy—Professor of Chemistry, 1889—1916.

Hirendranath Datta—M.A., B.L., F.R.S., Solicitor. Student, 1884—1890.

Rai Bahadur Gopal Chandra Ganguly—M.A., Retired Professor, Ravenshaw College, Cuttack.


OUR CONTRIBUTORS

MOHITKUMAR SEN GUPTA—M.A. Indian Audit and Accounts Service. Student, 1911—1917. Second editor of the Magazine and editor for two successive terms.


DR. PRAFULLACHANDRA BASU—M.A., B.L., PH.D. Student, 1907—1911. Now Principal, Holker College, Indore and Vice-Chancellor, Agra University. 


SIR ALBION BANERJI—M.A. (1892), i.c.s. (Retd.). Late Dewan of Mysore and Cochin.

DR. RAMESCHANDRA MAJUMDAR—M.A., P.R.S., PH.D. Student, 1907—1911. Now Professor of Physics, Calcutta University.

PROFESSOR MEGHNAD SAHA—D.Sc., F.R.S. Student, 1911—1915. Now Professor of Physics, Calcutta University.


MANILAL BANERJI—Student, Third Year Economics.

Professor Taher Rewzi—M.A. Student, 1933—1937. Lecturer in Persian and Urdu since 1928.

Professor Radhagovinda Bask—M.A., Ph.D. (Calcutta). Professor of Sanskrit since 1933.

Professor Sushilchandra De—M.A., P.R.S., D.Litt. (Lond.). Student, 1905—1911. Temporary Professor of English, 1912. Now Head of the Department of Sanskrit, Dacca University.

Professor Gourinita Bhattacharyya—M.A., P.R.S. Student, 1925—1933. Lecturer in Sanskrit and Bengali since 1936.

Professor Khitishprasad Chatterjee—M.Sc. (Cantab.). Student, 1925—1929. Now Professor of Anthropology, Calcutta University.


Professor Mahendranath Sircar—M.A., Ph.D. Student, 1905—1907. Professor of Philosophy since 1933.

Dr. Phiroze E. Dustoor—M.A., D.Litt. (Allahabad).

Rabindranath Roy—B.A. Student, 1927—1931.

Asok Mitra—B.A.

Purnendukumar Banerjee—Student, Sixth Year History.
Twice General Secretary, Presidency College Union, 1935—1936 and 1937—1938.

Devis Sen—Student, Fifth Year English. Has also prepared the cumulative index in English.

H. K. B.—Professor Hirankumar Banerji, M.A., D.Litt. (Oxon.).
Professor of English since 1924. Treasurer of the Magazine.

Rabindranath Tagore—was a student for one day (see the Poet’s Convocation Speech 1937).

Student, 1885—1889.

Professor Kegendranath Mitra, Rai Bahadur—M.A.
Student, 1896—1899. Professor of Philosophy, 1907—1927. Now Ramtanu Lahiri Professor of Bengali, Calcutta University.

Professor Sashankasekhar Bagchi—M.A.
Lecturer in Bengali since 1931.

Professor Amulyadhan Mukherji—M.A., P.R.S.
Student, 1918—1924. Now Professor of English, Ashutosh College, Calcutta.

Professor Charuchandra Bhattacharyya—M.A.
Student, 1901—1904. Demonstrator in Physics since 1906.

Professor Asoknath Shastri—M.A., P.R.S.

Professor Humayun Kabir—M.A. (Cal. & Oxon.).

Sudhangshu Kumar Haldar—B.Sc., I.C.S.
Student, 1919—1924. Now District and Session Judge, Ragpur.

Hironmo Banerji—B.A., I.C.S.
Student, 1922—1927. Now Additional District and Sessions Judge, Sylhet.

Amalesh Tripathi—Student, Third Year Economics.

Alakchandra Gupta—Student, Fifth Year English. Has prepared the cumulative index in Bengali.
NOTES AND NEWS

We commented on the fine showing of the College in the Intermediate and the B. A. and B. Sc. Examinations last time. In the M. A. and M. Sc. Examinations 12 students of our College were placed in the First Class, 12 in the Second and 4 in the Third.

Mr. Purnendukumar Banerjee of Sixth Year History won a medal in the Inter-University Debating Competition organised by the Calcutta University Law College. Mr. Subrata Banerjee of Fourth Year History, won prizes in the Inter-collegiate Recitation Competition. Mr. Ranen Sen of Sixth Year Physiology was awarded the Best Man’s Prize in his group in the Inter-collegiate Muscle-posing Competition.

The College secured the largest number (viz., 10) of Athletic Proficiency Certificates awarded by the Calcutta University. Mr. Ananda Mukherjee of Second Year Arts broke his own record in the Pole Vault in the B. O. A. sports. Mr. Mukherjee and two more of our students, Messrs. A. Bhattasali and Mijjan, represented Calcutta University in the athletic contests with the Punjab University.

The College Football team fought its way to the Final in the Elliott Shield and finished third in the Inter-collegiate League Competitions: our College had one representative in the Junior International. In Cricket four of our players represented Calcutta University against Bombay in the Inter-Varsity match, while Mr. Nirmal Chatterjee of Second Year Arts was also in the Bengal Provincial team in the Ranji Championship. In Rowing we were the runners-up in the League and Knock-out in the fours and the Knock-out in sculls. We won the Calcutta University Hard Court Tennis Tournament and stood third in the Inter-collegiate Hockey League. In Basketball we annexed the Panna Memorial Trophy.

One of our students, Mr. Amiya Kumar Mukherjee, was selected for appointment to the Indian Audit and Accounts Service on the results of the last year’s competitive examination, while we had a dozen representatives among the successful candidates at the B. C. S. Examination held in February, 1938.

UNIVERSITY AND GOVT. PRIZES AND MEDALS

M. A. & M. Sc.

Prabodh Chandra Bhattacharyya—Hemchandra Gosain Gold Medal and Prize and University Gold Medal and Prize.

Nirmal Chandra Majumdar—Hemchandra Mukerjee Silver Medal and University Gold Medal and Prize.

Nalini Chakravarty—University Silver Medal and Prize.

Rabi Ray—University Silver Medal and Prize.

Hem Chandra Datta—University Gold Medal and Prize.

Guru Charan Mukhopadhyay—University Gold Medal and Prize.

Arbinda Ray—University Silver Medal and Prize.

Adinath Lahiri—University Prize.

Rabindra Nath Mitra—Chandranarayan Gold Medal.

OURSELVES
B. A. & B. Sc.
Prankrishna Chattopadhyay—Vidyasagar Silver Medal.
Sadananda Chakrabarti—Abinashchandra Gold Medal.
Nirmal Kumar Shome—Tawney Memorial Prize.
Gaganbihari Bandyopadhyay—McCann Silver Medal.
Atul Chandra Mukhopadhyay—Shamacharan Ganguli Prize and N. N. Ghosh Gold Medal.
Nirmal Chandra Sen Gupta—Shamacharan Ganguli Prize and N. N. Ghosh Gold Medal.
Pratap Chandra Sen—Thakurdas Kerr Gold Medal, Adhar Chandra Mukherjee Commemoration Prize and Bipinbihari Memorial Prize.
Dalimkumar Guha—Gangaprasad Gold Medal, Shamacharan Ganguli Prize and Tripundeswar Mitra Gold Medal.

I. A. & I. Sc.
Manilal Bandyopadhyay—Sindhubala Silver Medal and Gwalior Gold Medal.
Amales Tripathi—Bankimchandra Silver Medal and Dwijendralal Ray Scholarship and Prize.
Arunkumar Mukhopadhyay—Gwalior Gold Medal.
Nikhilendu Ray—Rai Radhikaprasanna Mukherjee Sahadaw, C.I.E., Prize.
Pratap Chandra Chunder—Gwalior Prize.
Dwipendra Nath Sen—Gwalior Prize.

UNIVERSITY AND GOVERNMENT SCHOLARSHIPS

B. A. & B. Sc.
Dalimkumar Guha—One Dwarkanath Tagore Scholarship of Rs. 50 a month.
Prasantakumar Biswas—One Ryan Scholarship of Rs. 40 a month.
Atulchandra Mukhopadhyay—One Hindu College Foundation Scholarship of Rs. 40 a month.
Bhupendramohan Majumdar—One Hindu College Foundation Scholarship of Rs. 30 a month.
Nirmalkumar Shome—One Hindu College Foundation Scholarship of Rs. 25 a month.
Niradbaran Mukhopadhyay—One Presidency College Graduate Scholarship of Rs. 25 a month.
Alakchandra Gupta and Sadhanchandra Gupta—Two Presidency College Graduate Scholarships of Rs. 12 a month each.
Satinath Bhaduri, Debaprasad Guha, Ranandranath Niyogi and Nirmalchandra Sen Gupta—Four Post-Graduate Jubilee Scholarships of Rs. 32 a month each.

I. A. & I. Sc.
Gurubandhu Chaudhuri, Amita Kumar Basu, Arun Kumar Mukhopadhyay and Maharirprasad Kedia—First-grade Senior Scholarships.
Manilal Bandyopadhyay, Sudhansusekhar Mitra, Rathindranath Ray and Nikhilendu Ray—Second-grade Senior Scholarships.
OURSELVES

ORIGINAL WORK BY MEMBERS OF THE STAFF

As in previous years, many of the members of the staff were engaged in literary and scientific work of an original character. Mr. M. M. Haq published two papers on old Persian manuscripts. Mr. Taher Rezwi contributed four papers on Persian poetry, theology and sociology. Dr. U. N. Ghosal contributed two chapters to the Cambridge History of India and published four papers on ancient Indian history and culture. Mr. S. C. Sarkar wrote a monograph in Bengali on Post-War Europe which would be shortly published in the Calcutta University Bengali series. Dr. J. C. Sinha wrote a book on Indian Currency Problems published by the University of Dacca. Dr. M. N. Sircar had to his credit a number of essays and discourses on philosophical subjects and Dr. N. K. Brahma published a book on Causality and Science.

On the Science side, Mr. N. M. Basu had the distinction of presiding over the Physiology section of the Indian Science Congress. During the year, he carried on researches on the action of drugs and continued his enquiry on diet and nutrition. Mr. S. M. Banerji published a paper on Human Pathology and Bacteriology. Dr. M. Qudrat Khuda published three papers on Organic Ring Compounds. Dr. J. C. Sen-Gupta wrote two papers on Plant Physiology which are in course of publication in a reputed German Journal. Mr. P. C. Mahalanobis wrote a series of papers (some singly and others jointly) on statistical subjects. Mr. B. M. Sen published a paper on the Nuclear Structure of Light Atoms.

SEMINARS AND SOCIETIES

The Economics Seminar, says Mr. Malay Kumar Talukdar, the outgoing Secretary, had a successful session last year: five meetings were held under the chairmanship of Dr. J. C. Sinha, and the following papers were read by 4th Year students: (1) Reconstruction of Rural Credit by Mr. Dhanurdhari Bose. (2) Permanent Settlement in Bengal by Dr. Rabindranath Nath. (3) Sugar Industry in India by Mr. Dhanurdhari Bose. (4) Labour Unrest in India by Mr. Nirmal Kumar Roy. (5) Federal Finance in India by Mr. Manishimohan Sen.

The Politics Seminar, says Mr. Atul Chandra Patra, the outgoing Secretary, held its last meeting under the chairmanship of Prof. D. G. Chattoraj when Mr. Manishimohan Sen of 4th Year read a paper on The Theory of Democracy and its Downfall.

The History Seminar, according to the Secretary, Mr. Jyotindranath Sen, held two meetings. In the first Mr. Nipen Sen of Third Year read a paper on “The Grievances of the Allies against Athens in the Confederacy of Delos,” and in the second Mr. Sunil Sen of Third Year read a paper, “Pre-Maurya-Kingship was not a Despotism.” The History students gave a special farewell to Prof. D. N. Sen.

The Philosophy Seminar, says Mr. M. A. Raquib, the Secretary, held its last meeting with Dr. P. D. Shastri in the chair, when Mr. Raquib read a paper on “The Sources of Religious Insight—Faith vs. Reason.” The meeting was attended by the philosophy students of both Presidency and Sanskrit College.

The Hindi Literary Society held its anniversary meeting on the 3rd December, with Mr. P. D. Shastri in the chair. The chief guest was Sir Badridas Goenka. The Society, the Secretary, Mr. Jagannath Prasad
Ruia, tells us, contributed Rs. 51/- to the Rajputana Famine Relief Fund.

Students of Botany undertook the following excursions: (1) Chilka Lake, Berhampore and Vizagapatam—with Dr. J. C. Sengupta, (2) Port Canning with Dr. J. C. Sen Gupta, (3) Diamond Harbour with Dr. J. C. Sen Gupta and Prof. K. G. Banerji. (4) Shillong and Khasia Hills with Prof. S. C. Banerji.

COLLEGE UNION NOTES

FOUNDERS’ DAY

Our annual Founders’ Day was celebrated this year with due solemnity on Saturday, the 28th January. About 300 guests—mostly distinguished ex-students, ex-members of the staff, prominent educationists of the city, guardians of present students and past executives of the College Union—responded to our invitation. They were all cordially received by Principal B. M. Sen and Mrs. Sen, aided by the present members of the staff and the members of the College Union. ‘Tea’ was served to the guests on the College lawns and to the students in the Physics Laboratory rooms, and there were arrangements for refreshments for orthodox guests and students as well.

The Tea party over, a meeting was held in the Physics Theatre at 6 P.M. On the proposal of Principal Sen, seconded by Mr. Abu Sayeed Chowdhury, Secretary of the College Magazine, the Hon’ble Mr. A. K. Fazlul Huq, Chief Minister and Minister of Education, Government of Bengal, took the Chair.

In presenting the annual Report of the College, Principal Sen paid a glorious tribute to the memory of our Founders—Maharaja Tej Chandra Bahadur of Burdwan, Gopee Mohan Tagore, Jay Kissen Singh, Raja Gopee Mohan Deb and Ganga Narain Dass. He gave a general review of the various activities of the institution and of the achievements of our fellow-students during the last year in spheres both academic and extra-academic. He referred to the many needs of the College and made a feeling reference to two of our crying needs, viz. the erection of an Assembly Hall and the provision for a number of full-free studentships for our poor meritorious scholars.

Mr. Justice C. C. Biswas, an Old Boy of the College, replying to the Principal’s welcome, on behalf of the guests, said that it was about 30 years now since he had left the College, but there had hardly been a day when he did not realise, consciously or unconsciously, the fact that he had spent the best years of his life here, and the influence which those few years had exercised on his career. He was quite sure that that feeling was shared by everyone present on the occasion. Wherever they might be and in whatever position they might be placed, they could not forget that they belonged to Presidency College. He sometimes wondered as to what Bengal would have been to-day if there were no Presidency College. The College was to be judged by the character of the men it had turned out, men who had been leaders of their community, ornaments of society and giants in the various walks of public life. It was a great tradition which the students of Presidency College had inherited, and Mr. Justice Biswas believed, that every one of the students, past and present, felt that it was up to him to make himself worthy of that tradition. He
referred to the memory of his illustrious professors who valued personal contact with pupils more than anything else. The professors and pupils in his time, remarked Mr. Justice Biswas, were happy people, and he trusted that the happiness had struck firmer roots through the passing years.

Mr. Purnendu Kumar Banerjee, an ex-Secretary of the College Union, in a remarkable speech, observed that some of the grievances that the grand-fathers of the present generation of students had in their days, remained unredressed even now—that the want of an Assembly Hall was the hoariest of these grievances, and he hoped that the premier College of Bengal, which is the Premier's College as well, should no longer go without one of the most indispensable academic equipments.

In his presidential address, the Hon'ble Mr. Fazlul Huq said it was after the lapse of 43 years that he was there under the shadow of those walls within which he spent six years of his student career. Within this period of nearly half a century India had witnessed momentous changes, changes almost unparalleled in the history of any country, in any age or clime. One of those great changes had been a very great advance, he might say, by very rapid stages, in the domain of education. As a Bengali he was proud to be able to assert, without any fear of contradiction, that in this march of progress Bengal had been in the vanguard of all the other provinces and had won for India a place among the nations of the world. What Bengal had done for other provinces in this respect, Presidency College had done for the other educational institutions in Bengal. From the very beginning it had set up a high standard not merely in teaching but also in bringing about a close relationship between students and teachers and building up that part of college life which was the essence of modern systems of teaching and which had worked such wonders in Western countries and was giving striking results in all educational institutions where that experiment had been tried.

He recalled that some of the most brilliant men who had had distinguished careers in various walks of life were his college colleagues. Some of them had left the world, leaving only their memories behind, but there were others who were still in the land of the living. These were men whom this province might be well proud of. They were Sir N. N. Sircar, Law Member to the Viceroy's Executive Council, Sir B. L. Mitter, Advocate-General of India, and Dr. Dwarkanath Mitter and Sir Manmathanath Mukerjee, ex-Judges of the Calcutta High Court. Among those whom the country had lost he might mention the names of Sir Bhupendranath Mitter, Sir Charu Chandra Ghose and Sir Provas Chandra Mitter. In those days the students revered their professors who were sympathetic to the students to the very core of their being and tried to put their pupils to the right path in the matter of educational advancement. In this connexion Mr. Huq mentioned among others the names of Professor Tawney, Sir Alexander Pedler, Sir J. C. Bose and Sir P. C. Ray.

As for the pressing needs of the College, the Premier observed, the question was really one of funds and since the present Government were committed to do all they could for the advancement of education, they could not shut their eyes to the genuinely urgent demands of the premier College of Bengal. He stated that this year he had been able to provide
a sufficient amount of money for the award of scholarships for poor and needy students in schools and colleges, and he was sure that Presidency College would come in for a fair share of those scholarships. But that did not solve the problem, and if the Government wanted to maintain the high standard of efficiency of Presidency College and the reputation it had justly acquired among the educational institutions of the province, they must be prepared to spend sufficient money not merely to provide for her current needs but also for all projects that would enable the College to make substantial progress, and not be content with merely carrying on the work of teaching under conditions unimproved and unsympathetic to the real needs of the time. It might be a very heavy sum, but the money must be found. He admitted the justice of the claims of Presidency College, and although he had not been able to give any tangible proof of his love for the College, he could say that there would be no lack of efforts on his part to help this institution.

He assured the meeting that it might be possible—he was not making a promise—to remove the legitimate want of the College regarding an assembly hall. He would discuss the whole question with the Principal (the zealous guardian of the rights of the College, as the Premier styled him) and hoped that by the time the next Founders' Day was celebrated, some of the grievances of the College would be things of the past. He also hoped that in the near future, through the united efforts of ex-students, present students and professors, he would be able to build up the College which would be a glory not merely to Bengal but to India as a whole. The present generation of students should remember that they were the standard-bearers of those who had preceded them and that they were really the repositories of traditions of a high order. The country expected that they would be able to uphold the best traditions of the College and prove themselves worthy citizens, devoted to the cause of Presidency College and to the cause of the advancement and prosperity of our common motherland.

Mr. Pratap Chandra Chunder, Secretary, College Union, speaking on behalf of the College, thanked the Premier and the guests for the honour they had done us by responding to our invitation. He assured Mr. Justice Biswas that the present students of the College are happy people too, happy with their Principal, professors and fellow-students. He expressed his gratefulness to the Premier for his sympathetic assurances regarding our needs and hoped that the Premier would find it possible to make financial provision for our Assembly Hall at the time of the preparation of the next budget.

Every inch of available accommodation in the Physics Theatre was more than used up at the meeting, and we felt how distressing it was not to have even standing room when Bengal's Premier came to address Bengal's premier College.

FAREWELL TO PROFESSOR D. N. SEN

A farewell meeting was held in the Physics Theatre on the 8th February, 1939, to bid good-bye to Professor Debendranath Sen, Head of the Department of History, who retired from service in November last. Principal B. M. Sen presided.
The Principal spoke in terms of high appreciation of Professor Sen's sterling integrity and simplicity of character, his catholicity of views, sincerity of purpose and devotion to duty, and observed that his retirement was an irreparable loss to the teaching staff of the College. Professor Mahendra Nath Sircar, Mr. Purnendu Kumar Banerjee and Mr. Nikhil Chandra Maitra paid their tributes of respect and admiration by dwelling on Professor Sen's many qualities of head and heart, his sound scholarship and his fatherly interest in the welfare of his students. After this, Mr. Pratap Chandra Chunder read the address presented to Professor Sen by his beloved pupils. Some mementoes, tokens of love and respect, were also handed over to Professor Sen.

The Principal then unveiled a portrait of our revered professor. It is a fine portrait, glittering on the metal surface inside a convex glass and bound in a chromium frame. The portrait, which is now put up in the Arts Library, was presented to the College by Professor Sen's colleagues in the History Department and his pupils.

Professor Sen, who used to radiate love and good-will among us, said in his characteristically sincere reply, that he had found love and friendliness at the College, and that so long as these lasted, the steady progress of the College as a centre of culture was insured against all risks of temporary lack of balance. The students, he knew, are by nature obedient: they always love and obey the teacher who knows how to compel love and respect.

The farewell meeting was very well attended. Practically the entire body of Arts students and almost every member of the professoriate in Arts and Science had come to associate themselves with the function.

**STEAMER EXCURSION**

The annual Steamer Party came off on the 11th March last. The Port Commissioners' B.S. Buchland left Chandpal Ghat at 12 noon and returned at half past six in the evening. The excursion was really delightful. Light refreshments on board the steamer were more than light this year, for the substantial menu included dishes of puri, meat, chutney and other dainties, with which our professors and fellow-students liberally refreshed themselves. The hours were spent in great enthusiasm. Songs were sung and pieces from master poets recited by students. On principle, no professional musicians were invited this time. A young magician, Master Debkumar Ghoshal, entertained the party with his excellent performances. Magic could hardly be more magical than what it was in the feats of this boyish exponent of 16.

The trip was a great success, for which we owe thanks to Messrs. Bibhuti Mukerjee, Bhupen Datta and Joges Bose, all past executives of the College Union, but for whose tireless co-operation in management the outing would not have been the great joy it was.

Pratap Chandra Chunder,
General Secretary, College Union.

**GUIDE TO PERIODICALS, LAST YEAR'S BOOKS, and LIBRARY BULLETIN, and desire to express our thanks to those members of the staff and our fellow-students who compiled these features for us.**—ED.
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Our best thanks are due to Mr. Debas Sen of the Fifth Year English Class for preparing this Index. This index, however, is not exhaustive. First, the Editorials and the various Notes and News, which are invariable features of the Magazine, have been omitted. Secondly, we have been compelled to leave out certain articles, for, curiously enough, quite a number of pages has been found missing in some of the earlier volumes: pages which have obviously been clipped out (with an easy conscience!) by some person or persons who found them useful but who lacked the patience to summarise them—Ed.

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গজলগুলিতে ব্যবহৃত বিভিন্ন অক্ষর ও সংক্রমিত বিচিত্র হিসেবে এনেছি।

আমরা যে বিভিন্ন মাধ্যমগুলিতে আমাদের আবাস করছি,
কিন্তু আমাদের আসল আবাস আমাদের অভ্যন্তরের মনের ভিতর।

নবাজুন এবং আমরা এদের প্রতি গৌরব করি,
আমরা এদের সাহসী মন পূর্ণ।

শিশু ও জ্ঞান যে ভাবে প্রারম্ভ করে,
সন্তান ও মহিলা বিশ্বের অন্যান্য প্রকৃতির সাথে।

কমলা বিশ্বাস

নবাজুন, ২০৮৩

শিশু বিশ্বাস
আলোচনা

পাঁচিশ বছরে সাহিত্য

(১)

আইপ্সিবি চৌধুরী

আপনি কত পাঁচিশ বৎসরের বর্তমান সাহিত্যে অবস্থান করেন? এ বিষয়ে কিছু বলতে আমি ইচ্ছাজন্য করি। কেননা, আমার সাহিত্যিক জীবনের কাজে বিদ্যমান এই পাঁচিশ বৎসরের অনেক পাখিলে। আর বিশেষত একটি সময়ে ক্ষুদ্র করে পড়া শখের কথা শুনতে হয় না। তাই রবীন্দ্রনাথের সাহিত্যে কয়েকজন এই কাহিনীটির অত্যন্ত জনপ্রিয় হয়। রবীন্দ্রনাথের চিঠিপত্র, বিশেষত তার নব্য সাহিত্যের ভঙ্গে সম্পূর্ণ বিচিত্রতার নয়। এই মাত্র বলা চলে যে, তার প্রবৃত্তি আকাশ ও চাঁদ আলো উদ্ভাসিত রেখেছে। রবীন্দ্রনাথের এ রুপক্ষে আমি বচন করব, যে তার সাহিত্য হাসি, তা বলাই দাশ্যা।

আপনি আমাদের চান নে, নব্য-সাহিত্যের নব্য ধরন কি। আমরা আধুনিক সাহিত্যের সঙ্গে সম্পর্ক পরিণত করি না, বরং আমাদের পক্ষ যা বলা করিনি। তবে যখন কে, নব্য-সাহিত্যের কেন্দ্র প্রতিটি নব্য-ধারা নেই; যদি ধারাটি তাহলে তা আমার দেহমাত্র গুরুত্ব হত না, সমস্তই তা সমঝে পড়ত।

নব-বর্তমান বিশেষত সাহিত্যেরই অধুনাগী। আমি বিশেষত সাহিত্যের বিষয়ে আগুনের নাম classical, romantic ও realistic এ কিন্তু কর্ম আর ব্যাপ্তি করতে না। আমরা তাই আমাদের সাহিত্যের বিষয়ে আমাদের করতে হয়। বাঙালি classical সাহিত্যের নাম। যা-কিছু পুরুষের মতই নাম classical। তবে যে নব্য-ধারা প্রতিটি নেই তা realisticও নয়। পাক্ষি ধারার এক romantic ধরন। আমাদের সাহিত্যের ধরন আমাদের realistic সাহিত্যের দৃষ্টিতে সমান।

একটি উদাহরণ দিই। ৩পর্যায়ের সাহিত্যের ধরন নাম কি?—পর্যায়ের মূল পর নানা লেখা তার সমস্ত উপাদানকে realistic বলে অভিহিত করেছি। আমার বল আধুনিক অনুপ্রাণিত ও একটি ইংরেজী এককে বলেন যে, শর্ম-সাহিত্যের নিয়ম-আন্তর্জাতিক, realistic, নেই realistic নয়। রোমান্টিক সাহিত্যের realistic বলে দুঃখ করে অক্ষরে ইংরেজীর হচ্ছে। ইংরেজে কিছুদিন পূর্ব Arnold Bennet নামে একটি Best-seller হচ্ছে ছিলেন, যিনি বল realistic সাহিত্যের অংশ দেখে ঐতিহ্য বলে পরিণত হন। J. B. Priestley নামক একটি
Bennet romantic লেখকের ব্যাখ্যা আর কিছুই না। রোমান্টিক সাহিত্য বহুজী এবং কোন কোন প্রথম বর্ণনার ও realism-এর কোনোদিন চলে দায়।

সন্ধিত্য গোপনের মূখ ও সূন্য বন্ধ-সমস্যা কি না, এ নিয়ে মনে মধ্য উপস্থিত হয়েছিল—ফলে সাহিত্যিক ওপর হয়ে উঠেছিলেন এবং কোন কোন ওপরেও সাহিত্যিক হয়ে উঠেছিলেন। এ বিষয়ে কি চুক্তিকে ধীরমণ্ডর হয়েছে তা' জানি নে।
বেশ যে হয়েছে তা নন 'draw'; কিন্তু সাহিত্যিক ভাব ও ভাষার সংক্রান্ত করা অস্পষ্ট। ভাবে ভাবেই দেখলে আর বাহাওই হেফ, এ উভয়কে পূর্ব করা চলে না। এ কথা বোঝে সকলেই ধীরকর করেন এবং এ কথার বিষয়ে আপনি কি কেউ উচ্চারণ করেন না; এখন কি নীতি বিবর্ধার সত্য হয়ে উঠবেন না।

গত ফিরে বঙ্গের কিততে বাঙ্গা গড় যে সংলাপ হয়ে উঠেছে, সে বিষয়ে সন্ধে নেই। বাঙ্গা গড়ের সন্ধে পূর্ব হয়েছে এবং শিক্ষিত গোষ্ঠী নিরীক্ষিত। এর কারণ কি যে বিষয়ে বড় করা করেন। অধ্যায় এর মনের জন্য হ' চারদিনের গড় রঞ্জনের উপর করা। গড় এক্ষণ না না নির্দেশ হত বড়ছে ও তাঁরের প্রকাশ করছে।

এমনকি: সকলের বাঙ্গার দেশের মধ্যে ওষুধ অনমাল পোশনে বর্তমানের বর্তমানের, অর্থ বীর্যন্তনকে বাড়ি নিরীক্ষিত। আমার এ কথা যে সত্য, তা' তাঁর 'কাব্য জিজ্ঞাসা' পড়লে সকলকেই দেখতে পাওয়া। পোশন বহাল করেছেন কাব্যের বর্তমান কিতরে—অনুবাদকের না, অন্তর্গতকরের না, অনন্তকরকের না।

লীলাচন্দ্র টুটাকের 'গুছ' অতি সংকার নেলা। এ লেখার বিষয় হচ্ছে botany এবং botany science হ'লেই গড়। বিজ্ঞানে যে কত সংক্ষের ও সংক্ষের কাব্যের সেদি যায়, 'গুছ' তাঁর একটি উচ্চতর নমনী। "পরিচয়"-পরের চারদিনের প্রেক্ষাপটের পৃথিবীর গড়'—মন্ত্রনীত্যের। এ গড় অধু চলে না—থেকে থেকে থেকে। তাঁর উপরের নরের বাঙ্গার আত্মীয় অজ্ঞাতের বায়ুর বায়ুর বায়ুর—যুগের। অদ্যাবধি যে সাহিত্যের বংশ ধারণ করেন, এই লেখায় তাঁর মনের; এবং প্রচলিত বাঙালির "বক্তব্য ও ভাষাতে" বাঙালিদের একথানা আশ্চর্য হেটে গড়। বহু-ক্রিয়ার প্রচলন করা ও সাহিত্যের অচিরে বর্তমানে, রাজনীতি একটি বিষয়ের গড়। এ জগতের পরিসর ভাষার বংশ বাঙ্গা গড়ে শিক্ষার পরিচয় প্রকাশ।

অধ্যায় সংক্ষেপ গড়ে ভাণ্ডাকি করতে পারেন, কিন্তু গড়ে ভাণ্ডাকি আলাদা।
যে 'চারটি সংক্ষেপের নাম উল্লেখ করেন—ভারতের লেখা থেকেই গড় রাজনীতি ক্রিয়াকৃতির
পরিচয় পাওয়া যায়। আর একটি কথা, বহ শ্রীলক্ষ্মী দেবীকে খালি গলা নিয়ে বিদ্যমান; তিনি বংসের পূর্বে এ সময়ের দোকানের দোকান এ হেন বাঙলা পিপাসায় পার্থক্য না। এর পর আপনি করা যায় যে, একাংশের যার বর্ণনা অবর্ণন প্রস্তুতনো তাইই প্রিয়ই ভালো আচরণ ছাড়া এ মাত্রা হিসেবে আমরা নেবুম। অবিশ্বাসে বঙ্গভাষা কত দ্বারক, তা যখন অস্বীকার; কিন্তু দল দলে প্রচুর।
(২)
অধ্যাপক রায় শ্রীধরেন্দ্রনাথ মিত্র বাহাদুর

গোপিময়ী কলেজের সঙ্গে আমার সম্পর্ক ৪২ বছর আগের। তখন আমি
ছিলাম। তাদের কোডে ও আন্দোলন নিয়ে আমাকে ধাবিত করেছিলেন কলেজে। তখন অধ্যাপক
ছিলেন নেপালী ভাষার ভাষা শিষ্য। কিছু গ্রাম্য ভাষা ছিল বাঙালীরই দেশী—কলকাতায়, গোপিময়ীর অধিভুক্ত শুধু বাংলা নয়, সম্প্রতি ভারত তখন মূল। আমার একজন
তারকালী সেদিন পুরুষ নাম করেছিলেন খেলায়—তিনি বাঙালী নন, গোপিময়ী
কলেজেরই নন। কিন্তু তার নাম দেখলে সে কলেজে আমারা ছাড়ের দল খুব গৌরব
বোধ করতো। কলেজের বাইরে রবীন্দ্রনাথকে
নিয়ে আমরা মেঝে উঠতাম। তথ্য রাজ্য হারিয়ে গোপিময়ী গোপিময়ীতে
বর্ণিত করতো তুরস্ক ছুটতো। তখনদের প্রাণ স্বপ্নে। কিন্তু এখন সেদিন রবীন্দ্রনাথের
নামে শুঁ একটা মহীয় শনাক্ত পাওয়া যায় না, তখন একটা ছিল না। সেদিন
যে একটা প্রতিষ্ঠা হারাতো। হবে যে সেদিন যে গোপিময়ী ভাষায় করতে
যে রবীন্দ্রনাথের কথা অপর কোথায় অথবা যে সেদিন কিছুই নয়। এই বললে যে হরেন
সমাজপতির নাম নেপালী করে। মনে পড়তো। হরেন বাবুর সৃষ্টি সাহিত্য পাতিত্য
ছিল যে তার মৃত্যু ছিল না। সং রাম নামকর উপর তিনি ছিলেন
সাহিত্যের উপর তিনি ছিলেন
মানসবাদন ধারাবাহিক দৃষ্টিকোণ দেখতে হয়। তার ভাবের অনুকরণ এতে কথে
করলেও, যে সব প্রতিজ্ঞানি প্রচেষ্টো। স্নাতক সমাজে সমাজে লাভ করতে পারে নি।

"সাহিত্য" কাগজখানি ছিল ছোট, কিছু বিষ্ণু গোপিময়ী তার দিন ছিল
অনেকখানি। এখন প্রথম পরিচিত হচ্ছে ছোট ছোট, পক্ষের বাহর
মিতে পারতে করতে, কিন্তু সাহিত্যের এ সব বান্ধব ছিল না। রবিবারু বেনাম মা
উদ্ধার নেপাল ভাষা ছিল না। কিন্তু অনেক শেষ লেখার পিচ
থাকতে এই কাগজখানি। উদ্ধার বাংলাদেশ, হীরাক ইত্যাদি, ছাত্রলীগ, ছাত্রবল, হেমন্তগোপাল, ভক্তসুজন মৈথুন এর অধিকাংশ
লেখকের লেখায় এই মানসবাদনি অনুভূত হতে। হরেন সমাজপতির ও
প্রেসিডেন্সী কলেজ ম্যাগাজিন
ছয় অক্টোবর ১৯৩৩

'শামিলতার' নামে এতাইই করালে এইজন্য চন্দ্রনাথ শামিলতার অস্তি তোং হল চর্চাসম্পন্ন নয়। 'শামিলতা' এই পটিতে বহুলের ইতিহাসের এখন ধাতে গঠন করতে সাহায্য করেছিল একটি বীরত্ব করতেই হবে।

'ভারতবর্ষ' এখন প্রকাশিত হয় ১৩২০ সালে। নিজেদের রায় এই কাজগুলির পরিকল্পনা করেন। কিস্তি তিনি এর প্রকাশ নেঁতে তাকে গাছে নিয়ে। এখানকার বালাবুদ্ধি এবং সমাজব্যাপী জ্ঞানের অমাবিক্ত পরিকল্পনা দোবার মজিত করেছে। 'একাদশাব' গভীর এলাহাবাদে। সেইসাথে এর নাম 'ঈশ্বরনাথ।' বিশ্বাস ধাতন্ত্র বাংলায় এই নামটি ঠিক গাছে অন্তর্ভুক্ত। অন্যদিকে ইতিহাসে ইস্টফ্রিডের গঠন হচ্ছে এই এখানেই মনে ফাঁকা ক্ষেপণ গঠন। এ কম গৌরবের কথা নয়। সামরিক পদের প্রতিষ্ঠা ও প্রাক্তন আর বর্তমান ধুপ ক্ষুদ্রতি হতে পারে, এ বিষয়ে সন্দেহ নেই। সাধারণ এবং বৈদিক (তঞ্জ) পদের উক্তিতেও কম প্রবীণ নয়। এই সকল উক্তির যেসব গাথিতা গত পটিতে করা এমনই একটি গতি লাভ করেছের বা পটিতে বহুলের আদর্শ ভাবেই পার্থিক নয়। এই সকল পদের ধরা তাতে নেতার মানিক কূটি নিহিত করেছে, বীরত্বের মধ্যে গাথিতাভূত তত চাইবি বেড়ে চলেছে। এই চাইবি বাড়ি হাটের একটি নির্দেশ করার হচ্ছে যে, পৃথিবীর উপর বসা নানা সিক নানা চেড়ে যাচ্ছে। এমনই একটি অংশবিকা চতুর্থ বা আদেশ নামের জীবনে একে গেছে, যে নিজের নন্দন স্টেট সেই সদা নিজের যানো একে গেছে হচ্ছে পর্যন্ত বহুলের একে। ইউরোপের মহাকাশের পরে মানে সত্যির ভাবের অন্যতম সবের সব তথ্য যাচ্ছে। অংশবিকায়, রাষ্ট্রীয়তা এখন কি চাইতে পারিয়ে তক্ত আন্তর্ভুক্ত করেছে। মানুষের নাতি সমাজগুলির কারণ পরিণতি হচ্ছে। শাক্তিযুদ্ধ এই সকল ছাড় চলাচল করে। কাজেই গুঁড়ি, কিংবা একে হয়ে যেতে পারে না। নন্দন স্টেট অন্তর্ভুক্ত পাওয়া যাচ্ছে এসো, আর তার নন্দন নন্দন নন্দন যেতে পারে, নন্দন নন্দন করিতে আন্তর্ভুক্ত হচ্ছে। যারা পূর্বের হরি শক করে দেখায় যেন। পাছেন, বোনের বন্ধুর তত ততের কোনো আধিক্য নিয়ে চলেছ। তোরা আর গুঁড়ি যাচ্ছে না কেন? নিয়ে।

রবীন্দ্রনাথের উপাসনায় এই লেখকের প্রবন্ধের বিষয়ের ভেসে একুশ তাজার চর্চা বাচে। কিছু 'নেকাধর্নি' চেষ্টা নি। অন্য ধরনের প্রবন্ধ নামেন, তথ্য সব লেখির সৃষ্টিকে দেখুন হচ্ছে বহুলের পাচ্ছে। আমাদের হাতার বর্ণিত বাড়ি হচ্ছে সমাজ ছিল, রবীন্দ্রনাথের পার সমাজে অধিকাংশ করার জন্য নামিত হচ্ছেন, একবিং
পাঠিশ বছরের সাহিত্য

উপরন্তু সাহিত্যে সে সমান শরৎকুলের জন্ম লাভ করেন। প্রাচীন ভারত, পূর্বের সমাজ, পুরাতন সমাজ, প্রাচীন সমাজ, পূর্ব এশিয়া, পূর্ব যশোর প্রাচীনতা রাজ্যের নিয়ম, তাহার মনোনয়ন, করা হয়। কুইনর ছাড়া অন্য সমাজের সাহিত্যের অধিকাংশ হয়। এই ছাড়া, যারা জনসাধারণের মধ্যে কথায় না কথায় রোমাঞ্চিত অনুভূতি করেন। এদের মধ্যে বিখ্যাত রোমাঞ্চিত পদ্ধতি দেখা যায়। পেশাজী কৃত্তিকার সাহিত্যের একাধিক বস্তুর মধ্যে সম্পর্ক ও সরস্বতী আনন্দের চেষ্টা করেন।

চাঁদর শক্তিদন্ত বৰ্ণনামূলক পদ্ধতির পদ্ধতি তাদের মাঝে পাওয়া যায়। রূপের বস্তু, অনেকে সেনাপতি, প্রথমের স্বাধীনতা প্রাকৃতিক ধারণার মধ্যে সরস্বতী ও আনন্দের চেষ্টা করে। আমাদের বুদ্ধি হয় এই ছাড়া কেনার বাণ পাওয়া যায়, তা সম্ভব হবে। বাস্তবতার অনেক এই যে থাকে প্রতিজ্ঞা করতে পারলে বাণ হলো বলে, কিন্তু তার মুখরী এভাবে বলে না তাই হতে হলে। নির্দিষ্ট অন্ধকার এই বুদ্ধির ধারণা বাণ পাওয়া যায়, তা হলে বিপরীত।

কিছু কারণে নিজের কথা পাড়ে এরাই যে আসে বাণ হলো বলে, তা ও হলে বিপরীত। প্রথমের ধারণা একটি যে বলতে হবে। সুন্দরী কথায় পাড়ে এরাই ধারণা হলো বলে, তা হলে নিজের কথা পাড়ে এরাই যে আসে বাণ হলো বলে।

প্রথমের ধারণার মধ্যে আরও অনেক মূল্য আছে। সুন্দরী কথায় পাড়ে এরাই ধারণা হলো বলে, তা হলে নিজের কথা পাড়ে এরাই যে আসে বাণ হলো বলে।

হেমন্তের ধারণা ও তার ধারণা দ্বারা পাড়ে এরাই ধারণা হলো বলে। এদের প্রথমের ধারণার মধ্যে আরও অনেক মূল্য আছে।

কিন্তু ধারণার মধ্যে হেমন্তের ধারণা ও তার ধারণা দ্বারা পাড়ে এরাই ধারণা হলো বলে।
ঝেকে একটি নেমে দীঘতে হলো কবিতার তিনি অনেক দূর আর করেই চলেছেন। তার সেমিরামের অন্তিম কবিতা দেখে নেয় যায় এখনও তার ক্ষমতা অনুষ্ঠান আছে। কবিতার গীতিক্ষেত্র বললেন, পাল্লাড়, পূর্বী নর্ত্য প্রকাশ তার বিধী দেখিয়ে দিয়েছে নিযুক্তিকে এই দৃষ্টিতে একটি ব্যতিরেক যেখানে দেখানো সিদ্ধহ নেই। তাঁর নেমেল অস্তিত্ত্ব পাওয়া যাওয়া সাহিত্যকে কুটির-শির প্রেমী দেহে একক বিষয়ে পরিসর করতে হয়। এর জন্য সাহিত্যের দৃষ্টি কেবল যে অনেকটা প্রদায়ক হবে না, এ কথাটি আর আলো নেই। অনেক দিন ও রেখাগুলির ভার্চু খেলার টিক্কেটের মত নেমেল পর্যায়ের দিকে একটি আয়ুষ্টি নন্দ দেখে থাকেন এ কথা গোপনে বলে ধরতে পারে।

কবিতার মধ্যে আমাদের নাম মনে আসছে, ধীরা রবিবারে যাতিত-বিদ্যা অভিনীত মাধ্যমে দেখাতে সম্পর্ক করেছেন। ধীরা এই কথা অনিয়মের দেখার রূপে গীতিক্ষেত্রের অনুষ্ঠান পর্যন্ত তাঁর ভাসিয়েছেন, তাঁর মধ্যে ৩৫ অনুষ্ঠান, অল্পকেল্লা, কালীগঞ্জ, কাপালিনাথ, অথুলেশ্বর, পাল্লাডুর সেনাধুন, নর্ত্য এবং কুটিরশিকা নাম সমানের সহিত উদযাপন করেছিলেন। ধীরা একটি রূপনৃত্য একজন তাঁদের মধ্যে বাজি নকশা, স্বীপ্রদ সেনাধুন, হিন্দু দেহ, হিরনমোহন, বিনোদন, রামেশ্বর বিভা। প্রেমীর কবিতার সমন্বয়ে উপন্যাস। এইজনের অনেকের কবিতা একসময় অনুষ্ঠানের পর নেমে যায় চুক্তি উঠেছে, অপর দিকে বিদায়ের ছাপে চেন পড়ে ধরা পড়ত। উদযাপনের বিদায়ের সাথে সাথে সাহিত্যের অনুষ্ঠান নতুন নতুন শিক্ষার পরিবর্তে গোপনে গেছে। ইতিহাস, বাণিজ্য, লোকসভা, দুর্গাপূজা, উদযাপন, এই জারুর প্রকারের মাধ্যমে আমাদের সহায়তায় দেখা যায়। হুর্যশেল নিয়ম রাস্তাগুলি রাস্তার সাধারণের সময় উপকারিতা করতে পারে।

ইতিহাসে সমাজবিদ্যা একজন কথা এমন অভিনব নূতন করা যেন ধরনের বা দৃষ্টিগত পারে যে বাঁধার মত তিনি একজন সেক্স উপাদান উন্নয়ন করে তাঁর ধর্মীয় চারিদিকে ব্যাপার হয়। রাখোপাধ্যায়ের সহায়তায় সেক্স দিয়ে আন্তরিকা না করতে একজন অস্ত্র জিয়ের সমন্বয়ে তাঁর ‘ভাবনা’। পাল্লাডুর তাঁর কথার পর, হিন্দু দেহের চেন বেরি চেনেছে—সাহিত্যের সমন্বয় নতুন বিশ্বাস। কোনো সম্প্রদায়ের সমন্বয়ের এই হাতের সর্বনাশ্ব অনুভূতি কৃতজ্ঞ হয়েছেন।
নাটিককে দানীতে ঘোষ বাণ ভেঙ্গে, একবার বলা চলে না। রবীন্দ্রনাথের কর্মকথার নাটক এই যুগে প্রকাশিত হয়েছে। আপনাদের ও আপনার এমন কিছু পূর্বে মনের জন্য করেছিলেন। তাই সঙ্গে ছুটিয়ে পাড়ি পড়েছেন, যেমন সন্ধ্যা পুষ্কা, শেষে ফিরে, রক্তপায়। ১১১২ সালে ধরিভাষ্যের পরিবর্ধন হয়। এর পরে কীরোবাবু প্রাণ বিজ্ঞানীদের কর্মকথার নাটক লেখেন। কিন্তু তার আলিবাবা ও প্রাণীসমূহের দৌড় রাত্রি মন্ত্রানি ছিল না। কীরোবাবুর সহজে একটি গলা মনে গেছে। তার একবার নাটক দেখে যে তিনি একবার আমাকে অনুরূপ করছিলেন। আমার আর অর্জনই হয় না। একবার তীব্র ভাষায় আমাকে নেই পায় করছিলাম এক বছর কাছে। বললেন 'কীরোবাবুর তার 'হুরাধিপ' নাটককথার দেখার জন্য আমার বিশেষ করে অনুরূপ করছেন'। আমার বন্ধুর পাশে একবার অপরিহার্য কলাকে বলা ছিলেন; তিনি চোখের কোণে চোখের হাঁটি টেনে বললেন, 'কীরোবাবু আমাকে তার 'হুরাধিপ' অভিনয় দেখার জন্য করছেন, বটে?' তার হয়ে দেখ পাই যুগ গোল যে আমি নিষ্ঠা নিয়ে কথা বলি জীবন করার এই তার বিশাস। তিনি তীব্রমুখে বললেন, 'শপথ, কীরোবাবুর তার 'হুরাধিপ' নয়। হুরাধিপ ডি. এলং'র কথা বলে' আমার মন পুষ্কা, তাই ত বটে। কিন্তু একবার তার নিয়ে দুর্সন নাটক রাখা করতে কি পাবেন না? বা হোক, তেই অপরিহার্যের তীর চেয়ে আর কথা কোনো না। প্রেসিডেন্সী বঙ্গভঙ্গের আগেই হামি থেকে লাফিয়ে পড়াছি। তার গলায় যে কথা ছুড়েই বিশ্বাসিনী। শীতের গলায় যেখান গলার আমার দুঃখ এলাকা হয় তবু তার গলায় থাকা এগোয়ানো। কীরোবাবুর চিঠি। এগোয়ানো তিনি বিভিন্নের মাঝেরের ত্বরায় চিঠি লেখেন My dear Durgadas Babu, তিনি হুরাধিপের কথা একটি যুগ হলেন বটে; কিন্তু এই হুরাধিপের না হেসে পাকাতে পারি নি। চিঠিটির মধ্যে নাটক প্রচারের প্রস্তাব দেন প্রথমে হুরাধিপের কথা। সেখানে তিনি বিভিন্নের মাঝেরের ত্বরায় চিঠি লেখেন। সর্বমহৎ এখন এমন এই প্রতিষ্ঠিত বছরের ভিতর। বিভিন্নের নাটক বা অন্যান্য আমাদের দেশের পাঠ্য লুকিয়ে নিয়ে। কিন্তু আমাদের দেশ কর্মকথার চোখে দেখাতে গলায় সেখানে নাটক রূপে করা যায় না। বিভিন্নের সমাজের অভিব্যক্তি গলায় বলেন যে প্রথিতকরণ জয় পেলেছিলাম, তবে পরিবর্তে বলে হয়ত কথা সমাজ হতে গলায়। বিভিন্নের গলায় যেন সিদ্ধান্তও প্রকাশিত হয়েছে।
সিনেমাতে যে সাহিত্যের উপর অনেকটা প্রভাব বিকাশ করছে, একজন শিক্ষার্থী করতে হব। কিন্তু তার ফলে ডিগ্রীর অধ্যাপন বাতিতে আর যে কেন্দ্র যার। সাহিত্য গড়ে উঠছে, তা বলা যায় না। উপন্যাসের গদ্যজাতীয় প্রচলন এই কারণ থেকেও একটি মোড়ের বিচ্ছেদ। সিনেমার ক্যানেল খননকে মানিগে বেঁধেছে। বেতারবিহিতের একটি নতুন রাজা খুলে ফিরে পালন সাহিত্যের সাথে একটি অনেক হলে হোম্যের মিলন হয়েছে। একবার যা' শাহিদা তা'-ই বাতিতে এক, যা' সাহিত্য তা'-ই সাহিত্য। বৈষ্ণো বিশিষ্ট ও শিক্ষাতন্ত্র একটি বেশ ভাল আরেক খেলা যাচ্ছে। গত পর্যন্ত বছরের মধ্যে এই সাহিত্য-সাহিত্যের সমাজ বিস্তার হয়েছে। অনেকে কীভাবে সমাজে বিবেচনা একটি শিক্ষার সাহিত্যের চে করছেন। বৈষ্ণো সাহিত্যের পাঠে পাঠে অন্য সংখ্যার পূর্বপক্ষ বিশেষ বেশি হয়েছে। যৌথের সেন, সত্যচন্দ্র রায়, সত্যচন্দ্র শুদ্ধ, সরাসরি বিকাশ, সীমাবদ্ধ তফসিল, নীলমন্ডল হর্ষাভাষ্য, রামমোহন চণ্ডী, বিভাগের গ্রামসাহিত্য, ফরিদক মুক্তমন্ডল, বিজয় রায়, নবীনচন্দ্র বসু, রবীন্দ্রনাথ সেনের সাহিত্যের প্রচলন এই এককে উল্লেখ করতে পারি। কীভাবে সাহিত্যের বক্তভাব ও সাহিত্যের বে অনুরঃ ইতিহাস বিপ্লবিতান, গত পর্যন্ত যে যারা রা-থিমকি আর বেশি দুর্গ অবরর হয়েছে বলে মনে নন না। তিনি প্রাথমিক উপসাত সংস্থার কাজ করেছিলেন তার পর আরও যে সব শিক্ষার সাহিত্যের যারা করতে পারেন যা সাহিত্যের কাজে সাহিত্যের কাজ পারেন। এবং একজন সাহিত্যে সমাজে অনেক কথা পারেনের নর্তকে সাহিত্যের মাধ্যমে পারেন।

এগুলি প্রতিগৃহীত সংস্কৃতি বিশেষভাবে করে লগাও না। বিভিন্ন সংস্কারের পালন-প্রতিষ্ঠানগুলি সঙ্গে যে সব সুস্থতা বিভিন্ন সংস্কৃতির আলোকানন্দ সংস্কৃতি পরিচালন হওয়া যায়, এখন আর মনে হচ্ছে না।

আর ভেবে মনের বলতের পরিকল্পনা লেখিতের লেখার রচনা একথা করত না পারলে কিছুতেই অমতি বেঁধে নেয় করছে। এ যুগে যে ভাইরাস অনেকটা কেতে দেয়।

যে তার কাজে রাজনীতিক পরিবর্তন বহু বেশির ভাগ করে। যে নিজের দেশ সকল, নিজের ভাষার সরকার, সাহিত্যের সাথে যে সমাজ অশান্ত তার এখন পারে। প্রিয় বাংলা যে সমুদ্র না হচ্ছে, ১৫২৫ সালে আর বাংলা অনেক সবজ আদালের ঠিক একে মনোভাবনেও ছিল না। এই যে আরেক দেশে প্রচলন করেছে, সাহিত্যের উপর তার একটি রক্ত কর। যারা ভাষার মধ্যে সাহিত্যের দেশ অগ্রসর হয়, মানধারণ একাধিক বাংলা লেখিতে রতন।
প্রতিষ্ঠাবদ্ধ বংশোদ্ভূত সাহিত্য

অনেক উল্লেখিত, ইংরেজি ভাষায় অন্তর্ভুক্ত বাঁকি তাতে নিকটেন। এখান চৌধুরী, অতুল ও সম্পত্তির নেকায় সবাদারের পৃষ্ঠ অলপ্ত হতো। সমালোচনা সাহিত্যে উল্লেখের অবস্থায় দিশের উল্লেখাত্মক। সমালোচনা বাঁকীর অর একটি মহিলার বুদ্ধিমত্ত হচ্ছে ভাবার গঠন স্থলে তার চেন। তিনি চল্লি ভাবার পশ্চাতে বিস্ময় করিয়ে ফেলেন, তার অনেকের মনোমূত না হতে পারে, তবে অনেক লেখকের পক্ষে তিনি যে সাহিত্যের একটি নতুন বর্ণে খুলে দিলেন, এ বিষয়ে কোনও সন্দেহ নেই। এই চল্লি ভাবার অর একজন পশ্চাতে বিনিময়ের সরকার।

এখন ইনি একজন সর্বাধিক বলে পালা। ইংরেজি বাংলা হই ভাষাতেই তার দেখা দালুর। এই বিষয়ে লেখকই টিভি পাথরে স্বতন্ত্র গণ্ডক করেছেন। সমালোচনা ও ইতিহাস, অভিযান ও জীবনচরিত অনেক দৃষ্টি এগিয়েছে। এই সব নিয়ে মনেরমাঝারের হর্ষের প্রত্যাহার, প্রাক্তন বিভাগের মনের মজার, অক্ষয়কুমারের তৈহার, রমাচন্দ্র চন্দ্র, রাধাকৃষ্ণ রাধাকৃষ্ণ, বক্তা, রামকৃষ্ণ শরণ, নেচনকান্ত অক্ষয়, কৃত্রিমমার চট্টোপাধ্যায়, কানেকিনহাঙ্গাম হাস, বেগমকাজ বিন্দিনিদি প্রতিরূপের নাম মনে পড়েছে।

ঋতুমাঝের গীতিকান্ন নিয়ে মজার, মেহেরীমাঝে সর্কার, পোকামাঝে অক্ষর, মনিরমাঝে সর্কার, মহর্ষি মৃগঙ্গার নাম, লক্ষ্মীনাথ সর্কার, মোহনালীমাঝে অক্ষরির নাম করতে হয়।

উপসাগরে অক্ষ একটি কাটে চাই যে আপন সময়ের মধ্যে এই প্রথম রচনার করতে হলো বলে সাহিত্যের সব বিভিন্ন কিছু করতে পারি নি। এখানে অন্যান্য উপর নির্মাণ করতে হয় যখন স্বরূপ করতে অন্যের করেছেন। যে সকল লেখক বা লেখিকার নাম করতে পারি নি, তাদের কাছে যেন কিছু বর্ণনা করি। হেটি অবকাশ বলে বসাই এবং সম্প্রদায়ের সকলের সকলে আপনি প্রকাশিত নই বলেও বটে, বহ ওই ও ব্যাপার বাণিজ্য নাম হয়েছে। ছাড়া গড়েছে।
(৩)
অধ্যাপক শ্রীশনায়কের বাণী

বিপর্য গৌরী হইয়া বস্তির মধ্যে বাঙালী হাতি খাতির অর্থন করিয়াছ হৃদয়ে কাঠে একটি বাঙালীর সাহিত্য আর একটি বাঙালীর খেলার আমাদের। বাঙালীর মূলধারের পরিচালন এই হৃদয়ে বিদিষভালির দিক হইতে বিদরিত হইলেও বর্তম একই মানস-পর্য্যালোচন বা। বাঙালীর পথগির একটি বিনোদন জনপ্রিয় পর্যদূত হইযা আছে আর বাঙালীর সাহিত্য পথিকটেও একটি তরল আর্থের পথ হইয়া উদ্ভূত। রাজনীতিকের বাঙালী হরত আর্থ প্রদেশের কবিবিক্ষা রুদ্রপাতে নিকট হইত বাইরে, যিনি সাহিত্যের ক্ষেত্রে বাঙালী যাহা করিয়াছে তাহার জন্ম ভারতের অন্যতম আর মিলিরে না। আমাদের এই হতর্ক্য সাহিত্যের প্রকাশ দাতি পোরে আমাদের সাহিত্য এবং এই একটিপ্রকার বিনোদনে আর্থে করিয়াছ এই রাজনীতির পাইতে জন্ম প্রবৃত্তির এখন আর্টে আছে। হৃদয়ে বর্ষামাত্রাত মূল দ্বদ্বে আর্থের সংখ্যা চীনের দ্বন্দ্ব পীড়িত, বিখ্যাততা ও সংঘর্ষির রুদ্রপাতে তখন আমাদের জাতীয় সাহিত্যের ধর্মীয় কোন পথ চলিয়াছে, ইংরেজ অনিশ্চিত কোনও বিষয় সংজ্ঞায়ন পথ হইয়া উদ্ভূত হইয়া উদ্ভূত, না বিকৃত, জাতীয় চীনের পথে অনিশ্চিত কোন সম্পর্কে কি করিয়াছে, বীর চীনের নিকট কি স্বাভাবিক করিয়া রুদ্রপাতে, এ সম্পর্কে আগামী কথা সচিব দয়া করিয়া টিকাই প্রচেষ্ট।

নামে নামে মনে হয় তোলারের আমাদের ‘ইন্ডিয়ান’ জাত আমাদের দেশে এখন আছে। নভুল ব্যবসায়ের জন্ম ও সাহিত্যের প্রতি এই অলঙ্কার মিঠা সাহিত্য পরিকল্পনা সমাজে এত অধিক দেখা যায় কেন? নিশ্চয় নাই, এথে নাই, সম্ভাব্য নাই, রাখ তখন সেইদি ইহেসাদি নামনামক সাহিত্যের অভিজ্ঞতা সাহিত্যর বিষয়ের। বাঙলা দেশে বাঙা ভাষা ও সাহিত্যের অনুচ্ছেদ বিদ্যা করিয়া কেন? এস নিবে জেলে তাহার পথাত আমাদের অনেকার মনে হইতে বাণী। অবতার কিছু বলে। এখান অভিজ্ঞতার দিক বাঙা ভাষা ও সাহিত্যের প্রদেশের অধিকার ছিল না, ছায়া দৃষ্টিপথে আর দেখা দিয়া পথতনগর ‘অপরাধ’ ও ‘অপরাধের’ চীনে চীনে করিয়া চীনসাহিত্যের পথ হইতে বাণী ভাষা ও সাহিত্যের মৈথুন দূর করিয়াছিলেন তখন আমাদের জাতীয় মাধ্যমের আগামী বা ভাষা নো ভাষা চেলী, নোকার কথা চেলী, রূপকের নাম ধান কাপরা আর পাইরি হয়, তাহার বেশষে সম্পর্কে হইল করিয়াছে। আমাদের নিজস্ব দেশের জন্যায়ের
পাতিত বসন্তের সাহিত্য
শ্রীযুক্ত রামকৃষ্ণ

মানিক ক্ষণে আমি নাই কিন্তু সম্বন্ধে হইতে খুশি দেশ সার্থিক উচিতে তখন সর্দ সেন স্ত্রী তাঁর ফেন্ট পাতাবলিতের পান্ন লাগাইয়া বেশের সৃষ্টির ব্যবস্থা করিলে চাইল কি?

বর্তমান বাঙ্গা সাহিত্যের পাতিত বিশ ভঙ্গের ইতিহাস, উত্তম হাসি প্রতিষ্ঠা সত্ত্বেও পৃথিবী এই সাহিত্যের ধৈর্য আনে কখনই বিক্রিয়া করিয়াছে। এই পাতিত বঙ্গের ধারা আসরা পাইয়াছি তাহাতে একত্রে ও দৃষ্টিকোণ নব, কিন্তু বাহা পাই নাই তাহার আগোচরণও সংক্ষেপ করা আছে।

এখনই বঙ্গা সাহিত্যের একটি জ্যোতির অভ্যর্থনা রক্ষক দিকে দৃষ্ট পড়ে—বাঙ্গাল অন্তর্নিহিত নাই। হীরাজুমনের প্রতিভাযু একত্রে সৌকর্য ফুলিতে পাঠ নাই। নাটকের যেমন অতি-নাট্যকর সম্পর্ক তাহোলার আনার অন্যতম মধ্যে মানিকের প্রেরণ সাহিত্যের ব্যাপারে প্রতিষ্ঠিত করিতে পারিলা। দেখিয়া পুষ্পচিত্রী নীতিমালীদের ইত একটি দৃষ্টি অতি আনন্দ, কিন্তু বাঙ্গা নাটকের পুষ্পচিত্রী অনেক বিপরীত ও সাধারণ অবস্থা নিয়ে তাহাকে প্রতিষ্ঠা করিয়া পাই নাই। তাহার জীবন বৃত্ত যা সহজ কোন আপনীর সংক্ষেপ নাই, বিষয়ী চরিত্র এরূপ তাহাকে আকর্ষণ করে না। জীবন তাহার কোন অন্যের সমান নাই, এক কোন প্রথার জুল তাহার জীবনের সহজ গুণিত ঘট, একটি মহিতে তাহার জীবনের অনুপাত আবাস হয়।

কিন্তু আনন্দ কথা জীবনের সত্যতাতে নিয়ে দৃষ্টি সম্পর্কে, সৃষ্টির সত্যতাতে সৃষ্টি অনুপ্রাণিত সম্পর্কে নটালিকাকে রঙ্গলাল পাখি জীবনের ফুলের দেশে এখন পর্যন্ত আবিষ্কৃত হন নাই। পৃথিবীয় কন্যকের প্রভাবের কারণে লিখিতে করিয়া দেশে অভিনয়ের পদ্ধতি দৃষ্টি যখন পরিকল্পনা করিয়া নাই যখনে মানিকের জীবনের সৃষ্টি দেশে পরিণত করিয়াছে। তাহার জীবনের ভাষ্য বিজ্ঞানের পরিকল্পনা করিয়াছে আর তাহার জীবনের সৃষ্টি হইল। উহাতে কেন জীবনের অনুপ্রাণিত আসাম। এই অনুপ্রাণিত কথার কেন দৃষ্টি নষ্ট উৎকলিত করিয়া তুলিবে, সৃষ্টির নিয়ে দিন মনোরঞ্জনের ইস কোনকে না ধারণ বুঝিয়ে তুলিবে, সেই নটালিকার আক্ষেপ আনারের দেশে আবিষ্কৃত হন নাই।
The literature of interrogation.

A recurrent theme of the interrogation literature, as it is often referred to, is the idea of the 'truth'. The interrogator's goal is to elicit a confession from the suspect. This involves the use of various tactics, such as psychological manipulation, physical coercion, and the threat of further legal penalties.

The concept of 'truth' is often discussed in the context of interrogation. It is argued that the suspect's confessions are not necessarily true, as they may have been coerced or induced through manipulation.

The interrogator's role is to extract this 'truth' from the suspect. This is achieved through various methods, such as psychological manipulation, physical coercion, and the threat of further legal penalties.

In conclusion, the interrogator's role is to extract the 'truth' from the suspect through various tactics, such as psychological manipulation, physical coercion, and the threat of further legal penalties. These methods are often used to elicit confessions from the suspect, even if they are not necessarily true.
কেবল রসসাহিত্যের বাণিজ্যের মধ্যে আকর্ষিত নিন্দিত হইয়া থাকা জাতির পক্ষে সাহিত্যও নহ, কলাশক্তি নহ। বাঙালীর সাহিত্যে, বাঙালীর বিচার যুগী বাঙালীর ভাবোচ্ছাসের সঙ্গে মিলিত হইলে আমাদের দেশে এক সাহিত্যের জন্ম হইবে যাহা যে-কোনও দেশের সাহিত্যের প্রতিষ্ঠা হইতে পারে।
গত পাঁচিশ বছরের বাংলা কবরের ধার
(১৯১৩-১৯৩৮)
অধ্যাপক গীতিকৃষ্ণ মুখোপাধ্যায়

সে আগে চিত্ত পাঁচিশ বছর আফগান করা। অন্ধকার জলে সে তৈরী পান পাওয়া। বায়ুতে পদাগাত হেঁটে আস্থল করে মাঝেইল সম্পর্কের কোলায় কবরের ছুটিয়ে আস্থল পড়ে বাংলা কবরের বিংশ বিংশ বাবা আবার করা রাখা।

বাংলার তা ছাড়া কত সেবাদের মানে বিনা নিউন নিউন তৈরি গুণ্ডা গুণ্ডা সহিত গুণ্ডা জার ঐ বছরের মেনে পুরুষ বাঙালি কবর বিনম্র বিনম্র পদে পদে হচ্ছে। সেই সেই আংশ কবরে বাঙালির জীবনে অসংখ্য একটি পুনরায় শুরু হল।

বাঙালির আমার বন্ধুর জাতি বেলে একটি আমের আছে যা ছিল। বাঙালি মিলের অংশ তাঁদের কথা জানে না, তিনি যদি তাঁদের কথা বড় কথা যারা জানলে কি যে আঁধার রাতে না। নিজেকে একমাত্র তাঁর জীবন কর্তা হবলে আমার মেনে আর পদে পদে পদু পরে থাকে এই স্বতন্ত্র স্বতন্ত্র তথ্য ছিল।

কিন্তু এই আবার অবস্থান ও আকাশচ্যুতির অনেক কারণে ফেলে আসছিল। বিনম্র বিনম্র গুণ্ডা গুণ্ডা সহিত গুণ্ডা জার ঐ বছরের মেনে পুরুষ বাঙালির জীবনে অসংখ্য একটি পুনরায় শুরু হল।

নারী বাঙালির আশ্চর্যগুলি ও অজ্ঞাত-উপায়ের সমালোচনা বিশেষ পাঠান করে একটি নতুন বাংলা মেনে দেখে এসে থাকি। “নারী বাঙালির আশ্চর্যগুলি ও অজ্ঞাত-উপায়ের সমালোচনা বিশেষ পাঠান করে একটি নতুন বাংলা মেনে দেখে এসে থাকি। আদেশ এর হবে পুরুষের পুরুষবাদ পালন করে। একটি কবরের আফগানের প্রাণের হবে পুরুষ পুরুষবাদ পালন করে। একটি কবরের আফগানের প্রাণের হবে পুরুষ পুরুষবাদ পালন করে।

“আমার মিলে এই বাংলা রাটি গলে বলে।” তাঁর বলে বাঙালির মনে ভিতৃ ভিতৃ ধরণী দেখতে পড়ে। ওজন ধরণী হল, “বাঙালি আমি গলার রাঙ্গা, জিন্মী নাহ ঝর্না”  অথচ বিদিত একটি আন্তঃসার, একটি আন্তঃসার প্রভৃতি বাঙালির মনের মধ্যে নিষ্ক্রিয় গ্রেড়া বন্ধ। তাঁর বলে, বাঙালির জীবনে ভারতের আমের দেশের
What Bengal thinks today, all India thinks tomorrow—

বঙ্গের কথাটা আজ নিয়ে যাওয়া হচ্ছে, এবং তার প্রায় অর্থ পরিণত হতে চলছে।

রামনন্দ ভানুচন্দ্র বলেন, বাঙ্গালিদের বিচ্ছিন্নতা এবং বিচ্ছিন্নতার নিকটে আয়ত্বে আজ চলছে, কারণ নতুন কারণ হচ্ছে যে বাঙ্গালি সম্প্রদায়ের দিকে নিয়ে যাকে ভাবে তাদের সঙ্গে বংশধর রাখতে চাও তা, কারণ তাদের নানাক তার পক্ষে আপনাকে হতে দিতেছে।

বিজ্ঞানী ও হিন্দুকে একটি বিশ্বাস “মোতী রীতির” চর্চা চলছে, যার মাধ্যমে বাঙ্গালি শব্দে বাঙ্গালির আধিপত্যের একটি সমাধান হবে। সে বহাদুর হবে, আমাদের শব্দজনেও বাঙ্গালীর জন্য কেএম দিতেছে।

বিশ্বাসের কারণটা এই যে, বাঙ্গালীরা জন্য। হতে গেলে গানের রাজারাজেশ্বর হতে হবে; অর্থাৎ বাঙ্গালীর মনে হবে কর্ম হতে লাগতে না, রূপ লেগে। সেখান থেকে বাঙ্গালীর মনে হবে যে, মূল মনের চর্চা, হৃদয়ের প্রতিকূল আলোচনা ও কারণ অনুশাসনের বিপরীতে কিছু রূপ দিনে গেলে। রামনন্দ ভানুচন্দ্রের কারণে বাঙ্গালীর মনে হবে যে, মানুষের চর্চায় তারা কর্মনির্বাচনের পথে যেতে হবে।

পাকচালের বাবাজী বলেন, “কোনো কারণে না। হতে হবে না, যে জন্য হয় চমকের চলাচল”।

চতুর্থী রাজপুত্রের হলে প্রথম উদ্ধৃতি হয়ে প্রথম উদ্ধৃতি হয়ে প্রথম উদ্ধৃতি হয়ে প্রথম উদ্ধৃতি হয়ে প্রথম উদ্ধৃতি হয়ে।

ইউরোপের বস্তুকে মানুষের আলোচনার প্রয়োজন আছে, যাতে মানুষকে তাদের উদ্দেশ্যকে বিশ্লেষণ করা যায়। এটা একটি বিশ্লেষণ যাপন।

ইউরোপের মধ্যে রীননাথের কর্মদানের সাথে সমর্থন হয়েছিল, যেহেতু রীননাথের কারণে প্রাচীন রীরচেদে অন্তর্ভূক্ত রয়েছে, প্রাচীন পুরুষের দৃষ্টিকুণ্ডলিত হয়েছিল। সেনাবাহিনী মনে করা যেতে পারে যে রীননাথের মৌলিকতা উদ্ভূত হয়ে বাঙ্গালীর রীননাথের কারণে।

বিশ্বাস হল অন্য রকম।

ইউরোপের মাধ্যমে রীননাথের কারণ হতে বাঙ্গালী ইউরোপেরই সাফল্য ভিত্তি এবং বিশ্বাস রীননাথের কারণ হতে বাঙ্গালী ইউরোপেরই সাফল্য ভিত্তি এবং বিশ্বাস রীননাথের কারণ হতে বাঙ্গালী ইউরোপেরই সাফল্য ভিত্তি এবং বিশ্বাস রীননাথের কারণ হতে বাঙ্গালী ইউরোপেরই সাফল্য ভিত্তি এবং বিশ্বাস রীননাথের কারণ হতে বাঙ্গালী ইউরোপেরই সাফল্য ভিত্তি এবং বিশ্বাস রীননাথের কারণ হতে বাঙ্গালী ইউরোপেরই সাফল্য ভিত্তি এবং বিশ্বাস রীননাথের কারণ হতে বাঙ্গালী ইউরোপেরই সাফল্য ভিত্তি।
নবকলাত্মক ব্যবস্থার মাধ্যমে কলা সমাজ দ্বারা সমাধান করা হলো। এই অভ্যাসটি রাগাল আন্দোলন, ব্যবস্থা নির্মাণ ও পোষণের দিক দিয়ে শুরু করা হয়েছিল। কর্মকাণ্ড বাজারী ব্যবস্থার বাজারীর জীবন সমূহ নিয়ে একটি বিতর্ক এর মিলিত ছিল। ফলস্বরূপ, শহুরের অংশগুলোতেই চোখের অভাব ছিল, সেই বস্তুভারী সংস্থা বহন নৃত্যীর সর্বাধিক সহযোগিতার মাধ্যমে একটি রূপে দেখানো হয়েছিল।

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এর পরে বাংলা সাহিত্যে শুরু হয় তাঁকে নাম রক্ষা করা। আখ্যায়িক হয়েছে। কেউ কেউ এর নাম লিখেছেন“সন্নত পত্রের লেখা”। কারণ এই সময় ব্যবস্থার সন্নতিতে“সন্নত পত্রের লেখা” অবস্থান, বিষয়, পৌরসভা ইত্যাদি এই সব বয়ে তাই ভাবনা ও অন্যান্য ব্যবস্থার পরিবর্তনের পথে লেখায়। “শহুর পত্র” তথ্যের পরিবর্ত্তিত সামগ্রিক সমাজের একটি প্রতিষ্ঠাতা হয়েছিল। দুই দশকের মধ্যে ভারতীয় সাহিত্যের একটি নতুন সমাজ তৈরি করেছিল। এই নতুনতার একটি প্রধান কথা হ’ল ‘আধুনিক’ ও সন্নতির পদ্ধতি হর্ষিত অনুমোদন। সেই শেষের এই নিয়ম বলা হয় তাঁকে’র লেখা। কারণ এই সারা দেশের মাধ্যমে শহুরের সাহিত্যের জীবন সৃষ্টি, এবং তিনি তাঁর ক্ষেত্রে সর্বাধিক ভাবিতেন এইসব সর্বাধিক অনিবার্য ও সম্পর্কের উপর প্রভাবশালী প্রভাব ছিলেন। কিছু লেখা মেনে নেয়া সময় হয় যে এই শহুরের শহুরের লেখার বিভিন্ন উভচিত। এর মুদ্রণ মন্ত্রক ও আকাশ তাঁর রবীন্দ্রনাথ এর দেখা। তাঁর লেখা থেকেই অন্যান্য সকলে অনুসরণ ও উৎসাহ পেয়েছে, তাঁর প্রথম অনুসরণ করার আর সময় সৃষ্টিতে সাধারণ লেখক ব্যবহার করেছে। উপহরণগত শহুরের কথায় বাস্তু। তাঁর জিনিস্তন্ত্রাধিকারী অন্য সর্বাধিক সৃষ্টিকর্ম, ফলত রবীন্দ্রনাথ নবনীতিও ও উপহারণের উপরের তিনি সে নিবিদ্ধ ছিলেন যা তাঁর সময় শীর্ষক হয়ে গেছে। আত্মজ্ঞান দিনে আর্থিক মনে জন্য, নৃত্য, শব্দের রবীন্দ্রনাথের দৃষ্টি অতিসাধারণ এপ্রায়িতা, দে বিষয়ে কোন সংখ্যা নেই।
পরিচ্ছন্ন বছরের বাঙ্গা কান্তকের ধারা

পঞ্চাদিক মুহাদ্ধার

এ কুপের সাহিত্যের মহান গাঁজা নাম রবীন্দ্রনাথের “ব্যাৃহ” এর প্রথম কবিতাত্তীত। হর ভেসে সম্পূর্ণ, আর কে আমার কী ছবি বলে রবীন্দ্রনাথ তার উপনাম আরোপ করেছিলেন, সে আহ্বান গাজা বেশিরভাগ ধরনের হল, তার অর্জনন আরও সম্পূর্ণ ধারা নি। আটুনগরী সনাতনীতির দল থেকে, কাঁজাদার ও সাংসারিক বিশ্বাসের তরঙ্গ থেকে এই কবিতাটির জোড় প্রতিকৃতি সমালোচনা হয়েছে, কিভাবে এর মধ্যে সে বাংলা সাহিত্যের নবোধের পথের কথা রয়ে গেছে, যে কথা অধীন করা উপায় নেই। এর মধ্যে এগিয়ে যাত্রা যেখানে--বিশ্বাস; যা বিশ্ব যাত্রী, যার ব্যাপি যা পরিভাষা নেই, যা “শিকল দেবী” এর একটা প্রারম্ভি কাঠ, যা একেবারেই একজন ও প্রাচীন। হলো তাই যে যিনি বিশ্বের কাঠে প্রাণ কিছু প্রাণশক্তি ও স্বাভাবিক পরিচয়।

তা নির্দেশ করতে যা তাহে না ; যখন “ঝাঁজে বাঁচাই নিখীল।” এবং বাঁচাও তখনই সাহায্য করতে গতান্তর উপসংহার যা প্রাচীন সম্প্রদায়ে এই হচ্ছে এর মূল কথা। এই বিশ্বাস আপনে একটা এবং সনাতনীক প্রাণীর পরিচয় যাত। তাই অধিকক্ষেপের বিষয়েও এর অভিভাবক, তাই এ “যাত্রা অগ্রের শেষে” পৌছে আলাদারের শেষ। যেখানে, যাকেই “সাহাস বাঁচাও” বলে কথা এবং আপনাকে তোমাকে আসলে বেঁচে নাও। এই বিশ্বাস হচ্ছে এক নতুন যাত্রীর দিক। কিন্তু এর আর একটা বিশ্ব আছে। এর যে হচ্ছে নতুন করে বিদ্বান ও প্রতিকৃতি উপর। তাদের এ অগ্রের প্রাণশক্তির রূপ বলে যায় কথা। হলো তাই মানবতার উপরেই একটা বিশ্বকর্ম কোনো এই হচ্ছে। তবে এই যে তাত্ত্বিক এর মধ্যে যাত্রা হয় কপোলজাতিগুলি নেই, এর মধ্যে একটা বিশ্ব আধুনিক ও প্রতিকৃতি যাত। এর এই নতুন করে বিদ্বান কথা হচ্ছে তোমাকে আসলে বেঁচে নাও, “সাহায্যের মত” তোমাকে গাঢ়ে ঠেলে আমার শক্তি যেখানে যাকে এসেছে তোমার চায়।

এই বিশ্বাসিতে এই তাত্ত্বিক নাগাদ উপায়ের উপর আশা এই নবোধের সাহিত্যের বিষয়। অন্যত্র রবীন্দ্রনাথের মধ্যে এই মন্তব্যের যে একটা যেয়ার কথা বিশ্বাস হয়, তা সহলের দেখা হয় নি। যেটা তোলা শিক্ষার দেখা হয় তোলা গবেষণার দেখা যায়। যেইসব “সবাই” সাহিত্যের নামিয়াই অতিক্রম করে। আলোকের আলোক কারণ সমস্ত সাহিত্যের মহানাতের কেন হিসাব নয়, অতিক্রম সাহিত্যের মহানাতের কেন হিসাব নয়। এই মহান শিক্ষার দিকে যোগ যেতে পারে, তারা তারা তারা তারা তারা তারা তারা। তারা তারা তারা তারা তারা। তারা তারা তারা তারা তারা।

পঞ্চাদিক মুহাদ্ধার
গ্রসিডেলী কুলফে মায়াগাজিন

নথত হ্রদি সংখ্যা

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নাই হোক—আলমের কিছু দিবা যে একটা চুরি জনক পরিবর্জিত হয়েছে যে দিবা ছিল নেই। এর মুল রত্নে সর্বাধিক রক্ষণাবেক্ষণের পাত্র ও শিগালীফায় প্রভাব। অ্যা এইটাই এর একমাত্র করণ নয়, হতে হাতকি নিয়ে পার্বত্যভূমি মাঝে হ্রদের কর্তার এই নতুন আলাদা দেখা দিয়েছে। দেখা জরুর
 না থাকলে, খুব সম্ভব না হ'লে নীর বসন করে কোন স্বন্ত পাত্র বাচ না। যেহেতু মনের গতি ও কারণের সেই মৃত মাঝে মাঝে প্রভাবের ক্রিয়াক্রম হল না। তু এক সময়ে একটা প্রভাব বাহী থেকে এদে বিষ্ণুর রুপ ও নিয়ন্ত্রণ সাহিত্যের দিয়ে যায়। এ ক্ষেত্রে বিশেষ দেহাতিবাদ যুদ্ধের চিঠিদারী ও সাহিত্যের আদর্শে সেই রূপ প্রভাব বিভাগ করেছে, এবং এই বিশ্বাস নিয়ন্ত্রণ হতাহত অক্ষত দোষের কারণ হয় রবীন্দ্রনাথের নোবেল পুরস্কার লাভ। অবশ্য উনিশ শতাব্দীর প্রথম থেকেই বিশিষ্ট শিক্ষা ও সাহিত্যের প্রতি বাংলা সাহিত্যের সংগঠন হয়েছে। বিষ্ণু গোপাল বিকাশ এই প্রভাব বাংলা সাহিত্যকে দিয়েছিল মাঝে একটা নতুন দেখ ও রূপ, কোন কোন স্বন্ত হলে একটা নতুন দৃষ্টি। মঞ্চর কথার কথায় চরণ থেকে মিলাইয়ে ঝালে দিলেন, কিন্তু অক্ষত দোষের ও বিচিত্র বদ্ধক চরিত্রের দ্বারা বিবেচনা দিলেন, কিন্তু তু সেখানে তারা কাজের মূল ভাষা ও প্রথা সনাতন-ই রয়ে গেল। মঞ্চরের গোল্পের পাঠানী নীচে সন্তান মাঝের মাঝেই প্রশস্ত সোনা দেখত গাঢ়ল। বিশ নীচেরশিক্ষার ও সার্থক উপায়, এতে শেষে পরিমার্জন পায়ার কথা নিয়ে গেলেন, তার নথিশীলতা ও অনেক পার্থক্যের মাঝে হোক গেলেন, কিন্তু তুরো মন এখানে তিনি বিশ্ব ও সনাতন-পদ্ধতি রয়ে গেলেন। বিশের গলের ছোট বড় রয়ে পাগল এই গোল্পের ব্যঙ্গ দেখত পাগলে। জুট একে আর দিনের সেই হোক একটু-একটু সম্পন্ন হয়েছিল পাগলেন, কিন্তু সোনার একটা বিশ সনাতন আদর্শের একটা হল এবার গলে দেখত পাগলে। কোন রকম উদ্যোগ ব্যক্তিত্বত্ত্ব এ গোল্পের সাহিত্য পাগল দায়। আলম ও পার্থক্যের মধ্যে খুব ছিল তারা পার্থক্যের একটা দুই দিক প্রচারিত চিহ্নিত করার প্রস্তাব ছিলেন। চর্চার অনেক কোনের দিকে আল্ট-পাটী হয়ে উঠেছিলেন, খুব পার্থক্য নিয়ন্ত্রণ দেখা দিল তার দিকের তার রীতিতে অভ গলে গেলেন। ফলে বাংলা দেশের new wine in old bottles না চল বরং old wine in new bottles চলতে লাগল। পার্থক্যের প্রস্তাব বাংলা দেশের মনে এসে পাগলের তার ফতে তখনও বিভিন্ন পরিবর্তন আনুষ্ঠানিক পাগল নি।
পাঁচিশ বছরের কাঙ্ক্ষা কাব্যের ধারা
অজ্ঞাত ধ্বনিপথার

আর হা যে একথায় দুর্বল থেকে এ দেশ এসেছিল তা' হচ্ছে কিছুই রুপের ইম্যুনিটি নির্ধারীকরণের একটায়। যদিও রুপের সাহিত্যের নানাকেরা আধ্যাত্মিক ও উন্মুক্ত শতাব্দীর ইম্যুনিটি সাহিত্যের ছায়াতল তাদের সাহিত্য গড়ে তুলেছিলেন, রুপের বাইরের পাশ্চাত্য ও তাদের কাছে পরিণত ছিল না। কিছুই রুপের ইম্যুনিটি, ধ্বনিক আবাসনসহ আত্মায়ক যে তাই করে মূলত চেষ্টা করে প্রকৃতি ও আঘাতের পরিচালন যে বিভিন্ন ও আত্মায়ক চেষ্টা গড়েছিল তার কোন জাতিকে বাংলা সাহিত্যে আসে নি। কিন্তু এইবার বহুল কাঙ্ক্ষা হবে। রবি রুপের সাহিত্যের অভ্যন্তর সব-সাহিত্যের একটা নতুন যোগ নিয়ে এল।

কিন্তু এই পাশ্চাত্যের বিশেষ করে বেশ দিল বাংলার বন্ধ সাহিত্য। কাব্যের এর প্রচার যে বিশেষ যোগ করেছে তা' বলা যায় না। কেন? পাশ্চাত্য যাদে নিষ্পত্তি করে নিতে পারে, যা' তার মূল অনুষ্ঠানে নিশ্চিত প্রথমে ধরিত হয়, যা' তার গোপন অভ্যন্তর তাড়া তাড়া আনোলিত হয়, তাই সে একাকিন করে পারে কাব্যে। যা' কবর্তক চিত্রক শপ্রু করেছে, যা' বিভিন্ন ও স্বক সংগৃহীত, যা' একটা অভ্যাসহিত্য। বাংলায় মনে হচ্ছে, যা' প্রাণ ও উপভোগে হান পেতে পারে, কিন্তু কাব্যে নয়। অদ্ভুত রূপগুলোর বহুপাঠের সঙ্গে অন্যদের অনেকের পরিচয় হচ্ছে দাবুল্য তা' যে অন্যদের সাহিত্যের নাট্যে দৃশ্য করিন্দ্র বহুল, তার হচ্ছে যে অন্যদের হায়রের সংগীতের সঙ্গে একীকৃত হয় নি, যে কথা এককৃত সত্য।

এইজাতীয় অন্যদের জীবনের ও সঙ্গে এর সব যোগাযোগ অন্তর্ভুক্ত। এর হিসাবে কি সমানান্তরক বাঙ্গালি কাব্য বাংলা কথা-সাহিত্যের হিসাবে এই পদ্ধতিতে পড়ে অচ্ছে? কবর্তক বাংলার এই সমতল বাংলা সাহিত্যে যে প্রেরণা ও অন্নেরা দেখা যায় তার একাকিন কাব্যে হয় নি।

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বাংলার কবর্তক যে গত পাঁচিশ বছরের কম সেখান হচ্ছে তা' নয়। শিক্ষিত বাঙালীর মধ্যে বেশ হয় এমন লোক কমই আছেন চীনা জীবনে কথিত কথায় কাব্য বেদানা খুশ করে করেননি। বহু এই কবর্তক মায়ের মধ্যে কোন নতুন ফাট বা প্রেরণা—তা' আর কোনো রূপের রেনাসাইন্সের যোগ পান—তার কোন পরিচয় পাই না। অতিক্ষু কাব্যের মধ্যে আছে মাত্র একটা গতাম্বিতকতা ও অজ্ঞাতের প্রোথি।
History of the Decline and Fall of the Romantic Poetry of Bengal

After the Napoleonic Wars, the Romantic movement began to decline in Europe. The war had created a sense of national pride and a desire for unity among the peoples of the Continent. This led to a rejection of the individualism and self-expression that characterized the Romantic era. In Bengal, the decline of Romantic poetry was driven by a number of factors.

Firstly, the British East India Company was at its peak of power and influence in Bengal. The British, who were perceived as the protectors of the Bengali people, began to restrict the freedom of expression of the Bengali poets. The British feared that the Romantic poetry was promoting ideas that were subversive to their rule.

Secondly, the Bengali society was undergoing a transformation. The traditional values and beliefs were being challenged by the new ideas of the Enlightenment and the Romanticism. This led to a decline in the popularity of Romantic poetry.

Thirdly, the Bengali language was undergoing a revival. The Bengali language was seen as a symbol of national identity and pride. The Romantic poets were seen as being out of touch with the masses.

In conclusion, the decline of Romantic poetry in Bengal was a result of the changing political and social landscape of the time. The British, who were perceived as the protectors of the Bengali people, began to restrict the freedom of expression of the Bengali poets. The Bengali society was undergoing a transformation, and the Bengali language was undergoing a revival.

References:
1. History of the Decline and Fall of the Romantic Poetry of Bengal
2. The Romantic Movement in Bengal
3. The Decline of Romantic Poetry in Bengal

Further Reading:
- History of the Decline and Fall of the Romantic Poetry of Bengal
- The Romantic Movement in Bengal
- The Decline of Romantic Poetry in Bengal
পৃষ্ঠা দেয়ার বছরের বাংলা কাব্যের ধারা
অনুবাদ সংহতির মুন্দুকের

লেখা। তার ফল-ফেলেতে গাই কখনও কাজার অত্যন্ত, কখনও খা কাজার অত্যন্ত। শিক্ষার সম্পদ ও নিপুণতা তার সংস্কারের পরিচয়, তার মন্ত্রণ অভ্যন্ত।

বাংলা একটি অত্যন্ত অভিনয়িক হয়েছে রবীন্দ্রনাথের লেখা। তার একটি প্রকায়কর পাকের পর থেকে তার কাব্য প্রকায়কর আদর্শ হয়ে গেছে। তার শিক্ষার দেখা হল যে রবীন্দ্রনাথের হাতের দেখার মত রবীন্দ্রনাথের কাব্যকলারও ব্যবহার নেই। তার কর্তৃতে বাঙালি এই কথা নক্ষত্রবিহীন করেন। অনেক এই কথা রবীন্দ্রনাথের ব্যবহার নেই। তার কখনও কখনও তার প্রকারধারার কথা আস্ত হয় না।

নবনিঘন বাঙালি রবীন্দ্রনাথের নবনিঘন বাঙালি রবীন্দ্রনাথের নবনিঘন বাঙালি রবীন্দ্রনাথের নবনিঘন বাঙালি রবীন্দ্রনাথের নবনিঘন বাঙালি রবীন্দ্রনাথের নবনিঘন বাঙালি রবীন্দ্রনাথের

পৃষ্ঠা দেয়ার বাংলা কাব্যের ধারা
অনুবাদ সংহতির 

লেখা। তার ফল-ফেলেতে গাই কখনও কাজার অত্যন্ত, কখনও খা কাজার অত্যন্ত। শিক্ষার সম্পদ ও নিপুণতা তার সংস্কারের পরিচয়, তার মন্ত্রণ অভ্যন্ত।

বাংলা একটি অত্যন্ত অভিনয়িক হয়েছে রবীন্দ্রনাথের লেখা। তার একটি প্রকায়কর পাকের পর থেকে তার কাব্য প্রকায়কর আদর্শ হয়ে গেছে। তার শিক্ষার দেখা হল যে রবীন্দ্রনাথের হাতের দেখার মত রবীন্দ্রনাথের কাব্যকলারও ব্যবহার নেই। তার কর্তৃতে বাঙালি এই কথা নক্ষত্রবিহীন করেন। অনেক এই কথা রবীন্দ্রনাথের ব্যবহার নেই।

নবনিঘন বাঙালি রবীন্দ্রনাথের নবনিঘন বাঙালি রবীন্দ্রনাথের নবনিঘন বাঙালি রবীন্দ্রনাথের নবনিঘন বাঙালি রবীন্দ্রনাথের নবনিঘন বাঙালি রবীন্দ্রনাথের 

তার ফল-ফেলেতে গাই কখনও কাজার অত্যন্ত, কখনও খা কাজার অত্যন্ত। শিক্ষার সম্পদ ও নিপুণতা তার সংস্কারের পরিচয়, তার মন্ত্রণ অভ্যন্ত।
Studies in the Rhythm of Bengali Prose & Prose-Verse
গত পাঁচিশ বছরের বাংলা কাব্যের দায়ে একজনই সত্য যুগ বক্তি দেখা গেছে,—
তিনি বর্তমানী। বর্তমানী অবসর ব্যক্তিত্ব আপন থেকেই উৎকৃষ্ট করা রচনা করে এসেছেন, কিন্তু তাঁর কথার বিশেষ এই যে কেন। কাব্যসমূহ তাঁর “নিদর্শন যাত্রা” একজনের শেষ হলে যার নি, সর সময়েই তিনি নতুন করে জীবনের দেখা ও অভ্যন্তর করার চেষ্টা করেছেন। এই বর্তমানী কথা গত পাঁচিশাব্দে পুরুষজ্ঞ হয়ে হের বান নিব,—
অন্যান্য বিভিন্ন বর্তমানীর ‘সমালোচনা’ বক্তাদের রচনা করেন।
অন্যান্য বিভিন্ন বক্তাদের কথার আলোচনা। হজমের পৌরাণিক, আলাপ গল্পের, অনুপ্রাণিত তাঁতা, দৃষ্টির পরিবর্তন, উপলব্ধির পরিবর্তন, অনুন্ধক আনের বীর্য ইত্যাদি অনেক হিসাবে এই সব বক্তাদেরের এক বিষয় কথার আছে।
এর পরে প্রচেষ্টা, পুরুষী এবং তাঁর পরের কাব্যের মধ্যে বর্তমানী এক অবসরের পরিবর্তন পাওয়া যায়।
বিভিন্ন জীবনের বে বিশ্ব তিনি আপন দেখেছিলেন, সব বিশ্ব এখন তাঁর দৃষ্টি আকর্ষ করছে না।
জীবনের সত্য পরিবর্তন, পৌরুষ এবং তাঁর অভিজ্ঞতাকে বিভিন্ন হ্রদে পারেন তাঁর এক শুধুমাত্র প্রদর্শন হয়।
প্রাণে একান্ত সত্য হ'তে দুর্দৃষ্টি উঠিয়েছে। সেই স্থানের সাতে তিনি সংলগ্নের অন্দীন সংবাদের মধ্যে তৈরি করছেন।

এই ভাবে সহিংশবাদের কারণে অজ্ঞাত অজ্ঞাতের বার্ষিক বিদ্যমান। বিদ্যমান চলে যাচ্ছে, তার কারণে মানব-মানস প্রতিষ্ঠানের অভিনব অভিজ্ঞতা, তার জগতের পরিমাণ পাই।

ঠিক এই নিষেধ—এই নিষেধ একটি উপাদান, একটি অধ্যায়ক অভিজ্ঞতা এর অভিজ্ঞতার সেখান পাওয়া যায় না। সহিংশবাদের পর গাঢ়া দিকে মিশে যাওয়া তার প্রক্রিয়ার মধ্যে একটি ধর্মীয় কবিতাপনী। একজন—সহিংশবাদ খাল্লি মানুষ—নজরাল ইসলাম।

সত্তার দানের অগ্রগণ্য সৃষ্টিতে বাংলা লিপিতের একটি সর্বনাশ হয়েছে।

কিছু প্রতি পেয়ে যা দেখাতে সমাজ করিত। কাঁচ কাঁচ গেছে, তার পরিবর্তনেও সামাজিক নয়। টুকরে যেমন তার ধর্মীয় কবিতাপনী তাকে টুকে চড়তে দেখেছিল।

সত্তার দানের আগে যে কাব্যবাদ বলা হত। যাইহোক সেই চিন্তা তিনি চিন নিয়ে মানবকে অত্যন্ত অজ্ঞাত ও কাব্যের প্রাপ্তি দেখতে পছন্দ করছেন।

তিনি মনে করেন “সাংখ্য” প্রাচীন দানের অন্তর্নিহিত উদ্দেশ্যের পথ রক্ষা হ'তে যাচ্ছে, শৌধন সত্তার তাই প্রত্যাশ করছেন।

ছায়ার ধর্মীয় ও কাব্যের দ্বারা তার কাব্যের একটি সত্য বা উপাদান হ'তে পার না, তার প্রায় কিছু মূল্য ত্যাগ করেছেন।

ছায়ার মর্যাদা ও কাব্যে তার কাব্যের একটি সত্য বা উপাদান হ'তে পার না, তার প্রায় কিছু মূল্য ত্যাগ করেছেন।

তার কাব্যের একটি সত্য বা উপাদান হ'তে পার না, তার প্রায় কিছু মূল্য ত্যাগ করেছেন।

নানারকম ইতিহাসে অনেক কবিতা হিসেবে, কিছু তার সমস্ত প্রথম সেই প্রচেষ্টা করা যায়।

তিনি বলেন যে একটি নতুন সত্য এক সময়ে প্রকাশ পায়। তার বিচারের আধিক্য কবিতাগুলি রবারের অবকাশ কিন্তু উদ্ভিদের না হতে পারে, কিন্তু তার নাম সাধারণ “sound and fury”-র প্রাচীন কিছু বেশি, তবু তার সে একটি সত্য অভিজ্ঞতা হ'তে পার না।

তার কাব্যের কবিতাগুলি নোবেল হয় কবিতার বিশেষের বা ভাল। তবে একটি অপর কোম্পার্সের “সাংখ্য” হ'তে অভিজ্ঞতা হ্রাস করে কিছু রক্ষা জরুরী বলে।

মানুষের সে সত্য না দিয়ে বাঁচে, তার অর্থে নেয়া কবিতা কবিতাপনীর অন্তর্ভুক্ত হয়ে যায় না।

এই ছায়া অর্থে মানুষের জন্য প্রচেষ্টা না করে বিশ্বে প্রচেষ্টা কর, যার কামানে অন্ধকার বা ক্ষুদ্র হ'তে হবে।

কিছু তার প্রাণের ‘প্রবেশ’কে কিছু বলতে পারেন।
A great poet is always a profound philosopher.

—Coleridge—

"No man was ever yet a great poet, without being at the same time a profound philosopher!"

—6—

The great poet, Coleridge, was a profound philosopher.

—Theodore Parker—

"Coleridge was a great poet, without being at the same time a profound philosopher!"
কবিতা লেখা খুব শত কারণে, তাই আমাদেরকার কবিতার বলতে ইঙ্গ করে “Once read thy heart aright”।

তবে কথা তে এইচের মধ্যে নেই তা’ নয়। আমার উপর বেশ একটা হাজ আনেকেরই আছে। নামুকে নামক কলামার, চূরের সহায়ত্ত হাতে চাইল কোনো পাওয়া যায়। কিছু সময়ের মধ্যে একটু মৌলিক পাতিক করে স্বপ্ন উঠিতে পারে না।

বাংলা সাহিত্যের ইতিহাসে এখন একটা কৃপাদির সময় দাঁড়ার। এ সময় হয়ত কবিতার উৎকর্ষ আশা করাই চলে না। কিন্তু চওড়ালেজ রবীন্দ্রনাথের পথে আরো কবরের নবীন কোর্টিং দেখা দেবে, এ আশা অঙ্কে আবার গেলে কতোকাল।
তব্যত প্রথম রন্ধনপথ হস্তকে আকাশ বিতে পারি “জাগত রন্ধ, চাতকী, বিকি করি পুরুত”।
আচার্য জগদীশচন্দ্র বসু
অধ্যাপক জগদীশচন্দ্র ভট্টাচার্য

তখন গুলে গড়ি। জাগ্যায়িন্থ ধর্মবাদীর কাছে একটি কথা শেখাইয়া—
'আমি ধর্মবাদী'। জগদীশচন্দ্র বসু নামে এক সমাজবাদী এদের সব বৈজ্ঞানিক আবিষ্কার করিতেছেন। কারণ পাশ্চাত্য দেশের বৈজ্ঞানিকক্ষেত্র চতুর্থত হইয়া যাইতেছে। পরে আমি একদিন এক কথায় চারিদিকের পাদাতলে বানানের মুখ্য উচ্চতা করিতেছেন।

(১) স্বাধীন বিভাগ—ইনি রেজিলে গিয়া তাহার নৈতিক পরিচালনা করিতেছেন,
(২) অনুল দ্রষ্টান্তার্থ—ইনি আইনি-এর স্বাধীন অংশ করিতেছেন, (৩) রক্ষিত সিংহ—রিজিলে গিয়া ক্রিকেটের খেলায় ইনি সহকারী হয়েছিলেন হাজার হিজের হইলেন।

বিচারের মাধ্যমেই দুই স্তরে পরিচালনা করিতেছেন এবং (৪) কাজলীকান্ত বসু।

কেন্দ্র না দিন কি ইহাদের কাজাকে চাষক বেসব পাইবার না?

কাজাকে কানার স্তর হইতে তিনটি নাম বীরের মৃত্যু দেখিয়া গেল, শেষের অস্ত্র ধূলি রাখিয়া রহিল। এক্ষণে পাশ করিয়া এখন সিলেট হইতে অদ্ধ ইহোস্মান, কিছু জগদীশচন্দ্রকে অপটিক পাইলাম না, সেই সময় নিবাস।

তাহাকে স্বাধীন পরিচালনা ১৯৩০ সালের ফেব্রুয়ারী এবং টুর্ক অমেরিকা তাহার ছাড়।

ইহার পূর্ব হই বক্তব্য অমরার প্রচারের দিকে পড়িয়াছিল, যখন জগদীশচন্দ্রের সাময়িকী আন্দোলন।

আমদনীর মধ্যে এই দুই নৌকীর বাড়িগত গতির চারিদিকের নিকট প্রাদান হইল।

প্রকাশিতের কথা পাইতেন, প্রপ্রক্ষন মুক্তি প্রায় ক্ষমতা আলোচনা হইত; তাহাকে প্রথম ক্ষমতা উপরে দুই ক্ষমাকে করিতেছিল না, তাহাকে অধ্যায়ন কিছু হইতে তাহার দ্বারা মূর্তি জাগাইতে; অধ্যাত্মে একটি কথা দিয়া মিষ্টি।

ফাঁসায় তাহার সহিত কথা দিয়া প্রথমের মুন্যতা ঝিন। পরবর্তী নিবাসের অধ্যাপক আচার্য সাহেবের সাথে একিন্তের কথা কথিত করিন। এই বর্ণনা আলোচনা করিতেছিলেন।

তিনি বলিলেন—দেখ
প্রেসিডেন্সী কলেজের ম্যাগাজিনের আঁকন সাধনে ফ্যাক্টরিতে একটি সামান্য কথা বলা হচ্ছে তার অন্ধের কোলা। একটি সাদা শাখা করে দেওয়া, তার আর ফেনে ধারণা করেছে আলোকিত। করে সেই কথা, কে Micro যথাযথ বল না।

আমাদের মনে একটি মাটি চুল করিয়া বলিতে নাই। সে গল্পটা যা সেই তার ছাঁড়িও বলা গেল।

অবশেষে আমাদের ভাষায় সীমার ছাড়ির গিয়াছিল, কিন্তু সেটা আমাদের আদর্শ।

জগড়লোকে এই কথা বলা দুর্নীতি হয় না। মনে করে সেই ছাড়ির সাহস কুলিহিত না, অথবা ছাড়ির প্রতি তীর্থযাত্রা কর। তীর্থযাত্রা কর যদি তীর্থমালায় অল্পাল্প হয়ে কোন ভাবে করা হয়।

তাহাদের কৃত্তিত্ব আমার জীবনকে পৌরোষিত করিয়াছে। বাহারের জীবন পথ ও সাক্ষাতে করিয়াছেন আমি অন্ধ তীর্থযাত্রীর কথা বলিতেছি না, সে আমার আচরণ পথ বলিতেছি। বাহারের পশুই রসরক্ত জীবনের প্রাণ তুলিয়া গিয়াছে এবং বাহারের পরিবৃত ও শিক্ষময় জীবন অনেকের হৃদয়ে জীবনের বিস্তার করিয়াছে।

আমে শহীদলালের সহযোগিতার প্রথম বার্তার ঢোপ ও ফুটিয়া যে পদ্ধতির প্রশিক্ষে পাওয়া যায়। এখানে বিচলিত হইতে দিয়াছে। আমি অনেক পর তখন তিনি আমার একটি বার্তা শেখিয়ে গড়াইতেন না, অন্ধের তীর্থযাত্রীর সাহস করিয়া একটি না হইতে যুক্ত।

আমারা বিশেষ কোথা তখন পাইল হইয়াছি রক্তাঙ্গ রক্তে সিরিয়া তীর্থা বার্তা অন্ধের অপরিমার্যতার উদাহরণ।

ফিক্স অনেকের তীর্থাদের দৃষ্টিতে বার্তা সাতিল হয়। তথাহি অনেকনকে তীর্থাদের শুরুর দৃষ্টিতে বার্তা সাতিল হয়।

যেহেতু বৈজ্ঞানিক ছিল তথা পরিবারের অন্ধের অন্ধের তথা স্বর্গের হার হইতে অক্ষতে গিয়া পৌরোষিত, এই কথার পাশ দ্বারে হার আর আমার অন্ধের পৌরোষিত করেন না।

মস্ত বার্তায় অনেক পর তিনি বাধিতেন, মস্তক স্তর হইয়ার আপায়ে ছাড়িয়া দিতেন, কিছু এই আর স্বত্ব কর যায়।

বিষ্ণুনিতা তার। অন্ধের প্রশিক্ষণে। এই একের একটি ঘটনায় কথা মন পাক।

লক্ষ্য কর্মদাতাকে ও অনেক প্রাণাঙ্গকে বার্তার উপত্যিতা প্রাণাঙ্গকে একটি বার্তা দিতেন। কোন ছুঁড় হইতেছে, যুগ নুতন পরিপূর্ণে বন্ধনাধিক হইতেছে।

দুই হইলে রিহায়লের বিনা পূর্বে একত্রিত তীর্থীর বার্তার ছন্দের নিকট ঐ বক্রতাটি পাওয়া যাইতেছে। বক্রতাটি হইলে, কিছু আমাদের তীর্থন অথবা ছাড়িয়া না, বক্রতাটি সেখান উদ্ধারের উদ্দেশ্য।

আচরণবাদকে কিছু বলিলাম। নিশ্চিত বিষয় হইল, যা প্রক্ষ সময়ের আমার ঐ বক্রতাটি হইল। অষ্টুর্য্য! এইরূপে বলিলাম—আম একে চেনার হইল,
In the year 1927, I returned to my countrymen, and in honor of this event, I dedicate this book.

*To my countrymen, this book is dedicated.*

In 1954, I was appointed by the Public Service Commission to the Indian style, which I had studied in Europe. The transition to the Indian style is a significant milestone in my career.

The Public Service Commission is an important body responsible for the recruitment and appointment of civil servants in India. It is an autonomous body that operates under the authority of the President of India.

I have dedicated this book to my countrymen, to honor the sacrifices and contributions of those who have served in the Public Service Commission, and to inspire future generations to follow in their footsteps.

My decision to return to my countrymen was not an easy one. It was a difficult choice to make, but I believed that it was the right thing to do for the betterment of my country.

I am grateful to the Public Service Commission for their support and guidance during my tenure. Their dedication and commitment to the public service have set a high standard for all those who serve in the government.

I hope that this book will serve as a testament to the values and principles that have guided me throughout my career, and that it will inspire others to uphold these principles in their own work.

I wish to express my deepest gratitude to my countrymen for their unwavering support and encouragement, and to all those who have contributed to the success of the Public Service Commission.

May God bless you all.
৩-কথায় যান কি তাঁ? সেইদিন তিনি কলেজ হইতে Public Service Commissionে প্রস্তাব দিতে হঠিয়ে। দৃষ্টিনেত্র—তাঁ। আমাকে চাষকাটিতে বেড়া করিয়ে, চড়িয়া জা হরত বলিয়া বলিয়া; সাধারণ ঐ কাপড়টা ধরিয়া বলিয়া খানিক। আর একদিন বাজি এক স্টার্টার কথা বলিয়াছেন—আমার চাঁদাতর কাও পেন; সেভাব হইল কি আপনি তখন আমার চাকুর হইলে বড়ই মুখিয়ে পড়ি, তাই সের বছর নিয়ে হইতে ১০০১ টাকার একপাশা। নোট চাহিয়া গেলাম; কিন্তু নাই। রোপিয়া মোড়ে; প্রায় তো চারি নাই, আর চাঁদাতর একটি ফ্যাক্টরিয়া আছে; একটি তোরন্তে মুখিয়ে সে মেহিলাম চাকুর। নাই তখন আপনার একখানি বইয়ের মধ্যে নোটীনি বুঝাইয়া পাঠিয়া।

কিছুদিন পরে চাকুর চলাচল হইল; নোট বাধির করিয়ে গেলাম, এটি সুত্তি ও-ই বুঝি কোথাও নোট পাই না, কেন চাঁদাতর রাখিয়াছি ভূলিয়া গিয়াছি; চাকুর ছিল লঙ্ঘনের দুর্বলতায়; আমার এই সমস্ত স্থান্ত্রে আমি বলিয়া আমি নোট পুরুষকে তে। সেটা ঐ বইয়ের মধ্যে আছে।

আপনাদের কথা নাতে গলায় পুরুষ ছিল। একদিন এক পাতা বলিয়াছেন—এক পাতা মহাবীর হাতিয়ার বিখ্যাতনাম মহাশয়ের আধানবজ্জী পড়িতেছেন। প্রায় ১০০১ এককালে আমে—তিনি সর্বাধিক হইতে সেপ্টিম্বরের মাস করিয়াছিলেন। আর বিষম যে Vienna পর পরিতাম মহাশয়ের তামা আমি ছিল না। ছায়া উঠিয়া বিকাসন করিল। আমি পাতা ছিলাম, বিষয় থাইয়ে অকাল হাতিয়ার, কিন্তু তারিখে সামাজিক বলিয়া উঠিলেন—তাদের পুরক হই, তাদের পুরক হই।

তথ্যকর ভিন্ন দুর্বলতার ছেলেদেরকে পাশাপাশির হাতের—সতার বলিয়া দেখাইতে, আর স্থায়িয়া দুর্বল না হয় না কেনকেনের মধ্যে এটা চারি ছিল। অপর দিকে ছিলেন সর্বোপরি, তিনি ও এমনকি দুর্বলতায়। চলাচল ছিল প্রায় কোথায়ই, তিনি এমন দুর্বলতার উপর মাঝে মাঝে গিয়ে কাটিয়েছিলেন।

একদিন বলিয়াছেন—তাঁ। তোমাদের বেশের হাতের মুখের কথা খুশ; তাই আমি চাননগরে খাঁকি, একদিন এদের চাহিয়াকে চাননগর নিয়ে মেরিতে; নোটীনি দিয়ে পাপ গর হইয়া রাই; নোটীনি উত্তরাধিকার, শেষে একটি দুঃখ ছাড়ে হাত আপনাদের নোটটি ধরিয়া চলিয়া বলিয়া আছে, দুর্বলতা বিন্যস হইয়া গিয়াছে; কিন্তু করিলাম, তোমাদের কি হইতেছে? ছেলেটি বলিয়া—Sir, I have never been to sea before; sea-ই বতুই; এই তে তোমাদের বীর্য; আর একটি পাশ্চাত্য ছেলের গল্পের বিষয়ে, তুমি কি মনোযোগ দেই। আর একদিন এক মাথায় ঘুমায় দিয়েছিল।

বক্তৃতা সাহিত্য পরিক্ষা তখন ভারত মার্কিন, একদিনে ওয়াইল্ড ই আর একদিন বীর্য; অপরীত সত্ত্বাপত্তিকে সহায়তা নিরাপত্তিহীন হইতেছে। একদিন সেদিন তিনি...
বন্ধু-বিদ্রোহ-নিপিগ্দির দাঙ্গায়ে মোড়েন্ডের ছিলের জীবনেন।
তিনি এরা দলের একজন, নন্দিনীর সঙ্গে অলাভান্ত করিতে কারাটে ঐ লোক একজনের সঙ্গে বিলেন—বেগুনাধ, কেনি কাশ্যং বে লোক ধারণ করে না, তবে কি আসে, 'বাংলা', একটি উল্লেখ; বলিয়া একই নিজের মহাশয়ের হস্ত হইতে কঠোর নিষেধ বলিয়াছেন বাঙ্গালাঃ দেখ তিনি মহাশয়ের পিছু হাঁটিতে লাগিলেন।
তিনি মহাশয়ের পিছু হাঁটিতে লাগিলেন।
কুঁড়ি দাঙ্গায়ের sense of humour কুড় কম।
কথাটা তাতে কিনা আসিয়া না, মনি সত্য হই তো বলিতে হইতে অগ্রে করিয়াছিলেন ঐ দিনকে ভাবানন।
অজস্রের দলের ছায়াবিশেষের সময় বিন বিন ধারায় হইতে যাইতেছে এইটি তাহার বাদে পীড়িত হইতে।
ছায়ারা করিয়া জীবনের ছেলেবোনা করিয়া, দোকানীগীর করিয়া, নানাজাতির বাণিজ্যে এই ছিল তাহার আত্মার রাজনীতি।
বাঙ্গালী কি তাহার মায়ূরহ হইয়াছিল।
১১১ তাহার রাজ্যবিদেশের একটি ঘটনা বড় চাকচাক।
অগ্রোষ্ট দলের বল করিয়া বসে করিয়া তুই একটি টাইট, মেহদি কিন্তু বিচ্ছেদ।
বালক অগ্রোষ্ট জীবনের সাহায্যের সহিত বয়েগছিল চলিয়া যাইতেছিল।
ফার্মিরগুলির তৎপর অগ্রোষ্ট দলের গিতা সোনটি মাকেটম; ফার্মিরগুলি একটি কোডেঁয়ের আগের হইয়াছে, অনেক কোডেঁয়ের উপাদান; এক অগ্রোষ্ট তাহার টাইট চলিয়া এই কোডেঁয়ের সহিতে আসিয়াছে।
বর্ষকল্পের একজন রহস্য করিয়া বলিল—থোকাক, তৃষিতল করিয়া বলিল।
থোকাক গানকরিয়া এই একজন মেধাক করিল এবং মেধাক দলের আলাদা হইল থোকাকও তাহার টাইট কে ছিল লাগিল।
কুত্তা পা দুইটি সিতা কুই কুই পার্থক্য বিচ্ছিন্ন হইয়া যাইতেছে; থোকাক নাই, থোকা নাই মেধাক হইয়া মেধাক হইয়া যাইতেছে; অনেকে নিম্ন অন্যায়ের মধ্যে থোকাক করিয়া আসিয়াছে।
অনেকে থাকে না, অনেকে থাকে ক্ষুদ্র ক্ষুদ্র না, অনন্যের থাকে ধরিল করিয়া তাহার কাহারো থাকিতে তাহার বাড়ি পাঠান হইল।

মধ্যবর্তী অগ্রোষ্ট দলের অভিযোগ দলের অবস্থান, মারাত্মক সময় প্রতিভার ভারতের ব্যাপার ও
সংগঠনের ক্ষেত্রে, ভারতের পীড়িত ক্রান্তীয় ভারতের অধিরাজ্য মূল্যি তর জনপদ
প্রতিষ্ঠা করিয়াছেন।
এই যুদ্ধ দলের ঐতিহ্যের সঙ্গে সমান ন্যায় করিয়া আসে।
এই বংশ যুদ্ধের ঐতিহ্যের সঙ্গে সমান ন্যায় করিয়া আসে।
এই তথ্য হইতে নরকাল ও তাহীর সম্পর্কে স্নাতক উপাদান হইয়া স্বার্থীর প্রথার
সম্পর্কে পরিষেবার করেন।
একজন রাজ্যপুত্র পৌরুষের কেন্দ্র চিতাদের গনে করেন।
মাঝারের কান্ট এক ভাটিতে আলোচনার ফিল্ডামন্ড বাস করিয়া তথা হইতে পিঠার হিসাবের কিছু ধারা করিয়া। কুসুম কান্টী ছইলার অবস্থান হয়। অস্ত একার চুনিরের মধ্যে, উজ্জ্বলির, পৃথক, কণারাক বর্ণনা করিয়া আসেন। এক বন্য ইন্দিয়া ও অজ্ঞাত ধাবচিত্র অবলোকন করিতে হয়। আর এক ব্যাপার কঠিনতা পথগুলির সিকের অবস্থান ও বর্তমানের কর্মীর দৈনন্দিন আসে।

শারীরের শিক্ষকের নামনীয় গণনা করেন এবং কথনার বন্ধকার পরিচয় করেন। দ্বিতীয় নতুনের সমানরেখা মাঝার মধ্যে, শারীর প্রত্যক্ষ শীৰ্ষের আসন। পথচারী তখন আরও দুর্বল ছিল, কিভাবে জগদ্ধাত্রী নিজের কোন যাত্রায় অনুভূত ছিল না। একবার তখন এক মাসের শেষেরদিন তখন দিনের পুরাৰিত ভিতরে অবস্থান রাখার ক্রম বলার জগতীশ্বর করিয়া করেন, বলেন—আমি বিজ্ঞানের চাতাককে তত্ত্বের মাঝি না, ভিতরে বাইত না। পুরাতি বলেন—আমি একজন মাঝি, আমাদের ভিতরে বাইতে পারেন।

জগতী শাক্তচারের বাঁকি ও বহন-বিশ্বাস-মুক্তে শীৰ্ষর প্রবেশ করিয়াছেন তীর্থের একটি বন্ধ উপস্থাপন করিয়া যে শিলার যে মোহনায়, যে কোনও ধারা জগতীশ্বরের তাত্ত্বিক গ্রাস ছিল। শীৰ্থের বাঁকির বন্ধার দেখে মিনত উজ্জ্বলির, নতুন শব্দ কর্ত্ত অপরিক; আর এক নতুনের অবস্থান তীর্থার অন্তর্গত মান্ত-মুক্তি-চারী হেরে মাঝে, আমি, বহন, শিশুর, কৃষক প্রত্যক্ষ চারি হেরে বিচিত্র। এক সৌধে বোধ প্রত্যক্ষ নিদানী আত্মাত্মার নাই। গরু, মূর্খ, চৌল প্রত্যক্ষ মাঝার অন্তন। বিজ্ঞান-মুক্তের বর্তুল মুক্তের উপর নতুন শব্দ কর্ত্ত অপরিক এক হই--অসি হাঙ্গ একজন এবং তাহি বাঙালিতে বাঙালিতে আর একজন একজন দিবাধাঁ-দিবাধাঁ তীথী প্রত্যক্ষ। নীতি সত্যাধীন বেদ হয়ে উঠেন অর্জন কিছুই হইতেছে ইহা অপরিক করিয়া তাহদেরকে; অনেকের আলোকে অজ্ঞান পূর্ব হইল।

আর প্রেমিক কলেজ যে অক্ষরের পেটে শিক্ষারতসমূহের যে শিক্ষার পেট-মাথ অজ্ঞান অভিকাংশ হইতে জগতীশ্বরের প্রয়ুগ শিক্ষারকে লাভ করিতে পারিয়াছিল বুদ্ধি। একার এক চিত্র প্রেমে জগতীশ্বর শিক্ষারকে শিক্ষাদিত্যন—অন্যান্য পুর শতনাথ কর্মকাণ্ড করিতে হইত তাহারই তাঁহার বিজ্ঞানের জগতীশ্বর করিতে।

এই শিক্ষা-রাজ্যের আচারের আসন শূন্য পড়িয়া আছে; তিনি এই শিষ্যদের আমারুক করিয়া তীর্থের তাক আসন গ্রহণ করিয়া।
বহিষ্করণ রক্ষার নেয়া সম্পর্কে

অন্যান্য অনুমোদন পাঠক

বর্তমান যুগে রক্ষার প্রয়োজন হয়। একদিকে কাঁচন ছাড়া এই হইতে একদিকে অপারেকার কেঁদে ভাল পালন করা প্রয়োজন। অন্যদিকে এতটাই রক্ষার সুযোগ অত্যন্ত বৃদ্ধি পাইতেছে। কিন্তু প্রাচীন ভাবের রক্ষার অপর অর্থ নির্দিষ্ট ছিল না। দৈনিক ধারে রক্ষাভূক্ত রাজ্য নিষেধ ছিল—'বহিষ্করণ রক্ষার নেয়া'।

রক্ষাভূক্তের নিষেধের সংস্করণ এই বিষয়ে একটি অতি কৌতূহলীকর উপায় হইতেছে (৭৮ সং, প্রথম কার্ত্তিক, পঞ্চম পালক, পঞ্চম আদিক)।

মনোবাধিত এবং অনুমিষ্ট মধ্যে যুদ্ধে পাপিট লাঘবাই ধক্কি। একেই এই এঁকটি একটি যুদ্ধ পাপিট অনুমিষ্ট করিত। আরো একটি নিষেধ হইতে বুড়ি-মুক্ত পাপিট অপসরা মাত্র পাপিট হওয়ার মরসুম তাহার সঙ্গে সুন্দর বলগুরুনি হরণ করিয়া দিল। তাহার পর পুনরায় তাহার যুদ্ধ উপলব্ধি হওয়ার উপস্থিত ঐ সকল ধনসুর পাপিটে বিক্ষোভ আর নিকট রাখিয়া দিলো। তবে প্রার্থনা যুদ্ধে পাপিট হইল, তাহার প্রতি অপসরার ঐ সকল অর্থের সহায়তা কোনো যাবেরাও হইতে পারিবে ইহাই তাহার অপিতীহাসিক অভিপ্রেত। কিন্তু তাহার অভিপ্রেত অন্তর কর্তা হইতে পারিয়া অতির রক্ষা নেয়া। তিনি রক্ষা হওয়া সহ পুষিপ চূপি পাপিট করিয়া আরো নিষেধ এবং বাধাপূর্ণ রসায়নের কোনো জীবন বহির্ভূত লাঘবিয়া দিলেন।

এ বিষয়ে প্রকাশ করিব এবং অতি জলদ হইলেন। জয়লাভার্দী বিশ্বাসের পাপিট দেবিকেন অন্ন করিয়া দিলেন। তখন তাহার নাম হইল আল্লামার। পর অর্থে পাপিট অভিপ্রেত হইতে পারিয়া দিলেন। এবং তাহার সহায়তা পাইয়া দিলেন। যাহার নিকট হইতে তাহার উপযুক্ত আরো নিষেধ পাপিট হইলেন। তাহার প্রথম ধারা পাপিট করিয়া তাহার পাপিট পাপিট হইলেন। তখন তাহার বৃদ্ধি বৃদ্ধির পর তাহার প্রথম পাপিট করিয়া উদ্ধৃত হইলেন, তখন অর্থ উদ্ধৃত হইলেন। এই গোপন করিয়া নিষেধ করিয়া তাহার লাঘব নামকরণ হইল 'রক্ষা'।

যে গোপন করিয়া তাহার নাম হইতে যে কুল অভিপ্রেত মাত্র পাপিট হইলেন, তখন তাহার রক্ষা প্রকাশ হইল। এই কারণে নামকরণের অভিপ্রেত রক্ষা-লাঘবপূর্ণ নির্দিষ্ট। যদি যাহা,
প্রেসিডেন্সী কলেজ মার্গারিট
রাজ-রাজকীয়

রাজ-রাজকীয় প্রবন্ধ হল, তার হিসেবে দক্ষিণামুখীর গুণে সাংবাদিক মধ্যে রোগলর নিষ্পত্তি উৎপন্ন হইয়া থাকে (অর্থাৎ সাংবাদিক মধ্যে তৌহার মধ্যে ইতিমধ্যে রোগলর নিষ্পত্তি করা হয়)।

তারীতিরাম সাংবাদিক আখ্যায়িকা অর্থ অর্থাৎ সংলাপ ও অসংলাপ হইয়াছে। কিন্তু বর্তমান প্রায় আখ্যায়িকা মনে করিলে অসংলাপ বলিয়াই গণ্য হইবে। অর্থাৎ রোগ ও রোগ কুরিতে দেশীয় বেকারের অজ্ঞতার যথাযথ উদ্দেশ্য হইয়াছিল। তৌহার যখন বলিলেন, 'আই, মুসলিমকে আল্লামাহ সম্পূর্ণ নিষ্পত্তি একটি কেবল নির্দেশ করিয়া দিন, আপনি আপনার সমস্ত সব ফরুক্তি দিতেছিলেন।' রোগলর উদ্দেশ্য হইয়াছিল, 'তারা। পুনরায় পরিবর্তনের হৃদয়ে কেনাবাজ ভাণ্ডার গভীর।' সেই সম হইতে পুনরায় আল্লামা আখ্যায়িকার উদ্দেশ্যে প্রবন্ধ হইয়া থাকে।

এই মৈত্রি আখ্যায়িকাটি তাহি কোনো দীর্ঘকাল না করে, আর থাকিয়াই বিকাশ-ব্যাপক-বিকাশগত দুঃখ উহা ঠোঁকাবার রাপকথা সত্যই অনুকোচ বা আজব বলিয়া রোগ হইবে। পশু আজ কোন সহায় সহস্র পূর্বক ভাঙাতের প্রাত্য বীরভূমবিহার মনের উহার ব্যতিক্রম সম্বন্ধে সন্দেহের উদ্দেশ্য হইয়াছিল। পূর্ব বীরভূমবিহার মনের বিধান, তাহার আস্থাবাহী, বাণিজ্য ব্যাপার বুদ্ধির সুখ, কেবলমাত্র সামগ্রিক প্রাণের প্রাপ্তি শ্রেষ্ঠ বীরভূমবিহার সকলেরই কেন্দ্রীয় বলিয়াছেন এ আখ্যায়িকারীর ধারণীকর অর্থ প্রতিষ্ঠা করল নহে। কেবল এই আখ্যায়িকায় নতুন বীরভূমবিহার কোন মৈত্রি আখ্যায়িকায় প্রাপ্তবয়স্ক-সভা বীরভূম ইত্যাদি নহে। রোগলর যে অদ্বৈত কর্জিত যত্নের বিধান সাধুসন্তোষ হইতে ঐকান্তিক হয় না কেন, বীরভূমবিহারের যত্নের ঐকান্তিক হইতে। রোগলর অদ্বৈত যত্নের যাচাই আদেশ নাই। এই সকল আদেশ প্রাকৃতিক বিষ-আচরণীয় বিষয়ের অর্থতুল্য নহে। মৈত্রি আখ্যায়িকায় এই অর্থতুল্য-প্রাকৃতিক কোন না, কোন বিধানবিহীন বীরভূমবিহার প্রশস্তি প্রদর্শন করিলে অসম্ভব। বীরভূমবিহারের ঐকান্তিক হইতে ঐকান্তিক তত্ত্ব তা হইতেছে—'অসম্ভব অর্থতুল্য ন সমবায়'—যেহেতু রোগলর বিধান করা নাই।

বীরভূমবিহারের, মৈত্রিক বলে ফজলত-ফিকির-বারের নিষ্পত্তি এই আখ্যায়িকারীর যোগ প্রতিপাদ্য তাঙ্গুরা—হইয়ার অপর সকল উদ্দেশ্য হইতে। প্রমাণে, আমি না রোগলর করিয়া 'ফজল আখ্যায়িকায় হইয়ার গাথাৰ্থী নিষ্পত্তি করা সহজ হইতেছে। অর্থাৎ 'ফজল' পর্যন্ত 'হইয়ার' সহজ একটি বিকাশ সাধুসন্তোষ আছে 'নজর'; পর এই একটি উপর নির্দেশ করিয়াই করা হইয়াছে যে, রোগলর নিষ্পত্তি অর্থাৎ 'ফজল' নাম-
বহির্ণি রজনী ন দেখান
অপেক্ষনামাধ্যম

করণ হইল। বিভিন্নভাবে, রজনীয় অস্তান্ত—ইদারূপ মূলে কোন বস্ত নাই। তবে
অর্থে রজনীর মধ্যে দৈনিক বিকিরণ সার্দুষ্ণ আছে নয়—যদিও অপরের কোন উপাদান
কমান্তে বৈধতে পারিত তবে হয়ত রজনীস্বুপ্র বেঞ্চাত। এই অর্থ কীভাবে সার্দুষ্ণের উপর
নির্ভর করিতে রাজতকে অক্ষুন্ন বস্তু করিয়া করা হইযাে। তুমীহার, যখন রজনী-
দুটিরা বিনিময়ে যে মাত্রায় গুরুত্বপূর্ণ যে সার্দুষ্ণের মধ্যে রোগের কারণ (অর্থাৎ অমানবীয়বিদায়নিত
শেষ) উন্মুক্ত হইয়া তাহাতে সৃষ্টি কোন বুদ্ধি নাই। ইহাতে নিষেপ করায় মায়ো;
কৃত্যরাভাবের উপরই ইহল বিভিন্ন। তথ্যেতু রজনীকে অমানবীয় বস্তু করিয়া করা হইযাে।
অতএব রোগবর্ণের অক্ষুন্ন আবির্ভাবও করিয়া হইল না। মনুধারণ করলে যে, এই
ফল ভিত্তিবহুল করিয়া সায়তনে পোকার মনে রোগবর্ণের নিয়ম। সাধে একটি বর্ণনামূলক ধারণা উৎপাদনের যত্ন করা হইযাে। যদি কোন বর্ণ হইল না, যখন রজনী-দুটিরা অস্তান্ত, তাহা হইলে-কৃত্য সার্দুষ্ণ লোককে উপর তাহা বাণিজ্যের মাধ্যম আমিত না। কিন্তু
মৌলিক রজনী অক্ষুন্ন হইতে উন্মুক্ত ও উত্তর দেখিয়া বর্ণনা সর্বস্তর মধ্যে সর্বকালের বিশেষ
ভাবার মধ্যে সার্দুষ্ণের মনে রোগ-বিদায়নিত বিশেষ একটি নিবায়ন বিদিয়া (ন ভীতিবাদ)
উত্তর হেয়া পুনরূপ বাণিজ্যের। তাহাতে তাহা হইলেই সার্দুষ্ণের মধ্যে নিয়ম অতিরঞ্জন,-ভেষ রোগ-দুটিরা-দুটির নিয়ম—তাহ। অর্থ স্বাভাবিক পিতল হইল যাইতেছে।

বৈশিষ্ট্যগত রোগ-দুটিরা-দুটির ইই নিয়ম পূর্ণতাকার ও শাস্তি অঞ্চলগত সর্বমন্ত্রন সমন্বয়স্বরূপ।
তবে শুদ্ধনিদ্রার এই সর্বসমষ্টির মধ্যে একটি রূপস্বরূপ আছে।
জীবিকায় মত রোগ ব্যাপারের বৈঠকের হইলেও পিকার্ডাল হয় উপায়ের।
পিকার্ডালের রোগ-বিদায়নিতের ব্যাপার অতি কল্পন।
রোগপূলের রুক্ষত জন্য ইহার গুরুত্বপূর্ণ, জন্য রোগপুলের দোহারাবাদি থাকে। পিকার্ডাল, আর্বে রোগ-দুটিরা-দুটির, এবং থাকার রোগ-বিদায়নিত লাইব্রে গুরুত্বপূর্ণ, অথবা অন্যান্যকালে রোগ দুর্বল না এখন কি রোগস্বাত্ত্বিক কথা উদ্ভাবন করিয়ানো পিকার্ডালের অধ্যক্ষ পুষ্টি সাধারণ হইযাে।
এই কারণে আমার দুটিরা-বিদায়নিত যে, রোগসারাতে তাহাতে একটি
হুমক না মনে, দুটিরায় রোগের উচ্চতম শেষে অক্ষুন্ন ‘রোগ’ শাস্ত্রকোষ উদ্ভাবন করিয়া

* শুদ্ধনিদ্রার দুটিরা উইট এই কারণে আরও একটি বাণিজ্য নিয়ম করিয়াছেন। অন্য উদ্ভাবনগুলি
সর্বমন্ত্রন যে পর্যায়ে রোগ-বিদায়নিত আর্বে দোহারাবাদি গুরুত্বপূর্ণ গুরুত্বপূর্ণ নিয়ম উপদেষ্টা হুমক।
এই অন্যান্যকালের রোগপুলের দোহারাবাদি অভিলাপন করা হইলে, রোগপুলের পুষ্টি সাধারণ
হুমক। এই সর্বমন্ত্রন হুমক দুটিরা মনে হইতেছে যে, তত্ত্বজ্ঞান রোগসারাতে অক্ষুনন হুমক।
বলিয়া নিহিত হইলেই হইলেই হইতেন বলে, রাজত চিন্তনভঙ্গু, অন্ত পিছনগোর একাংশ্য প্রয়োজন; কিন্তু যে উহাই অনযমনকর ও দেবকালে কর্জনীয়। ( নওদৌড়, বর্ষানৈ সংযোগ, ১৫ অধ্যায়, হোক ২১-২৩ )। রাজত চিন্তনভঙ্গু বলিয়া উহাই পুরুষর দ্বারা নীতিরাজ্য-লক্ষিতার পূর্বকাল আধারিতার একটিই ইচ্ছিত করা হইলেই হইলেই হইতেন।

কোন দেবকালের রাজত-লক্ষিত যে বিশেষ নাই—এ নতুনের হিসাবে প্রথম দৃষ্টিতে উদ্দেশ্য। তাই আবার যে কোন দৃষ্টিতে সমাধানের পর দিলার ধরণের সময় রাজতুলিতেও অনেক হিসাবে রাজত রাজ্যের উদ্দেশ্য করা হইলেই হইতেন।
এ সনাতন গ্রন্থের মূলে বহিত হইলেই নীতিরাজ্য-লক্ষিতার শক্ত নিবেদন পাওয়া—'নাহি রজত ন দেবজন'।

* পিছু-প্রত্য আধারিত নহিত পোক ও তাহিত চোকের অচেতন দৃষ্টিতে সমুদ্ধর। এই কারণেই পুরুষ ও পুরুষতাতে বিষমত্তর রক্ষকের যজ্ঞার্থ এরূপ প্রকাশ দিয়া উপাসিত হইলেই হইতেন।
শিক্ষাওশিক্ষক
অধ্যাপক হুমায়নকবির

আজ শিক্ষার আদর্শ এবং ধারা নিয়ে অনেক কথা উঠছে। যে শিক্ষা আমারা পেয়েছি এবং লিয়ে অমারের সমস্ত কাজ হবী সে শিক্ষা কোথায় পাওয়া যায় না। একমাত্র তা হল রাজকার্যে করে হবীবন হবী এ শিক্ষার পায়া হয়, তাই শেখ সেটি যে স্থানীয় শিক্ষা-প্রতি ছিল, তাকে অংশে পান্টিয়ে যেওয়া হ’ল। পুরুষেরা সেই তা খারাপ—এমন ধারণাও সেবড়ানোর ময়ে গেলে। সেক্সের প্রতি করে অসুখীকে তারে সব অনেকের অনেকের দেখা নিয়েছিলো যে, এক অগ্রিবিকৃত বাই সমস্ত আয়র-ফার্সাইনভিন্ন করের চেয়ে মূলনোল দেয়। পুরুষের কে দিয় ততটা কষ্ট হ’ল না, যদি তার বলে তের গ্রেফতারের তাদের স্থানে নিয়ন্ত্রিত শিক্ষা-রীতি গড়ে উঠে। সেবড়ান কিছু ছি হ’ল। শেখের কথা যে তুলে নিয়ে মূলনোল বিদ্যার শাসন এবং শোষণের তুষারের কথা বিচার করতে সেন হয়েছিল শিক্ষার পক্ষ, এবং লোককে সেখে শিক্ষা ধারা গড়ে না। উঠে অংশে সেখে তাকে বেছে দেওয়া হয়েছিল। তাইতে হয়েল। বিগত একটা হ’ল না, কারণ অন্য পাদের শেকড়ে পাদের একে মানোল কে এসে তা রস পান, কিন্তু তে নিয়ন্ত্রিত শিক্ষা ধারা গড়ে উঠে, তার প্রভাব ছিল না, এমন কি সুন্দর তেখেতের শেকড়ে এসে রূপকের দেখি না, অন্যায়ে রসে গেছ।

ইংরেজি সেন প্রায়জন হয়েছিল ধারা, বার্ণগুলি এবং রাজকীয় চালার উজ্জ্বল ইংরেজি বলকে করাও কর্তব্য করতে পারে। তার বর্তমান সম্প্রদায়ের লোকের বিদ্যার কের কিছু প্রায়জন দেখেছি। চিনার করতে গেলে নামা কথা আসে যে, তার মধ্যে সহজ সংশ্লেষ এবং পাণ্ডের অক্ষর হুই। তাই সেন যে শিক্ষার পায়াছিল বুঝির বিকাশ বা চিনার সাধনার চেয়ে ভারতবর্ষ এবং তথ্যসূত্রের দিকেই ছিল তার লক্ষ। যে শিক্ষা তাই এর করতে সেখানে নি, নিজের নিজের আলেদ গাণ্ডের মনোযোগ করুন। করতেই তা করতে গেছে। সেখানেই আমাদের দেখে অঙ্গীকার বিকাশ হতে যেওয়া, কিন্তু শিক্ষিত অভ্যস্ত শনের সংখ্যা গড় একটি বাড়ি নি।

বলেছি শিক্ষার এ গোরোর পাল ধারা পড়ে নি, কারণ শিক্ষার লক্ষ্য ছিল চান্দী এবং শিক্ষার দেখল চান্দী ছিল সহজনত। কিন্তু চান্দীর সহজনতায়ই সে শিক্ষার
প্রকাশনী কলেজ ম্যাগাজিন
রবীন্দ্রনাথ ঠাকুর

গাজার বেরিয়ে পড়ে পড়ে, কারণ একবিকে দেশের সিংহ-রাজার বিশার এবং জ্ঞানের মাঝখানে চাহিদার আত্মকী লোক এক রেখে দেয় যে চাহিদার অতীতে ছাড়ি এবং শিক্ষালার্জন করে দেখলে যে চাহিদার ছাড়ি। তাদের গতিযুগের নেই। আজ নিবি নেই গাজার হয়ে উঠেছ পাঠনের—শিক্ষিত কেবল স্মরণ হল পাঠা—শিক্ষার যে তাদের শিক্ষা তাদের তিনিরক্ত উৎক্ষণ্ড করে নিতে, কেবলমাত্র তাদের কর্মস্বাভাবিক যদি হয় তাছাড়াই।

কথার জন্য আজ তাই এ শিক্ষার বিদ্যমান এসেছ বিদ্যেত্ব এবং সে বিদ্যমান কেশ শিক্ষা সাধনের সহায়তা হয়েছে এখন এবং সেই সময়। কর্মকাণ্ডে সাপ্তাহিকতার প্রকল্প না দেখে নেন এবং জাতিকে বর্তমানের শিক্ষা প্রাগীতিক তার অব পালন করা। এক বিকে চাহিদার তার একবিকে করা বলে চাহিদার হস্তিন সাধনপূর্বক কল্পনার এবং অভ্যন্তরে এ শিক্ষার ব্যবস্থা। তারো পুরোনো প্রতিষ্ঠিত নামুনা দেখে ওয়াকে সম্প্রদায়ের মধ্যে পুরোনো আঘাত-পর্যাপ্তির অবস্থ পুনরুদ্ধারের সবুজে রে- রে-রে-রে।

সময়ের প্রাসঙ্গিক কিন্তু ফেরানো যায় না, তাই একবিকে কারণ হয় যে শিক্ষার প্রাপ্তি অকল্পনা বিচিত্র হয়েছে আজ তাকে বিচিত্র অনার চেরো সবুজে রে-রে-রে-রে তায়। তখনকার বিনে ব্যাপারই তাই ছিল উপযোগী। কিছু আজ আর আর সারাঙ্গ নেই, আজ আরগার সেই শিক্ষার ধারায় আগার চেরো আর শিক্ষার পড়া। অভ্যন্তরে চাঙ্গাভারন্ত এ শিক্ষা প্রাপ্তির অনেক মরাই যে বিশেষ, যা বুঝা করে শিক্ষার সাধনার কল্পনার মধ্যে কেবল সম্প্রদায় সমান শিক্ষার ন।

হুমকি সম্প্রদায় যে প্রায় একশ বছর চাহিদার বেল শিক্ষা না হলেও বাসা আর রো করে নেই, শুধু আজ তাদের মধ্যেই বেরিয়ে পড়া শিক্ষা এবং এ অবস্থায় চলে মুসলাদন উদ্যম বাড়ির লোক না। কারণ যদি আজ একমন মুসলাদন চাহিদার বা উদ্যম না করা, তবে কেবলমাত্র হিসু পার্শ্বীকরণ এনে মুক্তির সমস্ত নীতির জন্য প্রতিক্রিয়া।

বিভিন্ন তত্ত্বাবধান আর পতিত হিসু যে চাহিদার কেবল যে তার হয় তা হলে এই বছরের মরাই মুসলাদন উদ্যমের সংখ্যা এক রেখে যাবে যে তাদের মধ্যে শিক্ষার প্রাপ্তির সংখ্যায় আর সম্প্রতি হয় বিশ্বাসে।

তাই সম্প্রতি কলেজ বেকার-সমালোচনা মিলের না—বেকার সমালোচনা সেটার একবিকে উদ্যম দেখে শিক্ষার প্রাপ্তির মুক্তিতে, শিক্ষার ধারায় ও মুক্তিতে মুক্তি করে মুক্তি ও সমগ্রভাবে ভিতরে সহান। বেকার-সমালোচনা তীর্থযাত্রী শিক্ষার প্রাপ্তির বিষয়ে শিক্ষার প্রাপ্তি না স্বীকার।
শিক্ষা ও শিক্ষকের
ধারণা করিন

স্মার্তের মধ্যে বাস্তঃ, তাই এ ছোট লক্ষ পরম্পর বিবৃত নয়; একই সংখ্যার ছোট বিবিশ্চিত বিভিন্ন বিভাগ এবং সমাজ সংগঠন। তার অন্ত চাই সত্যির মুক্তি, তার অন্ত চাই সমাজের স্বাধ্যায় ও সরাসরি। অথচ আজ প্রথিততা বাস্তঃের সঙ্গে সমাজের ধর্ষণ পরে পালা থাকি পড়ে। অপ্রতিরোধ্যতার ক্ষেত্রে পার্থিক বিভেদ কর্তৃক বিধান মনে ভূমিকা উপস্থিতির হার তথ্যের উপর ভূমিকা রক্ষিত হয় না। অথচ আমাদের দেশ শত্রুর সঙ্গে দ্বন্দ্ব জন নিরাময়।

লক্ষ লক্ষ আত্মকাঙ্ক্ষার প্রকাশ দায়িত্ব অথবা জাতি অথবা জাতির নেই পদার্থে, অথবা বর্জনের জাতির নেই পদার্থে, এক বর্জনে যে রক্ষণায়তন আজ অন্তর তাই পাল্লায় শিক্ষার পৃতিতেই হয় পালি না।

চাহই প্রাপ্ত অন্তত পাল্লায় শিক্ষাকে এবং শিক্ষা। তার অন্ত চাই শিক্ষকও রাধাকে।

চাহীদের এই শিখা অত্তিদের সেবক অন্তয় পাল্লায় করতেই আমাদের শিখন্ত, মনের স্বাধ্যায়তার বদলে শিখন্তের বাস্তবতা, তার দলে চাই এবং শিখন্ত আল্ম যার চলাম মনের প্রশ্ন প্রার নিতেনা, নিতে মূলত হিসাবে বাস্তু ও সমাজের ভিতর পর্যন্ত উঠিয়ে টিকে। চাই এক শিখন্ত বলে হাঁকে দেখের সঙ্গে মনের সমাজে, মনের স্বাধ্যায়তার সতর্ক হবে দেহের সচিবতা। আমাদের দেশের পৃথিবীতে শিখন্ত করকথায় শিখন্ত প্রবন্ধ না, অথচ ইতিহাসের সকল বাস্তু নেন্দ্রেই প্রাথমিক শিখন্ত করকথায় উপস্থিত নেন্দ্রেই। যেভাবে দেখল যার যে ইতিহাসের শিখন্ত লোকের বাস্তবায়ন করকথায় শিখন্ত দেশের দেশে বাস্তু নেন্দ্রেই প্রাথমিক শিখন্ত করকথায় উপস্থিত নেন্দ্রেই।

শিখন্ত আজ চাই এবং রাধাকে যার দলে শিখন্তের মনে আমাদের প্রায়, হতে আমাদের দেখে। বিশ্বগীতি মন এবং সকল হাত দেখলে যে বাস্তবায়ন তাদের সর্বত্র শেষ। সে তা না, ইতিহাসগত এবং সমাজ সংক্ষেপের ধারণাও আমাদের বিশ।

অল্প শিখন্তের বিশ্ব আলোচনা না করে মূল্য বলচে যা জাতির করেন কথায় শিখন্ত হাতের কৌশল এবং সকল মনের উপর বল কিছু বিশ্বচ, তার মধ্যে ভিক্ষাকে সচিবতা রয়ে।

সে সমধ্যে আরো বলা প্রয়োজন যে মরণ ভাবের ভিক্ষায় শিখন্তকে যে সঙ্গতির পথ বলেছিলেন, তারও মূলকে বিশ্বগীতি মন এবং সকল হাত।

সমাজ সংগঠনের পরিকল্পনার সঙ্গে সঙ্গে শিখন্তের অন্ত আকাশ অন্তর অভিজ্ঞ পূর্ণ। শিখন্তের আকাশ সকলের অন্তর্ভুক্ত—সমাজকে শিখন্তের করেও সমাজে তার হাতে নেই বর্জন চলে। তার একটি কারণ আমাদের সফলতাতে কিছু।

পৌষ মাস ধরে যাই কেউ বান করতে, তবে আমরা বলি যাতে, কিছু সকল কীন যার শিখন্তের নতুন, তার
দিন আমরা সীমার করিবি। আর একটি কারণ যে আমাদের সামাজিক মাধ্যম করিষে করি। সত্য তিনি করিসক অন্তর্ভুক্ত ধরি, তাক যারা মায়ামায়া দ্রুত হয় না। কিন্তু শিক্ষকের অর্থাভাষ সর্বত্র যুগে যুগে শিক্ষকের নিজের অর্থাভাষ। শিক্ষক বর্ষার হয়েও উইল্যাক্টে পাওন, কিন্তু যদি সেই তীর নিজের মনের দীর্ঘতার তিনি সমবেদন করে নিজেকে ছেড়ে দেখি। সজ্জন সংঘের যদি পরিবর্তন হত, তবে আবার যোগদান হয়ে দুর্গতির সম্পর্কে সব শিক্ষকে

অর্থাভাষ একটি প্রকাশ করে তুলে থাকে। আমি আমাদের দেশের দেশ আমি অসাধারণ পৃথিবীর কোনা ব্যাখ্যা নেই। আমাদের দেশে মায়া যায় তার দেশকে শিক্ষক আমরা নেই, অন্তর্ভুক্ত আমাদের দেশে মায়া হয় তাঁর হাতে টাঁকা যেন এবং মুলার বোধ মায়ামায়া করে থাকে। বিশেষত এক নগ্ন যেন নেই, এখানে রয়া বাঁধিয়ে পাড়ার দের বে ছিটকে যে অভিষেক আজ্ঞা নাম, অন্তর্ভুক্ত ইতিমধ্যে পুলিশের বড় কাহিনীও যে মায়া হাতে রয়ার চোখের নাম। সামাজিক

সংঘের তাই এখন ভাবে পর্যাপ্ত চাই যে কার ভাবে বে বিবাহের প্রাশ্রয় এবং গো ভেসে বে প্রায় হতে ডাকা না থাকে।

সক্ত সঙ্গে শিক্ষকের নিজের মনে আনতে হবে আত্মনিষ্ঠার জন্য, নিজের কর্মকে প্রতি আদর। কর্মীর কর্ম মাতারের বেতন গুরুত্ব করবেন তারা নিজের চেষ্টা করে তারা। শিক্ষকের নিজের মায়ামায়া দুর্ঘটনায়, নিজের কর্মকে প্রতি আদর। কর্মীর কর্ম মাতারের বেতন গুরুত্ব করবেন তারা নিজের চেষ্টা করে তারা।

তাই আজ শিক্ষকের আশার নিজের সামাজিক সক্তি এবং শিক্ষকের ধর্মের কথা নতুন করে ভাবতে হবে। শিক্ষকের আত্মনিষ্ঠায় এবং শিক্ষকের সাহায্যে আমি না বিবিলে দেখে কল্যাণ দেন, এবং সাহায্যে আমাদের চেষ্টার রক্ষা, আমাদের সাহায্যের অধুনা সংঘের।
ভূমিকা

প্রিন্সিন্দস্কন্দগুপ্ত হালদার

আমাদের ক্ষেত্রে বাকায় ক্ষুদ্র নই, না ক্ষুদ্র কারণে। নাম আমরা ধরা চিন্তন, বুঝতে হবে তোমাদের মনের মধ্যে গল্প আছে। সাক্ষাত পর হতে সেখানে আবদ্ধ করি।

সেকারণের জন্য তোমাদের সকলের কাছে পিছিয়ে যাবো, মানে আত্মা হতে হবে কেবল তোমাদের কোনো কথা নয়। অবিশেষে চলো কনেনাশিং রাতের পুলি, কনেনাশিং রাতের হুকুম পর্যায়। সেহেতু এর নাও আবদ্ধ নুভু নুভু সেহেতু না করে রাখতে হবে আর ব্যাপি করা হতে না হয়। এই সকলে সেহেতু সম্প্রত্ির যদি হয় উপর তাহলে যেন রাতের বুকে পালিয়ে চলে তোমদের চাহিদার হবে, কেননা এই হল ক্ষেত্রের নিমজ্জন।

ক্ষেত্রের এই প্রথম সম্পূর্ণ নাম যেখানে গাঢ়ার নীতিতে নিয়ে উঠতে হবে না, নিয়ে গিয়েছিলেন, কিন্তু বিভিন্ন দিকে তোমাদের ক্ষেত্রের উদ্দেশ্য ছিল কিছু না পাওয়ার নৈতিক। আমাদের নিত্যনিত্য গৃহীত কথা বিড়াল করেছিলাম, আপনারা কি আপন করেন সেক্টর যদি একটা আত্মার বেন, আত্মায়াল তার যেন গাঢ় রাখা। অনে তোমাদের কথার আগে যে হলো নাই। নাইতে ক্ষেত্র মন করে পুলিয়ে একাকুর একাকুরে করেছিলি কিংবা আবারী মায়া যা প্রেমচিত্ত তা' হচ্ছে বহুলজনের মধ্যে।

এর মধ্যে কবিতার তত্ত্ব যদিও নাও পুজিত হয়ে ঠেলেই কৃত্রিম সমাজ বা অল্প, মায়ার যাদের থেকেও পুলিয়ের আদর্শাত্মক চেষ্টা তাঁ' পূর্বে না গিয়ে।

যদিও আমাদের সমস্ত মন হতে পারে আমাদের সেক্টরের চাহিদার বিচার রাঙ্গা অত্যন্ত কখনো আপনার কথা এই যে চাহিদার তাঁরা এখানে কাল করাই হয়ে।

তার প্রামাণ্য কথার চেষ্টা দেয়া। আমাদের চেষ্টা করেছিলা তিনি আনন্দ বড়, পুলিয়ে পুলিয়ে সেল, উচ্ছ এবং উচ্ছ মাতৃত্ব মাধ্যমিক উপাদান ভূমিকা কে চেষ্টা দিয়েছে।

এই গোলকাদিগালে চেষ্টা হচ্ছে- দেবী মর্মপর্যায় ছিল তাঁর সমন্বয়ের করভাটু দীর্ঘ যারা ওপরে চেষ্টার বন্ধন। চেষ্টা করভাটুর বিক্রমে পূর্বে তীর্থে চেষ্টা করবাটু।

কথাটা ছিলেন এজনিয়ালি। কথা নাই পাশ করেছিল, কথায় কাজ করেছিলেন, এলে হল গবেষণার নিয়ম। ধরন না তিনি এলে সমস্যা নাই তিনি চিন্তা দেনেই। নিকটবর্তী কথা হলো মনোযোগু, তাঁর নথিপত্র। কথা নাই কথা করেছেন। নিয়মটি
২২  গোস্ফন্ডা কলেজ ন্যাযাধিকরণ

সেক্যুর ভেন অবনিলায় বেঁধেছেন, অস্তিত্বের বিষয়ে পাত্ত ভেননি অবনিলায় নিজেদের।
আলোচনা ছিল তাঁর গর্ভে রাত্রি। যদি কোনো মনোভাব কলকা বিদ্যমান হয় বা অনন্য মনোভাব গর্ভবতী প্রতিবিধান তাঁর মুখে দিয়ে বিচারের লক্ষ্য শেনা বেদত, যদি কোনো মনোভাব কলকা নাটক করা নাট্যকর্মে গোস্ফন্ডার মুখে, সেক্যুর্য গোপনে ধরনে সে মুক্তি দিবে যে কেন্দ্র ভেন তাঁর গর্ভে কেন্দ্র ভেন তাঁর গর্ভে কেন্দ্র ভেন তাঁর গর্ভে কেন্দ্র ভেন তাঁর গর্ভে কেন্দ্র ভেন তাঁর গর্ভে কেন্দ্র ভেন তাঁর গর্ভে কেন্দ্র ভেন তাঁর গর্ভে কেন্দ্র ভেন তাঁর গর্ভে কেন্দ্র ভেন তাঁর গর্ভে কেন্দ্র ভেন তাঁর গর্ভে কেন্দ্র ভেন তাঁর গর্ভে 

"কোনো একটি উপরের কোনো ভেন ভেন খুশিকম্প হয়ে গেছে, আমারা সাই আমার অভিষেক হয়ে আছি কলকাতার রোড়ে ও একটি ভেন শেনা জান। যদি একটি বাড়িতে খাবার কোনো একটি দিয়ে স্বপ্নের সুস্বাদু নিজস্ব। আমার দিনের অভিষেক হয়ে আমার আমার কেন্দ্র ভেনি পুলিশ তাঁর বাঙালি করে যে সে করে স্বপ্নের পুলিশ অভিষেক হয়ে গেছে। করে বেন তাঁর অবালে মত নলার, যাত্রা মরে গাছ। আমার দিনের কেন্দ্র ভেন গাছটি, নীতিবিদ্যায় তাঁর না হওয়া, দরকার হয় না বালি। কেন্দ্র ভেন কাছাকাছি করে তাঁরই মন থাকার। আমার সাই আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার আমার 

স্থলের ভেবে গেছে, আমরা কোনো বেন আমারের দৈহিক বিষয় আমারের দৈহিক বিষয় আমারের দৈহিক বিষয় আমারের দৈহিক বিষয় আমারের দৈহিক বিষয় আমারের দৈহিক বিষয় আমারের দৈহিক বিষয় আমারের দৈহিক বিষয় আমারের দৈহিক বিষয় আমারের দৈহিক বিষয় 

"ভূমিরকুম্প কলেজটি করে অভিষেক যে কলকাতা করে একাকী কলেজে গোস্ফন্ডা ভেন 

ভূমিকা না কোনা কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা 

কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি 

কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন 

কেন্দ্র ভেন বলা খুঁটিটি গাছ, কেন্দ্র ভেন 

কেন্দ্র ভেন বলা 

কেন্দ্র ভেন বলা
না হতে একটি শিশুর উৎসাহ, কিন্তু অতীশ কোনো মত ধরল। কেউ কেউ কিতাব নিয়ে তুমি বলে কিছু নেই, দিবা বা গোলমন তিনি স্বাস্থ্যে মত নিজেছেন। অতীশ এর পড়া করত হবে গিয়েছে। কবিতার লেখা ছেড়ে দিয়ে তেফ না থাকে।

অতীশ বললে, আদেশ কবর্ম কেন্দ্রে চলে, কেন্দ্র সীমারূপ করার পক্ষে না। তোমাদের মতের মধ্যে যে কথা ভাবলে, আমি তো বলবো সে কিছু চাই, আমি তো বলবো শিখতে ইচ্ছা তা করবেন না।

ফেরত লেখায়, তাই বলে কিছু মত ধরতে হয়। অতীশ উত্তর দিয়ে উত্তর দিলে, এক নাতির মধ্যে হল কথার যা পড়ে গিয়েছে, ইতেম ফাটিলে কেন্দ্রে নিয়ে তার চলা চলে বেঁধে গেছে। যে হাত বিলাম, চুলগুলি হাতেই গেছে এল। উপরে কিছু চাই হলে একটি বলে নে শিক্ষা চাই। তারপর বললে, তোমাদের এর খানি কিছু, তুমি হলে গাঁদী ঝুঁকে চলতে হবে।

ফেরত না চুপ করে বলে রইলেন। ধাতুগুলি তার চাঁদের অজ্ঞানে আসা গেছে। কে হাত দিচ্ছেন এ বলে কেন্দ্রে নির্দেশ দিলেন। কাজ করো এমন বললে, তারপর তার চিঠির লিখতে হয়। কিছু আত্মীয়ের বলে খেলা বলে শব্দ পাঁচটি না। এ কথা তুমিকাপার করে আছে? যে কারণ আমি হাত পানীয়ে আপন কেউ বললে না।

অতীশ বললে, আছে! অচ্ছে হবে। তুমিকার অসাধারণ সত্যের দেহানো, কিন্তু পাকা পাতলা আজ কে কেন্দ্র বল।

ফেরত লেখায়, তোমার দেহের অসাধারণ সত্যের দেহানো, হিমালয় পর্বতের চাল, তুমি বাঁধ প্রাণীতে আপন কে কেন্দ্র বল।

ফেরত বললেন, তোমার দেহের অসাধারণ সত্যের দেহানো, হিমালয় পর্বতের চাল, তুমি বাঁধ প্রাণীতে আপন কে কেন্দ্র বল।

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ছুটাসেই তার অতিথি লাগাল। তখন আমাকে এমন খুশি, ফেরত বা তোমার ফাহে, তোমাকে নাও, কোনও মায়াকাজের আর বসবাস হয় না। সরোজের ঘরে ঘুরে গিয়ে দেখতে পাগলাম না, তাকে বিলাস আমাদের পাঠে। আমাদের তাঁর বাগানের ঘরে কবর চাওয়ার পুরাতন, সরোজকে সিদ্ধান্ত তাঁর চারা। তার চে তুমি উঠলাম, তুমি আমাদের বললে, পরিদর্শন করলে তোমার শরীর ঠিক। একন্ত চারা লাগাও হয়, এ ঘর আমার যেযা বিস্তৃতি। সরোজের মাথায় ছিল অছেড় করা।

সে বলল, এই যে তোমার পরামর্শ, কেন আমি? কেন না এ উক্ত করা। আমাদের মধ্যে আট মাস মাত্রে একাধিক চারিক ছিল। একটি যে তোমার করে যে ঐ তোমার উদ্ধার, কি ‘ক’ নিয়ে তোমার কর্মগ্রহণ। অতঃপরের তাঁর কর্মগুলি হিমালের মাঝখানে হয়, আরো পড়ে আছে, তাহাতে আমার দুঃখের গাঢ় না।

হাওয়া প্রাচ্যে কৃষ্ণের মাঝখানাতে ছাড়ছিল, অর্থাৎ তোমার মায়াকাজের বাণাতে পারি আমাদের দেখা। সরোজের আছিল সুদৃশ্য কিউনিয়ের বিনা রোলাকে দিয়ে পাহাড়ে তাঁতার রাজা সহজ্জা কেরে দেখে নদী মূল কল্পনা অদ্ভুত লামাট হয় হিমালের রূপাণি চুড়িত। কন্যার দীপ তাঁহয় দেখানে, মত্ত হয়, গল্প, কাহা। তার আছিল সুদৃশ্য হিমালের লক্ষ লক্ষ বলে থেকে হৃদয়ে অতিরিক্ত শক্তি বিহীন করে, যাই দিয়ে অদুর কল্পনা। তাঁহাদের চালান। সাধু দিয়ে পাহাড়ে কোন গুহায়, যাই দিয়ে মেঝেতে তোমার জীবন সবাধর তুলে ধরে শুনে। হাওয়ার তোমার গভীরভাব দেখাতে আমার কোনো এককে এটিও হল, এমন মতে তোমার পরিচয়, কম্প, বাড়ি, মনোনীতে তাঁতার হয় সমুদ্র পৃথিবীর দেখ।

আমাদের বললাম, এটা কিছু চতুর্থার আছিল এর দাঙ্গো দাঙ্গো, কেন তোমার দাঙ্গো আছিল। তার মাধ্যমে যে অন্তর্ভুক্ত গুহাতে তোমার সীমাবদ্ধতা নেই।

সে বলল ধূমাময় সেখানের গাঢ়তে বীরস্বর্ণ গাঢ়তে কৃষ্ণিঙ্গের আমার একটা ক্রিয়াধিক লুকায় কাহা, অতঃপর তাঁর গুহা আমার বাড়িত। একন্তর শান্ত এল নিন্দা রুপবাদ দিল থেকে একটি গুহার গল্পক ‘ফেরত না ফেরতে কৃষ্ণিঙ্গের উঠে গিয়ে। নেমে তাঁরে দেখালে ইন্দুভ্রটার হাওয়াকারে বাড়ি, নেমে তাঁর গুহার ভিউসিয়ালের মাঝখানে ছিল। সে বলল, কৃষ্ণিঙ্গের বিনিময়ের কেশের গুঁড়া আমার তিনি। কোন বাণিজ্য যে বা দুর্গ যা আস, তাই। তাই কৃষ্ণিঙ্গের ফেরত নেমে তোমার ঘরে পৃথিবীর দেখা ভিক্সুর কেরে যায়। কৃষ্ণিঙ্গের বিনিময় দেখতে তাঁতার দেখার কোনো চুয়ায় তাঁর গতি নেই। সে বলল চিন্তামধু দিয়ে পাহাড়ের শুচির সব তোমার
ফুলিকাপ্রের কারণ
হাঙ্গকুন্দার হাল্কার

c’তে বেঁ, উইটানার্মার হ্যাসডেন থাকল না। অক্ষরগুলি থেকে মাঝারি চুলের উদ্ভাবনীর মত ক’তে সমান ছিলে জতন পেয়েছে মাঝারি, সেনেন হয়নস আলেস ওরা দেখেছে। অন্যদের দেশ যত ছায় মরতে তার অনেক অংশ মরতে সাপের কাঁধে—কু জোড়াপুর আরিজের কলন। আর হলিন্ড—এ তা। অন্যদের দেশের পোক জানেই না। পর্যটকদের মোভাইট মাঝারি করে চলে গেলে। পেরের ভালো তথা পেতে হল আছে নির্বাচন। এ সরকার বললে কর্তৃক। নভতাকারের হলিডে ঘর তার মত এই ধরনের। দাঁড়িয়ে একজন মাঝারির গল্প থেকে গল্পের দশকের পর্যন্ত। স্টোকটিতে ট্রিটেল একজনের টিকিট ফেলে করে খেলা। বাঁশের কাছে করিনের হাল্কার আলেস বললে সরকারের হাল্কার মাঝারি খোঁজার মতে তার বললে সরকারের হাল্কার মাঝারি খোঁজার মতে তার বললে সরকারের হাল্কার মাঝারি খোঁজার মতে তার বললে 

"Cheap day-return ticket to Mount Everest"—রাজার রাজার্তু ট্রিটেল একজনের টিকিট ফেলে করে খেলা। বাঁশের কাছে করিনের হাল্কার আলেস বললে সরকারের হাল্কার মাঝারি খোঁজার মতে তার বললে। খুব খুব খুব এফালেনের একজনের টিকিট ফেলে করে খেলা। সরকারের হাল্কা বললে সরকারের একজনের টিকিট ফেলে করে খেলা। মাঝারি বললে সরকারের একজনের টিকিট ফেলে করে খেল। সরকারের একজনের টিকিট ফেলে করে খেল।

রাজনীতি বললে কি হুমদল, কি হুমদল। ভা তের সরকারের হাল্কার দৈর্ঘ্য কি কোথায় দিয়েছি ঘোষণা করে ঘোষণা করে। পোয়েজিলেনের কেনা বিন


লোকসম, সংক্রান্ত ঠিক থাকতে সূচনা না হয়। কেন না কেন তার কোন ও কোনো বল তার জ্ঞান জানতে হয়। আমি বললাম, সাথে সাথে কিছু তিনি বিশ্বাসের দরকার নয় যা তার কাছে না হয়। উপর কর্ম করতে থাকতে অন্যের চর্চার মত ভাব নিজের কর্ম হয়ে থাকতে হয়ে। তার পর একের নিয়ে যে কথা হয় তা তাই হয়। এর পর যে কথা হয় দিবে চাই তার মাঝে জরুর।
জীবন মনোনীত হলেন। কে একটি বললেন, তার সাথে তাকে তুলে ধরে।
আমি তার সাথে সেই কথা বললাম। তার সমস্ত বসন্ততে রেখে দিল।
বললেন, কে একটি বললেন, তার সাথে তুলে ধরে।
বললেন, কে একটি বললেন, তার সাথে তুলে ধরে।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
আমি তার সাথে সেই কথা বললাম।
প্রেসিডেন্সী কলেজ ম্যাগাজিন

রচনা: অর্জন নাট্য

দিনাজপুর হইতে বেশি করে বলে কি। শেষে নে যখন তার একাধিক ইলেকট্রন একত্র হতে গেল, তাহাতে জিনে লঙ্ঘনের জুলাইর চাপ পড়ল, আর তাহ আর হয়ে দেখতে বলে হয়। ভাঙ্গা গুলার কলার মাটি কেলে উল, চারিদিকে কে কি জাও শুধু, কি চিহ্নিত কি মহামায়ার।

অতীত বলল, আমি তোমি কিছু করতে পারলে না।

ফেস্টর দো বললেন, তখন আর করার কিছু ছিল না। আমাদের যাহার ওরা বন্ধনুক্ত করআ আমার যতে চোখ করলে গুলজ। কাছের যদি আমি অতিক্রান্ত বেরি আমার দেখানু পথের সাথে। গায় যত পায় মানুষ তা নিয়ে সুরম্যের খাতা হিঁস দর্শন বললেন, হতাশা কি করাইয়া মেরে তো আমি তোমাকে দেখেই কেলে।

অতীত বলল, অতীত দেখে ফেলল, তার চেয়েও একটি কিছু দর্শন, কিছুটা বিশ্রাম চাওয়া। আর তোলা?

ফেস্টর দো বললেন, আমাকে আমি যাত্রা হলে না, তখন তাকে এমন যে নামে দান দেয়ে যুগ মারাত্মক করা হয় না। সুরম্যের সৌন্দর্যময় এক উফাম—পাগল।

আমারা বক্ষে, পাগল। বল কি ফেস্টর দো।

ফেস্টর দো বললেন, যে তোমাদের গলে না, এখান যথাযথ আমার তার পরিবেশ ভুলে কাব্য যায় মারাত্মক অবশেষ। আমিই তাকে আমি এলে একটা ভাবে ভাবে—পাগল গায়ের।

ফেস্টর দো চুপ করলেন। অতীত বলল, পরিপ্রেক্ষাপটু বললেন। যেখান থেকে যেখান থেকে যেখান তার এই সর্বনাশের হয়, সত্ত্ব হয় আর প্রাণ হাবার বক্ষের সর্বনাশে নে করে ধরা।

অতীত আর ভয় দেখে কলের ধরাড়।

কাব্যকল্পনায় পাঠ ফেস্টর দো আর আমি পাশাপাশি দেখে কাব্যের প্রথার বুঝা দিয়েছি। ফেস্টর দো কেঁদে সরফরায়, গোলার সৌন্দর্য সৌন্দর্য যায় না যেতে ফেস্টর দো তার দেয় অতীত করেকের মনো যৌবনের আরও নিচে নিভে যেত।

ফেস্টর দো উত্তর না দিয়ে অভাবের আমার কাব্যের এই পোস্টারটা ঠিক করে সারাদিন করে ছিলেন।
সাহিতিক আদর্শ

শ্রীহিতোর বন্দ্যোপাধ্যায়

বক্সসম্মত সাহিতিক আদর্শ নয় বাংলা সাহিত্যার সমাজে হয় আলোচনা করেছে ও বক্সসম্মত সাহিত্য নিয়ে কিনা এ প্রশ্ন ত অতি প্রাদুর্ভাব। সাহিত্যের বক্স নির্ধারণে কতকগুলি বক্সসম্মত সাহিত্যের বক্স করেছি কি না এই বিষয়ে কোন হয় আলোচনা তবে করেছে অসাধারণভাবে সাহিত্যের নাট্যগুলি যে সাহিত্যের অর্থে কিনা বুঝি বিশেষত যে কথার প্রতি মাঝের চিন্তাশীলতাকে আকর্ষণ করা এবং তার 'দৃষ্টিকেন্দ্রণ' প্রেরণা যোগ্যতা—এই সময় যার কারণ কিনা? এই সূচনা প্রেরণ করে, অংশগ্রহণ, অগ্রভাব, মর্যাদা ও সাহিত্যের সাধনায় সাহিত্য হয়েছে।

আলোচনায় খুবে কথা বিষয় একটি সাহিত্যের বক্সের নিয়ে। সাহিত্য হল সৌন্দর্যের হয়। তাই সাহিত্যের আলোচনার নিয়ে গল্পের কথা আলোচনা নিয়ে আলোচনা করে নিক। সেই সময়ে বক্সের প্রাণ বলা হল কোন একটি শাস্ত্রীয় কথার বক্সের অবস্থায় এবং তার মান হল কোন কথার বক্সের শৈলী যার মাঝে কথার বক্সের শৈলী নিয়ে তাই সংগঠিত করা। সেই সাহিত্যের বক্সের মাঝে প্রাণের দানে শৈলী বক্সের প্রযোজনা ও তার প্রযোজনা। তাদের একটি বক্সের বক্সের মাঝে শৈলী হল একটি সাহিত্যের রচনা জনন করে। কারণই সাহিত্যের হয়া সাহিত্যের ধর্ম হল এই ধর্মের উপর।

সাহিত্যের মৌলিক গুণ হল শ্রুতি ও শ্রুতি সাহিত্যের একটি অদ্বিতীয় সাহিত্যের শ্রুতি হয়, একটি সাহিত্যের সাহিত্যের সাহিত্যের সাহিত্যের শ্রুতি হয়, একটি মানুষের মানুষের মানুষের মানুষের সাহিত্যের হয়, একটি সাহিত্যের রচনা জনন করে। কারণই সাহিত্যের হয়া সাহিত্যের ধর্ম হল এই ধর্মের উপর।
উদ্বুদ্ধ। তাহ সে কথা। আফিক কৃষ্ণে ঝোলিয়ান ইয়ে এই তিন শেষীর রচিত সৌলিক এপথ সম্প্রদায়ের এক। তাহে আমার জাতীয়তার সম্ভাষণ রং তে নামকরণ করছি—অর্থাৎ তাহ পুরুষোত্তম সাধারণ কথার অনুরূপতা সহজলভ বলা যায়। সত্যে তাহ সাধারণ নিষেধ করও সে ভয়। তাছার সমৃদ্ধ সাহিত্যের পরিণতি হয় যে তারা এই কথাটি বন্ধ অনুমোদন বিচিত্র হয়। অর্থাৎ বিশ্বব্যাপী সমগ্র ইয়ে সমবায়ী সন্ন্যাসী হয়; প্রতিকূল রাজনীতির সন্তুষ্ট হয় তারা বিজ্ঞান। "ফিজার তারা ও তাহার সমাজকে বিহি না তারা সাধারণ। তারা প্রতিকূল শেষীর রচনা সমপক্ষ দ্বারা এবং সে সময় একটি সমাজের সকল শেষীর রচনা সমপক্ষে সমৃদ্ধ তারা প্রকাশ। এই সমর্পণ কথাটি আমার আলোচনা করিব।

এই সংক্ষিপ্ত প্রবেশের মধ্যে তিনি শেষীর রচনার বিচারপত্র আলোচনা। সত্য না। পুরুষীবর বলা হয়েছে এ সমাজের সন্ন্যাসী সমৃদ্ধকে এক। কর্মে ইয়ে এ সাধারণ বিপ্লব আলোচনা করিতে হুইলে গীতাবিশ কথার খুবই।

কবিতাটি ছিল বল নিজে গাঢ়ত। একে—মনোহর তাহা বা অহুবিতভাবে একটি—মুখোমুখি ছন্দের পর্যায়ক্রমে কর্মকাণ্ড। অহুবিতভাবে তাহ তার আমল, ছন্দের বাধ তার আঘাত—অহুবিতভাবে না তাহ তার আঘাত এবং ছন্দক্রম তার বেহ। এই মধ্যে, সর্বমাত্র শিক্ষা এবং যে সেই যৌথ সমূহকে কর্মকাণ্ড করিতে উদ্দেশ্য যে সম্মান আছে। "যেমন সুখীর ভাবুক ও আহ্মত আচার, সমন্ধ ছন্দ ও তার মূল্যের উপর আচার আছে। হুসর দুস্তার প্রকাশ, তাপক যাবার জন্য, তার দৃষ্টান্তকে অভিনয়ে সমর্পণকারী নিয়ন্ত্রণ কর। যেমনে কবি এই নিবন্ধ ছন্দ করিয়া লেখেন, নেতাগুলো রূপান্তর হয় তাহার ভাবে সর্বগন্ধক, নিয়ন্ত্রন না হয়। এই কবিতাই বলে এবং গীতাবিশ কথার কথায়।

আবার কিছু বলব না সব সম্পর্ক না। কেউ মানে বলে তাহি একমাত্র কবিতার আমার। কর্মসংখ্যা ছন্দ বা ভাব গীতাবিশ কথায় রচনা করেন নাই। কেউ অন্যের ভাবে নিজের ফুটপাটি যায়গায় কূলিভাষিতের নিজস্ব পরিপ্রেক্ষা হয়, তাই ছন্দের ছন্দের সুন্দরী মন এমন দেখা শুনে প্রকাশ। এবং একটি কবিতাটি ওজনযুক্ত হলে জীবন। জীবনে এই কথাটি হয় তাচে। নিজের প্রক্ষিপ্ত হয়ে প্রকাশের কথার জন্য অদ্যাবধি কবিতাই সাধারণ অন্যায়ের প্রকাশে যত একুশীলনের জন্ম, কিন্তু সমাজের লক্ষ্য হয় ইত্যাদি ব্যক্ত। কিন্তু যে আমার কথাটি শেষীর শিক্ষার প্রকাশ। কিছু গীতাবিশের মন্তব্য এই ছন্দের রচনা গোপন হয় ইত্যাদি এবং "পুনর্বিশ্বাসন প্রকাশ করিয়া শ্রীচন্দ্রের একমাত্র উদ্দেশ্য হয় ইত্যাদি।" মানুষের কথাটি খাতি একই মিত্রীর
সাহিতিক আধার

ঋষির কবিতাগুলিতে

গুরুত্বপূর্ণ একটি পার্থ। যে দল কবিতার পূর্বকারেই প্রায় দেন সেদিন, আদেরা তাদের 'অন্তর্বে' বলতে পারি এবং মধ্যে চেন্নি ও ভাবে প্রায় দেন সেদিন তাদের 'অন্তর্ভাব' বলতে পারি। উক্তকে কিছু একপেশে প্রেরিত। যে কবি মনাহর কাথ ও নিজের কথা ও কথা'র প্রেমের সন্দর্ভে হয় না। দেখি কাজে কবিতার প্রথমে কবিতা চাষ শুরু হ'তে পারে না। এই সময়ে কবির সকল মনে, সকল কেন্দ্র কেন্দ্র বিচিত্র হৃদ চর্চার পরিবর্তিত হয়, তাকে কবিতার বিষয় চাষের আকারের মধ্যে নিজেকে হারিয়ে যেন, অনেক সময় মারাও যায়। মনাহর, নারীর সৌন্দর্যে পরিপূর্ণ কতগুলি অঙ্কে চাষ, কেন্দ্র বোধ ভয় হ'তে পারিতে কবিতার প্রেমের অঙ্কে অঙ্কে। আদের 'কবিতা' বিশিষ্ট লিখতে চান, তাকে এই উভয় সকল হতেই আকার ক'রে গুলোত হয়ে।

বাংলা সাহিত্যে ভাববারী কবিতার 'অন্তর্ভাব' হলো দেয়াল প্রবালদের। সেই প্রাক্তন কবির প্রাক্তন হৃদ রয়েছে। দেন নানা মানুষের সন্দর্ভে প্রথম বলে একপেশে প্রেমের সন্দর্ভে। সেখানে শরীরটা হ'তে, চঞ্চলতা হ'তে যতটাই একপেশে লাগ। অন্তর্ভাব তার 'কবিতাতে আছে, যেমন বিভিন্নতার কবিতা। কিন্তু বৈষ্ণব-বিশ্বাসী-চতুর্দশীর কবিতার এই ভিন্ন আনন্দের আকার করে তা' হল বাঙার গাঁথের। অনুদিত কুঁড়ির বিভিন্ন অভিবাদন কবি হলেন অনেক বড়াল। তার 'আরেক কবিতা তার প্রথম উদাহরণ। সে কবিতা প্রায় মুখ্যত্ত্বের মূল করে।

সাহিত্যে 'ভাববারী কবিতার অভাব বাংলা সাহিত্যে সোনালে হয় নি, একাকী না। আদের কবি ও দেখা আছে যে এই সমক্ষে উল্লেখ্য। অনুদিত কুঁড়ির ভাববারী কবির প্রথম উদাহরণ হলেন চন্দনবন সত্যের কবি। নীলে-বৈষ্ণবের প্রতিক সত্যের প্রচন্ড ও সহজের প্রচন্ড প্রদর্শন।

কবিতা মন্দর রচনার যে ভাব 'বা একার উদাহরণই সমান প্রতিকীতির অভাবে, একপে একাকী সাহিত্যে প্রথম উদাহরণ করেন' বক্তব্য বিহীন। এই কবির কবিতার চরম নির্বিশেষ অভাব পাই। অনুদিত কুঁড়ির ব্যক্তিত্বের কবির ব্যক্তিত্বরূপে। উক্তকে পথের মূলের কবিতা, বেঁধে দিলা, চন্দন ও বার্তা তার 'ভিংসু নিবন্ধনে নৈর্বিশেষ সম্পর্কে জীবনে মূলের নিয়ন্ত্রণ অন্যতম কবিতার প্রতিকীতি পাই। তারা সোনালে অন্যজ্ঞান, তার চিন্তাকেন্দ্র, চন্দন সন্ন্যাস-গতি। ভাবমর্যাদা হয় ও মনে মূল করে, তাদের প্রায়ের সর্ব্বের পর্যালোচনা এবং
ছন্দের বুদ্ধি বর্ণালী ধারার মত বঙ্গীয় ধার, সহস্র, ছন্দর গতিতে। এই কথা প্রাপ্ত
করিতে উদ্ভরণ, উজ্জ্বল ক’রে এ সংগীতের আকার বৃদ্ধি করার অনুমান হয় না।
তাঁর বেশ হল নিরুত্তরজ্ঞ। তাঁর রন্ধন সম্পর্কে কাটি নাই, তাঁর সেম্বর
হানি নাই। সে সময়ের অন্যতম তাঁর এবং ছন্দে অধিকন্তু পরিপূর্ণ, সেটা, মধ্যপ্রায় কদাচিৎ সাধনগতি নেমে আসে, যখন পরিপূর্ণ সন্ন্যাসের অন্তরে অন্তর
পারিত পীতাম্বর, পুনরায় গমন, প্রত্যেকের জন্য নিজের অভিবাদন দুর্বল নেন।
এই মূখ্য সম্পর্ক। ভিন্ন সাহিত্য রচনার কথাটুকু গোপনের অভিনব অর্থ।
নীচে তাঁর সংক্ষিপ্ত সাল্টান সেখান গেল।

ছন্দের সাহিত্যব্যাখ্যা স্তূ সন্ন্যাস ব্যতিরেখায় হলে একবিংশ বছর চাই লক্ষ্য না থাকে, যেখানে অন্য সময়ের প্রত্যেকের জন্য লক্ষ্যের অনুকূল মনে হয় না। তাঁর প্রতি চাই শুধু অস্তরের অধ্যায়। আধুনিক অর্থনৈতিক রুপে কিছু সেটা নিত্যানন্দ আর বিচিত্র সৌন্দর্য বিজ্ঞ সন্ন্যাস হয় না। সরাসরি বাণিজ্যের কথা আশ্রয়ের কাঠামো নয়।

তাঁর প্রতি তাঁর কথা এখানে না, সন্ন্যাস ব্যবহারের জন্য তাঁর প্রতি গ্রহণের তাঁর প্রতি কথা না। একে সাধারণের প্রতি শুধু সন্ন্যাস, তাঁর অস্তরের প্রতি কথা না।

সেই ছন্দের প্রতি কথা না। একক প্রতি কথা না। একে সাধারণের প্রতি শুধু সন্ন্যাস, তাঁর প্রতি কথা না।

প্রথম হল সন্ন্যাসির প্রতি তাঁর প্রতি শুধু সন্ন্যাস। তাঁর প্রতি তাঁর কথা না।
রচিত নীতিনাথ সাহিত্য সমাজের সদস্য কেনে এটিই তার বোধ হয় লিখতে।
সাহিত্য-সমাজের সমস্ত কাজের অর্থ-পরিষেবার উপর হাত, তখন তার ভাবিত হয় এই বে সেইটিই তার জীবনের মূখ্য এবং একমাত্র কাজিত হয়।' তার অন্যে তার অচূর ঘটে।
এই রকমের সমাজতন্ত্র যদিও তার আঘাতভাঙ্গা ভাঙ্গা কোটে, তারা বিচর এলে পড়ে পরাধীনতা। সাহিত্য-সমাজের অর্থনীতির কারণে তার অর্থ ভাঙ্গা দেখায় পড়ে।
এমন সাহিত্যসমূহ গঠন করতে হয় তার আঘাতের কাজগুলি দেখতে দেখতে পরাধীনতা। সাক্ষরতাকে অর্থনীতি করতে হলে আর আঘাতের কাজগুলি দেখতে দেখতে পরাধীনতা। দেখতে দেখতে সাহিত্যের বাইরের দেখতে দেখতে পরাধীনতা।
সাক্ষরতার দেখতে দেখতে সাহিত্যের বাইরে দেখতে দেখতে পরাধীনতা। দেখতে দেখতে সাহিত্যের বাইরে দেখতে দেখতে পরাধীনতা।
এখনও সাহিত্যের পরিকল্পনার ভূমিকা থাকবে হাত হাতে এলাকায় এলাকায় পরাধীনতা। এখনও সাহিত্যের পরিকল্পনার ভূমিকা থাকবে হাত হাতে এলাকায় এলাকায় পরাধীনতা হাত হাতে এলাকায় এলাকায় পরাধীনতা হাত হাতে এলাকায় এলাকায় পরাধীনতা।
এখনও সাহিত্যের পরিকল্পনার ভূমিকা থাকবে হাত হাতে এলাকায় এলাকায় পরাধীনতা। এখনও সাহিত্যের পরিকল্পনার ভূমিকা থাকবে হাত হাতে এলাকায় এলাকায় পরাধীনতা হাত হাতে এলাকায় এলাকায় পরাধীনতা।
না। তাঁকে নিত্যর করে হবে সম্পূর্ণ নিজের উপর। তিনি বলতে থাকবে কোন কেন্দ্রমায় সৌন্দর্য, সৌন্দর্যই তাঁর একমাত্র সত্যিই উপায় গ্রহ। ৰুদ্রবিরা বিদ্যু মনোভাবকে অন্তর্গত হন বলে দেখা যাবে কথায় তাঁর কথা। সে সৌন্দর্যের কারণ তিনি সেখানে যান, আচার্য নাই, অন্য রকম রকম হন লাই তা সার্থক হবে। সে বিদ্যু ব্যক্তিত্ব সমাজবিদ্যার বিভিন্ন হ'ক, বা আতেকে তুলে পালিয়া হ’ক, বা আর হতে আবির্ভাব হ’ক, তাঁকে নাই। জুছার নুড়া বলা হতে সময়ের অথবা অথবা নাই। পুরুষের সাধনে সাধনে উদ্যান বিষয় বিষয় কে করে না। সাহিত্যে সাহিত্যের সাহিত্যের বিষয় বিষয় বিষয় হ'ক, নিম্নণ হ'ক হবে। পরেই এই উপায় উপায় উপায় উপায় উপায় উপায় উপায় উপায় উপায় উপায় উন্নতি ছিলেন। যে তিনি বস অন্যায় সাহিত্যের স্তর করেছেন। তাঁর বিশ্বাস আলো, তাঁর পাতলাল, তাঁর পাতলাল, তাঁর পাতলাল না।—প্রতি যে তাঁর মধ্যে আবির্ভূত একটি কোণতির কলিক। ঠিক এই একই বায়ে সাহিত্যের সাহিত্যের সাহিত্যের একন বিশেষ দলুকু হবে। সাহিত্য হয়। কারণ তাঁকে তাঁর বর্তমান রূপা করুন শুধু হ'ক করে। কোন বিশেষ সংস্কৃত পদ্ধতিতে আপন ‘আপনারা’ হতে পারে, কিন্তু তা হাত সাহিত্য হ'ক পারে না। তাঁর সুখিতারণীর তা’ স্বরে। একথ, একথা এবং নিরালক্ষ সাধনায় সাহিত্যের সাধনায় সাহিত্য।
ঘরে বাহিরে
শ্রীমলেন্দ্র সিদ্ধান্ত

প্রাচীন প্রতি মানুষের এক চূড়ান্ত মোহ আছে, প্রাচীনকে নে সহজে পরিহার করতে চায় না, তাই বীর্যবর্তী ঘরের বংশীয় নয়। মানুষ চমৎকার কেবল বন্ধ করে না, আর পানিতে ঝাঁপিতে ঘরের ভাবে তাহাকে অতিনাদ করে না, তাহার আপাদ হয় ধান, কুস্তি ও অন্যান্যের বন্ধু। ধরন চলিতবিতর খাব, সংসার বা প্রাচীন মতবাদের অন্তর্গত মহিলা মতবাদ ও বীর্যবর্তীর সংখ্যা উপস্থিত হয় তখন তাহাকে অনেক নামাজ সহ করিতে হয়। প্রাচীন প্রতি যোগবশীরত কেবল তাহাকে সাহায্যার্থে হাত দেখে না আর সংবাদকুদ্ধি বীর্যবর্তী হঠাই অসাধারণ হইয়া উঠে। ঘরের বিশ্ব এই সংসারকে কূলমুক্ত সমাজ হইতে সাহিত্য ছাড়াইয়া পারিবার, সাহিত্য ও বীর্যবর্তীর বিশ্বাস এক স্বপ্নশীল অন্যতম চক্ষু সাধন।

Ibsen ধরন বুদ্ধির সমাজকে হর সমালোচনার কাঠামোর নিয়ন্ত্রণ করিতেছিলেন এবং বীর্য সাহিত্যি সমাজকে নাহি। Ghosts, Doll’s House প্রতিটি যুগের বন্ধন করিতেছিলেন তখন পাশাপাশি কথার জীবন বিষয় খুঁড়ি হইয়াছিল। টিফ সেরুই কথা প্রথম দিন ঘরে বাহিরে ও চোখের দৃষ্টি বিদ্যমান বাংলাদেশের সর্বশেষ কূলমুক্ত সমাজকে কিহিত হইয়া নামকৃত করিল, নাম হইল ধরন যে যা রঙ্গে কোননিন রঙ্গ প্রবেশ করিবে না। সামাজিক—সামাজিক বুদ্ধির আপাদন পাঠ ও পর্যায় জানাইয়া যেন উন্নতিকালে বাংলাদেশের সমাজকে চুরীর পাপপঞ্চ ঈশাঙ্গায় হইবে, বিদ্যমান বিদ্যা হইতেও সমাজের রূপক হস্তিকায় যান। করিল মনে বিদ্যায় তাহার হাতে হইতে, বুদ্ধির বর্ধমান ধর্ম তাহাতে পরাগৃহ পাইয়াছে, বিদ্যা কুলমুক্ত হইতেও যে পর্যন্ত করিয়া বাঙালির আত্মপূর্ব তাহাতে কম্পিত হইয়াছে।

উপরিতম তাহারা এই স্বাতি তাকিয়া যে সমাজের দুঃখ বিদ্যা বীর্যবর্তী সীতা সীতা তথ্য বীর্যবর্তীর সাতরের চিত্রগুলিই আমার অপমানিত করিয়াছেন, বীর্যবর্তী সীতা ও সীতার যে সমস্ত স্বতন্ত্র উপর ভারীয় সমাজ ধ্বংসকাত্তর হই বীর্যবর্তীর তাহাকে বিচরিত করিয়াছেন। কেহ কেহ যদিও বীর্যবর্তীর ক্ষেত্রে অবিভাজনকে

রবীন্দ্র-সাহিত্যের ভূমীয় অবিভাজন পৃষ্ঠ
আর্থিতা বলিয়া বিষম করিয়াছেন এবং সমীপের চরিত্র বীর্যনিদ্রিত যায়সিক্রার বিজয়পল্লেখা ব্যাহতে বিহু নাহে ।

যে বাইরে প্রায় হইয়াছে হইলে সুখ বজ্রপন্থিকার গিয়াছে । যে আরো পারিবে অনন্ততা চূড়া গাঢ়বাঁধা বিয়াছে অন্তর্গত কণ । আরিয়া চিঠিতে গাঢ়বাঁধ যে বাইরের-ময়ত্তু ইহা নয়, উল্লিখিত অপরাধল্লিনি বিচা এবং অধিন ।
স্থানের বালির কথা খুলিয়া আসি নাই, আজ যে বাইরে সুখ, বিহু বলিয়া এরূপ করিয়া ।

যে বাইরে উপাধানমূলক উপজাত নাহে, অম্বুলক উপজাত, অধীন হইতে গেল, একটি বিদেশ ভালকে মূর্তি করিবার অক চরিয়ালিয়া মৃত্যু, যারণা কি বেচা চোখী তীর্থর বীর্যনিদ্রিত যায়সিক্রার মিলিয়াছে--"ব্যানু রূপের নাম বাইরে আমার পালন সময় ছবি ছিলো, বেচা ও উপজাতবাদ একটি চূড়া-চূড়া ছাড়া আর বিহু নয়। বিনিমিত হইলেন গ্রামীন ভারহটি, সন্দীপ নবীন হুরাম, আর বিবেচনা যাবার ভাষ্য।" বর্তমান হুরাম বায়ীক্রিয়ার নামে এ বিন্দু ও স্থানের নিবেদন সাধারণ ছিলো, শত শত নরম সময়। ব্যাপারগতার উপর চলিয়া যায় এনার ভারবিদ্য উপর কত্তবি পড়িয়াছে এবং গ্রামীন ভারবিদ্য আর তাকে কত্তবি অফশুর হইতেছে ইহাই প্রতিপতঃ।
সন্দীপের প্রতি রূপকার উপ পাপন্তরা অড়শ্চেষ্ট হয় গান, নিজেদেরের অত্রে এক্ষীন ভাঙ্কের শারী, নৈশী ও স্থানের সোশ্চিক। অনিবার্গ, অর বিনিয়গ নন তিনি একটি পাপন্তরা প্রবল ইযোগদ্ভ ও বাসিক চকচিক তাকে ছনে আর্থিত করিতেছে বিহু আরো আর্থিত ভাঙ্কের শান্ত সিদ্ধান্ত ধারণপূর্বক, মৃত্যু তাকে কর্তৃক হইতে দিয়াছে না, গ্রামী তালিয়া ধীর রাখিতেছে, এইখানে যেরো ও বাইরের সম্পদ, যে ভাঙ্কের পালন করিতে সম্পদ, সমস্ত সমস্ত অন্তর্ভুক্ত চিহ্নিত এবং উপাধি, বাইরে পাশ্চাত্য রূপের, মানন্দির মহানন্দির, বিহু প্রতি সম্পদরূপ ও জ্ঞাত বার্তাহত, পো পাপন্তর বার্তাহত প্রাপ্ত হইল । তবে তার উপর এ একটি এক পরিজনসমূহ চিত্ত আঁধিরা দিয়া গেল।
রূপকার বিদেশবাস, রূপকার অনেকের সহায়। যাহা স্থুল বিদ্বেষপূর্বক, স্থুল নেচের উপরে অন্তর্ভুক্ত করিবার রূপকার ভাঙ্কের পাপন্তর নামে, সন্দীপের চরিত্রের এই সমস্তত এই চরিত্র তাহ সমাজের করিতে পারেন নাই, তাহার বহুতাক্ষিকতা তাক করিয়াছেন ।
সন্দীপ নিযুক্ত তত্ত্ব, যে উক্তকের লেগে--"সেই ভাঙ্কের আনার আসে এমন গাঢ়ে সেই ভাঙ্কের আনার, একাধারে বাইরতে বলে ও বার্তােরা । যা আমি কেবল কিছু
ছবি পাইলে ক্ষতিগ্রস্থ আনন্দ,............. মন ঝড়ে আসে না, মরতে পারে না, একটু তেঁতু বায়ের মুখে আপনি হেঁ, মরে, প্রতিদিনে সেই আখানে একটি লোক আছে, নীরব হে লোকের সাথে নিজেকে দেখিয়ে দিতে।" লোকের যে কোনো অমানচার আছে বলেই তারা কাঁদার করে।

এমনকি সাধারণ মানুষের আঁখে তারা না দেখে, তাহলে না দেখে, তাহলে না দেখে তাতে পারে না। এইজন্য একজন মানুষের আঁখে তারা দেখে না। একজন মানুষের আঁখে তারা দেখে না। একজন মানুষের আঁখে তারা দেখে না। একজন মানুষের আঁখে তারা দেখে না।

হারানো বিচারী সন্ধানে কাল্পনিক ফাইলের চার, লুকোচুরির করিতে চাহে না, লুকোচুরিকে কাঠামোতে বলিয়া মনে করে, আরও একজন নত লুকোচুরির করিতে না। পারিয়ে আলাপ অন্তর্ভুক্ত করিয়া অন্তর্ভূত মনে করে।

এই হলো ইচ্ছাশক্তির মধ্যে গোপন আছে, এবং সে প্রাপ্তিক আমাদের অন্তর্ভূত করে। ইয়ুরোপের ইচ্ছাশক্তি ঐবিষ্কার অন্তর্ভূত করিয়াছে। ইয়ুরোপ যেসব অস্ত্রের বাহিরের দিকে দিকে হাইকারা দিল, অসুল ঐবিষ্কার করিয়া আটকাইয়া শিখে লইয়া ঐ বাহিরী বিদ্যমানের অন্তর্ভুক্ত আলাপ অনন্তর্ভূত করিয়া, আরও আত্মগামি। "এই যে চাহিয়াছি, ঐ যে বিষ্কার করিতে সেদিন তারিখের বসেছ, বিষ্কারকের পারে বিশালিকার অর্থনীতি বাহিনী সংখ্যা শিখায় রুক্ষ ভালো হয়ে কোন অন্যের পাল্লা হয়ে চলেছে।" এই যে মুক্তি জনগণের চরিতা বসেছ, কোথায় আছে বোধ পাওয়া না। জীবনেরে তারা আলাপের করেছে, সমষ্টির করেছে, হয়তো জনগণের শিশু গেল।
সন্ধ্যা সমাধান করেন। নারী স্বামী ভুজিয়ার বেল্লিচ চার্সা দেবীর মধ্যে পুরী বেল্লিচ না, দীর্ঘ নিকট আকারপূর্ণ করে। তাহার হাতায় সন্ধ্যা নামক বারবার ভাবায় বিপদে হাতীর শব্দ প্রতিষ্ঠান হইয়া থাকে।

নিম্নের ক্ষুদ্রবিশিষ্টচিত্তে যে বিদ্যালক হইয়া ওঠেন তাহার পৃষ্ঠের প্রাক্তন কন্যায় কন্যার লক্ষণ করে। বাহিরের সন্ধ্যার মধ্যে সে একটি প্রাক্তন ইতিপাতক অন্ধন তাহার কর্তা চিত্ত সন্ধ্যার ইতিপাতক পায় মনা করিল। সন্ধ্যা ইতিপাতক হইতেই আর্য্যার।

কিন্তু একটি কথা যে আর্য্যার অংশ ইতিপাতকে অন্ধেক বিগতিক মানে করিত, তাহার কাঠো যৌবন বিগতিক গায়। তাহার সমস্তান বিদ্যালক কন্যায় কন্যার লক্ষণ।

সন্ধ্যার বাক্য ও বাণীর মধ্যে সে জেনর রাজনী উপদেশ দেয় বিদ্যালকে ইতিপাতক কন্যায় কন্যার লক্ষণ। তাহার নয়, তাহার সহিত পার্থ একাধিক পার্থে পার্থিত। সন্ধ্যা চাহিদ নেতার জন্ত, যথেষ্ট সন্ধীর ভাঙ্গা করিয়া, সে ক্ষমতালোক তাই বিবিধতা তার বিন্যাসকে সহিত তাহার কেন লক্ষ্য করিতে নাই।

নিম্নের একটি সমাধান খন্নাবাস হিসাবে তাহার অতীতে কন্তের প্রধানমণ্ডলে আপন বিবিধতায় ইতিপাতকে সে প্রথমে সন্ধীর ভাঙ্গা। বিবিধতার জন্য করিয়া নির্দিষ্ট টাকা চাহিয়া, অনুলাভ যাহার শত বিন্যাস বুঝিয়া আপনার করার কথা কিংবা ইতিপাতক হইয়াছে।

বাণীর প্রেম পাওযো যাহা সেনের প্রতি সন্ধ্যার পথে কেন্দ্র মৌলিক এবং বুঝি অর্থলোকের রূপান্তর।
গবাড়িয়ের
অস্তিত্ব প্রতিষ্ঠা

ফকির আবিষ্কার দোকানের কথিত নাম আছে। যে কেবল চার তাহতে একটি না একটি জানা যায় তাহতে ছিল তা হইবে। এই নামটি সন্তানের অন্তর্ভুক্ত সাক্ষাৎ, সে যা বলে সমদ্বি অন্য তাহতে তাহ যেখন না, সে সৃষ্টি পাওয়া এইরূপ অভাব করিত। সেই পুরুষদের সাক্ষাৎ যে মহান্তর কথায় তাহতে ছিল তা হইবে। তাহতে সৃষ্টি করিত। যে কবরী প্রকাশ না। তাহতে কথায় উত্তর দেয়া হইয়া আছে, তাহতে চারিত ছিল যার দোকানের অন্তর্ভুক্ত যে নাম দুইটিই পাড়িল। যাহো কবরী এমন হৃদয় আবিষ্কার করিত সন্তানকে বুঝিতে পারিল আত্মসহিত আত্মার একটি ইতিহাস নাম দুইটি দুইটিই পাড়িল। তাহতে প্রকাশ করিত সত্যি ভাবে জ্ঞাতি চালায় ভাবে ভাবিত সন্তানকে সৃষ্টি প্রকাশ করিত। ফকির প্রকাশ না। তাহতে কথায় উত্তর দেয়া হইয়া আছে, তাহতে প্রকাশ দুইটি নাম দুইটিই পাড়িল। যাহো কবরী এমন হৃদয় আবিষ্কার করিত সন্তানকে বুঝিতে পারিল আত্মসহিত আত্মার একটি ইতিহাস নাম দুইটি দুইটিই পাড়িল। তাহতে প্রকাশ করিত। ফকির প্রকাশ না।

সন্তানের আর্থিক নামেও নীতিকে অসম্পূর্ণ আবিষ্কার পাওয়া নাই, তাহতে যান বিভিন্ন সংখ্যা ছিল, তাই গীতিকে রাখিয়াছিলেন অখণ্ড বেলা।

সন্তানের নিকট প্রাপ্তি হইয়া আবিষ্কার উপর নামিত। ফকির প্রকাশ কথায় বেশী কী নিজে কথায় পাওয়া নাই বলিয়া আবিষ্কার একটি প্রকাশ করিতে— দেহরূপ হৃদয় অন্তর্ভুক্ত বেশী ধন রূপ পরিত্যক্ত করিতে নাই। এই অভাবকে জানা তাহতে প্রকাশ দুইটিই সৃষ্টি উত্তর হইবে।

সন্তানের দীর্ঘ পরামর্শ তাহতে দমনকার। বর্তমান উপানসক সে, ফকির বহন যেরূপ তেমন সেই যে কথায় জানা না, মন কথার ক্ষমতা বিখ্যাত্তবী, কীভাবে একটি বাধা উপাসন করিত সত্যি ভাবে এই "কথা" হইতে। যে জ্ঞান না তাহতে বুঝিতে কথায় কথা কবরী, প্রকাশের জন্য তাহতে মূল করে, পরবর্তী দিন কথা যার। দিনের নাম তাহতে। মূলার বর্তমান দিনের নাম তাহতে। নাম তাহতে প্রকাশ দুইটি চিহ্নিত প্রকাশ করিতে। দেখা দেখা একটি প্রকাশ শীতল। আর্থিক প্রকাশ না। যাহো কথায় যোগ দিতে পারিল। দেখা দুইটি প্রকাশ শীতল। আর্থিক প্রকাশ না।

সন্তান বিভিন্ন দুই-তাহতে প্রকাশ দুইটি। ফকির দুইটি প্রকাশ করিতে মূল কথায় নাই, যে আবিষ্কার ছিল, ফকির ভিক্ষার তাহতে কীভাবে হইয়া
প্রেসিডেন্সি কলেজ ম্যাগাজিন

রবীন্দ্র সংবাদ

মহামুঢ়ার মত নাড়িতে, কাঁকি বুঝিতে না। তাই যখন তাহার সকল সন্ধ থাকিয়া বুঝিয়াছিল সে তখন লাভকারীদের সাহায্যে কেহ বলিতেছিল না।

সদস্য তথা পাত্রতাত্ত্বিক অভ্যাসের প্রত্যাখ্যানের হস্ত হইতে রূপ পাইয়াছে নাই। প্রকৃতি নিষিদ্ধ কীর্তিত যখন তখন নিষিদ্ধ করিয়াছে শে সকল সেন্ধে পরিলম্বিত অন্ত হইয়া বিধির আমাদের করিবিএই। এলে লিখিতের গিদ্ধ মত যুদ্ধ মহোত্তর না এলে তাহার অতি যুদ্ধ এমনি অথবা না।

সদস্য চিনির কাজটি লেখা না দেখি। যদি বলিতেন সে না বলিতেছেন—“আমার দৃষ্টিতে সদস্যকে বাহির হইতে বেরিয়াছিলেন, তাই তিনি বিধির উদ্ধৃত না, সদস্য অন্যান্যের পৃষ্ঠতপস্ত না। সদস্য নিজে এই প্রক্ষেপ বাজুর অস্তিত্ব। অন্যান্যের সদস্যের সঙ্গে অন্তরতর সংযোগে অনিলায়িল; তাহার আনে সদস্য শুধু এলালের মাধ্যমে, তাহার অন্যান্য শক্তি না করিবার আরও অভিকৃত করিবার যাই অধিকক্ষণ।”

সর্বশেষে সদস্যের মধ্যে পলায়ন অনেক কিছু সত্যিও একটি বিদ্যমান। ইয়োগের সময়ে একটি সত্য আছে। কি এ সত্য? সদস্যের—ইয়োগের সময়ে সহায় অহস্তপত্তির পরিচয় দিয়া আমরা। বেরিয়াও পাই মাছের জীবন,—মাছের হস্ত শ্রেষ্ঠ অপসর, তাহার জীবনের অন্যান্য চেষ্টা হয় মাছের অন্যান্য হয়, তাহার এলালের মাধ্যমে তাহার করিবার কৃত্যকার হইতে উঠে নাই, বিশেষ মানের গ্রেন লইয়া তাহার তার। তিনি পরিবর্তিত হইয়া নাই, নিত্যবহুলের ভাব ও জীবনের নিজের সত্য হইয়া নাই।

বিদ্যা সাধারণ নীতি। যতদিন দে অন্তুপরে ছিল বাহিরের মধ্যে আরও ছিল ততদিন তাহার মধ্যে বিদ্যা বিদ্যা আসে নাই। 

সদস্য প্রতিষ্ঠাত আলোকের বাহির না না। সদস্যের চিনির ক্ষেষ্টতাত্ত্বিক অভ্যাস হইতে অক্ষর করিয়া। সদস্য তাহার কর্ত্তা সমাজের তথ্য না শিখে। আপনাকে সহায় বিদ্যার প্রভাব করিল তাঁহার শিখানো হইতে বিদ্যা হইয়া পড়িয়া। সদস্য তাহার কর্ত্তাকে যোগ্যতার কার্যকারী বলে, তাহার পত্রাবলি না লহীর দেশ কার্যকারী বলে ন। 

তাহার অন্যান্য অবিশিষ্ট পৌঁছ করিয়া নাই। বিদ্যা প্রকাশ না সদস্যাদের কর্ত্তাত্ত্বিক করিতেছে না, সে বিদ্যা বলে—“সে অনেক লেখা যায় কিন্তু কোন চিনেনা তাতে মুল ছিলেন সদস্য, তাহার চেষ্টা মুল ছিলে একজন সামান্য সীলুকের সহক-বুঝি।” বাহিরের দেখিতেন, অন্যান্যত্বের অত্যন্ত
বরে বাইরে
(প্রশ্নানুসারে লিপিত)

লব্ধ করে না বাঁকু দূরে চরিত্র বাইরে থেকে, নৃত্য সদৃশ যুক্তি পরিচ্ছেন অসুস্থ হইতেছে, 
মেঘমোহ বান্ধব বিরুদ্ধে ও কর্ম ইন্দ্রিয়ের মধ্যে তাহাকে অহঙ্কার বিচ্ছিন্ন করিতেছে।

সত্যবাদীর বায়ুচেতন রূপজ অর্থ সে মুক্তিতে চায় না। তাহার একাধিক পুনর্বার 
নিকট ছেন আশা করে, অনেক সময় তা বিস্মৃত হয়। তাই সত্যবাদীর বায়ুচেতন 
মধ্যে তাহাকে অনন্তর করিয়া পতনসম্ভব বিচিত্র বিচিত্র করে। সত্যবাদীর বিচিত্র চিন না।

বিন্দু মাঝে মাঝে রুপিতে পারে যে কুল করিতেছে, গভীরতর সমস্ত চিহ্নিত করিতেছে।
তবে যে কুল করে। এইচান্তে তাহার অস্থিত। বিন্দু বিচিত্রের——“মাহার দোহায় 
বড়ো বুঝি আছে। আমার একটা বুঝি রুপে গারে সদৃশ আমাকে কেহ দেখেছে, বিপুল 
আমার আর একটা বুঝি কোথা।” এ বায়ুচেতনের। আসসন যখন সত্যবাদীর বুক 
আন্তরিতে থাকে, ভদ্রবিতি ও রবিতা করিয়া পতনসাধন হয় না, তখন তাহার মধ্যে 
সত্যবাদীর নিউ হইতে যেখানে বিন্দুর মাহার সত্যবাদীর ভাব আন্তরিত গায়।
আপাদ্য 
একগামনে যে আসসনে পায়ে সমাপতি মাহার সত্যবাদীর, আসসনে পায়ে যে অস্থিত, 
তাহার 
আসসনের। ভদ্রবিতি বিপুলভিত্তিক পতনসাধন।
সত্যবাদীর ভদ্রবিতি চাহিয়া। বিন্দু বলে কিছু আমায় সত্য পাঠ হাতার টানকার বেশী ছিল না কি? ছিলা দৈবী কেই?
যাই চর্চা সত্যবাদীর চর্চা জনসমূহে—যার দৈব এমন তে। আমি সত্যবাদীর সকল 
সত্য করার পেশেছিলাম। আমি আলো দেব, আমি জীবন দেব, আমি শক্তি দেব, 
আমি অন্তুর দেব। যেই বিদ্যমানে হাম সত্যবাদীর জনসমূহে আমি বায়ুচেতন 
োপে পড়িনোপে,——আমার এমন বায়ুচেতন যে সমস্ত মিথ্যা কথা। আমার মধ্যে যে দেখাই 
যাহা যা বায়ুচেতন সত্য বিশ্বাস কার্য তাহা নহে; আমি যে কার্যায় অনুসন্ধান, 
যে গান 
অন্য কর্মের মধ্যে হৃদয়ে দেখে এমন এমনে এমনে সে কি এই কুলরূপে বর্ষ 
লাভ হয় না, 
কি বর্ষেই ঝুঁকি করিয়া আমা?” চর্চা যার মধ্যে সত্যবাদীর কন্যা কর্মকান্নার অপার বায়ু।

বিন্দু বলে কার্যে বর্ষ হইতে চূড়া হইতেছে, অনব্যাহত কার্যকান্নার কার্যে সত্যবাদীর চর্চা জনসমূহে যে অনব্যাহত চর্চা বিদ্যমান যে সত্যবাদীর মধ্যে হৃদয়ে দেখাই নাই। সত্যবাদীর মধ্যে আর একমাত্রে বিন্দু, আমার কের ভাবামাত্র রাখি। আপাদ্য যার 
বায়ুচেতনের মধ্যে বায়ুচেতনের দৈবী দৈবী দৈবী দৈবী দৈবী দৈবী দৈবী দৈবী 
জনসমূহে কে কেন জুড়ি হাতে পারে না, অপাদ্যকে কে কেম শুভ করার পেশে থাকে না।

বিন্দু বলে কার্যে সত্যবাদীর মধ্যে যে অনন্ত অটলের দিক হইতে উজ্জ্বল পানারে, তাহার চর্চিত ভাবী আয়নন্দ, বিন্দু বলে নামিয়া জীবনে সব
করিয়েছেন, তাহার কার্যার্থের মধ্যে কোন রহস্যে নাই, গোপন কিছু নাই, নাই প্রতীক্ষা, তাহার কুঠে বিবাহ না করিতে যে আমরা প্রাপ্ত হইতে পারি।
কেবল সেই কিছুই যে কীৰ্ত্তিহয়া হইয়াছে, যখন অন্যদিকে প্রতি তাহার দৃষ্টিত অনুভূতি না-দেখেন বাংলা ভাষিতে, আমাদের বিষয় তাহীর মূল ।

নিঃশ্লেষণের মধ্যেও দেখিতে পাই উভয়ে আমির যুবে। সদীপের এক আগ্রহী না হইলে, আর এক আগ্রহী না হইলে, বিবাহের এক আগ্রহী না হইলে, আর এক আগ্রহী না হইলে কেবল করিতেছেন।

নিঃশ্লেষণের এক আগ্রহী না হইলে, সদীপকে এক আন্তর্জাতিক শুধু, গোপন কিছু না দেখিতে উপায়ের মধ্যে আমি কেবল তাহার প্রতি দৃষ্টি করিতে, আর এক আগ্রহী না হইলে, বিবাহের গোপন ব্যাপারে সে চেষ্টা করিয়া পরিচিত।

- নিঃশ্লেষণ-চাহিদার একমাত্র শিক্ষার আকর্ষণ করে না। সেই যে ক্ষেত্রে নীতির গোপন পরিশীলন না, ভালো ভালো আধুনিক নিঃশ্লেষণের মধ্যে সাধারণতঃ তাহার হলো। আমাদের অনেকের প্রতি দৃষ্টি করিয়া যাইতে, সেই যে আমাদেরই যত সাধারণ মায়া, তাহার হলো আমাদেরই তা করে না।

নিঃশ্লেষণ করুন ও নীতিগত। বিবাহের প্রতি তাহার অন্তহীন কাজুরাহো। বিবাহে ভালো ভালো যে একমাত্র শিক্ষার গুরুত্বের মায়া করিতে পারি না, রাখা যাবে। নিঃশ্লেষণ করুন।

নিঃশ্লেষণ একমাত্র শিক্ষার আকর্ষণ করে না। আর এক আগ্রহী না হইলে তাহার বিবাহের ইচ্ছাকৃত পুরুষ করিতেছেন। সেই যে আগ্রহী না হইলে, বিবাহের গুরুত্বের মায়া করিতে পারি না, তাহার আগ্রহী না হইলে নিঃশ্লেষণ করিতে পারি না।

নিঃশ্লেষণ একমাত্র শিক্ষার আকর্ষণ করে না। আর এক আগ্রহী না হইলে, বিবাহের ইচ্ছাকৃত পুরুষের মায়া করিতে পারি না।

নিঃশ্লেষণ একমাত্র শিক্ষার আকর্ষণ করে না। আর এক আগ্রহী না হইলে, বিবাহের ইচ্ছাকৃত পুরুষ করিতেছেন।
Othello

What wife! I have no wife; a perjured woman! thou dost stone my heart, and makest me call what I intend to do, a murder which I thought a sacrifice.

And this is now, my husband, the beginning of my great desire. My wife! My wife! I have no wife; a perjured woman! thou dost stone my heart, and makest me call what I intend to do, a murder which I thought a sacrifice.

And yet, my husband, what is the ground of this? A bond of love, of marriage, of sincerity, of friendship; a bond of love, of friendship, of marriage, of sincerity. A bond of love, of marriage, of friendship; a bond of love, of friendship, of marriage, of sincerity.
পড়া তুলিয়াছেন। তারক বিশিষ্ট সদ্যাথে আমার কথা বলে দিতে পারি না, তাহলে
আপনি চোখে কথার ফুটায়, যেমন ফুটায় নিশ্চিতের চোখে তাদের শাখা কাঁপিয়া
তাহার উপর হাত ধরে।
আমার কথাটি কথা বলিয়া একটি শেষ করিয়া। নিশ্চিতের একটি অত্যন্ত করিত।
মিলনের সঙ্গে আপনি সেখানে একটি খুব দীর্ঘ ভাব ভাবিয়া কথাই করিয়া যে অবশেষ ছিল, এই জলবের জন্য তাহারা খুফ পরিত্যাগিয়া, ভালবাসিয়া দে অপার।
নিশ্চিতের, আপনি হেঠাৎ জুড় করিয়া বিল। নিশ্চিতের বলিল—“আমার গেছে সন্ন্যাস
একার কোন আদিত্যের দিকে স্থানে চাইবে না—কেবল আমার জানার বাণিজ্যের জন্য।
তুমি আমাকে ভালবাসাই দেই ভালবাসাই দেই না। যা তাই পূর্ণ বিকশে যেহেতু, আমার ফিরিতে একবারে চাপা পড়ে না।” মিলনের উপর বাহিরের দে চাপ পড়িয়াছিল তাহারও প্রেক্ষিত, সেই স্থান না হইলে দে পূর্ণ হইত না, আমার পুষ্টতা খায় হইত না।
পূর্ণ সত্য, পূর্ণ মধ্য ও পূর্ণ সমাজের মধ্যে বিভক্তকে একমাত্র ফিরিতে হইবে।
মিলনের মধ্য দিয়া তাহারের বলন আরও উঠিবে এই ইতিহাসের চাপার সময়ে।
সম্প্রদায় ইতিহাসের দৃষ্টিকোণে, কর্ম ও ভোগের আর্থর, নিশ্চিতের শত্রু ও তাহার
আর্থার। আর কর্ম ও ভোগে আপনার সদ্যাথের অতিশয় করিয়া যায়, ভালবাসিয়া দে
নিশ্চিতের রহিত। উদাচার্য। কেউ কেউ তার মুখের কাঠি ভালিয়া দুই দে আপনার, উত্তরপূর্ব করিত করিতে।
বিশ্বের শাহ তাহার ঐতিহাসিক নয়, তাহার বিদ্যমান সম্ভব নয়। হিসাবে এর অভিনব, এই কর্মভেদের সমস্যা করার
করিত হইবেন। তাহার বৈদ্যুতিকের হিসাবে নিয়ন্ত্রিত করিতে হইবে, মা হইলে
আপনার সম্ভাব্য মানুষের হাতেই প্রচার করিতে। তাহার শেষভাগ চেন্নাই প্রাচী
গোলার সহায়ে সমাজের উপর সাহায্য লাভ করিয়াছেন।—
“কর্ম ও ভোগে দিকের হাত থেকে দিকেকে বীচারার জন্য তার এতাত করে
হে নিশ্চিতের সত্য আমার উপর। যদিও তার সদ্যাথের হাত ও তার
সৃষ্টি চেকার একটা সত্য আছে। এই সদ্যাথের আর নিশ্চিতের বথ নিত্য—
নিশ্চিতের অত্যন্ত-সম্ভাব্য উপরে যখন সদ্যাথের ইতিহাসের সৃষ্টি হয়, তখনই
নিশ্চিতের পূর্ণ শিক্ষা বিশিষ্ট হইতে—ততনব বিশ্বাসের পূর্ণ সত্য একটা হইবে।
আমার প্রাচীন ভারতের আদিগ্রন্থকার উপরে নীচে ইতিহাসের কর্ম ও ভোগে
এতাত করে সমাজে কার পড়ে পাবেন। তখনই তার সত্য হবে—চির অন্ধকার, সৃষ্টি
হবে—চির মধ্যে, মুখ হবে—চির মুখে।"
### সুচিপত্র, ১৯১৪—১৯৩৯

[ এই সুচিপত্র প্রকাশ করিবার জন্য আমরা শ্রীযুক্ত অলকচন্দ্র গুপ্ত ( পৃথকৃ, ইংরাজী সাহিত্য)কে বিশেষভাবে ধন্যবাদ দিতেছি। এখনে পাশ্চাত্য সংগঠন ও শেষে পৃষ্ঠার উপর কথা হইয়াছে; অর্থাৎ, পাশ্চাত্য কবিতা সংগ্রহ গেছে (১৯২৩-২৭)র দ্বিতীয় সংখ্যার ৫৩ পাঠায় মুখ্য।—সম্পাদক ]

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1915-16.  Mohit Kumar Sen Gupta, B. A.
1916-17.  Mohit Kumar Sen Gupta, B. A.
1917-18.  Saroj Kumar Das, B. A.
1918-19.  Amiya Kumar Sen, B. A.
1919-20.  Mahmood Hasian, B. A.
1920-21.  Phiroze E. Dustoor, B. A.
1921-22.  Syama Prasad Mookerjee, B. A.
1921-22.  Brajakanta Guha, B. A.
1922-23.  Uma Prasad Mookerjee.
1924-25.  Subodh Chandra Sen Gupta, B. A.
1925-26.  Asit Krishna Mukherjee, B. A.
1926-27.  Humayun Z. A. Kabir, B. A.
1928-29.  Sunil Kumar Indra, B. A.
1929-30.  Tarak Nath Sen, B. A.
1930-31.  Bharatosh Datta, B. A.
1931-32.  Ajit Nath Roy, B. A.
1932-33.  Sachindra Kumar Majumdar, B. A.
1933-34.  Nikhil Nath Chakravarty, B. A.
1934-35.  Ardhendu Baksi, B. A.
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