THE Presidency College Magazine

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THE PRESIDENCY COLLEGE MAGAZINE.

CONTENTS.

VOL. IV. SEPTEMBER, 1917. NO. 1.

NOTICE.

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There will ordinarily be four issues a year, namely, in September, November, January and March.

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

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

Contributions should be addressed to the Editor and all business communications should be addressed to Mr. Rama Prasad Mukhopadhyaya, B.A., the General Secretary, *Presidency College Magazine,* and forwarded to the College Office.

SAROJ KUMAR DAS,
Editor.

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THE

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FOREWORD.

IT is pleasing to reflect that the good-will and the desire for restoration of prestige with which the College commenced the work of last session were continued throughout the year The examination successes were a visible though not the most important result of this high standard of co-operation: they are valuable as indicating the thoroughness with which, because of the spirit that animated the College, the work for which it exists was done.

We commence the work of the present session with renewed confidence. This is fortunate, for obstacles to smooth working will not be wanting. The lateness of publication of certain of the University results, together with the complexities of arrangement inseparable from the sudden introduction of the new post-graduate scheme, will prove one disturbing feature; another, more serious, is the University failure in the matter of the Matriculation Examination: the addition of first year classes to the College, in the middle of the working year, will be a general inconvenience. To combat these difficulties the same high standard of co-operation is necessary.

The new post-graduate scheme represents an attempt to satisfy the needs of the large and increasing body of post-graduate students: additional resources and accommodation not being immediately available, it is hoped to solve the problem by an arrangement which puts all facilities at the disposal of the controlling body. To this end the College contributes by surrendering its independent control of that share of the post-graduate work which it has been accustomed to do, receiving in return a share of control of the whole work, represented by the inclusion

of all its post-graduate teachers on the directing authority of the new arrangement, and the right of retaining as "Presidency College and University students" those of its members who wish to preserve their intimate connection with the College, and of admitting under the same double title a number of other students allocated to it at their request by the controlling authority. The scheme is avowedly an experiment, inspired by a consciousness of the shortcomings which characterised the previous system, whereby only a minority of post-graduate students received proper teaching and attention. Its essence is that all lectures by whomsoever or wheresoever delivered, shall be open to all post-graduate students, and that all such students shall receive adequate tutorial assistance. The details of the scheme are still under arrangement: as an attempt to build up a system of University teaching while preserving the interests and sentiments that characterise College organisation, it will attract wide attention. The acceptance of the scheme by those ultimately responsible for the welfare of this College was determined by their confidence in the strength of these sentiments among students of the College: it is confidently hoped that a large proportion of Presidency College students will, in the post-graduate stage, choose to approach the University through the College, valuing an intimate connection with their own institution, and the advantages it offers, above the less-defined status of students attached directly to the University

Other educational interests will loom large before the year is finished, chief of these is the Commission to enquire into the affairs of the University, which will meet in Calcutta during the cold weather. Mr. Sadler, the President, is an educationist of great experience and authority; under his guidance the labours of the Commission may be expected to be searching and fruitful. With him will be associated three members from England, intimately connected with the affairs of English Universities, and it is expected certain members from India. Mr. Anderson, formerly a Professor of the Elphinstone College and now Under Secretary of the Education Department of the Government of India, will act as Secretary to the Commission.

Changes in the staff have occurred during the past few months, and no present reference to the work of the College would be complete without a word of tribute to the labours of Professors Peake and P. C Ray. Both served the College long and indefatigably; the memory of both will long remain. Professor Ray has built up a school of chemical research which has brought distinction to himself and the College. Professor Peake has contributed to our welfare and distinction not only

by his long labours as a teacher of physics, but also by his services in the matter of the new laboratories, of which he was largely the inspirer and planner. By permission of Government his name will henceforth be associated with the "Peake Science Library," instituted through his advocacy. The distinguished association of both teachers with the College has contributed to the development of a high sense of self-respect.

W. C. W.

EDITORIAL NOTES.

WITH this issue our *Magazine* enters on the fourth year of its existence. It made its appearance for the first time in November 1914. Originally it was proposed to have six issues during the whole term. But we own we could not redeem that promise, and that for events unforeseen and unavoidable. On the second year we could bring out only *five* issues. Last session too, the Magazine Committee not being re-constituted before the end of July, the August number had to be dropped altogether and consequently we had only *four* issues. This session the cost of the paper (we have been using for these three years and which we will continue to do) having more than doubled, we have decided to reduce the bulk and the number of issues to *four*. 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? Has it not at last received the fatal stroke from the Post-Graduate scheme coming into immediate operation? To this our reply is that though the start is rather ominous, we can't reconcile ourselves to such a pessimistic view. But the other apprehension is pertinent to some extent; for our *Magazine* which has been so long managed principally by the Post-Graduate students enters apparently on a shaky lease of existence, the Post-Graduate classes of our College being amalgamated with those of the University. We have been, however, given the concession of an option to have our names borne on the College rolls. For the present we shall recruit the office-bearers of the *Magazine* from among such "University-Presidency" men. When that temporary concession will be withdrawn, we shall have our Magazine Committee manned by the students of the Under-Graduate classes under the guidance of the Principal, and of one member of the staff. Who knows how many impending overthrows, and of how very various character, it will have to encounter, but we have every reason to hope that the dear little thing will not be suffered to collapse in its very infancy through *our* listlessness?

* * *

It is not the place and the occasion to strike into a vein of lamentation. Still 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. We earnestly appeal to the students, both old and new, particularly to the members of the staff, to take a more active interest in the *Magazine* and make it the success it was intended to be. In the words of our late Principal, ". . . when Presidency College does have a Magazine, it is incumbent on *every* member of the College to do what he can to make it (the *Presidency College Magazine*) a success." (*Introductory*, Vol. I, no. 1). True it is that the conducting of a College Magazine is principally the concern of the students, but it is absolutely without any justification that the Professorial staff should, on that score, withhold their assistance entirely. To have no faith in a Magazine that is mainly managed by the students does not stand to reason. The policy of 'Laissez-faire' is, we are afraid, gaining ground among the members of the staff, which cannot but cripple the corporate life of an institution.

* * *

As we sit down to pen the editorial, a very sad topic that we can not dismiss entirely, is recurring to our memory like the refrain of a doleful song and preventing us from passing to livelier topics. No less than three great personages have passed away within a month's time, and the loss sustained by their death hangs like a pall over us. Mr. Dadabhai Naoroji is no more. Being too near in space and time, we cannot perhaps appreciate the gravity of our loss. When viewed in its historical perspective it will appear in its proper dimensions. Like a meteor he shot from heaven, shed a flood of light on the path to be pursued when we groped for it benighted, and now having fulfilled his mission he has crossed "this bourne of Time and Place" to a region where "time and place are not," to shine therefrom as the beacon-light to us who still look up to him for guidance. Verily was he christened 'Naoroji.' He has heralded the dawn of a '*now roj*,' a new era. He has, it is true, left his work unfinished: but the torch that he has lighted in the temple of his motherland will burn the brighter. To the aftertimes, he has left a legacy 'they will not willingly let die.' It is not the place to attempt a life-sketch of the 'Grand Old Man' of India. Barring out his political activities and achievements, his illustrious patriotism alone will endear his name to all ages to come. His life-long endeavour after social reform, particularly the uplift of Indian womanhood, did not happily go unrecognised. The sincere gratitude of those for whom he worked throughout his life is chiefly betokened by the reception that used to be accorded to him on his annual birth-

day anniversary. It is the *man*, and not so much the politician, that takes our hearts captive and commands our reverence. His exemplary life has spoken to our eyes that a life dedicated to, and unwearied in, the service of the motherland must learn "to scorn delights, and live laborious days." Having one consuming interest, one abiding passion, one master-enthusiasm in life—a self-less, sincere, burning patriotism—and enflamed with its hallowed fire, his character was not susceptible to any dross that high-placed men often, and place-hunters generally, are seen liable to. It was like unalloyed sterling gold. He has been truly called the political *Rishi* (saint) of India. There have been politicians and politicians, but when comes such another? Not a few of politicians are reminded, but alas! too late, that staunch probity of character is the *conditio sine qua non* of public life. So did Milton conceive the vocation of writing sacred poetry. One of his truest disciples early initiated by him into the service of his motherland and on whom his mantle could have deservedly fallen, has—the woe of all woes—passed away before him. That was Mr. Gopal Krishna Gokhale,—one of the truest sons of the land. Living here on earth a saintly life, stirred with high hopes and noble ambitions, yet not a visionary, chastened by patriotism, steeled by courage and crowned by charity, he is exalted after his death to the 'choir invisible' of 'heroes.' Truly we might say of this departed great:—

"He was a *man*, take him for all in all,
I shall not look upon his like again."

* * *

The second is the sudden death, by a fit of apoplexy, of our distinguished countryman Sir Pratul Chandra Chatterji. Living in a province and among people far from his native home, be it said to his great credit that he had endeared himself to all by whom he was surrounded and was looked upon as a native of that province. He had imbibed a deep love for the place and the people in the midst of whom he had worked for the active period of his life. As Vice-Chancellor of the Punjab University he had rendered notable services to it. He was one of the ablest Judges that we can justly be proud of. In Sir Michael O'Dwyer's words, "he was the Nestor of the bench and the bar." He had, for some time past, retired on pension and been living in Calcutta. While walking one afternoon at the Cornwallis Square he fell unconscious. He regained consciousness no more and passed away two days after. We sincerely mourn the loss sustained by his death.

The third and the last, though not the least lamentable, death was that of Mr. Abdul Rasul. It is significant to note that he passed away just a month after Mr. Naoroji's death. On the night of the 30th July, in perfect good health he went to sleep, but he slept to wake no more. The death is the more painful as we remember that he did not live to see the marriage of his only child which was to have taken place four days later. No one else had worked so devotedly for the solidarity of the union of the Hindu and Mahommedan community. Himself a Mahommedan, his personal and intimate friends were mostly Hindus. This bespeaks the man's catholicity of temper. In the political field he will chiefly be remembered as the man who had the courage of his convictions and never faltered to uphold the cause he had embraced against all opposition and menacing. In his death we have lost one of the truly devoted sons of India. We offer our sincerest condolence to the bereaved family.

The last two sudden, almost tragic, ends open our eyes to the stern fact conveyed by the time-worn saying: "In the midst of life we are in death."

* * *

We are glad to be able to start the "Presidency College Professors Series" with a life-sketch of our revered Professor late Benayendra Nath Sen whose memory is undoubtedly enshrined in the heart of every one who had the privilege to sit at his feet. We offer our sincerest thanks to his worthy pupil Professor Benoy Kumar Sen of our College for having fulfilled this long-felt desideratum.

* * *

This year the University has an eventful history to record. The Matriculation Examination has been held after all. There is to be probably no admission into the First Year classes before the expiry of the Puja holidays. We cannot prejudge how the University authorities will reckon the first term.

* * *

We extend our hearty, though somewhat belated, welcome to all the 'freshers.' But among these we miss the faces lit up with the glow of enthusiasm which marks them out as neophytes to collegiate life. Every one of us can recall from his own experience how that "visionary gleam" that clustered round the days of the First Year in the College, gradually faded into "the light of common day." There is really a

pathos attaching to this disenchantment. So we yearn to be under that spell once more. Our anticipatory welcome to them.

It is with much pleasure that we note the welcome presence of three lady students among the freshers. They have joined the Post-Graduate classes in Science. This is not, however, the first of its kind. More than a decade has passed since the first two lady students of our College (one of whom was Dr. P. K. Roy's daughter) had enrolled themselves. Would that such admissions were ever on the increase and less 'like angel-visits few and far between'!

* * *

We now pass to a more familiar topic. It is with mixed feelings of joy and disappointment that we run our eyes over the results of the University Examinations. In B.Sc. Honours list "*Presidency College*" greets our eyes from the highest place of honour in all the subjects except Chemistry in which our best result is the second in Class I. In Mathematics we count altogether 8 first and 5 second classes. In Physics we have 3 first and 6 second classes. Chemistry has four Honours men from our College, two being in Class I. In Botany, Physiology and Geology our College, as it is evident, claims all the Honours, there being one first class in each of the former two, while in Geology we have to go satisfied with a second class. Eight students 'have passed with distinction,' and 17 in the Pass course.

In comparison with the B.Sc., the B.A. results are a bit disappointing. In the Honours list we claim the first place in Class I in Sanskrit, History and Mathematics. Our highest place in English is the third in Class I, there being in English altogether 3 first and 13 second classes. We cannot indeed flatter ourselves that our College has a fair proportion of the total number of Honours with these 16 men, the number of Honours men in English having come up this year to 134. The only student that we sent up for Honours in Sanskrit has come out with flying colours. We have not figured very well in Philosophy with five second classes, our best result being the first in Class II. We congratulate the Scottish Churches College on its being able to regain the monopoly of the first place in Philosophy. In addition to the first in Class I in History, we have another second class. We had to strike our flag in Economics which had been uniformly held aloft for the past few years. Our College comes to occupy the third place and has altogether four in the Honours list. In Mathematics the first three places are ours, as also the ninth in Class I; there are five more in Class II. We have five 'with distinction' and nineteen in the Pass list

If the B.A. results are a little less satisfactory, the Intermediate ones have been more than satisfactory. Last year the relation was just the reverse. In the I.Sc. we claim the first six places, the sixth man standing bracketed with another from a different college. Altogether we have 55 in the First and 7 in the Second Division. In the I.A. too, the first four places are ours; the sixth is also from our College. There are altogether 57 in the First and 22 in the Second Division. No one from our College is lucky (?) enough to get a bare Third Division. The percentage of passes in the I.A. is 77·6 while in I.Sc. it is 79·4.

* * *

Mr. Sudhindra Chandra Das, of the Sixth Year Political Philosophy Class, started for England on the 28th August last. He intends at present to go in for the Mathematical Tripos of the Cambridge University and finally to compete for the Indian Civil Service. We wish him all success.

* * *

It is just in time for the Press that we learn to our great exultation of the highest academic honour conferred on Mr. Nilratan Dhar of our College. He was awarded the State scholarship in 1915 and proceeded to England where he has secured the much-coveted Doctorate in Science of the London University. Mr. Dhar's academic career was uniformly brilliant here, and it is not by a meteoric leap that he has reached this acme of distinction in his special province. We anticipate in joy his return crowned with fresh laurels from a foreign university.

* * *

Since last March there have been two changes in the Professorial staff. By far the more notable is the replacement of Prof. C. W. Peake, on furlough, by Prof. D. B. Meek of the Dacca College. On the eve of Prof. Peake's retirement his students accorded a fitting farewell to their popular Professor, and in recognition of Prof. Peake's valued services here (which our Principal has acknowledged in the Foreword), the Science Library, which is his own making, has been designated "the Peake Science Library." We sincerely hope that this will perpetuate the memory of this renowned Professor. We cannot possibly exaggerate the sense of loss sustained by us in his retirement. Professor Ashutosh Maitra of the Rajsahi College has been appointed a Demonstrator in Chemistry *vice* Dr. Rasik Lal Dutta who has lately tendered his resignation. Our hearty welcome to Professors Meek and Maitra.

With great pleasure we hail the appointment of the Hon'ble Mr. Bhupendra Nath Bose to the Indian Council. We also congratulate Nawab Sir Syed Samsul Huda and Sir Satyendra Prasanna Sinha on the offices newly conferred on them. It is gratifying to note that all of the trio were distinguished *alumni* of our College.

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It was with much regret that we bade farewell to our popular ex-Governor Lord Carmichael. His Excellency was our official Visitor and graced us with a visit on the occasion of opening the Baker Laboratories. We had throughout the pleasure of sending our Magazine regularly for Their Excellencies' perusal. We are extremely grateful for His Excellency's farewell greetings to us, an exact copy of which is reproduced elsewhere.

At the same time we take this opportunity to welcome our new Governor Lord Ronaldshay and thank His Excellency for having graciously consented to be our Visitor We earnestly hope that he will be pleased to take the kindly interest in our Magazine that his predecessor used to do.

* * *

It is to be sincerely deplored that the athletic activities of the College have practically come to a standstill. They were in full swing during the last Tennis Season. Stirrings of athletic life were also perceptible during the Hockey Season, as a sequel to which we won the Bengal Gymkhana Cup. The Tennis and the Hockey seasons being rather co-temporaneous, a good many were lured away by the former. However, it is not to be taken as a reflection on the Tennis Club; nor do we grudge its having recently come into possession of one paved court in addition to the two already existent. That addition is all the more welcome. But it is no reason why other departments of the Athletic Section will suffer for that. One reason why Tennis has eclipsed other games is, probably, so far as we can judge, that it is the more becoming of a gentleman. In the opinion of these "gentlemen," Football may be "manly" but Tennis is more "gentlemanly." Tennis has an air of dignity about it which the others markedly lack. This reduces to a question of "gentility" after all. We are not, however, going to meet this argument with well-marshalled arguments of ours. It is so absurd and ludicrous that it only needs to be stated. Besides, we are very well aware that our arguments, however much convincing otherwise, will fall flat on the ears of these apostles of

'gentility.' But we must say that such a perverted and morbid sense of dignity is quite unsportsmanlike. The other reason that is oftener put forward is that a set hand in Tennis will stand you in good stead in your Post-Collegiate days. As soon as you leave the College you can no longer share in such "manly" games as Football, Hockey, etc. They then become things of the past, whereof a memory only survives. So, having an eye to the future, it is better that you should make Tennis the object of your exclusive interest. While appreciating the far-sighted, providing policy, we cannot praise it whole-heartedly. Would it not be rather wiser to be a little more attentive to the living present? Moreover, when matters come to such a pass, it is high time for the modern socialist to remind this individualistic friend of ours that individual gains or comforts must not be suffered to thrive at the expense of communistic welfare. Is it not incumbent on every athlete to exert himself to the best of his abilities to keep up the tradition of the College in sports? Here the 'best boys' of the year (conceitedly conscious of their *position*) will, perhaps, turn upon us with a derisive smile, "What! athletes to keep up the tradition of the College? What a crude idea!" Unblushingly do we reply with an unqualified 'yes.' The sportsman in his own way does much more than they to add to the glory of the College. One may have noticed these 'good boys' of our College, "with a load of learning lumbering" in their heads, peeping, in apparent curiosity, at the windows of their laboratories to have a look at the game while it is at its fullest tension. We cannot asseverate exactly whether these lookers-on with a taint of the cynic's *nil admirari* spirit actually look *down* upon their fellows dodging at the football or jumping, like the remote ancestors of humankind, to deal the finest strokes, or the "screws" in Tennis. We remind them betimes, if our conjecture turns out to be true, that in the model Universities of England, an 'Oxford blue' is as much honourable as, perhaps much more than, a First Class Tripos. To our point then. This division of interest must not be suffered to continue. We do not, however, grudge the Tennis Club the increase in its members. What we expect is that all the games receive equal attention.

The Secretary of the Athletic Section justifiedly harps on the same strain. Since the year 1914 when we won the Elliot Challenge Shield, our activities in Football have been at a very low ebb. Thenceforwards we have not won a single trophy for these three years. Does that redound to the credit of the athletes of *our* College? Assuredly not; for this record wholly belies the glorious past. In 1914 the Elliot Shield

was won, be it remembered, for the *eighth* time. Will it be the last? Our present inaction does not sufficiently encourage us to negative the supposition. If this alone does not serve to make them astir, we do not know what will. Since March last the sportsmen have apparently taken to a slothful ease and require some potent stimulant to be roused from their torpor. Is not this dishonour adequate to serve that purpose? On behalf of the Athletic Section, nay, of the whole College, we earnestly appeal to the athletes to retrieve the long-lost glory.

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As the term of recruiting for the I.D.F. expired on the 28th August, the organisers were desperately active for the last few days. On the War Anniversary Day—a happy selection indeed—a meeting was held in the Physics Theatre to recruit units for the University Corps. It was packed to its full, though that being a Saturday, only a minority of the entire body of our students was present. On such occasions like this we painfully feel the want of a College Hall. Mr. Hornell was kind enough to preside over the meeting. We publish elsewere a detailed account of it with the list of recruits from our College.

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We are glad to be able to announce that Messrs. P. K. Mahalanobis, N. C. Bhattacharyya, N. M. Bose and B. B. Sarkar of the staff and Messrs. N. M. Roy Choudhury and R. Chuckervarty of the Sixth Year History and Political Philosophy Class respectively and A. C. Dutt of the Sixth Year Mathematics Class (now an ex-student) and B. Khastagir of the Second Year Science Class have enlisted in the Bengal Light Horse regiment.

* * *

The 4th of August 1917 saw the Great War enter on the fourth year of its existence, but there is as yet no sign of its approaching a peaceful termination in near future. Changes of great political moment have taken place during the last few months of the war and have given it a new colouring altogether. Of these, the revolution in Russia and the declaration of war against Germany by the hitherto 'too-proud-to-fight' America are the two most notable items. We can do no better than quote a few sentences from the sermon delivered by the Lord Bishop of Calcutta on the Intercession Day: "The adhesion of the United States to our side and revolution in Russia have added a new element to the idea that we are fighting for liberty. We have hitherto been fighting for the

liberty of nations from enslavement by other nations. Now we realise that we are also fighting for the liberty of the masses of the people within each nation. We are fighting for the democratic *idea*."

The passage from autocracy to democracy does not prove in Russia a very smooth sailing; and internal anarchy is doing much mischief in the way of dissipating their energies that ought to be concentrated on checking the enemy advance. Towards the end of July a fatal crisis occurred in the *morale* of the Russian troops and the offensive spirit was fast disappearing. On the south-western front, the entire body of units deserted, heedless of their officers' commands. Taking advantage of these internal troubles among the Russian soldiers, the Germans have pushed as far as Kimpolung, fifty-five miles south-west of Czernowitz. But all honour to M. Kerensky, the Russian Napoleon, who has with matchless intrepidity mended the matters that were going to take the worst possible turn. It seems that M. Kerensky will be able to stay the rot that has set in, for already the Russians are offering vigorous resistance to the enemy. Let us hope that out of this prevailing administrative chaos will emerge a far greater and truly democratic Russia.

America has sent over her first batch of men to France and is making colossal preparations to help the Allies with men, money and munition.

We have favourable news from all quarters except Russia. On the Western front, despite terrible weather conditions, severe fighting is going on. The French front records slight progress and on the British front the initiative is with them and the air- and artillery-men are doing splendid work taking enormous toll of Germany's men and resources. The Rumanians have launched a fresh offensive and the enemy is retiring in the direction of Kezdi. General Maude is doing good work in Mesopotamia and the fall of Bagdad has certainly retrieved the late disaster. But the most welcome news of all is that the *morale* of the Allied armies continues as high as ever and their fighting spirit as keen.

Lately we learn that the stay of the ex-Tsar being considered to be prejudicial to the newly budding democratic spirit of Russia, he has been banished to Siberia. The poor monarch is being pursued by the Nemesis of that natural law—the eternal and unique birthright of every man—which he had violated. That vengeance is inexorable. Yesterday a sovereign, at whose nod empires would be overturned; to-day an exile in the wilds of Siberia and 'none so poor to do him reverence'! Such is the fate of an autocrat in a democratic age!

Peace mania is not only confined to the Socialist party but has seized the other sections at large. But, as Mr. Lloyd George put it the other day, an honourable peace cannot be negotiated by one sectional party. The so-called peace proposals not excepting that offered by the Pope are considered to have been instigated by Germany with the secret aim of diverting the united effort and determination of the Allies to prosecute the war. The Premier openly and even boldly asserts that those masquerading as pacificists or socialists are mostly Germany's secret agents. The War Cabinet does not bother about peace at present. We turned with hope to Mr. Balfour's speech in the House of Commons but it was shrouded in a metaphysical mist for which the defender of 'philosophic doubt' probably saw a justification.

* * *

The 4th of August came and passed away unheeded by the belligerent nations. Not even the faintest glimmerings of the dawn of Peace are visible as yet. "Our enemies disdained our peace" were the words that fell from the impudent lips of the Kaiser on the third anniversary of the war. Yes, Germany had offered for peace the hand that was reeking with the blood of helpless daughters slaughtered before the very eyes of infirm parents! Such a terrible mockery ill beseems the boasted civilisation and culture of the Twentieth Century. Kaiser's concluding words with the invocation "Lord God will be with us in the field" remind us strongly that 'hypocrisy is a sort of homage that vice pays to virtue.' Is it not rank hypocrisy, nay blasphemy, to invoke the Deity to an altar steeped in the blood of enormous carnage? 'Milton! thou should'st be living at this hour' to draw a more realistic portrait of Moloch. Woe betide the 'Lord God' of the nation and the people who have improvised an 'ethics of war' that gives sanction to outrages and sacrileges too, as being 'war measures,' in open defiance of the laws of humanity!

On the very same day did the Lord Bishop of Calcutta preach: "We must be very straight and plain with ourselves. If we commit or approve of our soldiers committing unjust or merciless or dishonourable acts, we have but little right to say that we are fighting for justice, mercy and good faith. It is then *hypocrisy* for us to bring our cause before God to-day." These lines will speak for themselves. True, that is a blood-thirsty, conscience-proof Emperor and this a peace-loving, conscience-smitten priest, still we cannot withhold the temptation of placing them side by side and saying: 'Look here, upon this picture, and on this.'

The Presidency College:

The link connecting it with the past.

IN the Centenary number of the *Presidency College Magazine* has appeared the history of the College; and the relationship it bears to the old Hindu College has also been shown. It may be interesting to note in detail how the management of the Hindu College changed hands, and how it merged into the Presidency College.

An outbreak having taken place among the students of the Calcutta Madrassa in 1851, the Council of Education had to take into serious consideration the method of instruction followed in that institution, and eventually to consider "the present system under which Hindus exclusively are educated at the Hindu College." With regard to the latter institution, it appeared that for some time past, the majority of native managers had ceased taking any active interest in the affairs of the College "except when questions connected with their privileges are discussed." As every paper put up by the Principal had to be sub mitted to the notice of the managers before it reached the Council of Education, the "double system of management" produced delay; the position of the Principal was at the same time rendered less free and dignified than was desirable. The Council took note of the fact that there was already a Sanskrit College exclusively for Hindus as the Madrassa was for Mahommedans; it was thought advisable that there should be in the metropolis of British India a college which should impart "a knowledge of the English language and of English literature" without distinction of race, caste or creed.

On the above grounds was based a letter from the Secretary to the Council of Education addressed to the Secretary to the Government of Bengal, which bears the date of the 4th August, 1853. In this letter Dr. Fred. J. Mouat (the Secretary to the Council) proposed that either a new college should be established or the Hindu College must change its "character and present constitution" and throw its doors open to all classes. "The Council are decidedly and unanimously of opinion, that the time has come when it would be both unjust and inexpedient to continue to spend upwards of Rs. 30,000 a year of public money upon a college, which is in fact wholly supported by that expenditure, but nevertheless is closed against all but one class of the community, although all other classes are greatly in want of such an institution, and have none to which they can resort."

The scheme of establishing a new college while the Hindu College still continued to exist and draw upon Government funds was rather infeasible; and the Council pressed upon the attention of Government the desirability of throwing the Hindu College open to all. The Council anticipated objections from the managers of the College whose feelings had already been tested in a meeting convened on the 27th November, 1852; the Managers held that the admission into the Hindu College of all sects of students would amount to an infringement of the contract entered into by Government with the founders.

The Council of Education submitted that the objections were groundless and based on "the erroneous assumption of a perpetual contract." They strongly advised the substitution of a General Metropolitan College for the Senior Department of the Hindu College, and suggested that the new institution should bear the name of the *Calcutta College*; "as a mode by which opposition on the part of those whose good will it is desirable to conciliate may be avoided," the Council recommended that the Junior Department of the Hindu College might be reserved as a school for Hindus exclusively. Should the persons who represented the founders of the Hindu College still refuse to accede to the proposal, the sum of Rs. 30,000 which represented the "real pecuniary interest of those gentlemen" might be paid back, and the College reorganized.

In Government letter No. 527, dated the 21st October, 1853, Lord Dalhousie informed the Council of Education that although the contract entered into with the founders was not a perpetual contract, it would be "inexpedient to throw open the Hindu College to all classes, and to convert it into the Metropolitan College of the Government in the manner proposed." Government suggested that a new college open to every caste or creed should be established in Calcutta and designated the Presidency College, and its staff should be manned by the Principal, Professors, etc., of the Senior Department of the Hindu College; complete dissociation from the native Trustees of the Hindu College and their fund could only be avoided if the managers agreed to vest the management exclusively in the Council of Education, and, if the "scholarships already founded, together with such further scholarships as their fund of Rs. 30,000 would endow" were allowed to be allotted in the College as the Council of Education thought fit,—"such scholarships, however, being open only to students of the Hindu persuasion."

A copy of the Government letter was forwarded by the Council of Education to the hereditary governors and managers of the Hindu

College. The Maharaja of Burdwan agreed to the terms proposed; so also did Babu Prasanna Kumar Tagore and his brother. Babu Prasanna Kumar suggested that the public spirit of the original founders might be permanently recorded in "some prominent memorial in the re-modelled seminary, by which their names might be associated with the College through every period of its existence." Of the other Indian managers Babu Russomoy Dutt was in favour of the proposal, but Babu Asutosh Dey "deeply regretted the organic change proposed and retired from the management"; Babus Devendranath Tagore and Srikissen Singh expressed no opinion whatsoever. The Council decided to close the Hindu College on the 15th April, 1854, and to open the Presidency College on the 15th June of the same year. It was contemplated to commemorate the founders of the Hindu College by the endowment of scholarships and erection of marble tablets.

In Government Minute no. 181, dated the 10th April, 1854, Secretary Mr. Cecil Beadon communicated that "To the Council's scheme as a whole the Governor is happy to give a prompt and full consent." The Hindu College Management had in the meanwhile resigned its functions, and in a resolution passed on January 11, 1854, made over charge of the College to the Council of Education.

G. N. Dhar,
Librarian, Presidency College

"Presidency College Professors Series."

In Memoriam:
The Late Professor Benoyendra Nath Sen.

COMING back to the Presidency College after an absence of about a decade, I miss sorely the noble and genial presence of my dearly-beloved and sincerely-respected teacher, the late Prof. Benoyendra Nath Sen. Men like him create the traditions and the atmosphere of a college. Fresh youths are coming in every year to the College, to most of whom Benoyendra Nath is only a name, though, perhaps, a much-respected one. They do not know and will not be able to realize what a big place he occupied in the life of the College. The void created by his untimely death has not yet been filled up, and to many of his old students, the atmosphere of the College would appear to be changed indeed. I

hope the present community of students would like to hear about him from one who had the rare good fortune to sit at the feet of this revered master who equally by his ennobling character and by his wide knowledge and deep erudition exerted the greatest influence in shaping the life and character of many of the students of an earlier generation.

I may as well begin with a brief sketch of his brilliant, but also too short, career. Benoyendra Nath Sen was born on September 25th, 1868, in a family closely related to that of Keshub Chunder Sen, the great Brahmo leader, and hence he came very early in life under the ideals and character of that great man. It might be justly said that he derived his inspiration and incentive to higher efforts of life from this source. His brilliant career at the University is well known to all. He graduated with a double first class in English and Philosophy in 1888. Next year he was the only first class man in History at the M.A. Examination. But his eagerness for a still wider and a more liberal culture did not allow him to rest content with the glorious laurels already won; so in 1890 he again appeared for the M.A. Degree Examination, this time in Philosophy, a subject very dear to his heart, and he again headed this list of the successful candidates. He had now all the walks of life open to him. Considering his oratorical powers which manifested themselves later, it would not be too much to say that the highest prizes and ambitions of a public life open to a successful lawyer were within his easy reach. But he turned away resolutely from these lucrative and popular paths and devoted himself to unambitious, but to him a more sacred cause, viz. the cause of education and the moral uplifting of the youth of the country; and he did this with an intense earnestness, and in a spirit of sacrifice which are rare in all ages. He first served for some time in the Berhampur College, and then in the T. N. Jubilee College, Bhagalpur. "But his worth soon attracted the notice of that keen judge of merit, Sir Alfred Croft" who brought him to the Presidency College. Thus began his memorable connection with the College which continued to the day of his death, with only a short interruption when he officiated in the post of the Inspector of Colleges. Not wishing to limit his exertions to the students of one College only, he found an opportunity of getting in touch with the whole student community of Calcutta, first as Hon. Deputy Secretary and then as Secretary to the Calcutta University Institute. This was only in the natural fitness of things, for he, being the spiritual successor of Pratap Chundra Mozumdar, was the fittest person to guide the Institution which owes its origin to Pratap

Chandra. His unqualified success at the Institute is proved by the fact that though at the time he took charge of the Institution, the number of junior members had dwindled down to an insignificant figure, it rose to more than five hundred when he left it. His various services to the Brahmo Somaj and the cause of Theism in India need not be dilated upon here, but mention ought to be made of the great "pilgrimage" which he made to Europe and America as representative of the Brahmo Somaj to the International Religious Conference held at Geneva in 1905. In this connection, he proved himself to be one of the blessed band of the true "Peace-makers" between the East and the West. He was eminently fitted for the task, for he understood thoroughly, and, perhaps, inherited to a great extent, the spirituality of the East and at the same time had a hearty appreciation of the more active and philanthropic ideals of the West. He was one of true interpreters of the East to the West and of the West to the East, as he understood and tried to assimilate the best elements of both and had a firm belief in the future growth of a common Humanity holding in its arms both the East and the West. He passed away after a protracted illness on April 12th, 1913, at the too early age of 45—at an age when most things were expected of him. But inscrutable are the ways of Providence and we have but to accept His decree in a spirit of resignation and trustfulness. The calm with which he bore the torments of the dire disease which carried him off bore ample testimony to the life of spirit in which he dwelt. The void created by his death, specially in the sphere of education, has not yet been filled up —I do not know whether it ever will be!

But nobody will be able to form a true idea of this high-souled gentleman from a mere narration of the principal events of his life, unless he had the good fortune to come into personal contact with him, for he was certainly greater than his career and his achievements. In order to help the present generation of students to catch a glimpse of this great man, it will not be out of place to refer to a few personal reminiscences of mine about him.

My memory carries me back to the early nineties when Benoyendra Nath, fresh from the College, was serving as the Headmaster of the Berhampur Collegiate School. He was living, at that time, with his cousin, the late Mohit Ch. Sen, in a house adjoining our own. There was a passage between the two houses along the roof. Myself along with my elder brothers used to repair to his house as soon as he returned from the College, and many a glad evening did we pass there, listening to his instructive stories about the wonders of nature and of the heroic

deeds of the great men of old times. But we used to take special delight in the magic-box pictures which he kindly brought from the College Laboratory to entertain us with. I was a mere child then, but my mind retains a very vivid picture of one particular incident, perhaps because of its novelty. One afternoon, a swarm of locusts appeared over Berhampur and soon completely overcast the sky, darkening the face of the earth. We had never seen such a sight before. Led by the two enthusiastic professors, we at once rushed to the roof of our house, each with a broom-stick in his hand—an army certainly very carefully arrayed. Nothing could surpass the hilarity of the scene that followed—the two bearded professors vying with boys in jumping and striking at the insects and putting them in a lantern which came very handy. I mention this incident only to show how childlike Benoyendra Nath was in spite of his vast learning and how easily and thoroughly he could be a boy with the boys. This accounts for his great success as an instructor of youth.

After an interval of several years, I next came into contact with him as a student of this College. Meaning no disrespect to any one, I think I may be permitted to say that he came, as nearly as is possible, to fulfilling the ideal of a professor. The instructions which came from his lips came with a doubled force on account of the nobility of his character, and at once carried conviction to our hearts owing to the evident earnestness and sincerity of the teacher. Who, among his students, can forget the electrifying influence of once coming into contact with him? None could escape his elevating influence. He imparted a dynamic force to all around him, and this strength he gathered from his moral eminence and living faith. In his class lectures, he always tried to rise superior to the mere teaching of the text-books and affect us more vitally in our real life. Studying History with him became the most liberalising and the humanising of all culture. For he always remembered that the true end of education was the building up of a perfect manhood, well-developed in all its different functions and capabilities. He was not a mere historian, but the truest and the best student of History—the history which interprets and explains impartially all things that happen in time. Looking upon History from this high eminence, as he did, there was no room for narrowness or sectarianism in his instructions.

It must be admitted that he has not left any research work, and some have expressed regrets on that score. But I must confess I do not see any cause for regret in that. I should rather have been

sorry if he had hidden himself in his study, engaged in some research work, and had left us poorer by withholding from us his ennobling company. Research workers may advance the country in knowledge, but there is a higher thing than knowledge and that is character. What Benoyendra Nath gave was much more precious—he endowed his students with character and inspired them with higher ideals of life. It should not be forgotten that though the encouragement to the spirit of research ought to be one of the aims of the University, it should not be carried too far at the cost of what is certainly the most important of its functions, viz. the imparting of a broad-based general culture to the future citizens of the state to enable them to pursue the ordinary different avocations and the building up of their character, which is both the fulcrum and the lever of all human actions. To give an undue importance to research in any University would be to neglect the needs of the many to meet the requirements of a very few—for how many amongst the thousands of those who flock to the University year by year, will devote themselves to a life of research? Further, too much specialisation in the scheme of studies to facilitate research work ends, in the long run, in frustrating the true aim of education by leaving the students with a very narrow outlook on men and things and making them very dogmatic in their one-sided opinions. Unfortunately there has been strong tendency, of late, in this direction, and alas! we have no Benoyendra Nath—an apostle no less of culture as of faith—to fight against it!

Little need be said here about his success in his class-work. I remember, on one occasion he lectured on Tennyson's Aylmer's Field in one of the sections of the F.A. classes, and during his lecture, very few students could be found in the other section, as most of them had flocked to the 1st section to hear him. His was truly a literary temperament. Those that have heard him read his papers on Tennyson at the Y.M.C.A., certainly remember the music of his voice as he recited with feeling the lines from Tennyson and Rabindranath. True poetry dwelt deeply within his soul. Sometimes, I think that endowed as he was with such a highly emotional nature, perhaps he would have been a greater success as a professor of Literature. It was one of my hopes that he would live to write a critical appreciation of Rabindranath of whom he was a great admirer. But Fate willed it otherwise. It may here be further mentioned that one session he took the M.A. classes in Logic with great success, and his lectures on Ethics and Natural Theology were highly prized by the students of that time.

But I think he could give us more of himself in his work outside the classes, viz. in the Debating Societies, in his Geeta Classes, in the steamer excursions and in the Social gatherings which he so often organized with such enthusiasm. It is here that he did most to broaden our intellectual education, to build our character and to inspire us with higher ideals of life.

The true explanation of the success which he achieved as a teacher must be found in his deeply religious nature, high moral tone and the sweetness of his temper. I had never seen him ruffled or perturbed or ever using any harsh word to any of his students; and yet he was more willingly obeyed and respected than the sternest of disciplinarians. His discipline was based on love. He had a word of good cheer for every one of us. He was always accessible to the students, and they also used to resort to him in every difficulty. He made it a point to spend a great part of his time among the students, and knowing what little chance there was in the class for full and free intercourse between the professor and the students, he was always enthusiastically making arrangements for steamer parties and such other social excursions. I remember taking part in two of these. On one occasion, while sailing down the river in a boat, the Merchant of Venice and Rabindranath's গান্ধারীর আবেদন were read out by the different members of the party. On the other occasion, we finished our boat-journey by taking খিচুড়ী at the garden-house of Babu Kali Kissen Tagore. The poet Rabindranath also joined us there and delighted us by singing several of his most popular songs and reciting some of his poems. Coming out of the din and bustle and the smoke of Calcutta we enjoyed enormously the still, clear and fragrant atmosphere of the suburbs, and we had a taste of the peace that dwelt in the hermitages of the ancient *Rishis* of India. It was in these trips that we had an opportunity of coming close to the real man in Benoyendra Nath, and our hearts were won for ever by his sweetness and humility and by his deeply spiritual and highly refined nature. In this connection, I cannot help mentioning that with Benoyendra Nath gone, are gone also those joyous gatherings, which served as a balm to the vexed soul, to the sad loss of the student community of the present day.

On reviewing his whole career, one thought is suggested forcibly to our minds, and it is this: that the one thing needful in a teacher lies neither in his intellectual alertness, nor in persuasive eloquence (though Benoyendra Nath was very rich in these), but in a spiritual elevation, in an earnest moral purpose and above all in a living faith, and in these

Benoyendra Nath was unique among those who have taken up the sacred work of the education of the youth of our country.

In the death of Benoyendra Nath, the student community of Calcutta has truly lost its best "friend, guide and philosopher." I do not know when it will have such another. But I hope that in the imperishable memory of his own students he has left a high ideal of life, the traditions of which they will not willingly let die.

AN OLD PUPIL.

A Word about Gems.

UP to a very recent date people have been generally led to believe that the ancient Indians completely neglected the materialistic questions and occupied themselves solely in solving the intricate spiritualistic and metaphysical problems. One of the results carried on chiefly at the beginning of the present century has been to show the hollowness of this theory. The publication of the two volumes of the *History of the Hindu Chemistry* by Dr. P. C. Ray with an introduction —the second volume with the collaboration of Dr. Brajendra Nath Seal—has given us a very fair idea about the knowledge of the ancient Indians in the domains of Physics and Chemistry in very olden times, together with a clear exposition of the Hindu doctrine of scientific method. Recent works of scholars like Dr. Seal, Prof. Mukherjee, Prof. Sarkar and others have shown further that in various other departments of activity too, the ancient Indian intellect was not idle; while it has been acknowledged for a sufficiently long time that mathematical studies reached a fairly high stage of development during the ancient Indian civilization. Geology is one of the branches of scientific study, and in the history of the development of this particular branch, the study of gems played a very important part. A critical and careful study of the ancient Indian civilization shows that gems were also included within the purview of their study by the ancient Indians and this has been hitherto proved by a number of workers. *Ratna Pariksha* by Prof. J. C. Roy is the latest treatise on the subject and as the book has been written in Bengali it may be worth while to mention from it a few salient factors for the benefit of those who do not know this language, and I would crave the indulgence of my readers for presenting them with the following bird's-eye view of a past and great Indian civilization in a particular phase of human activity—a civilization we, the Indians, are justly proud of. It may be mentioned here that in the 2nd volume of

the *History of the Hindu Chemistry* a chapter has been devoted to the knowledge of gems as known to the ancient Indians, but here also the authors mainly depended on Prof. Roy's Bengali treatise.

It has been said that mention of gems is to be found in the Rig-Veda—an Indian work of very considerable antiquity, probably three to five thousand years old. In many Brahmanas, Puránas, ancient works on Indian Medicine, Chemistry, Architecture etc. number of references to the minerals is to be met with. The minerals treated of in these works include those which are now known as gems. In *Agni Purána*, a work of great antiquity, mention has been made of 36 gems. According to Garuḍ Purána the form (*ákára*) and the colour (*barna*), while according to Agastya Purána the mode of formation (*utpatti*), the place of occurrence (*ákara*), the colour (*barna*), the caste or species (*játi*), the flaw (*dosha*), the purity (*guna*), the price (*mulya*) and the examiner (*mandalaka*) of the gems should always be ascertained.

Hardness is recognized as a very important test by which the minerals are distinguished from one another, and every student of Mineralogy is familiar with the scale of hardness discovered by Mohs, but the following references to this particular property of the minerals are extremely interesting :—

নায়সোল্লিখ্যতে রত্নং বিনা মৌক্তিকবিদ্রুমাৎ *Sukraniti.*

(With the exception of pearl and coral-stone no other precious stone can be scratched with iron).

বজ্রং বা কুরুবিন্দং বা বিমুচ্যান্যেন কেনচিৎ।
ন শক্যং লেখনং কর্ত্তুং পদ্মরাগেন্দ্রনীলয়োঃ॥ *Gaduḍ Puráná.*

(Oriental ruby and blue topaz (?) can be scratched either by diamond or by corundum).

জাতিরজাতিং বিলিখতি, জাতিং বিলিখন্তি বজ্রকুরুবিন্দাঃ।
বজ্রেব্রজং বিলিখতি, নান্যেন বিলিখ্যতে বজ্রম্॥ *Gaduḍ Puráná.*

(A genuine diamond scratches one which is not genuine; a genuine diamond scratches a diamond and a corundum; a diamond is scratched by diamond, a diamond is scratched by nothing else).

There is no doubt that the ancient Indians attributed some importance to the crystalline form of a gem. Thus in Rasharatnasamuççaya three classes of diamonds have been distinguished—male, female and hermaphrodite. Among these the male diamonds are characterized by eight edges (not twelve), eight faces and six angles, while according to other authors the diamond obtained from the mines has six angles, eight faces, twelve edges, pointed and equally sharp ends. Mention has also been

made of a mineral *vaikránta* with eight faces and six angles, and this might be a spinel when considered with the other physical properties.

Colour is an important, but at the same time a very variable, property of a mineral, and according to the ancient Indians all the important gems used to be distinguished in four different classes—the Brahmans, the Kshatriyas, the Vaisyas and the Sudras—according as the gems were white, red, yellow or black in colour. Besides colour, mention has also been made of *chháyá* (ছায়া) and *prabhá* (প্রভা) as two important properties of the gems. It is possible that *prabhá* (প্রভা) refers to the lustre of a gem and the word *sneha* (স্নেহ) sometimes was used as a synonymn. Very likely *chháyá* (ছায়া) refers to the colour due to transmitted ray, and when describing a mineral like ruby we find the use of such a term as *dvichchháya* (দ্বিচ্ছায়), which evidently shows that the Indian expert in gems knew that the colour seen through ruby varied according to the directions in which it was observed. This fact might bestow on the ancient Indians the credit for a knowledge of the phenomena of pleochroism though evidently in a very crude form.

The gems were also distinguished by the ancient Indians according to their density. *Ghana* (ঘন) is the word used to indicate *dense*, and this we find defined as :—

প্রমাণতাল্পং গুরু যৎ ঘনমিত্যভিধীয়তে। *Garuḍ Purána.*

(A substance of small volume but heavy is said to be dense). *Laghutá* (লঘুতা) is the antithesis of *ghanatá* (ঘনতা), and thus we find the following important rule regarding the distinction of precious gems from those which are not precious or not genuine :—

স্নেহপ্রভেদো লঘুতা মৃদুত্বং বিজাতিলিঙ্গং খলু সার্ব্বজনাম্।

(By the difference in lustre, by lightness and by softness can be distinguished gems which are not precious or genuine).

While dealing with *sapphire* (ইন্দ্রনীল) mention has been made of a number of substances with which it may be confused, and it has been laid down that :—

গুরুভাব-কঠিনভাবাবেতেষাং নিত্যমেব বিজ্ঞেয়ৌ।

(The density and the hardness of these minerals should always be found out).

The magnetic properties of minerals were also not unknown, and thus Bhojarájá (11th Century A.D.) says :—

যদ্দূরাদপি লৌহানি সমাকৃষ্যতি বেগতঃ।
অয়স্কান্তমিদং জ্ঞেয়ং তদর্থং দ্বিবিধং বুধৈঃ॥
উত্তমং নীলমস্থণম্ অধমং খরপিঞ্জরম্।
প্রায়ঃ সমুদ্রতোয়েষু লক্ষ্যতে প্রস্তরা ইতি॥

(The substance which attracts iron with a great force from a distance is known as *ayashkánta*—i.e. magnetite. There are two types of it—the better is smooth and blue, the worse is rough and tawny; these are usually found in the sea-water).

From what has been said above, it will appear to all that many of the macroscopic physical properties of the gems were known to the ancient Indians. The gems were not, as a rule, put to any chemical test, but minerals not used as gems were often put to chemical tests, and the metals or semi-metals that were obtained from them were known as their essence. Thus in Dr. Ray's *History of the Hindu Chemistry* (vol. I, p. 46) it is said that according to the ancient Indian Chemists *mákshika*, i.e. copper pyrites—after it has passed through certain processes—should be gently roasted in a crucible and an essence in the shape of copper will be obtained.

It may not be out of place to enumerate the properties of a gem which should always be looked for by the *mandali* (মণ্ডলী) or examiner whose occupation might be compared with that of a curator in a modern mineralogical department. It is said that the tester or examiner should carefully examine the species of the gem, its depth of colour, its different parts, its brilliancy, its size, its place of occurrence, its flaw, its colour by transmitted ray, and its weight.

HEM CH. DAS-GUPTA.

A Translation of some Quatrains of Saif-ud-Dīn Bākhrazī.

(Continued from the March number.)

(29)

We* have not got (even) a walnut from the world, (and) we are happy;
If we get our morning meal, we do not get our evening meal, (and yet) we are happy;
As from the kitchen of love we get ready-made food,
We are not in vain expectation (of getting any) from any mortal, (and hence) we are happy.

* We, i.e. the Sufis.

(30)

The soul in the body of an insolent person has no value;
If thou purchasest decorum in exchange for gold, it is cheap;
Through impertinence no one reached to any position;
I swear by God, decorum is the crown for the head of (illustrious) people.

(31)

The promise of our soul to love Thee is from Eternity;
So long as life endures, love for Thee remains in us;
Sorrow is (our) sweetmeat, grief is the companion and lamentation is the minstrel;
The blood of the heart is (our) wine and the pupils of the eye are (our) cup-bearers.

(32)

Do you know what are the preliminary conditions of a tavern (i.e. our order)?
It is to lose at once horse, belt and cap (i.e. thy all);
When thou art drunk and thy feet become heavy (i.e. thou canst not walk),
They would say, "Sit down, still thou owest something."

(33)

Sometimes Thou mad'st me companion of delicate ones;
Sometimes Thou mad'st me comrade of grief and pain;
Since I got the trace of my lost one (i.e. Thyself)
Thou hast made me well known all over the world.

(34)

The world is to pass, whether in plenty or scarcity;
Thou mayst pass it either in gladness or sorrow;
Thou must certainly go away from this place,
Whether it is after a thousand years or after a moment.

(35)

How good it is to observe the glory of God,
How good it is to remain aloof from bad people;
The heart in which there is no love of God
How good it is to tear it into thousand pieces.

(36)

If an ignoble person reaches to the star, think him low;
If a noble person falls down, hold his hand (i.e. help him);
If an intoxicated person behaves well, think him to be sober;
If a sober person does not behave well, think him to be intoxicated.

(37)

With the strength of an elephant thou ought to be like an ant,
Notwithstanding the kingdom of the two worlds, thou shouldst remain naked (i.e. lead a poor life);
I admit that thou hast become exalted in the world,
(But) in the end, hast thou not got to remain under the grave?

(38)

Do not sit idle, for the happy days are precious;
Every breath which comes out of thee is dear as life;
The life, which has come and will pass away (soon),
Do not waste, for it is a dear guest.

(39)

There will be an investigation of sins;
That powerful Friend will be stern:
(But) from absolute good nothing comes but goodness;
(So) be happy, because the end will be good.

(40)

Oh beloved one! even if I got a thousand souls,
Thy order would be current upon all;
I will be worthless, if I be happy with anything else,
So long as there exists Thy scent in this world.

(41)

At the very beginning, Oh beloved one! the treasurer of Thy love
Has put down against my name the acquisition of grief for Thee;
Then he made my share of tears flow from my face,
He made grief a debt for me, and said, "It is to be discharged by Thee."

(42)

Oh what a grief! that no seed remained for the bird of love;
No expectation remained from any relative or stranger;
What a sorrow and grief it is that during (the whole) period of life,
Of whatever we said, naught but the tale remained.

(43)

Certainly water is a similitude for the heart of the friend;
Bear this in mind, for it is a good picture;
If it is clear, it will not hide anything from you;
If it is turbid, whatever is in it will be hidden.

(44)

If I inscribe my (shameful) prayers on a loaf,
And put that loaf on a table before a dog;
That dog would remain hungry for a year in the place of sweepings,
But would not bite on that loaf on account of the shame (attached to the loaf).

(45)

We have said, that we are devotees, and we are (actually) not;
That we are the devout holy ones, and we are (really) not;
Outwardly we are adorned, but inwardly we are not so;
It's a great regret that we are not (really) as we show.

(46)

This horse of a calendar (i.e. life) is to be ridden (to death), (i.e. life must end)
This dice of the assembly (i.e. life) is to be lost;
If you have to deal with heathens and Mussulmans,
By way of humility it is better to agree with all.

(47)

Oh companion! do not ask of the time that has come, (it is so bad);
Do not ask of the treatment which has come from the high and the low (i.e. from everybody);
The friend, by whom I expected to be enquired after,
Enquired of me, but in such a way that you had better not ask of it.

(48)

Love is such that a lion is overpowered by it;
It is a business by which all affairs are managed:
Sometimes it is so friendly that it exhilarates the soul,
Sometimes it displays such enmity that the scent of blood proceeds from it (i.e. it causes death).

(49)

Look at that mole on the heart-exhilarating face;
Behold (it) victorious over whatever is its object:
Like the black night of the unfortunate,
Behold! it has made its appearance out of the day (i.e. face).

(50)

Thou hast made me companion of misery and sorrow,
Thou hast made me needy of a barley bread;
Is this the position of the near ones of thy door?
For what service hast thou rendered me so?

(51)

Oh Saif! do not cry much over the tyranny of Time;
Do not ever give expression to your sorrow caused by the world;
Because this prosperity of others or this misery of thine,
If you ponder carefully, is but a fancy.

(*To be continued*).

Thomas Hobbes of Malmesbury.

"HARD sense in good English," says a later philosopher,* is what Hobbes offers us. There can be no question as to the "good English." Hobbes claimed that at least his "elocution is not obscure," † his readers will be more generous and grant grace, vigour and wit besides clarity. But there is, unfortunately, no unanimity as to the "hard sense." The Leviathan has never lacked detractors. In his own day, many, like Dr. Pierce, inveighed against "the pernicious doctrines of Mr. Hobbes" from the text, "Try the spirits, there being so many delusory ones

* Huxley.
† Leviathan, Clarendon Press edn., p 555.

gone forth, of late, into the world." * Is it fanciful to detect a note of self-pity in Hobbes' praise of the great Harvey as "the only man I know, that, conquering envy, hath established a new doctrine in his lifetime?" † Certainly Hobbes himself did not.

But he has many disciples who come to him by night, attracted, perhaps, more by his audacity than by any other quality. Hobbes is not afraid to think, not afraid to traverse any opinion, however hallowed by antiquity. For "all Truth of doctrine dependeth either upon Reason or upon Scripture, both which give credit to many, but never receive it from any writer." ‡ Hobbes professes to build equally on both, and indeed props up his rational structure with scriptural texts which are as incongruous as flying buttresses would be round a Renaissance cathedral. But he does not care to use other men's foundations. He has a sturdy independence which refuses to be awed by the authority of great names. He is original in the sense that his ideas are at least his own—which is not the same thing as saying that they are all new. He does not impress other men's thoughts into service and is the very opposite of a compiler. One may say that Hobbes had no contemporaries; he agreed with no one and never led a party. But this is precisely the reason why the Leviathan is such excellent mental discipline. For the great teacher influences his pupils, not through their memory, but through their judgment. Far from requiring implicit acceptance of information, he seeks to develop and train their critical faculty. Hobbes is a great teacher—although he was a careless undergraduate. He "took great delight," writes the gossiping Aubrey, "to go to the bookbinders' and stationers' shops and lie gaping on maps," § when he should have attended lectures. If there had been a necessary "percentage" he would have gone down from Oxford without a degree, like Gibbon and Shelley and Steele!

Let me illustrate more in detail what I mean by Hobbes' originality. The crucial test is that you cannot label him with any party name of the time. At the last moment, he discovers a vital difference. Take the rebels. Here were the "unlearned divines" ‖ perched upon the high and holy mount of Inspiration; there the lawyers clung to the rock of Precedent and Statute. Straight and relentless as a Roman road, the argument of the Leviathan marches on taking them all in

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* Evelyn's Diary, Feb. 4, 1679.
† English Works I, viii.
‡ Leviathan, p. 555.
§ Aubrey's Lives.
‖ Leviathan, p. 250.

its giant stride. And, the other side. It would be difficult to decide, with only the Leviathan for evidence, whether Hobbes was a Royalist or not. His absolutist sympathies are plain enough, he condemns civil war and vindicates for the sovereign all the rights that Charles claimed. But the Cavaliers believed in a divine right of kings which, in the strict sense, Hobbes repudiates. Sovereignty rests on a contractual agreement of the whole people, and this is, in fact, the very ground of Filmer's attack on Hobbes. Divine right implied hereditary succession, but Hobbes' sovereign should devise his crown by will. Like counsel, the qualities of kingship come not by inheritance. The Cavaliers preached obedience and imposed an oath of non-resistance after the Restoration. Hobbes always reserves the personal right of resistance when life or liberty is threatened. The true Royalists again held monarchy to be the only just form of government and believed in indefeasible allegiance. Hobbes not only allowed other constitutions but declared allegiance to be abrogated by conquest or flight. What is more, he acted on the idea, and, leaving the fugitive Court in Paris, submitted himself to the Commonwealth in 1651. Five years later, he asserted that his book had "framed the minds of a thousand gentlemen to a conscientious obedience to present government." *

Or again, what Church did he belong to? His opposition to the Roman Church is fundamental, and in the Leviathan so open and vigorous that the clerical authorities in Paris prepared to accuse him. But the Leviathan is a secular Pope. If indeed, as Hobbes has it in a memorable epigram, the Papacy is "the ghost of the deceased Roman Empire sitting crowned upon the grave thereof," † the absolute Renaissance monarch also is no more than the ghost of a dismembered Papacy, and Hobbes' theory of sovereignty traces itself lineally back to the "plenitudo potestatis" of Innocent III "sine numero, pondero et mensura." He lived and died an Episcopalian, but he denied that the bishops had any more exalted origin than royal appointment and put the Church under the heels of the State. No wonder that the bishops would not allow the Leviathan to be reprinted, so Pepys tells us, and the price went up from 8*s* to 30*s*! ‡ Hobbes had little sympathy with Presbyterians and Independents, and yet commended the toleration of the latter. He spoke of God's natural government over all men, but upheld national churches. Like witches that cannot cross

* Eng. Works, vii, 336. † Leviathan, p. 544
‡ Diary, Sept. 3, 1668.

running water, churches cannot override frontiers. He was a Christian who asserted the civil and even religious authority of unbelieving monarchs; one who claimed to be orthodox and was careless enough to introduce Moses as one of the Three Persons of the Trinity (p. 382).

The fact of this isolation throws into strong relief Hobbes' intellectual sincerity—that readiness, in Plato's phrase, to be blown by the wind of reason into whatever port it pleases, which is the first qualification of the scholar. For Hobbes did not maintain his position without much conflict and some danger. Like Erasmus, he was, perhaps, not such a coward as he pretended. This is why the Leviathan, although it lacks the subtle, ideal charm of a Utopia in uncharted seas and is only a fighting book inspired by very real and exciting contemporary history, has not fallen into the dusty oblivion of party pamphlets, but possesses a permanent value.

On the other hand, we have here proof of the brilliant onesidedness of his mind. A recent writer has praised Hobbes as "the first, the ablest and the most courageous of the English writers who have attempted to create a theory of society by means of introspective psychology."* But he also wisely points out that he exaggerates a single motive, Fear. "Those who, like Hobbes or Marx, write or think in exile, while they often gain in a fierce concentration of purpose, lose by the absence of those daily and hourly hints of the working of other men's minds, which are necessary if analysis of motive is not to become over-simplified and distorted."* The result is Hobbes' psychology is as inflexible as geometry, at once too constrained and too consistent to be the whole truth. It is significant that to him science and philosophy mean the same thing.

In the same way, while the politics of the time prompted the Leviathan and largely determined its scope, there never was a writer so contemptuous of history as Hobbes. History was to him not "philosophy teaching by examples," but "the practice of shifty men," a series of confused and futile experiments with neither light nor leading for men. It flashes in our eyes rather the red lamp of warning than the green signal of safe guidance. But no student of human institutions can afford to overlook the evidence history offers. "The discovery of the comparative method" (i.e. the historical), says Freeman, "marks a stage in the progress of the human mind at least as great and memorable as the revival of Greek and Latin learning." And indeed a

* Graham Wallas, Great Society, pp. 89, 90.

great part of the value of Hobbes arises from the curious fact that he was not as good as his word, that he is unconsciously influenced by history. While he cuts himself adrift from Greece and Rome, he ties himself fast to Tudor England. "The Leviathan is the best philosophical commentary on the Tudor system." * Hobbes' theories are on more solid ground than he imagines.

Hobbes always rejects one alternative, heedless of the truth that alternatives are each partly right and partly wrong. In this world, motives are mixed, good men advocate bad causes, causes themselves are mingled of good and evil and it is dangerous to attempt to separate wheat from tares. Simplicity is a canon of artistic criticism, but no rule to judge individual or social character. That discriminating criticism of Voltaire, that nothing could ever be so clear as Voltaire makes it, might have been written of Hobbes. We have the uneasy feeling in reading the Leviathan that the author has not made the best of his opponent's case. He is too dogmatic, too convincing, too innocent of modesty in intellectual faith and presentment. Hobbes might have been the French host in the Inland Voyage whose favourite expression was "It is logical" (or illogical, as the case may be). And he did write in France and was largely influenced both by the theory of Bodin and the practice of Richelieu. But it is by the very consistency of his logic that Hobbes fails. Our modern political institutions were "born in caution and shapen in compromise"—a third-rate philosopher could pick holes in them, and by the same token they work! This is as it should be. For "it is not at all a strong thing to put one's reliance on logic... There is an upright stock in a man's own heart that is trustier than any syllogism, and the eyes and the sympathies and appetites know a thing or two that have never yet been stated in controversy." † So the wise and human Robert Louis.

It is interesting to look at one or two consequences. The rejection of history forces Hobbes to a static and changeless view of things. The Leviathan eliminates progress and makes man and society as immobile as the fixed stars. But progress is a law of life; and it is a pernicious doctrine that bids us preserve and not improve. The one lost cause is the cause that stands still. By a strange irony, however, it is usually the writers watching by the deathbed of an age who clamour for its immortality. ‡

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* Pollard's Henry VIII, p. 433. † Inland Voyage.
‡ e.g. Aristotle, Dante, Bolingbroke.

Some one has said that the eternal problem of every society is the reconciliation of freedom with power. Freedom may vanish in extreme democracy as well as under despotic monarchy; and power may be manifested not only by the France of Louis XIV but by the France of the Revolution. It is one of the assured results of history that this reconciliation, devoutly to be wished, is not easy but arduous, not obvious but complicated, the achievement of a delicate system of compromises. Where choice is compelled, the modern spirit turns instinctively to freedom. "I hold liberty," writes de Tocqueville, "as the first of goods, I can put neither peace nor prosperity in place of it." With characteristic perversity, Hobbes flourishes a solution which consists in the deification of power and the annihilation of liberty; opinion, conscience, religion—all must yield to blind force. The believer can, however, always escape danger by using "the licence that Naaman had," and for the conscientious objector, "he that is not glad of any just occasion of martyrdom has not the faith he professeth!" *

Some further light is thrown on our author when we compare him with three other writers on politics belonging to different times and countries, with Aristotle, Machiavelli and Burke.

Aristotle is one of the few persons who are mentioned by name in the Leviathan, but every citation is to confute.† To explain the radical difference, various antitheses may be suggested which are roughly true, e.g. that Aristotle thought of politics in terms of ethics and Hobbes in terms of law; that Nature for Aristotle is the crown of all things, for Hobbes the evil beginning; that the Greek takes men at their best and Hobbes at their worst; that Hobbes regards the State as a device to secure bare life and Aristotle sees in it the only possibility of the good life; that, in spite of his absolutism, Hobbes approaches politics from the end of the individual, and Aristotle, from the end of the community. All these, I say, are more or less true if the contrast be not insisted on; but it may be more interesting to show a resemblance. Both writers suffer from the effects of a reaction—a reaction against exaggerated claims of personal liberty—in the one case the democracy of Athens, in the other the civil war. In Aristotle the reaction is indeed tempered by his fine historic sense, but it is there nevertheless. He looks to Sparta as something of an ideal, just as Hobbes harks back to the England of Henry VIII.

* Leviathan, p. 470.

† *Ibid.*, pp. 118, 130, 142, 165, 166, 473, 522, 531-533, etc.

As far as I can discover, Machiavelli is not once mentioned in the Leviathan, but Hobbes was a student of the *Prince*, as were his friend Bacon and his exemplar, Thomas Cromwell. The influence is obvious. Both works are scientific studies, but both are at the same time "livres de circonstance." In each the writer expresses the hope that his book will fall into the hands of a prince, frankly confident that the practice of his maxims will regenerate the State. Natural law does not enter into Machiavelli's ideas and is little more than a name for Hobbes. Each is entirely secular in his outlook and Hobbes could repeat the Italian's dictum that it is better to be feared than loved. Both are utilitarians and believe efficiency to be the real test of conduct. But I must not pursue the fascinating comparison further.

Perhaps Burke offers the most illuminating contrast to Hobbes, largely because their circumstances were very similar. Burke faced the fact of rebellion and revolution, the American Rebellion and the French Revolution, just as Hobbes did. But the reaction is utterly different. Admitting that Great Britain had a legal right to tax the colonies, Burke urges that the real question is whether such taxation is expedient. He realizes that the right of the ruler is as much a provocation to strife as the right of the subject. The insistence by Parliament on its rights produced the American Rebellion just as the insistence by the Puritans on theirs produced the English Rebellion.

The fact is, their views of the State are not comparable. Hobbes has his changeless despotic sovereign, compact of rights, bristling with force, to be breathlessly obeyed, but Burke realizes that such a conception is false to human nature. The State should adjust itself to character, not repress it, for "the State is a moral fact based on opinion, not a mechanical fact to stereotype opinion." Political forces may be organized, but cannot be created to order. The speeches on American Taxation are a pointed, if unintended, commentary on the Leviathan, that "mortal God."

K.

"The Night You Came."

(Translated from Rabindranath's Geetimâlya, LXVII)

Oh, that stormy night it was
My cottage doors were blown ;
I could not then at all perceive
That you were come unknown!

A veil of gloom was cast o'er all,
The little lamp was gone,
Yet upwards did I reach my hand
As though in hope of one.

Darkling then I lay there on
And took it for a dream :
But storms, they are your own ensign,—
Did I that ever deem ?

At break of day I ope my eyes,
And lo ! 'tis none but you
Standing on the heart of void
Within my cottage true.

PRAPHULLA KUMAR DAS, M.A.,
(Ex-student.)

Man and Woman—an Anthropological Study.

AT the present time when England is about to give the franchise to women, in recognition of their valuable services in connection with the war, it would not be altogether uninteresting to study those sexual differences, which, according to modern scientific investigations, are known to exist among civilized human races. No attempt has been made in the following pages either to support or oppose female suffrage on ethical, political, social or intellectual ground, but the whole question of the existence of fundamental differences between the two sexes has been discussed as dispassionately and impartially as possible. The writer may mention here that he does not claim any of the following

facts to be original: he has simply availed himself of the research and labour of people who are supposed to be authorities on the subject.

From the most primitive times there has been a fairly sharp division of labour between man and woman, from one end of the globe to the other. "A man hunts, spears fish, fights and sits about," said an Australian Kurnai once; the rest is woman's work. This may be taken as a fair statement of the division of labour between the sexes; but on looking closely we find numerous exceptions to this. It has been shown that in some tribes of people women not only hunt and fish (e.g. the women of Similkien Indians) but they also take part in fighting, as for instance the Australian women, who "are perfectly capable of taking care of themselves.....and will fight, if need be, as bravely as men, and, even with greater ferocity." All the same, it is generally true that men in primitive and unsettled state of existence are mainly engaged in the absorbing duties of war and chase, while the industrial side of primitive culture belongs to women. But when the means of subsistence become more assured men take up women's weapons and specialise her industries. Now, it is not quite clear whether this primitive division of labour is the result of physical or mental organization, or merely due to social causes. It is probable that both these sets of causes combined to produce it; in any case, there it is with its tremendous effect on civilization. Then, when we come to the divergence of the path of men from that of women, we find that it had two classes of effects: on the one hand, there are more marked sexual differences among the civilized than among the primitive people; and on the other hand, the mutual attitudes of men and women were worked up to pitches of emotional intensity unknown before. In the 18th century in England, France and other countries there was a general impulse to know the nature and causes of things, and naturally the problem of the status of women could not be left alone to take its course; and this tendency was accelerated by the fact that a new industrial règime was emerging by which work was concentrated in large towns: men and women worked at the same, or closely allied, occupations. This state of things is reaching its culminating point in our own days, and the result of this close bringing together of men and women is that artificial sexual differences are obliterated and thus we are brought to consider those natural differences which no amount of close bringing together of the two sexes can abolish. Let us now see what these differences are.

On looking upon the human figure certain sexual differences of form and contour are obvious: man's outline tends to ruggedness, while that

of the woman is even and her muscles, even if powerful, are smooth. Man's form is expressive of seeking action, while that of woman indicates a state of comparative rest. The Anthropometric Committee of the British Association has found that at birth male infants are taller than female infants and their chest girth is larger; but it was also found out by extensive tests that for a period of several years during the development of puberty, girls of European race are both taller and heavier than boys of the same age. In Great Britain boys go ahead of the girls at the age of 15 and complete their growth about the age of 23; girls, on the other hand, attain their full stature by 20.

We now come to more important sexual differences—those existing in the head and the brain.

As regards the skull, competent craniologists agree that there is not much essential difference between the sexes; and it is useless to discuss here the technical differences. In brief, there is no valid ground for concluding from an examination of the skull that one sex is morphologically superior to the other sex. A more important study is that of the brain. It is an established fact that in European races the absolute weight of the masculine brain is greater than that of the feminine. But the question arises whether men have *relatively* larger brains. We find that man's brain's weight is to woman's as 100 to 90 (Boyd and Bischoff's average); and the stature of men and women in England is as 100 to 93: so that men have an ounce more brain than women. But men are not only taller than women, but are also larger. Bischoff has shown that while woman's brain-weight is to man's as 90 to 100, her body-weight is to man's as only 83 to 100. So it is clear that relative to body-weight women have the larger brain. We may well pause here to examine the relative advantages and disadvantages of having a large brain. The mere fact that women have larger brains is not necessarily an advantage over men. A relatively larger brain which is not rooted in a good muscular foundation is hardly a blessing; it is often difficult to turn on intellectual tasks; it acts uncontrollably with too much facility; it may be liable to explosive outbursts; and it is significant that the epileptic possess larger brains. A considerable portion of the good work was done by brains which, relative to the bulk of the body, were not inordinately large. All the same, it is true that some men of genius had brains which were enormously large, both relatively and absolutely. For example, if we take the six largest recorded male brains, we find the largest (weighing 2,222 grains!) was that of an ordinary man; while the famous zoologist Cuvier's brain (which weighed 1,742 grains) was the

smallest of the six. The intermediate four brains were also of ordinary men. Of the largest recorded female brains, we find that all belonged to insane women. It will thus be seen that women, possessing abnormal brains, lose their mental equilibrium. A large brain is often inert or disordered, and fails to receive the rich blood-supply which it demands: it is also shown that distinguished thinkers do not necessarily possess large brains.

We now pass on to the consideration of the senses, of which the first to be taken is the sense of touch. This question of relative tactile sensibility in men and women is very interesting, but up to now the observations made are few and incomplete. It is found that criminal and insane men and women show greater obtusity. Again, in men tactile insensibility is more obtuse than in women. Then comes the question of sensibility to pain. Here men have a decided advantage (or shall we call it disadvantage?) over women, who are far less affected by pain and suffering than men. Professor Sergi thinks that the fact that women suffer less is shown by their greater resignation, as it can hardly be claimed that they have greater strength of will. He illustrates his point by remarking that men who nurse their relations rapidly lose their flesh and health while women, even mothers, don't give up their humour or appetite. A professional tattooer says that ladies have more courage than men, and are far less fidgety; while a French writer of the 16th century declares that women can stand cold better than men and require less clothing. Hospital statistics show that the percentage of death from amputation in the case of women is only 29·29, while with men it is 35·45. Want of space prevents us from quoting the testimony of many eminent surgeons, dentists, etc., who have shown that women possess a much greater power of resisting pain than men. We might add that the proverbs of different peoples confirm the fact of women's capability of resisting pain (or to be accurate, their insensibility to pain), e.g. "a woman never dies, has seven skins, has a soul and a little soul, etc." "The social life of woman, her subordination to parents and husband and children, the duty of submission and concealment imposed upon her have all tended to foster tolerance of pain."

In the sense of smell, again, men have a marked superiority over women. For instance, while men could detect one part of Nitrate of Amyl in 783,870 parts of water and one part of Cyanide of Potassium in 109,140 parts of water, women could do so only in 311,330 and 9,002 parts of water respectively. Three male observers could detect one part of Prussic acid in 2,000,000 parts of water! The fact that women are

not very sensitive to odour accounts for their use of perfumes of oppressive strength.

In the sense of taste women outdo men. Men could detect one part of quinine in 392,000 parts of water only as against 450,000 parts in the case of women, who, however, cannot detect salt so well as men can do. There is a conflict of opinions as regards relative keenness of hearing, though deafness is admittedly more common in men. It is noteworthy that piano-tuners are usually men. As regards sight it may be said that blindness is commoner in men than in women; while minor eye-defects are more usual in the latter. On the whole, there is no marked sexual difference in keenness of healthy vision. Many things have been said about colour-perception and colour-blindness, but the discussion is not very interesting and we need not enter here into its details. It may be sufficient to say that in range and keenness of colour-perception men are, to a certain extent, superior to women; colour-blindness is very rare among women, as is also the case with savages. Why this is so, we do not as yet know.

Now we pass on to consider the sexual differences in motor response. "Except among certain lower races, and then almost exclusively in that more passive form of muscular activity involved in carrying burdens, women everywhere reveal a somewhat less capacity for motor energy than men and a less degree of delight in its display." With the exception of dancing, women do not show for any other form of vigorous muscular action, a greater capacity than men. Measurements by the dynamometer show that the force of the female hand is one-third of the male hand: whereas a woman can carry only half of her own weight, a man can carry double his own. Galton remarks that "if we wished to select the 100 strongest individuals out of two groups, one consisting of 100 males chosen at random and the other females, we should take the 100 males and draft out the 7 weakest of them, and draft in the 7 strongest females." But it has been proved by the dynamometer that weaker women react their maximum energy quicker than men, thus showing a connection between weakness and promptness of reaction. One rather surprising fact about women is that they are not so skilful with their hands as might be expected. An American laboratory superintendent complained that women are thrice as troublesome and awkward as men. But, of course, there are some people who hold just the opposite opinion though, on the whole, men have a superiority in manual dexterity. Also, as regards sense-judgment the verdict is not quite unanimous but it is generally true that

women have a slight advantage over men in this respect : as an American banker says, that women can tell a bad bill by merely feeling it and where a bank Cashier will make a hundred mistakes they will only make one.

In considering sexual differences in intellectual impulse we are beset by difficulties since psychology is still in its infancy. Prof. Jastrow once asked 25 persons of each sex to write down 100 words each as quickly as possible. Of the 5,000 words thus obtained 3,000 were the same, but this community of thought was much greater in the women, among whom there was a tendency to use words referring to dress and other luxuries, while the men inclined towards terms of animal and vegetable kingdoms, meteorology, astronomy, professions, etc. Professor Jastrow comes to the conclusion that women pay more attention to the immediate surroundings, to the finished product, to the ornament, the individual and the concrete; men, on the contrary, incline towards the more remote, the constructive, the useful, the general and the abstact. Jastrow made another experiment: he asked a number of persons of both sexes to write a number of words, and two days after they were suddenly asked to repeat the words in the order in which they were written. It was found that of the words written by men 40 per cent were completely forgotten and 50 per cent correctly recalled; while the women forgot only 29 per cent and correctly remembered 58 per cent and thus showed superiority over men. In this connection we may quote Prof. Hall's remarkable sentence: "Boys do seem more likely than girls to be ignorant of common things right about them." This remark has an interesting bearing on the respective capacity of men and women for abstract thought and practical life. The masculine method of thought is massive and deliberate, while the feminine is quick to perceive and nimble to act: this quality may aptly be termed 'tactfulness.' Buckle says that men's minds are inductive, while women's are deductive. As a sign of women's intelligence it may be remarked that in a foreign country a traveller is better understood by women than men.

Women are more industrious, but less intelligent, than men in business capacities; but it is impossible (said an eminent business man) to trust them with anything else but routine work, in which, it may be said to their credit, they are superior to men, being in possession of greater application and patience.' As regards pure abstract thought in women, it seems usually to be marked by a certain docility and receptiveness. An average woman accepts opinions and statements more readily than man, and in serious matters she is prepared to

die for a statement or an opinion, provided it is uttered with such authority and unction that her emotional nature is sufficiently thrilled. Burdach has put the whole thing in a nutshell. "Women," says he, "take truth as they find it, while men want to create truth." He also thinks that it is impossible to recall the name of any woman who has, for any intellectual end, fought her way to success like Roger Bacon or Galileo. As an exception to this generalisation we may mention the name of Rabea Basri, an Arab lady, who was in her time, and is even now, regarded as a very great thinker.

In the sphere of politics women have greater intellectual ability. We may again cite Burdach's authority: he says that women have greater political ability than men. J. S. Mill says that in all parts of the world women have ruled brilliantly and with perfect control over the fiercest tribe, and have decided questions of peace and war As examples we may mention the names of Ranee Ahalya Bai, Rezia Sultana, Elizabeth and Queen Victoria: their great ability to rule people was undeniably great.

We may well stop here, leaving out of consideration the artistic impulse in women, since the possession of artistic faculties by women has not been denied or contested by any one. And, indeed, after looking on the intellectual greatness, for example, of Sappho, Christiana Rossetti Jane Austen, the Bronte sisters, George Eliot, Elizabeth Browning, etc., who can deny the fact that women possess artistic faculties just as much as men?

MAHMOOD HASAN,
4th year Arts Class.

A Trip to Plassey.

By PRAFULLA KUMAR SARKAR, B.A.

" How mysterious is the course of the wheel of fate
How many turns does it take before our very sight
Who will rise, who will fall
Alas! none can tell even a moment before." *

PLASSEY is a name that at once gives rise to a multitude of thoughts in our minds. It is a word full of meaning. The victory at Plassey was the starting point in the ladder of the gradual ascendancy of the British in India; at the same time it marks the end of the Moghal rule in Bengal, and for the matter of that in India. Plassey gave Britain the most precious of her oversea dominions. It gave the English race a field whereon and wherewith to develop themselves. It has, on the other hand, given us, Indians, the peace and tranquillity of British rule, and has brought us into touch with one of the most advanced nations of Europe and consequently with Western culture and civilization. Plassey is such a spot. Every Britisher, and every Indian too, should make it a point to visit this memorable place.

It was on a pleasant summer morning that we started for Plassey. Plassey is a station on the Murshidabad Branch of the Eastern Bengal Railway. A few hours' journey took us to the historic battle ground.

The road leading from the railway station to the field of battle lies to the west of the railway line. Taking this path we set foot on the long-looked-for battle-field. The field of Plassey extends from the north to the south about four miles and from the east to the west about two miles. This extensive lawn has now been interspersed with cluster of hamlets. And the Bhagirathi too has devoured a portion of it, sometimes only to vomit it forth as "*churs*."

To turn to the site, the stretching fields, on which one of the most decisive and momentous battles of history was fought, still exist in parts. The mango-grove where Clive stationed his troops is no more to be found. The last of the mango trees, which wore the marks of battle,

* " অদৃষ্টচক্রের কিবা বিচক্ষণ গতি
দেখিতে দেখিতে কত হয় আবর্ত্তন
কাহার উন্নতি হবে, কার অবনতি
মুহূর্ত্তেক পূর্ব্বে আহা, বলে কোন্ জন।"
—পলাশীর যুদ্ধ, নবীনচন্দ্র সেন।

withered in course of time; and its trunk was uprooted, taken over to England and carefully preserved in the British Museum as a memento of the great victory. A small monument of granite stands there to mark the spot where the battle was fought, and bears the following inscription:—

"Plassey.

Erected by the Bengal Government, 1883."

The fine monument of marble in the western corner of the extensive lawn was built later in 1905. It bears four copper-plate inscriptions, one on each side, that give the date of the battle, names of the British general and captains, the number of British soldiers who fought there, etc. Near about this monument there is a fine well-furnished bunglow for the convenience of visitors; and a map showing the positions of both parties is hung up there. A number of pillars stand in different parts of the field, marking the positions. Besides, some imitation guns have been placed there, perhaps to keep up the memory of the battle. The monument, the bunglow and the pillars are all due to Lord Curzon.

It may be interesting to give the substance in English of a song that was used to be sung by the village folk in those times:—

*(1) Do you know what has taken place?
The Nawab loses his life on the field of Plassey.
There is a shower of arrows with a sprinkling of bullets;
Say how Mirmadan alone can withstand so much.
The short-statured Telegus with red khakis on,
Are dirting their arrows at Mirmadan's body having knelt down.

কি হলো রে জান্,
পলাশী ময়দানে নবাব হারাল পরাণ।
তীর পড়ে ঝাঁকে ঝাঁকে, গুলি পড়ে রয়ে।
একলা মীরমদন বল কত নেবে সয়ে॥
ছোট ছোট তেলেঙ্গাগুলি লাল কুর্ত্তি গায়।
হাঁটু গেড়ে মার্‌ছে তীর মীরমদনের গায়॥

কি হলো রে জান্,
পলাশী ময়দানে নবাব হারালো পরাণ।
নবাব কাঁদে সিপুই কাঁদে আর কাঁদে হাতী।
কল্‌কাতাতে বসে কাঁদে মোহনলালের বেটী॥

কি হলো রে জান্,
পলাশী ময়দানে উড়ে কোম্পানী নিশান।
মীরজাফরের দাগাবাজী নবাব বুঝ্‌তে পালে মনে।
সৈন্য সমেত মারা গেল পলাশীর ময়দানে।
নবাব বড় শৌহদা ছিল আর ছিল লম্পটে,
ইতিমধ্যে "গালেব্" এসে পৌঁছিল সে ঘাটে।

(2) Do you know what has happened?
The Nawab loses his life on the field of Plassey.
Cries the Nawab, the sepoy cries, and the elephant cries as well.
At Calcutta wails Mohanlal's daughter.

(3) Do you know, etc.
Company's flag is unfurled on the field of Plassey.
Mirzafar's treachery the Nawab understood
And with his soldiers died on the field of Plassey.
The Nawab was very luxurious and licentious
Meanwhile Galeb arrived at the 'ghat.'

(4) Do you know, etc.
At Fulbág the Nawab died and was buried at Khósbág
Under a 'shamiana' cries Mohanlal's daughter,
Do you know, etc.

The bones of the 'immortal dead' of Plassey have found eternal rest by the holy Bhagirathi which still sings their dirge as it flows. Now the peaceful peasant-boy tends his cows on the green field without knowing a single word of the sacred grave-yard he is treading on. Now the cloudless sun of a beautiful spring does not bring with it the heart-stirring martial music of 1757 which struck terror into the hearts of the simple, peace-loving rural folk. In the place of all this, now the young buds of early spring and songs of birds burst forth from the foliage upon the shrubbery of the parterre around the bunglow on the heart of the field. Every charm now reigns instead of horrors of war under the blessed British Government.*

কি হলো রে জান্,
পলাশী ময়দানে উড়ে কোম্পানী নিশান।
ফুলবাগে মলো নবাব খোসবাগে মাটী।
চাঁদোয়া টানায়ে কাঁদে মোহনলালের বেটী॥
কি হোল রে জান্,
পলাশী ময়দানে উড়ে কোম্পানী নিশান।"

* I am indebted to Babu Nikhilnath Ray's "Murshidabad Kahini" for materials used in this article, and to my brother Babu Bhupendra Nath Sarkar for the help he rendered me in writing it.

An Evening Talk about the College History with the Senior College Bearer.

IT was a dull, dark and soundless evening the other day when I was slowly walking home along College Street. The sky, grey all over with clouds, seemed drawn down upon the earth, a light rain fell with a low, gloomy patter, and the silent street lay like a long riband of polished gold, flecked here and there with moving shadows. Far into the distance converged the long line of flickering gas-lamps, and as the wet wind moaned overhead through the darkness, one could not help feeling a strange, vague sense of desolation, half pleasurable, half wearying. I kept on walking, but as I approached our College building, the wind grew louder, and the rain more violent, and I stepped into the College compound with a view to wait there a little. There is something inexplicably pleasant in pacing alone in darkness the corridors of a building which we have known in daylight, and amidst the sound of many voices, for the atmosphere that hangs about it then is not at all the atmosphere of day-time, but one that grows out of the silent rooms, the dim, white walls and the crowded memories of past years. I walked along the corridor slowly many times, and at last stood still before the notice-board over which a solitary light was burning, when I was rather startled to hear behind me, and just over my head, the very familiar greeting, '*Salaam*, Babu.' I turned round and saw the tall, slim figure of the amiable senior College *Bearer*.

You all know this senior Bearer, and have perhaps often laughed to see him enter your class-room in evident enjoyment of his yellow livery, walk straight up to the lecture-platform and place the bulky "Order-book" in the hands of the unsuspecting Professor from behind, sometimes completely covering the book on which the latter had been lecturing. I myself have laughed at him often, but that rainy evening I felt strangely inclined to make the old man sit down by my side and tell me what he remembered of the days I had not seen. When, therefore, I found him standing before me even after he had finished saluting, I could not dismiss him with the customary smile, but asked him if he could tell me anything of his early days at the College. Outside, the storm was growing in fury as the shades deepened, and I felt glad when the old man accepted my invitation, adding, however, that long years of

labour had left him old and feeble, his memory was growing dim, and he did not know if he could at all link together his scattered reminiscences. Nevertheless he took off the turban from on his head and placed it on the floor, sat down upon it, and asking me to take my seat also somewhere, began his story in a low, distinct murmur.

It was over thirty years that he had first left his house as a boy. His memory of that day was not very distinct, but he remembered that a tear-drop from his mother's eyes had fallen on his head as she bent down to bless him, and he could even then picture her standing where the cows were munching their straw, and looking steadily at the father and the son as they gradually passed out of sight. While at home his daily routine of work was to go to the fields at early dawn and work there till the sun became too hot, go again when the calm of evening began to fall on a sultry day, and thence proceed to the house of some friend where he would sit down in the company of six or seven others under the open sky and sing till late hours. He had never failed in his duty, but one night he was chidden by his mother for having declined to go with a lantern to a neighbouring village where his father had gone.

"But I was asking you about your College memories," I interposed; for although it was cruel to disturb the old man as he was fondly building up a vision the charm of which we know so well, I could not resist my temptation of hearing him talk about the College.

"What shall I say of the College, Babu!" he replied, evidently distressed at not being allowed to continue. "You know I could not have much to do with the changes that came over the College. With the Order-book in my hands I have been going up and down these immense flights of stairs all my life. The only change I notice is that now I have to go round the classes oftener than ever, and what is more, a new building, three times as big as the old one, has been added to increase my troubles. It is too much for my old legs."

"But don't you notice any other difference—any change in the Professors, or in the students?"

"The Professors have always been the same sort of people, I think. Only, I am very familiar with many of those that are here now; for I have seen them come to take lessons at this college, crowd in the corridors, make noise in the Common Room and go up and down the stairs much faster than they do now;—all like yourselves, Babu. That makes me very free with them, and when I go to their classes with any order, you know I insist, rather indignantly, on the lecture being stopped and the notice being read out first. As for the students, I really do not

know what has come over them. In my youth I always found them gay, lively and impulsive, even violent, much more loud in their talk, much more ready to look you straight in the face if you wronged them, or if they fancied they had been wronged. I remember their passion for fighting; on one occasion their fight was with the Sahib students of the Medical College, and so bitter was the feeling roused that, for eight full days it continued, and the students of all the Colleges practically blocked the streets between Kalitola and Bowbazar. The matter went to the Court even, and when one of the arrested Babus was ordered to remain in the lock-up till his trial, a huge crowd gathered around him and his guard, and declared they were not going to allow that. But he bowed to his friends in recognition of their sympathy, smiled, and said that, as he thought he was guilty, he had better go. The case, however, was decided in favour of the Indian students."

He stopped here, and sat still, as if retired within himself, till I roused him with the question: "But how did they behave towards you?"

"Oh, splendidly, *Babu Sub*," he replied, growing radiant, "splendidly, they were so generous. Those were the days when I had three big boxes full of clothes of all descriptions—I have not a single one now. But I do not lay much blame on the Babus. The number of servants has increased so much of late that they must be pardoned if they fail to satisfy all the claimants, or reduce the rate of *bakshish*."

"But you have not told me anything about the College as it was then," I said.

"That would be a long story to tell, Babu," he slowly replied. "But if I told you all, you would not have much cause to flatter yourselves. What do you do now if you win a match? I have seen days when, if a match was won, glass panes were broken as a demonstration of joy, benches were mercilessly beaten upon to the tune of a choric song sung by two hundred voices, and so great was the crowd that lined along the street to see what was going on that, if any dealer in beetle leaves were returning home after the dull business of a day, she would at once sit down there on the street, and spread her stores in justifiable hope of a good sale. But, I forget, you do not win many matches now."

He stopped again, and sat still looking vacantly at the *deodar* boughs as they, tortured into motion by the breath of a rising wind, swayed to and fro about the portico, and rustled uneasily. I broke my silence, however, and asked, "Would you tell me how they behaved when they were in the College?"

"That was different also,"—came the prompt answer. "One could feel then that there were *men* in the College; for whenever the students found an empty room, they assembled there in great numbers, sang and recited poetry pieces, regardless of the remonstrances of the Professors that might be engaged in work close by. It continued as late as the days of Percival Sahib; but in his time as soon as the news that he had come to College got spread, all was silent."

"Do you remember anything of the Principals?" I asked. "Yes, I do," he replied; "why shouldn't I? I have seen a greater number of them than any of you here. There was Toonny Sahib (Mr. Tawney), very kind, very gentle. He stooped a little. He was so good that I think I shall never look upon his like. Then there was Rowe Sahib, tall, strong and majestic, as kind as Toonny Shahib, but kind in a peculiar way that often puzzled us. For whenever I bowed to him as we are accustomed to do before our superiors, he smiled and told me in clear, chaste Bengali, 'Do not salute me in that way. I have become a Brahmin. You must make your obeisance just as you offer your *Pranam.*' He himself often greeted his colleagues in the Hindu way. One day I went to his house, and I found his drawing-room full of pictures and images of our gods and goddesses, and there were so many of them that there was hardly any room left either on the floor, or on the walls. I saw there a picture of Kali; but although her figure was otherwise all right, and the ever cheerful Shiva, god of all evil and all good, was lying beneath her feet also, she was painted blue instead of black."

He stopped and was apparently listening to the low rumblings of thunder as they came through the pauses of the storm. Suddenly he stood up and said, "May I go now, Babu?"

"You can wait a little longer," I replied. "Can't you? I would like to hear what you remember of those students who have become great men now, say Gooroodass Babu, or Ashu Babu."

"I can't wait any longer," he said. "My little son has gone to see his uncle, and now that the rain is fairly over, I must go out to buy my oil for the night." Then as he was going away towards the portico, he turned round, smiled a little and said, "Gooroodass Babu was always calm and sweet, as he is now. But Ashu Babu, he certainly was not a very quiet boy."*

* This is an anachronism on the very face of it. It is to be attributed either to his ignorance of arithmetic, or to loss of memory due to senility. "Ashu

He moved away towards his room in the first floor of the Astronomical Observatory. I sat still for some time in the pleasure of having taken such a trip to old times along a road rather broad. The old man had told me nothing very remarkable;—he could not have told for the want of mental colouring in these men makes them sensitive only to large, vague impressions which acute intellects neglect, or do not take notice of. Still the very fact that just then an old man, connected with the College for over twenty years, had tried to travel back to the past at my request, set me thinking of many strange things. Who knows with what varied feelings he had faced his past, and how much he had left unsaid! But there was no time for reflections. I heard the hostel bell ringing, and came out. A cold crystal moon was looking down from among the barred clouds, and the last drops of rain were faintly rattling through the glimmering *deodar* leaves.

PHANIBHUSAN CHAKRAVARTTI,
4th year Class.

Lord Carmichael's Greetings to us.

GOVERNMENT HOUSE, CALCUTTA,
The 25th May, 1917.

MY DEAR WORDSWORTH,

Lord Carmichael desires me to express to you the pleasure your letter gave him. He sends through you to the students of the Presidency College his best wishes for their future, and he wishes them all good-bye.

Yours truly,
W. R. GOURLAY.

Babu" (Sir Ashutosh) left the College in 1886, and "Gooroodas Babu" (Sir Gooroodas) twenty years earlier. So if he were employed here from the very beginning of his period of service which is, according to his version "over than thirty years," he could possibly see Sir Ashutosh "a boy"; but as to the latter, we entertain grave doubts. However, such statements of the old man should be taken *cum grano salis* —*Ed.*

Recruiting Meeting in our College.

A RECRUITING meeting was held in the Physics Theatre of the Presidency College on the 4th August last, under the presidency of the Hon'ble Mr. W. W Hornell. The professorial staff was well represented, and among the speakers were the Hon'ble the Vice-Chancellor, the Hon'ble the Director of Public Instruction, Dr. S. P. Sarvadhicary and Mr. Surendra Nath Banerjea.

The Vice-Chancellor, in proposing Mr. Hornell to the chair, said that though the response has hitherto been satisfactory, it was not all that could be desired; and that unless 6,000 recruits were forthcoming by the 28th August the whole movement would collapse. Other colleges had done better, and Presidency College—"my college"—should not lag behind.

The Hon'ble Mr. Hornell asked the students to remember the old proverb 'nothing ventured, nothing gained.' Now was the time to stir themselves, otherwise they would rue the day if they allowed this opportunity to slip away.

Dr. S. P. Sarvadhicary explained in detail this University-corps Scheme and showed that there would be not much loss of students' time under the scheme. He said that we had done nothing which could be compared with what the British Universities have done, and that His Excellency, the Chancellor, hopes for a contingent from every Indian University.

Mr. Surendra Nath Banerjea said that students ought to argue with their unconsenting parents and make them yield. If we want Home Rule we should first learn how to defend our hearth and home. It is the duty of every true citizen to bear arms, and the best way to get military training for us is to join the ranks now. Logic, philosophy, science will do us little good, but military training will form our character. He added that already a change had come over the Bengalee recruits; they have great faith and confidence in their future success and are determined to win. He concluded by saying that Presidency College heads the list of academic honours every year, and it ought to top every other college in this matter too.

Over 30 recruits offered themselves on the spot for recruitment, and the meeting then dispersed.

M. HASAN.

Presidency College Men on War Service.

BELOW we give a provisional list of those members of our College who have responded to the call for men for the University Corps of the Indian Defence Force and the Bengal Light Horse. It will be noticed that some members of the staff, too, have joined the ranks. As the list was drawn up hastily some names might have been left out; we hope to publish a second list in our next issue.

1. Professor Sreekumar Banerjee, M.A. (English).
2. Professor Benoy Kumar Sen, M.A. (History).
3. Professor Bhupendra Nath Basu, M.A. (English).
4. Professor Biman Behary De, D.Sc. (*Lond.*) [Chemistry].
5. Professor Prasanta Mahalanabis, B.Sc., B.A. (*Cantab*) [Physics].
6. Mr. Nagendra Mohan Basu, M.A.
7. ,, Bijali Behari Sarcar, B.Sc.
8. Rabindra K. Banerjee.
9. Prakash K. Deb.
10. Akshay K. Mitter.
11. Sankar Sen.
12. Jitendra N. Sen
13. Harendra L. Ghosh.
14. Lalit K. Mitra.
15. Mrinal K. Bagchi.
16. Kalipada Basak.
17. Prabhat K. Sen.
18. Girijagobinda Gupta.
19. Susilananda Sen.
20. Baidyanath Ghosh.
21. Manindra N. Mitra.
22. Surendra C. Sarcar
23. Malabar Hussein Khan.
24. Debendra N. Banerjee.
25. Kumar Sarat N. Mitter.
26. Amiya K. Roy Choudhury.
27. Sambhu N. Pal.
28. Dhirendra N. Mukerjee.
29. Birendra K. Dutt.
30. Mani Mohun Lahiri.
31. Gouri Sankar Bhattacharya.
32. Kiran Ch. De.
33. Pulin B. Ghosh.
34. Surendra Narayan Acharya Choudhury.
35. Nirmal Ch. Bhattacharya.
36. Ahmed Hossein.
37. Sadat Ali Akanda
38. Md. Said Ali.
39. Mir Md. Serajul Islam.
40. Md. Afzal.
41. Fazlul Rahman.
42. Ghulam Merazuddin.
43. Md. Yusuf.
44. Md. Abul Hossain.
45. Quazi A. Hussain.
46. Saad Monir Ahmed Chowdhury.
47. Bozlur Rahman.
48. Md. Fazlul Huq.
49. Rahimuddin Shah.
50. Santosh K. Niyogi.
51. Haridas Choudhury.
52. Md. Gholam Iclain.
53. Girish Ch. Mazumdar.
54. Kamalaksha Basu.
55. Hariballabh Chandhan.
56. Dhirendra N. Mitra.
57. Lokendra N. Dutt.
58. Indu Bhusan Chatterjee.
59. Mani Bhusan Thakur.
60. Bhabes Ch. Nandy.
61. Nalin K. Basu.
62. Jagadish Nataranjan.
63. Moni Mohun Lahiri.
64. Satyendra M. Banerjee.
65. Md. Amir Khan.
66. Motabar Hossein Khan.
67. Md. Abul Hossain.
68. Kazi Md. Aboos Salam.
69. Gopal Krishna Ghosh.
70. Rajendra N. Barua.

71. Sailendra N. Sen.
72. Upendra L. Das.
73. Manindra K. Maitra.
74. Tarun K. Roy.
75. Sivadas Mukerjee.
76. Sati Nath Ghosh.
77. Chandra M. Bakshi.
78. Sudhindra N. Mukerjee.
79. Sudhindra L. Roy.
80. P. V. Charry.
81. Nalini Mohan Ray Choudhury.
82. Ranesh Chakrabarty.
83. Rabindra N. Chaudhury.
84. Bibhuti Bhusan Roy.
85. Omrauddin Ahmed.
86. Krishna Ch. Mukerjee.
87. Prafulla K. Sarcar.
88. Bijan Dutt.
89. Amulyadhan Chatterjee.
90. Nripendra N. Chatterjee.
91. Anup Kumar Banerjee.
92. Sudhangsu Sekhar Lahiri.
93. Haraprasad Chaudhury.
94. Sukumar Gupta.
95. Susil K. Mazumdar.
96. K. Singha.
97. Nalini Kanta Basu.
98 Bibhuti Bhusan Sen.
99. Sudhendra Mohun Mukerjee.
100. Phanindra Chandra Das Gupta.
101. Sisir K. Dutt.
102. Rai Jadu Nath Sahay.
103 Sudhir Ch. Bhaduri.
104. Sati Bhusan Sen.
105. Ranen Dutta.

A supplementary list will be published in our next number. Gentlemen, who have joined the Army but cannot find their names here, will please communicate with the Editor or any other member of the *Magazine* Staff.

Seminar Reports.

THE PHILOSOPHY SEMINAR (GENERAL).

THE following papers have been assigned to the members of the Seminar whose names appear below. All papers are to be submitted to the President immediately after the Puja holidays. Meetings will then be arranged at which only those papers will be discussed which will be declared by the President to have reached the required standard of merit.

	Names of the Students.	*Class.*	*Subjects of the Papers.*
1.	Saroj Kumar Das ..	VI Year ..	The Philosophy of Values.
2.	Sudhiranjan Roy Chowdhury	Ditto ..	Pragmatism.
3.	Provash Chandra Mandal ..	Ditto ..	Religion and Life.
4.	Preetinidhan Roy ..	Ditto ..	Optimism and Pessimism.
5.	Sailendra Nath Mitra ..	Ditto ..	Morality and Religion.
6.	Nagendra Nath Karmakar ..	Ditto ..	The Idea of God.
7.	Gagan Chandra Ghose ..	Ditto ..	The Determinist's Sense of Moral Obligation.
8.	Amal Chandra Maitra ..	Ditto ..	Types of Idealism.
9.	Debendra Nath Chakravarty	Ditto ..	Bondage and Redemption.
10.	Nirmal Chandra Chakravarty	IV Year ..	The Problem of Freedom.
11.	Pushpitaranjan Mukherji ..	Ditto ..	Theism *versus* Pantheism.
12.	Abdul Gani	Ditto ..	The Problem of Evil.

13.	Jnanendra Mohan Sannyal	IV Year	..	The Problem of Philosophy.
14.	Bejoy Pratap Singh ..	Ditto	..	Egoism and Altruism.
15.	Abhoyapada Chandra ..	Ditto	..	Theories of Emotion.
16.	Sushil Kumar Bannerjie ..	III Year	..	Nature of the Self.
17.	Satyendra Mohan Bannerji..	Ditto	..	Bacon and Descartes.
18.	Mohammad Golam Jilany ..	Ditto	..	The Attributes of God.

A supplementary list of papers assigned to the Vth Year students will follow.

At the first meeting of the Seminar Sj. Saroj Kumar Das, B.A., will read a paper on "The Philosophy of Values."

SAROJ KUMAR DAS,
Secretary.
PRABHU DUTT SHASTRI,
President.

THE PHILOSOPHY SEMINAR (SPECIAL).

SECTION: PHILOSOPHY OF RELIGION.

The first meeting of this section was held on the 13th instant under the presidency of Dr. Prabhu Dutt Shastri. Sj. Gagan Chandra Ghosh read a short paper on Plato's 'Doctrine of Ideas.' He began by tracing Platonism to its sources, which are three in number: Heraclitean, Eleatic and Socratic. According to the first, the phenomenal world has no permanence—it is in perpetual flux; but 'the Eleatics would find out for Plato somewhere a region where the permanent Being could reside'—'the sphere of absolute reality, the ideal world.' Plato improved upon the Socratic conception of the Moral Good. According to him 'all the particular goods of life must be determined by the whole.' 'Idea' is defined as a common element in the manifold, the one in the many, 'the fixed in the mutable' meaning not 'the abstraction of a common element in things,' but 'the principle of unity which is implied in all things.' As to the relation of the Ideas to one universal Ideal, Plato thinks that 'the Universal Ideal is the basis of the whole of reality—the one principle of unity in which all differences of things find their reconciliation and solution.' Plato is not, however, very clear about the relation of Ideas to things in nature.

The President, in his review of the paper, pointed out that the relation between the Ideas and the Idea of Good had not been clearly explained, nor a comparative valuation of the three elements fully

carried out. As to what is the most outstanding feature in Platonism, the writer observes reticence. The difficulty of relating the 'Many' to the 'One' has been somewhat overlooked. There are two things in Plato which demand our careful consideration: first, the relation of Ideas to one Highest Idea or the Good; and secondly, that of Ideas to copies. The second is not so very easily soluble as it appears at first sight; but the Idea of Good is the chief crux in Platonism. At one place the Idea of Good is defined as transcending all Ideas at another, as realising through all the particular goods. This, however, leads us to the puzzling question of Transcendence and Immanence. Here we may study Plato from the view-point of Aristotle, the Greek Hegel.

Two or three members having offered some remarks the meeting came to a close.

SAROJ KUMAR DAS,
Secretary.

Athletic Notes.

WE are glad to have Mr. K. Zacharia, B.A. (Oxon), as our President of the Athletic Club and hope that during his *règime* the Club will show its best form. We welcome the following office-bearers of the P.C.A.C. :—

1. Anup Banerjie, B.Sc., Hony. Secy. to P.C.F.C.
2. Jiten Banerjie, B.Sc., ,, ,, ,, P.C.C.C.
3. Sukanta Rao, B.Sc., ,, ,, ,, P.C.H.C. and P.C.T.C.
4. Satinath Ghosh, B.Sc., Asst. ,, ,, P.C.F.C.
5. Akhoy Law, B.A., Captain of P.C.T.C.
6. Radhanath Roy, ,, ,, P.C.F.C. and P.C.C.C.
7. Ashu Dutt ,, ,, P.C.H.C.

It is very sad to notice and to be regretted that the interests of the members of the Club are gradually falling off like leaves of trees in wintry days. Look at the meeting duly notified beforehand for the election of the office-bearers!—how sadly it was represented!! Look back at the postponement of many friendly matches and practice games simply on account of the members failing to turn up in time! This so-called punctuality of the players seems to be growing on like a disease, and it would be no exaggeration to say that only in the First Round of the Elliot Challenge Shield the turf was hallowed by the presence of the College Eleven. This lack of interest is very very sad and disappointing, and we earnestly hope that it will soon wear off and a new

spirit of friendly co-operation and deep-rooted interest will prevail. Though we had to own up our defeat to the superior Eleven of Sibpur College in the First Round of Elliot, we should not be down-hearted but try to show better forms in the next "Hardinge Shield" tournament.

This short note is meant to afford a slight impulse and a mild exhortation to the members, who should bear in mind that our past glory, prestige and honour are in their hands, and we should also know that merely paying the Athletic fees at the office does not mean doing justice to themselves, the College, their own reputation and name —a name which members of other Colleges would give much for.

Hostel Notes.

EDEN HINDU HOSTEL NOTES.

THE total number of boarders in the hostel is at present 204. It is so low because there is no first year now.

* * *

PREFECTS.

The Ward Prefects for the session 1917-18 are:—

Ward I.—Babu Nripendra Nath Sen, B.Sc.
Ward II.—Babu Bansi Prasad, B.A.
Ward III.—Babu Jyotirmaya Ghosh, B.A.
Ward IV.—Babu Birendra Nath Dutt, B.A.
Ward V.—Babu Nagendra Nath Dutt, B.Sc.

* * *

The Mess Committee.—The Mess Committee has been formed rather late this session. It has, however, begun its work now with Babu Bhabakinkar Banerjea, B.A., as Secretary.

* * *

The Athletic and the Library Committees have also been formed and their activities are as keen as ever.

* * *

The results of the Eden Hindu Hostel this year at the University Examinations have been, as usual, highly gratifying.

Congratulations to Babu Phanibhusan Chakravartty of Ward V who has recently won "*the K. C. Banerjea Memorial Prize*" from the University Institute, this time for the third year. He may well be proud of the library he has made up out of the prizes won in three successive years with essays equally characterized by a wonderful insight and a rare charm of style.

* * *

Our congratulations to those boarders of the hostel who have promptly responded to the call of the Empire and have already enlisted themselves as recruits in the University Corps.

* * *

It is with the deepest regret that we have to record the death of Sreejut Arun Kumar Chakrabartty, of Ward II, who met an accidental death during the long vacation by being run over by a train.

He was the son of Babu Sris Chandra Chakravartty, himself a graduate of the Presidency College, and the nephew of Mr. Nikhil Nath Maitra, once a professor here. He was a student of great promise, exceptionally brilliant in his study, and remarkably amiable in his manners. We offer our sincerest condolence to the bereaved parents whose grief would naturally be the more poignant for such a tragic end of their beloved son. May his soul rest in peace!

P. R. MUKHERJI.

BAKER MADRASSAH HOSTEL NOTES.

At the Intermediate Examination the results of the boarders have been pretty good, but at the B.A. and B.Sc. Examinations the results are anything but satisfactory.

* * *

We owe our thanks to the Authorities for having fitted the new Dining Hall with electric fans.

* * *

The boarders entertained their popular Superintendent Khan Sahib Maulvi Md. Yusuff, M.A., at an Evening Party on the 30th July, and congratulated him on his having been honoured with the title of 'Khan Saheb.' Mr. A. H. Harley, Principal, Calcutta Madrassah, was kind enough to be present on this occasion. Before light refreshments were served out to the guest of the evening and the boarders, a fine little song specially composed for the occasion had been sung. The kind-hearted Superintendent announced a donation of Rs. 50 to the Hostel

Duty Fund, the aims and objects of which are to help the poor and deserving Muhammadan students in the shape of monthly stipends and bonuses for purchasing books and paying University Examination fees.

* * *

For the last few days the Hon'ble Mr. A. K. Fazlul Haque and Mr. M. Rahman, Bar.-at-Law, and others have been gracing our hostel with their visits and explaining to every member the usefulness and importance of the Indian Defence Force. As a result of this recruiting campaign, we are glad to announce that no less than 60 boarders have since enlisted.

ELLIOTT HOSTEL NOTES.

The Elliott Hostel being an institution for College as well as Madrassah students does not remain closed for more than one month in the summer. But this year, as in the last, it has enjoyed an unusually long repose of three months owing to the combined Ramzan and summer vacations in the Calcutta Madrassah.

The success of the boarders at the University Examinations has been, on the whole, satisfactory, that in the Madrassah Final Examination being especially creditable.

The hostel is going at last to be furnished with electric light fittings.

The outstanding event within the last few days of the Muhammadan student circle and consequently of our hostel, is the recruiting meeting held at the Moslem Institute on the 5th instant. Quite a number of under-graduates from this hostel have enlisted in the I.D.F. It is hoped that the Muhammadan students of Calcutta will be able to form a Company, from among themselves.

RAHIM-UD-DIN SHAH,
3rd Year Class.

University Notes.

THE most important news at the present moment of the Calcutta University is the beginning of the new post-graduate scheme. The scheme formulated by the Committee appointed by the Government of India last winter was fully discussed in the Senate, and the principle was accepted by them. A body of regulations has been framed, and passed by the Senate and the Government of India. The teaching of students under the new arrangement will begin from early September next.

To encourage students who may join the Army, the Senate recommended to the Government of India that those students, who might be in naval or military training or in service, would, for the purposes of admission to their respective examinations, be deemed to have attended all lectures and practical classes during such period as they might be in military service or training.

* * *

After this it was proposed by the Syndicate that the formation of a University Corps as a part of the Indian Section of the Defence of India Force and of a Double Company for the Bengali Battalion, be sanctioned by the Senate. But there were legal difficulties to be reckoned with. The statute, by which the University was established, had made no provision for a non-academic sphere of work like this. So the scheme had to be dropped, inasmuch as the Senate as a body would have nothing to do with the recruitment; but a Committee was formed exclusively consisting of the members of the Senate who were all acting in their personal capacities. The Committee has worked energetically to raise the requisite number of recruits. . The number of recruits stand at present near about 1300—all of whom are students.

* * *

Babu Nagendra Nath Ghose, M.A., B.L., has been appointed Tagore Professor of Law for the Session 1918—19, the fascinating subject of his lectures being, "Comparative Administrative Law, with special reference to the organisation and legal position of the Administrative Authorities in British India."

* * *

The Onauth Nath Deb Research Prize in Law for 1917 has been awarded to Babu Praphulla Chandra Ghose, B.L., for a thesis on "Effect of War on Contracts."

* * *

Mr. D. R. Bhandarkar, the new Carmichael Professor of Ancient Indian History and Culture, has joined his post. He has also been placed in charge of the Archæological Section of the Indian Museum.

* * *

On the motion of Dr. Dwarka Nath Mitra, M.A., D.L., a committee of seven has been appointed by the Senate to enquire into the working and effects of the system introduced in some of the colleges in Calcutta under which different sets of classes are held in the course of the day.

R. M.

Library Bulletin.

The following books have been added to the Library since the issue of the last Bulletin:—

Young, F. E. B. .. Robert Bridges,—a critical study.
Roberts, R. E. .. Henrik Ibsen,—a critical study.
Selincourt, B. De Walt Whitman,—a critical study.
Murry, J. M. .. Fyodor Dostovsky,—a critical study.
Annual Report on the Presidency College, 1915-16.
Stein, Sir A. .. A Third Journey of Exploration in Central Asia, 1913-16.
Calcutta University Minutes, 1916, parts 2 and 3.
Report on the Administration of Bengal during 1915-16.
Rait, R. S. .. Life in the Medieval University.
West, G. S. .. Algae. Vol 1.
The Indian Year-Book, 1917.
Mowat, R. B. .. Select Treaties and Documents to illustrate the development of the modern European States-System.
Matthews, B., and Thorndike, A. H. (Edd.) } Shakesperian Studies by members of the department of English and Comparative Literature in Columbia University.
James, H. R. .. Problems of Higher Education in India.
Eastern Bengal District Gazetteers:—
Vol. I.—Bogra.
,, I.—Chittagong.
,, I.—Chittagong Hill Tracts.
,, III.—Tippera.
,, IV.—Noakhali.
,, V.—Dacca.
,, X.—Dinajpur.
,, XI.—Jalpaiguri.
,, XII.—Rangpur.
Civil Service Regulations, with Appendices and correction slips Nos. 1-166.
Sircar, M. N. .. Life of Peary Churan Sircar. *2 copies.*
Jacob and Josep: a Middle English poem of the thirteenth century. Edited by A. S. Napier.
Haigh, A. E. .. The Tragic Drama of the Greeks.
The "Times" History of the War, Parts 128 to 144, 146 to 148.
The Mineral Resources of the Philippine Islands, for the year 1915.
Grey, Lord .. Why Britain is in War, and what she hopes from the future.
Corbett, J. S. .. The Successors of Drake.
Mitra, S. C. .. History of Jessore and Khulna. (In Bengali).
Raleigh, Sir W. .. Romance.
Bell, W. B. .. The Sex Complex.
Mathews, A. P. .. Physiological Chemistry.
Stark, H. A. .. Vernacular Education in Bengal.
Plimmer, R. H. A. Practical Organic and Bio-chemistry.
Baly, E. C. C. .. Spectroscopy.
Newbolt, H. .. The Book of the Blue Sea.
Bopadeva. .. Mugdhabodha Vyakarana.
Annual Report of the Archæological Survey of India, Eastern Circle, for 1915-16.

Journal of the Society of Comparative Legislation. N.S. No. 37.

Das Gupta, J. N. India in the Seventeenth Century. *2 copies.*

Marshall, G. A. K. Fauna of British India: Curculionidae.

Oppenheimer, F. . . The State, its history and development viewed sociologically.

Kittredge, G. L. . . Anniversary Papers by colleagues and pupils of George Lyman Kittredge.

Taylor, A. C. (Ed.) Patisambhidamagga. Vol. 2.

Davids, C. R. (Ed.) The Yamaka. Vol. 2.

Anderson, D., and Smith, H. (Ed.) } The Sutta Nipata

Smith, H. (Ed.) .. The Khuddaka-Patha.

Carpenter, J. E. (Ed.) } The Digha Nikaya. Vol. 2.

Journal of Pali Text Society for 1889.

Report on the Work of the Indian Students Department, July 1915–June 1916.

Report on the Working of the Imperial Library for the period from 1st April 1915 to 31st March 1916.

Publications of the Cincinati Observatory, no. 18, part 2; Catalogue of Proper Motion Stars.

Report on the Trade carried by rail and river in Bengal, 1915-16.

Cunningham, W. . . The Progress of Capitalism in England.

Chakravarti, A. K. Maharshi Debendra Nath Tagore.

Wall, Major F. . The Poisonous Terrestrial Snakes.

Tantrik Texts. Edited by Arthur Avalon. Vols. 5 and 6.

Breul (Karl) .. The Cambridge Songs—a goliard's song book of the 11th century.

Tedder, A. W. .. The Navy of the Restoration, from the death of Cromwell to the Treaty of Breda: its work, growth and influence.

Woodberry, G. E. Swinburne.

Conant, Martha P. The Oriental Tale in England in the eighteenth century.

Descriptive Catologue of Sanskrit Manuscripts in the Library of the Sanskrit College, Calcutta, no. 32.

Archæological Survey of India, New Imperial Series, vol. 10: South Indian Inscriptions, vol. 12, part 5.

English History illustrated from original sources: from the Earliest Times to 1066, by Sara Melthuish.

Ditto From 1066-1216. By N. L. Frazer.

Ditto From 1485-1603. By N. L. Frazer.

American Journal of Physiology, vols. 34, 35 and 36 (each in 4 parts).

A Triennial Catalogue of Manuscripts collected during 1913-14 to 1915-16, for the Government Oriental MSS. Library, Madras, vol. II, part 1,—A, B and C.

Herrick, R. .. The Poetical Works of Robert Herrick. Edited by F. W. Moorman.

Krapp, G. P. .. The Rise of English Literary Prose.

Horsely, V., and M. D. Sturje. } Alcohol and the Human Body.

Smith, A. L. .. Church and State in the Middle Ages (Ford Lectures, 1905).

Annual Report of the Board of Scientific Advice for India, for 1915-16.

Indian Education in 1915-16.

Indian Thought. Vol. IX, nos. 1, 2 and 3.

Annual Progress Report of the Supdt. Hindu and Buddhist Monuments, Northern Circle, 1915-16.

Fortesque, Sir John The Government of England: otherwise called the Difference between an Absolute and a Limited Monarchy. Edited by C. Plummer.

Lawson, W. R. .. British War Finance, 1914-15.

Sacred Books of the Hindus, vol. 18: Svetasvetara Upanishad and the Brahmopanishat-sara Sangraha.

Smith, W. H. .. A Political History of Slavery, 2 vols.

American Journal of Physiology. Vols. 1 to 33 (vol. I, no. 1, and vol. III, no. 1 *wanting*).

Grierson, G. A. .. Linguistic Survey of India. Vol. 2; vol 3, part I; vol. 7 and vol. 9, part I.

Archæological Survey of India,—Annual Report, 1913-14.

Journal of Biological Chemistry: Index to vols 1-25.

Agricultural Statistics of India, 1914-15, vol. I.

Calcutta University Minutes, 1916, part 4.

Appointments in Bengal and their holders from about 1850 down to 1910.

Bengal Famine Code, Revised edition of 1913.

Appendices to the final Resolution of the Government of Bengal upon the Famine of 1896 and 1897. 3 vols

List of Ancient Monuments in (1) Burdwan, (2) Presidency, (3) Rajshai, (4) Dacca, (5) Chittagong, (6) Bhagalpur, (7) Orissa, and (8) Patna Divisions.

Risley, H. H. .. Tribes and Castes of Bengal. 2 vols.

Eighty-first Report of the Commissioners on National Education in Ireland (1914-15) (Cd. 8341).

Regulations made by the Scotch Education Department as to grants to School Boards, etc. (1916-17) (Cd. 8366).

Fifty-ninth Report for the year 1915 of the Chief Inspector of Reformatory and Industrial Schools of Great Britain. (Cd. 8367).

Report of the Intermediate Education Board for Ireland for the year 1915. (Cd. 8369)

Interim Report of the Departmental Committee on Juvenile Education in relation to Employment after the War.

Archæological Survey of India, part I.—Report. Vol. 37.

Rai Bahadur Hira Lal. } Descriptive Lists of Inscriptions in the Central Provinces and Berar.

Watson, F. .. The Old Grammar Schools.

Brown, H. G. .. Principles of Commerce.

O'Malley, L. S. S. Bengal, Bihar and Orissa, Sikkim.

Thurston, E. .. The Madras Presidency, with Mysore, and the associated states.

Orton, C. W. P. .. Outlines of Medieval History.

Brunt, D. .. The Combination of Observations.

Wordsworth, D. .. Journals of Dorothy Wordsworth. 2 vols.

Dennis, L. M. .. Gas Analysis.

Moody, H. R. .. A College Text-book on Quantitative Analysis.

Sackur, O. .. A Text-book of Thermo-chemistry and Thermo-dynamics.

Nernst, W. .. Theoretical Chemistry.

Sherman, H. C. .. Methods of Organic Analysis.

Hill, A. .. The Baody at Work.

Moulton, H. G. .. Principles of Money and Banking.

Verworn, M. .. Irritability.

Marriott, J. A. R. The Eastern Question.

Jevons, W. S. .. Principles of Science.

Page, E. D. .. Trade Morals—their origin, growth and province.

Stuckenberg, J. H. W. } Introduction to the Study of Sociology.

Seignobos, C. .. History of Contemporary Civilization.

Crackanthorpe, M.	Population and Progress.
Verhaeren, Emile.	La Belgique Sanglante.
Janet, P. ..	Philosophie de la Revolution francaise.
Taussing, F. W. ..	Some Aspects of the Tariff question.
Darling, C. R. ..	Liquid Drops and Globules.
Gibb, D. ..	Interpolation and numerical integration.
Elton, O. ..	Michael Drayton.
Harper, G. M. ..	William Wordsworth. 2 vols.
Fell, C. F. B. ..	The Foundations of Liberty.
Piggott, Sir F. ..	Nationality. 2 parts.
Brett, G. S. ..	A History of Psychology.
Hegel, G. W. F. ..	The Phenomenology of Mind. 2 vols.
Cleveland-Stevens, E.	English Railways.
Borrow, G. ..	The Romany Rye.
Do. ..	Lavengro. 2 vols.
Gregory, J. E. ..	The Foreign Exchanges and the War.
Acland, A. H. D. (Ed.)	The Patriotic Poetry of W. Wordsworth.
Milroy, J. A., and T. H. Milroy.	Practical Physiological Chemistry.
Goll, A. ..	Criminal Types in Shakespeare.
Byron, Lord ..	Letters and Journals. Edited by R. E. Prothero. 6 vols.
Chew, S. C. ..	The Dramas of Lord Byron.
Howell, W. H. ..	A Text-book of Physiology.
Frothingham, O. B.	Transcendentalism in New England.

Presidency College Magazine Committee, 1917-'18.

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VOL. IV

THE PRESIDENCY COLLEGE MAGAZINE.

CONTENTS.

VOL. IV. NOVEMBER, 1917. NO. 2.

NOTICE.

	Rs	A.	P.
Annual subscription in India, including postage	2	8	0
For Students of Presidency College	1	8	0
Single copy	0	10	0

There will ordinarily be four issues a year, namely, in September, November, January and March.

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

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

Contributions should be addressed to the Editor and all business communications should be addressed to Mr. Rama Prasad Mukhopadhyaya, B.A., the General Secretary, *Presidency College Magazine,* and forwarded to the College Office.

SAROJ KUMAR DAS,
Editor.

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THE

PRESIDENCY COLLEGE MAGAZINE

VOL. IV. NOVEMBER, 1917. NO. 2

EDITORIAL NOTES.

THIS session the Puja Vacation has been rather short in duration. Our College closed probably the earliest and opened as early as on the last day of October, the reason whereof is to start the first year class without further delay. In thus resuming its activities, like the chanticleer, it seems to act upon the maxim: "the early bird catches the worm." Besides the longer these matriculates—who have not, truly speaking, a *locus standi*, but are suspended *in vacuo* like that mythic Indian king in a mid-region between heaven and earth—are suffered to spin out a *dolce far niente*, the more arduous will be the task of bringing their vagrant thoughts to the definite moorings of the prescribed texts. The holiday-seekers, however, did not ungrudgingly come back to their duties after the vacation. They are not to blame if they trace this *shortage* in their holiday to the *leakage* of question papers, which is really a mournful episode,—but to some perhaps a lively one, breaking as it does the dull, monotonous regularity of more than half a century in the matter of University examinations. Those who have already overstepped the threshold of the University had perhaps expected to enjoy themselves, and derive a sort of Lucretian pleasure from the safe vantage-ground of college life. But such a prospect of pleasure — obviously diabolical in nature — is fitly marred by this early summons from home. But no matter whether we are above it or not, all of us are made to bear the brunt of the whole affair by being thus penalised for the sake of a few wrong-doers who escape, apparently, scot-free. Alas, for a community of sinners!

Owing to the intervention of the Puja holidays it was thought that the M.A. and M.Sc. results would be announced after the vacation. But the examinees were fortunately relieved of their strain and tension at any earlier date. At one glance we find the first places in English, Political Philosiphy (B Group), Mixed Mathematics, Physics (M.A.) and Physiology and Chemistry occupied by our students. In English we have figured very well by taking the only two first classes. Mr. Das Varma who stands first in Class II was once also a regular student of our M.A. classes and was to have appeared last year from our College. The next man, i.e. the fourth in the list, is also from our College. We have altogether 10 in the second and 7 in the third class. In Philosophy our best result is the third place in Class I, there being altogether 5 in Class II and 1 in Class III. History has done rather badly this year. There are 5 in Class II and 4 in Class III, the first man from our College occupying the eighth place in the list. In Economics we were sorely disappointed to see Mr. Sen Gupta, our ex-Editor, occupy only the second place in Class I. We have in Economics 2 in the second and 1 in the third class. In Political Philosophy, however, the first place is occupied, true to our expectation, by Mr. Sudhish Chandra Ray, who was by far the best student in his special subject. The first place in Class II is also ours, besides 4 in the same class and no one in the third. In Mixed Mathematics (M.A.) all three first classes are, as is evident, from our College; while in M.Sc. there are 7 in Class I, 3 in Class II and 2 in Class III. In Chemistry we occupy the first place in Class I. We have also 3 in the second and 2 in the third class. In Physiology we have one third class man in addition to the second class one.

Henceforth we shall be spared the trouble of picking up the Presidency College men; for there are to be no *Presidency* College men but University students only. The hitherto existing different centres of post-graduate study have, like domes "of many-coloured glass," stained "the white radiance" of the University, and must be shattered in order to remove the taint. Be it so! But as "fusing all the skirts of *self*" and "Remerging in the general *Soul*," the sentimentalist among us will probably accost this last batch of Presidency College men and say—in spite of himself—in a pathos-laden strain, "Farewell! we lose ourselves in light."

* * *

There have been some significant changes in the department and staff. Principal Wordsworth is to officiate as the Director of Public Instruction *vice* Hon'ble Mr. Hornell on deputation to the University

Commission. Mr. J. R. Barrow, Principal of the Chittagong College, replaces Mr. Wordsworth. The next in importance is the one resulting from the appointment of Dr. Cullis as the Hardinge Professor of Pure Mathematics in the University in whose place Mr. S. P. Das has been appointed to act. The vacancy created by Mr. Das's appointment will be filled in by Mr. J. M. Bose, once a Professor here.

The staff in Political Economy and Political Philosophy has recently been strengthened by the addition of our new Professor Mr. A. C. Sen Gupta, M.A. (Edin.), who will act in the Indian Education Service We welcome all the new-comers, specially our new Principal.

* * *

We are glad to learn that the title of "*Vidyâsâgar*" has been conferred lately on Dr. Prabhu Dutt Shastri by a representative body of Pundits headed by Principal Satish Chandra Vidyabhushan of the Sanskrit College. The renowned Pundits of Navadwip conferred on Dr. Shastri the honoured title of "Shâstravachaspati" on the 3rd October last. We reproduce elsewhere the neat little speech delivered by the Maharajah of Nadia presiding on the occasion.

* * *

On the 17th September last the first anniversary of our Bengali Literature Society was held under the presidency of our Principal in the Physics Lecture Theatre. On this the Bengali Literature Society should congratulate itself: for societies of this type do but seldom complete the first year of its existence. It is fortunate in that respect. But the danger-zone is not yet crossed. In view of the alarming death-rates of "infants" in our country, the first three years are to be reckoned as the period of crisis. But not for this do we offer our congratulations but for its receiving unction at the hands of one who is admittedly an epoch-maker in the history of Bengali Literature—Dr. Sir Rabindra Nath Tagore. Sir Rabindra Nath was kind enough to accept readily our invitation and come over to address us in spite of his indisposition. And for this we acknowledge our indebtedness to him. The Physics Theatre was packed to its fullest extent nearly half an hour before the appointed hour. The audience listened spell-bound to the charming address delivered by the poet in his peculiarly felicitous diction interspersed with delicious humour. Briefly speaking, the lecturer warmly greeted this welcome departure in Presidency College where University men thought it fit to allot a modicum of their time and

energy to the cultivation of the Bengali Literature. The organisers should thank themselves that this new-born society had been suffered to eke out its existence amid counter-influences potent enough to blow out its frail flickering life at any moment. Such societies, the poet truly observed (himself a poet of no mean order), best justify their *raison d'être*, not by clapping the flutter of new-fledged poetasters and eventually providing unrestricted scope for bold flights into an ethereal region, but by keeping close to the *terra firma* of prose and fact. The poet then suggested some practical modes of procedure whereby we can make it really a success. We hope sincerely that the "sweet reasonableness" of the poet will not be lost upon an admiring audience, the aspiring poets in particular. We publish a brief summary of his address in this issue.

* * *

On the 2nd October last there was held the long-looked-for ceremony of unveiling the portrait of Mr. James, our late Principal, by Principal Wordsworth. The portrait which is very life-like in representation speaks highly of the artistic abilities of the well-known painter Mr. Jamini Ganguly. With a view to associate the memory of our late Principal with the New Science Building which owes its origin to his unfailing energy and labour, it has been decided to hang his portrait in the Science Library. His is fittingly the first to adorn the walls of the Science Library. It is pleasing to reflect that as his services to the College were of a unique kind, so like the solitary morning-star in the twilight sky, it dwells apart from those of his predecessors in office and of others as well connected with the early days of the College. It is not however in a parenthetical way that we can allude *en passant* to the splendid service rendered by Mr. James,—for it would really be to "damn with faint praise" which is far from our motive. His was a service very well known to the students of our College, and a silent tribute in this case is the most eloquent.

* * *

Now that the Cricket Season is at hand, we have to get ourselves in readiness for it. Our cricket fixtures are already published and will, we hope, attract the notice of students at large. Among the cricketers we miss the familiar tall figure of Mr. Oaten and, to boot, two of our best sportsmen Messrs. J. McDougall and A. Mitter. Mr. McDougall was the Vice-Captain of our Cricket Club and earned his reputation as a fine bowler. He played four innings only last year, but in all of them

figured very prominently. Not in cricket alone, but he was an expert in other games as well. Mr. Mitter is very well known as the sturdy champion in Tennis. In the Tennis Tournament last year he represented along with Mr. Chakrabarty our College in the final. In Hockey and in Cricket he is equally up to the mark. Our athletic club has been rather crippled by the loss of these two of the very pick of our sportsmen, and this loss, we are afraid, will not be made good ere long.

* * *

Since our last issue we have lost another of our illustrious countrymen in addition to the already three of them that passed away in July last—the late Justice Sarada Charan Mitra. He was one of the distinguished students of our College, and by far the best of his year. With a brilliant University career, he joined the bar and made a name very soon in that profession by virtue of his legal acumen and genius. After a few years of steady ascendancy he rose to be a Judge of the High Court. But his activities were not confined to one channel only. His literary pursuits and social reforms are too well known to need a repetition here. We offer our respectful tribute to the memory of this gentleman who died truly "full of years and honours." We publish a well nigh comprehensive biography of the venerable gentleman in this issue of our Magazine.

* * *

By the time our Magazine will be out, the Royal Commission will have begun its sittings. Who knows what unexpected issues of far-reaching moment are involved in its recommendations? Apprehension is entertained in some quarters that there will be effected some drastic, and to some extent, radical changes in the system obtaining at present in our University. Not having the slightest inkling of the reforms it is foolish to forecast anything. We stand only on the tiptoe of eager expectation.

* * *

We are glad to announce that more than half of our recruits have been declared on medical examination fit for enlistment in the Defence of India Force. The examination will be resumed after the vacation. As soon as it finishes and the military training begins, we hope to photograph our men-at-arms in their proper uniform.

* * *

During the last few days of the fixture there was raised a hue and cry that the projected University Corps is after all a failure, as 'failure'

is a word, so did our critics remark, written on the brow of all enterprises undertaken by our University. Smarting perhaps under the sense of this possible indignity, the University men proved themselves equal to the occasion; and the deficiency, we are told, was filled up in the last two days by leaps and bounds. The response has not been so feeble as was formerly apprehended. Bengal has offered more than what was demanded of her. The total number has come up to 1,369, and making allowance for the rejections, we still hope to offer the one thousand asked of us. Considering it as the maiden attempt—the first of its kind—should we not feel complacent and thank ourselves if none else has the generosity to do that? We can at least boast of His Excellency's congratulation on the success of the recruiting campaign in Bengal.

While congratulating ourselves we cannot however pass by without a word on the remarks, sometimes not very flattering or soothing, heaped on the graduates and under-graduates of this University. Lest these should be considered as inventions of our own, we take one we can definitely vouch for. One of our old subscribers was pleased to communicate that he would discontinue to subscribe to our Magazine if Presidency College, being the Premier College in Bengal, failed to send forth at least 200 recruits. As we read through the letter we at once broke into a laughter. The gentleman will perhaps be sorry to learn that the force of his pointed remark has been lost upon those at whom he aimed this fling. We confess we could not help being amused with his remark. We are however grateful to him for his high regards and solicitation for the prestige of the Premier College of Bengal. His remark has this merit at least, that it draws our attention to the oft-quoted dictum: "*Noblesse oblige.*" This is indeed one of those unwritten statutes of society that are honoured more in the breach than in observance. But that is no reason why we should give the go-by to it. We should like rather to insist upon it with all the emphasis we can command. May we be ever wakeful to it! But to make it the *point d'appui* for sarcastic flings does not seem palatable to us. We have been reminded too often, and that sometimes obtrusively, that Presidency College topping as it does the roll of academic honour should also yield to none in point of the numerical strength of recruits for the I.D.F. Unfortunately we fail to perceive a logical connection between he two. One may with justice retort that there is rather every reason for their being in inverse ratio.

One thing, by the way, we should like to allude to. In order to attract the notice of the public the organisers of one section of the

Bengali Double Company had some placards with "Situation Vacant" written in bold letters suspended from trees in the busiest quarters of the city. They hold out prospects of increment in pay and so forth. How far these have realised the purpose in view, we do not know. But so far as we can see, they have earned well-deserved sarcasm. When one batch of this Company was marching through the College Street a by-stander made some remark in our hearing pointing to one among the Company, which can best be put in Browning's language (though of course, in a different sense altogether) :

"Just for a handful of silver he left us,
Just for a riband to stick in his coat."

* * *

Another winter campaign is staring the belligerents in the face. Yet the fury of the titanic struggle between nations has not abated one jot. On the French front the allied armies are fighting in the teeth of frightful weather. As we go to the Press three big battles are in progress on three separate fronts.

On the western front everything is going on quite well. The French are to be complimented on the steady progress they are making on the Aisne front. They now hold the entire line of the crest from the California Plateau in the east to the Mont de Singes Plateau on the west, and every day brings news of their fresh success.

Interest has, however, of late centred on the Riga front. Two-thirds of the whole enemy fleet aided by zeppelins made a grand move in the Gulf of Riga and succeeded in occupying the noted islands at the mouth of the gulf and even landed on Werder. Russia, torn as it is by internecine struggles, is unable to concentrate all her armies on the repulse of the enemy horde. We learnt to our great disappointment that some sections of the Russian army have declined to fight and practically rebelled. Taking advantage of the internal split Germany, we are afraid, has partially succeeded in fomenting rebellion among the Russian soldiers. But the rebellious German sailors have taught her what it is "to have the engineer hoist with his own petar." Russia is passing through a dangerous crisis and it is quite possible that her withstanding force may slacken. By a strategical move, however, Admiral Radvozoff has succeeded in rejoining the main Baltic squadron with 20 warships. The Germans have all on a sudden begun to withdraw from the Riga front, this the Germans themselves admit. That withdrawal was evidently to reinforce the Austrian troops who have concentrated

on the Italian front, where great developments are expected. In fact the Isonozo front appears to be now the principal theatre of the war. This sudden rush drove Italy to a perilous situation, whereof the exaggerated reports that were at first being circulated are now contradicted. It is apprehended that though it may not have any dire effect on the course of the war, the new offensive may prove too much for Italy.

However these frantic efforts on the part of the enemies on these two fronts are being taken for what they are worth by the Allies. These are considered by the Italians as the last desperate spasm of the dying enemy. Sir John Jellicoe did but voice the general sentiment in his address at Sheffield: "The war is all but won. You have only to set your teeth and the war will be won."

It seems that zepp. days are over and gone. In the last air raid on England, a squadron of 13 took part. But their first appearance after the somewhat prolonged silence of about one year met with terrible disaster. For while returning from the raid, they lost their way and were brought down in France. We congratulate France on the handsome toll she has taken of enemy air-ships. The futility of zeppelins as war-weapons seems to have been thoroughly established

Another combatant has entered the lists,—happily, on the side of the Allies,—Brazil, whose declaration of war on Germany was due to the torpedoing of the Brazilian steamer "*Macao*" off the Spanish coast.

* * *

It has been decided to celebrate the long contemplated "Our Day" on the 12th December, "the Durbar Day." Preparations are being made to make it a worthy success. The Nizam is going to make the generous contribution of a lac of rupees. We wish something could be done in our College towards contributing to the war-fund on the occasion.

Principal H. R. James.

(An address delivered at the unveiling ceremony by Principal Wordsworth).

WE have met to pay honour to the memory among us of one who devoted himself with the strength of his great powers for many years to the welfare of higher education in Bengal, and particularly of this College. Here in his new Laboratory block, of which the erection was due in large measure to his unfailing enthusiasm and energies, it

is fitting that we should conduct the ceremony of unveiling his portrait, and fitting that we should hang it in our splendid Science Library, of which he was justly proud. The portrait, as you will see, is of a high standard of execution, in every way suitable for commencing a portrait gallery in our new library.

Mr. James was sent to school at Westminster, the famous school associated with the Abbey in history and in locality. Dating far back—legend says as far as Edward the Confessor, though the earliest records are of 1354—it has always been in the forefront of English Schools, and in the seventeenth and eighteenth centuries, when so much in English education was unworthy of the nation, was admittedly the greatest of our public schools, "taking," in the words of Leach, a great authority, "the lead even of Winchester and Eton, alike in its numbers, its aristocratic connexion and its intellectual achievements." The school has always remained in a large sense a London School, drawing its boys from the intellectual classes of London Society: and it remains almost the only great London School that has clung to its old habitat, and refused to migrate from the busy city to a quieter home outside. For in the yard behind the Abbey reigns a peace in which learning may flourish, though the noisy streets are not far away.

Here Mr. James as a boy learnt his lessons—the usual lessons of the well-to-do English boy who is being educated generally for life, and not particularly for a definite scientific profession. Classics, we briefly term them: Latin and Greek. There has been much criticism of the high place of these two tongues in English affections: we are inclined to ridicule our loyalty to mediaeval traditions in a world rich with modern discoveries and advancements. Yet much can be urged in defence. For an English training in these tongues means much more than mere linguistic study. It means an insight into two wonderful civilizations that have contributed much to the development of Europe; some study of the meaning and development of our religion; some introduction to ethics and politics; no little knowledge of history, and of the way in which what we loosely call history is built up from original material, and the linguistic study itself has a great claim to respect. The perfect accuracy at which it aims is the basis of excellence in thought and speech and writing; the mind cannot work well until slovenliness of language is eradicated.

This school training finds its completion in the study of the Humanities, with which the old English Universities are especially associated; the study of the literatures of Greece and Rome, of philosophy

in its various branches, of history. For this purpose Mr. James proceeded to Oxford. Many English schools have intimate connections with definite colleges at the Universities, because of special endowments and privileges for their pupils. Thus Eton has a close connection with King's College, Cambridge. Winchester with New College, Oxford, Merchant Taylors' School with St. John's College, Oxford. Westminster has a double connection: with Trinity College at Cambridge, and with Christ Church at Oxford. Mr. James went to Christ Church at the usual age, with all the prestige and the solid advantages in the form of scholarships that would naturally fall to one of Westminster's best classics. At Oxford he did what was expected of him, and after taking a brilliant degree remained in residence as a Westminster student—in local language we might say, not with strict accuracy, as the holder of a post-graduate scholarship derived from Westminster endowments. It is probable that he would have succeeded to a teaching post on the constitution of the college, and we who know him know that he would have risen to great eminence as an Oxford don. But India soon attracted him, and he came out on a special appointment as Professor of Philosophy at Patna. Thenceforth his interests were given to India: his scholarship, his teaching powers, his courage, his high belief in the work he was doing, were without reserve or thought of self given to the country that employed him. We have confined to-day's meeting to the College, because we cannot accommodate more than our own numbers, and because this portrait is a College memorial of our gratitude as a College. But his fame is wide in Bengal and Bihar. and beyond. Many generations of students have been inspired by his scholarship and ideals, encouraged by his kindness, directed by his forethought. When I was an Inspector of Schools, in the remotest villages people asked for news of him; of most educated families someone has had the privilege of knowing him, and he has left behind an appreciation that will long remain fresh and fragrant.

I need not enter into details of his work among us. As Professor, Principal at Patna and here, as a member of the Senate and Syndicate, and other University bodies, he strove valiantly and persistently for improvement and elevation. The teacher in this country is frequently at the mercy of circumstances, and it came about that the professor of philosophy had soon to include in his duties the teaching of English Literature, and in time to make English Literature his one care. For this change he was eminently equipped, in taste and interest and knowledge. You may be acquainted with his translation of Boethius;

you may not be aware of the tribute of Dr. Sandys in his "History of Scholarship" that it is the best translation of the work in our language. All that he wrote was marked by scholarship and clear thought, and his official letters and reports frequently rose to the dignity of educational papers of the first importance. Perhaps he would not object to a summary of his views as "character-training through scholarship." Scholarship to him was not subsidiary to what many call the real end of education: scholarship was the means, inseparable from the end. The modern world is exacting; he who would serve it well must be strong in character and in power of thought. And so among other manifestations of his influeuce on education in Bengal are the local training colleges. The teacher as a professional man must be trained to do his work: he is no more justified in mutilating the minds of his pupils than an ignorant surgeon would be in mutilating the bodies of his patients. This is Mr. James' greatest contribution to the welfare of our schools.

We all, except those now in their second year, knew him and his services. We value them now: as the years pass, and we can see them more clearly in relation to their surroundings, we shall value them increasingly. Even now many of us regard him as the greatest force for good that education on this side of India has seen. To few are given at once the clear vision and the brave heart and the high view of life; these, informed by deep learning and great charm, create an influence that endures. Such was our last Principal, and I, who gratefully acknowledge my personal obligations, have pleasure in unveiling this portrait which the College has presented to itself as a memorial of its best-loved ruler. It is the portrait of a man who left us while his powers were undiminished. His ambition is still to devote himself to the welfare of education, and we trust that the country which lent him to India will find opportunity to use his powers in her own service.

An Aspect of University Reform.

THE affairs of the Calcutta University seem, for the last few years, to be engaging the attention of everybody interested in the cause of education in Bengal—from the Government of India down to Professors alarmed at the rapid increase in the number of successful candidates, and even students rushing to Vernacular Magazines to publish their ideas about educational reforms. One thing seems to be quite apparent from all this, that something must be the matter with the University

to have roused the interest of such various bodies of men. One explanation of this awakened interest is not far to seek. The University has, within recent years, developed with giant strides,—even the rapid extension and the huge bulk of its buildings seem to give a fair idea of its rate of progress. Along with this progress it is quite possible that many defects have also manifested themselves,—a thing very natural in a period of transition, for the University is certainly trying to pass from the affiliating to the teaching type. Attention has been drawn to some of its defects by its critics, but in a cursory and isolated way. It is to be regretted that no systematic attempt has been made either by educationists or by public leaders to review the affairs of the University as a whole. The intention of the present writer is to draw the attention of all who are interested in the cause of education to what he considers to be one of the root-causes of the evident failure of the existing system of University education.

At the risk of appearing to be trite and common-place, it would be advisable at the outset to clear our ideas about the true end and nature of education. Modern writers on education agree in holding that the best form of education is the "specific education" which seeks to prepare every individual according to his capabilities for his particular life-work, teaching him both to earn his bread and to spend his leisure with profit and enlightenment to himself and the society to which he belongs, i.e. an individual has not only to be taught to earn his living according to his own abilities, but has also to be taught to discharge his duties to the society and the state from which he cannot dissociate himself, and the welfare of which depends upon his efficient carrying out of his part of the duty. The former is to be taught by vocational education, the latter is the aim of general education, and specific education should include both.

Now, let us examine our existing system, bearing in mind the above distinctions. It will be at once apparent that the education imparted at the University is neither specific, nor vocational, nor general,—otherwise, how to account for the curious product of our University,—the M.Sc., B.L., who hopes one day to be a legislator of his country, though he had been absolutely innocent of all knowledge of History or Politics in his student's career. Even the extreme adherents of the "formal education" theory will not go so far as to hold that a specialized study in Geology or Botany will in any way fit a person for following a legal or political career. And yet this is what is actually taking place under the New Regulations. If we bear in mind that the larger number of

students who graduate from our University follows careers in after-life for which they do not receive any special training while at the University, it will be quite evident that the education sought to be imparted there is certainly not vocational, and the intention of the framers of the Regulations would appear to be the imparting of a general culture. But owing to the introduction of a too-early specialization, it becomes in the end the most unnatural of things, viz. a "specialized general education" which is really an absurdity, being a contradiction in terms; for general education as soon as it becomes specialized defeats its own end. In order to understand the full nature of this specialization, we have to remember that it begins at the schools and a student is allowed the choice of taking or refusing such subjects as History, Geography, etc., even while he is in the 3rd or 4th class of the school.

The narrowing of the school and college curricula came about in the following way. One of the gravest charges against the Old Regulations was that as the curriculum was very heavy, consisting of a large number of subjects, it encouraged cramming. And the remedy was sought in allowing choice of subjects even from the school. In order to escape from one difficulty, we leapt into a graver one, for the result of this change was a too-early specialization which rendered abortive the beneficial effects of education by making it too narrow; while the real problem, viz. the danger of cram, was not solved at all, for that is the effect of attaching too much importance to examinations which, in their very nature, are bound to be to a great extent mechanical. The consequences produced by this system may be brought home to all by a few examples. It has now become possible for one to be a graduate of this University without reading a page of History or Geography. Now, is that a desirable condition of things? In modern times, can a man be considered to be properly educated who does not know the history either of his own country or of that splendid empire of which he aspires to be a worthy and equal citizen? How will he be able to perform his duties as a citizen? This early specialization has become a real danger to the country both politically and socially. For those students who graduate without receiving any training either in History or Logic —and they are a large number—generally develop into a class of dogmatic persons with very crude ideas about the society and the state, —they are naturally a hindrance to all social progress, and they are the very people who are the first to fall an easy prey to interested persons who want to make political capital out of them. On the other hand, there emerges another set of men who do not receive any training in

the sciences : the Book of Nature remains for ever a sealed book to them, and for anything that matters they might as well have been living in a mediaeval world as in this.

The supporters of the existing system can with some justification say that this system has made research possible by deepening the study of any special subject. And this is quite true. But this fact has also to be borne in mind, that though fostering a spirit of research ought to be the aim of the University,—it should not be carried out at the cost of sacrificing the interest of the majority of the students who really come to the University for general education alone. Bearing in mind the existing intellectual condition of India, it must be admitted that its Universities, for some time to come, shall have to look upon the imparting of general culture as, if not their sole aim, at least as the major portion of their work. In that case, it is only reasonable to expect that the University should not fail in its chief aim by giving preference to a cause which affects only a very small number of its students.

But the most surprising fact is that there is really no hostility of interests between the two aims—or rather, in order to attain the greatest success in each, one has to be based upon the other; and that room may be found for both in a rational and harmonious system of education. If, giving up the injurious idea of an early bifurcation of studies we draw up a scheme of general studies up to the Intermediate classes and then allow for specialization, we shall have a system which will impart general education to all, and at the same time provide for specialized study suitable to the individual abilities of the students in the last four years of college life. And specialization, thus being based upon a general culture, will have a greater chance of leading to fruitful research work, for the more a student is carried into the deeper study of a subject, the more will he be aware of the inter-dependency of the different subjects —and here his general culture will come to his help.

Though this is not the place to go into a detailed account of the suggested curriculum, a general idea about it may be given by the statement that it is intended in this scheme that a student—before he comes for his B.A degree, must have gone through a course of studies which must have given the elementary general ideas at least of the following subjects,—viz. Geography, History of India, History of England, Logic, Mathematics (up to the Matric. Standard), at least two (if not more) of the Sciences, and an adequate command over the English and the Bengalee languages,—(the latter course including elementary knowledge of Sanskrit). If the curriculum appears to be heavy, and if

it be apprehended that it will encourage cram, the right remedy is to be sought in the direction of modification of the examination system. Further, it may be pointed out that the suggested change also holds within itself the best solution for the problem of the "alarming rise in the number of successful candidates," if the state of things be indeed alarming and really be in need of being remedied.

In conclusion, be it said, that in this paper only one particular aspect of the educational problem has been touched, viz. that of general culture. But in order to make it "specific," education must be made both general and vocational; and a step in the right direction would be the starting of Colleges of Technology and Commerce.

B. S.

A Translation of some Quatrains of Saif-ud-Dīn Bākhrazī.

(Continued from the September number.)

(52)

*If I have done the Sins of all the World,
(Yet) it is hoped that thy forgiveness would catch hold of my hand;
Thou hast said: "At the time of helplessness I'll take thy hand":
Do not wish me to be more helpless than I am now.

(53)

Although I sometimes become a stranger to (tormenting) love.
And I become a co-lodger and friend of happiness,
Suddenly a fairy-faced one passes by me,
I turn away from the (former) state and become mad.

(54)

Every day I go to the garden full of sorrow;
Like the bud (i.e. very eagerly) tearing the collar of patience;
It is probable that the newly blown flower (sprung) from the mud
Might inform me of my rose shortly gone to the dust.

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*Jami in his *Nafaḥāt-ul-Uns*, page 496, Calcutta edition, says that this quatrain was used by Saif-ud-Dīn when he meant to *talqīn* a dead person at the time of burial. To *talqīn* means to recite such things over the dead that he may properly answer the angels when they come into his grave to examine him as regards his religion and God.

(55)

I intended to go round and round the house of my beloved;
I saw there (nothing but) one stone placed upon (i.e. it was a deserted place);
As it was empty of the beloved, without delay
I returned, beating stone upon my sad heart.

(56)

How long will thy tyranny and oppression remain?
And thy uselessly wounding the heart of the people?
There is a blood-stained sword in the hands of persons who have a claim upon thee (on account of murder);
If it reaches thee, thy murder will fall back upon thy neck (i.e. it will then kill thee).

(57)

If on the touch-stone of Contentment thou art proved true,
From the good and the evil of the world thou wouldst be safe;
If with all persons who are at variance
Thou meddlest, thou wilt have a very long business.

(58)

I do not put upon any person any grief and sorrow for this fragile body;
I do not go a step backward from contentment;
As I cannot bear the burden of another,
I do not place any burden, even lighter than air, on any one.

(59)

Oh Messenger of the North-wind! pass into the country of my beloved;
On the dust of his road, rub thy face in lieu of me;
If he asks thee the story of my condition,
Say that I died in wretchedness owing to separation.

(60)

Oh men, be happy and be in ecstasy;
Show manliness and have regard of the lane (of the beloved),
(Even) if (he) shoots such an arrow that your hair is spilt;
Take care, thou shouldst not turn away thy face from thy beloved.

(61)

Oh Thou! the wine is boiling owing to the grief of separation from Thee.

The [illegible] is great noise, like a wine-imbiber, for this grief;
There is crying and lamentation of the tavern-keeper owing to this grief;
In the taverns there is great agitation for this grief.

NOTE.—The quatrains 52-59 have been taken from 'Alī Qulī Khān Daghistani's Tadhkira, fol. 220, and quatrains 60 and 61 have been copied from *Haft Iqlīm*, fol. 335, but the quatrains 60 and 61 are also found among the quatrains of Abū Sa'īd Abu'l Khair, published in the Journal of the Asiatic Society, vol. VII, November 1911, p. 664, Nos. 370 and 374, with a little variation. Daghistani in his biography says, "Sultan Husain Mīrzā in his work called *Majālis-ul-Ushshāq* attributes the 59th quatrain to Saif-ud-Dīn, but Jāmī also seems to have written this quatrain as it is found in his *diwān*." Quatrain 19 is found in Nigolas's edition of Khaiyam, p 85, No. 161, and also among the quatrains of Abu Sa'īd Abu'l Khair, Journal of the Asiatic Society, vol. VII, No. 10, November 1911, p. 665, No. 383. The quatrain 28 is also found in Nigola's edition, p. 161, No. 321; the quatrain 34 occurs in Abū Sa'id Abu'l Khair's quatrains, Journal of the Asiatic Society, vol. VII, No 10, November, p 659, No 365. The quatrain 39 also exists in Nigola's edition, p 93, No. 178 The quatrain 48 is also found in Abu Sa'īd Abu'l Khair's quatrains, Journal of the Asiatic Society of Bengal, vol. VII, No. 10, November 1911, p. 614, No. 371.

"Old Presidency College Men Series."

(VIII) The Late Justice Sarada Charan Mitra.

By HIRENDRANATH ROY.

THE news of the death of Mr. Sarada Charan Mitra, at 11-25 p.m. on September the 4th, has caused a profound sense of sorrow throughout the length and breadth of the country. Admiration for his gifts and services, and grief for the unexpected cutting short of a life so valuable, have been universal. His sudden passing away is being mourned by the public without any distinction of caste and creed. But his loss is felt nowhere more keenly than in our College, in whose roll of honour his name occupies a most prominent position. His connections with our College were two-fold: firstly, he was a student in the Presidency College, and Hare School adjoining to it, for over thirteen years; and

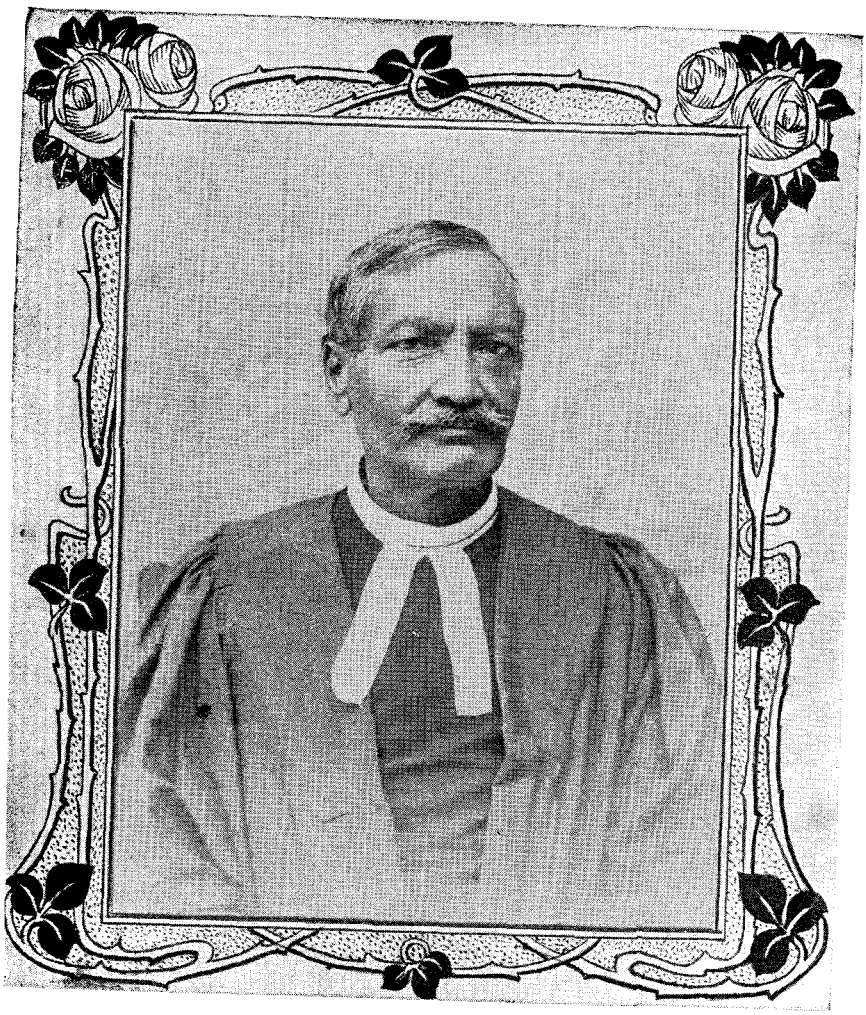
secondly, he had served his old College as a lecturer in English for some time before he chose the right vocation of his life. Great as a scholar, great as a lawyer, great as a Judge, great as a sincere and gentle reformer of society, a man of versatile activities, possessed with a great capacity for action, he was justly trusted as one of the greatest leaders of the country.

The keynote to his various efforts and achievements may be found in a passage in his reply to an address presented to him by the Bar of the Calcutta High Court on his retirement from the Bench of the Court on the 18th December, 1908: "I have not chalked out my future career in life. Much will depend on circumstances as human actions generally are; but I can assure you that as I retire in the full vigour of body and mind I shall do all I can for the economic, social, and moral progress of my countrymen." Indeed, what he said he did, and with an energy and zeal in which few ever surpassed him.

He was born on the 19th December, 1848, in a small but at that time populous and prosperous village, Panisheola, in the district of Hughli. The village which had been for many years a centre of Bengal Kayasthas contained many rich, intellectual, and educated men, like the late millionaire banian Babu Tarini Charan Bose, and Babus Kissory Chand Mitra, and Peary Chand Mitra,—the famous author of the well-known Bengali book 'Alaler-gharer-dulal.' He came of a Dakshmin-rariya Kayastha family, and his father, Babu Ishan Chandra Mitra, who was a banian and trader in Calcutta, was a high caste Kulin. The members of the family were all fairly successful in life, and some of them held responsible offices under the local Government.

At the usual age of 5, young Sarada was sent to the village pathsala. The village pedagogue, it appears, was a strict disciplinarian; for, he often chastised the young boy for his childish naughtiness, in spite of the fact that he was very intelligent and of studious habits. However, he learnt the Bengali alphabet in a few weeks, and could soon read Bengali books.

But he was not long in the pathsala, when his mother, barely aged 30, died leaving two sons and a daughter. The premature death of his beloved mother told severely upon his constitution which was delicate from his birth, and he had to be taken away from his studies and kept at home for some time under the charge of his paternal grandmother and aunt. Nevertheless, he soon renewed his elementary course of education within a few months, and in a short time learnt the rudiments of reading, writing, and arithmetic, and left the village primary school.



Late Justice Sarada Charan Mitra.

From there he went to a Vernacular School at Sibpur, near Howrah, where his father usually resided for attending his business in Calcutta. Here he studied for several months, when, to add to the child's first grief, his elder brother suddenly died of cholera. This sad event had its depressing influence on his young mind, and his health declined, and about the middle of the year 1857, just after the Sepoy Mutiny had broken out, he had to be taken home and again kept out of school for a year and a half to recuperate. But during the period of his absence from school and stay at house he was not idle. He read almost all the Bengali books then extant, and with the help of the older boys reading English in the Anglo-Vernacular School in an adjoining village, he learnt a little English.

Early surroundings of his native village made great impression on his mind. The verdant fields waving with corn, the song of birds, the open, cloudless and blue sky, the endless hues of trees, the scents of woods and flowers, and the air full of a peaceful activity left their influence on his sensitive imagination. Here, in his boyhood, he imbibed that love for poetry, music, and mythology, which lasted all through his life. Mythology gave rise to a taste for antiquity and history. And when, during the years of his success, he was busy in Calcutta, he never forgot the homely sorroundings of his native village. He loved it and its people dearly, and did his best to ameliorate the condition of his poor and ignorant co-villagers. He would escape to the place where he was born and bred on Saturdays and Sundays, and during other holidays, from the din, and smoke, and bustle of the monotonous and horrid "city of palaces," and spend his time in trying to improve the village roads, and in clearing dirty and poisonous places, and making them neat, clean, and healthy. It was really a pleasant sight to find him inquiring like a country gentleman about the local humble peasants and their families, and looking to the comforts and grievances of the inhabitants of the village who flocked in hundreds to him for his valued advice and help.

Like Lord Bacon, he seems to have early perceived that gardening "is the purest of human pleasures; it is the greatest refreshment to the spirits of man." For, during the period of his leaving the Vernacular School at Sibpur and his stay at home, after the death of his elder brother, he learned much of cultivation and gardening, and employed a part of his time almost every day in a miniature garden where he raised potatoes of which he was always very fond. He planted at that time with his sister a mango garden which is still

bearing fruit. And at all times afterwards his recreation chiefly lay in the pursuit of floriculture, horticulture and agriculture

Now to return to his studies again. In August 1858, we find him in charge of one of his uncles in Calcutta, as a student of the Hare School, then known as the Colootola Branch School. This school was at that time, as it is now, one of the best institutions in Bengal, and the late Babu Peary Charan Sircar of revered memory was its famous Head Master. Here, boy Sarada Charan, by dint of intelligent and careful study all along uniformly maintained the highest position in his class. But in 1862, to enhance his old grief and sorrow, his father died, and he became an orphan. His father's cousin who was one of the executors under his father's will took care of him. But a series of bereavements had their usual dismal effects on his tender mind, and the heavy sorrow on his father's death again touched the chords of feeling in his heart to the utmost, and his health broke down. At the early age of 14, he was attacked with chronic dyspepsia from which he always suffered more or less. Notwithstanding his weakness in health, his mental energy continued to be as vigorous as ever. In the year 1865 he appeared and stood first at the Entrance Examination from Hare School with extraordinary high marks. A scholarship for prosecuting an advanced course of studies was offered to him by the Government, but as his friends and relatives were not in favour of his taking a sea-voyage, he abandoned the idea of proceeding abroad for education, and was subsequently admitted into the Presidency College, where he studied for five years from 1866 to 1871, and passed the F.A., B.A., M.A., and Premchand Roychand Studentship Examinations successively. At F.A. and B.A. Examinations he topped the list of successful candidates and obtained the Duff Scholarship in Mathematics and the much-coveted Ishan Scholarship. Within one month from the date of his passing the B.A. Examination, he took his M.A. degree in English with second class honours, and the following year he passed the P.R.S. Examination in English, Sanskrit and History. Thus he obtained double diplomas for B.A. and M.A. at one and the same Convocation, and was the only student to get the Premchand Roychand Studentship prize within five years from the date of his passing the Entrance Examination. With such a brilliant academical career, he was appointed, at the early age of 23, a Lecturer in English at the Presidency College. He held the post successfully for a year, after which he left it in order to prepare for his law examination.

But about this time he suffered badly from an attack of erysipelas which endangered his life, and malaria which was then ravaging the districts of Hughli, Burdwan and Nadia. However, at last he appeared in the B.L. Examination in 1873 and passed in the second class.

In the same year on the 22nd March, Sarada Charan was enrolled a Vakeel of the Calcutta High Court. But he was still a devoted student of literature. Themis, it is said, is a jealous mistress, and will not allow her votaries to worship any other goddess. This is true as regards many, and Sarada Charan's life is an instance thereof. From the result of his B.L. Examination, and his inclinations towards the study of literature before and after that it seems that he did not acquire a taste for law till he seriously took to legal practice when he abandoned literature and philosophy, and devoted himself heart and soul to law, until quite recently, when he had more leisure for all these things that an advocate's profession permits.

The best products of English education in India have almost universally taken to law; and the number of lawyers, consequently, in the intellectual, social and political life of the country has been immense. Mr. Mitra, when he chose law for his profession, did not prove an exception to this usual rule. While he was making his mark as an acute and learned lawyer, he was also taking part in the various spheres of public activities in his country. In 1878, he was elected a Municipal Commissioner for Calcutta, and he served as such till 1880. He did not offer himself afterwards for re-election. In 1884 he was nominated a member of the Central Text-Book Committee of Bengal, and he rendered much valuable services to it till it was abolished to the year 1900. He was again elected a member of the Committee three years ago, and he remained in that capacity till his death. In 1885 he was nominated a member of the Senate of the University, and he sat there as a member of both the Faculties of Arts and Law for several years. He was a representative of the latter Faculty in the Syndicate in 1898, 1899 and 1900. He was elected President of the Faculty of Law and also its representative in the Syndicate in the years 1901 and 1904. In 1895 he was selected the Tagore Professor of Law and he delivered a course of valuable lectures on 'Land Law of Bengal.' On the reconstitution of the Senate under the University Act he was again nominated a Fellow and represented the Faculty of Law in the Syndicate.

All this while Mr. Mitra was fast rising in his profession. His wide and deep knowledge of law, and easy grasp of facts, and placing them before the Judges in a few appropriate words, soon made him a well-

known member of the Bar, and the clearness and keen insight with which he could deal with complicated cases of alluvial lands which are numerous in the deltaic Bengal, soon placed him in the front rank of practitioners.

Many stories are told about his generosity as a lawyer;—how his relations with his clients were not merely mercenary, how he helped many poor men to win their cases without charging any legal fees at all—whenever he was convinced of the righteousness and truth of their claims and petitions.

It was on the 27th January, 1902, that a commission was appointed "to consider and report . . . how to improve the constitution and working of the existing Universities" in India, and in February 1902 Sir Gooroo Dass Banerjee, then a Judge of the Calcutta High Court, came to be nominated a member of that Commission. Mr. Sarada Charan Mitra was offered an officiating appointment in his place. Mr. Mitra accepted it and took his seat as a Judge on the 18th February, 1902. Continuously he officiated for Sir Gooroo Dass Banerjee, Sir H. Thoby Prinsep, and Mr. Justice Sale, until the 4th September, 1902. In the following year he was again appointed to act as a Judge for Mr. Justice Hill, and he officiated from the 17th March, 1903 to 3rd September, 1903.

But before he took his seat as a permanent Judge, he was deputed by the Government to Gaya with Mahamahopadhyaya Pandit Hara Prosad Shastri, C.I.E., to report on the Budh-Gaya dispute which was then agitating the Buddhists, the Mohabodhi temple having been in the possession of a Hindu Mahant. When the report was finished and submitted, the then Lieutenant-Governor of the province characterised it as "a monument of learning, industry and ability, and above all, impartiality."

In February 1904, he was made a permanent Judge, and was confirmed as such by His Majesty the King-Emperor on the 29th April of that year. He retired under the sixty years' rule from the Bench on the 18th December, 1908, in the full possession of physical and intellectual powers.

This short sketch will be hopelessly incomplete if we do not allude to his great qualities as a Judge. At a time when there was much agitation in this province, and when the average people seemed to have lost their faith in the administration of justice by the highest tribunal in their land, it was he who, by fearless and independent judgments, restored their confidence in the imparting of justice and impartiality by

the High Court of Calcutta. About the great merits of his cases it will be enough to quote the opinion of the veteran Civilian Judge Mr. Teunon, endorsed by his most learned and experienced colleague, the Hon'ble Mr. Justice Richardson of the Calcutta High Court: "As a Judge he rendered the most signal service both to the Government and to this country. In his ability, in his knowledge of law, and in quickness to grasp facts. he was, I believe, unsurpassed. His judgments were distinguished by clearness and conciseness and on that account alone, if not on any other account. his judgments would always remain classic. Many of his judgments, I have no doubt, would go down as cases of the highest authority." But the highest compliment that can be paid to a judicial officer was the compliment that was paid by the then Advocate-General of Bengal on the retirement of Mr. Sarada Charan Mitra from the Calcutta High Court Bench: "When we appeared before you with a good case we were certain to win, and equally if we appeared with a bad case we were bound to lose."

But all these years, in the midst of the responsible and strenuous duties of a High Court Judge, he was pursuing literature. He conceived an ardent admiration for the renowned love-poet of Mithila, Vidyapati, during the intervals of his passing different University examinations, and when studying law, he wrote an article on the Philosophy of the Bengali language which was published in (Shumbhoo Chander) Mukherjee's magazine, and about that time he was editing some songs of Vidyapati. Later, when he became a lawyer, he wrote some articles of high literary value and edited "Kayastha Karika," the genealogy of the Kayasthas. He was also for some time editor of *Howrah Hitakari* newspaper. And now when he was relieved of his onerous duties as a High Court Judge he began to contribute numerous articles to Bengali journals, and to take an active part in various public movements and in social reforms His article on "Omi-chand" (Amir-chand) which appeared in the first issue of the "Sahitya Samhita" was the fruit of a vigorous and laborious research, and it gave a death-blow to the idea which was the foundation of Macaulay's invectives against Indians, and especially Bengalis. His articles on the travels of Chaitanya in Orissa have great literary merit, and his other critical essays in Bengali literature have their intrinsic worth. He brought out entirely at his own expense the latest complete edition of Vidyapati's familiar poems of lyric and love, edited by Mr. N. Gupta. Of late, he also contributed an article on the development of the Bengal School of Hindu Law published in the "Law Quarterly" in England. This article is an

addition to the legal researches of value. Besides these contributions, he fostered the cause of Indian literature by taking in it a prominent and active part as the President of the "Bangiya Sahitya Parishad" for four years, and that of the "Sahitya Sabha" for the same term.

In literary style he disliked to be verbose and to write long-drawn complex sentences. In writings he always showed restraint and aimed at simplicity, clearness, and brevity. This fact can be borne out by a little but significant incident which a Bengali pandit related to our class while I was a student in Hare School. Once Mr. Mitra came to visit his old academy. As he was going from class to class observing the work of the students, he asked a young boy in a junior class to translate "I go" into Sanskrit. The boy readily answered, "অহং গচ্ছামি." But Mr. Mitra with a smile said that his young friend was a little superfluous in speech, for the single word 'গচ্ছামি' would have sufficed as a translation of "I go." Then he remarked on the admirable conciseness and perspicuity of expressions in the classical language of Sanskrit, and advised the young learners to try to put their ideas, while writing, in as clear, short and simple language as possible.

Mr. Mitra was a staunch supporter of the education of Indian females; and his labours as Honorary Secretary of the Bethune College were incessant, and as a member of the proposed Training College for Women Teachers he did much useful work.

In matters of social reform, he did great service to the Kayastha community by introducing marriages between the different subcastes of that community. He did not only try to break the unreasonable social differences by mere idle speeches, but set an example and precedent by having his second son married to a different sect from his own. He was never in favour of illegal and evil practice of extortion of money in marriages. He deprecated this baneful custom in speeches and writings, and showed his self-abnegation in this respect.

He devoted his energies to the regeneration and improvement of his countrymen all round. As might be expected of him, he took a broad and sound view of things. He did many works after his retirement from the Bench, the most noteworthy of which are the orgainsations of the Convention of Religions of India, the All-India Kayastha Conference and the uplifting and improvement of the depressed castes and classes of India. He was the pioneer of air-experimental agriculture, and the moving spirit in the Co-operative Movement in Bengal.

But besides these works, his name will be long remembered in connection with a truly great idea which made an attempt at the

unification of various Indian scripts. His first article on this subject was published in the "Hindusthan Review," and a series of articles followed it in Bengali. To this work he fondly devoted himself during the latter period of his life, and for this purpose he created "Eklipi Vistar Parishad" or society for spreading one and same script. It is a pity he could not live to see the realisation of his mighty conception. But as we, the various races of India, stand united to-day under the common flag, and the same wise guidance of the generous British nation, the day seems not far distant when we shall have naturally to adopt a common script and a common language to express our common ideas, common sympathies, to bind us together, and to achieve our one common goal.

A man of a rather tall stature, slender frame and feeble constitution, with mouth and chin indicating unswerving resolution, his piercing eyes always looked through men and things. A liberal of a high order, he clung to all that was excellent in the ancient customs of his land. Never ostentatious or showy, he was always simple and ungrudging. Always helping the needy and the poor, he tried his best to better their condition. His whole character thus may be summed up in one single well-known phrase, "gentle as a child, and brave as a lion."

Such a man has passed away, and particularly at a time when we could reasonably expect and hope that he would be spared to have some more years of usefulness. His loss is indeed irremediable. Yet, what are the uses of great men on earth? Says Emerson, "within the limits of human education and agency, we may say, great men exist that there may be greater men. The destiny of organised nature is amelioration, and who can tell its limits? It is for man to tame the chaos; on every side, whilst he lives, to scatter the seeds of science and of song, that climate, corn, animals, men, may be milder. and the germs of love and benefit may be multiplied." Mr. Mitra's career has now ended. Let others take up his noble labours of love, follow his brilliant examples and try to emulate him. God in His infinite mercy and wisdom has taken him away from our midst, and perhaps, to use the poetic idea, has translated him to a brighter sphere that there he might have still nobler work to do. May his soul rest in peace!

Laziness in Plants.

By HARAPRASAD CHAUDHURI, B.Sc.

OF the many wonders of the vegetable kingdom the actions of certain plants are curiously similar to some members of the human society. In the grand competition of life, where one has to struggle for his bread and living, there are not a few amongst us who live in complete idleness and solely depend on others for food and shelter and as mere hangers-on enjoy the world. So in plant-life, when some are struggling for their very existence there are others who completely depend for their subsistence on a host-plant and are commonly known as *parasites*. They verily resemble in their laziness the *mosâhibs* or hangers-on of the human society.

The degree of laziness are not equal in all cases, and these plants may be classified accordingly into three broad groups, viz.—(i) the Epiphytes, (ii) the Root or Partial Parasites, and (iii) the Parasites Proper.

The Epiphytes, though they are not strictly to be called parasites, depend solely for their accommodation on others, but they supply their own food materials. And as true epiphytes have no root-system to supply them with water and are not connected with the earth, they develop special organs to supply them with the necessary moisture and soil-constituents. They are as a class quite innocent in their nature, and sometimes even adorn the host-plant with their beautiful leaves and flowers as the exquisite filmy ferns (Hymenophyllaceæ), and the flowering orchids do. But there are some epiphytes of a very different type, and it often happens as the saying goes: "Give him an inch he will take an ell"—a seedling of a large tree growing on a tree of a smaller size ultimately kills the latter by its enormous pressure and occupies its place. This habit is common with the sacred Indian Aswathwa (*Ficus religiosa*), which sometimes germinates upon a date tree or some other plants, and sending down its roots to the ground, strangles its host at last.

The next class of lazy plants are the Root Parasites. Here the degree of laziness though not apparently marked is more active inasmuch as these plants are completely dependent upon the host for their nourishment. To this group belong some of the members of the natural order Santalineæ (Sandal-wood class) and Scrophularineæ (Ex. *Verbascum thaspus*—the common Mullum). They take in uncooked food

materials drawn by other plants (e.g. plants of N. O. Meliaceæ, Rutaceæ, etc.) by sending underground root-like suckers into the host, but the cooking (assimilation) being done by themselves. The sandal-wood tree from a distance strikes its haustoria (suckers) into the roots of *Bael* (Aegle Marmelos) or *Nim* (Melia). Hence we sometimes find sandal-wood inside the roots of those plants. The English Mistletoe (*Loranthaceæ*) behaves similarly by attaching itself to the tissues of apple, oak, poplar, etc.

We will now proceed to the third group—the laziest among the plants—the Parasites Proper. They depend for their shelter as well as food-materials on their host. They cannot even prepare their food from the raw-food materials. Hence they suck the very blood—the prepared food—from their host. Such complete parasitism is rare among flowering plants. Complete parasitism leads to degeneration in form. In the gigantic Rafflesia of Sumatra, which is a flowering plant, the leaves are reduced to scales, the plant loses its green colour and the whole vegetative part of the parasite lies within the host like a *fungus*, and only the monstrous flowers are borne upon the outside. This is an extreme case. In a lesser degree of parasitism we find plants growing from the earth, twining round a host-plant, and afterwards cutting off their original connection with the earth, become an absolute dependent of its host. These plants retain their green colours. The Indian *Aloke lata* (Cuscuta—the British species of the genus known as Dodder) belongs to this class.

When the parasitic plants draw prepared food materials from a decaying organic substance we call them Saprophytic. This condition is also very rare among flowering plants. The Indian pipe (Monotropa) is saprophytic as growing on decaying pine leaves. The lower (flowerless) saprophytic and parasitic plants are generally very inconspicuous and microscopic organisms. They cause all sorts of diseases to plants and animals. The potato-disease is due to a fungal parasite *Phytophthera Infestans*. Another *Claviceps purpurean* grows upon rye and other cereal grains, and causes great havoc. These parasites are pests of the vegetable kingdom.

A Plea for Mere Reading.

I.

WE are required to do a great deal now-a-days; we are called upon not only to read but to study. It won't do for us to give a simple, hearty reading to Shakespeare's plays or Tennyson's poems; we have to wade through tomes of surreptitious suggestion and confusing commentary of critics and specialists, nay more, we must learn by rote their emendations and keep our eyes fixed upon their commendations. Shade of Shakespeare, cowerest not thou before this serried array of critics and that phalanx of students! and feelest thou no pity for us, readers of your plays!

Be that as it may, one feels that the study of literature has a very dreary prospect indeed. Everyone certainly cannot be a match for public examinations and I, for one, share Gratiano's fear that we might "creep public into the jaundice." One need not be a pessimist to say so, but surely it is time to raise a mild word of protest.

To say the very least of it, are there not a certain spontaneity, a freshness and gaiety which bear you along when you are in a mood of mere reading? And don't you miss all this when the mental vision is dark with critical dust; a disturbing whisper buzzes at your ears; a whiff of critical breath tumbles down your card-house of fancies? And don't you feel the fine layer of another mind filming over yours very trying? And don't you try in vain to shake it off and set your mind free? And sometimes when the nightmare of examination has passed away, don't you, in odd moments, feel that the pleasures of reading are preferable to the profits of it? But our too inquisitive age has made all this impossible. It is seized with the mania of seeking for mares' nests. The critics are aggressive and hold the laws of peace less dear than even the Modern Huns. Writers the most neutral of whom even have had monographs written upon them; writers who by their obscurity have raised the most difficult of scientific frontiers have had the questionable compliment of finding them scaled across by critics equally obscure; there is no strategy which the critics are not cognisant of, no tactics which they cannot defy by a countermove. So the literary world amusedly watches this all-round aggression; and the sins of the commentator and the creative artist are visited upon the student.

II.

On a certain wintry day, in the year of grace, 19—, I was watching a certain reader in a public library. Buried among huge tomes of books, worn with age and riddled all through, he would look up now and then, and as he did so, his eyes would emit a dull, pathetic glare. Outside the wind was whistling; men were huddling into tramcars; swirls of dust rising from the centre of the street blew across their face, and in a dim corner of the sky a storm was gathering. But this man sat aloof from the world of storm and wind, reading and making notes.

Day after day I watched him, and in the lines of his forehead I could see the wasting seize of melancholy. After many a long day I met him once again, a lean, lank shadow of a man, slightly stooping, with a weird look and a grim smile hovering about his mouth. There was another bibliomaniac who attracted my notice. Night after night, his servant told me, he sat in his study wrestling with his thoughts, wearing the night through with vigour borrowed from tea, feeling his way through piles of philosophical works, new and old. What was his subsequent fate I do not know; but it is certain that he became more and more peevish and a suicidal violence of temper grew on him.

Look at the other side of the shield! In a certain room were gathered together half a dozen young men quite smart and up to the level of the latest fashions. They talked of Maeterlinck and Ibsen and what not; they criticised the latest short story-writer and dabbler in colours; dusted the dead authors on the upper shelf; glanced off from topic to topic. How lightly they laid hold of authors and let them go! With what facility did they range up and down all literature and art, brushing aside men and things reverently or irreverently as they pleased!

III.

But it is no use prolonging the limits of a short essay. Stories like these fall within everybody's experience. And might not we infer from the stories given above that this age of industrious scholarship has not been an unmixed good and has its seamy side as well. Society swarms with pseudo-poets who have cultivated academic love of Nature, with its birds and flowers, commonplace critics who as Hazlilt says, "think by proxy and learn by rote," second-hand scholars deep-read in the latest critical works. Happy were the days when people read only for reading's sake.

When I see all this, I turn my face—is it unnatural?—against all scholarships, all those learned books which tell you how to write a story

or which would make a poet of anybody and indeed all learned talk of whatever description. To say the least of it, I become a lover of pure nonsense. *Vive la Bagatelle*, I cry with Swift. I can appreciate anything from broad jokes to epigrams, but not your learned theories. *Punch* is welcome, but not your pictures with a purpose. Snatches and scraps of old songs and forgotten poetry come nearer to my heart than metaphysical ideas strained into verse; free, frank, nonchalant street songs than coterie-rhyme; peals of resonant rustic laughter to the faintest, cultured smile. And better far it seems not to look at the night sky rather than turn curious academical gazes at it.

And so I hold a brief for mere reading. And what is mere reading but sailing pleasantly in utter forgetfulness of yourself, trusting wholly in the captain. Take a volume of Hazlitt or Lamb or Stevenson and trust completely in the author. How quickly and unconsciously do you blend with his mind, as it carries you along through the fine atmosphere of its creative energy! What need have you to read the whole of an essay or a poem? You might hang upon a single line or phrase, build upon it, extend it, live with it, and sink from thought to thought welling up from your own mind, as Keats did. It is a pity that so few people fail to get their cue in an essay or a poem; for there is in every piece of art, a certain shade of colour, a certain phase of feeling, a certain detail of description which have a peculiar and particular affinity with our own personality; it is this which we often lose in a too laborious study. For a casual and apparently indifferent reading we gain it and retain it in possession.

But why this alone? There are richer pleasures of reading for reading's sake. It is like looking at scenery, as Robert Louis Stevenson would say, from a railway compartment. You get snatches and odd bits but they coalesce into a picture from which everything that is out of harmony with your mind is automatically excluded. And a more vivid picture you cannot gain, says Stevenson. I like those people who read novels, reclining on an easychair, with a cigar between their lips; the mild perfume regaling the senses: the smoke dissipating whitely into the air; and the mind wandering freely through the book and the dreamlands it conjures up. What a real pleasure do we feel in reading a detective novel! What a sensation and focussing of the mind do we feel! How easily do we merge into the heroes and heroines! and how heartily do we share their life and motion.

For there is an open-air side of literature which the mere seeker after art misses. He too soon loses his elasticity. As in open-air life

there is a variety of appeal, in air and cloud and mist, in bird and river and tree, and there is wide selection for the open minded, so there is in this side of literature which cheers and vitalises at the smallest cost of energy.

And let us never fail to remember that true and unalloyed pleasure is at the bottom of every art. Truth comes concurrently or goes after; but the art which gives no pleasure apart from its truth lacks human quality and fails to touch the inner springs of the mind. And for true appreciation of art nothing can be so needful as an open mind, a quick sensibility to impression, a capacity to blend into the mind of the creator.

B.

A Brief History of Alchemy and Philosopher's Stone.

THE modern science of chemistry is only a direct outcome of the practice of alchemy in the past but whose aim was not like that of the modern science of chemistry purely scientific. On the contrary, it was confined absolutely to the discovery of the means of indefinitely prolonging human life, and of transmuting the baser metals into gold and silver. Some people have ascribed this to the fact that probably the ancient nations, in their first attempts to melt metals, observed that the composition of different metals produced masses of a colour unlike either,—for instance, that a mixture like gold resulted from the melting together of copper and zinc. Hence, naturally, (and more so when the knowledge of true chemistry had not entered into their brain) they arrived at the conclusion that one metal could be changed into another. Perhaps this was the first step towards their practising the art of alchemy.

At an early period, the desire of gold and silver grew stronger as luxury increased and people indulged in the hope of obtaining these rarer metals from the more common ones. At the same time the love of life led to the idea of discovering an *elixir of life*,—a universal remedy against all diseases, a means of lessening the infirmities of age, of renewing youth, and of repelling death.

The hope of realising these ideas prompted the efforts of several men who taught their doctrines through mystical images and symbols. To transmute metals they thought it necessary to find a substance

which, containing the original principle of all matter, should possess the power of dissolving all into its elements. This *menstruum universale* (general solvent) which, at the same time, was to possess the power of removing all the seeds of diseases out of the human body and renewing life, was called "*Lapis philosophorum*" (Philosopher's Stone); and these who pretended to possess it (for none had the fortune to possess it) were called *adepts*. The more obscure the ideas which the alchemists themselves had of the appearances occurring in their experiments, the more they endeavoured to express themselves in symbolical language. Afterwards they retained this phraseology to conceal their secrets from the uninitiated.

Perhaps it was the Egyptians who first introduced the art of alchemy,—though some people do not concur with this view. But we have in our support the fact that in Egypt Hermes Trismegistus, a mythical personage, was said to have left behind him many books of chemical, magical and alchemical learnings. These were perhaps the works of the Egyptian Neo-Platonists. After him chemistry and alchemy received the name of the *hermetic art*. However, there is no denying the fact that the ancient Egyptians possessed considerable chemical and metallurgical knowledge. Several Grecians became acquainted with the writings of the Egyptians, and was initiated into their chemical knowledge. The fondness for magic, and for alchemy more particularly, spread afterwards among the Romans also. The prodigality of the Romans excited the desire for gold, and led them to pursue the art which promised it instantaneously and abundantly. Even then there were diversities of opinions. Caligulla made experiments with a view to obtaining gold from orpiment; while on the other hand Diocletian ordered all books to be burnt that taught to manufacture gold and silver by alchemy. At that time many books on alchemy were written, and falsely inscribed with the names of renowned men of antiquity. Thus a number of writings was ascribed to Democritus. and more to Hermes, which were written by Egyptian monks and hermits, and which, as the Tabula Smaragdina, taught in allegories with mystical and symbolical figures the way to discover the philosopher's stone.

At a later period chemistry and alchemy were cultivated among the Arabians. Then when Greece and Italy sank into barbarism, the early Mahomedans who had previously destroyed almost all the records of the progress of the human mind rekindled the light of learning and became the cultivators of the new science. But this was not

confined among them. On the contrary, the process relating to the discovery of the philosopher's stone and the *elixir of life* were probably widely diffused by means of the Crusades, for many of those warriors who animated with visionary plans of conquest fought the battles of their religion in Palestine, seem to have returned to their native lands under the influence of a new delusion. At this time the public spirit of the West was calculated to assist the progress of all pursuits that carried with them an air of mysticism. Burning with the ardour of a rapidly extending and exalted religion, men were much more disposed to believe than to reason.

In the Middle Ages the monks devoted themselves to alchemy although they were afterwards prohibited from studying it by the Pope. Pope John XXII condemned this sort of practice, though according to some he himself was fond of alchemy. And in the year 1404, an Act of Parliament was passed in England prohibiting attempts at transmutation, and rendering them felonious. In spite of all these we hear of alchemists of the type of Raymond Lully, or Lullius. And we also hear a story of him that during his stay in London he changed for King Edward I a mass of 50,000 lb of quicksilver into gold.

The study of alchemy was also prohibited at Venice in 1488. But even at this time and later on we hear the names of Paracelsus, Roger Bacon, Basilius Valentinus, and many others. But these alchemists directly or indirectly rendered a great service to Chemistry and truly speaking paved the way for the latter generations to build the modern science of chemistry.

This belief that by the touch of the Philosopher's stone baser metals could be transformed into gold was not confined in Europe alone but found its way as far east as India. Emperor Jahangir in his autobiography tells a story about this stone. How a wood-cutter's axe was converted into gold by striking a stone, how it was bought by a blacksmith, who made his fortune with it, and how after great service it was lost in Narbadda never to be found again. "Ages afterwards," says Emperor Jehangir, "..... In passing this river the chain came in contact with this long-lost and mysterious pebble, and when seen on the opposite side of the ford was discovered to have been transmuted into solid gold....."

In conclusion, we may say that though the majority of the early alchemists were low impostors whose business was only to defraud the credulous people, yet there were alchemists who followed the practice

purely for scientific enquiries, and it is to their selfless exertions that the present science of Chemistry with all its wonders and with its bright prospect looming in future, owe its existence.

SUSILANANDA SEN,
4th Year B.Sc. Class.

The Home Industries of Nadia:

A Preliminary Survey.

By PRAFULLA KUMAR SARKAR.

BEFORE giving a detailed account of the industries of Nadia, we should like to present our readers with a preliminary survey. Nadia is more famous as a seat of Sanskrit learning than as an industrial centre. But there are certain industries in the district which merit our attention. According to the census of 1901, 56% of the population lived on agriculture. Thus we see that the majority were agriculturists, most of whom suffer from the common ailment of indebtedness.* Those supported by the various industries formed 15·8% of the population. Under this heading may be mentioned fishermen and fish-dealers; milk-men and dairy farmers; cotton weavers; oil pressers and sellers; rice-pounders and huskers; and grain and pulse dealers. 2·3% of the population is represented by the professional classes, and commerce claims only 1%.

Of the industries of the district cotton-weaving is the most important. The name of Santipur is worth mentioning in this connection. At the end of the eighteenth and the beginning of the nineteenth century, Santipur was the centre of a great and prosperous weaving industry. During the first few years of the nineteenth century the East India Company purchased here £150,000 worth of cotton cloth annually. By 1813 the industry had begun to decline, being unable to face the competition of cheaper piece-goods from Manchester, and in 1825 it received a severe shock from the introduction of British thread, which has since been used almost to the entire extinction of country yarn. In 1898 the District Officer reported: "In almost all villages there are a few families of Tantis and Joláhs. They turn out coarse cloth for the

* One of the causes of agricultural indebtedness in Nadia is its peculiar "উটবন্দী" system of land-tenure.

use of cultivators, but their number is gradually decreasing, and the profession is deteriorating on account of English manufactured cloth which is cheaper." The main centres of the industry are Santipur, Kushtia, Kumarkhali, Harinarayanpur, Meherpur, Navadwip, Baliadanga and Krishnagar. The only place in which fine "dhoti" and "sadi" are manufactured is Santipur; the particular speciality of the place is known as Santipur cloth. It is specially admired for its thin texture, and embroidered and flowered work. A Bengali writer in his account of the cotton fabrics of Bengal, published in 1898, says that the outturn of cotton cloth in Santipur was then worth about $3\frac{1}{4}$ lakhs of rupees per annum. If those figures are correct, there has been a great decline during the last decade in the weaving industry of Santipur.*

Next we turn to brassware industry. The places in which this industry is carried on to any extent are Navadwip, Purbasthali, Metiari, Dainhat, Muragacha and Meherpur. The materials used in making brassware are copper, zinc, brass, lead and bell-metal. Old ware are also used as materials. The small manufacturer employs from Rs. 500 to Rs. 15,000 as capital. The labourers work on piece-work wages.

The clay-modelling industry of Krishnagar must also be noted. At Ghurni, a suburb of Krishnagar, clay-figures of remarkable excellence are manufactured. We must mention in this connection the name of Babu Jadunath Pal who is the guiding genius of this art. The figures turned out by the modellers at Ghurni have earned a European reputation. We do not know exactly the causes of the localisation of this particular industry here. But we shall not be very wrong if we guess that patronage from the historic house of the Maharaja of Nadia led to this localisation.†

"Little or no manufactures are carried on in Nadia in working up fibres or reeds into mats or baskets," so writes Mr. Garrett in his Gazetteer. But this is not true. Baskets are manufactured on an extensive scale, we may say, from reeds in the Ranaghat subdivision of the district. The reeds generally used are grown on the "other side of the Ganges" (গঙ্গাপার). The use of this kind of cane does not bring profit to the manufacturer, and baskets "*dhama*" and "*pali*" made of this do not command a ready sale in the market. Assamese cane is superior to this kind of cane. Smaller baskets called "pali" are made from cane grown in our own district, because these

* Nadia Gazetteer.

† "Khitisbansavalicharitam" may be referred to for the history of the industry.

latter are of an inferior quality. The capital employed by the manufacturers ranges from Rs. 300 to Rs. 5,000, and even to Rs. 20,000. The Marwaris supply cane on credit to the small workers who pay off their debt to their 'mahajans' from the sale proceeds of their baskets. These workers, however, do not sell things on credit. The daily wage of a labourer is four annas. A single labourer generally turns out four or five baskets a day. These workers complain that this trade does not pay them at all, even if they work both male and females. Their lot might be bettered if they could get both capital and material at a cheaper rate.

Sugar-refining. "Dáker Shaj" and "Mete Shaj" (a sort of filigree work) have been left out here, and form part of a joint paper by my brother Bhupendra Nath Sarkar, B.A., and myself, to be published in the *Krishnagar College Magazine*. There are still certain industries which should have been noted in this article. But facts are not available at present. The author only hopes this is an earnest of a more elaborate and detailed treatment of the home industries of Nadia.

NOTE.—I should like to acknowledge my indebtedness to Principal R. N. Gilchrist for encouragement, and Babus Saureschandra Ghatak and Bhupendra Nath Sarkar, B.A., for the valuable help they rendered in my investigations.

Address to Professor P. D. Shastri.

পণ্ডিতপ্রবর শ্রীযুক্ত প্রভুদত্ত শাস্ত্রী
বিদ্যাসাগর মহাশয়—

আমি আপনার পাশ্চাত্যদেশে প্রাপ্ত বিবিধ উপাধির কোনটিরই উল্লেখ করিলাম না। পৃথিবীর সর্ব্বাপেক্ষা প্রাচীন যে সংস্কৃত ভাষা তাহাতে আপনার প্রগাঢ় পাণ্ডিত্যের পুরস্কারস্বরূপ ভারতের সংস্কৃত বিদ্যার বিশ্ববিদ্যালয় নবদ্বীপ হইতে আপনাকে এক নূতন উপাধি দিবার জন্য অদ্য এই সভা আহূত হইয়াছে। এবং ইহাতে আমাকে নবদ্বীপের পণ্ডিতমণ্ডলী সভাপতি মনোনীত করায় আমি তাঁহাদিগকে ধন্যবাদ দিতেছি। নবদ্বীপের বিদ্যাচর্চ্চার সহিত আমার পূর্ব্বপুরুষগণের বহুদিনের সম্বন্ধ। সেই জন্য নবদ্বীপের পণ্ডিতমণ্ডলী কোন সময় আমাকে আহ্বান করিলে সে নিমন্ত্রণ প্রত্যাখ্যান করা আমার সঙ্গত নহে। আজ আপনার ন্যায় জগদ্বিখ্যাত পণ্ডিতের হস্তে আমি এই নবদ্বীপের উপাধি-পত্র সমর্পণ করিতেছি বলিয়া আমার ইহা বিশেষ আনন্দের কারণ হইয়াছে। আপনি পাশ্চাত্যদেশের বহু বিশ্ববিদ্যালয়ের বহু উপাধিভূষণে মণ্ডিত হইলেও আশা করি, মাতৃ-ভূমি ভারতবর্ষের নবদ্বীপের বিবুধমণ্ডলী প্রদত্ত এই "শাস্ত্রবাচস্পতি" উপাধি এবং তাঁহাদের আশীর্ব্বাদ আপনার নিকট অকিঞ্চিৎকর বোধ হইবে না। ভগবানের নিকট প্রার্থনা করি, আপনি দীর্ঘজীবী হইয়া দেবভাষা সংস্কৃতের অশেষবিধ উন্নতিসাধন এবং গৌরববর্দ্ধন করিতে থাকুন।

Our "Masters."

ENGLISH.—GROUP A.

First Class. (*In order of Merit*).

1. Ray, Kumudbandhu.
2. Ghosh, Jyotishchandra.

Second Class.

2. Ghosh, Brajendrakumar.
5. Ray, Nripendranarayan.
8. Majumdar, Girijakanta.
9. Bandyopadhyay, Mohanlal
   Das Gupta, Niradranjan.
13. Das Gupta, Khitishchandra.
15. Datta, Satyendrakumar.
17. Das, Pabitranath.
19. Mukhopadhyay, Dhirendranath.
24. Sen Gupta, Kantichandra.

Third Class.

2. Chaudhuri, Durgapada
7. Bandyopadhyay, Dhirendranath.
20. Bandyopadhyay. Bidhubhusan.
24. Chattopadhyay, Surendranath.
25. Sanyal, Saileshchandra.
38. Sarkar, Saurendranath.
49. Sarkar, Jatindramohan

MENTAL AND MORAL PHILOSOPHY.

First Class.

3. Mitra, Susilchandra.

Second Class.

1. Mukhopadhyay, Debnarayan.
2. Bhattacharya, Gopalchandra.
5. Gangopadhyay, Pareschandra.
14. Majumdar, Manibhusan.
16. Majumdar, Susilkumar.

Third Class.

27. Ghosh, Srischandra.

HISTORY.

Second Class.

5. Datta, Susilkumar.
14. Sarkar, Sureshchandra.
15. Chakrabarti, Ramanimohan.
16. Datta Gupta, Lokendrakumar.
    Pakrasi, Sibeschandra.

Third Class.

2. Ghosal, Sailendranath.
19. Ghosh, Mohendrakumar.
21. De, Sureschandra.
25. Chaki, Satischandra.

POLITICAL ECONOMY AND POLITICAL PHILOSOPHY (A).

First Class.

2. Sen Gupta, Mohitkumar.

Second Class.

5. Bhar, Ramchandra.
6. Bhattacharya, Bijaykrishna.

Third Class.

14. Gupta, Kalidas.

POLITICAL ECONOMY AND POLITICAL PHILOSOPHY (B).

First Class.

1. Ray, Sudhischandra.

Second Class.

1. Mukhopadhyay, Bhupatibhusan.
4. Bhattacharya, Bankimchandra.
3. Thakurta, Ramanimohan.
6. Datta, Santibhusan.
7. Md. Nurul Huq Chaudhury.

MIXED MATHEMATICS.

First Class.

1. Chattopadhyay, Amalapada.
2. Datta, Binodbihari.
3. Ray, Lalitkumar.

PHYSICS.

First Class.

1. Bhattacharya, Krishnaprasanna.

MIXED MATHEMATICS.

First Class. (In order of Merit).

1. Das, Bhupendrachandra.
4. Ghosh, Abhayakali.
2. Mukhopadhyay, Prankumar.
5. Chakrabarti, Hemantakumar.
3. Chattopadhyay, Sarojkumar
6 Mallik, Dhrubacharan.
7. Ray, Dharanikanta.

Second Class.

1. Bhattacharya, Girijapati.
2. Haldar, Krishnaprasanna.
3. Ghosh, Satyendranath

Third Class.

1. Kundu, Amiyakumar.
2. Datta, Asimkrishna.

CHEMISTRY

First Class.

1. Mitra, Haraparbatikumar.

Second Class.

1. Chattopadhyay, Rabindranath.
3. Das Gupta, Hridiranjan.
4. Kumar, Kalikumar.

Third Class.

1. Munshi, Jitendranarayan.
3. Ray, Anantakumar.

PHYSICS.

First Class.

4. Chakrabarti, Brajendranath.
5. Chaudhuri, Rabindranath.
6. Bandyopadhyay Durgadas.

Second Class.

3. Ray Chaudhuri, Durgacharan.
6. Ghosh, Phanindranath.
4. Sarkar, Arindam.
7. Das, Lakshminath.
8. Bhaumik, Jogeschandra.

Third Class.

1. De, Satischandra.

PHYSIOLOGY.

Second Class.

1. Bera, Dharanidhar.

Third Class.

1. Datta, Jatindranath.

Library Bulletin.

The following books have been added to the Library since the issue of the last Bulletin :—

Stobart, J. C. ..	The Glory that was Greece.
Jones, E. D. (Ed.) .	English Critical Essays (19th Century).
Lounsbury, T. R. ..	The Life and Times of Tennyson.
Cook, A S. (Ed.) ..	A Literary Middle English Reader.
Hyde, H. E. ..	The Two Roads.
"Heroes of Nations"	Series: 43 vols.
Ostwald, Dr. W. .	Hand-book of Colloid Chemistry.
Friend, J. N. (Ed)	Text-book of Inorganic Chemistry. Vol. 8.
Plaatje, Sol. T. ..	Native Life in South Africa
Maitra, H. N. ..	Hinduism.
Rose, J. H. ..	Nationality as a Factor in Modern History.
Thackeray, Sir E. ..	Reminiscences of the Indian Mutiny, etc.
Waldstein, Sir C. ..	Aristodemocracy.
Eagle, R. L. ..	New Light on the Enigmas of Shakespeare's Sonnets.
Law, E. ..	Some Supposed Shakespeare Forgeries.
Howard, C. .	English Travellers of the Renaissance.
Naidu, Sarojini ..	The Bird of Time
Kennedy, C. W. ..	The Caedmon Poems.
Hopkins, E. W. ..	Epic Mythology.
Macdonell, A. A. ..	Vedic Mythology.
Bhandarkar, Sir R. G.	Vaisnavism, Saivism, etc.
Orth, S. P. ..	Readings on the Relation of Govt. to property, etc.
Pigou, A. C. ..	The Economy and Finance of the War.
Lees, J. ..	The German Lyric.
Dyer, F. L., and Martin, T. C.	Edison: his life and inventions. 2 vols.
Combe, Mrs. K. ..	Chief of the Staff.
Frunck-Brentano, F. (Ed.)	The National History of France: (1) The Century of the Renaissance. (2) The Eighteenth Century. (3) The French Revolution.
Creizenach, W. ..	The English Drama in the Age of Shakespeare.
Harrison, F. ..	The Positive Evolution of Religion.
Haldane, J. S. ..	Mechanism, Life and Personality.

Kirkaldy, A. W. (Ed.) } Labour, Finance and the War.
Madsen, A. W. .. The State as Manufacturer and Trader.
Le Roy, E. .. A New Philosophy: Henri Bergson.
Dunn, W. H. .. English Biography.
Rusby, H. H. . A Manual of Structural Botany.
Squire, P. W. .. Methods and Formulae used in the preparation of animal and vegetable tissues.
Hazell's Annual, 1917.
Guide to the Bayeux Tapestry.
Cambridge History of English Literature. Vols. 13 and 14.
Tout, T. F. .. The English Civil Service in the 14th Century.
Whitaker's Almanac, 1917.
Schmitt, B. E. .. England and Germany, 1740-1914.
Treitschke, H. Von Politics. 2 vols.
Gummere, F. B. .. The Popular Ballad.
Grotius Society Papers. Vol I.
London University Calendar, 1916-17.
Hankey, D. .. A Student in Arms.
Lucas, C. P. .. A Historical Geography of the British Colonies: Vols. I to III; Vol. IV, Parts 1 to 3. Vols. V to VI; and Vol. VII, Part 1
Egerton, H. E. .. The Origin and Growth of Great Britain.
Pearson, W. H. .. The Hepaticae of the British Isles. 2 vols.
Hoouer, T. J. .. Concentrating Ores by flotation.
Massee, G. .. Mildews, Rusts and Smuts.
Milner, H. B., and G. M. Part. } Methods in Prac. Petrology.
Durham, W. H. (Ed.) } Critical Essays of the 18th Century.
Easton, H. T. .. The Work of a Bank.
Hake, T., and Compton-Rickett, A. } The Life and Letters of Theodore Watts-Dunton. 2 vols.
The Treatment of Armenians in the Ottoman Empire.
Watson, W. .. Retrogression and other Poems.
Fowler, W. W. .. Kingham, old and new.
Hobson, J. A. .. The New Protectionism.
Stenton, F. M. .. The Early History of the Abbey of Abingdon.
Notes and Queries. 29 numbers.
Rogers, R. W. .. History of Babylonia and Assyria. 2 vols.
Plotinus .. An Essay on the Beautiful.
Literary Year Book, 1917.
Cambridge University Calendar, 1916-17
Oxford University Calendar, 1917.
Hand-books of English Literature:

(*a*) The Age of Alfred.
(*b*) The Age of Chaucer.
(*c*) The Age of Transition. 2 vols.
(*d*) The Age of Shakespeare. 2 vols
(*e*) The Age of Milton.
(*f*) The Age of Johnson.
(*g*) The Age of Wordsworth.
(*h*) The Age of Tennyson.

Surasundari Chariam.

The Matsya Purana. Translated into English.
An Appeal to the Young Hindus By Rai J N. Mozoomdar, Bahadur.
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List of Sanskrit, Jain, and Hindi manuscripts in Sanskrit College, Benares, 1915-16.
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Baker, G C .. Indoor Games and Socials for Boys
Lecky, W. E H A History of England in the 18th Century Vol 1
Lamb, H Dynamics
Baldwin, J. M. (Ed) Dictionary of Philosophy and Psychology Vol 3, Parts 1 and 2.
Freeman, E A Historical Essays 4th series
Das, P. G Intermediate Solid Geometry
Mah Pandit Banke Rai Nawal Goswami. } Rajbhakti Prakasha
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Woods, H. Palaeontology
Tagore, Sir R N . Personality
Imperial Record Department Press list of records belonging to the Foreign Department of the Government of India Series 1 and 4
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Green, J R History of the English People 8 vols.
Haverfield, F. The Romanization of Roman Britain
Myres, J L Greek Lands and the Greek People
De Tocqueville L'Ancien Regime
Brown, H G Transportation Rates and their Regulation.
Phillips, C A Readings in Money and Banking
Kemmerer, E W . Modern Currency Reforms
Calcutta University Calendar, 1916 Part 2 2 *copies*
Ditto ditto 1917 Part 3 2 *copies*
Oldham, R D. .. A Bibliography of Indian Geology
La Science Francaise. 2 vols
Report of the Indian Famine Commission, 1901
The "Times" History of the War. Part 151 (vol 12)
Aitchison, C U Treaties, Engagements and Sanads relating to India and neighbouring countries 13 vols
Bose, P C . Introduction to Juristic Psychology
Cromer, Earl of, Viscount Haldane, and others. } After-War Problems
Mukherji, P . The Co-operative Movement in India
Papers relating to Constitutional Reform in India 3 vols.
Royal Commission on the Public Services in India Report of the Commissioners Vol I
Hadaway, W S. . Cotton Painting and Printing in the Madras Presidency
Barger, G. . The Simpler Natural Bases
Russell, E J. Soil Conditions and Plant Growth
Report of the British Association for the Advancement of Science, 1916
Agricultural Statistics of India, 1914-15. Vol 2.
Burd, H. A. .. Univ of Illinois Studies in Language and Literature Vol 2, No. 3 (April 1916) Joseph Ritson.

Hostel Notes.

EDEN HINDU HOSTEL NOTES.

WE are glad to offer our hearty welcome to Babu Girija Prasanna Mazumdar, who has been appointed Superintendent of the new block. The Highlanders are glad to have him in their ward.

* * *

We extend our welcome to our first-year friends whose number is rather small this year.

* * *

The Mess Committee is doing excellent work. Much improvement has been effected owing to the efficiency of the present members. Babu Basanta Kishore Acharya Chowdhury has been elected Secretary for the current month.

* * *

We regret that the Hostel Athletic Club has left much to be wished for. The usual Football matches were not all played; towards the indoor games the Athletic Club seemed to be indifferent. We sincerely trust the ensuing Hockey Season will prove a success, and the indoor games will receive greater attention.

* * *

So at last the long-cherished scheme of an All-Hostel Poor Fund has been given effect to. All the poor funds of the different wards, excepting that of Ward IV which has been abolished, have been amalgamated into a single one under the name of the Eden Hindu Hostel Students' Fund. Our best thanks are due to our late Superintendent Babu Hridav Chandra Banerjee for his kind encouragement and handsome contribution towards the fund. Our thanks are also due to the present Superintendent for his very charitable contributions. We wish the fund success.

* * *

The activities of the Debating Clubs are perfectly satisfactory. Before the Pujahs, the various clubs held their sittings wherein various subjects of useful and interesting nature were discussed and debated.

* * *

The members of the Highland Debating Club bade farewell to their ex-boarders in September last. Our beloved Professor Babu Khagendra

Nath Mitter, M.A., presided over the function. Mr. Zacharia graced the occasion with his presence. The programme included varieties of amusement; the violin music was much appreciated. With light refreshments the function ended.

* * *

The boarders of Ward II celebrated their annual *L'Allegro* meeting in September last. The ex-boarders and other guests were enterained with music and refreshments. The function was a success.

* * *

The boarders of Ward IV also held their *L'Allegro* meeting with Professor Zacharia in the chair.

* * *

Our new principal, Mr. Barrow, paid a kind visit to the hostel on the 5th November. He seemed to take great interest in the details of the hostel.

* * *

This year the results of the M.A. and M.Sc. Examinations from the Eden Hindu Hostel have not been very satisfactory.

* * *

We regret that there were some inaccuracies in the report, appearing in the last issue of the Magazine, about the death of one of our boarders; the deceased was Babu Arun Chandra Chakrabarty, son of Babu Dwijes Chandra Chakravarty, and not Srish Chandra Chakravarty, as was mistakenly announced. We forgot to mention that our lamented friend stood first in English in the Matriculation Examination of 1916.

PUSHPITA RANJAN MUKHERJEE.

BAKER MADRASSAH HOSTEL NOTES.

The Duty Fund is rendering yeoman service to the poor and needy Mahomedan students of Calcutta by lending them financial aid in the shape of monthly stipends. Lately the Secretary has published a list of 61 students who have been granted help out of this fund to the total amount of Rs. 120 per month.

The extension of the Hostel, and with it the Common Room, is expected to be finished towards the end of the Pujah vacation. The Common Room removes a great disadvantage of the hostellers. We are all thankful to the authorities for this consideration.

* * *

The foundation of the 'Baker Hostel Debating Club' is one of the noteworthy features of this session. Many subjects of lively interest have been taken up and fully discussed. The members of the club are grateful to the Superintendent for the encouragement they have received from him in this connection.

* * *

Some of the affairs of the hostel are awaiting the co-operation of the energetic 'freshers.' We hope to take them up in right earnest after their arrival.

A RASCHID.

ELLIOTT MADRASSAH HOSTEL NOTES.

The Annual General Meeting of the boarders of the Hostel was held on the 19th of August last, under the auspices of the Al-Ittehad Club. Khan Sahib Moulvi Md. Yusuff, M.A., Headmaster, Calcutta Madrassah, was in the chair. Some boarders of the Baker Madrassah Hostel and a few ex-boarders kindly joined the meeting. The passing of the last year's report and the election of office-bearers were the main items of business. The President gave a nice speech with a few suggestions for the upkeep of the club.

The term of service of our Superintendent Moulvi Md. Qasim is nearly completed. Unless he is granted an extension we shall soon miss our much-respected old Superintendent who has been connected with this institution since its birth.

The boarders of the Hostel have heartily enjoyed the last Bakr-Id. We thank our Principal for kindly granting us two days' leave on this important Mahomedan festival.

RAHIM-UD-DIN SHAH.

About Other Colleges.

WE are soon going to have an "*Indian Ladies' College*" in Behar, which has been made possible by the truly princely donation of the little-known albeit public-spirited and noble-hearted Maharaj-Kumar of Tikari who, be it said to his credit, has given up his whole estate which would yield an income of 10 lakhs of rupees a year, to be supplemented by a gift of 50 *bighas* of land by that distinguished and broadminded countryman of ours—Sir Ali Imam. This magnificent donation stands almost alone in the history of Indian Women's Education. His is the first spendid effort in this direction excepting that silent patriot of Poona—Professor Karve, the founder of the Indian Women's University. The Maharaj-Kumar's gift may well be compared with the princely public donations of men like Carnegie, Palit, Ghosh, Tata, Tikari and others—all heralds of that new age when rich men will hold their riches as public trustees only and not as miserly hoarders!

* * *

The Principal of *Edwardes College* (Peshawar) makes it a practice of closing the College after each session with an address to the College students in a body. Principal James used to address the Presidency College twice a year in the same way. This practice ought to be revived.

* * *

Rajsahi College, thanks to its sense of duty and public spirit, has brilliantly headed the list of all those colleges which have given men for the Calcutta University Corps. It is a small college, but nevertheless it has shown itself to be greater than others in its magnificent spirit.

* * *

College athletics seem to receive very enthusiastic attention from most of the colleges in the North-West. The *Hindoo and St. Stephen's Colleges* of Delhi are two of these colleges. The most remarkable feature of these colleges is that, unlike our colleges here, they always receive the hearty co-operation of their teachers in their games.

* * *

We welcome the advent of the *Carmichael College* (Rungpur) in our midst with a joyous heart. C.C. marks a new epoch in the College

history of Bengal. It is built entirely on public subscriptions (amounting to 8 lakhs of rupees), and is equipped in the most efficient and modern way It is a residential, self-contained College with splendid playing fields, groves, swimming baths and rowing streams at its disposal. This is the sort of College that is most wanted now.

* * *

Professor Gajjar, M.A., F.C.S., of Bombay, has opened a Chemical and Technical laboratory at *Gwalior* in which he intends to give chemical and technical instruction to post-graduate students or capitalists.

* * *

A new college in the shape of the *Ramjas College* is soon going to be opened at Delhi. the Imperial capital. Its costs are being entirely borne by public subscriptions and donations.

* * *

Another such college, the *Sind National College* (Hyderabad in Sind), was opened in October last by Mr. Wood, the College being entirely a product of public subscriptions. The College is situated in a green valley far away from the dust and noise of the city, with the mighty Indus flowing in all its majesty near by and with plenty of gardens, groves and playing fields around it. As more and more of colleges of this description springs up around us, we here, surrounded by tramway lines and dusty crowded streets, really very often feel very sad and weary.

* * *

The *South Suburban College's* new habitation—the 'Bijni House,' near Alipur—is a welcome departure from the usual line of College buildings in Calcutta. It has much more 'academic air' than its former habitation.

Correspondence.

NATIONAL SONGS.

THE EDITOR, *Presidency College Magazine.*

DEAR MR. EDITOR,

Lately I have been teasing (so they say) your readers with 'war phrases,' and if they don't object, I will again tease them, with your permission, with some 'war songs.'

Though in these days of war the clang of the steel and the boom of the shell have filled the world with terrible noise, the inspiring strains of national songs still rise above them and infuse new strength and vigour into the withering arms of the soldiers, who are fighting for their countries. The bag-pipe airs of Piper Findlater rose clear and resonant in the air amidst the din and clamour of a bloody fight—and the blood of the sons of wild Caledonia ran double speed in their veins, and on they charged into the superior enemy's ranks, wild and furious. What is the secret that made these Scottish Highlanders revive their drooping courage and make a wild desperate charge—it is their dear old national airs, the skirl of the pipe. Truly the utility of national songs (shall I call them war songs?) was never more clearly exhibited than in the present world-conflict when the great nations of the world are fighting for their existence. What lies behind these national songs which impel so many men to-day to give their life-blood on the gory fields of France and elsewhere? The appeal is the same to every one—be he a German, French or British soldier: it is the clarion call of Duty to die for one's land. Surely songs which can make men give up what they hold most dear—their lives—must be an interesting and inspiring study.

Undoubtedly the first to attract our attention will be "*God save the King,*" certainly the most well-known though not the most inspiring national anthem in the world, it has an unmistakable appeal to the loyalty of the British citizen. Though this is the accepted national song of Britain yet, to my mind, "*Rule Britannia, Britannia rules the waves*" appears to be more suitable for the purpose. it calls up a vision in my mind of those grim, silent British guardians of the sea standing guard like giants under the grey, dull northern sky of the North Sea! It stirs the heart, warms up the blood and sends a thrill through the body of even the weakest to hear a song of this strain; and, I believe,

England owes its first five million volunteer army—certainly one of the most wonderful feats in modern history—more to the spirit embodied in these songs than to anything else. I confess, Mr. Editor, "Rule Britannia, Britannia rules the waves" has a peculiar and almost gripping charm for me, and I cannot conceive of a soul so dead as not to be stirred by a song so thrilling, so inspiring and so patriotic as this. Equally splendid if not more stirring is that vigorous and patriotic outburst of William Henley—so splendidly recited by ex-Principal James year before last in his College address, beginning with:—

What have I done for you,
England, my England?
What is there I would not do,
England, my own?

and ending with—

Mother of ships! whose might,
England, my England,
Is the fierce old sea's delight,
England, my own.
Chosen daughter of the Lord,
Spouse-in-chief of the Ancient Sword,
There's the menace of the word
In the song of your bugles blown,
England,
Out of heaven on your bugles blown!

Here is the true patriot who speaks out true and clear:—

Death is death: but we shall die,
England, my England!
Take and break us; we are yours,
England, my own!

and indeed England has need of such patriots to-day.

No less inspiring and thrilling are the songs of Britannia's Overseas dominions and colonies. The cry of Canada—the ranch-land—is "*Maple leaf for ever*", while the islanders of far-away New Zealand and Australia—the Anzacs—certainly drew their inspiration for their song from the blue, blue waves of the wide, wide sea under the deep blue of the southern sky when they sing "*God gift her about with the surges*"—a simple but vigorous and patriotic outburst. India too had her national songs like the rest of the world; some of them have survived through the ages and have found expression in the modern vernaculars of India. If we Bengalees are given the privilege of a selection, we would unhesitatingly say that Bankim Chandra's "*Bande Mataram*" is the best of the national songs that have been produced in

modern times. It gives expression to the first stirrings of a truly national feeling in the Indian's heart, and as such it is full of love for India, her natural beauty, her past greatness, and hope for her future.

Turning from the dominions to the allies of Britain, Japan first catches the Indian's eye. Japan, the Britain of the East, following strictly the eastern conception of loyalty to the reigning sovereign invokes the blessings of God on the sovereign thus :—

May our Emp'ror's reign endure, when a thousand ages
Are grown old, myriadfold.
Like sand-grains, in firm rock massed,
Changeless last ; bearing moss of ages past.

Japan's ally and neighbour Russia too has her national songs But the Muscovite's religious nature has asserted itself even in their songs; for the Russian national anthem is more of a hymn than a national song. The accepted translation is :—

"God the all-terrible, Thou who ordainst,
Thunder Thy clarion and lightning Thy sword,
Show forth Thy pity on high where Thou reignest,
Give us peace in our time, O Lord.

God the all-merciful, earth hath forsaken
Thy holy ways, and hath slighted Thy word,
Let not Thy wrath in its terror awaken,
Give to us peace in our time, O Lord.

God the omnipotent, Mighty Avenger,
Watching invisible, judging unheard,
Save us in mercy, and save us in hunger,
Give to us peace in our time, O Lord."

France, heroic France, goes to fight with the thrilling "*Marsellaise*" on her lips. The '*Marsellaise*'—the war song of the heroic sons of France—has captured the whole world, even the hearts of those sturdy little Nepalese up in the bosom of the snow-clad Himalayas. Who could have imagined a more weird scene than the sturdy, brave Highlanders of Nepal playing the Marsellaise on their way to fight for the honour of *La belle France*. Certainly Engineer Claud Joseph Rouget was under some divine inspiration when out from his heart came the national song of beautiful France—too well known to bear repetition in full :—

Ye sons of France, awake to glory,
Hark, hark what myriads bid you rise,
Your children, wives and grandsires hoary,
Behold their tears and hear their cries.

The "*Chant de D'epent*" shrinks into insignificance before a song of the strain of the Marsellaise. France leads us to Belgium. *La Brabau*

conne, though not so fiery and burning as the Marsellaise, has enough of enthusiasm in it. It is almost pathetic to read the concluding stanza of the Belgian national anthem after the Tragedy of Belgium :—

Belgium, Mother, thus we vow,
Never shall our love abate,
Thou our hope, our safety thou,
Heart and blood are consecrate.
Grave, we pray, upon thy shield
This device eternally;
Weal or woe, at home, afield,
King and Law and Liberty.

The sufferings of Belgium remind us of unfortunate Poland, the victim of so many conflicts. Poland, though lost now, the Polish patriot still sings "*Poland is not lost forever,*" and marches with the strains of Dombrowsky's March.

The sons of Italy, the home of ancient heroes, is scaling the heights of the Trentieno Alps with an undaunted heart, for their national song bids them, "*Move a step onward* ("*Daghela Avanti un passo*"). Mameli's "*Italy has awaked*" and Garibaldi's warlike Hymn too are good tonics for the Italians to freshen up his courage in scaling the snowy heights of the Alps.

Now passing on to the Central Empires, the enemies of the world, what inspires the countless legions of the Supreme War Lord to sacrifice their lives, wave after wave, before the immovable French wall of steel? Here also it is the same deep, burning love for the Fatherland that is acting as the motive power. One can imagine the dark grey masses of Kaiser Wilhelm's legions swinging through the narrow village road singing "*Die wacht am Rheine.*" The following quotation from Oxenford's translation speaks for itself :—

So long as the life-blood still shall flow,
Or sword be left to strike a blow,
Whilst arm be left the gun to bear,
Dear Fatherland, etc.

Our oath resounds! the stream flows by!
Our banners proudly wave on high!
The Rhine! The Rhine! The German Rhine!
Our lives till death are ever thine!
Dear Fatherland, etc.

This deep love for "The Rhine! The Rhine! The German Rhine" expresses itself in other songs also of which "*Heil der im Seigeskranz*" and Arundt's "*Der Deutschen Vaterland*" are the most popular.

Austria-Hungary, Teutonia's sister and ally, sings the praise of the late veteran Franz Joseph in "*Gott erhalte Franz den Kaiser*"—a song,

by the by, which is not an instinctive outburst but was composed by Haydn by Imperial Command. The "*Rakoczy March*" is very popular, and so is also "*Bless our Land with Gladness*" by Erkel. I have been unable to find a full translation of the above two songs, and would feel much obliged if any of your kind readers take the trouble to put me on the track to find them.

If I am allowed, Mr. tired Editor, I will try to return to this subject in some future issue of your magazine.

COMMON ROOM.

MATTERS ATHLETIC.

TO

THE EDITOR, *Presidency College Magazine*.

DEAR SIR,

We are living in an age when everybody is quarrelling with somebody else—though their common interests would be best served by working in mutual sympathy and forbearance; this is the solution I have been able to arrive at after much patient thought over current affairs including our College affairs.* The verbal slaps mildly yet so unwarrantably administered to us sportsmen from your own sacred editorial sanctum in your last number can be explained in no other way. Here we have got the same interests at heart, *viz.* individual welfare and the reputation of the College. But fallen as we are under the spell of the above-mentioned mysterious force, you find no better way of furthering these common interests than by bringing in odious comparisons in the domain of sports where, under general conditions, democracy is the usual order.

From your editorial chair, Sir, you have struck upon a new discovery unknown to us, poor sportsmen, before; you have discovered that there are two species of games—the one of which (like tennis) is more "becoming of gentlemen" while the other (which includes games like cricket, football and hockey) is not so. Indeed, Mr. Editor, you do not mean it seriously because, as you know, all games are games, and it is the spirit in which the game is played that really matters and not the particular species (if there be any) to which the game belongs. In fact there is no justification whatsoever to glorify tennis and to belittle hockey,

* We cannot help congratulating you on this '*Eureka*,' which the celebrated Greek mathematician might well have envied!—*Ed.*

cricket and football as more or less gentlemanly games. Certainly a gentleman is not one who plays tennis, but the one who plays the game (whatever it is) in the right sportsmanlike way. Excuse me, Mr. Editor, but though your motive may be quite praiseworthy, this sort of invidious comparisons does not help you in the least in realizing your desire—that of rousing the College sportsmen. It would perhaps be far better to face the facts squarely in the face and make the best of them.

You say that the tennis courts are attracting so many suitors that the football, cricket and hockey sticks are decidedly growing jealous. But really that is no reason why the more favoured ones should cry down the less favoured ones from the housetop. In reality, are not the points in favour of tennis larger than those of the other three? It practically resolves itself into an old question "Why is the College not as up to the mark in the field of sports as in the examination hall?" The practical difficulties which answer this question also explains why tennis is more favoured than the others. The following points, if looked into, will perhaps help us in finding out a common solution :—

(1) *Money Question.*—Generally the games that are cultivated in the College are more or less matters involving expenditure which many of the members find it difficult to meet after the regular necessary expenses. The College too does not spend enough to enable all its members to take part in healthy, active, manly games. A comparison of what a third-rate college spends on sports in the United States with what the Premier College of Bengal spends will make the point clearer.

(2) *Distance of Tracks.*—This is one of the greatest drawbacks. A self-contained college with its quadrangles, its playing fields, gardens and groves is a vision as far off from us as the blue heavens. Such a college itself is a great incentive to efforts but this is totally wanting here. In this respect tennis is the only game which can boast of courts within the college compound and as such is naturally more patronised.* It is refreshing to know that expectations are now being held out for Fives courts, and a cricket turf within the College. This ought to improve matters.

(3) *Laziness and Apathy of the Students :*—One feels constrained to say that after all we do not make the best of even what we have got. The members patronising the Gymnasium ought to be much larger than what it is. Tennis, as a light game in comparison with the hard, exhausting

* May we remind you—what you must have clean forgotten in the feverish heat of controversy—that the 'is' can not be elevated to the rank of the 'ought to be'?—*Ed.*

games like football and hockey, appeals more to our soft-bodied tender gentlemen who dread all forms of games which will make them sweat and breathe hard. The only remedy here, it seems, is the abolition of the voluntary system as a broken reed and the introduction of compulsion on all students in matters of physical education—a system which is working very successfully in some of our residential missionary colleges.

(4) *Over Study and Undue Importance to Examinations* :—The physical system of the student is being crushed out in our zeal for higher education. The timing of College lectures leaves practically no leisure to allow the students to go in for games after College work—many of them being residents of such distant places as Bhowanipur and Shambazar. This is more so in the case of post-graduate students ; volumes of lectures and notes are hurled at them mercilessly from 11 to 4 in the afternoon continually with almost no leisure between them throughout the week (Saturdays too are now being commandeered for service). After this 5 hours' hard fight with abstruse and abstract theories, the machine of the Law College is set in motion as a further preventive to games. It is a pity that our University in its zeal for higher mental education (?) should completely lose sight of the physical needs of its alumni.

(5) *Lack of Professorial and University Encouragement* :—This is a serious factor. The professors nowadays are not so keen on games as they used to be before ; they think their duty done if they only attend one or two matches ; but this should not be so. The missionary colleges have set a splendid example in this respect. Much to the chagrin of football and hockey, tennis has lately won over some of our teachers. A double incentive would be forthcoming if the University would set some slight value on physical education. It is the custom of some of the Universities of America to allow degrees only to those who along with mental ability can show physical efficiency too. This is a step which is fast becoming an urgent necessity amongst us. A visit at the Annual Convocation would convince one of the very strong necessity of such a step. In place of bright, healthy, vigorous young chaps full of enthusiasm for a wider sphere of life you will see thin, emasculated, spectacled, prematurely old young gentlemen who seem to have no interest in life at all, suffering great inconveinence under the huge gowns which sit ill on their bony skinny body. Make physical efficiency a determining factor in university life and you will see a rapid transformation coming over.

These are some of the points which have struck me as the chief difficulties which beset the path of sportsmen amongst us. That in spite

of such difficulties we have kept on is a matter of congratulation in itself. But I am also convinced that vigorous efforts coupled with mutual goodwill and co-operation can do much by way of improving the present state of things. One cannot but sigh when he looks back to those days when the Elliot and Lansdowne shields were practically monopolised by dear old P.C. But surely the spirit is not dead; it is right there, but it only needs rousing up. The Duke Cup winners have shown the way, and won't the others follow suit, and put up a better and a brighter record? Let everyone who has any living interest in life, every one who has good red blood in his veins, every one who loves the open air, the blue, blue sky, the green turf and the bright sunshine come out and join the College teams and play for the College in right earnest. Let every one who loves the College make a little sacrifice, let every one look to the common good and not be carried away by petty considerations; a day will come in the green old days of these men when they will wistfully look back to these jolly hours they will spend now under the blue heavens!

COMMON ROOM SHOW CASE.*

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* You, Mr. Angry "Common Room Show Case," swoop down upon the poor Editor with all the envenomed ferocity of a Tory whose 'vested interests' have been entrenched upon. In these days party-feeling runs very high, and it is no wonder that it will heave up at unsuspected quarters. The Editor is driven to reply—which he would willingly shun if there were a course left for him—only because he could not swallow all these vituperative excesses. Your insinuations—which with an apology to you we must call 'ignoble'—are based on wilful misrepresentation of what the Editor meant plainly—and if you permit—well-meaningly; and as such they cannot be suffered to pass unchallenged. So much by way of apology for our rejoinder. But, mind you, it is meant to be neither an 'apologetic'—for our observations were not made without book and for that reason we do not retract a single word of what we wrote last time;—nor a 'crushing reply.'

To be plain, Mr. Common Room, we suspect double personality in you. In the first part you seem to be much more aggressive and writing under the sense of being wronged. Towards the close however—where you put forth reasons "why Tennis is more favoured than the others"—you seem to be quite a different man. There both you and ourselves see eye to eye and with the major portion of what you have written—with the exception of one or two points—we go with our wholehearted assent. You have indeed ably analysed why Tennis "*is* naturally more patronised." But, we are afraid, you have missed the central theme of our observation in the last issue, which was none other than that "all the games receive equal attention." While you narrate what merely *is*, we insisted upon what *should be*. So, on that score we have nothing to quarrel about. "A self-contained College with its quadrangles" we equally hold with you to be a distant 'vision.' But if our sportsmen wait till that dream is realised, we are afraid they will have to see a few generations of students pass out of this College. We hope our athletes will not

OUR STUDENTS ABROAD.

To

THE EDITOR, *Presidency College Magazine.*

DEAR MR. EDITOR,

It is quite a well-known fact that many of our members are yearly going out to foreign universities for professional or academic studies, and are in the majority of cases coming out successfully with brilliant records. The recent examples of Dr. Dhar in London and another scholar in Washington are cases in point. But it is most regrettable that these men who are winning honour for our College do not usually receive the prominence and notice they ought to receive in the pages of this magazine. Occasional stray notes, often appearing very late, are all that can be found about our members abroad. One of the functions of the College magazine ought to be to keep up its connexion with, and to be proud of the achievements of, the ex-members of the institution. The best way to attain this end, as I suppose it to be, is to send copies of magazine to these members, and to reserve a column for their correspondence. Another way is to ask some news-agency to supply us with information concerning the doings of our old members in other lands.

This would act as a stimulus to our present members to make better efforts, and in the same time serve as a record of achievements of College members. May I hope to see this feature introduced in a near issue of the magazine?

TOWER CLOCK.

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be the dupe of the time-worn proverb: "If the sky falls we shall catch larks." We welcome the idea of having a "Cricket turf" by the side of 'the five Tennis courts.'

Your assumed title—"Common Room Show Case"—led us to believe that you were holding a brief for the "Show Case" which once boasted—but is now emptied—of the "Elliot and the Lansdowne." But after what you have written we do not quite see the justification for your assuming that honourable *rôle*. It is the way of the world to hail the rising sun and not care for the overnight's setting sun, though far more resplendent. The question is: should we slide with the current and swell the number of Tennis-players while the others languish and dwindle away into nonentity or divide our interest equally among all the games? How would, we ask, the Secretary of the Hockey Club, for example, fare if the members were "to fall off like leaves in wintry days" as did the athletic secretaries pertinently observe? Him we specially choose because he represents the common interest of Hockey and Tennis.

In conclusion, we explicitly assert that this was not written under any kind of provocation. We want ourselves to *provoke* criticisms provided they are done in the proper spirit. That is indeed a sign of *life*, and the Editor should be the last man to stifle out even the feeblest voice.—ED.

RANJI'S TIPS FOR FIELDSMEN.

THE EDITOR, *Presidency College Magazine.*

DEAR SIR,

The cricket season is now on. and I wish every success to our cricketers. In doing so, will you permit me to make a present of the following tips to our College fieldsmen from Prince Ranji's book on cricket? As far as I know, it was bad and listless fielding that lowered the College colours in cricket last year. So here's to the fieldsmen:—

1. Keep the legs together when the ball is hit straight to you and while you are picking it up.
2. Always back up the man who is receiving the ball at the wicket, when it is thrown in, but not too close.
3. Always try for a catch however impossible it may seem.
4. Always be on the look-out and *ready to start.*
5. Run at top-speed, but not rashly, the moment the ball is hit.
6. Use both hands whenever possible.
7. Do not get nervous if you make a mistake.
8. Obey your Captain cheerfully and promptly.
9. Never be slack about taking up the exact position assigned to you; never move about in an aimless. fidgety manner.
10. The eye should follow the ball all the way from the bowler's hand to the fielder's.

Keep these precepts in mind when you are on the green turf. my dear Mr. Fieldsman. and rest assured you are helping the Eleven to win the game. These are from an

INTERESTED LAYMAN.

THE BENGALI LITERARY SOCIETY.

TO

THE EDITOR. *Presidency College Magazine.*

DEAR SIR,

I desire to question, through the medium of your much esteemed journal, what steps, if any, are being taken by the Bengali Literary Society to carry out the valuable suggestions offered by Sir Rabindranath Tagore at the Physics Theatre. He suggested two ways in which we can do something really useful in this direction: *viz.* compilation of a Comparative Bengali Grammar, and translation of first-rate English books into the vernacular.

The theme has been touched upon again and again. In the Fâlgun number of the *Prabasi*, 1322 B.S., there appeared a list of English, French and German books that deserve to be translated. The subject, however, ended there and nothing more was heard of them.

In various articles, Professor Benoy Kumar Sarkar has expressly written down names of several books which are, in his opinion, worthy of being translated. Among others he named those written by Professor William James. Though there are many who profess themselves to be admirers of Professor Sarkar, none have come forward to undertake the task—so far as I know, of course.

Would it not be quite proper and fitting if our Literary Society could arrange to carry out some of these tasks? If we have earnest workers, we should feel no difficutty in proceeding in our undertaking. It may be we shall do but a little, yet we shall have the pleasure of doing *something* in that case. It will be doing but bare justice to Sir Rabindranath and to ourselves, if we do not fail to carry out his suggestions. I believe the lecture was not meant for an after-dinner talk, but it had some nobler object in view. If we have turned a deaf ear to him, it was no good asking him to lecture to us.

To be brief, the Society has a life, and must show its activity. It must be one befitting the Premier College of Bengal.

Yours, etc.,
PRIYARANJAN SEN.

The Presidency College Bengali Literary Society.

THE Presidency College Bengali Literary Society now enters upon the second year of its existence. In the last year as many difficulties crept up in its path, it has been able to make but very little progress. We hope that with the sympathy and co-operation of all the members of the staff and the students we shall be able to make satisfactory progress this year.

However, we are glad to announce that we had been able to persuade Sir Rabindra Nath Tagore to give a discourse on some aspects of Bengali Literature under the auspices of our Literary Society. The distinguished lecturer in his usual lucid style dwelt upon the various phases of Bengali Literature, and brought out the many difficulties under which our present literature is labouring, and in conclusion pointed

out the path which new recruits like ourselves in the field of Bengali literature should follow.

We held the first ordinary meeting of the Literary Society in the month of September, when the following office-bearers were elected to constitute the executive committee for the session 1917-18 :—

Visitor ..	..	Principal W. C. Wordsworth.
Director ..	..	Dr. P. C. Ray, Ph.D., D Sc.
President..	..	Prof. Khagendra Nath Mitter, M.A.
Vice-Presidents	..	Prof. Hemchandra Dasgupta, M.A.
		,, Harihar Banerji, Vidyabhusan, M.A.
		,, Nilmani Chakravarty, Vidhyabhusan, M.A.
		,, Benoy Kumar Sen, M.A.
Secretary..	..	Srijut Sukumarranjan Dasgupta, B.A.
Assistant Secretaries ..		Srijut Bibhutibhusan Ghosal, B.A.
		,, Sibdas Mukherji, B.A.
		,, Panchkari Sircar.
		,, Mahammad Golam Zilani.

Class Representatives—

6th Year Class	..	Srijut Mohinimohan Mukherji, B.A.
		,, Jnanendranath Ray, B.Sc.
5th Year Class	..	,, Jitendranath Banerji, B.A.
		,, Kshitishprasad Chatterji, B.Sc.
4th Year Class	..	,, Phanibhusan Chakravarty.
		,, Nalinikishore Ray.
3rd Year Class	..	,, Phanindranath Ray.
		,, Purnachandra Acharya.
2nd Year Class	..	,, Bijalibhusan Shome.
		,, Narendragopal Mitra.

As the first-year class has not yet been formed, no representatives are elected from that class.

There had been two sittings of the executive committee with Prof. Harihar Banerji and Prof. Khagendra Nath Mitra in the chair, in which the following subjects were chosen for discussion for the current session :—

1. Greek Ideals in the Meghnadbadh Kabya.		Srijut Sukumarranjan Dasgupta, B.A.
2. Vaishnaba Poetry	..	Srijut Mohinimohan Mukherji, B.A.

3.	Beharilal and his Poetry ..	Srijut Panchkari Sircar.
4.	Poets and Poetry ..	,, Jaharlal Bose.
5.	The Phenomenon of Light in Natural Colour.	.. Kshitisprasad Chatterji. B.Sc.
6.	Nabinchandra's Kāru and Śailajā.	Srijut Phanindranath Ray.
7.	Comic Poems of Dwijendralal	.. Bibhutibhusan Ghosal, B.A.
8.	The Atmosphere	,, Brajendranath Bose.
9.	Rabindranath's Poetry ..	.. Sudhansukumar Das.
10.	Eye and Light	.. Satisranjan Khastagir.
11.	Bengali Society at the time of Iswar Gupta.	,, Narendranath Roy Chowdhury. B.A.
12.	Indian Economics ..	Srijut Sibdas Mukherji, B.A.
13.	The place of Muhammadan writers in Bengali Literature.	.. Mahammad Golam Jilani.

রবীন্দ্রনাথের অভিভাষণ। *

আমার এই মনে হয়, ইংরাজী ভাষার মধ্য দিয়ে সমগ্র জগৎ জ্ঞানের ও ভাবের সম্পদ গ্রহণ করছে, সেটা সত্য কথা। বর্ত্তমান কালের ধর্ম্মের বিরুদ্ধে গেলে মানুষকে ঠকতে হবে। যারা বর্ত্তমান কালের মধ্য দিয়ে যায়নি, সে সমস্ত দেশ জীবন-সংগ্রাম পিছিয়ে পড়বে। ইয়োরোপীয় সভ্যতাকে যারা সত্য বলে গ্রহণ করেছে, তারাই উন্নতি করছে। বর্ত্তমান যুগ ইয়োরোপীয় সভ্যতার যুগ। এখন এমন কোনো জিনিষ চলবে না, যা ইয়োরোপীয় সভ্যতার সঙ্গে ছন্দ রক্ষা না করে চলবে। বিশ্বপৃথিবীর সহিত আমাদের ব্যবহারের মূলে ইয়োরোপীয় সভ্যতা। ইংরাজীর ভিতর দিয়ে ইয়োরোপীয় শিক্ষালাভ করার সুযোগ পেয়েছি, সেটাকে শ্রদ্ধার সহিত গ্রহণ করবো। আজকে সেটাকে যদি ব্যবহারে না লাগাতে পারি ত' আমরা ঠকবো। কিন্তু বাঙ্গালাভাষা যদি আয়ত্ত না হয় তা হলে যা আমরা শিখব তা প্রয়োগ করতে পারব না। যাঁরা ইংরাজী শিক্ষা করবেন, তাঁদের আপনার ভাষায় প্রকাশ করবার জ্ঞান যদি না জন্মায়, তা হ'লে সেই শিক্ষালব্ধ জ্ঞান মরুভূমিতে বৃষ্টিপাতের মত হবে। যেখানে আমরা ইংরাজীর ভিতর দিয়া ইয়োরোপীয় সভ্যতাকে গ্রহণ করছি, সেটা যাতে সর্ব্বত্র প্রচার করতে পারা যায়, তার ব্যবস্থা করা উচিত। আমাদের হৃৎপিণ্ডের একটা কাজ হচ্ছে—একবার রক্ত সেখান থেকে আসে, সমস্ত দেহ ব্যাপ্ত হয়, আবার হৃৎপিণ্ডে ফিরে যায়, সেইরূপ বিশ্ববিদ্যালয়কে জ্ঞানদেহের হৃৎপিণ্ড মনে করলে, দেখা যায় তার দুইটী ক্রিয়া আছে—তার একদিক দিয়ে জ্ঞান এসে জমবে, তার পর চারিদিকে সেটা পরিব্যাপ্ত হবে। দুইটীই চাই, কোনটীকে অবজ্ঞা করলে বিশ্ববিদ্যালয়ের উপযোগিতা আর থাকিবে না। একথা অত্যন্ত সহজ কথা। এ সকল কথা বলতে গিয়ে যে যুক্তি দিতে হবে এ আমি মনে করি না। তবে যখন দেশে অস্বাভাবিকতার উদয় হয়, তখন সহজ কথা বিশেষ করে বুঝাতে হয়। ইংরাজী ভাষার চর্চ্চায় পাছে লেশমাত্র ব্যাঘাত হয়, এইটে মনে রেখে

* প্রেসিডেন্সী কলেজ বঙ্গীয় সাহিত্য সভার বাৎসরিক অধিবেশনে প্রদত্ত বক্তৃতার সারাংশ।

আমাদের অভিভাবকদের মধ্যে বাঙ্গালা ভাষার আলোচনা সম্বন্ধে যে কুণ্ঠা দেখা যায়, সেটা ইংরাজের মনে ত' দেখি না। একটা কারণ, ইংরাজী ভাষায় আমাদের জীবিকানির্ব্বাহের প্রয়োজন আছে। যেখানে ইংরাজী শিখ্‌লে রাজকর্ম্মচারীর পদপ্রাপ্ত হওয়া যায়, সেখানে একটা আশঙ্কা হয়, যদি এর কোনও শৈথিল্য হয় ত' আমাদের পক্ষে সেটা সাংঘাতিক হবে।

এ সম্বন্ধে জাপানের সঙ্গে আমাদের তুলনা করা যেতে পারে। ইয়োরোপীয় শিক্ষা যেমন জাপান আপামরসাধারণের মধ্যে বিতরণের উপায় অবলম্বন করেছে, তাতে করে সে পৃথিবীর মধ্যে খুব বড় একটা স্থান অধিকার করেছে। আমি সেখানে গিয়ে দেখলুম, ছোট ছোট অল্পবয়স্কা দাসী জাপানী ভাষায় এমন এমন সব বই পড়ছে যে আমাদের শিক্ষিত লোকেও সে সব পড়ে না। আমার বাড়ীর বালিকা দাসী যখন বল্লে যে তার 'সাধনা' পড়তে ভাল লাগে, তখন বিস্মিত হয়েছিলুম। তার পর যখন সে দেখালে যে 'সাধনার' জাপানী অনুবাদ তার হাতে আছে, তখন আরও বিস্মিত হলুম। সেখানকার সাধারণ ব্যক্তি—সমাজে যাদের বড় স্থান নয়—তারা সকলেই উৎসাহের সঙ্গে জ্ঞানালোচনায় প্রবৃত্ত হয়েছে—নূতন যুগের নূতন রস, নূতন বার্ত্তা তাদের মনকে অভিষিক্ত করেছে। এর প্রধান কারণ মাতৃভাষার মধ্যে দিয়ে তারা বিশ্বের জ্ঞানের রস পেয়েছে। এই নূতন যুগের সমস্ত জ্ঞান, বিজ্ঞান, সাহিত্য ভাব—সমস্ত তাদের দ্বারে এসে পড়েছে—সমস্ত জ্ঞানের ভাবের সম্পদ্ জাপানের চিত্তের মধ্যে গিয়ে উপনীত হয়েছে। এইটে যখন চোখের সামনে স্পষ্ট দেখতে পাচ্চি, তখন বুঝতে পারি যে আমাদের ভবিষ্যতের সমস্ত উন্নতি নির্ভর করচে, আমাদের এই নিজের ভাষাকে গৌরবান্বিত করে তোলার উপরে। আমাদের দেশ কেবল ভৌগোলিক ভূখণ্ড মাত্র নয়, কেবল মাটী দিয়ে তৈরী সীমার দ্বারা আবদ্ধ নয়; এই যদি হ'ত তবে ত চাষবাস ক'রে দিন কেটে' যেত আর মনে হ'ত দেশের সম্বন্ধে সব কর্ত্তব্য শেষ করলুম। কিন্তু আমাদের একটা মানসভূমি আছে—আমাদের মন জন্মগ্রহণ করেচে আমাদের দেশের সাহিত্যের ক্ষেত্রে। প্রাকৃতিক শক্তিপুঞ্জকে—খনিজ পদার্থ প্রভৃতিকে যেমন আমরা ব্যবহারে আন্‌তে পারলে উন্নতি লাভ করি, সেইরূপ আমাদের এই মানস জন্মভূমির এই সাহিত্য ক্ষেত্রের সমস্ত শক্তির পূর্ণতা সাধনেই আমাদের উন্নতি। বাঙ্গালা দেশ কি কেবল ইয়োরোপের পাটের বস্তাই যোগাবে? বিদেশের সঙ্গে আমাদের এই বাণিজ্য সম্বন্ধ আমাদের দারিদ্র্য দূর করেছে—সমস্ত পৃথিবীর সঙ্গে আমাদের যোগ ক'রে দিয়েছে তার সন্দেহ নাই, কিন্তু সেটুকু কত সামান্য। নীল, পাট, ধান, গরুর, চামড়া কি হাড় দেশদেশান্তরে যাবে বলে সেইটুকুই সব হ'ল—তাত নয়। আমাদের মানসভূমির কি চাষ বন্ধ থাকবে? সেখানকার উৎপন্ন দ্রব্য কি পৃথিবীকে দিতে হবে না? জ্ঞানের পণ্য, ভাবের পণ্য সম্বন্ধে আমাদের কেবল আমদানিই চল্‌বে আর রফ্‌তানি একেবারে বন্ধ?

সাধারণতঃ শুন্‌তে পাওয়া যায়—অনেকে বলেন যে তোমাদের সাহিত্যে আছে কি? কিন্তু সেটা বল্‌তে লজ্জা পাওয়া উচিত। সে লজ্জা ভাষার নয়। আমাদের ভাষার এমন শক্তি আছে যে তাতে আধুনিককালের ও প্রাচীনকালের সমস্ত ভাব বাঙ্গালা ভাষার ভিতর দিয়ে প্রকাশ করতে পারি। যদি শিক্ষার সঙ্গে ভাষার যোগ না করতে পারি, ভাষা শিক্ষার সঙ্গে সঙ্গে বাড়বে না। শিক্ষার সঙ্গে সজীব ভাষার প্রত্যক্ষ যোগ। আমাদের মন যতটা পায়, সেটাকে আমাদের ভাষার মধ্যে প্রকাশ করতে হবে। ভাষা ও শিক্ষার সংযোগ না থাক্‌লে দুর্গ্রহ হবে। জৈব উপকরণ হ'লে মানুষ যেমন সেটাকে আপনার দেহের সামিল করে' নিতে পারে, লালার সঙ্গে মিশিয়ে, জারক রসের মধ্য দিয়ে আপনার শারীর পদার্থ করে নিয়ে আপনার স্বাস্থ্য বৃদ্ধি করে, ইংরাজী শিক্ষাকে আমরা তেমন ক'রে আপনার জিনিষ করতে পারিনি। যতক্ষণ পর্য্যন্ত শিক্ষাকে ভাষার মধ্য

দিয়ে জৈব পদার্থ না করতে পারি, ততক্ষণ সে শিক্ষা আমাদের পরিহাস করবে। এই পরিহাস দিন দিন বেড়ে উঠছে।

আমাদের বাঙ্গালা ভাষা ত আর দাঁড়িয়ে নেই, যদিও বা এর সভ্য জগতে স্থান নেই, যদিও ভারতীয় রাজসভায় এর স্থান সম্ভবপর নহে, তবুও যখন থেকে আমাদের চিত্তের উন্মেষ হয়েচে, অন্তরের ভিতর তখনই তার জাগরণ প্রথম বিহঙ্গের অস্ফুট কাকলীর ন্যায় এই ভাষার ভিতর দিয়ে প্রকাশ পেয়েচে, সুতরাং আজকের দিনে এই ভাষাকে কেউ ঠেকিয়ে রাখতে পারবে না। আমার কথা এই যে আপনারা এতগুলি যুবক আছেন, আপনাদের মধ্যে প্রবল শক্তি রয়েছে। আপনাদের কাছে কত বড় দাবী; আপনাদের সকলের কাছে উপস্থিত—দেশের ভাষার দাবী, মানসজন্মভূমির দাবী। এটা ছোট জিনিষ নয়, যা অসম্পূর্ণ আছে, সেটাকে আমাদের চেষ্টায় সম্পূর্ণ করতে হবে। এইখানে একটা গৌরবের কথা আছে, বাহির থেকে যে রুটীন ঠিক্ করা হয়, সেটা আমরা মানতে বাধ্য, কিন্তু যেটা আমরা আন্তরিক প্রীতির সহিত করব, সেটার গৌরব খুব বেশী। এই যে আয়োজন হয়েছে, এই যে ক্ষুদ্র সভাটি অত্যন্ত ক্ষমতার সঙ্গে প্রতিষ্ঠিত হয়েচে—ইহা সকলকে ছাড়িয়ে যাবে আমি এই আনন্দটুকু জানাবার জন্য আপনাদের কাছে ছুটে এসেছি।

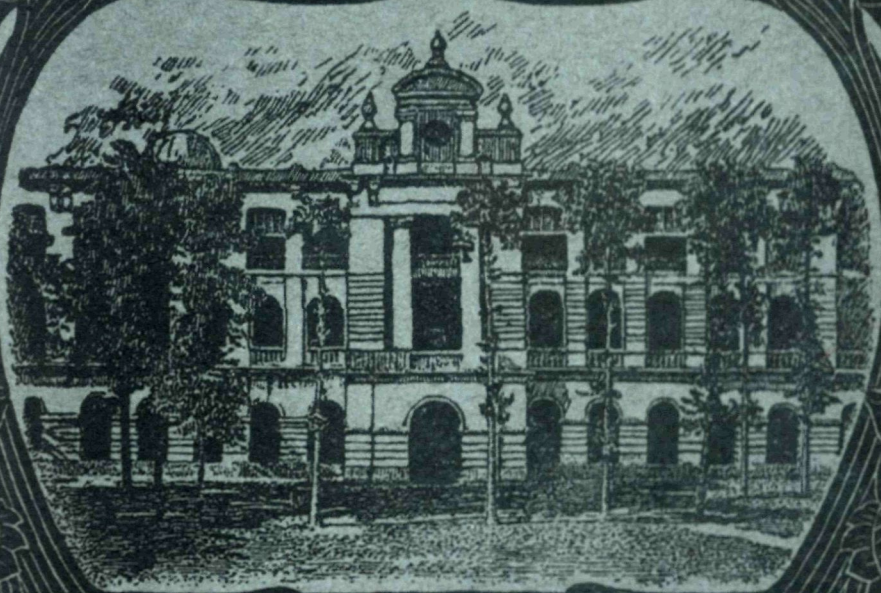
১লা আশ্বিন, ১৩২৪।

Two misprints occurred in the list of recruits published in the September issue of our Magazine :—

Read 6. Mr. Narendra Mohan Bose *for* Mr. Nagendra Mohan Bose.

„ 52. Mohammed Golam Jilani *for* Mohammed Golam Iclain.

THE Presidency College Magazine



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NOTICE.

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There will ordinarily be four issues a year, namely, in September, November, January and March.

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

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

Contributions should be addressed to the Editor and all business communications should be addressed to Mr. Rama Prasad Mukhopadhyaya, B.A., the General Secretary, *Presidency College Magazine,* and forwarded to the College Office.

SAROJ KUMAR DAS,
Editor.

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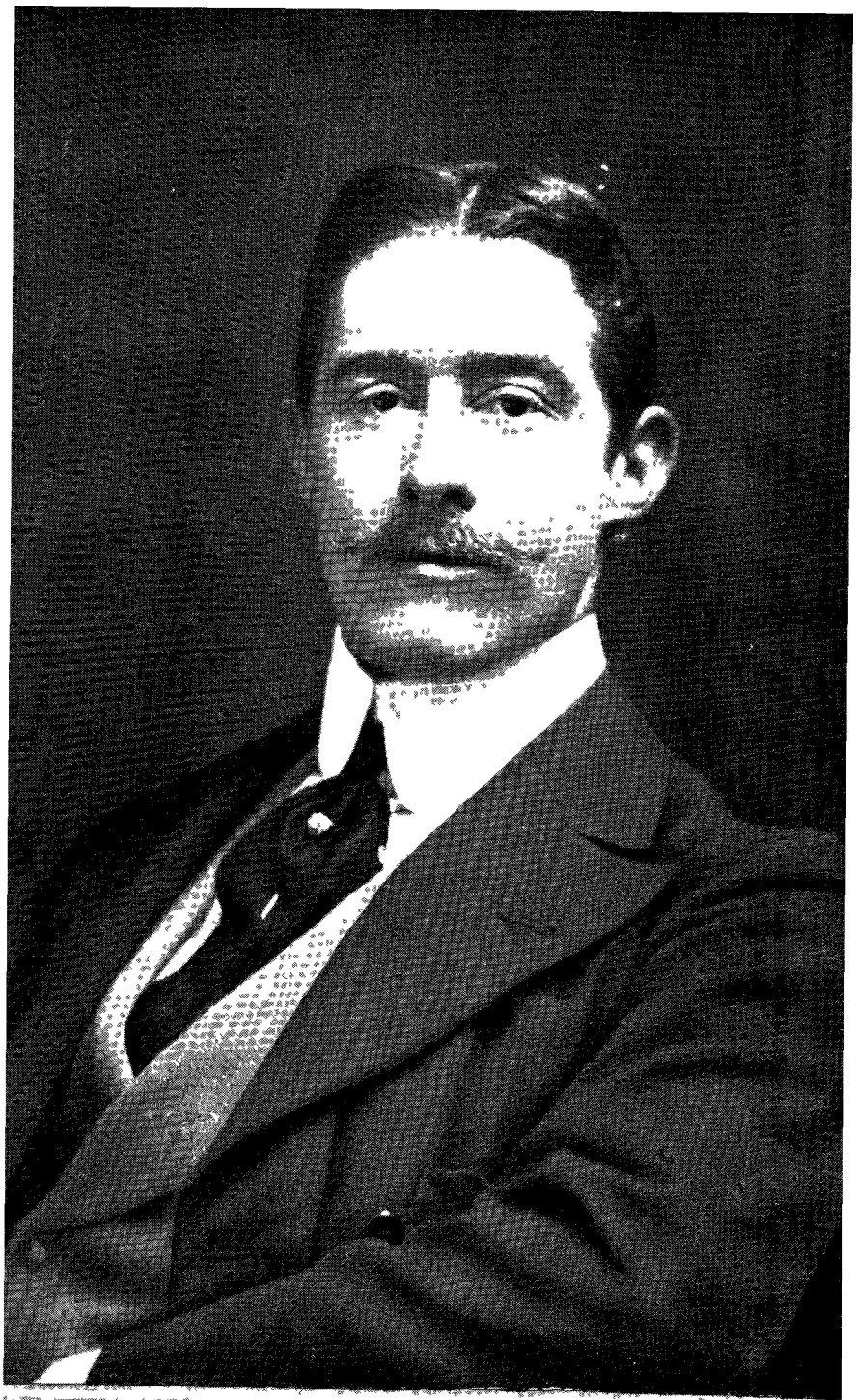

Our Visitor.

THE

PRESIDENCY COLLEGE MAGAZINE

VOL. IV. FEBRUARY, 1918. NO. 3

EDITORIAL NOTES.

WE make our appearance this time unusually 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. We have often been taken to task for our remissness, and sometimes not in a very sympathetic or generous spirit; 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 out exactly what we receive, and not a whit more. There is no transaction, no speculation. It is drawing out of a ballot-box exactly what you put in. 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 standard of journalistic perfection. We cannot impress too strongly on our fellow-collegians that this state of things seriously threatens the continued success of this Magazine. May we not expect a change for the better?

* * *

Our wish, as expressed in the last issue of our Magazine, has happily been fulfilled. We have contributed, something, though not a very large amount, to the "Our Day" fund. It is still more pleasing to reflect that the sum was realized not by entertaining our contributors with customary amusements, but it was charity for charity's sake

alone. So we can legitimately claim that our charity has an ethical significance. A list containing the names of collectors and the amounts collected follows.

* * *

On the 4th of January last, His Excellency the Governor of Bengal was pleased to grace us with a visit. His Excellency was taken over all the classes by our Principal accompanied by the Hon'ble Mr. Wordsworth. The inspection of the old building being over, our distinguished Visitor was led to the new science building and received by Mr. Meek who then took him over the workshop and the laboratories. Our College was closed for three days in honour of His Excellency's visit, which is to us at least the most tangible way of showing respect.

* * *

On the same day His Excellency presided over the inaugural address delivered by Sir Jagadish Chandra Bose at his Research Institute. That was the first of a series of lectures to be delivered there and the subject of the lecture was the "Mystery of the Praying Tree." That was indeed, as His Excellency observed, a preface to the new book of nature to be opened before us. As a preface however it was immensely suggestive of the rich details of the vast unexplored region whereof only the contours were prefigured therein. Sir J. C. Bose can justly claim to have wrested the secret mysteries of Nature, basing his discoveries on the behavioristic study of plant-life. He has very well substantiated his claim to be able one day to make the plants write out their life-history These are not figments of his imagination but result from the deciphering of the hieroglyphics described by the plants themselves. What an untold treasure of romance remains yet to be unearthed! Truth is indeed stranger than fiction!

Thrice blest is he who can voice 'the life unvoiced'! A seer veritably is he who can by his '*intellectual auscultation*' detect the throb of life in the apparently lifeless, and sympathize with the feelings of pleasure and pain actually experienced by plants. It is not simply a pious wish, a sublime intuition or a prophetic vision vouchsafed to reason in its most exalted state. Such an intuition can affect the life of a Wordsworth who has the faculty, the eye to *see* that 'there is a spirit in the woods.' It is for him and him alone. Owing to its individual stamp it fails to become the common heritage of mankind. But for Sir Jagadish's resources we have to look elsewhere. His is not the vocation of a poet with prolific imagination, but that of a prosaic scientist typifying never-

theless in himself what 'the scientific use of imagination' can achieve. All the embossings on the walls and the carvings on plates in that hall bear witness to this grand truth. In point of fact the whole atmosphere is surcharged with the spirit of its presiding deity, and the paintings and engravings located therein bespeak the animating influence of the master, and out of those lifeless symbols there seems to be rising an edifying chant like that of the angelical choristers singing Hosannah to the Muses in celebrating "the wedding of the intellect of man to this goodly universe in love and holy passion." Born in the land of seers who did actually realize the unity of organic life pulsating in the human, animal and plant kingdom, and inheriting that sacred legacy, it is no wonder that this oriental savant lives that faith. But that faith he does not cherish as a private possession of his, but bequeaths it to the world at large in a way that has a universality of appeal. He does not rest content with merely preaching this faith, as did the *Rishi* of old: 'All things that we see have their origin in a vital principle and throb with it.' So to the modern man of hard common sense bereft of that intellectual intuition this *ipse dixit* will hardly carry conviction. The *onus probandi* can not be laid aside, he will insistently claim *proof*. Undaunted by the rigorous claims of the scientific world of to-day imbued with 'academical doubt.' Sir Jagadish—over whom this tradition broods like a 'Presence not to be put by'—*proved* by means of experiments that *speak* to the eyes; for 'things seen are mightier than things heard.' Dr. Bose told us how his discoveries were at first pooh-poohed as metaphysical speculations by Western savants of note. But after a decade or more those very eminent scientists arrived at those truths working independently according to his suggestions, and then cordially invited him to lecture before the Royal Society in London. So much by the way.

The unique honour done to Dr. Bose, our Emeritus Professor of Physics, redounds to the glory of Presidency College as was clearly affirmed by our late Principal, Mr. James, in the farewell meeting convened by us on the eve of the former's retirement. True it is that we shine with a reflected glory, but, as Mr. James said on that occasion, his researches were carried on silently for years in these very laboratories of Presidency College, and we now rejoice to see Dr. Bose's laboratory, which had a collateral existence in the College, strike out an independent existence and become a full-fledged "Bose Institute." May we live to see it earn world-wide renown like the Royal Society of London!

We warmly appreciate the conferring of Knighthood on Mr. B. C. Mitter, the late Advocate General. This is a further addition to our College-knights. In the New Year's Honours list a good many titles have been conferred on deserving persons for distinguished war services, but this is of course 'on carpet considerations.' As an 'old boy' of the College Sir Binodchandra will, we hope, gladly accept our warmest greetings.

* * *

Nearly 60 per cent of our College recruits have been declared physically fit for undergoing, and are now actually engaged in, military training. They have not as yet received their proper uniform otherwise we could have had them photographed as anticipated.

Now that the University Corps is an accomplished fact, we hope we sit no more under the Bishop of Bombay's ban: "I ask the educated Indians what they suppose the University classes of England are likely to think of them if they will not even volunteer." With due deference to His Lordship we beg to submit that allusion to 'what others will think of us' can at best serve as a deterrent from wrong-doing but not possibly, we believe, as a positive inducement to a noble sacrifice. That is the last thing to fall back upon when all other resources fail.

With regard to the success of the recruitment in our University, we were solicitous about one thing only, viz. that the charge of 'the unlit lamp and ungirt loin" might not be imputed to us. Our University men have, we trust, sufficiently negatived that supposition. The success is not to be measured so much by the *number* of recruits (wherein also we do not lag behind others) as by the *manner* of volunteering —by the test that Browning would apply: "How strive you?" More so, when we consider the special disadvantages that our University men labour under as contrasted with the franchises enjoyed by those of the British Universities. They are too evident to need any special mention here. It will be supposed perhaps that we are insinuating the vexed question of "commissioned or non-commissioned ranks" No, that's not our contention (and we know that bar is now removed). Rank or no rank—

> 'Stake the counter as boldly every whit,
> Venture as truly, use the same skill,
> Do your best, whether, winning or losing it,
> If you choose to play!'—

This should be our, as was Browning's, principle. Indeed this pleasure of "venturing"—*le plaisir de risque*—has a moral sanction in

itself, irrespective of the end in view. It is this very principle that Mr. Hornell, presiding over the recruiting meeting in our College, inculcated by quoting the wise maxim "Nothing venture, nothing gain." It is truly a virtue that pertains to the warm blood of youth and to this the appeal was made judiciously. But there is the counter-influence to reckon with the never-failing damping influence of aged parents and guardians who but seldom let slip an opportunity of throwing cold water on warm projects. It was not infrequently that we learnt some time ago of regular tussles between unconsenting parents and young enthusiasts over enlistment in the I.D.F. Cases have also been reported of recruits who enlisted without their parents' knowledge and then sought refuge under the fortification of the military law, endorsing thereby the time-worn Shakespearean wisdom: "Crabbed age and youth cannot live together." We cannot however quite admire the efforts of some, who have gone so far as to preach "the Ethics of Disobedience" towards these unconsenting parents. That is overshooting the mark and verging on something like fanaticism. But on the contrary, the endeavour of some of these parents and guardians to enwrap their wards in a sort of "Oriental calm" native to the soil, so that the latter's study may not suffer is not all that can be desired. "Calm's not life's crown, though calm is well." The Indian student with his natural predilection for an unruffled calm keeps the 'noiseless tenour' of his academic career having nothing to break its dull monotone save 'the scholar's melancholy.' It should therefore be interspersed with something to relieve this monotony and make it melodramatic.

* * *

The University Commission is now sitting with closed doors. So we can not even steal a peep into that *Sanctum sanctorum.* We hope they will not be so unkind as not to allow some chinks to look through.

The Commissioners were kind enough to pay a visit to our College on a day on which our College was unfortunately closed. So they could not inspect the classes; perhaps that was not their intention. The professors were summoned by an extraordinary notice and the Commissioners had an informal talk with them.

They were invited some days later to a lunch—*in camera* of course—in the Principal's room, but we guessed as much on seeing the car of Messrs. Peliti & Co. stand at the gate.

Russia is now changing chamelon-like from moment to moment; so it is rather foolish to make any definite pronouncement much more to forecast anything concerning her. for she must have, like the Heraclitian 'flux,' changed by that time. So we do not think we can rigorously press the charge of inconsistency or infidelity against Russia that has forsaken the allied cause and opened negotiations with Germany. That Russia which embraced the allied cause three years ago and reassured her unwavering fidelity times without number, is not the same Russia to-day. She has changed phenomenally so much so, as hardly to maintain a national identity. She has passed through a revolution—though at first it seemed to be a bloodless one—which has disillusionized the world by drawing in its wake bloody fights culminating in a reign of terror. The food problem was one of the most outstanding causes that drove the Russians to desperation. and the consequent sad desertion of the allied cause. It is at the same time one of the extenuating circumstances to be cited in their favour. Of all rebellions that of the belly is the most peremptory. It is a grim fact and we must make allowances for it. In such a state there is a total suspension of all obligations whatsoever, national or international. So run the Sanskrit dicta "There is no sin that a man cannot stoop to when oppressed with hunger"; "On the hunger-stricken there is no moral hold." It is no doubt one of the causes that drove Russia to a premature armistice.

* * *

However, this much is now clearly evident, that the Allies have to wade through without Russia's helping-hand. The negotiations between Russia and Germany have not yet come to a successful issue, still there is no denying the fact that the traitor Lenin with German bribes has had his efforts to betray Russia crowned with success The Bolsheviks now hold the upper hand in Russia and are settling affairs with a high hand. They have indeed succeeded in detaching Russia from the field of battle, with the result that the Allies have got to shoulder the responsibility that should have been strictly Russia's in addition to their own. But it is hard to believe that one hundred and eighty millions of people. dwelling in great territories whose resources are hardly yet tapped, will suffer themselves to be blotted out of the book of nations and pass under the heel of the Hun at the bidding of a mad little professor? But facts are facts and we must look them full in the face. It is of no use to shut our eyes to the grim certainty and try to cajole ourselves with false hopes as little children try to

persuade themselves that there is no ghost simply by refusing to open their eyes. Though we all fervently wish that the machinations of Lenin and his party may yet come to nought, our statesmen can no longer count on Russia in drawing their war plans.

* * *

It seems that President Wilson is yet under an illusion as regards the true nature of the German people. In a recent speech he remarked that the German people are not so very bad after all, and it is the German Government which is alone responsible for the present war. There are not many who will share the President's view of the matter. Happily, however, he backs Mr. Lloyd George's pronouncement as to the terms on which peace can be concluded, in spite of his personal conviction that the spirit of freedom can yet find its way into the hearts of the German people. But it could not be otherwise, as every sane man would admit, since the utter destruction of Prussian militarism is vital to the maintenance of international peace.

The Gentleman.

[It appears from recent numbers of the Magazine that in the opinion of some football is not a game for gentlemen.]

When I was yet a tiny child
(Though free of course from childish tricks)
I often felt how rude and wild
Were those with whom I had to mix.

I grew as calmly as a rose,
They laughed and shouted, jumped and ran.
They lacked the dignified repose
That marks the little gentleman.

I was (I think you ought to know)
A model, from my birth inclined
To follow well the rules that go
To make us gentle and refined.

Hot or excited never seen
(This was the great, the simple plan)
I kept my dignity of mien,
And grew a perfect gentleman.

I notice here with much regret
Some youths I cannot like at all.
They plunge about in mud and wet,
And kick a large unpleasant ball.

I think that we, the more select,
On such as these should place a ban,
Persons in whom I can't detect
The languor of a gentleman.

J. R. B.

LATE DR. TRAILOKYANATH MITRA

"Old Presidency College Men Series."

(IX) The Late Dr. Trailokyanath Mitra.

By KAMAL KRISHNA GHOSH, B.A.,
(*5th Year English Class; Grandson of late Dr. T. N. Mitra.*)

THE name and fame of the late Dr. Trailokyanath Mitra is fast becoming a thing of the past. The career of the eminent Vakil, of the great educationist, of the staunch advocate of Local Self-government, of one of Bengal's worthiest sons, is fast disappearing out of the memory of the present generation. Placed amidst the rush and roar of the present age, we scarcely find a moment's leisure to cast our eyes back and survey the blank in the firmament, which the untimely falling of a bright star has made It is therefore more with the intention of reviving the past, and with it the pious memory of him who was once the idol of his age, than to make a study of his life, that the present writer ventures to take up his pen. To those happy few, who have the good fortune to know him, this present sketch will be a refreshing treat, and to those otherwise placed, it will reveal a man, and a true man "whom every man in arms should wish to be."

It was on the 21st of Baisak 1251 B.S. (2nd May. 1844) that Dr. Trailokyanath Mitra first saw the light in a thatched cottage at Konnagar, a small village in the District of Hughly. only nine miles distant from Calcutta. His father Joy Gopal Mitra was then but a petty clerk in a merchant's office. His was a large family with small income, and it was with the utmost difficulty that he managed to make both ends meet. So Trailokya was a child of penury and in the lap of penury was he nursed and brought up. Young Trailokya however grew into a vigorous, diligent and self-reliant boy. He had his rudimentary education at some village-school in Serampore. Subsequently he entered a local school in Utterpara, a village near Konnagar, in 1855. In April 1859, when he was in the second class, he appeared in the Entrance Examination of the year and passed the examination with credit. His academic career was brilliant and uninterrupted success. In 1860 he went up for, and successfully passed, the then Senior Scholarship Examination, heading the list of the successful candidates. The next year he

passed the First Examination in Arts and stood second in order of merit. In 1863 he passed the Examination for the Degree of Bachelor of Arts and secured the first place. It is said that when Mr. Sutcliffe, who was then Principal of the Presidency College, asked Trailokyanath as to which subject he intended to take up for the M.A. Degree Examination, the latter replied that he had not yet settled the point, but that he was prepared to take up any. Mr Sutcliffe then insisted that he should take up Mathematics (Mr. Sutcliffe's own subject), and it was in Mathematics that Dr. Trailokyanath passed the M.A. Examination in 1864, again securing the first place in the list. In 1865 he passed the Examination for the Degree of Bachelor of Law, and in 1877 the University of Calcutta conferred on him the Degree of Doctor of Law, the highest honour it can bestow.

So brilliant an academic career could not but attract the attention of the Government. In 1864, just after he had obtained the M.A. Degree, Trailokyanath was raised to the eminent position of a Lecturer of Mathematics in the Presidency College. He held this situation till 1866, when he was appointed Law Lecturer and officiating Professor of Philosophy in the Hughly College. The chair of Philosophy fell vacant as Sir Alfred Croft went on leave, and "it was no mean compliment," as some writer remarked. "paid to the varied learning and brilliant intellect of the young man that he was chosen to fill it up." By honouring such a man with this post the authorities indeed honoured themselves. He held these offices for about a year, when he resigned his appointment as Professor of Philosophy and joined the Bar, retaining his situation as Law Lecturer. It is said that Mr. Atkinson, who was then Director of Public Instruction, offered him an appointment in the higher grades of the Bengal Educational Service, but Dr. Trailokyanath preferred to follow the profession of law. And no one can doubt that his subsequent career had more than justified his choice.

It was in 1867 that Dr. Trailokyanath joined the Hughly Bar. It was within a year that by his indomitable energy, his profound knowledge of law and his wonderful and attractive power of advocacy, he secured the most prominent place in the Hughly Bar. After an uniformly successful career in the Hughly Bar for eight years, he turned his attention to the higher and wider field of the High Court. "We are informed," writes one of his biographers "that it was Hon'ble Mr. Justice Markby who advised Dr. Trailokyanath to try his chance in the High Court of Calcutta. Mr. Justice Markby was then at Hughly on a tour of inspection when the forensic talents and eloquence of young Trailokyanath

made so favourable an impression upon him that he encouraged him to come and practise in the High Court of Calcutta." So Dr. Trailokyanath secured a Law Lecturership in the Presidency College and joined the High Court in 1875. His achievements in this field were wonderful, and it is no exaggeration to say that he soon became one of the very few great Vakils who could successfully hold their own against men like the Hon'ble Sir Charles Paul, the Hon'ble J. T. Woodroffe, the Hon'ble Sir Griffith Evans and a host of others

In 1879 Dr. Trailokyanath was appointed a Fellow of the Calcutta University along with his friends Dr. (now Sir) Rash Behari Ghosh and Dr. (now Sir) Gooroo Das Banerjee. He was appointed Tagore Law Lecturer in 1879, and his work on the "Law relating to the Hindu Widows" is a standard work on the subject. He was Chairman of the Serampore Municipality for several years, and greatly distinguished himself on the Municipal Board, especially in his controversy with Dr. Lidderdale about the sanitation of Serampore, in connection with which he wrote a minute which won for him the admiration of all classes and elicited the encomium even of the *Times*. In a letter to Dr. Trailokyanath, dated Sept. 27, 1888, from Indian Political Agency, the writer congratulates Dr Trailokyanath on "the crushing force with which, it seems to me, you have answered the Sanitary Commissioner's somewhat splenetic remarks" In the same letter the writer went on, "as soon as Parliament meets I will consult Mr. Arthur Williams, who will put the questions about the Calcutta Municipal Bill, on some other member with a view to a question or questions being put in the House, calling for Dr. Lidderdale's report and your reply." We thus see how his actions in the Municipal Board made a stir even in Parliament.

On the resignation of Dr. Rash Behari Ghosh, the Faculty of Law of the University of Calcutta elected him as their President, and he was also elected a member of the Syndicate. On Nov. 14, 1893, at a meeting of the Council of the Royal Asiatic Society in England, he was elected a non-resident member of that great body. He was a candidate for election to the Legislative Council of Bengal and had a good chance of being returned; but the Fates ordained otherwise and the hand of Death was on him before he could secure the prize. On the 18th of April, 1895, Dr. Trailokyanath Mitra died of fever at his Bhowanipur residence, leaving behind him an old mother, a devoted wife, one son, four daughters and a large circle of friends and admirers to mourn his loss.

The Chief Justice and the Puisne Judges of the High Court, when

they heard of Dr. Trailokyanath's death, expressed their profound sorrow. and bore highest testimony to his character, learning and ability.

On the morning of the 19th April, the day following his lamented death, the Chief Justice and Mr. Justice Beverly taking their seats on the Criminal Bench, Sir Griffith Evans, the officiating Advocate General, addressing their Lordships, said :—

"My Lords . . . I have to express the deep regret of the Bar and of the Attorneys of this Court at the death of Dr. Trailokyanath Mitra, which happened suddenly last evening. He was a man who was universally respected on account of his ability and integrity and his general professional standing as one of the oldest practitioners of this Court, was second to none. His death will be deeply felt both by the Bar and the Attorneys."

Mr. Justice Gurudas Banerjee, sitting with Mr. Justice Macpherson, spoke as follows :—

"I had the opportunity of knowing the late Dr. T. N. Mitra more intimately than my learned colleagues. Dr T. N. Mitra was one of the most brilliant students of his college, one of the most distinguished graduates of his University, and one of the leading Vakils of this Court His varied learning, his great ability, his unblemished character, his unostentatious independence, and his general urbanity of manner, won for him the respect of all who came in contact with him. The heavy loss occasioned by his untimely death must be felt for a long time."

Similar resolutions were also passed by the Hughly Bar Association, by the Municipal Corporation of Serampur, and various other associations, too numerous to mention here. As Dr. T. N. Mitra was a worthy son of his ALMA MATER, his ALMA MATER also recognized him as her own. A life-size oil-painting of the late Doctor now adorns the wall of the Calcutta Senate Hall.

Few men rose to so high an eminence from so humble a position as did Dr. Trailokyanath. Dr. Trailokyanath was the architect of his own fortune. In early life he knew chill penury bitterly well, but this did not repress his noble rage. He had to walk every day from Konnagar to Serampur, a distance of about 4 miles, to attend school. and had not even an umbrella to protect his head from the sun and the rain. He had not even a shirt to cover his bare body before he passed the Entrance Examination, and his teacher frequently took him to task on this account. He had often to go without tiffin, and sometimes at tiffin-time, when hunger was very keen, he had to appease it by chewing the raw fruits of a tamarind tree which stood close to the school com-

pound. But his was a spirit which the frowns of adversity could never daunt. By dint of energy and perseverance, he pushed on and on, till at last the son of a poor clerk became one of the most prominent and honoured citizens of Calcutta. It is said that when, shortly after his marriage, his father-in-law visited his native house (hut) at Konnagar, he was greatly dejected and deplored the lot of his daughter. But the gentleman lived long enough to see Trailokyanath quite in a blaze of glory. A palatial structure now stands on the site of the old ancestral hut, and the family, who formerly could scarcely hold up their heads among their neighbours, are now the richest in the village and can count their wealth by lakhs.

The domestic life of Dr. Trailokyanath was the happiest possible. Tranquillity and peace seemed to reign where he lived. He was a good son, a good brother, a good husband, and a good father. Great and passionate indeed was his love for his children, and especially his little grand-children, whom he regarded as the very apple of his eye, whose company was the only company he delighted in, and whose childish prattle was the only music his heart desired

In politics he belonged to the party of reform. He was a staunch supporter of the Indian National Congress, and took a very prominent part in the deliberations of the Madras Congress held in 1887.

Dr Trailokyanath was an unique character in the history of Bengal Richly endowed with the best education that West could bestow, he still looked upon the time-honoured customs and the institutions of the East with awe and reverence. He was the embodiment of what was good of the East and West. He took what was best from the West and dove-tailed it to the simple, modest and unostentatious life of a Hindu. So versatile a genius, he was wonderfully modest and had not the least tinge of pride in him. As a member of the Bar, he was universally liked, and he never felt it beneath his dignity to mix freely with his juniors. He was never in his life known to have uttered a single rough word. "Gifted by nature with a heart that flowed with the milk of human kindness, the very pattern of good breeding and courtesy, Dr. Trailokynath possessed the rare quality of endearing himself to every one with whom he came into contact." He was every inch an upright man *Sans peur et sans reproche.* He was a teetotaler and never even smoked a cigar in his life.

Keats and his Influence on XIXth Century Poetry.

By HARENDRAKUMAR MUKHOPADHYAYA, M A.,
Assistant Professor of English, Calcutta University

THE years that immediately followed 1821, that of Keats's death, were years of disappointment and exhaustion both in literature and life. The world was for the most part at peace, but it was the peace of apathy, not of contentment. Instead of the ideal "world-democracies" and "universal brotherhoods" that men had looked for, three decades of war and tumult in Europe had apparently only seated her monarchs more firmly on their thrones, monarchs "who had learned nothing and forgotten nothing." High ideals, once the hope of nations, had come to be looked upon as worthless bubbles. Liberty itself, save in remote corners such as Greece and Poland, was in disgrace

In the struggles that were shaking Europe to its very foundations, England had taken a great part, great in actual warfare and diplomacy, but greater still in the spiritual world Her poets had shared with singular sensitiveness the outburst of hope that had characterised the last years of the old century and the first of the new; and no less accurately did they echo the growing doubt, and, later, the despair that followed With the fading of the spirit of Romanticism in philosophy and politics, a blight seemed, so far at any rate as its earlier phase was concerned, to fall on English Romantic poetry, so that by 1825 it was in a sorry plight. All its great apostles were either dead or silent. As if by some malignant power the three greatest among its younger disciples were hurried out of the world in the short space of four years, while its two archpriests of the sanctuary, Wordsworth and Coleridge, produced almost no poetry of importance after 1820.

Of the five great leaders of English Romanticism in poetry, Keats was probably the least of all in sympathy with the spirit of the times. Yet paradoxical as it may seem, he, least of all, was directly antagonistic to this spirit. He ignored it. As Matthew Arnold has said, he turned his back on it. In the poetic realms of his own devising, he found the consolation his soul sought. Rare as were the occasions when he turned his attention to the problems of the day, his readers can only wish they had been rarer. Nothing could be more perfunctory

or forced than his verse on these occasions. He who reads can see that the poet's heart was not in the work, nor his head any more than was needed to comply with the requirements of rhyme and metre.

Keats's is sublimated poetry. One has to look deeply into it to find a trace of any great problem that has ever troubled the intellect of man. With religion, ethics, politics and philosophy he has little or no concern. Science is mentioned but once in his poetry and then in terms of unmeasured distrust. Indeed, he said of himself in one of his letters, "I have not one opinion on anything except matters of taste."

Yet in spite of his abstracted and in a sense one-sided genius, Keats shares with but one other, Wordsworth, the distinction of begetting the subsequent poetry of England. Mr. E. C. Stedman has well said that Keats begat the body, and Wordsworth the mind of Victorian poetry. And by the body, Mr. Stedman does not mean merely the outward form and technique of the verse, but the very "senses" of it, and the heart as well. While he lived, he was in truth "a strong, excepted soul," almost as much as Milton was in his time, but as the years rolled on, a larger and larger number of poets found in him something congenial, and of kindred spirit with themselves. Poets who were his direct inheritors have passed on his influence, incorporated with their own, to their disciples and pupils after them until the analysis of the elements has become too delicate a task for even the subtlest critic.

With this influence of the second and third generations, as it were, we shall not attempt to deal. We wish merely to consider those poets who have felt his influence most palpably, to discover why his influence has gained such a permanent position in English poetry, and towards what it tends.

Keats himself left no set of rules or principles for future generations of poets. Yet that he had a definite idea of what poetry should be, can be gathered clearly from various passages in his letters. Here and there in his verse, too, he expresses himself directly on the subject. What this theory was, has been too often discussed to need any but the briefest statement here. That statement Keats himself makes. In poetry, he says:

> "——— let there nothing be
> More boisterous than the lover's bended knee;
> Naught more ungentle than the placid look
> Of one who leans upon a closed book;

> Naught more untranquil than the grassy slopes
> Between two hills. All hail delightful hopes!
> As she was wont, the imagination
> Into most lovely labyrinths will be gone,
> And they shall be accounted poet-kings,
> Who simply tell the most heart-easing things."

Elsewhere in the same poem he speaks of:

> "——— the great end
> That it should be a friend
> To soothe the cares, and lift the thoughts of man."

So far all critics would agree with Keats. But *in what way* is poetry to soothe man's cares and lift his thoughts? Quite evidently, Keats would reply, by leading the imagination into "lovely labyrinths," not by any religion or philosophy in the poetry.

Of these "lovely labyrinths" perhaps the most important is afforded by Nature. Not Wordsworth's Nature, however; for Keats's Nature is not a symbol, not a visible dwelling-place of an unseen "Presence." It is mere physical nature, as it appears rather to the outward than the "inward eye." And it is not all nature at that, but only the Beautiful in Nature. Of Nature, as of everything else, Keats would say, "I have looked for the principle of Beauty in all things."

The glamour of mediaeval romance, and the serene beauty of pagan antiquity are other "lovely labyrinths" into which Keats would guide his readers. Here again the reader does his part if he enjoys such beauties as he finds by the wayside. He is not expected to go far below the surface. Even in *Endymion* and *Hyperion* we believe this to be true, let critics say what they like to the contrary. Beauties by the wayside the reader will not fail to find, even in such abundance as to turn his attention from the road, if he be not careful.

Very characteristic of Keats's theory of poetry was his well-known advice to Shelley after reading the latter's *Cenci*. "Let him curb his magnanimity," said Keats, "and be more of an artist, and load every rift of his subject with ore." And again speaking of his own *Endymion*, he says, "I think poetry should surprise by a fine excess. It (Endymion) will be a test, a trial of my powers of imagination, and chiefly of invention—which is a very rare thing indeed—by which I must make 4,000 lines of one bare circumstance, and fill them with poetry."

One has every reason to believe that as Keats grew older, he modified this belief in luxuriance as necessary to the charm of poetry. Yet whether he did change his opinion or not, this trait was the one that first caught the fancy of his successors. Keats had heaped his diction

with an abundance of epithets and phrases so invariably felicitous as to win for his poems a vividness akin to painting. No English poet since Shakespeare has shown such consummate tact in the use of adjectives. The poets who first showed his influence could copy his excess, but not his God-given *excellency* of excess. Where he poured out gold-dust, they poured, often enough, nothing but common sand.

Of these earlier admirers and imitators very few can claim any attention in a brief paper like this, not more than two perhaps: Bryan W. Procter (Barry Cornwall), and Thomas Hood. These two poets, like many others after them, showed Keats's influence most strongly in their early and more or less experimental work. Later, like all writers of essentially sound calibre, they shook themselves free from direct imitation and created styles of their own. We do not know which struck us as more remarkable in our consideration of the works of these youthful imitators of Keats, the rapidity with which they recognized the merits of the new, much-abused poet, or the servility and cool impudence with which they helped themselves to his dainties and labelled them as their own.

Keats left behind him but three thin volumes to carry on his fame to posterity. Of these the first was almost wholly bad, the second was damned by the rankest abuse from the critics, and by faint praise from the poet's own friends. Though, as Keats observed, the abuse of *Blackwood's* and the *Quarterly* partly served to advertise *Endymion*, yet there was sufficient that was mawkish in the book to disgust even those who pitied and sought to admire the author. It was the single volume of 1818, that gained for Keats the lasting place "among the British poets" that he so coveted.

Less than two years after the appearance of this volume, Bryan Procter began publishing poetic narratives containing phrases and turns of speech so much like some in Keats that they cannot but be ascribed to the influence of our author. In 1820 appeared *A Sicilian Story*. To begin with, this is based on the same theme as Keats's *Isabella*. It is written for the most part in rhymed pentameter, is "thinner" than Keats's version, and more sentimental. Reading such a passage as this, where the poet speaks of Isabel waiting for her lover at a banquet.

> "..... But one and then
> Another passed, and bowed, and passed again,
> She looked on all in vain; at last more near,
> A figure came and whispered in her ear,"

or as this:

"And Guido, with his arm round Isabel,
Unclasped the tresses of her chestnut hair,
Which in her white and heaving bosom fell
Like things enamoured,".....

one is strongly reminded of Keats. Procter had read *St. Agnes' Eve* to advantage. Again, in his volume of 1823, such poems as *The Flood of Thessaly* and the *Fall of Saturn* are stuffed with Keats. In the later Procter, the "Barry Cornwall" of the tripping, chirruping songs, there is little enough of Keats.

Readers of Thomas Hood who know him only by such verse as *Miss Kilmansegg and her Precious Leg* or the *Song of the Shirt*, will not be disposed to believe that Keats could have had much influence on him. To dispel such an illusion we need only quote a few lines from Hood's *Autumn, an Ode:*

"Where are the songs of summer? With the sun
Oping the dusky eyelids of the south,
Till shade and silence open up as one,
And Morning sings with a warm, odorous mouth."
.....
"The ants have brimmed their garners with ripe grain,
And honey-bees have stored
The sweets of summer in their luscious cells."

This is not the *only* servile imitation that deserves a harder name. The same Hood who wrote this *Autumn* wrote also *The Plea of the Midsummer Fairies*, a very pretty "poem of the imagination." The theme is sufficiently like those of Keats's. The fairies, about to be turned out of their homes by the onward march of science, plead for permission to abide in them just a little longer. One feels that the poem would not have been written in the metre it is (the Spenserian stanza, with one slight change), had it not been for the author of *St. Agnes Eve*. Moreover, lines like these would not have been in it:

"His pretty panting mouth, witless of speech,
Lay half-way open like a rose-lip shell,
And his soft cheek was softer than a peach,
Whereon his tears, for roundness, could not dwell."

This is probably Hood's best poem done under the influence of Keats. The fancy and vocabulary are often enough his own. It is Hood himself, not a mere Keatsian Hood.

His lyric, the *Curtain*, on the other hand, is a self-evident imitation of *Lamia*, and not a very good one at that. He strives to be imaginative throughout; and the reader sees only the striving, not the

hoped-for glow of imagination. *Hero and Leander* is good Keats again. Taking a characteristic legend from classic stories, Hood has sought to retell it, filling "its every rift with ore." It is a proof of Hood's intrinsic merit as a poet that he has succeeded so well as he has, even when compared with Keats. What was syrup with Keats is syrup and a little water with Hood, not yet the water with a grain or two of sugar in it, such as poets later in the century offer us.

Many others of Hood's early poems show the direct influence of Keats, manifest for the most part in abundance and sensuousness of detail, and in the remoteness from life of the subjects dealt with. Yet these early poems, taken together, are of such marked excellence that one can never cease regretting the necessity that forced Hood to rely on a very different sort of verse-making in order to earn his daily bread. When he had once begun to write humorous and domestic verse, much of it doggerel, on which his reputation so largely rests, he parted company with Keats forever. Of course it was not poverty alone that drove him to change of subject. The *Song of the Shirt* is every whit as sincere as the *Midsummer Fairies*, and perhaps a good deal more so. When the Humanitarian movement in connection with the repeal of the Corn Laws, and the enactment of the Reform Bill, passed over England, it found in him an ardent champion.

Whether this movement would have found a champion in Keats, had he lived, is hard to say. More and more, as he neared his end, he showed a desire to deepen and broaden his poetic sympathies. Yet in the small body of poetry that Keats left, Hood found nothing, or next to nothing, to serve him when man was his theme. He could not reconcile a poetry of beauty with a poetry of human sympathies. Such a reconciliation was left for later poets of the era to attempt, some with greater and some with less success, but none altogether satisfactorily.

During the years between 1830 and 1850 the two schools of poetry existed side by side, without compromise, each almost ignoring the other. To the one class belonged Mrs. Browning in her early poems like *The Cry of the Children*, and Ebenezer Elliott with his *Corn-law Rhymes*. To these poets Keats counted as the small dust of the balance. Of the other class, that of the aesthetics, the youthful Tennyson was the rising master.

Three years after the publication of Hood's *Plea of the Midsummer Fairies*, a young Cambridge graduate, something of a dilettante in poetry, brought out a volume more important in the development of Victorian literature than anything since Keats's volume of 1818. *Tennyson's*

Poems, Chiefly Lyrical, of 1830, together with its successors of 1832 and 1842, deeply tinctured as they were with Keats, spread that poet's influence more widely than any other book or group of books has done. *The Poems, Chiefly Lyrical*, were indebted about equally to Coleridge and to Keats. Yet in these poems, Coleridge and Keats, coming into contact with a strange and independent genius, were transformed into Tennyson. Here Keats's seed had fallen on good ground, and was to bear fruit a hundredfold.

It is due to this same strength and independence of Tennyson's genius that it is so difficult to trace what in his work is due to other poets. At first, of course, his power of assimilation was of slow growth. An early critic, for instance, describes his first two volumes as characterized by "an over-indulgence in the luxuries of the senses, a profusion of splendours, harmonies, perfumes, gorgeous apparel, luscious meals and drinks and creature comforts which rather pall upon the sense, and make the outward world obscure a little the glories within." This looks as if Keats had been at work, Keats and youth.

Tennyson first shows the influence of the earlier poet in his *Timbuctoo*, the Cambridge prize poem. One would say in reading it that *Paradise Lost*, *Hyperion*, and *Endymion* have all contributed generously to its composition. These lines, for example, remind one of *Endymion*.

> "Where are your moonlight halls, your cedarn glooms,
> The blossoming abysses of your hills?
> Your flowering capes and your gold-sanded bays,
> Blown round with happy airs of odorous winds?"

In the volume of 1830 Tennyson's wonderful grace of epithet, rivalling that of Keats, is already apparent. It cannot be said that he deliberately learnt this art from Keats, for the knack comes by the grace of God, and cannot be inherited or transmitted.

Of the two poets, Keats's epithets are more original, and make a quicker appeal to the senses; Tennyson's more musical, but not always wholly his own, being often fetched from classic authors,—Homer, Theocritus, and Vergil.

Nor was it Keats who gave Tennyson directly his lyrical harmony of vowel sounds, a quality in which the later poet has surpassed the earlier one, largely, no doubt, because of his far longer experience. Alliteration, too, is a quality in which Tennyson is more proficient, or at all events, more openly proficient, than Keats.

Tennyson's eye for external nature, again, may have been encouraged or promoted by Keats, but it was not acquired from him. It was

Tennyson's by divine right, not by any inheritance, or borrowing of inspiration. The poet who saw:

> "black ashbuds in the front of March"

and

> ".....a wave in the wild North Sea
> Green glimmering towards the summit, ...with all
> Its stormy crests that smoke against the skies"

looked at nature through no other man's eyes.

The following stanza from *The Dying Swan* well illustrates the way in which Tennyson has absorbed Keats and made him his own. There is nothing in it that Keats ever wrote, or hinted at, yet he might easily have written every word of it:

> "Some blue peaks in the distance rose,
> And white against the cold-white sky,
> Shone out their crowning snows.
> One willow over the river wept,
> And shook the wave as the wind did sigh,
> Alone in the wind was the swallow,
> Chasing itself at its own wild will,
> And far thro' the marish green and still,
> The dangled water-courses slept,
> Shot over with purple, and green, and yellow."

As years went on, Tennyson added to his verse high spiritual qualities that Keats never attained. Broad and deep philosophic thought, joined with an insistent but never intrusive moral purpose, underlies much of his later work. An idyllic, musing strain becomes very characteristic of him, also. There is a certain domestic flavour, moreover, in his later work, that is altogether foreign to Keats. He no longer seeks an out-of-the-way fairy-land, but deals frankly with the problems of mankind, not of individual men, be it understood: the human touch he never succeeded in gaining with any great degree of success.

When we look for Keats's influence in the latter part of the nineteenth century, we may expect to find it joined with the qualities that Tennyson added to it,—an idyllic strain, the domesticity of love, and an undercurrent of philosophy.

Yet there were poets contemporary with Tennyson, whom Keats influenced independently. Among the number was Dante Gabriel Rossetti, one of the leaders if not the head of the Pre-Raphaelite school in painting and letters. With the avowed aim of this school Keats must certainly have sympathized deeply, had he been alive at the time. Its plea for more emotion and less intellectuality in painting and poetry is almost identical with Keats's exclamation, "O for a life of sensations

rather than thoughts!" The very name of the school takes its origin from a passage in one of Keats's letters, in which he declares his preference for Italian painting before Raphael, even to the works of that master himself. If the Brotherhood looked back to any master, it was to Keats.

Rossetti himself Keats influenced in a general way, such as in choice of subject-matter, rather than in particular details. In the structure of his poems, he reminds us of Coleridge oftener than of Keats. *The Rime of the Ancient Mariner* and *Christabel* would seem to have been powerful factors in moulding his verse. Yet the spirit of at least two of Keats's poems is strong in Rossetti. These two are *The Eve of St. Mark* and *La Belle Dame Sans Merci*. The latter ballad, to be sure, is the twin sister of *Christabel*, and the two poems, more than anything else in English poetry, are the precursors of Rossetti's mediaeval ballads

> "Of old, unhappy, far-off things,
> And battles long ago."

Such stanzas as these from *Rose Mary* are directly reminiscent of the two poems:

> "The fountain no more glittered free;
> The fruit hung dead on the leafless tree,
> The flame of the lamp had ceased to flare
> And the crystal casket shattered there
> Was emptied now of its cloud of air."

> "And lo! the grand Rose Mary lay
> With a cold brow like the snows ere May,
> With a cold breast, like the earth till Spring,
> With such a smile as the June days bring
> When the sun grows warm for harvesting."

Again, in that noble ballad, *The King's Tragedy*, and in *The Staff and the Scrip*, we have recollections, not of the Keats of "fine excess," but of the later, more classic, more magical Keats, the reproducer of the glamour of mediaevalism. In the sonnet-sequence, *The House of Life*, the sensuousness and the fleshliness of Keats are expressed in a manner that is Rossetti's own.

That this manner is, in a way, decadent cannot be denied. In some of Rossetti's poems we have sound and colour in exaggerated profusion; a tangled overgrowth of words choking the frailest of thoughts. Rossetti, too, often seeks to surprise by excess, not, of course, in his ballads but undeniably in his sonnets. And it is not a fine, but a mad excess.

Much purer and more rational is another of the Brotherhood who shows strongly the influence of Keats. This is the William

Morris of *The Earthly Paradise*, and *The Life and Death of Jason*. His general motive is from first to last that of Keats. In the verses prefixed to his *Earthly Paradise* he says of himself:

> "Dreamer of dreams, born out of my due time,
> Why should I strive to set the crooked straight?
> Let it suffice me that my murmuring rhyme
> Beats with light wings against the ivory gate,
> Telling a tale not too importunate
> To those who in the sleepy regions stray
> Lulled by the singer of an empty day."

The opening lines of *The Earthly Paradise* are of similar import:

> "Forget six counties overhung with smoke;
> Forget the snorting steam and piston stroke;
> Forget the spreading of the hideous town;
> Think rather of the pack-horse on the down."

Is not this exactly Keats's aim? In Keats's judgment Morris would certainly be accounted a poet-king, for he is one who

> "Simply tells the most heart-easing things."

Very simply and very delightfully does Morris unfold his stories of the past. He seeks to lead us, not through "lovely labyrinths" of luxuriant foliage, but over open roads, through fields and meadows that are full of life and pleasantness. His real master is the Chaucer of the *Canterbury Tales*. Yet not even Chaucer has taught him the gift of creating human men and women, nor has Chaucer kept him from an easy diffuseness that wearies us by its incessant, vacuous smoothness. Much of his description of scenery is commonplace, but occasionally such a flash of colour as this is shot across his canvas:

> "And watched the poppies burn across the grass,
> And o'er the bindweed's bells the brown bee pass
> Still murmuring of his gain."

Such a passage puts one in mind of Keats straightway, or, at all events, of Keats become Tennysonian.

A poet of a very different sort is Matthew Arnold, one in whom the critic does not expect to find many traces of Keats. Yet the traces are there, few, to be sure, but unmistakable. Take *The Scholar Gypsy*, for example. Lines like the following do not smack at all of the native soil of Arnold:

> "Oft thou hast given them store
> Of flowers—the frail-leafed, white anemone
> Dark bluebells drenched with dews of summer eves
> And purple orchises with spotted leaves."

These are transplanted beauties, and come, if we mistake not, from

Keats's garden. To mention no others among Arnold's poems, *Thyrsis* and *The Forsaken Merman* show similar importations. Arnold was a zealous student of all the great poets, and drew upon most of them for the nurture of his own intellectual poetry. Wordsworth was his prime master, yet he took many lessons at Keats's hands. We say "lessons" advisedly, for Arnold infused the Keatsian touches into his poetry not spontaneously, but because as a critic he recognized their beauty, and wished it to form a part of his own poetry.

Among the poets of the last quarter of the nineteenth century, we see Keats's influence still actively at work. Swinburne is the most important among these poets, the most individual, and least like other poets of past or present. Indeed, we can find few reminders of Keats in his work. Each in his own way seeks the same end, "Beauty," but the beauty that Keats sought was the one that appealed mostly to the eye, while that which Swinburne strives after appeals to the ear. Both, it would seem, sometimes o'erleap the mark in their enthusiasm. Swinburne commits as many excesses in the way of rhythm as Keats does in the use of adjectives and other ornamental verbiage. Both poets neglect matter for manner as flagrantly as any classicist of Queen Anne's day. Keats was blamed for letting the rhymes in *Endymion* steer the course of his argument; and Swinburne lays himself open to the same charge in the matter of alliteration. Each is supreme in his own sphere, Keats in that of colour and vividness, Swinburne in sweep of rhythm. If Keats has not directly influenced Swinburne, he has at least encouraged him, by analogy, to prefect in his own way the body of his poetry. In a sense he helps Swinburne to forget the soul.

To the work of such poets as Oscar Wilde, and Mr. Edmund Gosse, Keats has added a much more tangible charm. The first-named poet was as ardent a devotee of the "life of sensations" as ever breathed. In practice he carried this principle to an excess rarely shown in his poetry, which is, for the most part, pure and reserved in tone. His beautiful short poem, *The Garden of Eros*, is from the same fount of poetic inspiration as that from which Keats drank. In it he laments the passing of the Beautiful before the approach of Science. Keats had made the same lament seventy-five years before him, yet Beauty seems to exist in spite of the strides made by science in the intervening years. To give a sample of the flavour of Keats in Oscar Wilde's poetry, we need only quote a few lines:—

> "The corn-crake, nested in the unmown field,
> Answers its mate, across the misty stream;

On fitful wing the startled curlews fly,
And in his sedgy bed the hawk, for joy that Day is nigh
Scatters the pearled dew from off the grass,
In tremulous ecstasy to greet the sun."

Mr. Gosse shows Keats's influence most strongly in his *Firdausi in Exile*, and *The Islands of Blest*. His poetry is clear and sweet, but "thin," like the greater part of contemporary verse. It is the sugar and water that we spoke of before. Yet it makes a refreshing beverage on days when stronger drinks would prove cloying. Here is a sample of this diluted Keats:

"There in a white-walled garden full of trees
Through which there ran a deep, cold water-brook,
Fringed with white tulips and anemones,
Among the tender grass he wrote the book."

and

"But ever as we neared that land of light,
An odour broke upon our ravished sense
A mingled perfume deep and exquisite
More soft and cool than burned frankincense."

Again, Sidney Lanier's *Hymns of the Marshes* is full of a sombre beauty that is like a chastened reflection of Keats. And last of all, the most finished of all the American poets, Mr. T. B. Aldrich, has showed himself Keats's debtor again and again. Who that knows *St. Agnes Eve* can doubt where these lines from *When the Sultan goes to Ispahan* originated?

"The flower of the Harem, Rose-in-Bloom,
Orders a feast in her favorite room—
Glittering squares of colored ice,
Sweetened with syrup, tinctured with spice,
Creams and cordials and sugared dates,
Syrian apples, Othmanee quinces,
Limes, and citrons, and apricots."

His sonnets, too, the most perfect America has yet produced, are modelled on Keats's as those of no other poet. Take a few of their opening lines:

"Pleasant it is to be among the grass"
"Fantastic sleep is busy with mine eyes"
"When to soft sleep we give ourselves away
And in a dream, as in a fancy bark," etc.

Every one of them suggests the opening of one of Keats's sonnets. Yet the influence stops with the suggestion. The sonnets are beautiful for their own sakes. Many of them are more highly polished than most of Keats's, and some of them are quite as beautiful.

Thus, insufficiently and perhaps too rapidly, we have traced the

general progress of Keats's influence from the year of his death to the end of the century. The question remains: Why has it gained the permanent place it has, in the English poetry of the nineteenth century?

Some critics maintain that it has been nurtured by the weakest and the most effeminate phases of human character, and that it tends to the ultimate languor and decay of the poetic power. These critics insist that such poetry tends to turn men's attention from nobler things, to keep it dallying among "the fleshpots of Egypt." We will not attempt to deny that there is some such tendency in poetry like that of Keats. It is significant, for example, that not a single successor rises to fill the place left vacant by a great, virile, human poet like Browning, while Keats has had his hundreds of followers. Yet the dangerous tendency in Keats's influence need never become anything more than a tendency. Liberty is a tendency towards anarchy, and Protestantism a tendency towards agnosticism, yet liberty is not anarchy, nor Protestantism, agnosticism. All the beautiful things of life are dangerous, for man is tempted to enjoy them to excess. The poetry of Keats and his followers is beautiful and valuable, just as roses and peaches are beautiful and valuable. And it needs no more excuse than roses and peaches.

In the human experience of the nineteenth century this poetry has abundantly proved its heart-easing properties. In was begotten in the weary years of discouragement that followed the failure of the French Revolution; and it has proved a wonderful consoler for all the disappointments and failures of which the century, like all centuries, has been full. The revolutionary year, 1848, brought forth a disheartening number of fiascoes. Republics and democracies, founded with the most brilliant prospects, ended in rivers of blood and heaps of ashes. Furthermore, the nineteenth century saw the first real weakening in the religious faith that had been the prop of mankind for centuries. In these times of doubt and discouragement man turns by a natural impulse to the "lovely labyrinths" of an ideal, unreal world.

Emerson has said that a search for "rock-loving columbines" and "wild river-grapes" salved his worst wounds. No doubt there are those who maintain that a man ought to seek consolation in philosophy, theology, or wisdom, rather than in columbines or wild grapes. But as long as columbines bud, grapes ripen, and John Keatses poetize, they will have their place in the world as consolers and uplifters of mankind.

Taj Mahal.

(Translated from the Bengali of Rabindranath Tagore).

Thou knewest, O Emperor Shah Jehan, how swift
On Time's resistless drift,
Renown and wealth and youth and life, alas,
Glide far away, and fade, and pass.
Thou sought'st one thing to raise above all death—
Thy sorrow's inmost breath.
The splendours of thy realm, pillar'd on adamantine power,
Might pass, like evening's red and purple tower,
And, in voiceless sleep, for ever lie:
But let a lonely sigh
Ascend for e'er, and mingle in the sky
The melting tenderness of trembling wing:
—Was this not thy dream, O King?
Let jewels' and diamonds' flashing glory share
The fate of fleeting rainbow's gleam, and melt in empty air:
But let one tear
Glisten bright and clear
For ever on the stainless cheek of Time—
Taj Mahal, sublime. . . .

Alas, thou heart of man,
Too brief a span
Hast thou to cast back lingering eyes
On things that thou dost prize:
From quay to quay, on life's impetuous current swift
Dost thou drift:
What takest from one fair or market town
Thou needs must elsewhere lay it down.
And, when southern breezes murmur in thy bower,
And hour by hour,
A vernal blossoming brings its teeming dower,
Restless and gay,—
Comes twilight, sudden and grey,
Scattering dead petals in the dust, o'er hill and dell,
—The twilight of farewell. . . .

Alas for Time's swift flight!
In the cold and dewy night,
New buds awake and blossom, to adorn
The pallid raptures of the autumnal morn.
Thus, O heart, will all thy garner'd store
Be but a burden sore,
That thou wilt cast away, at end of day and night,
Beside thy path, forgot in dust and blight.

Therefore, O King, the heart of Time thou soughtest to beguile
With Beauty's smile.
What garland didst thou weave, to deck
His shadowy neck,
When thou didst greet and clothe Death's formless spirit
With gift of raiment bright?
Alas, e'en sorrow's rite
Abates and wanes in gods' and man's own sight!
—So didst thou engirt
In silent walls the ceaseless mourning of thy heart. . . .
The softly-whispered name thou wouldst confide
To thy bride,
In thy silent bower,
In the moonlit hour,—
That breathèd whisper hast thou left behind thee, here
In eternity's ear.

Ah yes,
Love's pathetic tenderness
Still lives in beauty's blossoming on the tracèd stone.
O Poet that sat on monarch's throne,
This poem of thy heart,
This message of thy art,
In rhythm and rhyme
Sublime,
In minaret, dome and spire,
Doth aspire
Toward the nameless goal
Where the sweetheart of thy soul
Lives blended into one
With the gold of morning's sun,

With far horizons' faint caressing breath
On day-light's death,
With the flaunting loveliness of jasmin, in the light
Of full-moon-haunted night,
With the shore beyond all speech,
Whence the eager eye turns back averted, baffled in its reach.
Age by age, thy envoy of Beauty flies,
Eluding the envious eyes
Of the sentinel of Time, and this thy message bears:
"Thy memory still lives green, through all the rolling years."

Thou art dead and past,
O thou who sovran wast;
Thy empire is a dream far-flown,
And dust thy throne.
Thy armies dread—
Earth did tremble underneath whose tread.—
Their memory is scatterèd with Delhi's dust
By every gust.
Thy minstrels' strains that mingled with the stream
Of murmurous Jumna, are now a dream.
In thy palace halls the cadence sweet
Of anklets on fair feet
Is dead, bemoaned by doleful skies
Echoing with the ghostly cricket's cries.

But still thy messenger of tireless eyes
And fadeless face
Pursues his race.
Counting naught the rise or ruin
Of king or queen,
Counting naught the rise and fall of life and death;
And, with unwearied breath,
Age by age and year by wheeling year,
Speaks this message in all his vast career
In accents clear:
"Thy memory still lives green.
O my Queen."

But stay,—for hast thou naught forgot?
Hast thou not
Oped the door of memory's cage?
Is the gloom of a long-past age
To-day thy heart's abode?
On oblivion's road
Doth it not issue forth or fare?

The sepulchre
Ne'er doth stir:
It holds and hides old death with loving care
In earth's grey dust,
'Neath memory's crust.
But who will hold or hide or bar
Life, to which star by star
Calls, and beckons from afar?
Its welcome lies
In divers worlds, new rising suns, and many skies.
It bursts the cords of memory wide
And flies on every side
On endless journeys, fetterless and free.

Great King, no empire could hold thee
Within its bounds:
O soul immense, the earth that with the sea resounds
Could fill thee not:
Like an earthen pot
Thou flungst away this world when ended once for all
Life's carnival.
The chariot of thy life careers amain
Leaving behind thy many-storied fame
Again and again;—
For thou art greater than thy name.

Therefore on Time's dim brow
Gleams this signet thine,—but where art thou?
The love that doth not onward move, nor reach
To far horizons' beach,
The love that on thy path did set its throne,—
Its soft caressing call and luring moan
Like the dust of thy path about thy feet did cling:
And thou hast given it back to dust, O King!

Sudden on some long-forgotten day,
Back on thy trodden way,
Cast by thy mind and borne behind
By the wind,
Fell a seed from life's garland shed.

Far away hast thou since travellèd;—
That seed hath risen immortal, high
Toward the immortal sky;
It sings in solemn strain—
"In vain
I seek his boundless path to trace,—
That traveller in his viewless race!
His dearest queen kept him not back, his empiry
Could bar him not, nor mountain nor the sea.
To-day his chariot free
Pursues the call of night
Through dim star-light
Toward the gateway of the day.
Far away,
Here do I lie with his memory's load,
While he pursues his endless starlit road."

K. C. SEN.

Model Ancient Cities:

Ancient Civic Ideal.

By PRAFULLA KUMAR SARKAR, B.A.

EASTERN as well as western philosophers realized that perfect life was only attainable amid perfect material conditions, and they attached high importance to the question of the site of the state. As Prof. Geddes says, the ideal of ancient states was a region-city, a city self-sufficient with every advantage of the land and the sea, access to natural resources and agricultural and commercial opportunities. The region was divided into districts called 'gramas', a number of which constituted the body of the state as conceived by the ancient philosophers. Thus we find such ideals presented by Plato and Aristotle. Their eastern co-workers in the field of politics worked out similar ideals quite independently. Thus in Sanskrit literature outlines of such a conception are traceable. Like Plato and Aristotle, Sukra (Usanas), Chanakya (Kau-

tilya), Kamandaka (disciple of Chanakya), Bhoja (author of 'Yuktikalpataru') make suggestions towards a solution of the problem. There are marked analogies between the thinkers of the east and the west. We know not what may be due to common human nature or common circumstances or possible intercourse and exchange of ideas among the ancients.

Very naturally all of the philosophers have in view political, economic, aesthetic and sanitary considerations. Both in the Indian and the Greek ideal beauty is never lost sight of in the building up of the region-city. It must beautifully repose in a plain, blessed with the plenty of nature, skirted by forest-lands on the blue hill-sides verging on it, and lined by the green sea below. The state must be so planned as to be impenetrable to the foe, it must be well protected and self-sufficient. An unfailing supply of water is a condition of good health and also of military strength. This seems to have been the ideal of all region-cities, ancient and mediaeval, Indian and Greek.

As they are not generally known, we give below the dates of the Indian philosophers we have been speaking of. It is well known that Aristotle flourished in the fourth century B.C. Prof. Radhakumud Mukerjee shows almost conclusively that the Arthashastras of Kautilya is the work of Chanakya, the minister of Chandra Gupta, and therefore belongs to the fourth century B.C. Dr. Pramathanath Banerjee says, "It strikes us as a curious coincidence that Chanakya the greatest political thinker of ancient India was a contemporary of Aristotle, the greatest political theorist of ancient Greece." Dr. Frederick shows that Kamandakaniti is of a date anterior to the fourth century A.D. It was one of the sources from which the author of the Hitopadesa drew his maxims. Sukraniti belonged most probably to a period before the Christian era. The authorship of Yuktikalpataru is ascribed to King Bhoja who belonged to the eleventh century A.D.

Now let us recollect some of the descriptions of ideal cities.

Aristotle's City *—

The city is not very far from the sea and near a hill with plenty of natural resources. The hill should be to the north of the city, and was to offer protection from cold winds and enemy inroads, to supply the city with all their mineral and forest produce, forests on the hill-sides and the slopes would produce vine, but the city itself was to be

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* Abû Zaid Abdar-rahmân son of Muhammad and known as Abu Khalduu (died March 17, 1406) has quoted Aristotle's plan of the city-state in his famous history (Vol. I)

flat. The city is so situated as to have a mild climate in winter, not placed by a river like Sparta or Roman cities. It will include in it strong positions like a hill. Beside "City of the Seven Hills."

The need of proximity to the sea was recognized also by the ancient Romans for their "City of the Seven Hills." They selected a place that was "near to and yet far from the sea." Much of the importance of Rome is to be ascribed to this fact.

Chanakya's State—

By attracting foreigners or transferring part of the population from a congested area the king should lay out a new 'janapada' (region-city). It will be a cluster of villages with arrangements for fortification. The length should be limited to two or four miles, and it should contain a population not exceeding a hundred families, and with a peasant population not exceeding five hundred families. Here is a limit to population. Strangers are not to be allowed in the districts ('gramas'). There are lands for pasture, agriculture and hermitage and forests for industrial and economic purposes.*

Kamandaka's State—

A land adorned with crops, rich in mines, minerals and commodities for trade, conducive to the breed of cattle, copiously watered, inhabited by virtuous people, possessed of all charms of nature, abounding in woods, swarming with elephants, having inland and navigable communications, and not depending upon rain for agriculture, such a land is specially favourable to the welfare and prosperity of the ruler.

A country where living is cheap, the soil of which is fertile and copiously irrigated, which is situated at the foot of a mountain, which contains a large number of Sudras, traders and artisans, where the farmers and husbandmen are enterprising and energetic, and which is loyal to its ruler and inhospitable to its enemies, which ungrudgingly bears heavy taxation, which is extensive in area and crowded with men from various foreign countries, which is rich and pious and abounds in cattle, where the popular leaders are not foolish and voluptuous, such a country is the best of all others.

The country will have communications both by land and water.†

Sukracharya's City—

In a place that abounds in various trees, plants and shrubs, and is rich in cattle, birds and other animals, that is endowed with good

* Sanskrit Edition by R. Shamashastri.

† Kamandakiyaniti, translation by M. N. Dutta Shastri.

sources of water and supplies of grains, and is happily provided with resources in grasses and woods, that is bestirred by the movements of boats up to the seas, and is not very far from the hills, and that is on a level picturesque plain, the ruler should build his capital.

Which is to have the beautiful shape of a half moon or a circle or a square, is to be surrounded by walls and ditches, and must contain site for 'gramas' or other divisions.

Which is to have the 'Sabha' or Council buildings in the centre, must ever be provided with walls and tanks and pools, which is to be furnished with four gates in the four directions, and which is to have good roads and parks in rows, and well constructed taverns, temples, and serais for travellers.

Gifts are to be made of land for gods, public walks and homesteads of peasants.*

Bhoja's (author of Yuktikalpataru) City—

The site of the capital will be "द्रुम वञ्जुल क्वचित् वापी समन्वित" full of trees with pools of water here and there. The city should be beautified with palaces council halls, tanks, gardens and trees. It should be situated in a plain "समभूमदेश". The 'pura' may be circular, triangular or rectangular in shape. But the first two shapes for the city are to be dispensed with as not worth † considering.

Here lastly, a sloka from the Raghuvansam where a description of the city of Ayodya occurs will bear reproduction. This will at least serve as a type of cities prevailing in the days of the poet.

"ऋद्धापणं राजपथं स पश्यन्
विगाह्यमानं सरयूञ्च नौभिः
विलासिभिश्चाध्युषितानि पौरवर्गैः
पुरोपकण्ठोपवनानि रेमे।" Raghuvansam, Canto XIV.

Now let us consider some of the common features of the plans laid out by Sukra, Plato, Aristotle, Kamandaka, and Bhoja. Curiously enough as I have already noticed there are many points of similarity among these thinkers.

In the ideals of all the philosophers the considerations of defence and self-sufficiency seem to have been paramount.

With the solitary exception of Plato all of them realized the importance of the nearness of the sea and the hills for the life and happiness of the state. Plato is afraid of the possible evils of sea-life, and

* Sukranitisara, translation by Prof. B. K. Sarkar.
† Manuscript in Sanskrit.

is in fear of a foreign invasion. He, therefore, places his city inland, at a distance from the coast. All of them realized the need of the maintenance of a navy for the material well-being of the state. The accounts of the Indian philosophers "anticipates highly modernized conditions." "Nowhere else we find a representation of a life of such quick commercial activity."

The cities were to possess military, sanitary and economic advantages. Like the Aristotelian city the ideal cities of Sukra and Kamandaka were to be at a distance from the sea and the hill and forests in a beautiful region abounding in the plenty of nature, commanding the vegetable, mineral and animal resources of the country. The city of Bhoja is also to be beautifully situated in a place full of trees and tanks. Plato however places his city in a rugged region unlike others.

In the matter of division of land, Aristotle, Sukra, Kamandaka, Chanakya all provide for giving part of it away for the worship of the gods and for other public purposes. Aristotle gives away land for common meals, gymnasia, public meeting and agora for gossips. In Sukra lands are given away for the worship of the gods, parks and public grounds. Chanakya makes provision for pasture, hermitage, orchards, king's forest and public forests for games. In Yuktikalpataru the city is to have enough land for council-halls and gardens.

An unfailing supply of water is also a condition of military strength and health. Aristotle's city, though not situated by a river, is not wanting in this respect. In Chanakya and Sukra cities are situated by a river like most cities of sea-going people. In the region-city as conceived by the Indian philosophers, Chanakya, Sukra, Kamandaka and Bhoja, there is plenty of tanks, pools and lakes in the 'pura' (city) and in the 'janapada' (territory) of the state.

Like all the ancient and mediaeval cities the region-cities were walled.* The arrangements for fortification are nearly identical. The importance as a defensive centre of a hill seems to have been realized by almost all the philosophers. Aristotle and Chanakya are very careful about the defence of the frontiers. Young men of military age guard the frontiers of the Aristotelian state, while Sudras are entrusted with the work in Chanakya's state. The consideration of fortification, however, did not stand in the way of the consideration of beauty in the ideal of the city. Thus we find stress being laid on having a beautiful site for the capital in almost all the philosophers' accounts.

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* But Sparta is an exception.

Public life was never lost sight of in ancient India, as in Greece, Sukra's council-buildings situated in a central place and accessible to all Bhoja's 'mandapa,' Chanakya's parks and Aristotle's gymnasia, agora and common meal are sufficient evidence of this.

There was enough of state-interference in ancient India * as well as in Greece. We get glimpses of it from the conception of the prince by the eastern philosophers as guiding the morals of the people, fostering co-operation and encouraging economic habits among the villagers.†

The importance of forests was also recognized by the Indian philosophers. "The evils of deforestation were early realized by the ancients." The Indian seers did not fail to provide against this. Their preservation was necessary from the economic and the sanitary points of view.

As to population, Aristotle, Chanakya and his disciple Kamandaka each has to say something. Aristotle realized the importance of the existence of slaves for good life, while the other philosophers consider Sudras as essential to the good life of the state.

All the philosophers recommend some definite shape for the region-city. Thus the city might be square, rectangular, circular, semi-circular or triangular.

Here the description of the city of Pataliputra as given by Meghasthenes may be read with interest as an illustration from actuality.

"At the meeting of this river (the Ganges) and another (the Sona) is situated Palibothra, a city eighty stadia in length and fifteen in breadth: it is of the shape of a parallelogram, and is girded with a wooden wall, pierced with loopholes for the discharge of arrows It has a ditch in front for defence and for receiving the sewage of the city." ‡

As we have already said, ancient cities were not like modern cities congested and choked by the severe pressure of industrialism. The peaceful life of the village was dominant in the philosophers' mind in planning the region-city. Of course the commercial life of the state was never lost sight of in the philosophers' ideal. The cities thus commanded a large area of vast natural resources, possessing all the advantages of the sea, conditions favourable to the growth of a commercial life and territory, but not bereft of the sweet picturesqueness of rural life. Indeed the ancient ideal state was to combine all the advantages of the 'pura' (city) and 'janapada' (territory). The Region-city seems to have been the common dream of the philosophers.

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* Here we may note Kamandaka's conception of the prince.

‡ यस्य प्रभावात् भुवनं शाश्वते पथि तिष्ठति। देवः स जयति श्रीमान् दण्डधारो मनौपति॥

† Ancient India, Meghasthenes and Arrian—McCrindle, p. 66.

Library Bulletin.

The following books have been added to the Library since the issue of the last Bulletin :—

Proceedings of the Indian Legislative Council from July 1882 to date.
Brown, J. C. .. Catalogue of Prehistoric Antiquities in the Indian Museum.
The Statesman's Year-Book, 1917.
The "Times" History of the War. Parts 152 to 156 (vol. 12).
Bhandarkar, R. G. Commemorative Essays presented to Sir Ramkrishna Gopal Bhandarkar.
Basu, M. N. .. An Alphabetical Index to the Classified Catalogue of the Library of the Director General of Archaeology. Parts 1 and 2.
Beasant, W. H. .. A Treatise on Dynamics.
Annual Report of the Archaeological Survey of India, Frontier Circle, for 1916-17.
Annual Report on Epigraphy, Frontier Circle, for 1916-17.
Report of the Supdt. Archaeological Survey, Burma, for 1916-17.
Hardy, M. E. .. An Introduction to Plant Geography.
Journal of the Society of Comparative Legislation, New Series, vol. 17, part 2.
Gaekwad's Oriential Series:
No. 1.—Kavyamimansa.
,, 2.—Naranarayanananda.
,, 3.—Tarkasamgraha.
,, 4.—Parthaparakrama Vyayoga.
,, 5.—Rashtraudhavansakavya.
English History from Original Sources:
Vol. 3.—1216-1307. By N. L. Frazer.
,, 4.—1307-1399. Do.
,, 5.—1399-1485. ,, F. H. Durham.
,, 7.—1603-1660. ,, F. J. Weaver.
,, 8.—1660-1715. ,, J. N. Figgis.
,, 9.—1715-1815. ,, H. E. M. Icely.
Douie (Sir James). The Punjab, North-West Frontier and Kashmir.
Johnston, R. M. .. The French Revolution.
Bacon, F. .. History of the Reign of Henry VII.
Bain, R. N. .. Scandinavia: a Political History of Denmark, Norway and Sweden.
,, ... Slavonic Europe: a Political History of Poland and Russia.
The "Times" History of the War, parts 158-162 (vol. 13).
Jamison (E. M.) and others. } Italy, mediaeval and modern.
Eighteenth Century Literature.
Annual Report on the Archaeological Department, Southern Circle, for 1916-17.
Samaddar J. N. .. Samasamayik Bharata. Parts 1, 2, 3, 4, 8, 11 and 19.
Bhattasali, N. K. and Dutta, B. N. } Mayanamatir Gan.
Bhattasali, N. K. .. Minachetana.
Hurgronje (C. S.) .. Mohammedanism.

Publications of the Board of Education, London.

School Attendance and Employment in Agriculture.
Fifty-fourth Report of the Chief Inspector appointed to visit the Reformatory and Industrial Schools in Ireland.
National Council Teacher's (Ireland) Persian Fund Account, 1915.
Regulations for evening play centres for the year ending 31st July, 1917.
Medical Grant Regulations.
Regulations for Special Schools.
Final Report of the Departmental Committee on Juvenile Education in relation to employment after the War. Vol. I.

Our Contribution to "Our Day" Fund.

THE Hon. the Vice-Chancellor sent over a number of flags to be sold for the "Our Day" Fair at a minimum price of 2 annas each. Several members of the College kindly volunteered to sell flags, and the following amounts were collected :—

Collectors.	Rs.	A.	P.	Collectors.	Rs.	A.	P.
Sisir Coomar Datta ..	13	0	0	Brought forward ..	95	9	0
S. M. Mukerjee	18	0	0	M. Hasan	8	14	0
Supdt. E. Hostel	12	0	0	B. S. Nahar	11	8	0
H. L. Roy	15	1	0	Mr. Meeke (Science Dept.)	36	10	0
P. C. Ghosh	18	2	0	Kapilrudra Deb	22	0	0
J. L. Kshettry	9	6	0	M. Sajjid	11	2	0
E. Sadiq Ehiya	10	0	0	P. B. Gupta	5	8	0
Carried over ..	95	9	0	Total ..	191	3	0

The sum of Rs. 191-3-0 has been remitted to the Vice-Chancellor.

[In addition to this the staff of the College contributed in all the sum of Rs. 732.]

Presidency College Men on War Service.

THE following members of the College, who have enlisted in the Calcutta University Corps of the I.D.F., are now undergoing their training.

1. Sailendranath Mitra.
2. Haraprosad Chowdhuri.
3. Sudhir Kumar Gupta.
4. Moni Mohon Lahiri.
5. Satyendra M. Banerji.
6. P. V. Charry.
7. Sudhindra L. Roy.
8. Susilananda Sen.
9. Phanindra Ch. Das-Gupta.
10. Jagadish Nataranjan.

11. Haridas Chowdhuri.
12. Bibhuti B Sen.
13. Ronen Dutt.
14. Sivadas Mukherji.
15. Lokendro N. Dutt.
16. Tarun K. Roy.
17. Sambhu N. Paul.
18. Sisir K. Dutt.
19. Monindro N. Lahiri.
20. Harry Ballav Chowdhuri.
21. Dhirendra N. Mukherji.
22. Nalin K. Basu.
23. Anup K. Banerji.
24. P. K. Sen.
25. Noni Lal Banerji.
26. Jitendro N. Sen.
27. Sudhir Ch Bhaduri.
28. Monindro N. Maitra.
29. Surendra Ch. Sarkar.
30. Bhabes Ch. Nandy.
31. Monindro K. Maitra.
32. Nalini Kanto Basu.
33. Nripendra N. Chatterji.
34. Prem Nihar Roy.
35. Devendro N. Banerji.
36. Gopal K. Ghose.
37. Nalini M. Roy Chowdhuri.
38. Sudhansu Sekhar Lahiri.
39. Sukumar Sen-Gupta.
40. Sati Bhusan Sen.
41. Jyoti Bhusan Dutt.
42. Kalipada Basak
43. Rajendro N. Burooah.
44. Nirmal Ch. Bhattacharya.
45. Robindro K. Banerji.
46. Sailendro N. Sen.
47. Chandro M Bakshi.
48 Dhirendro N. Mitra.
49. Sudhindra M. Mukherji.
50. Motahar Hossein Khan.
51. A. H. M. Wazir Ali.
52. Md Golam Zilain.
53. Md. Yusuf.
54. K. A. Chowdhuri.
55. Golam Merajuddin.
56. T. I. M. Nurul Nabi Chowdhuri.
57 Md. Amir Khan.
58. Omrauddin Ahmed.
59. Q. Akram Hossein.
60. Shafiuddin Ahmed Chowdhuri.
61. Mirza A. Jafar.
62. Sudhindro N. Roy.

The Presidency College Union.

Inaugural Meeting.

THE inaugural meeting of the above Union was held on Tuesday, the 11th December, at 2 P.M., at the Physics Theatre, Baker Laboratories, under the chairmanship of our Principal Mr. J. R. Barrow. The lecture-theatre was crowded with students from different classes; a large body of the College staff also attended.

The meeting was originally convened to establish a College Debating Club. The Principal opened its proceedings with a short speech, emphasizing that as the premier educational institution in Bengal, the Presidency College should have a Debating Club of its own. The report of the Provisional Executive Committee, which had been framed for the express purpose of calling this meeting, was then read out and confirmed.

After this, Babu Syamaprasad Mukherjea of the 4th year class read a paper on "the Utility of Debating Societies," which was followed by an address from Babu Susil Kumar Banerjea of the 3rd year Arts class.

Before the adoption of the formal resolution that "a Debating Club, called the Presidency College Debating Club, be started, etc.," Prof. S. C. Mahalanobis proposed that the society, which was going to be started, should be designated as "the Presidency College Union," by which he meant that the society should have a literary as well as a social aspect. He said that about twelve years ago, such a Union had been in existence. It became defunct through sheer inanition. It would give him much pleasure if the same Union were revived.

Prof. K. N. Mitter seconded the amendment and it was carried unanimously.

Next came the function of the election of office-bearers. The representatives of the 4th year classes, 3rd year Science and 1st year Science were returned unopposed to the Executive Committee As there were rival candidates in other classes, it was decided to elect their representatives by balloting.

The Principal, in his concluding speech, approved of the amendment of Prof. Mahalanobis. He then exhorted the students to join hands and make the Union a highly useful institution, as it should be. He also thanked Prof. K. N. Mitter and the organizers (most of whom belonged to the 3rd year Arts) for initiating this useful organization.

After a hearty vote of thanks to the chair proposed by Mr. M. Hasan of the 4th year Arts, the meeting came to a close.

The following gentlemen have been elected members of the Executive Committee :—

Mr. Pandranji Kesava Rao	..	Post Graduate Classes.
Mr. Syama Prasad Mukherji	..	4th year Arts.
Mr. Kiran Chandra De ..	..	4th year Science.
Mr. Sudhirendranath Basu	..	3rd year Arts.
Mr. Purna Chandra Acharya	..	3rd year Science.
Mr. Kulada Charan Dasgupta	..	2nd year Arts.
Mr. Narendra Gopal Mitra	..	2nd year Science.
Mr. Monoranjan Chatterjea	..	1st year Arts.
Mr. Subodh Kumar Mazumdar	..	1st year Science.

The members of the Executive Committee will soon meet to elect their Secretary and their Assistant Secretary from among themselves.

The Principal has kindly consented to be the permanent president of the club, and we hope to secure the support and co-operation of our esteemed Professors who are its vice-presidents, ex-officio.

S. N. B.

Hostel Notes.

EDEN HINDU HOSTEL NOTES.

THE University Commission paid a visit to our hostel in November last. They seemed to be much interested in the details of our hostel-work.

* * *

We are all very glad to have Babu Girijaprasanna Mazumdar as our new Superintendent. He behaves as if he is one of us, and we are quite at home with him. Within a very short time Mr. Mazumdar has been able to command love and respect from us all.

* * *

It is to be sincerely deplored that the athletic activities of the hostel have practically come to a standstill. This shows that our sportsmen have apparently taken to a slothful ease and require some potent stimulant to be roused from their torpor.

* * *

Our hearty congratulations to Babu Harendra Nath Mitter through whose exceptional ability the Mess Committee realized much success during the last two months. Much improvement in the general diet has been effected, but the number of feasts is very much lower than it was before.

Babu Upendra Lal Das, B.A., has been elected Secretary for the current month, and we hope under his management feasts will be of frequent occurrence.

* * *

The garden that our old Superintendent had been trying to lay out on the scanty strips of land bordering the field is in full glory now.

Around the sheet of a deep and delicate green on the playground and against the toneless brown of the pathway that circles it, there are seen more sprightly hues, and "Tulasi" plants on either side of the garden look quite bushy now.

* * *

Members of Ward I celebrated the anniversary of their debating club on the 8th December with our Vice-Chancellor in the chair. The programme included varieties of amusement. The comic skit by Professor Chitwaranjan Goswami kept the audience in roars of laughter.

The function was a great success.

The Ward IV celebrated its anniversary on December 14th at which our beloved Professor Khagendra Nath Mitter presided. He delivered a fine speech in Bengali Of all the items of the amusement, the caricature by Mr. Funniman, and the song of Mr J. P. Mitter, pleased us most.

✦ ✦ ✦

The boarders of Ward II held the anniversary of their debating club on the 15th December, under the presidency of Dr. P. D. Shastri. The president much appreciated the musical performances which were really very excellent. The function was a great success—especially the comic sketches by the boarders. Dr. Shastri delivered a nice little speech in Bengali which was much appreciated.

✦ ✦ ✦

On December 19th came off the Annual Social Gathering of the boarders of Ward III. Dr. J. C. Bose presided over the function. The programme was really a fine one. Dr. J. C. Bose delivered a beautiful speech in Bengali which was really sound and instructive.

The function was a success.

✦ ✦ ✦

The Highlanders held their XIIth Anniversary on the 20th December, Maharajah Jagadindra Nath Roy of Nattore, in the chair Among those present were some distinguished men of Bengal of the present day, Babu Gopeswar Banerji, Court-musician to the Maharajadhirajah of Burdwan. entertained the audience with his masterly playing on the Surbāhār. The function was a brilliant success, more than six hundred guests being present on the occasion. The Presidental Address which was delivered in Bengali was an excellent one, and added much to the grandeur of the occasion.

The Highlanders are much grateful to their Warden Mr. Zacharia. and to their Superintendent Mr. Mazumdar, who have helped them much in making the function a success.

PUSHPITA RANJAN MUKHERJEA.

Correspondence.

To

THE EDITOR, *Presidency College Magazine.*

DEAR SIR,

I wish to say a few words regarding some inconvenience we have been feeling in the University. Our interests are no longer confined to Presidency College, but have spread over University Post-Graduate classes also: we are enrolled as students in both. It is meet, therefore, that we should let our grievances be known through *Presidency College Magazine.*

In the first place, there is no magazine for the University students. A college magazine, like the College Common Room, has become a necessary adjunct of the College itself. Even mufassil colleges have their magazines. Even the Mysore University which came into being the other day has its magazine. Is it not time enough for the Calcutta University to have its magazine, or can it be that Post-Graduate students think of higher achievements than can be attained in an ordinary college magazine?

In the second place, I must say that even the unexpected sometimes happens, and it is a strange anomaly that a library has no catalogue of its books. But such a state of things exists in the Calcutta University Library. Do the clerks there suffer for want of time and hence allow this small but all-important piece of business to be left undone? The University has its press, its librarians, its clerks—a number of officers under it This is therefore an inconvenience which should be immediately looked to.

I am Sir, yours, etc.,

PRIYARANJAN SEN.

To

THE EDITOR, *Presidency College Magazine.*

SIR,

May I ask the favour of your esteemed journal in order to bring the following suggestions to the notice of the Athletic Committee for the improvement of the College Athletic Club.

For the last 2 or 3 years I have noticed that besides the College XI (in football) there are a good number of players who are by no means inferior to the College XI. Even some students who are not

taken by the Athletic Club play better games than some of the individual players of the regular team.

Some time ago I suggested that inter-class competition should be introduced in order to encourage the players of every class. Teams of individual classes can enter into the competition, and thereby improve their play. The Committee can then easily pick out the best eleven from them, and can from their "A" team.

In the common-room show-case everybody has noticed that there are several cups which have become the property of our College. The Club can easily present those cups annually to the winners and runners-up of the competition. The Athletic Club can also easily present silver medals to them. They can award special medals to the best players of the season.

If this measure be taken, I hope the College will produce a better team every year. As regards Cricket and Hockey, the Committee can give away medals to the best players.

Instead of sending the players to muffassil, our Club can easily afford the money required, for awarding medals to the deserving players.

It will be a boon to us, if the athletic authorities can arrange annual sports for the students of the College. In some colleges the members enjoy the privilege of an annual gathering, but we, the students of the Premier College of Bengal, are deprived of this sort of pleasant gathering. I think it is a disgrace to our Athletic Club. I hope the members of the Committee will kindly look into this matter.

I am, yours, etc.,
P. N. M.

প্রেসিডেন্সি কলেজ বাঙ্গালা সাহিত্যসভা—

আমাদিগের গত কার্য্যবিবরণ প্রকাশের পর সাহিত্যসভার চারিটি সাধারণ অধিবেশন হয়; তাহাতে নিম্নলিখিত চারিটি প্রবন্ধ পঠিত হয়—

১। *রবীন্দ্রনাথের কাব্যজীবনের অভিব্যক্তি।*

২। কবি ও কাব্যের আবশ্যকতা।

৩। আমাদের বিজ্ঞান শিক্ষা।

৪। বৈষ্ণব কবিতা।

সভার অধিবেশনে সভ্যগণের সমাগমও মন্দ হয় নাই।

১। গত ৫ই অগ্রহায়ণ শ্রীযুক্ত সুধীরচন্দ্র ভাদুড়ী বি, এ "রবীন্দ্রনাথের কাব্যজীবনের অভিব্যক্তি" শীর্ষক প্রবন্ধ পাঠ করেন। প্রবন্ধে রবীন্দ্রনাথের কৈশোর, যৌবন ও প্রৌঢ়াবস্থার কাব্য সমূহের বিশদ আলোচনা হয়। প্রবন্ধলেখক দেখাইতে চেষ্টা করিয়াছিলেন,

রবীন্দ্রনাথের কাব্যজীবনে প্রথম হইতে শেষ পর্য্যন্ত একটা প্রবল সৌন্দর্য্যাকাঙ্ক্ষার সুর সমভাবে ধ্বনিত হইয়াছে। প্রথমে তাহা অতৃপ্তের আকুল প্রার্থনায় উচ্ছ্বসিত, পরে যখন উপাস্যের বড় নিকটে আসিয়া পৌঁছিয়াছেন, তখন সেই করুণ বিরহসঙ্গীত আবেগচপল মিলনোন্মুখের আনন্দমাধুর্য্যে ভরপুর, এবং সকলের শেষে লেখক দেখাইয়াছেন যখন কবির সেই চিরসুন্দরের সহিত মিলন ঘটিয়াছে, তখন কবির হৃদয় হইতে এক অনির্ব্বচনীয় প্রেমসঙ্গীত অনুরবণিত হইয়া উঠিয়াছে। অতঃপর সভার সভাপতি অধ্যাপক খগেন্দ্রনাথ মিত্র মহাশয় সুন্দর সুললিত ভাষায় প্রবন্ধ সম্বন্ধে আপনার মন্তব্য প্রকাশ করেন। তিনি বলিলেন, কবিত্বের বিশেষত্ব সৌন্দর্য্য ও রস; আমাদিগের আধুনিক যুগের বিশেষভাবে সৌন্দর্য্যের কবি রবীন্দ্রনাথ, তাঁহার ভাবে, তাঁহার গানে, তাঁহার ছন্দে সৌন্দর্য্যের ধারা ওতপ্রোতভাবে বহিতেছে; প্রকৃতির মধ্যে বিপিনে গহনে, বিহগকাকলীতে ও মানবহৃদয়ে সর্ব্বত্রই তিনি একটা সৌন্দর্য্য উপলব্ধি করিয়াছিলেন, তাঁহার কাব্যে সেই সৌন্দর্য্যই আত্মপ্রকাশ করিয়াছে বলিয়া ইহা এতটা হৃদয়স্পর্শী।

২। গত ২০শে অগ্রহায়ণ শ্রীযুক্ত জহরলাল বসু "কবি ও কাব্যের আবশ্যকতা" শীর্ষক প্রবন্ধ পাঠ করেন। অধ্যাপক খগেন্দ্রনাথ মিত্র মহাশয় সভাপতির আসন গ্রহণ করেন। প্রবন্ধ লেখক বলেন, কবিতার বিশেষত্ব সৌন্দর্য্য, বাহিরের সৌন্দর্য্য অন্তরের দ্বারা উপলব্ধি করিয়া তাহা বিবিধ ছন্দে ফুটাইয়া তোলাই কবির কৃতিত্ব; এই সৌন্দর্য্য বোধের শক্তি লইয়া কবি জন্মগ্রহণ করেন, চেষ্টা বা শিক্ষানবীশির দ্বারা প্রকৃত কবিত্বশক্তিলাভ সম্ভবপর নহে। মানবের হৃদয়জাত বিবিধ সৌন্দর্যের অভিব্যক্তি করাই কবির লক্ষ্য, এই জন্যই কবি ও কাব্যের আবশ্যকতা। প্রবন্ধ পাঠের শেষে মাননীয় সভাপতিমহাশয় বলেন, যেমন মানবের হৃদয়জাত সৌন্দর্য্য ফুটাইয়া তোলা কবির কার্য্য, সেইরূপ বিশিষ্ট সত্য ও তত্ত্বকথা সুন্দর ও মর্ম্মস্পর্শী ছন্দে জগতের নিকট সুখপাঠ্য করিয়া দেওয়াও কবির আর একটী কার্য্য। বিশেষ তত্ত্বকথা প্রকাশ করিবার জন্য যে গম্ভীর কবিতা লিখিত হয়, তাহা যে সৌন্দর্য্যপ্রসূত তরল কবিতা অপেক্ষা অল্প মনোজ্ঞ একথা তিনি স্বীকার করেন না। গম্ভীর তত্ত্ব অতি সুন্দরভাবে কবিতায় ফুটাইয়া তুলিতে পারা যায়, একই কবিতায় সত্যের সমাবেশ ও সৌন্দর্য্যের প্রতিষ্ঠা থাকিতে পারে। তৎপরে তিনি বলেন, কবি যে সৌন্দর্য্যের উপাসক, সে সৌন্দর্য্যানুভূতি জ্ঞানে লাভ করা সম্ভবপর নহে; উহা মানবের একটি স্বতন্ত্র ধর্ম্ম, এক প্রকার সহজাত জন্মলব্ধ; সুতরাং কবি কবিত্বশক্তি লইয়া জন্মগ্রহণ করেন, শিক্ষায় তাহা পুষ্ট হয় মাত্র।

৩। গত ৫ই পৌষ শ্রীযুক্ত শীতলচন্দ্র মুখোপাধ্যায় বি এস্ সি "আমাদের বিজ্ঞান শিক্ষা" শীর্ষক প্রবন্ধ পাঠ করেন। অধ্যাপক হেমচন্দ্র দাস গুপ্ত মহাশয় সভার কার্য্য পরিচালনা করেন। প্রবন্ধ লেখক বিজ্ঞান শিক্ষার ব্যবহারিক উপযোগিতার দিকটা সম্যক্ আলোচনা করেন। তিনি বলেন, প্রায়ই আমরা বিশ্ববিদ্যালয়ের বৈজ্ঞানিকপাঠ্য সমাপ্ত করিয়া উহা দেশের উপকারে নিয়োজিত করিবার চেষ্টা করি না, ইহাতে আমাদের বিজ্ঞান শিক্ষা কোনও উপকারেই আসে না; পরন্তু আমাদিগের কর্ত্তব্য যে এই শিক্ষালব্ধ জ্ঞান কোনও দেশোপযোগী শিল্প বা বাণিজ্যে নিয়োজিত করিয়া শিক্ষার সার্থকতা সম্পাদন; শিক্ষিত সম্প্রদায় এ বিষয়ে লক্ষ্য করেন না বলিয়া দেশীয় শিল্পের উন্নতি এত মন্দগতিতে হইতেছে। তিনি উদাহরণস্বরূপ দেশজাত ও ইউরোপজাত একই শিল্পদ্রব্যের উপকরণের বিভিন্নতার উল্লেখ করিয়া উহাদের এতটা পার্থক্যের কারণ দেখান। তিনি আরও বলেন, আমরা দেখি ইউরোপে বিজ্ঞানশাস্ত্রে শিক্ষিত ভারতবাসীও এখানে আসিয়া শিল্পব্যবসায়ে তেমন সুবিধা করিতে পারেন না, ইহাতে আমাদের দেশের শিক্ষিত সম্প্রদায় দেশীয় ধনিগণ সাহায্য করিতে চাহিলেও শিল্পব্যবসায়ে হস্তক্ষেপ করিতে স্বীকৃত হন না, কিন্তু আমাদিগের মনে রাখিতে হইবে যে ইউরোপীয়দিগের এতদিনের শিক্ষা ও অভিজ্ঞতার সহিত আমাদিগের এত অল্পদিনের শিক্ষা সহজ সমকক্ষতা করিতে পারিবে কেন, প্রথম নিষ্ফলতায় হতাশ না

হইয়া আমরা অধ্যবসায়পূর্ব্বক কার্য্য করিতে থাকিলে পরে হয় ত সমকক্ষ হইতে পারিব। প্রবন্ধপাঠ শেষ হইলে সভাপতি মহাশয় বেশ হৃদয়গ্রাহী ভাষায় তাঁহার মন্তব্য প্রকাশ করেন। তিনি প্রথমে বিশুদ্ধ বিজ্ঞান ও ব্যবহারিক বিজ্ঞানের তুলনায় আলোচনা করিয়া বলেন, theoretical science বা বিশুদ্ধ বিজ্ঞানের স্থান ব্যবহারিক বিজ্ঞানের অনেক উর্দ্ধে, কারণ বিশুদ্ধ বিজ্ঞান একটা বিশাল সাগরের ন্যায় প্রকাণ্ড, ব্যবহারিক বিজ্ঞান যেন তাহা হইতে শাখা প্রশাখা বাহির হইয়াছে; কিন্তু সাধারণ লোকে ব্যবহারিক বিজ্ঞানকে বড় উচ্চে স্থান দিয়া থাকে, কারণ সাধারণে শিক্ষার কিছু একটা ফল চাহে, পরন্তু বিজ্ঞানশিক্ষার্থিগণের ফলের দিকে লক্ষ্য রাখিলে চলিবে না; ইহাও স্বীকার্য্য যে বিশুদ্ধ বিজ্ঞানশিক্ষার সহিত ব্যবহারিক বিজ্ঞানশিক্ষার সমাবেশ ও প্রয়োজন এবং ইহা সুখের বিষয় যে আমাদের বিশ্ব-বিদ্যালয়ে ব্যবহারিক বিজ্ঞানশিক্ষার প্রচলন চেষ্টা হইতেছে। পরিশেষে তিনি বলেন, আমাদের দেশে শিল্পব্যবসায় যে এত নিষ্ফল হয়, তাহার কারণ আমরা উপকরণের দিকে ততটা দৃষ্টি রাখি না; যে দেশে যে শিল্প খোলা যায়, সে দেশে সেই কার্য্যোপযোগী raw materials বা উপকরণ আছে কি না দেখা একান্ত আবশ্যক।

৪। গত ৩রা মাঘ শ্রীযুক্ত মোহিনীমোহন মুখোপাধ্যায় বি এ "বৈষ্ণবকবিতা" শীর্ষক প্রবন্ধ পাঠ করেন। প্রবন্ধটি বেশ সুচিন্তিত ও সুলিখিত হইয়াছিল। আমরা সমগ্র প্রবন্ধটি প্রকাশ করিলাম।

শ্রীসুকুমাররঞ্জন দাস গুপ্ত—
সম্পাদক, বাঙ্গালা সাহিত্যসভা—
প্রেসিডেন্সি কলেজ।

বৈষ্ণব-কবিতা।

আমাদের মনের ভিতর একটা প্রকাণ্ড জগৎ আছে। সেখানে দৃশ্যজগতের সমস্ত ছবিগুলি কল্পনায় রূপান্তরিত হইয়া যায়। আমরা মানসদ্রষ্টা হইয়া সেই অপূর্ব্ব কল্পনা-গুলি উপভোগ করিয়া পরিতৃপ্ত হইবার চেষ্টা করি। মনের সহিত ভাবরাজ্যের এই যে আদান-প্রদান,—ইহার শেষ নাই। বাহেন্দ্রিয়ের বিলোপ ঘটিলে অন্তরিন্দ্রিয় ফুটিয়া উঠে। প্রকৃতি যেন স্নেহপরবশ হইয়া আপনার পদ্মহস্তে মুগ্ধ মানবদের চিন্তাজগতের দ্বার খুলিয়া দেন। সেকালের লোক এইরূপ মানসদ্রষ্টা হইয়া একালের লোকের অপেক্ষা অনেক জিনিস বুঝিতে ও বুঝাইতে পারিত। এই প্রচণ্ড বিজ্ঞানের যুগে আমরা একটা যন্ত্রের সাহায্যে এক সেকেণ্ডকে হাজার অংশে বিভক্ত করিবার স্পর্দ্ধা রাখি। কিন্তু সেকালে লোকের জীবনে এইরূপ ছুটাছুটীর সাড়া আসিয়া পৌঁছায় নাই। দেশশাসন, ধর্ম্ম, সমাজ, সাহিত্য, লোকাচার—সবই "জিতি কুঞ্জর গতি মন্থর" ছন্দে চলিয়াছে। "দীর্ঘ দিবস, দীর্ঘ রজনী, দীর্ঘ বরষমাস"—পূজারী সাধনমন্দিরে শুধু হবিষ্পূত অগ্নি জ্বালাইয়া বসিয়া আছেন। এই বিরাট ছুটীর যুগে বিশাল বৈষ্ণব—সাহিত্যের উৎপত্তি। বৈষ্ণব সাহিত্যের অসংখ্য পদকর্ত্তৃগণ যে ভাবুক ছিলেন, সে বিষয়ে কেহই আপত্তি করিবেন না। তাঁহারা জগতের কার্য্য হইতে আপনার মনকে শম্বুকের মত গুটাইয়া লইয়া 'রূপসাগরে' ডুব দিতেন। বলিতেন—

"লীলাজলধিতীরে চলু ধাই।
প্রেমতরঙ্গে অঙ্গ অবগাই॥" (গোবিন্দ দাস।)

কখনও বা "শুক্তি মুকুতার ধাম মনিময় খনি" হইতে দু'একটী সাধনলব্ধ রত্ন পারে ফেলিয়া দিতেন। আমরা সেই রত্নসম্ভারের অধিকারী—সুতরাং অমৃতের সন্তান সন্দেহ নাই।

এই বিষয়ে আর একটী কথা আমাদের মনে রাখিতে হইবে। আজকালের মুদ্রিত সাহিত্য অপেক্ষা সেকালের অমুদ্রিত সাহিত্যের প্রচার, প্রসার ও সমাদরের বেশী ছিল। যিনি কবি, তিনিই গায়ক। কবিতার অর্থ গাথা। যে জিনিটী রসপূর্ণ, তাহা পাঠকের বা শ্রোতার মনের মাঝখানে গিয়া সমস্ত স্থানটী জুড়িয়া বসে। Oral literature বা কথা-সাহিত্য পৌরাণিক যুগের বটে, কিন্তু সেগুলি দুর্জ্জয় কালসংগ্রামে টিঁকিয়া আছে, শুধু একটী কারণে। তাহা এই যে, Oral literature ঊর্দ্ধমূল অধঃশাখ অব্যয় অশ্বত্থের ন্যায় একটী বিশিষ্ট স্থানে আপনার মূল সঞ্চারিত করিয়া সেই স্থানের রস ও আলোকে পুষ্ট হইয়াছে। তাহা দেশজ; দেশের প্রাণের কাহিনী কথাসাহিত্য, পদ-ভণিতায়, রূপকে ও বিবিধ ছন্দে পার্ব্বত্য প্রস্রবণের ন্যায় উৎসারিত হইয়া সেই স্থানেরই উর্ব্বরতা ও সৌন্দর্য্য বৃদ্ধি করিয়াছে।

জয়দেব, বিদ্যাপতি, চণ্ডীদাস, জ্ঞানদাস, গোবিন্দদাস প্রভৃতি পদরচয়িতৃগণ দেশের সেই প্রাণের কাহিনীগুলি ভাষার plateএ ফটো তুলিয়া ছন্দের ফ্রেমে বাঁধিয়া গিয়াছেন। ধর্ম্মই যে সাহিত্যের মূল—তাহার বিনাশ নাই। আবার সেই ধর্ম্ম যখন দেশবাসীর সহিত অঙ্গাঙ্গিভাবে বিজড়িত থাকে, তখন সেই সাহিত্যই দেশের মূলপ্রস্রবণস্বরূপ হয়। এই অতুলনীয় বৈষ্ণব সাহিত্যে বঙ্গদেশের নীল আকাশের ছায়া অনুরাগভরে আনত হইয়া আছে। শ্রীকৃষ্ণ ভারতের স্যমন্তকমণি। বৈষ্ণব কবিগণের শ্রীকৃষ্ণ বাঙ্গালার পুরুষ—কুরুক্ষেত্রের পার্থসারথি নহেন। তিনি শিশু—লোকমনোহর, ননীচোরা; তিনি বালক—রসে গদ্‌গদ, মাতৃস্নেহে পুষ্ট, সখিপ্রেমে মাতোয়ারা; তিনি কিশোর-চঞ্চল, দুষ্ট, সারল্যে সুন্দর; তিনি তরুণ—তাঁহার বাঁশীর মোহন মন্ত্রে গোপী সব পাগলিনী। তিনি বাঙ্গালার সুন্দর ভাবময় পুরুষ। রাধামোহনের ভাষায়—

"কালিন্দী-সলিল- কান্তি-কলেবর
কৃতকুসুমাবলি-বেশ।
কান্তি-করম্বিত করবীর কুটাল
কলিত সুকুঞ্চিত কেশ॥"

তাঁহার অঙ্গে পীতাম্বর, করে সুন্দর বেণু, তাঁহার "মুনিমনোমোহন নাট"; তিনি বরকৌস্তভ ধারণ করেন। তাঁহার "জনু নব মনমথ ঠাট"। শ্রীমদ্‌ভাগবতের কৃষ্ণ বৈষ্ণব কবিতায় ও বঙ্গদেশের আলোকে পবনে সর্ব্বাঙ্গীন হইয়াছেন।

এই বিশাল রসসাহিত্যের নায়ক শ্রীকৃষ্ণ, নায়িকা শ্রীমতী রাধিকা। কিন্তু এই দুইটী চরিত্রকে কেন্দ্র করিয়া এক বিরাট্ রোমান্স দানা বাঁধিয়া উঠিয়াছে। গয়টে বলেন, যথার্থ কবিতা inevitable, অর্থাৎ অব্যর্থভাবে প্রকাশিত হইয়া পড়ে। বৈষ্ণব কবিগণের কবিতা সরল প্রাণের গভীর, সহজ সুন্দর অভিব্যক্তি। জগতের সাহিত্যে এই হিসাবে ইহা অদ্বিতীয়। এই রাধাকৃষ্ণের প্রেমকাহিনী বাঙ্গালী জীবনের যে অংশটী সাহিত্যের বিষয়ীভূত করিয়া চিরবরণীয় করিয়া রাখিয়াছে, তাহাই আমাদের লক্ষ্যবস্তু, কেননা তাহা শাশ্বত ও সনাতন।

বৈষ্ণব কবিগণের এইরূপ সরল অভিব্যক্তিটুকু সাধারণ। বিদ্যাপতি শ্রীরাধিকার বিভিন্ন বয়সের ও বিভিন্ন অবস্থার কত রূপবর্ণনা করিয়াছেন, কিন্তু তবুও যেন সেই "ননুঞা-বদনী"র রূপবৈভবটুকু ধরা পড়ে নাই। তাঁহার "ঊরহি বিলোলিত চাঁচর কেশ" যেন "মেঘমালা সঞে তড়িতলতা"; তাঁহার "কবরীভযে চামরী গিরি-কন্দরে"; তাঁহার "নাগরশেখর নাগরীবেশ"—নানা ছন্দে নানা ভাবে ভাষায় আকারিত হইয়া কেবল একটী ভাব প্রকাশ করে;—শ্রীরাধার অলোকসামান্য পার্থিব রূপ দেখিয়া শ্রীকৃষ্ণ উদ্‌ভ্রান্ত হইয়াছেন। রাধার সঙ্গলাভ কেবল একটা মানবীয় বাসনার পরিতৃপ্তি—বিদ্যাপতি ঠাকুরের পদাবলীর এই

অন্ধকারময় অংশটী আচার্য্য বঙ্কিমচন্দ্রের চক্ষেও পড়িয়াছিল। চণ্ডীদাস, জ্ঞানদাস, গোবিন্দদাস প্রভৃতি কবিগণের কবিতায় এই অস্থিমাংসমেদবসার পূজা অন্তর-পূজায় পর্য্যবসিত হইয়াছে।

এই হিসাবে বিদ্যাপতি বৈষ্ণবীয় প্রেমকবিতার আদিগুরু শ্রীজয়দেব গোস্বামীর সহিত তুলনীয়। জয়দেবের সংস্কৃত গেয়কবিতাগুলির মধ্যে আমরা অনুপ্রাস, পদলালিত্য, মার্জ্জিত-ছন্দ ও একটা মোহময় আনন্দপূর্ণ গতি—ডিকুইন্সির অমর ভাষায় "Glory of motion" দেখিতে পাই। এখানে কৃষ্ণরাধিকার প্রেম একটা মানবীয় জড়পরিতৃপ্তি মাত্র। কবি স্বয়ং রূপকের যথেচ্ছ ব্যবহার ও তাহার ব্যাখ্যা করিয়াছেন বলিয়া আমরা তাঁহার কাব্যকে "রূপক" নামে অভিহিত করিতে পারি না। রূপক জিনিষটা এক বস্তুর বর্ণনা করিয়া ইঙ্গিতে সূক্ষ্মতর আর একটী জিনিষকে লক্ষ্য করে। অল্প পরিসরে রূপকের খুব বাহাদুরী দেখাইতে পারা যায়। সংস্কৃত সাহিত্যে ও জগতের প্রায় সমস্ত প্রাচীন ও নবীন সাহিত্যে ইহার অসংখ্য নিদর্শন আছে। রূপক অতি বিস্তৃত হইলে আমাদের সূক্ষ্ম অনুভূতি ও বোধশক্তি সেখানে পরাভব মানে। ক্ষুদ্র পরিসরে জয়দেব রূপকচ্ছলে কেমন বর্ণনা শক্তি দেখাইয়াছেন, আমরা তাহার একটী নিদর্শন দিব। বিরহী শ্রীকৃষ্ণ কন্দর্পের উদ্দেশে বলিতেছেন—

"হৃদি-বিসলতাহারো নায়ম্ ভুজঙ্গমনায়কঃ
কুবলয়দলশ্রেণী কণ্ঠে ন সা গরলদ্যুতিঃ।
মলয়জরজো নেদং ভস্ম প্রিয়ারহিতে ময়ি
প্রহর ন হরভ্রান্ত্যানঙ্গ ক্রুধা কিমু ধাবসি?"

হে কন্দর্প, আমার বুকে এই যে মৃণালহার দেখিতেছ, উহা বাসুকী নহে; আমার গলায় ইহা পদ্মের মালা—গরলরাগ মনে করিও না; আর অঙ্গে যাহা দেখিতেছ, ইহা ভস্ম নহে—চন্দনকণা মাত্র। প্রিয়াবিরহিত আমি—আমাকে শিব মনে করিয়া আমাকে প্রহার করিও না। বিরহী কৃষ্ণের রূপে শিবত্ব আরোপ আর মদনভস্মের সেই পূর্ব্বাবস্থা—রবীন্দ্রনাথের ভাষায় যখন "বকুলবনে পবন হত সুরার মত সুরভি"—কবি অপূর্ব্ব শক্তিবলে সেই চিত্রটী প্রাণময় করিয়া আঁকিয়াছেন। জয়দেবের কবিতায় নারী সৌন্দর্য্য, জড়প্রেমের বিচিত্র বিলাস, ইংরাজী সাহিত্যের Pre-Raphaelite কবি-চিত্রকরগণের ন্যায় সূক্ষ্মতার সহিত বর্ণিত হইয়াছে। ভাষার বৈভবে ভাব দরিদ্র ও পঙ্গু হইয়া পড়িয়াছে।

বিদ্যাপতি প্রেমের দুইটী দিকই দেখাইয়াছেন। একটী পার্থিব—নশ্বর আপাত সুন্দর রূপ; আর একটী প্রেমের ইন্দ্রিয়াতীত অনশ্বর রূপ। শ্রীকৃষ্ণ রাধার অতীন্দ্রিয়রূপে মুগ্ধ—তিনি বলেন—

"রসের সায়রে ডুবায়ে আমারে
অমর করহ তুমি।"

রবীন্দ্রনাথের গানের "সুধায় এবার তলিয়ে গিয়ে অমর হয়ে রব মরি"—ইহার সহিত তুলনীয়।

শ্রীরাধার বয়ঃসন্ধি, শ্রীকৃষ্ণ ও শ্রীরাধার পূর্ব্বরাগ, দূতীসংবাদ ও সখীশিক্ষা, প্রথমমিলন, বসন্তলীলা, মান, মানান্তে মিলন, প্রেমবৈচিত্র, ভাবীবিরহ, বর্ত্তমানবিরহ বা মাথুর, ভাবসম্মিলন ও পুনর্ম্মিলন প্রভৃতি নানা Conventional বা চিরাচরিত মামুলী নিয়মে বিদ্যাপতি প্রমুখ সমস্ত বৈষ্ণব কবিগণের কাব্য নিয়ন্ত্রিত হইলেও কোথাও ভাব ও ভাষার দৈন্য নাই। ভাব ভাষাকে পশ্চাতে ফেলিয়া চিরসুন্দরের পানে ছুটিয়া চলিয়াছে। এক বর্ষাচিত্রই কত ভাবে কত ছন্দে অঙ্কিত হইয়াছে—তাহা বৈষ্ণবসাহিত্যের সামান্য আলোচনা করিলেই চোখে পড়িবে। ভারতের মেঘ—জয়দেবের "মেঘৈর্মেদুরমম্বরম্"—বিরহিগণের মনে যুগে যুগে যাতনার মুর্ম্মুরদাহ উপস্থিত করিয়াছে। রবীন্দ্রনাথের "এমন দিনে তারে বলা যায়,"

"ঐ আসে ঐ অতি ভৈরব হরষে," "এস হে এস সজল ঘন বাদলবরিষণে," "শ্রাবণ ঘনগহনমোহে গোপন তব চরণ ফেলে" ইত্যাদি শতাধিক সঙ্গীত স্মরণ করাইয়া দেয়। "মেঘালোকে ভবতি সুখিনোঽপ্যন্যথাবৃত্তিচেতঃ"—মেঘের উদয়ে সুখী লোকেরাও কেমন আনমনা হয়ে পড়ে—প্রবাসী যক্ষের এই উক্তি কেবল ভারতবাসীর প্রতিই প্রযুজ্য। সেই বর্ষায় কৃষ্ণবিরহ দারুণ হইয়া উঠিয়াছে। এই বর্ষা-চিত্রগুলি যেন এক একখানি বৃহৎ চিত্রের সীমান্ত-লীন পরিপ্রেক্ষিতের উপর দু'একটি সূক্ষ্মরেখা। মানবিকতাপূর্ণ, সকরুণ, অশ্রুর নীরবগাথা। "এ ভরা বাদর মাহ ভাদর শূন্য মন্দির মোর," "জলদ নেহারি চাতক মরি গেল," "মত্ত দাদুরী ডাকে ডাহুকী ফাটি যাওত ছাতিয়া," "অঙ্কুর তপন তাপে যদি জারব, কি করব বারিদ-মেহে"—প্রভৃতি বিদ্যাপতি ঠাকুরের সঙ্গীতময় পংক্তিগুলি বর্ণে উজ্জ্বল, ভাবে মোহন, মানবিকতায় অনবদ্য।

প্রকৃতির সহিত মানবজীবনের গভীর সম্বন্ধ, কিন্তু তাহা ভাবের বস্তু, দৃশ্য নহে। কবি তাঁহার কবিতায় প্রকৃতির সহিত মানবজীবনের নিগূঢ় সম্মিলন সাধিত করেন। "পথ নিরখিতে চিত উচাটন। ফুটল মাধবীলতা," "সময় বসন্ত। কান্ত রহুঁ দূরদেশ। জাননু বিহি প্রতিকুল,"

"এ ঘোর রজনী, মেঘের ঘটা,
কেমনে আইল বাটে।
আঙ্গিয়ার মাঝে, বঁধুয়া তিতিছে,
দেখিয়া পরাণ ফাটে॥"

কিংবা—

"ধেনু সঞে আওত নন্দদুলাল।
গোধূলী ধূসর, শ্যাম কলেবর,
আজানুলম্বিত বনমাল॥" (জ্ঞানদাস)

প্রভৃতি উদাহরণে বাহ্যপ্রকৃতির সহিত মানবজীবনকে সমসূত্রে গ্রথিত করা হইয়াছে। প্রকৃতি দেবী ধরণীর শিশুর প্রতি যেন সহানুভূতিপূর্ণা হইয়াছেন।

রাধিকার বিরহযন্ত্রণার তুলনা বিশ্বসাহিত্যে নাই। এই ব্যাকুলবাসনা শ্রীকৃষ্ণে আত্মলয় জন্য। এই আত্মতর প্রীতি—ইহাই বৈষ্ণব সাহিত্যের গূঢ়নীতি। চৈতন্য-চরিতামৃতে শ্রীকবিরাজ গোস্বামী বলিয়াছেন—

"আত্মেন্দ্রিয়প্রীতি ইচ্ছা তারে বলে কাম।
কৃষ্ণেন্দ্রিয়প্রীতি ইচ্ছা ধরে প্রেম নাম।"

এই কৃষ্ণেন্দ্রিয়প্রীতি-ই বৈষ্ণব ভক্তিসাহিত্যের ও ধর্ম্মের মেরুদণ্ড। ইহা বাঙ্গালার নূতন যুগের নূতন ধর্ম্ম। ভক্তির দ্বারা ভগবানকে লাভ—ইহাই ত যুগে যুগে জগতের জাতি শিখিয়া আসিতেছে। কিন্তু শ্রীচৈতন্যদেব চণ্ডীদাসের প্রায় অর্দ্ধশতাব্দী পরে বঙ্গে ভগীরথের ন্যায় সাধনবলে এক নূতন ভাব গঙ্গা আনিলেন। বৈষ্ণবসাহিত্যে শ্রীচৈতন্য-দেবের সে ভাবমুগ্ধ ছবির অভাব নাই।

"বিমল হেম জিনি, তনু অনুপাম রে,
তাহে শোভে নানা ফুলদাম।
কদম্বকেশর জিনি, একটী পুলক রে,
তার মাঝে বিন্দু বিন্দু ঘাম॥
চলিতে না পারে গোরা, -চান্দ গোসাঞিরে,
বলিতে না পারে আধ বোল।
ভাবে অবশ হৈয়া, হরি হরি বোলাইয়া,
আচণ্ডালে ধরি দেই কোল॥

গমন মন্থর-গতি, জিনি ময়মত্ত হাতী,
ভাবাবেশে ঢুলি ঢুলি যায়।
অরুণ বসন ছবি, জিনি প্রভাতের রবি,
গোরা অঙ্গে লহরী খেলায়॥"

"আচণ্ডালে ধরি দিবে কোল"—ইহাই এই ধর্ম্মের বেদান্তসূত্র। সখ্য, প্রীতি, রতি, দাস্য—ইহাই চৈতন্যধর্ম্ম। চণ্ডীদাস সেই ভালবাসার সাহিত্য সৃষ্টি করিয়া অমর হইয়াছেন—

"পীরিতি লাগিয়া, আপনা ভুলিয়া,
পরেতে মিশিতে পারে।
পরকে আপন, করিতে পারিলে,
পীরিতি মিলয়ে তারে॥"

রাধাকৃষ্ণের দ্বৈতমূর্ত্তির ভিতর দিয়া ভারতবর্ষ অনন্তের উপলব্ধি করিতেছে। শেখর রায়ের ভাষায়—"দুঁহুক রূপের নাহিক উপমা, প্রেমের নাহিক ওর।"

এই প্রীতির সাহিত্যে symbolism বা রূপকের দ্যোতনা অবশ্যম্ভাবী।* ঊনবিংশ শতাব্দীর ইংরাজী সাহিত্যের শ্রেষ্ঠ ভাবুক কার্লাইল বলেন—'allegories are the after-creations of faith'—ধর্ম্মবিশ্বাস ক্রমাভিব্যক্তির ফলে রূপকে পরিণত হয়। বর্ত্তমান যুগের একজন ইংরাজ লেখক বৈষ্ণব সাহিত্যের উল্লেখ করিয়া বলিয়াছেন—ঈশ্বরপ্রেম প্রগাঢ় হইলে তাহা পতির প্রতি পত্নীপ্রেমে পর্য্যবসিত হয়।† সপ্তদশ শতাব্দীর প্রারম্ভে

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* [Cf. "Everything in being what it is, is symbolic of something more" (R. L. Nettleship's '*Philosophical Remains*'); Récéjac defines 'mysticism' as 'the tendency to approach the Absolute morally by means of symbols"; as also the celebrated lines of the '*Faust*':

"All of mere transient date
As symbol showeth;
Here the inadequate
To fulness groweth;
Here the ineffable
Wrought is in love;
The ever-womanly
Draws us above."

—*Das Ewig-Weibliche zieht uns hinan.*]—ED.

† *Vide* Nicol Macnicol, *The Hibbert Journal*, Oct. 1917, on *The Indian Poetry of Devotion.*

[Cf. St. Bernard, the Abbott of Clairvaux: "'Let Him kiss me with the kisses of His mouth.' Who is it speaks these words? It is the bride. Who is the bride? It is the soul thirsting for God... If mutual love is specially befitting to a bride and bridegroom, it is not unfitting that the name of Bride is given to a soul which loves"; also Dr. Hocking in: "It would indeed be surprising if the sexual nature of man, with its movement away from the sphere of deeds to the sphere of substance with its strong tide toward the over-individual and racial, with its suggestion of total infinite and yet immediate worth did *not* move quickly and completely than any other human impulse discover in worship its ultimate meaning and law. And this not because the love of God is at bottom sexual love, but because sexual love is potentially the love of the divine.... I like better the theory that in mysticism the needs of sex together with all needs are understood and satisfied; that all the hundred voices of human desire are here brought to unison."—*Mind*, Jan. 1912, p. 60.]—ED.

Henry Vaughan নামে একজন ইংরাজ কবি তাঁহার একটী ক্ষুদ্র কবিতায় নিজে বধূবেশে সেই রসিকশেখরের উদ্দেশে 'বিপ্রলব্ধা' হইয়া বসিয়া আছেন—

"Ah! what time it will come? When shall that cry
The Bridegroom is coming! fill the sky?
Shall it in the evening run,
When all our words and works are done?
Or will thy all-surprising light
Break at midnight?*

চণ্ডীদাসে আবার এই কৃষ্ণ বা ভগবৎ-প্রেম introspective বা আত্মমুখানুগামী হইয়া পড়িয়াছে—

"মনের সহিত যে করে পীরিতি
তারে প্রেম কৃপা হয়।
সেই সে রসিক অটল রূপের
ভাগ্যে দরশন পায়॥"

এই কৃষ্ণপ্রীতির দুইটী দিক।—বিরহ ও মিলন, সাধনকৃচ্ছ্রতা ও সিদ্ধি। মরজীবনের পর অনন্ত জীবন। বিদ্যাপতি ঠাকুর বিরহ-খিন্না শ্রীরাধিকার মুখে সেই কঠোর অপেক্ষার কথা বলাইয়াছেন—

"এখন তখন করি দিবস গোঙায়নু
দিবস দিবস করি মাসা।
মাস মাস করি বরিখ গোঙায়নু
ছোড়নু জীবনক আশা॥
বরিখ বরিখ করি সময় গোঙায়নু
খোয়নু এ তনু আশে।
হিমকর-কিরণে নলিনী যদি জারব
কি করবি মাধবীমাসে॥"

বিরহিণী রাধিকা বলিতেছেন—'এই নবযৌবন কি চিরবিরহেই কাটিবে? অঙ্কুর যদি তপনতাপে শুকাইয়া যায়, তখন আর মেঘে কি করিবে! সিন্ধু নিকটে থাকিতে যার কণ্ঠ শুকাইল, তার পিপাসা আর কে দূর করিবে!' বিরহের এই 'ঘন আঁধিয়ার' উত্তীর্ণ হইতে পারিলে তবে 'শ্যামসুন্দর পীরিতিশেখরের' সহিত মিলন হইবে।

* [Cf. Ruysbroeck: "We contemplate in joy the eternal coming of the Bridegroom"; also the poetic prose of Hugh of St Victor: "It is indeed thy Beloved who visits thee; but He comes in an invisible shape, He comes disguised, He comes incomprehensibly. He comes to touch thee, not to be seen of thee: to arouse thee, not to be comprehended of thee. He comes not to give Himself wholly but to be tasted by thee; not to fulfil thy desire, but to lead upwards thy affection. He gives a foretaste of His delight, brings not the plenitude of a perfect satisfaction: and the earnest of thy betrothal consists chiefly in this, that He who shall afterwards give Himself to be seen and possessed by thee perpetually, now permits Himself to be sometimes tasted, that thou mayest learn how sweet He is. This shall console thee for His absence, and the savour of this gift shall keep thee from all despair?" Does it not remind us of Rabindranath's 'সে যে পাশে এসে বসেছিল' specially the closing eight lines, nay the whole, of it.']—Ed.

শ্রীচৈতন্যের ধর্ম্ম নাম-মাহাত্ম্য প্রচার করিয়াছে। মনস্তত্ত্বেও নাকি এই অবিরাম উচ্চারণের ফল স্বীকৃত হয়। ভক্তিপূর্ণ হৃদয়ে হরিনামকীর্ত্তনে সাধকের একটা mesmeric trance বা ভাব-সমাধি আসে। সে নাম কাণের ভিতর দিয়া মরমে প্রবেশ করে—

"নাম পরতাপে যার ঐছন করিল গো
অঙ্গের পরশে কিবা হয়।
যেখানে বসতি তার নয়নে দেখিয়া গো
যুবতী ধরম কৈছে রয়।"—
"পাসরিতে করি মনে পাসরা না যায় গো
কি করিব কি হবে উপায়"॥

ইংরাজ কবি টেনিসন ও এই নামশক্তির কথা লিপিবদ্ধ করিয়াছেন। তিনি নিজের নাম বার বার উচ্চারণ করিয়া একটী অদ্ভুত অবস্থায় উপনীত হইতেন—"till all at once, as it were, out of the intensity of consciousness of individuality, the individuality itself seemed to resolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life.' *

তিনি তাঁহার একটী কবিতায় এই তন্ময়তার কথা লিখিয়াছেন—

"As when we dwell upon a word we know
Repeating, till the word we know so well
Becomes a wonder and we know not why"— †

গোলাপফুলকে যে নামেই ডাকি, সে সৌরভ দিবে বটে, তবে আমাদের অনুভূতির বিকার ঘটিবেই। তাই বলিব, নামের একটা ধর্ম্ম আছে; ব্যবহারের সঙ্গে সঙ্গে সেই ধর্ম্ম তাহাতে আরোপিত হয়। তাই

"জপিতে জপিতে নাম অবশ করিল গো
কেমনে পাইব সই তারে॥"

নাম কীর্ত্তন কলির প্রধান ধর্ম্ম। শাস্ত্রকার বলেন, 'কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্যথা'।

বৈষ্ণবসাহিত্যে রাধাকৃষ্ণের মিলনকাহিনী নানা রূপকের ভিতর দিয়া প্রকাশিত হইয়াছে। আধুনিক শিক্ষিত সমাজ হয়ত তথাকথিত শ্লীলতা ও শালীনতার দোহাই দিয়া ইহাতে অশেষ ব্যভিচার দেখিতে পাইবেন, কিন্তু একটু ভিতরে ঢুকিলে আমরা বুঝিব—'কামগন্ধ নাহি তায়।' বৈষ্ণবকবিতা অপূর্ব্ব রূপকের সাহায্যে আমাদের হৃদয়ের অনালোকিত ভাবরাজ্যে প্রীতির কিরণধারা নিক্ষেপ করে। চৈতন্যের ধর্ম্ম এই বিরাট চৈতন্যসাহিত্য পরিপুষ্ট করিয়াছে। এখানে সবটাই স্থূল ইন্দ্রিয়ের আবরণে প্রচ্ছন্ন। স্থূল সম্ভোগের চিত্রে 'সাহিত্য' হয় না; কালের প্রভাব ব্যর্থ করিয়া আজিও যাহা আমাদের হৃদয় জয় করিতেছে, তাহা একেবারেই 'কমলবিলাসী'র' সাহিত্য নহে। প্রাচীন গ্রীক সাহিত্যেও

* Life of Tennyson, a Memoir by his son, 1905.
† Lancelot and Elaine.

'সাইকি' ψυχή অর্থে আত্মা এবং রতি। রূপকের চূড়ান্ত সুযোগ; প্রীতিপ্রণত আত্মার অনন্তবেদনা সেই অনন্তদেবের উদ্দেশ্যে কীর্ত্তিত হইয়াছে। ভক্ত চণ্ডীদাস তাই বলেন—

"এ কুলে ও কুলে দুকুলে গোকুলে
আপনা বলিব কায়।
শীতল বলিয়া শরণ লইনু
ও দু'টী কমল পায়॥"

পূর্ব্বেই বলিয়াছি, ভাবের রাজ্যের জড়জগতের স্বতন্ত্র অস্তিত্ব থাকে না; সমস্তটাই একটা প্রকাণ্ড idea—দার্শনিকের λόλος; তাই শ্রীকৃষ্ণের সহিত শ্রীরাধার মিলন-কামনা এমন ভাবপূর্ণ অশ্রুময় সাহিত্য রচনা করিয়াছে।—বঙ্গভাষার শ্লাঘ্য পিতৃপরিচয়। ভগবানই জীবনে শ্রেয়ঃ, তিনিই পরমপুরুষার্থ,—কিন্তু তাঁহার ভজনা করিলে 'বৈডালব্রতিক ননদিনী সবে বলে কলঙ্কিনী।' জগতের ধূলিমলিন জীবন সেই মায়াময়ের স্বর্ণদণ্ডস্পর্শে আবার সঞ্জীবিত হইয়া উঠিবে। তাই রাধিকা বা Ψυχή সেই পরমাত্মার সহিত মিলনকালে বলেন—'আজ আমার গেহ, গেহ করিয়া মানিলাম। আজ আমার দেহের সার্থকতা সম্পন্ন হইল। বিধি আজ আমার প্রতি অনুকূল হইলেন, আজ আমার সকল সন্দেহ টুটিল। সেই কোকিল আজ লক্ষবার ডাকিতেছে, চন্দ্র যেন লক্ষচন্দ্র হইয়া উদিত হইয়াছে। পাঁচ বাণ আজ লক্ষবাণ হইয়াছে আর মলয়পবন মন্দ মন্দ বহিতেছে।'* সমগ্র বৈষ্ণব-সাহিত্য বিরহান্তে এই মিলনের রসে ভরপুর। সেই যে দাস গোবিন্দের প্রথম মিলন চিত্র—

"ঢল ঢল কাঁচা অঙ্গের লাবণি
অবনী বহিয়া যায়।
ঈষত হাসির তরঙ্গ-হিলোলে
মদন মুরছা পায়॥"—ইহাতে সেই প্রেমময় শ্রীকৃষ্ণের মানব ও অতি-মানব মূর্ত্তি শুধু যে প্রকাশিত হইয়াছে তাহা নয়—ইহা ভাবের সোহাগে, রসের আদরে, কল্পনার মিশ্রণে বাঙ্গালী জাতির ধর্ম্মের প্রাণ সাহিত্যে চিরবরণীয়, চিররমণীয় ও চিরমহনীয় করিয়া রাখিয়াছে। বাঙ্গালী জাতি সব ভুলিতে পারে, কিন্তু এই রূপ ভুলিবে না—

"মালতী ফুলের মালাটী গলায়
হিয়ার মাঝারে দোলে।
উড়িয়া পড়িয়া মাতল ভ্রমরা
ঘুরিয়া ঘুরিয়া বুলে॥
কপালে চন্দন ফোঁটার ছটা
লাগিল হিয়ার মাঝে।
না জানি কি ব্যাধি মরমে বাধল
না কহি লোকের লাজে॥"

আজ সেই না-জানি-কি-ব্যাধির শান্তি হইয়াছে। আজ "দুঁহু মুখ হেরইতে দুঁহু সে আকুল।"—ইসলাম ধর্ম্মের প্রভাবে হিন্দু ধর্ম্ম যখন সঙ্কুচিত, জাতীয়তার পুনরুদ্বোধনের সেই

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* আজ মঝু গেহ গেহ করি মাননু
আজু মঝু দেহ ভেল দেহা।
আজু বিহি মোহে অনুকুল হোয়ল
টুটল সবহু সন্দেহা॥
সোই কোকিল অবলাখ ডাকউ
লাখ উদয়া করু চন্দা।
পাঁচ বাণ অব লাখ বাণ হউ
মলয় পবন বহু মন্দা॥

যুগ-সন্ধিক্ষণে ধর্ম্মে এমন মানবিকতা আসিয়াছিল। তাই এত দ্যোতনা, এত রূপক, এত রূপ-বর্ণনা।

গোবিন্দদাসের রাধিকার একটী কামনা—তিনি বিধির পায়ে ধরিয়া একটী বর মাগিয়া লইবেন, যেন মিলনকালে তাহার চেতনা থাকে ; তা' না হলে যে প্রিয়তমের সকল সৌন্দর্য্য দেখা হইবে না—

"বিহি পায়ে লাগি মাগি নিব এক বর
চেতন রহু মঝু দেহ"।

বিদ্যাপতি ঠাকুরের রাধিকা বলেন—

"কত চতুরানন মরি মরি যাওত
ন তুয়া আদি অবসানা।
তোহে জনমি পুন তোহে সমাওত
সাগর-লহরী সমানা॥"

আর চণ্ডীদাসের রাধিকা বলেন—

"বহুদিন পরে বঁধুয়া এলে।
দেখা না হইত পরাণ গেলে॥
এতেক সহিল অবলা বলে।
ফাটিয়া যাইত পাষাণ হ'লে॥
দুখিনীর দিন দুখেতে গেল।
মথুরা নগরে ছিলে ত' ভাল॥
এ সব দুখ কিছু না গণি।
তোমার কুশলে কুশল মানি॥
এ সব দুখ গেল হে দূরে।
হারান রতন পাইলাম কোরে॥
এখন কোকিল আসিয়া করুক গান।
ভ্রমরা ধরুক তাহার তান॥
মলয় পবন বহুক মন্দ।
গগনে উদয় হউক চন্দ॥"

"মথুরা নগরে ছিলে ত' ভাল"—শ্রীকৃষ্ণ ইহার তীব্র শ্লেষটুকু বুঝিয়াছিলেন। শ্রীরাধিকা বাঙ্গালী বধূ। দুঃখে তাহার বেদনা অন্তরে লুকান থাকে, মিলনে সে বড় মুখরা। বাঙ্গালী বধূ দুঃখের প্রতিমা পূজা করে, সে চিরকাল বলে—'অবলা বলিয়াই ত' এত সহিলাম, পাষাণ হইলে ত' এতদিন কোনকালে ফাটিয়া যাইতাম!' তাই চণ্ডীদাস আমাদের প্রাণের কবি,—অন্তরের কথাগুলি তাঁহার কাব্যের মোহনমন্ত্রে মূর্ত্ত হইয়া উঠিয়াছে।

এই দাম্পত্য প্রেম মরজগতের কঠোর সীমা ছাড়াইয়া অমরলোকের কাহিনী শুনায়—চণ্ডীদাস ও রজকিনী রামীর ঘটনায়। যে প্রেম জগতের বাধা মানে না, সমাজশৃঙ্খলে যে প্রেমকে বাঁধা যায় না, যে প্রেম শ্রেয়বস্তুর সহিত এক হইতে চায়, প্রাচীর সাহিত্যে যে প্রেম কাহিনীর উদ্ভব—তাহা চণ্ডীদাসের সহজ সুন্দর ভাষায় পরিকীর্ত্তিত হইয়াছে।

"তুমি রজকিনী আমার রমণী
তুমি হও পিতৃমাতৃ।
ত্রিসন্ধ্যা-যাজন তোমারি ভজন
তুমি বেদমাতা গায়ত্রী॥"

প্রতীচীর 'Platonic love' বা অহেতুকী প্রীতি ইহার অনেক নিম্নে। বসন্তোৎসবের সময় নবমবর্ষীয়া কিশোরী বিয়েট্রিচে পর্টীনারিকে দেখিয়া মহাকবি দান্তে এইরূপ মুগ্ধ হইয়া

চাহিয়াছিলেন। তাঁহার পত্নী গেম্মা দোনাতির (Gemma Donati) মুখে সেই বিয়াট্রিচের সাদৃশ্য দেখিয়াছিলেন। আবার তাঁহার চিরাকাঙ্ক্ষিত স্বর্গরাজ্যে তাঁহার সাক্ষাৎ পাইয়াছিলেন।

দেশাচারের প্রতিকৃতি হিসাবে এই বিশাল কাব্য সাহিত্যের মূল্য বড় সামান্য নহে। নারীর অলঙ্কার প্রসাধন, লোটন ও কানাড়া ছাঁদে কবরী-রচনা, ভ্রাতৃজায়ার সহিত ননদিনীর বঙ্গবিখ্যাত প্রীতি, যশোদা ও দৈবকীর কাহিনীচ্ছলে মাতৃস্নেহ, গোপকুমারগণের সখ্য, যুগাচার ও দেশাচারের প্রতিচ্ছবি বলিয়া এ গুলি বঙ্গসাহিত্যে চিরকাল অমর হইয়া থাকিবে।

বৈষ্ণব কবিগণ অনুরাগের তুলিকায় হৃদয়ের ভাষার বর্ণে এই অপূর্ব্ব চিত্র আঁকিয়াছিলেন। কিছুদিন পূর্ব্বে শ্রীকৃষ্ণচরিতের কথকতা ও গান করিয়া বক্তা বা গায়ক সভাস্থ জনমণ্ডলীর দুনয়নে অশ্রুর প্রস্রবণ উন্মুক্ত করিয়া দিতেন। আমরা সৌভাগ্যবশতঃ সেই অমর অশ্রুময় দৃশ্য দেখিয়াছি। ভাব, ভক্তি ও জ্ঞানের অবতার শ্রীকৃষ্ণ, ভালবাসার পুরুষ শ্রীকৃষ্ণ, বৃন্দাবনের চিরারাধ্য, শ্রীকৃষ্ণ, আর নিষ্ঠুর-হৃদয় মথুরাপ্রবাসী শ্রীকৃষ্ণ—এসব যে আমাদের পল্লীজীবনের গার্হস্থ্যজীবনের দৈনন্দিন চিত্র। শ্রীকৃষ্ণ ও শ্রীরাধার কথা বঙ্গসাহিত্যে একটা Romantic cycle বা নবরসের কাহিনী গড়িয়া তুলিয়াছে। চণ্ডীদাসের কৃষ্ণকাহিনী আমাদের জীবনের কথা নূতন করিয়া রসে মজাইয়া অপূর্ব্বচ্ছন্দে শুনাইয়াছে। শ্রীকৃষ্ণ আমাদেরই মত এই সুখদুঃখের জগতে আমাদের একজন হইয়া আসিয়াছিলেন, কিন্তু তাঁহার—

"তরুণ মুরলী করিল পাগলী
রহিতে না দিল ঘরে॥"

তাঁহার অতি নির্ম্মল নয়নকমলে স্নিগ্ধ কাজর-রেখা, যেন যমুনার কিনারে মেঘের ধারাটী প্রোজ্জ্বল হইয়া উঠিয়াছে। তিনি 'পীরিতি বলিয়া এ তিন আখর" ভুবনে আনিয়াছিলেন। তাঁহার জীবনের এক একটী কার্য্য আমাদের জীবনে ও আমাদের সাহিত্যে সুবর্ণপ্রভ বর্ণে ভাস্কর হইয়া আছে। মথুরাযাত্রার সময় চণ্ডীদাস সাহিত্যে শোকের প্রস্রবণ খুলিয়া দিয়াছিলেন। প্রাচীন কবিগণের উমা বা কালিদাসের শকুন্তলা পতিগৃহগমনকালেও এমন গভীর শোক জাগাইতে পারে নাই।

"এ সব যা কর বেদন উঠয়ে
সে জনে ছাড়িতে চায়!"—

যার জন্য এত সহিলাম, সে আজ আমাদের ছাড়িতে চায়! হে নবঘন, আজ সবার মরণ দেখিয়া তবে তুমি মথুরায় যাও! তখন—

"দুবাহু পসারি নবীন কিশোরী
পড়ল রথের তলে।
যাহ যাহ চলি রাধারে মারিয়া
সকল গোপিনী বলে॥"

এই অশ্রুর সাহিত্য বঙ্গের চির আদরের ধন। আজ যুগপ্রবর্ত্তনের ফলে আমাদের সাহিত্যে নিরীশ্বরবাদ আসিয়া পড়িয়াছে। সে জীবনব্যাপী সাধনা, সে হৃদয়-ভরা প্রীতি, ভক্তি ও শ্রদ্ধা, আচার্য্য বঙ্কিমচন্দ্রের যুগের সে মনীষা আজ সাহিত্যের পবিত্র অঙ্গন ছাড়িয়া চলিয়া গিয়াছে। আমাদের ভাবময় সাহিত্য ভক্তের বৃন্দাবন বলিলে বোধ হয়, অত্যুক্তি হয় না। কিন্তু আজ "নন্দপুর-চন্দ্র বিনা বৃন্দাবন অন্ধকার"।

জগতের চিরন্তন বেদনা সঙ্গীতে, ছন্দে, নৃত্যে আকারিত হইয়াছে। অনার্য্যের পীড়নে আর্য্যগণের সেই ভক্তিময় দেবতাস্তুতি "কস্মৈ দেবায় হবিষা বিধেম" ইহা বীণার তানে

গেয়। আহ্রীমন্ ও অরমজ্‌দ্ বা পাপপুণ্যের সংগ্রাম ছন্দে মুকুলিত হইয়াছে। ডেভিড্ ও সলোমনের গান, নারীপ্রেমে উদ্ভ্রান্ত ট্রয়ের গাথা, প্রবাসী ও জীবনযুদ্ধে মুমূর্ষু ওডিসিউসের গাথা, সৌরদেবতা বলডারের অকালমৃত্যুতে দেবেন্দ্র ওডিনের শোকগাথা, ইয়োরোপের মধ্য-যুগে শার্লমানের কাহিনী, স্বর্ণময় চষকে জীবনের সঞ্জীবনী সুধার সন্ধানে স্যর গ্যালাহাডের প্রস্থান—সমস্তই গানের ভিতর দিয়া সাহিত্যে অমরত্বলাভ করিয়াছে। ভারতের মধ্যযুগে শ্রীচৈতন্যের কাহিনী ও কৃষ্ণরাধিকার প্রণয় কাহিনীও সেই একই নিয়মে ছন্দে, সুরে ও বিনোদ বাঁশীর বিনোদ আলাপে প্রতিধ্বনিত হইয়াছে। মানব হৃদয়ের সনাতন বৃত্তিসমূহ সাহিত্যেও অমর হইয়া থাকিতে চায়। ছন্দঃ অমর, ভাবও অমর। ভাব ও ছন্দ অমর-মিথুন। ইহার জৈব ইতিহাস বৈজ্ঞানিক প্রণালীতে বাঁধা যায় না। জগতের অনেক জিনিষই বিশ্লেষণে ধরা দেয় না। তাহারা মেঘের মত চঞ্চল, মৃত্যুর মত অজ্ঞেয়,—সে সব আকাশকাহিনী তারকার ছন্দে আকাশের নীল মহামণ্ডলে চিরকাল লিখিত আছে। জগতের লোক সেই জগৎকারণ শ্রীকৃষ্ণের কৃপায় তাহা বুঝিতে পারে।

তাই গৌরী, কেদারা, কানাড়া, বেলাওলি, সুরট, মল্লার, বেহাগ, ইমন, ভৈরবী প্রভৃতি বিবিধসুরে বিবিধভাব গানের মধ্যে প্রকাশিত হইয়াছে। আধুনিক বঙ্গীয় গীতিকবিতা বৈষ্ণবকবিগণের ভাবে, ভাষায়, ছন্দে অনুপ্রাণিত।

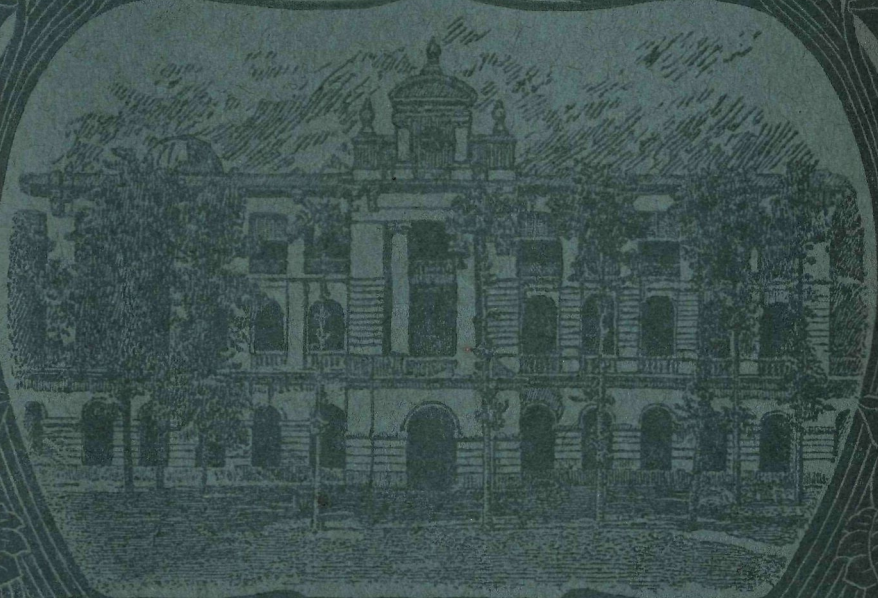
অহেতুকী প্রীতি—ইহাই বৈষ্ণবীয় কাব্যের মূলতন্ত্র। "পুষ্প যেমন আলোর লাগি, না জেনে রাত কাটায় জাগি," কিংবা "ঝরণা যেমন বাহিরে যায়, জানে না সে কাহারে চায়"—এই অজ্ঞেয় ভাবের জ্ঞানলাভ জন্য বৈষ্ণব কবিগণের সারাজীবনের সাধনা নিয়োজিত হইত। গৌড়জনকে তাঁহারা দেশের কথা, নবজীবনের কথা, অমৃত মধুরকণ্ঠে শুনাইয়াছিলেন। তাঁহাদের কণ্ঠ আজ নীরব; তাহারা চিরাভীপ্সিত মহারাস-রসিকের সঙ্গলাভে আজ জগতের দুঃখশোকের অতীত হইয়াছেন। কিন্তু আজিও তাঁহাদের অমৃতচ্ছন্দ আমাদের মনে বৃন্দাবন সৃষ্টি করে; আজিও সেই প্রেমের অরুণরাগে আমাদের হৃদয়ের তমিস্রা ঘুচিয়া যায়; আজিও আমরা তাঁহাদের পরিত্যক্ত রত্নরাশির উত্তরাধিকারী। তাই আশা আছে, বঙ্গের সাহিত্যে বঙ্গের জীবনে, বঙ্গের গৃহপ্রাঙ্গণে ভাব-ভাগীরথী আবার প্রবাহিত হইবে।

বৈষ্ণব সাধকগণের যিনি চিরপূজ্য দেবতা, 'কালিন্দী-সলিল-কান্তি-কলেবর' সেই স্বপ্নময়, ভাবময়, কৃপাময় শ্রীকৃষ্ণের চরণে আমি প্রণাম করি। হরি ওঁ॥

শ্রীমোহিনীমোহন মুখোপাধ্যায়।

১৫ অগ্রহায়ণ, ১৩২৪।

THE Presidency College Magazine



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THE PRESIDENCY COLLEGE MAGAZINE.

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VOL. IV. APRIL, 1918. No. 4.

NOTICE.

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There will ordinarily be four issues a year, namely, in September, November, January and March.

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

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

Contributions should be addressed to the Editor and all business communications should be addressed to Mr. Rama Prasad Mukhopadhyaya, B.A., the General Secretary, *Presidency College Magazine,* and forwarded to the College Office.

SAROJ KUMAR DAS,
Editor.

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THE

PRESIDENCY COLLEGE MAGAZINE

VOL. IV. APRIL, 1918. NO. 4

EDITORIAL NOTES.

OUR reiterated appeals for contributions to the Magazine have to all appearance fallen on apathetic ears. The pity of it lies wholly in this, that we have to go hunting for them and return empty-handed. We began this volume by timely anticipation of this approaching deadlock and end with the frank confession that we have run almost bankrupt so far as matter worth publishing is concerned, and it is the more painful to reflect that we pine away in spite of a full command of our pecuniary resources. There was a time when they would come surging up and threaten to swamp our limited hold. Not infrequently also had we to reject some in order to make room for the worthier ones. Now that there is hardly any room for choice we should, in the opinion of some, accept and print indiscriminately whatever falls to our lot. It is no doubt one of the dictates of practical wisdom that we should sometimes stoop to conquer. As a case in point, it will demand our lowering the standard and relaxing the rigour of our criticism with a view to finding our way out of this *impasse*. But our 'practically wise' well-wishers would do well to learn from *practical* experience that all is not fish that comes to one's net It may be morbid (?) sentimentalism—though questionably so—to sit and pine "like Patience on a monument," but there is equally the danger of slipping into a deplorable pitfall in falling an easy prey to the siren lure of Practical Wisdom. These remarks, by way of an apologetic, may seem to be uncalled for and quite irrelevant to many ; but they are, we hope, plain enough to those for whom they are meant.

As we look back to record our College news since the publication of our last issue, the first thing that invades our memory is the sad and untimely death of our friend Sivadas Mukherjee, B.A. To the memory of our deceased friend who had been connected with the Magazine from its very inception, we offer our respectful tribute. What appealed to us within a very few days of our acquaintance was an unbounding enthusiasm, a seriousness, a moral earnestness—unfortunately so rare among us—in whatever he undertook to do. Even a casual observer would seldom miss this outstanding trait in his character. Whether here in the College or in the University Institute, his was not the nature to seek a shy corner. Though always at the forefront of a laudable enterprise, he succeeded—what is so often wished for—in maintaining an unfailing courtesy and amiability. Let those who presume to take 'leading parts' in all affairs emulate his example. Gratefully do we remember him as an indefatigable contributor to our Magazine. Under Protean masks would he give us 'War-phrases' and "War-Songs" and news "About other Colleges." "About other worlds" would he now, if he could, tell us in discourse sweet! Alas! for such a nature to be thus silenced by Death. He had joined the University Corps and been on military training, but was called elsewhere before the appointed hour had arrived. Perhaps other battles to be fought and other victories to be won! It was he who suggested the idea of having our College recruits photographed and published in the Magazine. Now we are in a position to carry out his suggestion but we drop the idea solely as a token of respect to the memory of our departed friend. We had convened a memorial meeting on the 12th March in the Physics theatre under the presidency of one of his teachers who personally knew him, Mr. J. C. Coyajee. A resolution expressing our heartfelt sorrow and sympathy with the bereaved family was moved by the President and carried by all standing. We did not like therein to mar the solemnity of the occasion by inviting speeches from the gentlemen present; nor do we here intend to spin out a discourse. Let it vibrate with a pathos that attaches to a life 'sweet, unfulfilled'!

* * *

We regret very much to announce the death of Ramani Mohan Chatterjea, a student of the Fifth Year English Class, on Saturday, the 30th March. He died of enteric fever. He joined the Presidency College in 1913, passed the I A. in 1915, and graduated with Honours in English in 1917. The loss of Presidency College at the untimely death

of brilliant and useful young men is really very severe, and we beg to offer our respectful condolence to the bereaved family.

We hope that Presidency College men will not be slow to signify the appreciation of their dead comrades by coming forward with suitable suggestions as to how the memory of the departed might be perpetuated.

* * *

We have to record with deep sorrow the demise of Sir Chandramādhav Ghose, one of the oldest alumni of our (Hindu) College. During the last few years of life the knight was almost bedridden, and a peaceful end crept over him after a short period of illness. Of his academic and public career, both as a student and as an Administrator of Justice, we need hardly say anything here. This venerable countryman of ours had been, it is true, compelled to retire for the last few years of his life from the field of activity. But even on his sick-bed he did not fail in his duty towards his countrymen. To the new-fledged and contentious party-politicians he has imparted by his example the lesson,—worth a thousand sermons—"They also serve who only stand and wait!"

* * *

We have to chronicle with great regret the loss sustained by the sudden demise of Sir Sundarlall. It is a significant loss not only to the United Provinces, but to the country at large, and at a time when a man of his stamp could ill be spared. The Hindu University has been crippled by the loss of this its first Vice-Chancellor. We do not see any worthy shoulder whereon his mantle can fall. May his spirit brood over his *protégée* and inspire her to a better life! We offer our respectful condolence to the bereaved family.

* * *

The war still continuing its ravages, this year too the 'Founders' Day' did not permit more than a 'quiet celebration.' It would have been as a matter of course too quiet, for the 25th January was a Sunday, this year. However, we thank our Principal for having observed the next Monday as a holiday. In the afternoon Tennis matches were arranged between the Staff and the students so as not to let go the holiday quite unobserved and at the same time disturb the proposed quiet.

We congratulate Mr. Sterling on his being appointed the Bursar in succession to Dr. Cullis. The Bursarship is not merely a *flatus vocis* —an 'airy nothing'—but there is much in that name—much that is substantial and tangible! But we have some misgivings as to whether this adventitious discipline in mathematics will whet or take off the edge of his enthusiasm for Chaucer; for, as Lord Bacon tells us, 'mathematics make men subtile.' This we say, of course, with an apology to the mathematicians; further, in view of the instances quite to the contrary,—instances that we have not to go far to seek,—we cannot allow to pass unchallenged this Baconian *ipse dixit.* Let us hope Mr. Sterling will subscribe to the list of honourable exceptions!

We extend our cordial welcome to Prof. Narendra Mohan Chakravarti who has lately joined us from Sanskrit College. He comes to fill the vacancy resulting from the transference of Prof. Nripendra Chandra Banerji to Krishnagar College. We do not in the least doubt that Prof. Chakravarti will soon earn an enviable reputation here as he did elsewhere.

* * *

We have heard an appeal for funds towards the meeting of expenses incurred by the two units of University Corps that are now on Camp Service. They are straining the resources of our *Alma Mater*—confessedly our poverty-stricken *Alma Mater*—and she does not shrink from begging from her sons. She has undertaken, or at least given an implicit understanding, to feed and clothe her sons. How can she now in consistency with her dignity shirk the duty? Her sons are in the field and she, like the type of woman, is by her hearth providing the bare necessities of their lives. Some will perhaps accuse her of indiscreet foolhardiness in thus launching the enterprise without a previous calculation of her resources, actual and possible. But we venture to think that she has acted quite prudentially in thus embarking on the projected adventure when the flood-tide of enthusiasm is at its highest pitch. An adventure surely it was on her part—an adventure of 'honourable-dangerous consequence'; but 'foolhardy' it never was, except in the sense that all adventures are foolish. The very breadth of this indictment is its saving grace. We can therefore give it the go-by. Far from belittling or condemning the hasty decision arrived at by our University we should rather belaud this action of hers. In this she can claim to stand unabashed among the sister Universites of India as well as Great Britain. If instead she were to wait till she had been fully equipped with resources necessary for the em-

barkment, she would have to wait probably for ever and be at last 'bound in shallows and in miseries'. And her bark of 'project' would have been stranded high and dry on the banks to wither and die—a veritable *caput mortuum* for the finger of scorn to point at. She might have hastened to blot it out of existence and bury it without a reprieve and the customary *Hic jacet*! in order to escape public calumny, still the news would have gone abroad. Discretion is, it is true, 'the better part of valour'. But mathematicised calculation, bereft of 'the native hue of resolution' and 'sicklied o'er with the pale cast of thought', does not infrequently miscarry. Thus it is that

> "..... enterprises of great pith and moment,
> With this regard their currents turn awry,
> And lose the name of action."

Thank God that our University has not, like Hamlet, brought on herself the curse of inertia—the unfailing accompaniment of over-calculation. What is now incumbent on her sons—counting on whom alone she took this forward step—is to justify her expectant reliance and follow her up to the farthest remove of honour and glory. It will bring undiluted shame and discredit on the *alumni* of our University if they desert her and leave her to fight out her own way as best as she can. The reliance is not on those who view the University as a soulless grinding machine or at best as a grim-visaged vampire that sucks out their very life-blood; but it is on all those true sons who feel *livingly* that their honour or the reverse is bound up inextricably with that of their *Alma Mater*. May not the indignity of shameful desertion come upon these valiant knights! Let them contribute unstintedly towards bringing this maiden exterprise to a successful issue on which alone, let them remember, is staked the honour of their *Alma Mater*.

We do not mean in the least, however, to ignore the generous donations that have been already made. But as compared with the vast deficit to be made up, how poor is the amount realized! One practical difficulty attending the raising of funds now is that the classes will presently be dissolved and we cannot hope to collect contributions until the College reopens after the Summer holidays. But necessity alas! knows no law and hardly ever brooks 'law's delay' that is too notorious to need any further comment from us.

* * *

Mysterious indeed are the ways of our University! She is at times perfectly torpid; and at others seems to be convulsed into action

by spasmodic fits and starts. Such a spurt of activity we had occasion to witness lately. One morning we were taken aback to find some police constables guarding the entrance of a room in the ground floor. What on earth could have these "red *pugrees*"—the curators of 'public peace,' so they say—might have to do with the peaceful management of University affairs we could not at first divine. But on 'advancement of learning' we came to know that these guards-of-honour heralded the arrival of 'question papers'. Outrivalling by far the strict exclusiveness of Mogul harems the authorities, jealous of all intrusion of *light*, cooped them up—Heaven knows where. None has the courage to play the 'peeping Tom' in this case. But the matters did not end there. A sentinel was stationed to guard them day and night. Such a strong guard will, we dare say, ensure the sanctity and virginity of the enchanting phantom-figures lodged within those four walls. But we should not be surprised if these strict precautionary measures were meant by evil designers as a challenge to the strength of their machinations. If trust, as we are told, begets trust, we can conclude quite logically what mistrust would. Once you begin to mistrust you cannot stop short of a universal loss of confidence. Heaven preserve us from such an uncomfortable situation!

That the authorities in question had to call in the aid of policemen to prevent the leakage of question papers is, to say the least of it, an open disgrace whereof the sting is felt by the student community at large. This is another penalty we pay for the evil perpetrated by a few malign spirits.

* * *

It is a matter of great pride and joy to us that Mr. S. Rāmānujam, the mathematical prodigy of Southern India, has been elected a Fellow of the Royal Society. He is, as we all know, the first Indian F.R.S. His bold excursions into a hitherto untrodden field have taken the eminent mathematical circles of Great Britain by storm. So this unique distinction was fully a merited one. This 'flower' then is not 'born to blush unseen'. But we do not think that those who blush unseen are *ipso facto* unworthy of being reckoned as 'flowers'. What we set store by in this appreciation of Indian genius is that it has served to wipe off the much-talked-of 'colour distinction' which had been presumed to be the standing stigma of the Royal Society of Great Britain. It has happily vindicated the cause of Truth that knows no distinction of clime. She, like the canopied firmament, broods over the East and the West alike. 'Abandon all such distinctions, ye who

enter here' are the words inscribed on the portals of Truth, and her votaries can carry them inside the hallowed precincts only on pain of profanation.

The lesson this instance drives home to our minds is that genius must assert itself and receive its due, sooner or later. A 'mute inglorious Milton' smacks somewhat of a contradiction in terms. In the present case, as in a previous one, recognition and honour have come from a foreign land, corroborating thereby the time-honoured proverb "No prophet is honoured in his own country." The law of perspective also attests the same truth in its own scientific way so far as space is concerned. 'With a shock of mild surprise' do we *now* rack the value of our countryman. But for this European celebrity who would ever care to talk of the thirty-rupee clerk? By a stroke of good fortune, however, he has succeeded in rising before a host of admiring eyes both here and abroad. Looking facts fully in the face we cannot help saying with Shakespeare: "How bitter a thing it is to look into happiness through another man's eyes!" Adapting them to the case in point we can say in Arthur Hugh Clough's suggestive lines:

> "And not by Eastern windows only,
> When daylight comes, comes in the light;
> In front, the sun climbs slow, how slowly
> But Westward, look, the land is bright!"

* * *

The Great German Offensive was at last launched on the 20th March in the shape of a colossal attack on the British front. Writing on the 26th we still see only the first phase of the battle: but there is no mistaking the fact that it is going to be the biggest, if not the last decisive, battle in the history of the present war. What lends colour to this supposition is that it has in four short days exceeded by far the havoc wrought on Verdun. Over a million men are ranged on each side and the battle front extends from Arras to St. Quentin, a distance of nearly fifty miles. But details such as these totally fail to convey any adequate idea of the desperate fury of this titanic struggle. But happily the English 'Tommy' has leapt to his feet and taken the bull by the horns. The airmen are doing splendid service and have deservedly earned the King's tribute. Hindenburg boasted the other day that he would march on Paris on the 1st April. Let us see how he is made the "April Fool"!

The Bolsheviks have been unconsciously the greatest ally of Germany. The "steam-roller" has vanished, Rumania has been compelled to accept a humiliating peace and the Central Powers have now concentrated their entire fighting strength on one front extending from the North Sea to the Adriatic. They have achieved temporary superiority over the Allies pending the completion of the American preparations. With them it is, therefore, a case of 'now or never'; and they are staking their all on breaking through the British front,—for as they have painfully come to learn that "England is the enemy of enemies." It is no wonder that by unceasing hammering the British line has been a little bent back; but the indomitable spirit and unfailing courage of British soldiers have been the more steeled. They have exacted an appalling price for every inch of lost ground. If they can continue, with teeth set, to inflict casualties at this enormous rate, Hindenburg will have to cry 'Halt' long before he reaches Paris. However, let us observe an air of discreet silence till the issue is decisive.

Of far-reaching moment though this issue is bound to be, yet it will by no means be actually the decisive battle: the forces drawn up on both sides are too vast to be reduced to impotence in any one encounter, howsoever destructive. On the contrary all things point to the fact that still more severe and searching trials await us and that more incisive calls on our fortitude and self-sacrifice will come before we

> "Are close upon the shining table-lands
> To which our God Himself is moon and sun."

* * *

It is encouraging to note the formidable preparation that our new ally, America, is rapidly bringing to completion. Two million men will be landed in France before the end of this campaigning season, and they will go far to make up for Russia's sad desertion of the fighting line. Meanwhile, enormous supplies of munition, food-stuffs and raw material have been put at the disposal of the Allies, and, taking time by the forelock, the American Government have already ordered rationing of their principal commodities. Perhaps the American method is most characteristically seen in the way she is meeting the submarine menace. To start with, the whole mercantile marine has been taken under Government control. A huge shipbuilding programme of standardized ships and concrete vessels is being pushed through. The splendid fleet of interned German liners has been pressed into service. Lastly nearly a million tons of neutral shipping have been commandeered or

chartered, of which a substantial portion she is making over to Great Britain. There is no shadow of doubt in this that the United States have entered heart and soul into the war, ready to undergo her share of sacrifice for humanity. She is nobly bearing her part—just as she is expected to do, being the greatest democracy in the world—in this war against autocracy.

* * *

This being the last issue of the session the Editor must now bid farewell to his readers and synchronously to Presidency College. It is only those that are 'upon the last and sharpest height' of their academic life can appreciate how very painful it is to part when friends are dear—to clasp and say, "Farewell"! This loss of friends is no doubt 'common to the race' of students. 'And common is the commonplace.' But Tennyson has voiced the dumb yearning of every bereaved soul:

"That loss is common would not make
My own less bitter, rather more."

Let us not, however, be "fool of the loss," and march past bearing well in mind that "the maimed rites, interrupted by trumpet calling to action, are a loftier commemoration than the desolating laments of those who 'weep the more because they weep in vain.'" 'To-morrow to fresh woods and pastures new' with a Miltonic fortitude, keeping pace with the divisions that have gone before. The Editor offers an apology for thus striking into a personal vein—which, he hopes, in view of the case, may be deemed pardonable. Before taking his leave, the Editor feels himself in duty bound—though left to his choice alone, he would prefer moving away as unobtrusively as he made his appearance—to express his gratitude to the personnel of the Magazine Committee, and particularly to the present Vice-President and the Ex-editor who had spared no pains to make matters smooth for him. It is unfortunate no doubt that the Editor has to leave with the painful assurance that he could not leave the Magazine in a condition better, if not worse, than that in which he had found it. But he hopes sincerely that matters will mend from the next session. If it has in any way suffered in his hands, he openly apologises for it and asks all his comrades to "ring the fuller minstrel in."

Sivadas Mookerjee.

A Career of an Unfulfilled Renown.

SIVADAS was born on May 26, 1896. He lost his mother when he was only nine months' old. His early education took place under the affectionate care of his grandfather Babu Krishnachandra Roy, who distinguished himself as Headmaster of the Hare and Hindu Schools. Sivadas received his school education in the Mitra and the Hindu Schools. When he was in the Second Class at the Hindu School, he won a prize for writing the best essay on the Coronation Durbar.

He passed the Matriculation Examination from the Hindu School in 1913 and was placed in the first division. He joined Presidency in the year 1913 and passed the Intermediate Examination in 1915; while reading for the Intermediate Examination he joined the Cambridge Correspondence College. He graduated with Honour in English in 1917 and was preparing for the M.A. Examination in Economics when he died of enteric fever on March 2nd, 1918, after an illness of 28 days.

The twenty-two years of Sivadas's life are all too brief for the attainment of much fame, yet they indicated much promise for the future. He took a very keen and active interest in starting the Presidency College Magazine and contributed very largely to the success it has attained. He also worked unobtrusively for the Calcutta University Magazine—which if left to the fostering care of Sivadas Mookerjee would never perhaps have been suspended.

During the closing months of his life he was an active member of the Y.M.C.A. playground, and the following extract from the Secretary Mr. Kennedy's letter of condolence to the bereaved family will show how he won the golden opinion of all there within so short a space of time: "In the few months he belonged here, I came to like him very much. He was always enthusiastic and ready to help. He served most acceptably as Chairman of our School Committee." 'Enthusiastic and ready to help' these are the two most prominent traits of his character. His enthusiasm knew no bounds, and Sivadas at once joined the I.D.F. when it was formed. As a member of the I.D.F. he won the esteem and admiration of his comrades and officers, and he was promoted to be a section commander.

Just after completing his 87 hours' drill he fell ill on February 3rd, on the eve of his going to the Camp. This was a keen disappointment to him; and Sivadas, while lying on his death-bed and trembling

The Late Sivadas Mukherjea.

with pain, asked everybody close by to pray to God for his early recovery so that he might be able to discharge his duties to his country. England had great attractions for him, and he always kept before his eyes the ideals of great men. Even in his delirium he talked about India—her part in the war—her duties—her glories.

In his study, Sivadas kept in front of him the picture of a ship sailing across the blue ocean; on the back of the picture was written—"Oh the blue, blue waves of the wide, wide ocean." Eternal blue has engulfed his unfulfilled renown! Sivadas has passed away in the prime of his life, full of promise and full of ambition unrealized. He leaves behind his aged father and his brother Prof. Panchanandas Mookerjee and a wide circle of friends to mourn his untimely loss. The unavailing regret of every one intimately acquainted with young Sivadas is that a career consecrated to the cause of his motherland was thus so early cut short. Verily those whom the gods love die young.

Vernacular as the Medium of Higher Education.

THIS is an age of reform. The air is thick with rumours of reform. Next in importance to political reform is the reform of the foundation of education.

Since everybody who is anybody in this country happens to have his own idea about the reforms that are absolutely. urgently and most immediately needed for the uplifting of this country, you will, I hope, listen with indulgence to my scheme of reform in the matter of University education.

There is a kind of patriotism which rests on a blind admiration of everything indigenous to the soil, and an equally unreasonable contempt for everything that is foreign. But in the republic of letters, such a narrow territorial patriotism is altogether ruled out of court. For educational matters have a world-wide interest and educational policy should be so framed as to keep pace with the march of time. The total stock of the knowledge of a nation counts towards enriching the world's heritage. For example the Greek culture and civilisation have long ceased to be reckoned as belonging to a particular clime or nationality. They have passed into the common heritage of humanity.

In putting forward a plea for the use of vernacular as a medium

of University education, therefore, I am not encroaching on the preserves of the Home Rulers or Social reformers.

University education in our country is a huge edifice built on sand. Those who have helped to make it what it is can very well congratulate themselves on its ever-increasing dimensions, but the weakness of the foundation cannot fail to raise a wail of despair in the minds of even the staunchest supporters of the present system. In one of his convocation addresses, Sir Asutosh Mukerji than whom there is no more ardent champion of our University's cause and no better physician to diagnose its ills, sounded a note of pessimism when he said, " Indian Universities have so far failed conspicuously to come up to the standard of the Western Universities. . . . . Our Universities have done teaching, even teaching of a high type; but the teaching has not matured that particular precious fruit which University teaching in the West bears in such increasing abundance. The Indian Universities have in fact contributed exceedingly little towards the advance and increase of knowledge. They may be said to have acted as faithful guardians of the sacred flame, but they have done nothing to make it burn brighter and higher so as to dispel in an ever-widening circumference the darkness which surrounds human intelligence. In old days, India was one of the great centres of creative thought."

To put in plain language we have imitated most successfully but failed most miserably in creating, and this in spite of the extensive network of schools and colleges all over the country, in spite of mints of money annually spent on education, and in spite of the thousands and thousands of bright and promising youths that are passing year after year through the majestic portals of a hollow University. " In old days, India was one of the great centres of creative thought." Ah, then, the heavy load of an uninviting foreign tongue was not placed upon the sprouting intellect of the nation. In Mahomedan India, the shackles of a foreign language came to be first imposed upon the mind of the nation already rendered dull and barren under the stupefying shock of alien conquest. Vernacular education was supplanted by Persian, and learning and scholarship took refuge in tols and monasteries, and deprived of the corrective influence of free and living intercommunion of minds under the impelling need of larger interests took to evolving intricate subtleties of logic and metaphysics and interpreting with the utmost acuteness ethico-theological formulae and rites. The sacred flame was kept burning anyhow.

The early period of the Company's rule was characterised by a

marked apathy towards the introduction of the English education in this country. Every student of the education problem in modern times knows how English education was thrust upon a reluctant Government. For a long time the fate of education trembled in the balance, opinion for and against English education being equally divided. The die was cast when Lord Macaulay in his famous Minute emphatically urged on Government the need of supporting English education and knowledge of European science. Some time before this Raja Ram Mohan Roy on behalf of the people of India strongly urged it as a duty of Government to disseminate the knowledge of English language, and through it the knowledge of European science, in an able letter that he addressed to Lord Amherst. His position was that the rehabilitation of oriental learning would only result in the resuscitation of the elaborate subtleties of logic and minute niceties of grammar, which had been so long pursued to no purpose. He wished that an impetus should be given to the free investigation of nature in this country as Bacon gave in England. Lord Macaulay also hoped that the introduction in this country of English learning would produce the same result as the Revival of Letters had done in England at the end of the 15th century and the beginning of the 16th. "What the Greek and Latin were to the contemporaries of More and Ascham, our tongue is to the people of India." Russia became great within recent times by studying the languages of Western Europe. "The languages of Western Europe," said Macaulay, "had civilised Russia. I cannot doubt that they will do for the Hindoo what they have done for the Tartar"

Accordingly the Government Resolution of 1835 gave preference to the European learning, as the vernacular languages contained neither the literary nor the scientific information necessary for a liberal education. But the First Annual Report of the Committee of Public Instruction hastened to affirm: "we conceive the formation of a *vernacular literature* to be the ultimate object to which all our efforts must be directed" Lord William Bentinck proceeded very cautiously in this matter, and the Resolution of 1835 was the outcome not only of much speculative thinking, but of a good deal of arduous practical work. He deputed Mr. Adam, a Missionary gentleman, who had already established his reputation as an ardent student of the education problem, to investigate into the condition of vernacular education. Adam's reports are still interesting documents in the history of the growth of English education in this country. Adam's position was shortly this: no system of education for any part of India can ever answer that is not drawn from its

ancient institutions or assimilated with them. In the celebrated Halifax Despatch of 1854 which, according to some, was drawn up by no less a political philosopher than John Stuart Mill, laid down a comprehensive scheme of national education which continues to be the education policy of Government to this day. In that Despatch we find such words as these: "it is indispensable, that in any general system of education, the study of the vernacular languages should be assiduously attended to." In any general system of education the English language should be taught where there is a demand for it; but such instruction should always be combined with a careful attention to the study of the vernacular language of the district and with such general instruction as can be conveyed through that language. "We look therefore to the English language and to the vernacular languages of India together, as the media for the diffusion of European knowledge, and it is our desire to see them cultivated together in all schools in India."

I have encroached upon your time in a little digression, just to take a rapid glimpse of the past—in showing the attitude of the State towards English and vernacular education respectively. From all this it appears that the policy of Government in those days was prompted by the sound and statesmanlike object of educating the masses by bringing the fruits of European science within the doors of every one who cared for them and by developing side by side the vernacular literature of the country.

But though the policy of the State has always been dictated by an unfailing desire to improve its subjects, in practice the result has been different. I do not contend for one moment that vernacular literature has not benefited by the present system or that education has failed to reach the masses at all. On the contrary, it is my firm conviction that the first impetus to the development of the modern Bengali literature came from English education, and mass education has been one of the greatest blessings of British rule. But what I do say is that the improvement has not been at all commensurate with the efforts it has cost us, and whatever improvement this long-tried system is capable of attaining has been attained. A deadlock is fast approaching and a casting up of the ledger has, to my mind, become necessary.

First of all let us see what the effect of the present system is, apart from the policy of Government. Now there are two classes of schools in the country—primary and secondary. They do not always indicate stages of the educational course, for the lowest classes of secondary schools mainly do the work of the primary stage. In these secondary

schools, vernacular is subordinated to English. The multiplication of English grammar and composition, English translation and text leaves very little time to the young students to attend to their vernacular. Besides after a certain stage, very low down in the school course, history, mathematics, geography and essay-writing are all done in English. So the whole matriculation stage may be said, without exaggeration, to be a period in a student's life which is primarily and chiefly devoted to the acquirement of the English tongue. Vernacular is relegated to a subordinate place. Besides a little explanation and translation into English, vernacular ceases to have any importance for the Bengali student. The genius and idiom of English language being essentially different from those of our vernacular, we are brought up in the midst of a slavish imitation—imitation of speech, imitation of manners and imitation of thoughts. Thought does not develop, mind does not expand, the mental horizon is not lifted up and the result is that instead of imbibing the best influence of European science and culture, we acquire a sort of veneer which does not carry us very far in *this* world, and I do not know if it will do so in the next. Our speeches sometimes irritate the keepers of law and order, our manners sometimes puzzle the English men and our ideas mystify ourselves as well as others. To my mind many of the defamation and sedition cases against our people have their origin in this way. Our tongue follows the language, the ideas follow the expression, whereas the contrary ought to be the rule. In writing out a certificate, we are sometimes led to say not what we think of the man, but what nice turns of expression come to us handy. So the qualifications of one man are showered on the head of another, and so on. Like the receivers of stolen property, we are in a hurry to dispose of the things in any way we can.

The Bengali literature, which is a thing of modern growth, is deeply influenced by English ideas and idioms, and in many cases may be said to be a repository of the refuse of our *father tongue*—our rulers being always styled as our "*Mā, Bāp.*" In fact one very serious drawback of the present-day Bengali literature is that it is confined utterly to the upper (English-knowing) strata of our society. It remains on the surface but does not touch the heart of the people—the heart that throbs and thrills at the magic touch of Kasidas, Kabikankan and Krittibas or responds to the warbling of Ramprasad Sen and Chandidas. The poems of Sir Rabindra Nath as well as the poetico-philosophic writings of Kaliprasanna Ghosh touch only the fringe of our national

life. This literature, which has grown up under English education, lacks the vitalising influence necessary to build up a nation's life. If the Revival of Letters in Europe had consisted in an increased attention to the study of Greek and Latin merely, then the English literature would not have been what it is at the present day and scientific knowledge would never have made all this wonderful progress. The wonderful progress which has been accomplished in science and literature among the nations of the West within the last few centuries remarkably synchronises with the growth of their vernacular literature. So long as Latin continued to be the language of the scholars, the ideas of men moved within certain fixed grooves, but the New Learning gave a new impetus to the cultivation of vernacular languages and many important works in Greek and Latin were translated

Take the case of Japan. The Japs are universally regarded as apt imitators, and their education is supposed mainly to be a borrowed commodity The German, English, French, Russian lore have all been laid under contribution. Lectures in the University are delivered in foreign languages where the services of foreign professors have to be requisitioned, and the particular scientific knowledge happens to be specially derived from a foreign source But what is the position of their vernacular? I shall let Mr. West, who made a special study of the system of University education in Japan, speak, for himself. "The Japanese are a singularly homogeneous people . . . . . The same fact enables the one vernacular to be employed as the common medium of instruction from one end of the country to the other. . . . . Speaking generally, as far as possible both text-books and instructions are in the vernacular. Moreover the pupils are drilled throughout in the use of the vernacular in both its classical and contemporary forms. Hence there is no complaint of a neglect of the vernacular, and the pupils are said to cover the ground in general subjects much more quickly and thoroughly than when attempts are made to teach them in English. Vernacular is used throughout as both medium and subject of instruction."

The Indian youths are practically growing fat on artificial nourishment. The Mellins' food of English education may contain the best ingredients of human food and may be even 'untouched by hand,' but can never replace the mother's milk. The educated Indian, with his half-digested ideas, and his half-anglicized language, feels a sense of isolation and loses all touch with the vivifying influence of the tradition of the country. English education, like water on a duck's back, has not been able to make any impression on our real life.

University education has a two-fold object: (1) first, liberal education: That is, it enables the learner to acquire proficiency in the subjects of general knowledge and fits him for success in professions. (2) secondly, specialization: That is, it affords facilities for the improvement and expansion of knowledge. In the first, the student is viewed as a means to an end. In the second, he is viewed as an end in himself. In the former, the student is not viewed as himself an end, that end being now something out of himself. He is prepared for something else. But in the latter perfection of the learner's knowledge is the sole object. English education has achieved the first object with indifferent success, but with regard to the second, it has hopelessly failed.

My proposition is first, that the gulf between the indigenous vernacular education and English education should be closed up. In all stages of education, vernacular should be throughout used as the sole channel of instruction—except perhaps in the case of English literature, and in those cases where the services of foreign professors have to be retained. The stem of education should not be separated from the roots. If you do so, you will have a lifeless trunk without fruits, flowers or foliage. The University Reform for 1904 has succeeded in securing for Bengali a place in the University curriculum the same as that which it occupied in the school course This is the greatest achievement of Sir Asutosh Mookerjee. But it is only a half measure destined to fail of its object. So long as vernacular is not accepted both as the subject and medium of instruction, the native intellect will be no better than a hot-house plant nurtured under artificial conditions.

The absence of a comprehensive literature is sometimes pointed out as a bar against adopting vernacular as the medium of higher education. But this is a mare's nest. So long as vernacular is not given a distinctly supreme place in our school and college course, no good books will ever be written on important subjects of liberal education like ethics, sociology, biology and history. So long as sufficient scope is not given to vernacular literature, our national literature must consist of works of poetry and fiction merely. It is absurd to expect otherwise. Demand and supply in the matter of literary wealth keep pace with each other as infallibly as they do in the matter of economic wealth.

The next step in the evolution of our national educational system is bound to be in the direction of increased importance of the vernacular element. The vernacular of a people is the most natural nursing ground of its mind—that is exactly why it is dignified with the name of 'mother

tongue,' and the only other term which fraternises with it—mother country—is in the same way the proper nursing ground of one's body. By inverting the natural order of things, we are perpetrating a wrong which will perpetuate the imbecility of the mind of young India. But give to the vernacular the place that belongs to it by right, and you will see the marvellous effect, you will see what the Indian mind can accomplish when the enforced handicap is removed. It is not enough that we can talk fluently in English, good, bad or indifferent. But what we want is the power of initiation. This can be secured only when English is relegated to a place of secondary importance in our educational course. English should be studied just to enable us to express ourselves and to understand scientific work in that language and no more. This is the only way to save the vernacular language, and this is the only way to our intellectual and moral regeneration.

K. N. M.

A Priory and Some Florentines.

ON one side of a sunny, palm-grown *piazza* in Florence stands the Church and Priory of San Marco. You pay your *lira* and go in through a wicket gate, for the convent is now a national museum and shrill American voices sound noisily where once the friars stole soft-footed to refectory or chapel. Your hardened tourist is a most irrepressible being and not even the picture, in one of the lunettes, of Peter Martyr, face stern and set, finger on lip, imposing silence, can quell *her*. Peter Martyr, the sight-seer reflects if she reflects at all, is dead as a door nail! But those to whom the past is present and beauty gathers such sacredness from associations that it becomes matter for reverence and not for ejaculation, these will still pass with hushed steps into the cool, dim cloister, which frames a grassy square bright with shrubs and garden flowers.

The cloister seems to me the type and symbol of medieval religion, the translation into architecture of the monastic temper. No rule—but it "the rule of St. Maur or of St. Beneit"—could speak more clearly or as persuasively of seclusion from the world, of meditative quiet. The sparkling currents of life may flow outside, but in this backwater they raise not a ripple. All the pomp and circumstance of kings and carnivals, separated from monk and cloister only by a wall, is as effectually distant as the Pole. Pace the cloister round and still you see nought but the same bit of blue sky and the same grassy lawn. Just

so, the monk's soul, from each angle of the day's varied duties, was fixed on the heavenly mysteries. The cloister in its inward focussing is significant of the rather self-centred monastic virtues.

But in San Marco there lived no silent and secluded company of monks, but friars—brothers—who were wont to go in among the common people to preach, confess and shrive. And its cloister has special glories of its own. When Cosimo de' Medici had the priory rebuilt he employed the best artists and the house is almost a museum of Fra Angelico's frescoes. Some of his best work is in the cells on the second storey, frescoes of a pure, luminous beauty such as none could have achieved except that painter who limned angels divinely because he had beheld them in visions, but was a poor hand at the devils whom he had never seen. Vasari draws of him an unusually tender picture, oddly austere among the licentious artists of the Renaissance. He was of a self-abnegation so extraordinary that he refused all places of power and dignity, "declaring that there was less fatigue and less danger of error in obeying others than in commanding." He took his vocation with a high seriousness like Milton, and kept himself, as the athletic phrase runs, always in training, scorning to make the artistic temperament a frail plea for loose living. The end, far from justifying any means, forbids certain means. Vasari notes another curious trait about him. "It was the custom of Fra Giovanni Angelico to abstain from retouching or improving any painting once finished." We should have expected this. The fact was that to him art was simply the handmaid of religion and, when he had done his honest best, a restless perfecting, a perpetual altering would have been waste of time and mental torture. There was work waiting more urgent than the striving after an artificial finality. But some artists feel otherwise; Flaubert is a good instance. "As for me," he writes, "I hesitate, I disappoint myself, turn round upon myself in despite. . . I afflict my soul over some dubious word out of all proportion to the pleasure I get from a whole page of good writing." And again, "I grow so hard to please as a literary artist that I am driven to despair. I shall end by not writing another line." But Flaubert was above all an artist, Fra Angelico a monk.

On our cloister walls too you may admire the good Friar's genius. Here are faces, some of them masterful and some exquisitely tender, and almost every figure clothed in the dominican black and white which lends itself admirably to colouring. One immediately recalls another picture in Florence. It was a common pun for the Dominicans

to call themselves "Domini canes," hounds of the Lord, and on one of the walls in the famous Spanish Chapel in Sta. Maria Novella the artist has portrayed the members of the great order as piebald dogs. But the Dominicans were then avenging hounds, eager to track heresy, to refute, to extirpate; and it was left for a poet of our own time to represent the Hound of Heaven as divine love following man in all his self-deceiving windings; no less fervent in pursuit than the Inquisition, but with purpose of mercy and not sacrifice.

We are all for toleration now, but the historian may well aver that it was the rise of a multitude of sects, too numerous to destroy each other, that produced toleration, a practice therefore based on necessity and not on principle; and the philosopher may add that our tolerance is the result of mental indolence. There is more truth in these charges than we care to confess. And if they are true, there is danger as well. For as long as tolerance is with us a mere matter of unthinking habit and no deep, argued conviction, we may be irreproachable under ordinary circumstances and yet in the unrehearsed moment fain be inquisitors. Too often, again, wrong reasons are adduced for tolerance and wrong inferences deduced from it; we are told that faith is after all only an opinion and should not be too obstinately held, that no certitude is possible in this world, that definition is the devil, that clarity of belief and its expression provokes persecution—until at last a sentimental vagueness has come to be the radical weakness of modern thought. Therefore it behoves us to consider the why and the wherefore more deeply; for these reasons are false. Faith is knowledge, not opinion; certitude is the very basis of life; and definition, if it limits perfect truth, is at least the second step to knowledge, the first being experience. But a little thought will reveal many just reasons, of which these are two: one practical, that persecution usually effects only an external conformity which is no gain; the other even more fundamental, that *being* matters much more than *believing*, and the supreme law of being is love.

We have spent a long time in the cloister, but the first name that San Marco recalls—and the greatest—is that of Savonarola, and his rooms are on the next floor, three tiny cubicles at one end opening into each other. Here is his picture by Fra Bartolomeo, some of his books with MS. annotations, the hair shirt he wore to mortify the flesh and, most tragic relic of all, some bits of charred wood from the fire which burnt him and his companions in the Piazza Signoria. Simple friar as he was, with no arts and graces, no suavity in his manner,

no finished rhetoric, all Florence hung on his words when he thundered in the Duomo and predicted, like a Hebrew prophet, woes and tribulation on the land, the sword of the Lord stretched out to strike and that swiftly. There was a torrential earnestness about the man, proceeding from the deep mystical springs of his soul that swept the light Florentines off their feet. Here was something utterly at odds with the careless Renaissance gaiety that pervaded their city, something they knew to be more rugged but more real. It was not only overwrought men or hysterical women that the Friar captivated, but some of the finest minds of the time, like Boticelli or Pico or, greatest of all, Michael Angelo.

No doubt Machiavelli heard him too—one wonders, to what purpose. He had none of the charming naïve impulsiveness of the earlier humanists, his temper was cold, scientific, analytic. He was then a young man but probably already the future author of "The Prince". In a few years, sixteenth century Italian diplomacy had killed most enthusiasms in his mind, and he mentions Savonarola without emotion as an instance of the unarmed prophet who is always destroyed. "Unarmed"! The Friar's winged words were keener than any arrow to pierce the meeting, yea, and the shrinking soul; his white-hot enthusiasm set the Arno on fire and did more for Florence than cartloads of civic laws or papal bulls. "Fra Girolamo faceva in Firenze il diavolo"—Savonarola played the devil in Florence—such is Machiavelli's judgment on the noblest and most arresting of Florentines since Dante, another prophet who had no honour in his own country! No saying could be more illuminative of the essential limitations of his own mind.

Close by in the convent church lies a man of very different mould and yet a friend of Savonarola's, Giovanni Pico della Mirandola. It was in keeping with that heroic age that he should aim at universal learning, and when he was only 23 he summed up human knowledge in nine hundred propositions which he challenged all the world to combat at a philosophical tournament in Rome. The church did not encourage such youthful feats and Pico came to Florence, where he fell under the spell of Savonarola. He was said to know a score of languages, but he died at the early age of 33, in the time of the lilies, as the prophecy had said, on the very day the French entered the city. He was buried in the Dominican habit. In English history, he strangely recalls Falkland, a soul equally pure, the friend of philosophers, theologians and poets—and of Clarendon—who died at much the same age, amid the clash of arms.

Men loved Pico, but less for his learning than for his youthful beauty and his generous, disillusioned idealism. "It is a commonplace of the schools," he wrote, "that man is a little world, in which we may discern a body mingled of earthly elements and ethereal breath, and the vegetable life of plants, and the senses of the lower animals, and reason, and the intelligence of angels, and a likeness to God." In the same strain he strove to harmonise divine theology and all earthly philosophies together in one consistent system.

We should now ridicule such an ambition with perhaps a contemptuous phrase or two about visionary enthusiasm and an uncritical age. Whatever may have been possible when men lived in a flat world, the ground is now so broken up that we can no longer be "kings of infinite space," the pretension to omniscience is now only the stamp of ignorance. So we should say, and we specialise. In our education, we concentrate, we stare with all our might at motes of knowledge till they magnify themselves to planets infinite. Research, "for treasures better hid," is the keynote of our time. We are like men in an Alpine valley who, downward bent, anatomize a leaf and care not to lift up their eyes unto the hills. But to us thus intent, does not the ideal of Pico come with something of appeal and reproach in it? Or rather, it would not be for comprehensive knowledge one pleads but for a conscious linking up of our particular interests with the centre and heart of things, lest at the end of the day we should find perchance we have laboured in vain. There may be something self-defeating in our attitude of admiring more the riches of heaven's pavement than the vision beatific. Education should have some large *human* goal, more clear purposed than the search after unrelated scraps of knowledge. And there is a saving breadth, even if there is shallowness—a freedom about men like Pico which is as exhilarating as a cold plunge!

K.

The Theory and Nature of Punishment.

PUNISHMENT, in this article, refers to the penalty enforced by the state. To emphasize the academic interest of the study I purposely use the somewhat long title "The Theory and Nature of Punishment." Students of Politics and Ethics will, at once, recognize its importance, and, it is hoped, that academical as it is it may not prove altogether uninteresting to others as well. Further, every British sub-

ject, if he cannot aspire to be a legislator, is a potential juryman. To be governed and to have the capacity to govern in turn was held to be a test of full citizenship even in remote Greek antiquity.

In the very earliest period acts which brought about public calamities—offences against the state or against the religion—were alone punished as crimes, e.g. in very early times even murder and theft were held to be injuries to individuals to be satisfied by private vengeance. Later, in disputes between individuals, the state acted as the arbitrator of private vengeance, charging a fee for its services, and the measure of redress granted corresponded with the amount of private vengeance that was likely to have been exacted. Not until a comparatively late date does the idea arise of an injury to the state through an injury to the individual. Thus punishment is coeval with the state; but with the perfecting of the unity of the state its functions have multiplied vastly. Far from being confined to treason and sacrilege penal acts now include, to mention only a few of the latest additions, adulteration, neglect of parents to send children to school, letting out insanitary houses, and infringement of factory laws.

Theories of punishment may be classified under three heads.

I. Transcendental Theories of Punishment.

Punishment is the supplement of guilt and is inflicted on the wrongdoer because he deserves it. One philosopher has gone even so far as to compare punishment with the implied term of a contract; "it is a consequence which the criminal by the commission of his act has accepted and assented to." Punishment according to this school has its root entirely in the past; it is an end in itself and does not serve an extrinsic purpose. The theory of punishment in the Manusamhita belongs to this class. Thus Manu says (Chap. VIII, sec. 318): "Men who have committed crimes and have been punished by the king, go to heaven being pure like those who performed meritorious deeds." Punishment is an end in itself possessing a high religious value. The nature of punishments prescribed in the Laws of Manu can be understood by remembering this fact of the predominance of the religious element and also that in that age the attitude of the state towards grievances of citizens against one another was that of an arbitrator of private vengeance. For instance, in a case of theft it was laid down that the punishment should vary according to—

(i) the status of the person offended against. A nobleman, a Brahmin or a woman,—each was entitled to special protection.

(ii) the nature of the thing stolen. A thing of high value or of religious merit demanded special protection.

(iii) the status of the offender. The higher the status the greater was the punishment inflicted.

II. Political Theories of Punishment.

In sharp contrast to the preceding school this holds that punishment is a means to an end, an instrument for the furtherance of the objects of the state. Amongst its earliest adherents the most notable is undoubtedly Plato. The germ of his theory is laid in the Protagoras that "Punishment is not a retaliation for past wrong. It is administered with regard to the future and to deter the criminal from doing wrong again." This is developed in the Laws, and starting from the Socratic principle that all sin is the result of ignorance Plato asks, On what ground can punishment be justified? Not on the ground of retribution, he answers; it would be unjust to exact retribution for the involuntary result of ignorance. As education gives knowledge so punishment destroys ignorance. Thus education and punishment are closely connected. But to witness punishment administered to another may cure all diseased minds which witness its administration. In this sense punishment is also deterrent. In short, according to Plato the state punishes in the capacity of moral educator of its citizens. The function of punishment is primarily reformation; prevention is an incidence of this function.

T. H. Green refuses to regard the state as acting for the positive furtherance of morality. If it tried to do so it would make goodness at the best automatic, at the worst hypocritical. Not only so but the state has no right to punish wickedness as such. The province of state action is by no means co-extensive with morality. The state concerns itself with external conduct alone whereas morality is essentially a thing of the inner will. As a matter of fact we find that many immoral acts, e.g. prostitution, go unpunished while others which can scarcely be said to be immoral receive very severe punishment, e.g. carelessness of an engine-driver who has caused a collision. The state punishes in its capacity of a sustainer of rights (not as a moral educator of its citizens as Plato taught), and the primary reference in punishment is not to the effect of the punishment on the person punished but to its effect on others. The considerations are prospective rather than retrospective. Punishment, according to Green, is thus primarily deterrent. To be sure in actual result punishment is also reformatory. It gives a shock

which makes possible the criminal's reformation of his own will. Moreover by reason of the element of justice in punishment, the judgment of society upon the man becomes the judgment of the man upon himself. Self-condemnation produces reformation of character. In a more direct sense, too, punishment is reformatory. By the commission of a crime the criminal forfeits his rights temporarily. Though the rights are suspended yet they are real and demand protection. The state ought to make provisions, e.g. industrial training, etc., qualifying the criminal for the resumption of his rights.

III. The Doctrines of Modern Criminology.

They point to the fact of the persistence of crime throughout history and draw the conclusion that the after-treatment has little value. The advocates of the young science are divided into two camps—criminal anthropology and criminal sociology; the one laying stress on the biological and the other on the social conditions. The substance of the teaching of the former is "Crime is a character which attaches to an individual" and that of the latter is "Crime is a product of society." According to both the conclusion emerges "There are no crimes, there are only criminals."

1. *Criminal Anthropology.*—The commission of offences is as natural to the criminal as barking is to the dog, or man-eating to the tiger. One writer has even gone so far as to pen the sentence that "A crime is a natural phenomenon like water, fire, lightning or subterraneous vapours—dangerous but unavoidable."

The abnormalities of the criminal are either bodily or mental. Among bodily defects are anomalies in the size and shape of the skull, a scanty beard contrasted with abundant hair on the head, left-handedness and exceedingly keen eyesight. The most common mental defects are absence of sympathy and honesty. The evolutionary explanation is that acts which are considered by us to be the most criminal are really the most natural; so generally and so frequently do they occur in the animal and vegetable world. The criminals are really the survivals of a pre-existing age; their only fault is that they fail to adapt themselves to our modern notions. But this hypothesis is based on a view of savage life which modern research has hopelessly discredited. According to the other explanation crime is a pathological phenomenon, a form of insanity, an inherited or acquired degeneracy. A point may indeed be reached in the life of crime as in the life of vice generally after which a man ceases to be himself and may, therefore, be treated

as a thing rather than as a person. But most men would resent such rehabilitation of their morals at the expense of their intellects.

2. *Criminal Sociology.*—The gist of this is that it is the temptation which makes the criminal, and society provides the temptations which are the true causes of crimes. "The straight roads are too few and too narrow to permit all members to take them, many are forced into crooked paths. That political oppression leads to political offences, that the social ostracism of the girl mother favours infanticide, that during periods of unemployment offences against property are specially prevalent—all these are matters of ordinary experience." But this though containing much valuable truth regards man's nature as entirely plastic.

We may now draw some practical conclusions.

1. There is much truth in the paradox of a famous criminologist that there are only two classes of people in jail—those who should never have been let in and those who should never have been let out. Short sentences for trifling offences are an abomination

2. Many offences are almost wholly a product of evil environmental influences, and the object of the state should be to mitigate them instead of being content with punishing offences which will ever be springing. Prisons must, to a certain extent, be replaced by schools, hospitals, asylums and reformatories.

3. The deterrent effect largely depends upon the accuracy with which punishment is administered. It is a well-known psychological fact that even a small uncertainty takes away from the pain which we fear whereas a great uncertainty does not destroy the attraction of a pleasure which we are hoping for.

4. The efficacy of punishment depends on its prompt execution; for it is a familiar law of perspective which applies to mental as well as to ocular vision that the more distant an object is the smaller it appears.

5. The question of the amount of the sentence should be left largely to the discretion of the judge, because to attain even approximate justice it will have to be varied greatly according to circumstances.*

MOHIT KUMAR SEN GUPTA.

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* This article summarizes a Seminar paper written by me while a student of this College.

The Poetry of Swinburne.

THE poetry of Swinburne is almost unique in the history of literature. In the copiousness and sweetness of the songs he poured forth, very few poets can approach him. The harmony of his verse, his passionate yearning after Beauty, the weird gleams with which he suffuses everything he touches,—place him in the fore-front of the master singers of the world. The Pre-Raphaelite school to which he belonged made him a dreamer of dreams....dreams of beauty, which had long departed from this work-a-day world, but which he tried to recapture from the irrevocable past, redolent of the glory and the freshness of an early world. His religion is the religion of beauty, his world is a dream-land, "east of the Sun, west of the Moon," far away from the money-making, rushing, roaring, nineteenth century London.

The vision of beauty which he beheld found spontaneous utterance in the varied, subtle, harmonious diction which he wielded. Indeed, Swinburne's *forte* lay in his diction, and in diction he emphatically soars above almost every other poet. The energy, rapidity, and fire of his resonant, solemn, ever-varied diction sweep along like a conquering army in march. The keynote of his verse is music. He is, like Shelley, Robindra Nath and Spenser, pre-eminently an ear-poet, so to speak. He achieves his purpose by means of rhythm and cadence, rather than through luminous, visual images, like Keats or Rossetti. A whirlwind of music, in the wonderfully suggestive words of Shelley, comes to him borne through the stars, as it were. He soars into high regions of fancy with his garlands and singing robes about him, and the wild extravagance of the volumes of his unpremeditated songs fully becomes a master singer of his type. He pours out his voice in music so varied that, it now seems to exalt, now to thrill and now to charm. Sometimes, his music is tender with a softness that is akin to Italian and Indian airs; it flows sometimes in blithe and limpid stream which is peculiarly French, and anon assumes a rugged strength which is German and a prophetic grandeur which is Hebrew.

He is indeed above everything else a dithyrambic poet. It is he, and he alone, who has finely and most successfully reproduced in English "that element of unrestrained and intoxicated vehemence, that Dionysiac delirium which was prominent in all poets of this class in ancient times." "Chaucer is more limpid, Shakespeare more kingly,

Milton loftier at times, Byron has an unaffected power.... but neither Shelley nor the greatest of his predecessors is so dithyrambic, and no one has been in all moods so absolute an autocrat of verse." (Stedman, *Victorian Poets*). To speak in his own words, his is a "verse that yearns like soaring fire," and the Muses, as Plato will say, fill him with divine madness. And when he pours out his flood of dithyrambic verse, it seems that

> "He on honey-dew hath fed
> And drunk the milk of Paradise."

The effect of his almost wild style, of the symphony of his varied diction, is almost overpowering to one who first encounters Swinburne. He is sure to be swept away by notes "that cry like a clarion in the wilderness."

Swinburne's outlook on Nature is naturally moulded by this dithyrambic vein. He is not content in viewing Nature in parts only, but his eyes, gleaming with a sort of preternatural splendour and rolling in fine frenzy, sweep across distinct phenomena and take in at a glance Nature in her grand totality. In the white heat of his fervour, he seizes the landscape mainly as a whole and is lost in the elemental, the primordial in Nature. He revels as it were in the whirl, the dance of the mighty Nature. "The terror of noon, 'the splendid oppression of Nature at noon which found utterance of old in words of such singular and everlasting significance as panic and nympholepsy' is precisely one of those primordial things the fascination of which.... not to speak of the wonder of his merely knowing it.... stamps Swinburne's genius in its approach to Nature, with the aboriginal mark of the race." (*Woodberry.*)

Fire, air, earth, water has a sort of demoniac fascination to him. His canvas is so luminously painted that the details are lost in a golden blaze, and we have a picture of one grand, luminous whole. The image of the Sun in the *Atalanta* "stretching his hand out and with his bow touching the most dimmest height of trembling heaven" is vast, vague, and indefinite and cannot be reproduced on the canvas.

There is one aspect of nature which stirred him, rather in a special degree. The son of a sailor-race and brought up amidst the thunderings of the billowy ocean, he was immensely moved by the vision of the mighty deep. Swinburne, the ardent lover of the sea, is therefore very naturally acquainted with all its varied forms. The maniac dance of the storming surges, the magnificent march of rolling waves, the tender glow suffusing it at sunrise or sunset, the hush of the sea, "whose loud

steeds fret not and lift not a lock of their deep white manes".....
are all reproduced in matchless verse. He brings, with equal skill, before our eyes

"Miles and miles of desolation;
Leagues on leagues on leagues without a change"

(*Evening on the Boards.*)

and "the white blossom-like butterflies hovering and gleaming through the snows of the spray

Like flowers upon flowers
In a festival way
When hours after hours
Shed grace on the way."

(*Off Shore.*)

All the mysterious beauty of a sunset sea he describes in *Evening on the Broads*, in touches weird and mystic. "Waves and wastes of land half repossessed by the night," the "semblance of death slowly descending out of heaven on the deathless waters," the "broad-winged night covering the worlds in her bosom," "lights overhead and lights underneath seeming doubtfully dreaming whether the day be gone, whether the night may begin," the "paces of star upon star quickening eastward, hurried and eager of life, as a child that strains to the breastward eagerly,".....all these bring out a picture as mysterious and awful as has ever been drawn by a painter. And the end of the poem attains the Dantesque height in such weird lines as

"And the sunset at last and the twilight are dead:
and the darkness is breathless
With fear of the wind's breath rising that seems and
seems not to sleep:
But a sense of the sound of it always, a spirit unsleeping
and deathless,
Ghost or God, ever more moves on the face of the deep."

But this love of sea was strengthened and modified by the fact that, ocean is the nature-symbol of Britain, "who first arose from out the azure main," that ocean is the image of liberty. To the vision of Swinburne, the mighty deep that "goes forth, dread, fathomless, sublime" was the emblem of everything that is free; the throne, not merely of Eternity, but of Liberty as well. It was the ocean that had humbled the pride of Armada, that had brought about the destruction of the mighty French navy at Trafalgar; and to the ocean Swinburne turned for inspiration in the paean which he was chanting for the liberty, equality and fraternity of mankind.

The poet who revelled in the heaving, boundless, imperious ocean

could not but be the poet of liberty. Liberty was Swinburne's loadstar, and on the altar of liberty he poured out some of his most inspiring songs:

"I am the trumpet at thy lips, thy clarion
Full of thy cry, sonorous with thy breath."

We must remember that, he was after all an English poet, an inheritor, again, of the heirloom left by Milton, Coleridge, Wordsworth, Shelley and Byron. "The eternal spirit of the chainless mind" that had stirred all these mighty men also cast its spell upon Swinburne. But we should not forget that, this potent spirit called out to him in inspiring notes also from the far-off land of Athens

"Dear city of men without master or lord."

It is from this far fount also that he quaffed his cup of inspiration. And, to add to all these, the living companionship of such men as Mazzini, Victor Hugo and Landor roused him like a clarion call. But Mazzini was "the man whom he had always revered above all other men on earth" (*Dedication Epistle to Watts Dunton*), and to him he bowed in holy awe:—

"I bring you the sword of a song,
The sword of my spirit's desire,
Feeble, but laid at your feet,
That which was weak shall be strong,
That which was cold shall take fire,
That which was bitter be sweet."

(*Songs before Sunrise: To Joseph Mazzini.*)

The struggle for the freedom of Italy necessarily found in him an enthusiastic supporter. Italy, the mother of arts, Italy, the mother of European civilisation, elicited from him some deeply moving songs:—

"Maiden most beautiful, mother most bountiful,
lady of lands,
Queen and republican, crowned of the centuries whose
years are thy sands,
See for thy sake what we bring to thee,
Italy, here in our hands."

(*The Song of the Standard.*

He grows eloquent of the varied gifts which Italy has conferred on Europe:

"Out of thine hands hast thou fed us with pasture of
colour and song;
Glory and beauty by birth-right to thee as thy
garments belong;
Out of thine hands thou shalt give us as surely
deliverence from wrong

Out of thine eyes thou hast shed on us love as a
lamp in our night,
Wisdom a loadstar to ships, and remembrance a
flame-coloured light,
Out of thine eyes thou shalt show us as surely
the sun-dawn of right."

(*The Song of the Standard.*)

He is very naturally anxious of the future condition of Rome:

"Banner and beacon thou wast to the centuries of storm-wind
and foam,
Ages that clashed in the dark with each other, and years
without home;
Empress and prophetess what thou, and what wilt thou now
be, O Rome!"

(*The Song of the Standard.*)

He is full of pangs at the degraded condition of the mass and tries by his uplifting songs to alleviate their condition:

"O sorrowing hearts of slaves,
We heard you beat from far;
We bring the light that saves,
We bring the morning star,

(*A Marching Song*).

He dreams of the emancipation of mankind, of a golden millennium, and sings that

"The morning of manhood is risen and the shadowless
soul is in sight."

(*Songs before Sunrise: To Joseph Mazzini.*)

Leaving aside for a time his democratic attitude, let us now turn to his Hellenic spirit. He shared with the Greeks in a great degree their mytho-poetic virtue in viewing Nature, and in this he resembled Shelley among the moderns. Akin as he was in spirit with the ancient Greeks, he could see Nature from their standpoint.....he could behold while gazing upon sky, earth and sea the image of an idealised man or woman. The description of the Sunrise in the opening section of the *Atalanta* is a glorious illustration in point. The sun-god standing with bow in hand, his curls kindling into sunny rings, the dishevelled sea-nymphs, "whose hair or breast divides the wandering waves," shooting flowers with their hands.....are visions which might well have been vouchsafed to a Greek. Swinburne's imagination, like that of the Greeks, sees in Autumn woodlands.

"The hoofed heel of a satyr crushes
The chestnut-husk at the chestnut-root."

(*Atalanta in Calydon.*)

Swinburne's imagination, without moralising on scenes of nature, thus clothes them in beautiful forms, half human, half divine.

We should not omit to notice how Swinburne's Hellenism differs from that of his predecessors. He does not use Greek mythology like the Renaissance poets. Nor does he use Greek mythology like the Ranaissance poets, as beautiful fictions merely, fit only for decorative purposes, nor like the Romantic poets Shelley and Keats, as mere impersonations of nature or haven of refuge from the sordid materialism of their age. These poets forget that the Greek myths were also intensely believed in, as intensely as was Christianity. They were by no means beautiful fictions to the Greeks. Hence, the predecessors of Swinburne lack the religious fervour with which the Greeks looked upon their deities. Swinburne, on the other hand, feels in his heart of hearts the religious enthusiasm of the ancient Greeks. He throws his imagination back to the pattern, the life, the soul of Greek religion. We can, to take an illustration, almost feel the heart of primitive mythology beating in these lines:

> "O that man's heart were as fire and could spring to her,
> Fire, or the strength of the streams that spring!"
>
> (*Atalanta in Calydon.*)

It is because he is thoroughly imbued with the Greek religious fervour that he can address the Sun in the way that he does in the following lines:

> "Fair father of all
> In thy ways that have trod,
> That have risen at thy call,
> That have thrilled at thy nod,
> Arise, shine, lighten upon me,
> O Sun that we see to be God.
>
> At the sound of thy lyre,
> At the touch of thy rod,
> Air quickens to fire,
> By the foot of thee trod,
> The Saviour and healer and singer, the living and
> visible God
>
> The years are before thee
> As shadows of thee
> As men that adore thee,
> As cloudlets that flee:
> But thou art the God, and thy kingdom is heaven, and
> thy shrine is the sea."
>
> (*Studies in Song,—Off Shore.*)

In this hymn of the Sun, are we not strongly reminded of the ancient sages of the Rig Veda?

Swinburne's Hellenism was however dashed by a certain Hebraism, which is far from the spirit of the Greeks. *Alalanta*, modelled on Greek style, rings with a note that is pre-eminently Hebrew. The poignant note of hopeless fatalism that pervades the tragedy was not the sentiment of the joyous and religious Greeks, but reminds us of the Hebrews who worshipped a stern and dreadful God. This Hebraic fatalism immensely sways the mind of Swinburne, and he always beholds mankind in the grip of this dark and infinite power :

> " Bow thou too down before me: though thou be
> Great, all the pride shall fade from off thy brow,
> When Time and strong Oblivion ask of thee,
> Man, what art thou ? "
>
> (*A Century of Roundels : A Dialogue between Man and Death.*)

In his prophetic vision, Swinburne sees Fate

> " More dark than a dead world's tomb,
> More high than the sheer dawn's gate,
> More deep than the wide sea's womb."
>
> (*A Century of Roundels.*)

overshadowing everything earthly.

Let us now turn to a totally different province in which too Swinburne is equally successful. It is no mean achievement for a poet to indulge in prophetic visions and pipe, at the same time, sweet ditties at the feet of little children. His child poems are almost unrivalled in the whole range of English literature. With the exception perhaps of Blake alone, no English poet has ever sung so sweetly of childhood. His child poems are however quite free from the didactic vein which sometimes tinge the child poems of Blake. His child poems are intensely personal in tone. " The verse, as is usual with him, has a monotone, the permanence and depth of an unchangeable emotion that wells always from the same spring ; it is made up of pure affection, repeated over and over, akin to a child's kisses, for which it calls, to which it answers and through which it exists, a delicate, intimate, worshipping poesy, of which the like in English is not to be found. There is here the Delphic christening of the babe, one after another, the birthday ode to the boy faithful with each revolving year, the death-rite of the little life in sad cadences of brief refrains ; and unique among even these records of life is that rosary of daily song which counts the month of absence and gives the weariness of the child-emptied house through the lengthening hours of summer bereft of its soul." (*Woodberry.*) How delicate and tender was his love of children, can be gathered from

the tragic figure of the Queen Althaea (in *Atalanta in Calydon*) speaking with her warrior son Meleager. She does not forget, but rather fondly hoards in her memory, the little, trifling incidents of his son's babyhood : "small things and transitory as a wind of the sea, I forget never." In her warrior son she always sees

> "A flower of three suns old,
> The small one thing that lying drew down my life
> To lie with thee and feed thee; a child and weak,
> Mine, a delight to no man, sweet to me."

It is, referring to such passages as this, that Lowell says, that they are neither Greek nor English but universally human. Swinburne in a Wordsworthian mood, also, beholds in the child the promise of man's salvation :

> "All heaven, in every baby born,
> All absolute of earthly leaven,
> Reveals itself, though man may scorn
> All heaven.
> Yet man might feel all sin forgiven,
> All grief appeased, all pain outworn,
> By this one revelation given."
>
> (*A Century of Roundels.*)

But the child poems of Swinburne, as indeed of almost every other poet, fall far below the child poems of Rabindranath. Much more than Blake, much more than Swinburne, Rabindranath is the first child to be a poet and the first poet to be a child. Neither Blake nor Swinburne with all their peculiar abilities, has been able to reproduce so sweetly and so delicately "that world-old colloquy, the Drama of the Mother and the Child, the child speaking to its mother in the language of baby-innocence, the mother answering the child in the mother dialect of unfathomable love." Rabindranath has been, perhaps, the truest evangelist of childhood.

Let us now turn to the few drawbacks of Swinburne's poetry. The poetry of Swinburne and especially his earlier poetry, has been accused by some critics as too much soft and voluptuous. The atmosphere of his early poems is, indeed, too often as that of a hot-house. We are there transported into a drowsy Lotus-Eater's Land. We wander through dreamy gardens and orchards, through the "clear-cut, clear-coloured hills" of Greece, until we faint at too much sweet. But this soft and langrous tone, if ever objectionable, soon gave place, as we have already seen, to the high-strung, martial songs. He flung aside his lute and took up the trumpet of war, whence he blew 'soul-animating strains.'

The style of Swinburne is also accused of overwhelming pompousness. There is, indeed, some truth in this accusation. It is more rhetorical and declamatory. It is gorgeous, magniloquent but never "grand" in the Arnoldian sense of the word. There is nothing about his style of the severe beauty and statuesque grandeur of Milton's "grand" style. It is rather 'wide-heaving, boundless, endless,' like the billowy ocean and rolls along 'with thunder and music and with pomp.' He cannot like Shakespeare bring about within the compass of a few lines, such a pathetic and at the same time sublime picture as that of

"Pity, like a naked new-born babe,
Striding the blast, or heaven's cherubim, horsed
Upon the sightless couriers of the air"

or achieve the supreme artistic consummation which Milton attained in such lines as

"From morn to noon he fell
From noon to dewy eve, a summer's day."

The accent of Wordsworth when he says

"Perhaps the plaintive numbers flow
For old unhappy far-off things
And battles long ago"

or even of Byron, when Byron is at his best, when he speaks of "the solitude

Of the Pine forest and the silent shore
Which bound Ravenna's immemorial wood,"

was seldom attained by Swinburne. His style is always eloquent, always rhetorical. But the true fire of poetry nevertheless flames up in every word, in every line that he wrote.

Apart from style, Swinburne's genius lacked the magic, the glamour of the great romantic poets. As a critic affirms, "it must be said that he is not master of the magic which the greatest of the romanticists wield. With the mysticism which he rejected or rather which he did not possess, there vanished an ineffable something which is of the essence of poetry." (*Hugh Walker's 'Literature of the Victorian Era.'*) Indeed, we never come across in Swinburne such lines as the following, which are the very quintessence of romantic poetry:

"Magic casements, opening on the foam
Of perilous seas, in fairy lands forlorn."

But in spite of these drawbacks, it must be admitted that Swinburne has contributed quite a new element in English literature. He has extended our instrument of expression. The Sun and the Wind and the Sea has spoken to us in a language through his verse, has sung to us

fairy songs through his lips. Through the prism of his poetry, Nature appears to our eyes in a many-coloured garb. He has created for us a new better land, where phantom shapes flit across our vision. "His is the world where wander Helen, Hero, Iseult, Rosamond, Dido, and innumerable other beautiful shapes. He is indeed a myth-lover, a dreamer, a companion of the myths and the dreams of the past, and artist of the imagination." (*Woodberry.*)

KAMAL KRISHNA GHOSH,
Fifth Year English Class.

Library Bulletin.

The following books have been added to the Library since the issue of the last Bulletin :—

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Wagner (P. A.) .. The Diamond Fields of Southern Africa
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Wyatt, H. G. .. Bureau of Education, India. Occasional Reports, no. 7: Methods of School Inspection in England.
Philip (George) .. Two miles to an inch strategical map of the British Front, coloured to height of land.
Philip (George) .. Large scale contoured Map of the Anglo-French front physically coloured.
Johnston (W. and A. K.) } War Map of the Middle East.
,, ,, ,, War Map of Palestine.
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Pandit H. Das, T. Sheth. } Haribhadra Suri Charita.
Buchan, J. .. The Battle of the Somme: First Phase.
Hall, M. .. Some Naval Yarns.
The Deportations: statement by the American Minister to Belgium.
Higgins, A. P. .. Defensively-armed Merchant Ships and Submarine Warfare. (Abridged).
Anderson, R. W. .. The Romance of Air-fighting.
Lt. Gen. J. C. Smuts. } War-time Speeches.
Frightfulness in retreat.
Prize, C. .. The Dawn of Armageddon.

Those "Gentlemen" of Germany.
Gosling, H. .. Peace: How to get and keep it.
More "Contemptibles."
A War of Liberation.
"The Pale Shade."
Clarke, G. H. .. Why the United States of America entered the War.
Page, W. H. .. The Union of two great Peoples.
Moral Aspects of the European War.
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Hewlett, Mrs. M... Our Flying Men.
Chesterton, G. K. Lord Kitchener.
Crooks, W. .. The British Workman defends his home.
Addison, Rt. Hon. C. } British Workshops and the War.
Benson, E. F. .. Deutschland über Allah.
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Saxon Mills, J. .. The Gathering of the Clans.
Ramsay Muir .. The Character of the British Empire.
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Reality, nos. 85, 86, 87.
Britain at War: The Grand Fleet (6 cards).
Brinton (D. G.) .. Races and Peoples.
Andre-Thomas (Dr.) } Cerebellar Functions. Translated by Conyers Herring.
West (W.M.) .. Ancient History, to the death of Charlemagne.
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Ashworth, T. R., and H. P. C. } Proportional Representation applied to Party Government.
Dawson, S. E. .. The Princess: a study; with critical and explanatory notes of Alfred Tennyson's poem.
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Muir, Ramsay .. The Expansion of Europe.
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Creighton, M. .. A History of the Papacy from the Great Schism to the Sack of Rome. 6 vols.
Holliday, M. .. Historical Geography of England.
Medley, D. J. .. A Student's Manual of English Constitutional History.
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Lees, B. A. .. Alfred the Great, the Truth Teller, Maker of England.
Davis, H. W. C. .. England under the Normans and Angevins.
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Vickers, K. H. .. England in the later Middle Ages.
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Rose, J. H. .. The Life of Napoleon I.
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Poole, A. L. .. Henry the Lion.
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Atkinson, C. T. .. A History of Germany.
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Mowat, R. B. .. The Wars of the Roses.
Ingpen, R. .. Shelley in England.
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Blake, W. .. The Marriage of Heaven and Hell.
De Quincey, T. .. The Posthumous Works of Thomas De Quincey.
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Dampierre, J., Marquis De } German Imperialism and International Law.
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Lunge, G. .. The Manufacture of Sulphuric Acid and Alkali. Vol. 2, pts 1 and 2.
Swift, J. .. The Prose Works of Jonathan Swift. Vols. 1 to 9, 11 and 12.
Ditchfield, P. H. .. The England of Shakespeare.
Burney, F. .. The Early Diary of Frances Burney. 2 vols.

Whitton, Major F. E. } The Marne Campaign.
Gomme, G. L. .. Folklore as an Historical Science.
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Martin, G. .. Industrial and Manufacturing Chemistry. Part II. Inorganic, 2 vols.
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,, ,, .. Technical Gas-analysis.
Beatty, J. .. The Method of Enzyme Action.
Stiles, P. G. .. Human Physiology.
Biltz, H. .. Practical Methods for Determining Molecular Weights.
Espinasse, F. .. Life and Writings of Voltaire.
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Lahee, F. H. .. Field Geology.
Jacobs, H. E. .. Martin Luther.
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Walker, W. .. John Calvin.
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Rose, J. H. .. *Pitt and Napoleon: Essays and Letters.*
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Rose, J. H. .. The Development of the European Nations.
Benham, A. R. .. English Literature from Widsith to the death of Chaucer.
Catt, H. De .. Frederick the Great.
Furth, Dr. Otto von. } The Problems of Physiological and Pathological Chemistry of Metabolism.
Herrick, C. J. .. An Introduction to Neurology.
Stamp, J. C. .. British Incomes and Property.
Robertson, D. H. A Study of Industrial Fluctuation.
Clennell, W. J. .. The Historical Development of Religion in China.
Scott, Mary A. .. Ellizabethan Translations from the Italian.
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Burns, C. D. .. Political Ideals.
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Mackenzie, F. A. .. British Railways and the War.
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Helmer, P. A. .. The Future of Alsace-Lorraine.
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Grierson, G. A. .. Linguistic Survey of India. Vol. IX, pts. 1 and 4.
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The "Times" History of the War. Parts 145, 163 to 165, 167 to 169.
Fauna of British India: Coleoptera,—Lamellicoria. Part 2. By G. J. Arrow.

Athletic Notes.

THE Presidency College Athletic Club At Home came off on Saturday, the 9th instant. in the Tennis Compound under the presidency of our Principal, Mr. J. R. Barrow. Mrs. Meek was kind enough to grace the occasion and give away the prizes and 'colours.' There was a friendly Tennis match, Arts *vs.* Science, and the President closely followed the game which was very exciting. From the Secretary's report it appears that the Athletic Club is trying its best to facilitate every kind of sports, and but for the fact of Mr. R. Chuckerberty who had joined the Bengal Light Horse, the College representatives for the Duke Cup, the Inter-Collegiate League Competition, and of which our College has been holder since its introduction, would have surely won.

They scratched in the final. Mr. K. Banerji is the champion of the Inter-Club competition, and A. Law is the runner up. The winner's cup has been kindly presented by our Principal, and the runner up by Messrs. Carr and Mahalanobis; our thanks are due to them. The College colours are a new introduction and they were presented by Mrs. Meek. The President in his speech hoped for a new ground for the Athletic Club, so that the players would not feel any difficulty in turning up. After eulogizing the efforts of the players, he wished the recipient happiness. With a vote of thanks to the chair proposed by Mr. R. Ray, the function closed. The guests were served with tea and light refreshment. The following are the recipients of College colours and prizes :—

Cricket colours	..	(1) S. Chuckerberty.
		(2) R. Ray.
		(3) R. Sen
Football ,,	..	(1) R. Ray.
		(2) A. Dutt.
		(3) S. Chuckerberty.
Tennis ,,	..	(1) R. Chuckerberty.
		(2) K. Banerji.
		(3) A. Law.

Special prize for best average in batting—R. Roy.

,, ,, ,, ,, ,, ,, bowling—R. Sen.

Inter-Club Tennis tournament.

Winner's Cup .. K. Banerjee.

Runner-up's Cup .. A. Law.

The Secretaries were all attentive to the guests, and the function was a great success.

Seminar Report.

REPORT OF THE ECONOMICS SEMINAR, 1917-1918.

THE work of the Seminar began rather late in the session, partly owing to the unusual delay in the publication of the results of the Bachelors Degree Examinations and partly to the newly-started Joint Post Graduate Studies scheme of the University. A novel feature has been the study of problems which have a more practical bearing on the conditions of the country or of topics of wide commercial and industrial importance which the recent war has brought into prominence. The attendance has been fairly satisfactory and the meetings enlivened by

discussions by the students in a proper and unbiassed spirit. Some of the important topics discussed were :—

1. Trade of India during 1916-17 (a paper read by Mr. Mohit Kumar Sen Gupta, M.A., now Lecturer, Scottish Churches College).
2. Appreciation of Silver. Mr. G. P. Bhotika, B.A.
3. Foreign Exchanges during the War. Mr. R. C. Ghosh, B.A.
4. The Problem of Population in India. Mr. R. Banerji, B.A.
5. India and the Problem of Imperial Preference. Mr. B. Dutt, B.A.

Below we give a brief sketch of papers above mentioned :—

(1) *Trade of India*, 1916-17.—The year showed a remarkable expansion in the trade of India not only in comparison with the year 1915-16, but also with the average of the pre-war quinquennium. That there has not been a complete recoupment of the Indian overseas trade is indicated by (*a*) the general rise of prices, (*b*) want of tonnage, (*c*) excessive freight and insurance charges, (*d*) exchange difficulties, and (*e*) scarcity of goods of foreign origin. Indeed, the Indian record has been beaten by Canada, Japan, the U.S.A. (before she joined the Allies), Russia, the U.K., France and Egypt. Indian exports to the United Kingdom, the United States and Japan have remarkably increased, but her imports showed an increase only from Japan and the United States. The colonial trade has been almost at a stationary level since 1911-12. The cotton and the jute trade has been flourishing while the native leather, sugar and paper industries have also been stimulated. The Tata Iron and Steel Works at Sakchi have been remarkably prosperous. The most fortunate feature has been the invisible import of securities—an evidence of increased national wealth.

(2) *Appreciation of Silver.*—In the 'nineties India was faced with the depreciation of silver which necessitated the closure of the mints (1893). Since 1916 there has been an abnormal rise in the price of silver due to—(*a*) the heavy demand for silver currency in the *Entente* countries, (*b*) the heavy absorption of silver in India caused by the need for financing exports of crops, the demand for payment to Indian troops on various fronts of war on behalf of H.M.'s Government in England, and the habit of hoarding stimulated by high prices and the decline in foreign imports, (*c*) the shortage of supply caused by the political disturbances in Mexico, and (*d*) the heavy speculation in the silver market as a result of combination of the above three reasons.

The results of appreciation of silver have not been very harmful on

account of the keen foreign demand for Indian exports. The importers have generally benefited by the rise in the value of silver while the producer does not seem to be hit harder than the producer in any foreign country.

While the Indian Government has been negotiating with the American Government for new supplies of silver the best remedy would be the issue of notes of small denomination (e.g. rupee and $2\frac{1}{2}$ rupee notes). But recoinage and reduction of the silver content of the rupee seems necessary as a safeguard against future exchange troubles due to appreciation of silver.

(3) *Foreign Exchanges during the War.*—The rate of exchange, according to Professor Cassel, is determined by the quotient between the general levels of prices in two countries. But the prices level, by the Quantity Theory, depends on the total volume of currency. The rate of inflation therefore would, roughly speaking. give the rate of exchange. The general coincidence of this theoretical and actual (i.e. market) rates of exchange may therefore be taken as a proof of the theory.

Prof. Cassel admits that different monetary standards have been subjected to depreciation. He believes that on the whole the effect of depreciation has been much the same.

The Secretary said that although it appeared quite presumptuous not to accept Prof. Cassel's conclusion, yet it was difficult to assert that his procedure has been quite secure. For, to accept Prof. Cassel's conclusion would be to hold that the different monetary standards have become uniformly depreciated—a view hardly tenable in the face of (*a*) diverse restrictions on the movements of precious metals, (*b*) different degrees of shock to national confidence, (*c*) the loss and gain of territory, (*d*) diverse currency habits of the nations, and (*e*) different amounts of note issue superadded to the pre-war currency.

(4) *The Problem of Population in India.*—Is there a pressure of population on the means of subsistence in India ? is a question the reply to which must depend on different considerations. Sir Herbert Risley holds that India is not overpopulated. His reasons are that (*a*) there are yet undeveloped areas in Assam and Burma, (*b*) there is no lack of employment but a paucity of labour, (*c*) nearly two-thirds of the population are congregated on a quarter of the area, i.e. there is no uniform density of the population, and (*d*) population still grows in the most densely crowded areas.

Sir Herbert's first proposition seems to contain an element of truth.

Paucity of labour is due to prejudice, conservatism and ignorance among the wage-earning classes. Reluctance to migration is also due to the same reasons, while the growth of population among the densely-peopled areas, and lower outturn of corps per head, indicate only a lower standard of living. Even malthusian practices are not unknown among the ignorant masses.

On the whole, therefore, the population problem in India is not so much the pressure on subsistence as the urgency of education.

Mr. Sudarsan Moitra eloquently brought out the importance of education on a backward and ignorant community like the people of India, through which the salvation of the country, he believed, would come.

(5) *India and the Problem of Imperial Preference.*—Apart from the political expediency of a closer union of the different parts of the British Empire justification for this step has also been sought in several economic advantages—(1) India will be secure against famines, (2) Indian finance will be restored to a stable basis, (3) industries will be generally stimulated, (4) nascent industries protected against competition, and (5) Indian interests and Indian sentiments will be properly recognised abroad On examination most of these appear to be unreal.

India exports more to the continental countries of Europe than she imports from them. The bulk of her imports comes from the United Kingdom while the colonial trade has been stationary since 1911-12. As most of Indian exports are either food products or raw materials of industry England cannot be expected to offer any substantial preference on these unless at the expense of her wage-earning and entrepreneur classes. Even the little that she may offer will have to be shared with the colonies. The war has cut off the demand from Germany and Austria for Indian exports. Japan and the United States having largely supplanted the Central Powers. On the whole, therefore, India is not likely to gain much by preference. England has little to fear in the way of foreign competition, so that England's gain, too, economically speaking, would not be very considerable.

The dangers of a preferential tariff within the Empire are very great—(1) statesmanship affords but an unbusiness-like basis of finance, (2) there is great danger of stagnation in industries, (3) British and Colonial competitors could not be thus shut out, (4) such a policy would further impede differentiation of industry in India, (5) there is the difficulty about the treatment of allies, neutrals and belligerent nations of this war, and (6) the danger of indirectly confirming the view that

England is fighting against Germany not to safeguard the interests of small nations but to cripple German commerce. On the whole, therefore, India would do well to shun the Imperial Preferential Tariff as full of evils like Pandora's box.

For the success of our Seminar we must offer thanks to the writers of the paper, especially to Mr. M. K. Sen Gupta, M.A., for the interest he still takes in this Seminar. Our thanks are also due to the audience, and especially those among them who have taken part in the discussion on various subjects. Lastly, our thanks are also due to Prof. J. C. Coyajee, President of the Seminar, without whose timely assistance and valuable suggestions the Seminar would cease to have any interest for us.

B. DUTT,
Secretary, Economics Seminar.

March 22nd, 1918.

THE PHYSICAL SOCIETY, 1917-18.

The general meeting of the Physical Society for the election of office-bearers for the year 1917-18 was held on the 1st of February in 1918. This delay in opening the session of the Society was mainly due to the rather prolonged holiday, the post-graduate classes, in science especially, have had this year. The result was that the Society had barely two months of existence, to look forward to, before the long vacation set in. Thanks, however, to the efforts of the President and the Vice-President, it has been possible to present quite a good programme even in this short space of time. In one sense the Society may, therefore, be said to have been more successful this year than the past few preceding ones.

The amount of interest evinced by the students of the various classes in its welfare is also quite refreshing. It can, probably, best be gauged by the fact that the Society can count its members, not in the Physics department only, or in the allied branches of Sciences of Chemistry and Mixed Mathematics, but in Botany and Geology, and even in the Arts department, among students of literature. It is also a noteworthy fact that in spite of an annual subscription, a custom revived this year, the membership list, limited to one hundred by the Committee, became full in the course of less than a month. In view of the desire expressed by research-scholars and ex-students of the College to cooperate in the movement, the rules were amended to enable the Society to enrol them among its workers.

A most important feature of the Society, this session, is that it has been able at last to obtain a long-felt desideratum in the shape of a separate room for its use. It is proposed to use it as a Physical Seminar, and in this way remove a much-complained want in the Physics department.

As the report proceeds, the session approaches its close. Most of the items on the programme have been gone through and there remains but one important lecture. Before conclusion of this short summary, mention must, however, be made of a very pleasing function held on the first Thursday of March. On the date in question, Professor Meek, the President of the Society, thoroughly entertained the members in good Indian style.

The Society takes this opportunity to thank the Principal for his sympathetic co-operation and help on various occasions. It has also to thank Dr. T. Royds of the Kodai Canal Observatory for his kindly consenting to deliver before the Society an account of his brilliant work in Madras. In conclusion, the Society records its deep debt of gratitude to the staff of the Physics department for their unstinted aid and sympathy as in previous years.

LIST OF OFFICE-BEARERS.

President	..	Prof. D. B. Meek, M.A., B.Sc.
Vice-President	..	Prof. P C. Mahalanobis, B.A., B Sc.
Treasurer	..	Sreejut Gauripati Chatterji, B.Sc.
Secretary	..	Sreejut Kshitish Prasad Chatterji, B.Sc.
Student representatives		Sreejut Kulada Prasad Chaudhury.
		Sreejut Purna Chandra Acharyya.
		Sreejut Bibhuti Bhusan Ray.

PROGRAMME.

Feb. 14, Thursday .. "Colour and Absorption Spectra." Prof. D. B. Meek, M.A., B.Sc.

Feb. 21, Thursday .. "The Study of Solar Structure." Dr. T. Royds, D.Sc., F.R.A.S.

Feb. 28, Thursday .. Demonstrations.

1. "Stream Lines in Water." Gauripati Chatterji, B.Sc
2. "Magnetostriction." Bhabani Charan Guha, M.Sc.
3. "Coherers." R. N. Chaudhury, M.Sc., G. P. Bhattacharya, M.Sc.

March 7, Thursday .. The President "At Home" to the members.
March 14, Thursday.. "Spectral Lines and their Origin." Prof. P. C. Mahalanobis, B.A., B.Sc.
March 21, Thursday.. Annual General Meeting.

KSHITISH P. CHATTERJI,
Secretary, Physical Society.

SIXTH YEAR ENGLISH SEMINAR.

On the 5th of April, the members of the "Sixth Year English" closed their Seminar with a "social gathering." They had a very enjoyable evening with the Principal and their Professors who spent a long time amidst them, listening to songs and in gossipings. Mr. Bhujanga Mitra, one of the members, entertained the party with his sonorous music, and Mr. Ambic Ghosh, "A Miniature Falstaff," set the whole party in roaring laughters by his 'comic skits.' The party was photographed by our College 'amateurs' in the College balcony. 'De luxe' dishes were served, of the arrangement of which the whole credit goes to Mr. Jiten Bannerji, of the Fifth Year English. After much amusement for more than two hours, the gathering dispersed with loud cheers.

Such entertainments are quite a new departure in the annals of the College Seminars, and they serve to foster a friendly feeling between students and professors. Our heartfelt thanks to the organizers.

Hostel Notes.

BAKER HOSTEL.

IN January last Dr. Ziauddin, M.A., Ph.D., was given a dinner by the boarders of our hostel. He gave us, on that occasion, an address which was really very interesting. Nawab Sir Syed Shamsul Huda and others favoured us with their presence.

* * *

This year a shop has been started, under the auspices of the "Hostel Duty Fund." It is supplying the food articles of the messes in our hostel.

* * *

The hostel Common-room, fitted with electric fans, is now complete. Almost all the leading papers of Calcutta have been subscribed for. Monthly magazines are yet wanting.

The Annual Anniversary Meeting of the Duty Fund came off on the 23rd of February last. Dr. Ziauddin presided over the function. His presidential speech was indeed full of useful advice to the students.

* * *

Professor Ram Murti, the "Indian Hercules," delivered a lecture on "Physical Culture" in the hostel on Wednesday, the 7th of March. What we appreciated most was the fact that he granted a "Benefit Performance" for the Duty Fund. We offer our sincere thanks to the generous "Pahlwan."

A. R. K. CHOWDHRY.

Correspondence.

A LETTER FROM CAMP.

To

THE EDITOR, *Presidency College Magazine.*

MY DEAR MR EDITOR,

Rather a surprise, Mr. Editor, that after four months and a half's sound sleep you have suddenly wakened up and realized the need for enquiring after the fates of about three score of your college mates—poor us—who have been away from your sight for a long time and so, out of your mind altogether. However we thank you heartily all the same for your kind enquiry and remember the old-world saying "better late than never." And we hope to give you as much detailed an account of ours—this varied and novel life—as is possible under the existing circumstances.

Well, I think you remember very well those eventful last days of August, when all Calcutta, and for the matter of that all Bengal, seemed to find out for the first time, that it had to strain its utmost to rise to the occasion of the call of His Majesty's Government for I.D.F. Also you remember well, how our leaders, especially the Hon. Mr. S. N. Banerjea, and our Alma Mater, the University, guided by such men as Dr. Sarbadhikari and Mr Sterling, came forward to raise the 1,000 recruits from Bengal, and how gloriously successful their efforts were.

Now, to come down to the ordinary level of speech—excuse me, Mr. Editor, for this above ambitious attempt at high style—I must tell you plainly that we duly enlisted, and just one month after our enlistment, that is, after the Puja vacation, our medical examination began, and most of us fortunately satisfied the medical test.

Then about a month later came that memorable morning,—I mean, the 3rd of November, when we assembled at the foot of the Ochterlony Monument, shivering with cold, for many of us had come as early as 5 o'clock and were clad in the most wonderful uniform that the army had ever seen, *i.e.* a confused medley of khaki shorts and shirts, long dhoties, tall turbans, big comforters, etc.—in fact everything that man may use for clothing, and then before the wildly admiring eyes of the bystanders began our training and we were really astonished at the way in which our instructors made us understand the distinction between our right and our left hands. We learnt "Form Fours," and "Stand at ease" on the very first morning, and had our progress been uniformly as brilliant as that, I believe, Mr. Editor, by this time we should all have been Brigadier-Generals. However, I will speak the truth and nothing but the truth, and so will say that we were highly complimented on the next evening by General May when he came to inspect us on parade. Well, our progress was very good all along,—though at times, it seemed to stop altogether,—and in a month's time we had become quite conversant with all military terms and had learnt squad drill very well.

Again, a month and a half we went on doing the "Form Fours—Right," "on the Left Form Platoon" as also some advanced drill in extended order. Then about the 12th of February we got the glad news that our camp training would begin on the Maidan from the 16th February. We at once began active preparations for the long march of two miles from the monument to the Ellenborough Course. However, to cut a long story short, on the day fixed, we went to our old parade ground, loaded our things in the carts and marched to our Camp just about 11 o'clock in the morning.

The Camp consisted of about 32 tents, 8 being allotted to each platoon. It was beautifully situated with the historic ramparts of Fort William for its background and a wide stretch of green before it. The river and Prinsep's Ghat were quite near on the west, and the race-course on the east. The Officer Commanding and the instructors had separate tents of their own, and our kitchen and dining shed were outside the ramparts just near St. George's Gate. From 7 to 8 men were accommodated in each of our tents, one charpoy being allotted to each man to sleep on.

The first day we arrived at Camp we were each given a blanket, a kit-bag, a haversack, a pair of shirts, socks and puttees. The shorts, boots and caps that form the remaining part of our uniform were distributed a few days later. Here, I may tell you, Mr. Editor, that

whatever our fault-finders may think, we are very proud of our uniform and never hesitate to declare that to anyone.

During the first two or three days in Camp our work was very hard, especially as we were not used to this sort of life. We had to do about seven hours' drill every day—one hour's physical exercise, another hour's Extended Order Drill, and four hours' platoon and Company drill. About five days after we came to Camp, came that glorious day when we were marched in to the fort to draw our rifles for the first time. They are brand new ·303 1914 pattern Enfields, and they are excellent weapons. At first they seemed rather heavy to us, but a few days' "Slope Arms" and "Present Arms" made us all right, they being now no heavier to us than walking sticks. Well, we went on very vigorously with our rifle exercises and our instructors were very well pleased with our work.

On the 2nd March we were marched in to the Senate House to form the Governor's Guard of Honour, and on the way we were supplied with gallons of cold drinks at Dr. Sarbadhicary's house in Wellington Street. Then the "Present Arms" by the Guard was done beautifully and even His Excellency was pleased to declare it; he then inspected us and we went into the hall to witness the first khaki Convocation of our University. After the Convocation was over we again "Presented Arms" to the Governor, who was so pleased with it that he requested our O.C. to make us show him some other rifle exercises. Then we marched back to Camp, being again entertained to a sumptuous luncheon by Dr. Satya P. Sarbadhicary. On the whole, that day's work was deemed to be very satisfactory, even His Excellency himself having sent a kind message of appreciation through our O.C. The Honourable Rai D. C. Ghosh, Bahadur, and another anonymous gentleman were so pleased with our work on the Convocation day that they handed over a sum of one hundred and fifty rupees to our O.C. for refreshments and sports. We enjoyed them very heartily, and lustily cheered the donors and our respected Captain Gray.

Meanwhile we were busy with rifle exercises and the first lessons in musketry too, and one day we made a very fine mock assault in proper battle array on the race-course. The work was very hard, but nobody felt it to be so, so eager were they to learn everything. The food, though not so splendid as is seen on the tables of some of our princes, was quite good enough for us. Our sleep at night was very sound too, our straw charpoys with Indian blankets seeming as soft to us as the best feather beds. In short, we were as happy as children

or princes, and felt sorry for those who had not the good luck of enjoying it with us.

Some time later, we were invited by Dr. D. N. Mullick to the Institute to spend the evening there and have some light refreshments. This time our marching was better than before, specially as that was the day when our band of pipes and drums made its first public appearance. Next Prof. Ramamurti, the famous Indian strong man, invited us to his show one night, and he and his assistants were all attentive to us. We thanked him heartily, and Dr Sarbadhicary gave him a gold medal on our behalf.

Then came the Adjutant General's review, and Mr. Editor, I am very glad to say that we passed the "Fire test" easily. He was pleased with all that he saw and sanctioned for our use the grant of artillery tunics and helmets which we expect at any time.

The next important thing in our life was the attestation and the oath of allegiance to the Crown which we had to take before Col. Jameison, O.C. of the 2/123rd Outram Rifles, to which our Company is attached. Now we are sworn soldiers of His Majesty and are bound to serve him even at the peril of our lives.

After this came again the inspection by General May of Lucknow. He saw us at bayonet-fighting, extended order drill, physical drill and platoon and Company drill. This time, too, he was satisfied with our progress and hoped we should do better still. In addition to the above-mentioned inspections we have been occasionally inspected on parade by General Strange, Col. Shepherd and Major Apthorpe.

I have thus far given you, Mr. Editor, a general sketch of our Camp life on the Ellenborough Course and also the special and important events. I have forgotten to mention anything about our O.C. Capt. Gray of the Lincolns, who has thrown his heart and soul into the task of training the Calcutta University Infantry, the way in which he labours for us being simply wonderful to see. In fact, he works much harder than any private in the army, and it is only we that know how much we owe him. It will be also very ungrateful on our part if we forget to mention the names of Mr. Sterling and Dr. Sarbadhicary, but their services are too well known to you for further enumeration. However, this much I can say, that they, together with Capt. Gray, command more respect from us than perhaps anybody else.

Then our instructors;—you from a distance cannot understand how much they have done for us, and we fully believe that had it not been for them, our training would have been anything but what it is.

Long after we have left and come back to our old life, we shall remember their excellent services.

However, all this is a digression, and to return to my theme, our musketry proper began in the moat of the fort, in the miniature rifle range with short Lee Enfield rifles. To our surprise our results were very good there too, and were almost wonderful for beginners. Many made one inch groups and proved quite good shots.

Then on the 3rd inst. we packed our kit and marched in to our musketry Camp at the small pleasant village Belghuria, whence I write you this letter. The march was a good 11 miles, and on the way we were entertained by the generous Raja of Paikpara with refreshments. Upon coming here we had to pitch the tents and unload things, and it took about a day to settle down comfortably. Here the Camp conditions are more real than they were on the Maidan. Our tents, as also those of our O/C and our instructors, are situated in a shady garden with two or three tanks in it, and it is quite adjacent to the range; the Camp is on the east side of the Railway line, the station being only about 200 yds. away.

We began musketry here in earnest on the 5th and have already finished 3 practices out of 8. You will be very glad to learn, Mr. Editor, that our College men have done very well in all the practices.

The most important thing I have forgotten to mention to you, and that is the N.C.O.'s. Perhaps this name is something of a curio to you, but means only a "Non-Commissioned Officer." We have some 6 or 7 N.C.O.'s from our College—including my humble self, the Havildar Quartermaster and almost all the Naiks and Lance-Naiks of platoon No. 2 whose main strength is Presidency men. You can easily distinguish an N.C.O. from a private, by the white strips that he wears in his shirt sleeve. Havildars wearing 3 stripes and Naiks and Lance-Naiks 2 and 1 respectively. But I hope all this is known to you, and I do not think I need enlarge upon it any more.

We have all along had a canteen of our own, which supplies us with good refreshment at moderate rates, and all its profits go to our Sports Fund. We have also got our Library or Reading Room (tent) where our gentler soldiers pass some hours and try in vain to keep up their old habit. We have very little sport here except swimming and just a little water-polo. On the Maidan we used to have sports regularly every Tuesday, Thursday and Saturday, and also sometimes on Sunday morning. We played two football matches with A Company Lincolns, the games being very fast and interesting. We used to play hockey

too, and have a strong team. Besides the regular games, we used to take part in running, jumping, boxing and wrestling competitions and once or twice in "pick-a-back" fighting. Many of our men have brought their musical instruments with them, and often in the evenings we enjoy pieces of good music over and above that of the Company band. However now, I hope, I have given you a rough idea of what Camp life is like and how pleasant it is. All this has been done during intervals between hard and absorbing work, so that I think there is not much method or system in it. Yet I expect that you, Mr. Editor, will kindly appreciate all my difficulties and excuse all the omissions and mistakes that may be found in this rather long letter. With my best thanks again for your kind enquiry, and wishing you and the old College every joy,

C.U.I. CAMP,
BELGHURRIA,
The 9th April, 1917.

I remain, yours truly,
SATYENDRAMOHAN BANERJEE,
(*Havildar-Major*).

TO

THE EDITOR, *Presidency College Magazine*.

SIR,

Allow me, a member of the Executive Committee of the Presidency College Athletic Club, to thank Mr. P. N. M. for his modest suggestions in "your esteemed journal." I regret, he began well, as they say, and made a mess in the end. Knowing nothing of the Athletic Club he launches on his good intentions or is it, knowing all, a "lapsus calami?"

I see that the Athletic Club has provided a good fillip to brace up anyone, however happy-go-lucky he may be, to have a high old time of it. But is it not a high time now to put a brake on such emotions? A Secretary is not an omniscient being, yet he becomes the scape-goat. He notifies duly before each session, the new and old players to come forward for the choice of College XI. I assure your correspondent that there is nothing of the hide-and-seek here between the Secretary and the prospective players. They were given a fair trial. Your worthy correspondent ought to have been aware of the fact.

I welcome his suggestion regarding inter-class competition. That is news indeed! But I am afraid that he has been carried away by his over-ignorance, shall I say "feigned to an exasperating degree." We had one such match in the cricket in which three of our professors joined,

and in the Tennis, it is too well known a fact that it hardly needs any mention. The Hockey Season has just commenced.

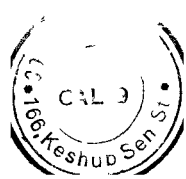
From the letter, it appears that the "trio initialis" has been a member of the Club for the last two or three years. But in spite of this fact and his claiming "a guardian angel to whisper a few words," he seems to have not heard anything about special prizes for best average in batting and bowling and "College Colours" (this happy idea is due to Mr. W. C. Wordsworth, our former Principal, and that such "Colours" should be given to the best deserving in Cricket, Football and Hockey and Tennis respectively, was duly notified by the Secretary). I think the Presidency College "Blue" (we may call them) is better than silver and gold medals or cups and more encouraging.

Now, as to his last advice, allow me to request him to glance over the Athletic notices occasionally. The Athletic Club encourages sports though it does not hold any. It provides for the entries and thus offers an opportunity for any promising or veteran sportsman to compete in amateur sports or in the Annual Calcutta Athletic Sports. This year, it may be remembered, one of our members brought away two gold medals and two running cups from the Calcutta Athletic Sports. A notification for such entries was duly put up by the Secretary.

One word more and I have done. It is all very well to suggest best remedies for any shortcomings of the Club, and they will be welcome. But that does not mean to shed inky tears upon it or to goad it beyond endurance. Has it not provided enough circus for the readers?

Yours, etc.,
JITEN BANERJEE.
Hony. Secretary.

11-3-18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