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CALCUTTA

THE PRESIDENCY COLLEGE MAGAZINE

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NOTICE

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Single copy	0	10	0

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SYAMA PRASAD MOOKERJEE,

Editor.

*Printed at the Baptist Mission Press,
41, Lower Circular Rd., Calcutta.*

2. MAR. 1922

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UMA PRASAD MOOKERJEE,
Editor.

Printed by S. C. Majumdar at Sri Gouranga Press, 71/1, Mirzapur Street,
Calcutta and Published by UMA PRASAD MUKHOPADYA, Presidency
College, Calcutta.

1097/22.

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AKSHAY KUMAR SIRCAR,
General Secretary.

THE
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MAGAZINE

VOL. VIII.

SEPTEMBER, 1921.

No. 1

FOREWORD

IF Charles Lamb had enlarged his list of books that are no books into a list of writings that are no writings, he would assuredly have included all Forewords, Prefaces, Introductions and Notes. It is true that Mr. Bernard Shaw, with his usual perversity, has insisted on telling the world what he thinks of it largely through the medium of his Prefaces, and that these are not infrequently more amusing than the plays they introduce: otherwise I fancy the old rule holds good, that nobody reads a Preface.

However, as the Editor has gently but firmly insisted that I should write a foreword, I have no choice but to obey: and indeed I ought to be obliged to him, since he gives me the opportunity of saying one thing at least which I desire to say. While in England, I heard comparatively little news from or about India. Such news as I did hear made it sufficiently plain that the year was a difficult as well as an important one: and it was easy to perceive that the Colleges and Schools must be giving their share of anxiety to those who desired "unity and concord." It was therefore a great and genuine pleasure to learn how sturdily the vast majority of members of the College stood the test—evidently a severe test—to which their steadiness and good sense were subjected. I am told that the students who gave way under it could be counted on the fingers of one hand. I consider this record remarkable, and I sincerely congratulate the College.

Indeed the fact is encouraging not only as regards the immediate future of the College but as regards the quite distant future of Bengal. This College calls itself "the premier College of Bengal." A fastidious

critic might even object that it calls itself so a little too often, and that these tributes come more gracefully from the impartial or reluctant spectator. However, that is a small matter. The fact is, no doubt, that it is the premier College. It has produced the greater number of the men of whom Bengal is proudest, and probably there are among the present students of the College some who, twenty or thirty years hence, will be taking a leading part in the administration of Bengal, and very many who will be exercising, in their respective spheres, considerable influence. It is all to the good that, at so early a stage in their lives, they should have had, and taken, the opportunity to show that they appreciate the advantages of peace and order.

Newcomers to the College will I hope take note of this feature of our recent history, and realise that a good criterion of the difference between an educated and an uneducated man is this, that the one brings his critical intelligence to bear on what he hears and reads, while the other allows himself to be blown about by every wind of doctrine.



To pass to another topic: I should like to venture a word of advice to new students, namely that they should not work too many hours a day. "The judicious reader will apprehend me," as Lamb says. I shall not, I hope, be understood as advising students not to work. But I am convinced that a great many of them spend too large a portion of each day over their books, and allow themselves to lead unduly monotonous lives. What then is a reasonable portion of the day for work? No one can answer that, for it must depend on the individual's vitality and powers of concentration. At one extreme you have Browning's Grammarian. *Calculus* racked him, you remember: *Tussis* attacked him. But still he

" Soul-hydroptic with a sacred thirst,
Sucked at the flagon "

of learning. At the other extreme is the British workman who complained of his alarming symptoms to his doctor. "I eats all right, and I drinks all right, and I sleeps all right. But when it comes to work I goes all of a tremble." What is reasonable for you, you must decide for yourselves. But remember that an hour's work, done in a spirit of lively interest, is worth any amount of torpid drudgery.



Are Bengali contributions never admitted into this magazine? If not, I suppose that this abstinence from the use of your own language

is deliberate : but it seems to me that the magazine is thereby rendered unable to perform its most interesting and important function, which is (I should have thought) to provide an exercise-ground for the young and ambitious. Every generation of under-graduates must surely contain one or two members who think (quite wrongly perhaps) that they have it in them to produce something that the world will not willingly let die. That you should practise writing in English is good : for as things are in India, a knowledge of English is, to men of the class to which students belong, a necessity. But has anything of permanent literary value been written by any one in a language not his own ? I won't answer this question with a confident negative, but I can think of nothing except possibly the writings of Toru Dutt. It is probable that some of her charming verse will survive ; though it is too carefully polished perhaps for a generation which, in its hatred of "prettiness," is in danger of rejecting beauty. But I am uncertain whether Toru Dutt was not from childhood more familiar with English than with Bengali. Blanco White's famous sonnet, "Mysterious Night," which Coleridge described as "the finest and most grandly conceived in our language," has been suggested to me also. Blanco White's mother-tongue was Spanish, though in the Spanish-Irish circle in which he was brought up some English was spoken. The idea of the sonnet is certainly fine : but I do not think there is a memorable phrase in it ; so that it is really an illustration of my point, that that mysterious thing, style, is only produced by literary genius working in the medium of its mother-tongue.

Where are our future Tagores ?

J. R. B.

NOTES AND NEWS

IN the first number of the Magazine appearing under his editorship, it is customary for the Editor, to dwell at some length on the varied duties of the students, to offer them good and sagacious counsels, to urge them on keeping up the traditions of this ancient institution, to call upon them, in brief, to do all that is good and noble and to forsake all that is bad and evil. One ventures to think that such comments have not so long produced any tangible effect—they have all along been received with the proverbial pinch of salt, coming, as they do, from the pen of the *murubbi* of an Editor, who, by the way, can hardly be said to be in a better position than other students, he himself not having crossed the barriers of a student's career. So it is to

be hoped that the present Editor will be pardoned if he humbly and respectfully declines the honour of preaching a sermon to the students. which performance may gracefully be done by other and wiser heads.



He however, wants to lay stress on an important fact: it is a question of fact and not of any supposition, which, he feels, should be brought into light without delay in the hope of a satisfactory solution. The fact is that if the Magazine is to live, it must be fed. And as it is a Magazine for the students, it must be the students themselves, who should be largely responsible for its intellectual corpulence. What is wanted, therefore, is active co-operation and sympathy from all students of the College. The small number of articles that the Editor usually receives from the students serves at once to disclose a most lamentable lack of energy and enthusiasm on the part of the members of the College. The Editor sincerely hopes that his appeal for sympathy and co-operation will not go in vain.



The question which the Principal has asked in his Foreword, namely, "Are Bengali contributions never admitted to the Magazine?" introduces a very interesting and important matter for discussion. The contention that a College, consisting mostly of Bengali students, allows no place in its Magazine for students to write and discuss matters in their mother-tongue has at any rate the force of truth and sincerity behind it. We cannot but fall in with the suggestion made by the Principal.

But the question which awaits decision is whether the present Magazine should be transformed into a bilingual one, or, whether we should have a separate magazine conducted purely in Bengali. The first alternative does not seem to be acceptable, for the simple reason that it will help us to serve neither language in a befitting way. There is absolutely no reason why Presidency College, which is one of the foremost Colleges in the country (we do not purposely call it "the premier College of Bengal" as the Principal in his Foreword rightly warns us "that it calls itself so a little too often") should not have a purely Bengali Magazine conducted by the students. It may mean perhaps the deposit of an additional "a rupee and a half" in the College office every July; but we feel sure that the majority of the students will not grudge this extra claim on their purse.

Is it too much to expect that the students of the different classes will arrange to ascertain the views of each year and convey them to the Editor as early as practicable? We shall then be in a position to proceed in accordance with what the general opinion of the College is. Whether we shall be able to start the new Magazine during the current session is not easy to answer. But even if we are able to publish it from the commencement of the next session, we shall certainly be thought to have done something wise and proper at a time not too late.



The Intermediate, B.A. and B.Sc. results were published in the *Calcutta Gazette* between June, the 22nd and August, the 10th. There has been an unusual delay in the publication of the B.A. and B.Sc. results due in a large measure to the fact that these examinations were conducted in the morning with one paper a day, and not during the usual hours with two papers a day. The results at once indicate that the traditions of the College have, on the whole, been well-maintained. We have the first place in both the Intermediate Arts and Science lists. In Intermediate Science, out of the first 10, 8 are from our College; out of the first 50, 22 are from our College, and out of the first 100, 29. In the I.A. list the proportion is naturally less, but we have five places out of the first ten, 13 out of the first 50 and 19 out of the first 100.



The Honours lists, so far as we are concerned, are indeed satisfactory. Presidency College is first in First Class in each of the following subjects namely, English, History, Economics, Philosophy, Persian, Mathematics (B.A.), Physics, Chemistry, Physiology and Geology. In English out of 20 in First Class, 8 are from this College; in Economics, 3 out of 7 in First Class; in Philosophy, there has been but one First Class and that from our College; in Mathematics, 3 out of 10 in First Class; in History, 4 out of 10 in First Class, while in Persian, 2 out of 3 in First Class. In Sanskrit we have, however, only one First Class out of a list of 12 men. In the B.Sc. list, again, we have 5 First Classes in Mathematics out of 11. Physics has one First Class and he is a Presidency College man. In Chemistry we have 6 First Classes out of 15. In Physiology we have two Firsts, being the only two awarded, and so also is the case of Geology.

Mr. Evan E. Biss of the Indian Educational Service deserves the grateful thanks of all persons interested in the welfare of the nation for the very able and exhaustive Report he has submitted to Government on the great and difficult problem of expansion and improvement of primary education in Bengal. The first point that strikes us at once is the sympathetic tone underlying the whole report. And it is this sympathy, more than anything else, that has enabled him to take such a comprehensive view of the whole situation and holdly make such far-reaching recommendations.

Touching on the nature of the recommendations he himself says in the letter covering the Report, "If some of the recommendations appear revolutionary in character, I would ask you to believe that they have not been made without very serious consideration and in the belief that mere prudence dictates that the bloodless revolution that is now proceeding in the economic and political spheres should be accompanied by a corresponding series of changes in the arrangements which must be made to equip the rising generation for the altered circumstances in which they are to live their lives hereafter."

The arrangement of the Report is perfect. The inclusion of the last chapter which briefly but fully summarises the conclusions the author has arrived at helps even the busiest man to be acquainted within less than half an hour with the nature of the proposed changes.



It is more than two years since the Calcutta University Commission submitted its monumental Report. It is unfortunate that while Universities in other provinces are endeavouring to remodel their own institutions on the basis of the Sadler Report, nothing practically is being done to reform Calcutta University for whose reorganisation and development the Commission was primarily called into existence. Really it is darkest under the lamp.

We may refresh our memory by briefly noting the events that have passed since the publication of the Report. The Government of India published a Resolution soon after the Report was submitted, reviewing the lines on which it was proposed to introduce legislation. That Resolution was a subject of considerable discussion both in and outside the University as it disregarded some of the vital principles on which the recommendations of the Commission rested. What happened then no one can say with authority. What concerns us most is that the Bill was not introduced in the Imperial Legislative Council.

Meanwhile the Reforms Act came into operation and it was rumoured that the Calcutta University Bill would be introduced in the Reformed Bengal Council and not in the Imperial Legislative Assembly; because it was rightly contended that the representatives of the public opinion in Bengal should have the opportunity of remodelling their University according to their special needs and circumstances. The only link that chained the University with the Government of India namely, the ex-officio position held by the Governor-General as Chancellor of the University has been removed by special legislation.

It now devolves upon the Minister of Education, that is to say, upon the Bengal Council to reconstruct our University. We understand that the Bill will be introduced at no distant date. Calcutta University has been described by the Commissioners as the largest University in the world. To introduce reforms into such a University one has to find plenty of resources to be utilised both as capital and recurring expenditure. The question is, where is the money to come from. It is no use ignoring the fact that the present financial position of the Bengal Government is far from promising. We cannot but lay stress upon the fact that without an assurance of adequate financial support reforms should not be undertaken. No prudent man would suggest that the existing system should be dislocated without any compensating advantages. We want more education and better education. We want improvements of the teaching organisation in the University, in the Colleges and in the Schools and we do not hesitate to admit that it would be a great blunder to spend money on highly paid Vice-Chancellors, Pro-Vice-Chancellors, Inspectors, Treasurers and other officers, while the institutions where students are at present trained are left in their present deplorable conditions.



The main defect in the present system of education in Bengal is that it is hopelessly unpractical. It fails to take into consideration the variety of talents and needs of its *alumni*. Truly have the Commissioners said that "the whole system is suffering from anaemia, which is due partly to lack of funds, partly to the lack of an energetic purpose aiming at improved standards of teaching and of educational opportunity." "There can be," they have added, "no substantial improvements without reconstruction. The existing system cannot be patched up." What is needed is far-reaching organisation. The pivot of all University reforms is a drastic re-organisation of the secondary

schools. We confidently look forward to the day when our schools will be transformed into institutions, carefully adapted to the requirements of varying types of ability, laying stress on the value of an all-round development of mind, body and physique and not, at the same time, overlooking the practical needs of modern life. We require a large number of men trained in practical lines. Let us not be understood as suggesting that the "learned professions" should altogether be abandoned. What we want to lay stress on is that they must not be over-burdened, as they at present are. "Furnaces and foundries, studios and workshops must be deemed as honourable and abundant as the offices of the learned professions and they must be filled with our own children. Let us honour and educate labour and train our children to business and callings other than those that have hitherto monopolised the appellation of learned professions."



It is with genuine pleasure that we notice that the authorities of Calcutta University have lately been engaged in introducing radical changes into the curriculum prescribed for the Matriculation Examination. As we will presently see, their idea of giving a practical turn to the present system, remembering at the same time the financial condition of the majority of the schools in the province, is certainly praiseworthy.

The Syndicate of Calcutta University did indeed take a wise step in summoning the Head Masters of all Recognised Schools in Bengal to a Conference in order to discuss the lines on which reforms should be undertaken. Because, who, after all, can speak with greater authority and precision on the needs of the students than the Head Masters themselves, who come into such close and direct contact with the students day after day?

The main feature of the proposed changes will be that every student who intends to go up for the Matriculation Examination will have to produce a certificate from his Head Master to the effect that he has undergone a regular course of studies under a recognised teacher for a specific period in one or more of the vocational subjects, a list of which is to be prescribed by the University. Another important feature is the recognition of the Vernacular as the principal language. Instruction and examination in all subjects other than English will henceforth be conducted in the Vernacular. The inclusion of "a third language" in the list of scientific subjects seems to be

an anomaly. It has been put there, we believe, in order to safeguard the interests of those schools, which, owing to financial stringency, might not be able to make arrangements for instruction in one of the scientific subjects in the near future. We hope that when the schools are in a better financial position, this anomaly will be removed.

We note elsewhere the principal resolutions that were passed at the Head Masters' Conference.

This Conference was followed by three other Conferences, which were attended by representatives of the Managing Committees of Recognised Schools in Bengal. They met principally to discuss what steps should be taken to give effect to the resolutions passed at the Head Masters' Conference. They have urged the University to be extremely careful while framing the Regulations, to remember all the while the enormous difficulties—due mainly to financial stringency—under which the schools are at present working. They have also urged the University to make arrangements for an adequate supply of competent teachers, particularly to give instruction in vocational and scientific subjects.

The Resolutions are receiving close and minute attention at the hands of different bodies in the University and they will soon be submitted to Government for approval and sanction.



Mr. Wordsworth, our Principal, has again been called back to the Secretariat, Mr. Hornell, the D.P.I. having gone on leave. Mr. Barrow is again with us as officiating principal. We rejoice to offer him a most hearty welcome.



We also hasten to welcome Professor Holme, who was away on furlough. A year's stay at home has made him fresh and vigorous and he is as active as ever.



The departure of Babu Narendra Nath Chakravarti, M.A., will be keenly felt by all. He was a genial personality—fountain of wit and humour, although he could, whenever occasion demanded, become almost fearfully severe. His activities have, we find, been transferred to a gentler sphere, where his wit and humour will be all the more appreciated. Our good wishes always follow him.

Babu Hriday Chandra Banerjee, M.A., has been transferred to Chittagong, and Babu Satish Chandra De, M.A., to Hughli. Both of them were able and successful teachers and their departure is a loss to the College.



The staff has been considerably strengthened by the appointments of Dr. Panchanan Niyogi, Ph.D., as Professor of Chemistry, Babu Purna Chandra Kundu, M.A., as Demonstrator of Physics, and Babu Jatindra Chandra Guha, M.A., as Professor of English.



Dr. Prabhu Dutt Shastri, Ph.D., has again been obliged to take leave on account of ill-health and Babu Susil Chandra Mitra, M.A., has been selected to act in his place.



We are concerned to learn that our renowned Professor, Mr. M. Ghose has taken long leave as his health has been steadily breaking down for the last few months. We earnestly pray that he may soon recover and resume his duties.



One cannot but rejoice to find that the last few years have witnessed the foundation of so many new Universities throughout the country.

The Dacca University has commenced work from the beginning of July with Mr. P. J. Hartog, C.I.E., as Vice-Chancellor. It will, we understand, be a new type of University, differing in many vital points from the older Universities. We hope that the authorities will not fail to adapt the institution to the special needs and circumstances of the people, whom it is designed to serve. We further hope that a heavy stress will not be laid on the literary side of education, enough of which we are having in Calcutta. The efforts of the authorities should, we feel, be directed towards the establishment of medical, agricultural and technological institutions, so that Dacca may in a way supplement Calcutta.



Thanks to the energetic efforts of Sir Harcourt Butler, K.C.S.I., the University of Lucknow has just been opened, with Rai G. N. Chakravarty Bahadur, C.I.E., as Vice-Chancellor.

The Rangoon University has also been formally opened. Our good wishes are with the new-born Universities.



Dr. Rabindranath Tagore is back to India. He visited almost all the famous seats of learning and culture in the world and wherever he went, he received a unique reception. It has fallen to the lot of a few "commoners" on this earth to have won such world-wide honour and reputation. The citizens of Vienna paid glowing tribute to the charm of our national poet by escorting him in a torchlight procession. This tribute is something of which every Indian may feel proud.



The Indian Students' Committee appointed by the Secretary of State will shortly be coming to India, mainly with a view to discussing with those concerned with Indian education, the lines on which improvements can be introduced. The question they have been called upon to solve is of considerable importance. It is necessary that better and greater facilities should be offered to Indian students, who proceed to England for the purpose of study and research. The Universities in the United Kingdom should be brought into a closer contact with the Indian Universities.



The late Kumar Guruprasad Singh, popularly known as Raja of Khaira, made over to the University some time ago the sum of five and a half lacs of rupees. The donor did not specify any scheme, outlining the manner in which this gift would be utilised; and the one condition that he imposed was that the use of the fund would be carried out under the direction of and according to a scheme to be framed by Sir Asutosh Mookerjee. The scheme framed by Sir Asutosh was placed before the Senate on 6th August, 1921. We find that five new University Professorships have been established, one for each of the following subjects, namely, Indian Fine Arts, Phonetics, Physics, Chemistry and Agriculture. The creation of a chair for Indian Fine Arts in an Indian University is a step in the right direction and Calcutta University is the first to take this step. Mr. Abanindra Nath Tagore, C.I.E., has been appointed the first holder of the chair. This is by far the best choice that one can think of and our University is fortunate in having been able to utilise his services. Calcutta will also be the first Indian University to have a chair of Phonetics.

We offer our hearty congratulations to Prof. Sunitikumar Chatterjee, M.A., on his being admitted to the Degree of Doctor of Literature in the University of London, his thesis being on Bengali Grammar. Dr. Chatterjee, we note with pleasure, is one of our 'old boys.'



The University of Edinburgh has conferred the honorary degree of LL.D., and the University of Oxford that of D.C.L. on Sir Nilratan Sircar, our ex-Vice-Chancellor. We offer him our cordial congratulations.



We have special reasons to offer our warm congratulations to Babu Joges Chandra Chakravarti, M.A., on his appointment as Assistant Registrar of the University. He is an "old boy" of our College, and our readers may not know how much the Magazine owes to him for its very foundation. He devoted a large amount of his time and energy to make the Magazine a success, "of which," as Mr. James wrote, "along with Pramatha Nath Banerjee, he may be looked upon as joint-founder."

The New Young

By SIR M. E. SADLER, K.C.S.I., C.B.

MONTAIGNE, who was a wise man, remembered with gratitude that, contrary to the custom of those days, his father brought him up 'in all mildness and liberty, without compulsion and rigour.' English education, which owes a good deal to our natural liking for Montaigne, has always been a little milder than education on the continent of Europe. Goethe noticed this in Weimar in 1827. 'Whether it lies in the race, in the soil, in the free political constitution or in the healthy tone of English education,' he said to Eckermann, 'certainly the English in general appear to have certain advantages over many others. Here in Weimar we see only a few of them and probably by no means the best. But, however young they come here, they feel themselves by no means strange or embarrassed by this foreign atmosphere, on the contrary, their deportment in society is as full of confidence and as easy as if they were lords everywhere and the whole world belonged to them. The secret does not lie in their being more clever, more

intelligent, better informed or more excellent at heart than other people. The happiness of personal freedom, the consciousness of an English name, and of the importance attached to it by other nations is an advantage even to the children. For in their own family as well as in schools they are treated with far more respect and enjoy a far freer development than is the case with us Germans.'

Things have moved a good deal further since Goethe said this. During the last ten years there has been a great change in the relations between young people in England and their elders. The experiences of the war have heightened the change. It is felt at home, at school and at the University. Perhaps it is not too soon to describe the new state of affairs.

There is a much more natural and habitual intimacy between boys and girls and between young unmarried men and young unmarried women than used to be regarded as safe or proper. Social intercourse between them is freer. There is a good deal of co education both at school and in the University. Men and women expect to have to work together in almost all the professional and other duties of life. Hence, though the essential differences between men and women remain, a good many artificial and traditional restraints upon their comradeship have faded away. There is much greater freedom than there used to be for friendship to be formed according to natural attraction and to similarity of tastes and temperament. From this has sprung a closer similarity of outlook among the boys and girls of the new generation. Never forgetting the differences between them, we may nevertheless speak in general terms of their common attitude of mind.

Fundamentally they like people (their elders included) to be honest, outspoken and sincere. They resent any pretence at goodness, any conventional deference to the proprieties, and a hollow respectability. They question the old taboos. In religion they dislike 'vain repetitions'—not 'repetitions' but only when the repetition is 'vain.' They are critical and resentful of shams, but affectionate, responsive and ready to show deference to those whom they respect. But they are not willing to take orthodox respectability at its face value. They resent rules and restrictions imposed upon them, with what they consider insufficient reason, by their elders or by those in authority. They quickly feel in their minds rebellious impatience. They want to get their own experience, to see things as they really are, to test things for themselves, to be responsible for their own actions. They resent leading-strings and blinkers. Consequently they are much better

informed about life than young people of their age were forty years ago. Young men and young women talk openly with one another about subjects which in former days were regarded as unsuitable for frank discussion. They are *rather amused at the reticence* of their elders and at any assumption that they themselves are ignorant.

They go rapidly through phases of feeling and of fashion. Action and reaction follow quickly. The provincial towns, though a little behind London, are less far behind than they used to be, because magazines are franker, novels are less conventionally reserved and travel is more usual. Some of course are more timid or more conservative than others. But there is a general feeling among them all that the old order of things has broken down pretty badly and they have little confidence in the special wisdom of the generation which preceded them. They dislike 'side' and any kind of pretension. They affect slang. And though many of them, and especially sets of them, 'pose', they prefer as a rule what is natural, unaffected and real.

They do not resent strict limitations upon personal freedom provided that the limitations are imposed by the decision of their own contemporaries and associates, or at any rate by a decision which they have had a share in making. They claim the right of self-government, but are not unwilling to allow their elders to share it with them. They would rather learn by their own mistakes than be immaculate under direction. They want to get their own experiences and believe that responsibility is the best teacher. In short they admire in others and value in themselves what the Psalmist calls 'a free spirit.'

An Address

By SIR J. C. BOSE., F.R.S.

IT is the resonance of strings woven of memory that affects us deeply, and I am greatly touched by your kindness. This city has been the place of my work and struggles for more than a third of a century. It was the watching of a roadside weed in Calcutta that turned the entire trend of my thought from the study of the inorganic to that of organic life; it was while turning round a lane near College Square that I had a distinct mental image of a ring suspended against the sky leading to the solution of the problem of my Resonant Recorder,

which had baffled me for many years. The efflorescence of life is the supreme gift of a place and its associations. Who could be so base as to be untrue to his salt and the soil that nourished him? Among the citizens, whom I see round me there are some who came from distant corners of the earth and found here the place of their work and their home. The evergrowing civic spirit is the manifestation of the unseen power that presides over the city's destiny. And a mightier spirit is guiding the onward march of the children of this great land, inspiring them with a burning faith in the renewal of India's ancient greatness.

You have referred to the endless difficulties that lay in my path and the opposition that had to be surmounted. I had been silent about them all these years and would have preferred to bury them in oblivion. But a controversy in the English press was started by an opponent and the matter assumed great prominence. I took no part in that controversy; I do not know how it came about that the entire English press commented in the strongest terms about the unfair attempt that has been made in suppression of my discoveries. An important journal could discover no other reason for my being kept out of the Fellowship of the Royal Society for so many years except prejudice against a foreigner. Another leading paper gave expression to the bitter reflection "that Bose might have come to his own sooner and done even greater service to the world, if there had been a little generosity of response. There are certain facts that make one more than a little ashamed." I would do anything to remove the bitterness that has been roused and to do this I have to relate a few facts concerning my scientific efforts for the last twenty-five years. You will then realise that there is a silver lining in the darkest cloud and that if we would only will it, the apparent evil might be the precursor of the highest good.

THE CONFLICT.

What has caused the greatest bitterness here was the unprovoked attack made on my works last year. A belief obtained currency that my opponent represented the general attitude of the scientific men in England. The conflict which reached its climax last year originated twenty years ago. The unaccountable behaviour of my wireless receiver which showed signs of depression under fatigue and exalted sensibility under stimulants led to the discovery of universal sensitivenesses of matter. It also led to the further discovery that life reactions of plants were similar to those of animals. These results I demonstrated before the Royal Society in 1901. My physicist friends were puzzled

by my incursion into the field with which they were less familiar, and the physiologists present resented my intrusion into their preserve. I had evidently offended the etiquette of an unfamiliar caste system, and I was roundly told to keep to my trade. The result was that my communication was for the first time refused publication by the Royal Society. One of my physiological opponents, whom I had shown my experiments, afterwards repeated them and found to his astonishment that what I had said was too true. So impressed was he by these new results of far-reaching consequence that in his excitement he came to regard them as his own discovery and published them accordingly. In extenuation of this it must be said that he thought I was in India, and the question of priority subsequently raised by the Linnean Society came to him as a very unpleasant surprise. After investigating the matter the Linnean Society decided in my favour and published my work in their journal insisting that I should append a note about the glaring attempt at misappropriation. It roused considerable anger of my English friends by attenuating the statement so as to cause the least hurt. I was warned that this Oriental courtesy was misplaced and would lead to infinite trouble in future, a prophesy which unfortunately turned out to be too true. But I may truly say that if I had to go through the experience over again, my course of conduct would not be different. For those, who seek truth, must pursue it through infinite patience, through forbearance, and through unfailing courtesy.

This attitude of mine might suggest a phlegmatic temperament or of a rare philosophic spirit. My intimate friends have reasons to think differently. They *rightly impute to me an impassioned and an unphilosophic fiery temperament*. An incident occurred, however, which left the deepest impression. I had been living on the banks of the Ganges and a stranger came and asked to be allowed to live in one of the outhouses. He used to subject himself to severe penances. "Did you expect to win any merit by tormenting your body?" I asked. "No," he answered, "But my mind is like a wild horse always running hither and thither, and it is only through these practices that I can curb it to obedience." Alas it is only through daily anguish and through severe discipline that I could at all subdue the wild horse to my will.

To resume, I had incurred the undying hostility of one who held a very influential position and was also a referee in the Committee of Publication of the Royal Society. And it came to pass that one by one seven successive papers of mine were buried in the archives.

And their rejection came to be reported to the India Government in proof of the dubiousness of my pretensions as an investigator. The few opportunities I had in the pursuit of research were gradually withdrawn. The atmosphere of doubt began to spread and affect even my own countrymen. I was repeatedly asked to offer an explanation of my not being elected a Fellow of the Royal Society. I had none to offer. Those who knew the inner history urged me to take the world into my confidence and tell all the facts. But controversy would have only led to bitterness, and it would have been impossible to keep the vision clear. Some day perhaps the veil would be lifted, but a doubting voice would cry out that it would not be in my lifetime. But I could also hear another voice. "You and they will pass away; Nations will disappear. Truth alone would persist, for it is eternal."

THE FELLOWSHIP OF THE ROYAL SOCIETY.

I may now say a few words about the delayed official recognition by the Royal Society which was in no way due to my being a foreigner. I came recently to know from my friends that so far back as twenty years ago, Lord Kelvin in recognition of my physical investigation on Electric Waves, which he regarded as very important, wished to propose me for the Fellowship of the Royal Society. But I upset all his plans by leaving my true fold and making a daring incursion in the preserve of plant physiologists; their irritation became converted into an appreciation in the course of five years with the result that they wished to propose me for the Fellowship. But by some perversity inherent in my nature I upset their plans also, this time by intruding into the domains of animal physiology. I had to pay for my temerity for the last fifteen years as no one had the courage to stand sponsor for me.

As regards the supposed crushing effect of years of cold neglect, I say it deliberately that the very adverse circumstances which seemed to overwhelm me for twenty years were the most needed stimulus for my own growth. Undisturbed by success, I learnt in those years of isolation to concentrate my mind to the solution of the baffling problems which challenged me at every step. It was then and then only could I see truth face to face.

After years of struggle success came unexpectedly. It was only the turning of the last corner. I have no time to speak of the events of the last year—of the anxieties that beset me every day in carrying from place to place the fragile instrument on whose working everything

depended. The sensitiveness of my apparatus and its power to reveal the invisible were regarded as theoretically impossible. This would be understood from the astonished exclamation of a distinguished French physicist, who saw the instrument at work, "Monsieur, I see it but my heart still refuses to believe." The leading physiologist in England told me after my demonstration at the Royal Society, "We thought that Oriental Imagination must have misled you, for you have transcended what we regarded as scientifically possible. We realise now that you have always been in the right and we have always been in the wrong." What response could have been more generous than this?

PHYSIOLOGICAL INSTITUTE OF BERLIN.

I will mention only one more incident perhaps most momentous. They all told me that my work had found acceptance in England, in Scandanavia and in France, but had I the courage to face the German physiologists, some of whose conclusions my work had upset? My stay in Europe was drawing to a close, and I had less than a week to spare. I therefore went to Berlin without notice and drove directly to the celebrated physiological Institute at Dalhem, presided over by the eminent and veteran physiologist Haberlandt. I was received with marked coldness and suspicion, as having come from the Allied countries; the anti-foreign feeling was then at its highest. I only asked for fair play. Let all the leading scientists be invited and I would be ready to meet the shock of hostile criticisms. A lecture was organised and a miracle happened; for in less than fifteen minutes the whole audience gave expression of their warmest appreciation. So complete was the conversion from scepticism, that in his subsequent address Prof. Haberlandt declared that it was no mere accident that it should have been an Indian investigator who had in so high a degree perfected the new method of inquiry and exhibited such an extraordinary developed faculty for experimentation. The visit of their Indian guest, he added would be a source of abiding inspiration to scientific investigators in Germany. I had expected nothing but persistent hostility, but there is a spirit of chivalry in all who truly seek after truth. And after the contest my opponents came to acclaim me as their honoured friend and colleague. Conflicts may sometime be inevitable, but blessed be that contest which ends in deeper mutual appreciation and a common determination for the firmer establishment of the kingdom of righteousness.

THE RESEARCH INSTITUTE.

Early in my life I came to realise that it is not for man to complain of circumstances but bravely to accept, to confront and to dominate them. I have the abiding faith that when one has gained the vision of a purpose to which he can and must dedicate himself then the closed doors will open and the seemingly impossible become fully attainable. My faith has been justified. For within three years of the foundation of my Institute, it has obtained recognition as one of the important scientific centres of the world. Advanced scholars from the West have applied for enrolment as pupils in my Institute to be trained in the new methods of investigation. The hope I cherished about the revival of our ancient Universities of Taxilla and Nalanda is no longer an unattainable dream. I have dedicated my Institute to the Nation and I have done all that lay in my power. It now remains with my countrymen to determine its fuller expansion, so that within its precincts may be gathered seekers after truth from all parts of the world.

THE UNIVERSAL CALL.

My work has been interrupted by the necessary foreign visit. I now return to it and shall try with my disciples to probe into the deeper mysteries that surround life. We have but answered the call which had been echoing through the ages, the call which compels men to choose a life of unending struggle for extending the boundary of human knowledge. Thus may human suffering be alleviated and the earth rendered productive so that two ears of corn might grow in the place of one which grew before. In this aspect Science is a Divine Gift; and there in India knowledge is regarded as one with religion and no injunction could be more imperative on us than the ancient royal edict of Asoka inscribed on imperishable stone twenty-two centuries ago.

“Go forth and intermingle and bring them to knowledge. Go forth among the terrible and powerful, both here and in foreign countries, in kindred ties even of brotherhood and sisterhood—go everywhere.”



The Defects of Dyarchy

BY NIRMAL CHANDRA CHATTERJEE, M.A., B.L.

THE constitution which has been introduced in British India in pursuance of the Declaration of August 20, 1917, is really a great experiment in modern history. The Declaration set out the realisation of responsible government as the ultimate objective of British rule in India, and also laid down that this policy should be achieved by successive stages. The policy really means the gradual transfer of control from Parliament to legislatures in India and the gradual replacement of the nominated governments by governments of the representative type. In the scheme suggested in the Joint Address, which was inspired by Mr. Lionel Curtis, it was urged that during the period of transition, governments of two different types must co-exist, the one responsible to the electorates for specific powers, the other to the Secretary of State for all other powers, that the responsibility of each must in fact be a real one, and that their powers must be sufficient to enable them to discharge that responsibility efficiently. Mr. Montagu and Lord Chelmsford in their report on Indian Constitutional Reforms accepted the principle underlying the suggestions in the Joint Address. The authors of the Joint Report agreed that the first steps towards responsible government could not be taken in the sphere of central government and that the provinces were the domain in which the earlier steps towards the progressive realisation of responsible government should be taken. But in order to vest the provinces with certain measure of responsibility they recommended the introduction of a peculiar machinery in the provincial governments which is better known as the 'dyarchy.' The main recommendation of the Montford Report was that during the period of transition the sphere of government in the provinces should be divided between two authorities, one responsible to the Secretary of State and the British Parliament, and the other amenable to an Indian electorate.

Dyarchy has been introduced in the Indian Constitution by Sec. 4 of the Government of India Act, 1919, which is known as the Reforms Act. Sec. 46 (a) of the Consolidated Government of India Act prescribes that the provinces "shall each be governed, in relation to reserved subjects by a Governor in Council, and in relation to transferred subjects, by the Governor acting with Ministers appointed under this Act."

Before dyarchy is in working for some time in the provincial governments, suggestions have been made by distinguished Indian statesmen for its introduction into the central government. Mr. Seshagiri Ayyar has put forward a strong plea for introducing dyarchy and with it an element of responsibility into the central government.¹ It has been contended by certain critics that dyarchy is the only method whereby responsible government can be progressively realised under the terms of the pronouncement of the 20th August, 1917. Admitting it for argument's sake that this view is correct, we can see no real objection as to why it cannot be introduced into the central government without infringing the spirit of the declaration of August 20, which now carries a statutory authority on account of its being incorporated into the preamble to the Government of India Act of 1919. There is nothing in that Declaration which necessarily restricts the experiment of a dual executive to the provincial administration.

But before the introduction of dyarchy into the central government is seriously pressed as the first constitutional reform in the present machinery, it is worth while to take note of the various drawbacks of dyarchy which to a large extent imperil the success of the practical working of the existing constitution. And in view of the unsatisfactory features about dyarchy it is worth while also to seriously think whether it is advisable to press for some other reform,—for instance, complete responsible government in the provinces, as the first and most important measure of constitutional reform in preference to dyarchising the imperial executive.

Dyarchy has certainly a few merits of its own—especially under the present circumstances in this country. In the period of transition it promises a training ground for Indian administrators and electorates. It also localises dangers of a break-down in the constitutional machinery and minimises the evils of such unfortunate contingency. While it is in keeping with the Declaration of August 20, it also lends itself easily and readily to ordered progress. It presents an effective obstacle to rash and hasty changes. It secures time for slow evolution. It tends to render the inevitable process of constitutional development gradual and tentative, the result of admitted necessities and proved capacities.

But as against these merits we must also set off the various defects of dyarchy. It is too early to risk a considered and final

¹ "The Servant of India," June 16, 1921.

verdict upon the practical working of dyarchy in the Indian constitution. But this much can be said that its working in the provincial administrations does not commend its further introduction into the central government. It is necessary to bear in mind that the dyarchy in the present constitution is avowedly a device for a period of transition—admittedly created as a temporary instrument of government—to be brushed aside as soon as full responsibility is established. Nor were the authors of the Joint Report blind to its various defects—“As we have said already because it (the Report) contemplates transitional arrangements, it is open to the criticisms which can always be effectively directed against all such plans. Hybrid executives, limited responsibility, assemblies partly elected and partly nominated, divisions of functions, reservations general or particular, are devices that can have no permanent abiding place. They bear on their faces their transitional character; and they can be worked only if it is clearly recognised that that is their justification and their purpose. They cannot be so devised as to be logical. They must be charged with potentialities of friction. Hope of avoiding mischief lies in facing the fact that they are temporary expedients for training purposes.” (Para. 354.)

Thus on its merits dyarchy stands self-condemned. Apart from its illogical and unsymmetrical features, there is one element about it which makes difficult its ready acceptance. It breathes a spirit of distrust of the people. It implies a settled belief in the inefficiency of Indian administrators. It bears on the very face of it a denial of the right of self-determination even in the limited sphere of the provinces. It thus makes responsible government to a large extent illusory. It does not stimulate the interest of the people and cannot sustain real political life. By its psychological defects it does not properly educate the citizen in the rights and responsibilities of self-government which not merely confers the franchise but also exacts many civic duties.

There are other defects associated with dyarchy which attempts in its own way to bridge the gulf between the bureaucratic system of administration and real popular government. But it secures neither the splendid efficiency of the one nor the educative value of the other. On the other hand, it provides wonderful facilities for deadlocks. It diminishes the collective force of a government. It cannot secure that good administration which a unified government ensures. It creates a democracy while preserving an autocracy. It retains the

old bureaucratic despotism tempered by an element of representative democracy. It has attempted a queer coalition of an irremovable executive and a responsible ministry. The suggestion of establishing a dyarchy was strongly deprecated by the five heads of the provinces in their Minute, dated the 15th of January 1919, as constituting "the sacrifice of practical experience to constitutional theory."

Dyarchy does not create a legal habit in the mind of the nation. It exercises an unhealthy influence on the members of the public services who always resent duality of policy and divided allegiance to two sets of possible masters. Apart from the unnecessary trouble, expense and delay—due to a double system of administration—the authority of the people's representatives over the administration is really very deficient. So long as certain items in the Budget are not submitted to the vote of the legislative council under Sec. 72 D of the Government of India Act, e.g., salaries and pensions of persons appointed by or with the approval of the Secretary of State in Council, and of some other officers, the people's representatives cannot be said to have real control over the administration. The saving clause in the Government of India Act, Clause 3 to Sec. 72 D, is an infringement of the accepted principle of constitutional government—that no revenue should be spent without the sanction of the people's representatives.

Dyarchy causes liability to division into conflicting groups or factions by the formation of separate combinations inside the administration. It sometimes compels the different parts of the executive to act against their declared policy. In the case of the Ministers, loyalty to their official colleagues may sometimes be antagonistic to their loyalty to the country. In such cases the popular section of the executive finds itself in a very difficult and compromising position. Fidelity to the executive government, when it decides against the Ministers, might be inconsistent with their fidelity to the constituency. Under such circumstances the Ministers cannot possibly oppose their official colleagues in the legislative council either by speech or vote, under the directions laid down in the report of the Joint Select Committee. The popular section of the executive has thus to choose between the disruption of the Government and the sacrifice of national interests.

Dyarchy is after all a clumsy device approved neither by the popular leaders nor by experienced administrators. It can never command that reverence which a permanent political institution can

secure. There can never grow up a pride in the constitution which contains within itself so many inherent elements of danger and is admittedly of a tentative character. It does not appeal to the conservative instinct of the Indian people, nor does it strengthen their sense of value of stability and permanence in historical institutions. The real test in judging the efficiency of any political machinery has been well put by Viscount Bryce—"The true value of a political contrivance resides not in its ingenuity but in its adaptation to the temper and circumstances of the people for whom it is designed."* Viewed from this standpoint dyarchy has failed. It has failed because it has a quixotic growth and has not organically blended with the life of the nation for whose benefit it was intended. India is not a country which is prone to very radical innovations. India is not like the American Commonwealth whose national existence began the other day with a revolution. This ancient country has a reputation of possessing a prudent conservative temper. But dyarchy neither appeals to nor strengthens the conservative instinct of the nation.

There is one other regrettable factor which, apart from the merits or defects of the dual executive, has seriously jeopardised the successful working of the new constitutional experiment. What is the basis of any government? What is really the foundation of any constituted authority? A political consensus is the foundation of all political authority, of all law and order. And due to a multitude of causes, which it is not necessary to enumerate here, this political consensus among the people has been destroyed. As President Lowell says, "the foundation of government is faith, not reason."† And this foundation of the new government has been rudely shaken—imperilling the success of the new venture.

Responsible government means party government, and the essential condition of its successful working is the existence of two parties, each of which is prepared to shoulder the responsibilities of office and power, when the other ceases to enjoy the confidence of the legislature. Unfortunately there is only one party which is now working the constitution, and it labours under many disadvantages. It is not properly organised in politics. This is partly on account of the lack of sympathy and consensus of the people at large, partly due to the want of a coherent parliamentary opposition inside the new Councils, and

* American Commonwealth, Vol. I, page 357.

† Governments and Parties in Continental Europe, Vol. I page 103.

partly due to the defects in the constitution itself. The desire for political work has not yet manifested itself in the attempt to solve real political issues. This is again to a great extent due to the fact that there is no policy which the party as a whole is pledged to support. It is difficult for a party in the present situation to set up a national organisation. Hence dyarchy localises political efforts and the Ministers can at best try to successfully wrangle with the official executives in the constant conflict of jurisdictions and the frequent clash of interests. The enthusiasm of the political worker is thus damped by the comparative fruitlessness and the narrow scope of the work he has got to undertake.

A conservative country like India can have little desire to break violently with the past. She will think twice before she ventures upon new and unfamiliar political careers. The temperament, the aptitude and the habits of the Indian nation are the greatest safeguards against radical changes in the foundations of the political structure. But those who have the vision to see will note that changes are still near at hand, that the feeling and desire for progress, however inarticulate and ill-defined, must bear fruit in the near future. According to the dictate of the Invisible Scribe, who has ever been writing the history of humanity, fresh and unaccustomed forces are coming into play, and a great readjustment of the political machinery is not very far remote. No careful observer of world politics can rest satisfied with a dogmatic assertion that the experiment of dyarchy in the Indian constitution must continue for a decade before India will progress a step further, that India's constitutional development will follow a fixed time-table drawn up at Whitehall. This is the reason why sagacious and level-headed statesmen like Mr. Sashagiri Ayyar are seriously contemplating how the constitution can be improved to meet the rapidly changing and extending needs of the country. Every advance which India makes towards a position of honour and confidence in the inner Councils of the Empire throws into sharper relief the drawbacks of the new constitution which the best Indian statesmen and administrators have been called upon to work. Dyarchy is regarded as a blot upon the political sense of India to which the educated classes are very sensitive. If the existing machinery is liberalised in any way, it ought to be in the direction of raising the provincial government to a higher level as a unified executive completely amenable to popular control. It will then combine real power with adequate responsibility. It will to a great extent satisfy the political aspirations of India, remove the evils of dyarchy, and make a strong

appeal to the political imagination of the nation. And then the provincial governments, purged of their dyarchical features, will be worked by the best men of the nation, trained to vigorous initiative, equipped with liberal culture, endowed with clarity of political vision, steady in political purpose, and ready to deepen the sense of fellow-service for achieving the common ends of humanity.

Old Presidency College Men Series

ANANDAMOHAN BOSE.

By PRAFULLA KUMAR SARKAR., *Fifth Year Arts Class.*

THERE are persons who carry music in their heart. The light that glows within them sheds an abiding lustre on their life's pathway. The sweet odour of their actions continues to soothe, inspire and guide men, even after their mortal frames wither and die. To this glorious group of the "Immortal Dead" belongs Anandamohan Bose. Among the host of great men India produced in the last century, Anandamohan stands unique for his brilliant academic record, untiring zeal for noble work, selfless passionate patriotism and deep religious piety.

Like most of those born for mighty ends, he was noble and sincere in all the relationships of life. In him was found the best realisation of that full and harmonious development of manhood which is the highest ideal of modern age. The memory of such a man is one of the most valuable assets of our nation.

Anandamohan came of a very respectable middle-class family of Mymensingh. He was born in the year 1847, in a village called Jaysiddhi. His parents were well known and highly respected throughout the district. In childhood, Anandamohan exhibited no marked attachment to his studies; but perhaps "the strawberry grew underneath the nettle," for as soon as he entered the Vernacular School, he gave notable signs of his future bright career. He appeared at the Vernacular Scholarship Examination and headed the list of the successful candidates from his district. He went in for the Entrance Examination from Mymensingh Zilla School and stood ninth in order of merit in the University. Six months before this test, his father suddenly

passed away and no doubt the mishap seriously interfered with his study.

In 1863, Anandamohan came to Calcutta and joined Presidency College. Presidency College, the cradle of many a bright intellect, offered him unbounded scope for the display of his genius. From this time onward Anandamohan's march through the portals of the university was one of signal success and triumph. He secured the first place in the F.A. Examination. His laurels shone brighter when he got a First Class in the Degree Examination and defeated his fellow-examinees by hundreds. His result in the following examination was equally eminent and distinguished. But the crowning glory which gave his career in Calcutta University a fitting close, came, when he obtained the Premchand Roychand Scholarship of Rs. 10,000.

Anandamohan was never a book-worm. He never dreamt away his years in the arms of studious retirement. He was universally liked by his professors and fellow-students for his many fine qualities. He was an eminently sociable man and was ever agreeable to any person who happened to come in touch with him.

Mr. Sutcliffe, the then Principal of Presidency College, took a keen interest in him and on the occasion of a viceregal visit to the Institute he introduced this young student to Sir John Lawrence who then presided over the destinies of this country. When Anandamohan took his M.A. Degree he was complimented by Sir Henry Summer Maine, the great jurist and political philosopher, who, as Vice-Chancellor, declared in his Convocation address that Mr. Bose's abilities would have secured him high distinction in the mathematical tripos at Cambridge. He was held in such a high regard by the authorities of the Education Department that no sooner had he passed the M.A. Examination than he was appointed a Professor of Mathematics in the Engineering Section of Presidency College.

During this interval Anandamohan married the eldest daughter of Babu Bhagabanchandra Bose (sister of Sir J. C. Bose). This marriage proved to be a very happy one and their relations as partners of life were most loving and tender. Mrs. Bose, as a devoted and loyal associate of her husband, inspired him to many noble deeds.

Anandamohan had already been initiated into Bramhoism. He now intended to sail for England to complete his education in that country. In spite of the fond reluctance of his mother and mother-in-law Anandamohan left India in Feb. 1870, in the company of Keshab Chandra Sen and his friends. He spent the first few weeks in London

and thence went to Cambridge where he was admitted into Christ's College. His mathematical talents soon won admiration and the University awarded him a scholarship. It was confidently expected that in the final examination he would be Senior Wrangler. The actual result, however, was not so favourable. He was ninth in the list. The following extract from a letter written to a friend will throw a flood of light on the adverse circumstances he had to contend with on the eve of the Tripos Examination, "I am quite satisfied with the place I have got. At one time I had hoped for a better place in the list, but after the time lost in having to get up my Latin and Greek and still more in turning away for nearly a year from my Mathematics into Law when I had given up the idea of Mathematical Tripos, I had hardly expected to obtain so high a place amongst the Wranglers. I have the honour of being the first Wrangler here among my countrymen; but I hope many will succeed me now and not have to contend against my disadvantages."

Simultaneously with his studies at Cambridge Mr. Bose was keeping the terms in the Inns of the Law Court. A little after his graduation he was called to the Bar on the 30th April, 1874.

But college work could never engross his whole attention. Young Mr. Bose was equipping himself at Cambridge for his future public career. He was a prominent member of the Cambridge Union, the famous training-ground of England's orators, and took a leading part in many of its debates. By dint of his eloquence he rose to be its President. Mr. Bose was such a gifted speaker that Mr. Fawcett, the celebrated economist and friend of India, once declared that Mr. Bose was destined to be the Gladstone of India.

Anandamohan, the mission of whose life seemed to be the welfare of his church, was in close touch with Miss Collet throughout the whole period of his stay in England and together they performed many arduous undertakings in furtherance of the cause of Bramhoism. Anandamohan was a Cambridge Wrangler, a gifted speaker, a skilful advocate and a dutiful citizen, but above all, he was a devout member of a religious fraternity; and this trait of his life he developed during his sojourn in England in his youth.

Anandamohan left England on the 20th September, 1874, and spent a few weeks in the Continent. His tour was brought to a conclusion "amid the solemn ruins of Pompeii, with the ever-smoking Vesuvius before" him. He took steamer at Brindisi and safely arrived at Calcutta after an absence of nearly five years.

Mr. Bose was hailed in India as the "Conquering hero." His activities and achievements in England had been eagerly watched by his countrymen and his name then became a by-word in every house-hold.

He enrolled himself as a barrister of the Calcutta High Court and began to succeed from the very commencement of his practice. The start made by him was so distinctively brilliant that Mr. John D. Bell, the then Standing Counsel of Calcutta, once characterised Mr. Bose's defence in a certain case before the High Court Sessions, as the most splendid forensic argument he had ever heard out of Westminster Hall.

But Law could not capture his imagination. Filthy lucre possessed no fascination for him; and on him there were innumerable calls from the religious, social, political fields, to which he could never turn a deaf ear.

In fact, Law occupied a very minor place in his heart. He was the beau ideal of the students. His unique career, wonderful eloquence and spotless character placed him very dearly in the heart of the youth of this country. Mr. Bose established a Students' Association which soon grew to be an attractive and powerful organisation for the uplifting of the young men of Calcutta. The City School, now raised to the status of a first grade college, owed its foundation to his indefatigable labours. He was always keen to the claims of female education and started an institution called "Vanga-Mahila-Vidyalyaya," which developed rapidly and was subsequently amalgamated with the Bethune College. Mr. Bose's reputation as an educationist had meanwhile grown so high that Lord Ripon offered him the Presidentship of the Education Commission appointed in the year 1882. But Mr. Bose, with an humble unselfishness, as rare as it was noble, declined this high honour. He was however one of the members of this Commission and rendered yeoman service to the State in this connection. By this time he was already nominated a fellow of Calcutta University. Two years later he was elected a member of the Syndicate. He had the honour to represent the University, about a decade after, in the Bengal Legislative Council.

But Mr. Bose's educational activities were only second to his work in the sphere of religion and politics. An undercurrent of deep religious piety ran through the whole course of his life; self-consecration for the service of God was the secret spring of his character. After his return from England Anandamohan worked to drive out the evil of intemperance from this land. He was always

at the service of his Church. He was very intimately associated with S. Keshab Chandra Sen in all the reforms the latter introduced in the Bramho community.

Mr. Bose's love of country was a part of his religion. His politics was pure and spotless, devoid of any selfish motive. Patriotism to us is often a favourite profession displayed in press and platform in order that it may bring us profit, patriotism to Anandamohan was a powerful passion, a sacred creed, a spontaneous outburst in word and deed of his attachment to motherland. Surely some of our present-day armchair politicians would do well to take a leaf from Anandamohan's book of politics.

It has been mentioned before that Mr. Bose developed his oratorical skill during his stay at Cambridge. His appearance, the winning and majestic modulations of his voice, his magnetic power, his dramatic force, his variety and unexpectedness constituted the most formidable equipment for platform oratory. He attended many sessions of the Indian National Congress and lent his vigorous advocacy to popular causes. With Mr. (now Sir) Surendranath Bannerjee and others he founded the Indian Association of Calcutta which has all along played a prominent part in the political regeneration of our country. Years before the choice of the Senators of Calcutta University, he was nominated a member of the Bengal Legislative Council by the Lieutenant-Governor of this province. His work within the Council was worthy of his great renown.

Towards the end of the last century, Mr. Bose's health was gradually failing and he was advised to try the waters of Germany. Accordingly he commenced a tour in the Continent "on hill and by lake, amid the solitude of woods and the bustle of busy towns, in the midst of scenes of sublimity and grandeur." His lost health partially returned and he came back to Calcutta after an absence of eight months.

But Anandamohan's insatiable hunger for work never allowed him to be idle. The call of country urged him to action and he nobly responded. He again left the shores of India on his third and last visit to England, and carried on there a campaign on behalf of this country which remains unparalleled to this day in the history of Indian politics. His powerful advocacy caused an unprecedented stir and roused considerable curiosity and interest in the mind of the British people. Mr. Bose's speeches sent a thrill through the length and breadth of England. It was a herculean task. When Mr. Bose

sailed back to India, congratulations and addresses poured forth from every part of the country. Fresh laurels were added to his crown, and he was selected the President of that year's National Congress. This was the highest tribute, the best reward the country could offer in recognition of his priceless services.

That session of the Congress was held at Madras. The South Indians accorded a warm reception to this veteran patriot. Mr. Bose's Presidential address stands unique, by its passionate love of country and spiritual fervour, in the political literature of this country. This fervent and eloquent peroration stirred the vast audience to its depths. His glowing picture of the ancient glory of India, his passionate entreaty to kindle the fire of love of motherland that lay dormant in the heart of his fellow-delegates, moved the whole house to tears. That session was eminently successful under the wonderful personality of Mr. Bose.

Congress labours, however, exhausted him and his health was completely shattered. He practically retired from public life and spent his time in prayer and meditation. A couple of years later he was removed to a garden house in the neighbourhood of Calcutta. The spirit could coerce the flesh no longer and the inevitable breakdown came.

Henceforth he was chained to a bed of lingering illness and did not appear in public except on one memorable occasion. Bengal was sundered, but the people determined to remain united and indivisible. It was planned to raise a Federation Hall as the visible symbol of the union between the *East and the West Bengal*. Anandamohan was requested by his countrymen to lay the foundation stone of this memorable Hall. In spite of the serious misgivings of his medical attendants, Anandamohan was borne in a litter to the site where a huge number of people collected. His arrival at the grounds, barefooted, fasting, and in Indian garb with numerous *rakhis* tied round his wrist, was followed by a scene of wildest enthusiasm. The speech made plain that acute illness had not chilled the wonted fire. Never perhaps did Mr. A. M. Bose appear so great, as when, from the shores of death, as it were, he contributed to the inauguration of a new era in the political struggle of the Indian people.

That was a red letter day in the history of Bengal's politics. The spirituality of his ecstatic figure, his trembling voice, the mystery of the hour, all helped to make an abiding impression upon the onlookers. In those last words of the parting hero, there was a pathos of farewell

and of benediction; a deep thrill as of another world, which produced an effect, even greater than the great efforts of a happier time. "With life fast ebbing away and with the Valley of the shadow of death almost in sight, he poured out of his soul this memorable Swan-song." The end soon came in August, 1906.

Anandamohan's was a life which was a model to every body. His was a soul that "like a star dwelt apart." His was an eloquence which was heard and heard with rapt admiration. To his sacred memory we may fittingly address the following lines of a great poet:—

"We are selfish men.
Oh! raise us up, return to us again,
And give us manners, virtue, freedom, power."

Lawn Tennis for the Novice

By HARENDRA NATH DATTA, *Sixth Year Class.*

"FOOLS rush in where angels fear to tread." When men like Shimidzu and Iyer have not ventured to say anything definite about Lawn Tennis in print, I, with my scanty and negligible knowledge, have boldly taken up the pen to expound the game. This will no doubt be considered impertinent by experts but this article is intended only for beginners—particularly for the freshmen of our college who are expected to take a keen interest in the game—this thought encourages me to take up the task and even defy adverse criticism.

I think it would not be quite out of place here to say a word or two on the merits of Lawn Tennis. My own opinion is that as a game it is infinitely superior to cricket, football or hockey. Cricket has, according to a famous English sportsman, degenerated into a 'mournful farce.' One thing that particularly strikes me is that in Tennis there is at least this consolation that you can't be out first ball. Football has rightly been called the 'game of savages.' It has been banished from France and America, would the day would come when the Calcutta Maidan will be freed of the heterogeneous crowds that turn out to see frenzied displays of savage energy on this game. This would also remove a great deal of unpleasantness between the public and the police as recent developments have clearly shown. There is also much to be said against hockey. As it has to be played with sticks—it is in its nature violent. Certainly it would be distasteful to the present-

day non-violent non-co-operating India! But Lawn Tennis when played in the right spirit affords sound mental and physical training. It evokes many of the highest qualities a man may justly be proud of. Of all outdoor games, it gives the greatest scope for individuality, resourcefulness and quickness of decision and these are the qualities which a young man should strive to acquire.

To excel at it, one must have courage, stamina and strength—not brute strength but the very refinement of strength—and equanimity under adverse circumstances specially in the single game, you must discard all sense of divided responsibility as in cricket, football or hockey and depend solely on your prompt individual thought and execution.

Much has been said about the 'grip' that should be used. The latest idea which goes converse to the English theory is that the forearm from elbow to wrist and the handle of the racket shall be in one and the same line at the moment the ball is struck. But I have found that in practice it puts unnecessary strain on one's wrist and takes something away from its free movement. So my advice is—use the grip that comes most naturally to you—backhand or forehand, changing it to suit particular strokes. Don't be infatuated with one particular grip merely because a first-class player uses it. For instance, the Japanese grip admirably suits the Japanese people—but I think it would mean disaster to us.

I must make one or two things clear at the outset. You must hit the ball with the centre of your racket and hit it firm. Don't go in to win by loose strokes. I have seen Shimidzu drive furiously and win when others would have only 'patted' the ball. The next thing is to keep your eye on the ball until you actually strike it. This rule cannot be insisted on too much particularly in volleying. Then, try to secure accuracy in your strokes first before force or pace.

Now to begin with the game proper. The service is the groundwork of one's attack. Tilden calls it the 'opening gun of Tennis. Indeed every player should cultivate a strong and varied delivery. The names of the different services in use will simply stagger the novice—plain forehand, forehand cut, chop, slice, plain reverse overhead, reverse overhead cut, American, reverse American, South African poodle and all that. It is useless to describe the nature of all these. I think it will be enough to say that you should try to send down your services as hard as possible with or without cut and place them near the centre. This will generally put your opponent at a disadvantage,

as by centre-service you can effectively stop the telling side-line drive. A good service is 40% speed, 40% placement and 20% spin. Make your faults over the service-line. Don't put them into the net. Go a yard above the net sooner than into it. You will soon correct your length. Above all things—steer clear of double-faults. In the recent championship at Wimbledon, even a player of Tilden's calibre nearly lost to Norton—the young South African—simply because of his frequent double-faults. But do not serve hard always—unless it is particularly paying. A service is really a smash from the most difficult position and it generally goes hard with the muscles. If the initial strain affects your play don't go in for strong deliveries. Some two or three years back at the Bengal championship L. S. Deane lost to Shimidzu in the final even after taking the first two sets and I think the strain of his hard service exhausted him, whereas Shimidzu who serves rather soft was not much fatigued even at the end of a hard-fought five-set match.

In receiving, do not stand with stiff legs. Take your position as nearly possible diagonally opposite to the server. But this rule is not inflexible.

The forehand stroke is the foundation of nearly every player's game. It is more a sweeping movement than a proper hit. While making this stroke stand with your left side to the net and roughly speaking in a line towards the place you intend to hit the ball to and follow through the stroke with your racket which will secure a proper finish. Try to give it some amount of lift and top-spin so that it will dip suddenly at the end of its flight—thus deceiving your opponent who thinks that it is going out of the court.

The backhand stroke is generally the pit-fall of many good players even. I think one sure way of avoiding this difficulty is to practise with both hands. Mr. S. Choudhury of our college who is now at Cambridge and has been annexed to the Cambridge Lawn Tennis Championship League, used to play with both hands and with the same degree of accuracy. Every body can acquire this with practice and thus effectively save the backhand problem. Many will simply laugh at this theory but surely it deserves attention. The Japanese grip however is almost a perfect backhand grip and I think anyone who masters this grip will drive. The volley is a smashy chop or volley as good as one's forehand or even better. The backhand chop in particular when played with this grip, gives marvellous results, useful and effective stroke. As it is played before the ball touches the ground,

the striker gets advantage over his opponent both as regards time and place, when played overhead it is generally called a 'smash,' it may also be played a bit lower with a certain amount of cut. The low volley is very difficult to attain even by first-class players. Okomato this year's champion in Bengal—though otherwise good, is defective in this respect, but it may be due more to his peculiar grip than to anything else.

The 'chop' is very useful when returning off a high-bounding ball. Though it should not be used as a staple ground-stroke yet a good-length chop on your opponent's backhand is always good to go upon. The ball flies low, skims the net, and on striking the ground shoots low and fast on account of the backward rotation or spin.

The half-volley is also a beautiful stroke, but I put it in the 'defence' class along with lobs and others. The lob is a good defensive stroke specially when you cannot pass your opponent who is very close at the net—but as the staple of one's game it is quite contemptible. The most effective way to deal with a lob is to smash it outright if you can manage it—otherwise let it bound and chop it. In the Bengal championship of 1920, I saw Iyer smash Shimidzu's lobs for about twenty times successively until Shimidzu put an end to the rally by sending a tremendous volley-drive off Iyer's equally hot smash. Mr. N. S. Iyer is a very good overhead player and it is idle to think of attaining first-class tennis without being a good overhead.

The drives usually taken recourse to are side-line, cross-court or centre-drives. The side-line drive is very effective both in singles and doubles but it requires cool and clean execution and constant practice. The cross-court drive is usually made when returning a service and with a good lift or top-spin which secures the quick-dropping faculty along with its acute angle converts the stroke into a really deadly one. The centre-drive is very useful in doubles. Often there is a gap between the two players and it is usually allowed a clean passage while your opponents hesitate as to who should take it.

The value of the net-attack in doubles cannot be over-estimated. It is again in Tilden's inimitable phrase 'the heavy-artillery of Tennis' Always remember that the doubles game is not the single game merely multiplied by two. The tactics and the science of doubles game is entirely different from the single game. "The doubles is a game of exact angles, the single is a game of imagination." In this connection I must refer to one important question—the position of the server's and the striker-out's partner. I know one pair in Calcutta whose practice

is to place the server's partner in the same court as server himself. They manage it fairly between themselves but I don't know how would they fare in really first-class tennis. The usual way for the server's partner is to take his stand at the net on the other court and thus stop the passage of the side-line and to some extent the cross-court return also. But do not stand still, always be on the move when at the net or at least appear to be moving. If the striker tries to lob you, get a few paces behind and smash it unless otherwise arranged. The striker-out's partner should as a rule stand almost in a line with the striker-out. Never stand in the service-court or you will get the ball banged at your feet which will leave you helpless.

Lastly, some hints may be conveniently put down for tournament training. The simplest way to maintain your condition is to keep regular habits and avoid excesses and excitements. Always remember that practice is played with the racket—but matches are won by the mind. Other things being equal—the man with the stronger mind is sure to win. It is determination that determines the match. Never ease up in a match and the thing is to win the game while you can

It is impossible to deal with all the features of both the single and the doubles games and do them full justice in the compass of a short article. However I shall try to treat them in two future articles if this present one be favourably received.

The Place of Literature in Education

(The superiority or otherwise of the respective claims of Science and Literature to a place in education has been a veritable bone of contention between two classes of men since the dawn of the last century. The following is an attempt to represent the relative merits of the views of the two opposing camps as reflected in Matthew Arnold's "Sweetness and Light" and Professor Huxley's "Science and Culture.")

MATTHEW Arnold seeks to eulogise culture or the "study of perfection" as a panacea for all the social diseases and infirmities of the time—diseases which no doubt had eaten into the very heart of society and threatened it with total moral atrophy. By perfection he means a harmonious development of the essential elements of human nature, a healthy endeavour to be good and do good, in a word, to make reason and the will of God prevail. While admitting the material and economic value of modern scientific investigations he

assumes a militant and uncompromising attitude towards the pursuit of science for its own sake, towards the study of science as an end in itself and not as the means to a higher and nobler end. Such a pursuit has a retrograde effect on the spiritual life of a nation and upon its advocates he pronounces sentences of anathema and excommunication. They are Philistines, the enemy of the chosen people, and the Samson of the nineteenth century felt himself called upon to slay them one and all. Culture is the one thing needful, the *sine qua non* of spiritual elevation and it is attainable only by a study of the classics and the old humanities, by knowing the best that has been thought and said in the world and by making it known to those around us.

There is no denying the fact that Arnold has done ample justice to the cause he espouses by following it up to a logical conclusion. Every argument to the contrary is tested by his critical touchstone and shown to be mere alloy. A large magazine of axiomatic truths is drawn upon to blow up the citadel of the antagonists and the latter tumbles down at once as if built on sand.

Carlyle had emphasised the Hebraic or moral element in life and Arnold undertook to preach the Hellenic or intellectual element, which searches for and welcomes new ideas and delights in the arts that reflect the beauty of the world. "The uppermost idea with Hellenism is to see things as they are; the uppermost idea with Hebraism is conduct and obedience." With great clearness, sometimes with great force, and always with a play of humour and raillery aimed at the Philistines, Arnold pleads for both these elements in life which together aim at "culture." Throughout he shows the cavalier spirit, —aggressive, light-hearted, self-confident. Like Carlyle, he dislikes shams, and protests against what he calls the barbarism of society; but he writes with a light touch, using satire and banter as the better part of his argument. Carlyle denounces with the zeal of a Hebrew prophet, and impresses upon his hearers the fact that they are hopelessly lost if they reject his message. Arnold is more like the cultivated Greek; his voice is soft, his speech suave, but he leaves the impression, if you happen to differ with him, that you must be deficient in culture.

All this looks plausible enough on paper, but as a solution of the practical problems of life it utterly fails. Matthew Arnold forgets the one fundamental point that the time-honoured pursuit of science, the universal worship of Mammon which he fondly hopes to undermine could not have been what they are unless based on social sympathy

and economy. He loses sight of the fact that his audience are essentially materialistic and that while such a sermon might find favour with the Easterners who are the true apostles of culture, it must fall flat on European ears made dull by a century of materialism.

Moreover M. Arnold is too much of a pessimist when he thinks that modern society is driving headlong towards the yawning chasm of ruin and damnation, that it is a child corrupt and lost, sans recovery, sans reformation. The pen-pictures of contemporary society which he gives are mere caricatures. They are spoilt by too many touches of the brush and by the spilling of whole pallets of colour here and there. Is modern society an unmixed evil, "a fen of stagnant waters"? Have "altar, sword and pen, fireside, the heroic wealth of hall and bower, all forfeited their ancient English dower of inward happiness?" Are we "all selfish men?" Admitting that the cursed society of the nineteenth century is a thorn in the sour cynic's side, that its practices to him are like a red rag to the bull, what is the remedy that he prescribes to "raise us up and give us manners, virtue, freedom, power." What is the ballast that he uses to secure its stability? Why, culture, sweetness and light, moral and spiritual perfection! Is it not mere froth and bubble? Has his abstract notion of culture any workable counterpart in the work-a-day world, or is it a mere opium dream of the visionary's fertile brain? What is it but a hope, a wish, an unrealised and unrealisable ideal? A supernatural remedy for a natural disease can curry favour with those who have sedulously fought shy of the stern realities of the world, but to those who have to tow life's leaky vessel over the eddies and vortices of practicality, it is a mere will-o-the-wisp, a fatal illusion. Such a life and death question admits of no superficiality, no skimming over the surface, no indulgence in knotty arguments and catch phrases. ✓

But it was impossible for Matthew Arnold to take a sunnier view of life or of society. He was essentially of a melancholy frame of mind. The fever and fret of earthly life had a peculiar terror for him. Like his own Oxus struggling onward towards the "luminous home of waters" through the choking rocks and rushes on its way, he was smitten hard by the storm and stress of life and reached out his hand for something beyond. The blue firmament above was no sheltering roof for his yearning spirit, the breath of the lower world had no balmy influence on his bruised heart. He waited anxiously for the time when the flood would bear him far away. Unlike Robert

Browning his great contemporary, he lacked the philosopher's stone to turn base metals into gold and he found vanity everywhere.

But while taken by itself, M. Arnold's essay does not deserve any unqualified or ecstatic praise, compared with the essay of Prof. Huxley, it is found to be of no ordinary merit. The very prince of debaters as he is, Prof. Huxley fails dismally in this particular attempt to hold up the cause of scientific study to the exclusion of literary. He is carried away by the partisan's spirit and ends by making a shipwreck of his own cause. Whatever polemical fire he may have poured, his readers are left unconvinced; they are, on the contrary, satisfied that as a critic Prof. Huxley is no match for the Oxford apostle of culture. Prof. Huxley's essay purports to be a reply to M. Arnold's panegyric on the study of the humanities, but it is interspersed with glaring instances of total misunderstanding of the standpoint of his enemy. His critical insight is clouded by a lamentable lack of tolerance and sympathy, but most of all by overconfidence in his own ingenuity.

When he attacks Arnold's notion of culture as "the criticism of life contained in literature" he only grapples with an imaginary foe, fights his own shadow; when he says, with the vanity inseparable from undue confidence in one's own powers, that he is unable "to admit that either nations or individuals will really advance, if their common outfit draws nothing from the stores of physical science" we are, on our part, unable to admit that he has taken sufficient pains to understand his enemy, that he understands by letters anything better and wider than *belles lettres* and by *belles lettres* anything superior to a superficial humanism, the opposite of science or true knowledge. If it is madness to think that an army without weapons of precision, and with no particular base of operations might hopefully enter upon a campaign on the Rhine, it is sheer and mere foolhardiness to expect that a critic will bear the palm in a controversy, without a clear knowledge of the point of attack, whatever the number and effectiveness of the arrows in his quiver.

When Mr. Arnold speaks of literature as the criticism of life, he does not, as Prof. Huxley thinks, exclude the products of scientific investigation from his view of literature; when he speaks of knowing Greek and Roman antiquity as a help to knowing ourselves and the world, he means more than a knowledge of so much vocabulary, so much grammar, so many portions of authors in the Greek and Latin languages. He means knowing the Greeks and the Romans, their life and

genius, and what they were and did in the world. By knowing modern nations he means not merely knowing their *belles lettres*, but knowing also what has been done by such men as Copernicus, Galileo, Newton, Darwin. "The reproach of being a superficial humanism, a tincture of *belles lettres*," as M. Arnold himself contends, "may attach rightly enough to some other discipline; but to the particular discipline recommended when I proposed knowing the best that has been thought and said in the world, it does not apply. In that best I certainly include what in modern times has been thought and said by the great observers and knowers of nature." ✓

There is, therefore, no question between Arnold and Huxley as to whether knowing the great results of the modern scientific study of nature is not required as a part of our culture, as well as knowing the products of literature and art. But to follow the processes by which those results are reached, ought, say the friends of physical science, to be made the staple on education for the bulk of mankind. And here it is that the "Levites" and "Nebuchadnezzars" of culture are at open enmity.

If the results have their visible bearing on human life, all the processes too, all the items of facts by which those results are reached, are interesting. And exclaims Prof. Huxley, "For the purpose of attaining real culture, an exclusively scientific education is at least as effectual as an exclusively literary education." No doubt in natural science the habit gained of dealing with facts is a most valuable discipline but those who are for giving to natural knowledge, as they call it, the chief place in the education of the majority of mankind, leave one important thing out of their account: the constitution of human nature, which is a combination of the power of conduct, the power of intellect and knowledge, the power of beauty and the power of social life and manners, with a perpetual tendency to relate them one to another in diverse ways. Following our instinct for intellect and knowledge, we acquire pieces of knowledge; and presently in the generality of men, there arises the uncontrollable desire to relate these pieces of knowledge to our sense for conduct, to our sense for beauty. In this desire lies the strength of that hold which letters have upon us. This the man of science will not do for us. They will give us fresh pieces of knowledge, about animals, about plants, about stones, about stars; and they may finally open our eyes on those great "general conceptions of the universe, which are forced upon us all by the progress of physical science." But still it will be knowledge only which

they give us; knowledge not put for us into relation with our sense for conduct, our sense for beauty, and touched with emotion by being so put, and therefore, to the majority of mankind, after a certain while unsatisfying, wearying.

Professor Huxley holds up to ridicule mediæval systems of education with their neglect of the knowledge of nature, their poverty of literary studies, their formal logic devoted to "showing how and why that which the church said was true, must be true." But the mediæval universities were not breathed into being by the zeal for giving a jejune and contemptible education. Kings have been their nursing fathers and queens have been their nursing mothers, but not for this. They are the offspring of the profound interest which people found in the supposed knowledge delivered by scripture and the church which so simply, easily and powerfully related itself to their desire for beauty.

Grant that conceptions of the universe fatal to the notions held by our forefathers have been forced on us by physical science, grant that the new conceptions must soon become current everywhere and deeply engage men's hearts; the need of humane letters as they are truly called, because they serve the supreme desire in men that good should be for ever before them,—the need of humane letters to establish relations between the new conceptions and our instinct for beauty, our instinct for conduct, is only the more keenly felt. And the more men's conceptions are cleared, the more the results of science are frankly accepted, the more poetry and eloquence come to be received and studied as what they really are "the criticism of life by gifted men, alive and active with extraordinary power at an unusual number of points,"—so much the more will the value of humane letters be acknowledged.

If science forces them upon us all, the student of humane letters only will know also the great general conceptions brought in by modern physical science; but the student of the natural sciences only will know nothing of humane letters.

If then there are to be separation and choice between humane letters on the one hand and the natural sciences on the other, students would do well to be devotees of humane letters rather than of the natural sciences. Letters will call out their being at more points, will make them live more. ✓

But, says the friend of progress, even if literature is to retain a large place in our education, Latin and Greek must go. Greek is the

grand offender in his eyes. With pride on his part and presumption in his eye he puts in, "Has not an Englishman models in his own literature of every kind of excellence? Has not it produced the greatest poet on earth, and the greatest men of letters? Why then run after those fleeting shadows of antiquity, why beg from door to door while your own garner is full?" Our only answer is that, if the instinct for beauty is served by Greek literature and art as it is served by no other literature and art, if the sages of antiquity can enrich our soul more than any other, we may trust to the instinct of self-preservation in humanity for keeping Greek as a part and parcel of our culture. "Fit details strictly combined, in view of a large general result nobly conceived; that is just the beautiful *symmetria prisca* of the Greeks," and it is just where the English fail, where all their art fails. Striking ideas they have, and well-executed details they have; but that high symmetry which, with delightful effect, combines and harmonises them that restraint and proportion which is peculiar to the Greeks, they seldom or never have.

So a poor humanist may possess his soul in patience, neither strive nor cry, admit the energy and brilliancy of the partisans of physical science and the waves of their enthusiasm thundering at the very dikes for entrance

"While in contiguous drops the flood comes down,
Threatening with deluge the devoted town."

and still have a happy faith, that the majority of men will always require humane letters and pursue them at all costs, and so much the more, as they have the more and the greater results of science to relate to the need in man for conduct, and to the need in him for beauty.

J.

Co-operative Stores.

By P. MUKHERJI, M.A., I.E.S. (Offg.), F.R.E.S.

IT is a happy augury of the times that the employees of several big offices in Calcutta—Government and mercantile—have awakened to a sense of the importance and necessity of co-operative stores as a solvent of the pressing problems of high prices and adulteration of the necessaries of life. The abnormally high prices of commodities and the activities of profiteering merchants have almost exasperated the consumers of all parts of the country and co-operative stores are spring-

ing up everywhere: consumers are coming to learn the value of combination to combat the activities of monopolists and profiteers.

Let me first of all explain the problem before us—the great consuming class of Calcutta and of Bengal. Let us trace the advent of a maund of rice from the field of the producer to the home of the consumer. The field cultivator in the mofussil laboriously and patiently cultivates his plot of land; long before the harvest time comes agents of Calcutta wholesalers offer him *dadán* as earnest money for getting the cultivators' produce; when the paddy is ready the agent offers him cash and the poor cultivator, heavily indebted as he generally is, parts with his produce at—say, Rs. 5 a maund. The agent brings the rice to the big wholesale merchant in Calcutta, who stocks the rice and sells to the small wholesale merchant at—say—Rs. 6 a maund; the *moodies*—the retail merchants from whom all of us purchase our requirements—purchases rice from the small wholesaler at—say—7 Rs. per maund; the *moodies* then sell the rice to the house-holders at—say—Rs. 8 per maund. Thus we find that the rice which the cultivator sells at Rs. 5 per maund costs as much as Rs. 8 per maund to the consumer: this difference between the cultivators' price and the price paid by the consumer will be still greater if the number of middlemen is larger. Who pockets this difference of Rs. 3? Not the cultivator or the consumer, but the intervening chain of middlemen. Similar is the case with manufactured goods like cloth or shoes. The manufacturer sells a pair of cloth for—say—Rs. 4, but when it ultimately comes to the consumer he has to pay for it Rs. 6—or Rs. 6/8/- per pair.

Now the object of a co-operative store is to avoid this series of middlemen and to bring the producers and the consumers into direct relations with one another. In the co-operative store the consumers combine in order to obtain direct from the producers what they want in the amount and quality in which they want it.

To this end the members of a store co-operate. But it does not follow that a passive union of consumers is of itself sufficient to secure that certain economies should fall, as it were, heavensent into their lap. By uniting, they secure for themselves the possibility of obtaining these economies; but to realise them in fact they must *do* certain things. The required activity is three-fold—(1) the members of the consuming body must make known their wants to the store; (2) they must satisfy their wants from the store; and (3) they must control those who attend to their wants in the store.

The immediate advantages of a co-operative store are that (1) it

protects health by preventing adulteration ; (2) it lowers prices all round by its influence and example ; (3) it provides its members with an easy method of saving by the bonus system ; and (4) by its management it secures an education in administration for the working and the middle classes.

Stores of this kind exist in almost all counties of Europe ; their constitution is in its essentials the same everywhere ; their evolution has always the same significance. But one country holds an unchallenged position as their place of origin and of greatest development and that country is Great Britain ; and one Society—the Rochdale Pioneers Society—has been the pattern and example on which the co-operative stores systems are modelled in every country in Europe and elsewhere. Let us begin therefore, with an examination of the Rochdale Pioneers system.

While Raiffeisen and Schulze-Delitzsch were laying the foundations of the structure of credit co-operation in Germany, Robert Owen and his followers were sowing the seeds of distributive co-operation in Great Britain. It was in 1844, that the Rochdale Pioneers “took down their world-renowned shutters in the world-renowned Toad Lane.” The objects of the pioneers were to raise funds by shares or borrowings for the establishment of a store for the sale of provisions, clothing, etc., to provide housing accommodation for the working classes, to commence the manufacture of selected articles for affording work for the unemployed or the ill-paid worker, to purchase or rent an estate or estates of land for providing work for the unemployed or the ill-paid member and to open a temperance hotel for promoting sobriety amongst members. Briefly speaking, the Pioneers aimed at establishing “a self-supporting colony of united interests.”

It can hardly be made a matter for reproach that the practice of the Pioneers fell short of their declared intentions. Starting from retail distribution they carried out that part of their original scheme which was found to develop most naturally out of the store’s main objective. They made bread themselves in their own bakery : they built houses for their members and recreation rooms for the society. But they refrained from what was alien to their development, viz.—out of work employment and land colonisation. Almost from the very beginning the Pioneers insisted on (1) sale at market price with cash payments ; (2) distribution of profits among members in proportion to the amount of their purchases ; and (3) strict neutrality in religion and politics. These three essentials of the Rochdale system became universal in all the stores that

were organized in almost every district of Great Britain. Apart from the wonderful numerical strength of the stores and their members, the most noticeable features of the British store movement are—firstly, the amount of retail production carried on in connection with different stores (e.g. the making of bread and confectionery, corn-milling and tailoring, manufacture of boots and shoes, etc.) and, secondly, the federation of stores into big Co-operative Wholesale Societies. I would dilate on these two features for a little while.

The stores are in a particularly privileged position as regards retail production of commodities. The ordinary shop does not know the exact amount and nature of the demand for commodities; but the store knows them exactly, for the members are morally bound to make their purchases from the store. When the demand for a certain commodity is sufficiently high, the store finds it more economical and profitable to undertake its production. Out of the 1,700 Co-operative Stores in Great Britain the majority have productive departments for making bread and confectionery, for manufacturing boots and shoes and for corn-milling and tailoring.

Just as it is economically advantageous for individuals to combine into Co-operative Stores, so it is for individual Stores to federate into Co-operative Wholesale Societies; and just as the success and strength of stores depend on the individual members' loyalty to them, so also the success and strength of Co-operative Wholesale Societies depend on the individual stores' loyalty to the Wholesales in the matter of custom. Almost from the outset British co-operators had in view the necessity of a wholesale society which would give the stores a stronger position as buyers. Between 1863 and 1868 the English and Scotch Wholesale Societies were formed—they are the crowning points of the British store movement on its commercial side. These Wholesales are in the first place, wholesale merchants with their central houses at Manchester and Glasgow and depots in the provinces. They have also purchasing depots with resident buyers in different parts of the world. They are, secondly, wholesale producers—industrial and agricultural. Their chief industrial departments are confectionery, leather, textile goods, soap, cocoa, and tobacco, producing more than 6 million pounds worth of goods. They are landowners as well, for they own tea estates in Ceylon; and one of them—the English Wholesale Society—is its own shipper, and banker and insurer for itself and the stores.

The economic importance of the store to the individual consumer and to the nation cannot be gainsaid. "The store movement is more

than a series of shops, more than a series of centres of social education, it is an industrial common-wealth with very elastic powers of expansion in the direction of productive effort." But its moral significance—so far as regards the British working classes among whom these stores flourish—is even greater. As Fay points out—"In the course of and through its commerce the store has conferred on its members certain social boons—

(1) It has introduced the working man to the task of self-government.

(2) It has familiarised the working classes with cash payments.

(3) It has encouraged thrift and opened up fields of working class investment, and

(4) It has definitely called upon its members to make sacrifices for the improvement in intelligence and character of themselves and the working class generally."

Let me now turn for a while to India.

Except in Madras the store movement has not yet made any appreciable progress in other parts of India. In Madras we have a model co-operative store in the Triplicane Urban Co-operative Store, Ltd., which was initiated even before the Co-operative Credit Societies Act of 1904, and which was one of the first societies to be registered under that Act. Since September, 1905, the Triplicane Society has had a triple function. Its original and important duty is to maintain co-operative stores on the Rochdale plan, selling articles in common household demand, of sound quality, free from adulteration, for cash only, and dividing the profits among the members in proportion to their purchases. Its second function is to maintain a Co-operative Credit Bank, receiving deposits from, and making loans to, members at varying rates of interest. Its third function is to manage chit funds. I need not describe in detail the second and third functions, for I am more directly concerned with the first one, viz. its character as a co-operative store. The Society has a membership of about 3,000; it has a share capital of over 40,000 rupees; its reserve fund amounts to about 30,000 rupees; it has a common good fund amounting to about 16,000 rupees; and it has an annual turnover of more than 5 lakhs of rupees.

The services which the T.U.C.S. renders, directly to its own members, and indirectly to the social advance of the people of South India, are thus described by Dr. Gilbert Slater—

(1) It sets an example of better methods of trading. Prices are

fixed and there is no scope for chaffering and the waste of time and effort that that involves.

(2) A child may be sent to make purchases, and will receive full weight and the correct quality of goods just as an adult.

(3) Sales are for cash; and the dividend on purchases is capable of becoming a means of rescuing poorer members from debt

(4) It forms the most hopeful form of organization against adulteration in articles of common consumption.

(5) Valuable training in the management of business and public affairs is given.

(6) The development of Co-operative Stores in the cities reacts very favourably upon the growth of agricultural co-operation along many possible lines of development.

I should like to describe here the growth of another remarkable co-operative institution, viz. the Khalsa College Co-operative Store at Amritsar, before I explain the principles of working co-operative stores.

The objects of the society are "to promote the economic interests of its members by means of business operations in common, and more specially by obtaining the ordinary necessities of life of good quality at reasonable rates; to receive money on deposit from members and to promote thrift and self-help and knowledge of co-operation." It is expressly declared in the bye-laws that "profit-seeking is not an object of the society." Members are of two kinds—(1) student members confined to students of the Khalsa College; and (2) ordinary members confined to *members* of the staff of the Khalsa College or students thereof over the age of 18 years. "The society is only two years old, and began with a sack or two of *atta*, an order for text-books, and a contract with a few local *gujars* for milk. Now 100 buffaloes and cows come twice a day to be milked, the sack of *atta* has grown into a wholesale store with an annual turnover of Rs. 14,000, and the order for books into regular shop, where every description of lesson and text books can be had at a fraction above cost price. The society's annual turnover is Rs. 42,000, and its net profit, in spite of the lowest possible charges, amounted in one year to about Rs. 1,000. In the bookshop alone over Rs. 20,000 worth of books have been sold in two years. Even more remarkable is the dairy. In the first eight months of last year 148 maunds of milk were sold to the students at $7\frac{1}{2}$ seers to the rupee against a bazar rate which varied from 3 to 6 annas a seer. The difference represents a saving of well over Rs. 5,000 a year to the

members of the society. And this, rather than the net profit, is the real measure of the society's material benefit. Altogether, the society saves its members Rs. 8,000 a year. This is as good as an additional grant from Government."

It is interesting to note that the Khalsa College Co-operative Store has five departments, viz. the Book Depot, the Provisions Store, the Dairy, the Cloth Depot, and the Fuel Depot: a Boot Store and a Photography Branch are also in contemplation. Each of these branches is worked by a students' sub-committee presided over by a Professor: indeed the Khalsa College Co-operative Store is a vivid example of an ideal College Co-operative Store built up and managed in true co-operative spirit by the joint and harmonious efforts of students and professors alike.

I should now like to explain briefly the cardinal principles of successfully working a co-operative store.

I. The members—specially the promoters and the managing committee of the Store—should be thoroughly conversant with the principles of co-operation.

The motives prompting the promoters should be something higher than the purely material. As Mr. Donovan has rightly pointed "there is something religious, the element of love, in every true co-operative society. It is that which impels members to work for each other, to make the necessary sacrifices which co-operation implies, and to endure the discipline—the self-imposed discipline of the Society.

II. The co-operative store is a business organization, and, as such, it should be conducted on strict business principles.

The main lesson from the business point of view for all co-operative stores is first to obtain a fairly accurate estimate of their members' requirements, secondly, to raise a capital not much exceeding the cost of these monthly requirements in the first instance, and thirdly, by its rapid turnover to abolish the need of credit except the short trade credits obtainable from the wholesale dealers to cover the period of delivery and partial sale.

III. The members of the Store should be unflinchingly loyal to the Store, i.e. should make it a point to purchase all or most of their requirements from their own store.

Regarding this vital principle on which the very life of a co-operative store depends I cannot do better than quote Mr. Donovan's plain but straight words—

“There are persons who start with the intention of supporting the stores and are seduced by the wily trader from their loyalty to their own institution. These persons are committing a crime against co-operation. It were better that they never had anything to do with it. They are abetting either adulteration or an attempt to cut the throat of their own society in 99 cases out of a hundred. If, therefore, you are not going to be loyal to your store to give it a fair chance by your loyalty to be a success, I appeal to you not to join the store. Stay away.”

Every member of a co-operative store must co-operate wholeheartedly and not in a half-hearted and doubtful manner. The success of the big co-operative stores in the West is built on the willing loyalty of their members; and the members of our co-operative stores should first promise to give their full support to the stores before they are admitted to membership.

IV. The Store should sell commodities at the ordinary market rates and not at cheaper rates than the retail trader.

Members of a store must not be under the delusion that the store will undersell the market. Indeed experience shows that a co-operative store can very seldom really sell at the beginning at cheaper rates than those offered by the retail trade. The retail shopkeeper—specially in India—is after all an expert and his cost of management is much lower and so he can often undersell the store by fair means while it will always be found that if the store tries to sell at the beginning considerably below the market price, the retail trader will beat the store by buying and selling the articles at a lower price even at a loss. The real point is to sell on business principles and by economic management and by giving customers what they want to secure a large profit which can be divided as a *bonus* at the end of the year.

V. All sales should be for cash only; no credit transaction should be allowed.

All transactions between a co-operative store and its members should be for cash, and, indeed, if a co-operative store can do without credit from its wholesale suppliers, it will be well for it to do so. Why should there be no credit transaction? Because credit is just as much a commodity as, say, cloth or oil, and you cannot get credit without paying for it. Hence it must be added to the price. Simple people may say—“Such and such a shop

gives us long credit and does not charge anything extra for doing so." It is an impossibility. No one can give you long credit without making you pay for it. If a store gives credit to its members a certain amount of that store's money is locked up and that means so much interest lost. The store does not get that capital free. It must pay interest upon it. Again, the giving of credit, locking up capital as it does, decreases the available capital for turnover and thus restricts the business of the store. Then, too, credit necessitates the keeping of accounts which otherwise there is no necessity to keep. It thus increases the cost of management. Credit also, even in the best of times and places and with the best of people, involves some bad debts—it may involve even litigation and the less litigation we have the better. Furthermore credit given to its members often makes it necessary for the store to make its own purchases on credit and, no matter what simple people believe about philanthropic wholesale dealers a store that pays cash will always get better terms than a store that promises to pay within a month. Besides this, the store that pays cash like the man who pays cash is independent and can go where it likes and is not tied to any particular house. Finally, as a co-operative store in the beginning has not generally a very large capital and as it should avoid borrowing from outsiders, if possible, its only hope is to turn its capital over rapidly, and this it cannot do if it gives credit.

The other six principles are self-evident and require no explanation: these are—

VI. The cost of management should be kept as low as is consistent with efficiency and honesty.

VII. The Society's working capital should be provided entirely by its members.

VIII. A store should so lay out its working capital as to turn it over about once a month.

IX. The store should never adulterate its goods: quality should be guaranteed, if possible, weights and measures should be true and well known to members. There should be no attempt at cheating members or non-members in regard to quality or measure.

X. The accounts of a store—though cumbersome and difficult—must be properly kept. A receipt should be given for every purchase, a carbon tracing being kept, and every receipt given to a member should be

stamped "Members" or, better still, every receipt given to a non-member should be stamped "Non-member."

XI. *There should be a stock taking as frequently as possible in a store by a sub-committee of the directors—the oftener the better.*

XII. *Stores should endeavour to buy in the best markets and at wholesale rates.*

In conclusion, I should like to point out that the full benefits of a co-operative store cannot be reaped unless a wholesale Co-operative Store composed of at least 15 or 20 co-operative stores be started in Calcutta. There are already a few co-operative stores working in Calcutta; let the postal employees, the railway employees, the tramway employees, the mercantile office employees have each their own store, and when fifteen of them are in working order, let them federate into the Calcutta Wholesale Co-operative Stores: such a wholesale can pool the requirements of individual stores and place large orders direct with producers and manufacturers; and, if the wholesale becomes sufficiently big and strong, it may, like its great Western prototypes, itself own and control rice fields, tea gardens, cloth mills, shoe factories and what not. Or, the wholesale store may encourage and foster the development of productive and distributive co-operative societies to supply the requirements of its affiliate stores. Thus it should be advantageous for the wholesale to deal with Industrial Co-operative Societies to get its supply of clothes, blankets, shoes, knives, etc., and with Agricultural Sale and Supply Societies and Milk Supply Societies to get its supply of rice, vegetables, milk, etc.

I pray for the day when Calcutta will have her wholesale as the crown and apex of numberless stores serving the needs of the varied population of this—the London of the East.

Political Philosophy of the Mahabharata

By SUDHIR K. SEN, *Fifth Year Class.*

ONE great oriental scholar of the West has been credited with the saying that the Hindus are a nation of philosophers. To the average man, the ancient Hindu was in all essentials a philosophical man; but his philosophy consisted of subtle disquisitions on purely ethical and religious topics. He was a dreamer, who knew of no poli-

tics, for he was born to be ruled and a subject population can have no politics at all. The idea still prevails among our own people that our philosophy has been the worst scourge of our political life. But modern research has proved that our political philosophy dates from a time when the nations of Europe were steeped in the darkness of ignorance.

But our political philosophy has been so curiously mixed with religion and ethics and law and its structure built upon such an unstable foundation of mythical anecdotes that it requires the greatest circumspection in drawing conclusions therefrom.

But political philosophy has in all countries been entwined with such foreign, though analogous, elements for a long period of time. The Greeks are indisputably the first among the Western peoples to indulge in political speculations, for it is they who have started in Europe that process of civilisation, the consummation of which has been witnessed in our age by a few decades of the near past. And even Greek philosophy and Greek politics have for long been inextricably entwined and the divorce between the two was first sought to be established by the famous Aristotle, who in consequence has been styled the Father of Political Philosophy. But even in his case the traditions of his predecessors seem to have exerted an influence which by no means was trifling and the legacy of a mixed treatment he could not entirely disown. The result was that the Politics of Aristotle was considerably adulterated by the admixture of an ethical treatment.

Such an admixture, however, cannot be unqualifiedly called adulteration, for such admixture is not undesirable and unjustifiable. It was only by the facile preachings of Machiavelli in a later period of European history that the secularisation of politics was achieved and the evil results were manifested in the low standard of political morality of Venice and other medieval states. But the reaction began with Hugo Grotius, who taught that the politics of all nations could be harmonised only by readjusting them in the light of an international morality.

There is indeed such a thing as Political Ethics, in which are embodied ethical codes framed from political considerations and followed by those who realise the distinction between legality and expediency. Yet the interest of humanity requires that there should be another thing in the shape of Ethical Politics, for the pure metal of politics is useless without an alloy of ethical injunctions, the total neglect of which would give us a kind of politics which is essentially Prussian and as such can be expected only from a Trietschke or a Bernhardi.

But the method of preparing a mysterious decoction by mixing up law, ethics, religion and politics has been followed by an English writer who began to write in a comparatively modern period of European history. There is no doubt a partial justification for such a curious blend, for while law reflects the ethical conception of a whole nation, religion is but a mirror of the ethical conception of a super-man. Yet the mistake of Hobbes lay in trying to give an air of reality to his political whims by weaving a web of legal sophistry. And in this he seems to have conceived law as identical with ethics; yet neither can ethics be contracted within the four corners of a legal code nor can a legal code be expanded to cover the whole domain of ethics. At the same time Hobbes seems to have overlooked that difference between what is legal and what is expedient—which difference it remained for Burke to explain and emphasise.

But that mistake of mixing up politics, law, religion and ethics though characteristic of our own ancient writers, seems to have greater justification in their case, owing to the peculiar circumstances which obtained around them. In ancient India, law and ethics were convertible terms, for the European conception of law as a decree of the sovereign power was unknown to the ancient Hindus and the definition of the Analytical school, as Sir H. Maine says, did not apply to the ancient Hindu laws. While in Europe, as has been pointed out, law is a reflection of the ethical conception of a nation, as expressed by legislators, and religion is a reflection of the ethical conception of the nation as expressed by a single man of supernatural parts, in Ancient India, both law and religion were the mirror of the ethical conception of a master-mind. In Europe, the people are unfettered by custom; in Ancient India custom ruled, as it still now does, supreme over the people. In Europe people's mode of action and conduct in life are determined by the individuals themselves and as these change, men's ethical notions are likewise remodelled. In India our ethical notions are fixed and are handed down from generation to generation and we try to conform to these customs in our conduct in life. Thus in Europe, while Religion stands where it did before, there is a perpetual race going on between law and ethics, law changing as ethical conception of the nation changes, and in this state of perpetual flux, exact coincidence between law and ethics is unattainable. But our ethics being dynamic, law and ethics are identical with each other and with religion as well.

So much of incoherent philosophy was brewing in the mind of this poor specimen of a philosophic nation, as he was perusing a few

chapters of the Mahabharata and was trying to analyse the unrecognisable medley of science and superstition and of truth and fiction into its main elements.

Strangely though, the author of that great epic puts into the mouth of the dying Bhishma, a lot of political speculation, which when extricated from the confusing maze of religious rulings, ethical doctrines and mythical analogies, bears a close resemblance to the political philosophy of Hobbes, whose method of treatment we have had an occasion to criticise.

We shall now be at the pains to illustrate the parallelism that runs between the theories of these two writers—one, an antediluvian who lived in a rough society the like of which we can never dream of and the other, a moderner, who moved and talked and thought like us. The analogy is, no doubt, incomplete and forced, but nevertheless it is neither uninteresting nor unamusing.



Thomas Hobbes had inherited the belief in divine right of kings from his predecessors, but the incidents of the Civil War had frightened him so much that he lost the courage of overtly flouting the rights of the people and he sought to justify the claims of absolutism by fabricating a theory of social contract—a contract which secured to the king his divine rights by the transference of the rights of the people.

But the Indian philosopher had no riotous host of rebels to fear and he could frankly explain the “divinity that doth hedge the king.” To him, the king is an incarnation of God. But curiously enough we find in the Mahabharata, a conception both of the divine origin of kings and of a state of nature ending by a process analogous to a contract.

In the Satya Yuga, we are told, “there was neither state nor king” and men, no doubt, lived in a state of nature. In this natural state, men were governed by a principle closely analogous to the Law of Nature. “Men used to defend each other righteously.” But evidently the author feels that it is difficult for men to continue in a state of nature. Locke believed that the State of Nature though an ideal condition of humanity had defects arising out of an improper equipment for the dispensation of justice. But Hobbes pictured the State of Nature as a most undesirable phase of human life. The chief reason of this war of everyone against everyone is, in Hobbes’s view, man’s competition for gain and honour. The Hindu theorist also has a similar idea in his mind. “Love of acquisition,” says he, “got hold of them and they became covetous.” The picture is graphically drawn elsewhere, where

the author describes the condition of men in a kingless regime. "Men began to devour men." The strong oppress the weak, life and property are unsafe, even the sanctity of family life is gone. "As the world of living creatures is enveloped in stygian darkness, when the sun ceases to shine; even as the animals that swim about in the bosom of the sea are killed and the beasts of the forest perish in their ceaseless contest (for self-preservation), and the birds disappear when there is none to prey on them, even so do men perish in a kingless land like a herd of cattle that has lost its keeper."

Such is the danger of a state of nature and a transition to organised life has to be effected; this transition, says the compact theorist, is effected by means of a compact. Such an idea, however, is not altogether foreign to the author of the Mahabharata. "Once," he goes on to say, "did the world become kingless in the days of yore." Anarchy was found intolerable and people appealed to Brahma. Their petition ran thus:—

"Lord, we are perishing in default of a king. So give us one. We shall worship him and he will protect us." So God summoned Manu, but he was loth to come, because kingship entails a severe responsibility and he was afraid of sinful acts. But the men replied, "Sire, you need not be afraid, for sin shall never touch you. We will give you cattle and a fiftieth part of our gold and a tenth of our corn besides." And Manu was glad to come.

In all this, there is no doubt a touch of compact, but this compact, if it is any at all, did not mark the origin of society; it meant simply the rehabilitation of a kingless clan into a reorganised state-life. And even this Manu, who, in the words of Hobbes, is a sovereign by institution is divine in his origin, for he is a nominee of Brahma, vicegerent of God. At the same time, we should remember that the original establishment of a state was not contractual but divine. In the Satya Yuga, we are told, there was neither a state, nor was there a king. But when the horrors of a state of nature were realised by the gods, the supreme Being created by a fiat of His will, a son called Viraja, the first king of the earth, Pritha was a descendant of this Viraja.



If, then, the king is so indispensable a part of our social structure, it is but reasonable that certain privileges and prerogatives should be assigned to him. Hobbes held that the sovereignty of the king was absolute and inalienable. His explanation is this, that the aim of state-

life is protection and when a king (Hobbes speaks of the Sovereign Power) is defunct, man reverts to a state of nature with that fear of insecurity which it always connotes. A similar idea occurs in the Mahabharata. "Men live and die, as their king lives and dies." Consequently it is the duty of every subject to rally round his king for protection "just as a grain of corn remains unhurt when it sticks to the pestle of the mortar, so also does a subject escape danger, by depending on his king." It is reasonable that such "a king should always be saluted with all the respect due to his royal office, just as Brahma is saluted by the gods and the preceptor by his pupils."

So also is the king secured against slander and libel and all other kinds of injury we can think of. "Something may be left of combustibles, even when caught by fire in high storm, but nothing whatsoever of a man, who by his own folly falls into the wrath of his king." Equally inviolable is the property of the king, for "he who robs his king is sure to be ruined like the deer that touches the trap."

Evidently the utility of the king as a pivot of the social structure may justify the assignment of special sanctity to the king's person and property. But this exaggerated sanctity of the Hindu king proceeds less from the necessity for such extraordinary and semidivine privileges, than from the absolutism of the ancient monarch. The Western thinker had the rights of the people to reckon with for he lived under a constitutional government, which to the ancient Hindu was entirely Greek. It was thus that Hobbes had to find special reasons for the right divine of his "Mortal God." The protection of the sovereign against slander, Hobbes thought, was needed as a sufficient safeguard against rebellion which too often proceeds from a feeling of contempt for the king's person. But the Hindu philosopher thinks that the slander of the contemptibles can have no sting for that august personage of a king; for, he thinks, all righteous and God-fearing men should sedulously avoid the company of such men. And the advice of the philosopher is the law of the land. The ethical code and the legal code were the same in ancient India and consequently the Hindu did not require any express legislation on the line of Hobbes for the suppression of all disloyal utterings of the vile host of agitators and rebels.

But however, secure the person and property of a king may be in practice and however absolute and inalienable his rights of sovereignty may be in theory, yet a king is a king only so long as he discharges his

duty as a king. As Aristotle said, a thing is what it is, by reason of the function or faculty it has. Thus it was that even that sturdy champion of right divine, I mean the obdurate Hobbes, was forced to acknowledge that a king loses his sovereign rights when he is incompetent to defend. This idea is also found in the Mahabharata. "A Brahman that is averse to study, a king that cannot protect, a cloud that does not shower rain, an elephant that is made of wood, a deer that has lost its hair are as useless as a plot of barren land." That man who can punish the vicious and protect the righteous—that man alone is fit for the kingly office, be he a Sudra or a Brahman.



But even if a king be rightly disposed and able to defend there are two props, says our author, which he sorely needs. These are men and money. Of these money is more needed inasmuch as it is the source of all power. As Hobbes said, money is the blood of a commonwealth and one of the most important functions of the monarch, in the opinion of our ancient author, is the procuring of money and the skilful spending thereof. Consequently the sources of revenue are distinctly stated and these include fines imposed on criminals, a tax of one-sixth levied on agricultural production, contribution from merchants and taxation of commodities. But the Hindu philosopher realises equally well the need for elasticity of public income. As Hobbes said, commonwealths can endure no diet. So there must be other resources to be tapped in times of danger. So when the safety of the state is at stake, the king may invite loans and appeal in these terms,—“Look, my kingdom is in danger * * * * Standing on the face of great national calamity I appeal to you all for funds for your defence. When the present danger is gone, I undertake to return your own money.” But if loans do not suffice, the king has a right to levy taxes. And the theory of taxation is peculiarly interesting. “A king in need of money may raise taxes in any way provided that he does not injure the people. He can do this, just as the bee sucks honey without injuring the tree (flower?), just as man draws milk from the cow without injuring the udder and killing the calf, just as the leech sucks blood without disfiguring the body.” At the same time the Hindu philosopher realises the need for graduation and enjoins that the incidence should be greater in the case of wealthy men. But in raising taxes, the utmost circumspection is needed, for heavy taxation, says the Mahabharata, has two evil results in that it injures trade and

agriculture and alienates the people. So it is advised that the king should lay down definite principles of taxation, after examining the gross and net income (কাজ and বুদ্ধি) of the merchant and the producer and assessing his subsistence minimum.

In the next place, we should note that another source of revenue has been stated to be the confiscation of the property of those that have no right to the property and of those that do not make a proper use thereof. This principle of robbing Peter to pay Paul seems justified to the Hindu writer, because he believes that the right of owning property belongs exclusively to the fighting caste and among these Kshatriyas, those that do not offer oblations to the gods and their own forbears as well as those who do not utilise their wealth in the service of humanity must forfeit their property.

No doubt there is much to be said against this arbitrary distribution of wealth, yet there is much to be said in favour of the sentiment that the right utilisation of wealth is in rendering service to the cause of humanity. But whether this service is to be rendered by the initiative of the individual alone or to be done by the state in default of individual action—whether, in short, the state has the right to deprive such defaulters of their wealth so that it may remedy that default itself—is a question for the socialist to answer. Hobbes, however, in one place says, “. . . the sovereign assigneth to every man a portion, according as he, and not according as any subject, or any number of them, shall judge agreeable to Equity and the Common Good” and “. . . the propriety which a subject hath in his lands, consisteth in a right to exclude all other subjects from the use of them : and not to exclude their sovereign”



But even when men and money are secured, a single monarch cannot do the whole work of supervision alone. The organisation of government requires a hierarchy of officers, all in charge of their respective jurisdictions. Thus there is a regular gradation of officers from the governor of a single village to the governor of one thousand villages. This latter may also be in charge of a sub-town (শাশা নগর). Each of these officers has to report to its immediate superior and also to pay revenues to him.

The work of these officers has to be superintended by a chief officer (মন্ত্রী) who is an active, experienced and trusted minister.

This chief officer has to keep a careful watch over the subordinate officers through a host of spies.

There is also the necessity for a number of ministers who should help the king with advice. There is an entire chapter in the Mahabharata dealing with the selection and classification of ministers. The most remarkable feature of this chapter is the spirit of suspicion which it seeks to emphasise. Entire confidence in any man, we are told, is like premature death. Amongst those that require the closest watching are ministers with co-ordinate authority, the governors of the frontier parts, the kinsmen of the king and most of all, the heir-apparent. This last seems to be the most damning specimen of human suspicion and it is this which has bought for Aurangzib one of the worst stigmas that still attach to his name. But it is not difficult to understand the peculiar psychology thus manifested and the Hindu still learns by rote that the rich have even their sons to fear (पुत्रादपि धनञ्जयाः डीतिः). There are not wanting instances in which the truth of this has come out in a most detestable shape; still we cannot appreciate this touch of machiavellism which has been the keynote of Hindu diplomacy down to the time of Chanakya. Though opprobrium still attaches to Chanukya for his idea of princes leading the life of crabs, yet the sentiment of suspicion is not entirely unknown to thinkers and speculators of the West, and it is manifested, for instance, in Hobbes's fear of the popularity of a subject as the fruitful cause of the dissolution of the commonwealth.

We have so long been dealing with the rights and privileges of the king, but every right presupposes a duty and every privilege an obligation. It is for us now to discuss the epic conception of the office of the king.

According to the Mahabharata, the primary functions of the king are the punishment of crimes and the defence of the country. This would seem to lend support to the teachings of Mr. Herbert Spencer and his school. But our author tells us elsewhere that the function of a king is still more far-reaching in its scope. A king, we are told, should strive to win popularity by the removal of all grievances and the procuration of the good of the people. The encouragement of arts and agriculture: the promotion of education by the establishment of schools: the improvement of public health by the founding of hospitals and the digging of wells and tanks: the encouragement of trade and industry by the improvement of facilities for communication and carrying of posts: provision for famine-relief and suppression

of epidemics—these are among the duties of the king. The king should further try to help the poor by ascertaining their pecuniary condition through the agency of trusted spies.

But far more important and interesting is the account of the emergency measures to be taken by the king in times of war.

“The fortresses, the frontiers, public parks, and private gardens, all clubs, as also the palace and the town should be garrisoned. The activities of the ministers, friends, princes, governors and subjects should be carefully watched by a regiment of expert spies * * * At the same time care should be taken to make a thorough search for foreign spies in all taverns and tournaments, in the assemblies of scholars and of great men as well, and within the council chambers and without.” The author also recommends the externment from the town of such undesirables as beggars and bards, eunuchs and coach-drivers for they constitute a source of menace to the town. Provision is also made for the internment of any servant, minister or subject who is suspected of disloyalty to the king. It is also advisable that adequate arrangements should be made for the storing up of provisions and ammunition as well as of all other things necessary for the prosecution of the war.

Though in all this there is a touch of arbitrariness which modern public opinion would seem to condemn unreservedly, yet our recent experience during the war has proved the utility of such emergency measures in times of war.

The Bengal Village

By PRAMATHA NATH CHAKRAVARTI, *First Year Arts Class.*

UNLIKE European countries Bengal is a land of villages, that is, in European countries the majority of the people live in towns and cities while in Bengal there are only a few towns and their total population is not very large. It is for this reason that her prosperity depends not on cities but on villages.

A Bengal village is a pleasant abode of nature. It is here where simplicity, manliness and devotedness to good things formerly existed. A Bengal village could once boast of everything, that was good and noble, but it is now on its way to ruin. Though to the fine taste of a townsman a village is often a nuisance, it has some charms even now. The wide open fields, the golden rice plants, the blowing gentle breeze,

the notes of sweet birds and cool tranquility—these are things of celestial beauty. The village population forms a happy contrast to the town people. True, the former cannot claim that culture and education of which the latter is so proud, but their in-born simplicity, robust occupations and devotion to religion cannot but win the admiration of all persons.

The improvement of a Bengal village admits of four divisions :—Sanitary, Educational, Economic, and Social.

The sanitary condition of a Bengal village is very bad. During the rainy season particularly the villagers suffer terribly from malaria. The village paths become muddy and slippery. Village people, who have no other road to pass by, use these paths and suffer from many diseases. There is also no good system of drainage in the villages. There is scarcely again any good arrangement for pure drinking water. The villagers use the same tank for the purposes of bathing, washing and drinking. Bushes are generally found covering the villages; while the cane plants, bamboo clusters and wild plants shut out the rays of the sun, making the soil beneath extremely damp. Leaves of trees fall into the ponds, and impart a green hue to the water. This generates mosquitoes, the breeder of malaria. Those who are well-to-do do not usually take particular care to improve the sanitary condition of the villages. Every effort should be made to check this unhappy state of affairs. Diseases must be got rid of root and branch. Half-hearted measures adopted by “relief committees” during particular years of epidemics cannot bring any permanent good. The whole question has to be studied and examined by competent authorities and measures should be adopted in all earnestness. Such a great task, to be sure, is beyond the capacity of poor villagers. They can however do many things, which will go a great way to improve the health of the villages temporarily. They can clear the jungles and fill up the pools. The educated people of the villages should feel their responsibility and take care to give the villagers wholesome advice about the methods of preservation of health; general meetings should now and then be called, where discussions should follow the lectures.

Bengal villages are very backward in the point of education. The importance of schools is not appreciated by the villagers. Besides this, their circumstances do not allow them to get their boys sufficiently educated, education being too expensive. In some villages high schools have been established but in most of them there are Pathshalas

and not even Middle English Schools. Most of the inhabitants pass their days unemployed. The number of night schools in villages is very small. Schools of this type ought to be established in greater number so that peasants and labourers, who work hard all day, should have an opportunity of removing their illiteracy. The ordinary day schools should be provided with some technical departments. Public libraries are a few in number and those that exist are full of unwholesome novels, which never help to ennoble the minds of the villagers. It is education that makes man a true man. It is through education that all the latent powers in man became developed.

Economic relief of the people lies at the very root of their success.

Attempts should be made to improve the economic conditions of the villagers. This is too heavy a burden for the people to bear without help and patronage of Government. But the people should not remain idle. In fact famine and high prices which have in recent times done so much injury to the people can be in some measure prevented by themselves. One channel of improvement should be the erection of store-houses of food grains in every village. The people should not allow crops of the village to go abroad. This will prevent scarcity and high prices of food-stuffs, which are due to heavy exports.

The heads of families and society in Bengal villages are generally idle people. They have received little education. "Back-biting" and spreading of slander appear to be their chief profession and when one family happens to incur their displeasure, they do not cease their malignant exertions, till the family is hurled down to the lowest abyss of disgrace. This unhealthy aspect of society has to be reformed. It will not do to have mean-minded, selfish, illiberal people at the head of society. In order to inspire the people with genuine feelings of love and sympathy it must have noble mentors. Another sad feature of a village society is a feeling of contempt of the rich for the poor. The landlords and rich merchants play the role of haughty aristocrats in villages. They should however remember that the peasants are really the backbone of all national prosperity.



Ourselves.

1. *Bengali Literary Society*—

During the year before last (1919-20), only two papers were read. During the last year (1920-21) six papers were prepared. The following four papers were read: (1) "High Rates of Infant Mortality in Bengal—Its causes and Prevention" by Praphulla Kumar Sircar of the Fourth Year; (2) "The Poet and his Poetry" by Birendra Nath Ganguli of the Second Year; (3) "Democracy in Ancient India" by Rakhahari Chatterjee of the Fourth Year; and (4) "Our Educational Problem" by Charu Chandra Chakravarti of the First Year. The remaining papers could not be read owing to the sudden close of the college on account of the non-co-operation movement.

A large collection of Bengali books has been added to the Library at the request of the Society.

P. K. S.

2. *Presidency College Athletic Club*—

In a general meeting of the Presidency College Athletic Club held on 12th July, 1921, under the presidency of Professor Zachariah, Sj. Asu Datta and Sj. Benoy Basu have been unanimously elected as Captain and Honorary Secretary, respectively of the football section.

B. B.

3. *Eden Hindu Hostel Notes*—

This year there has been a heavy rush of new students in the Hindu Hostel. We hope the new recruits will shape well and infuse fresh vigour into the humdrum routine of hostel life.



The results of the Hostel students have been highly satisfactory in the various University examinations, especially in the B.A. Examination. It flatters the vanity of the present writer to think that his prophecy in the pages of a previous issue of the College Magazine has been amply fulfilled. Prophets are as plentiful as blackberries; but a true prophet—well, that is another tale.



Hostel life has not resumed its normal activity as yet. The Mess Committee, the Athletic Committee, etc., have yet to be formed. One can only hope that particular care will be taken in the selection of the Mess Committee so that there may not be unseemly quarrels among the members. It is further hoped that the boarders of the different

wards will cultivate a spirit of charity and sweet reasonableness, so that interward jealousies and bickerings may not mar the happy relationship that should exist among the different wards.

B. K. G.

4. *Presidency College Tennis Club, 1920-21*—

The College Tennis Season was started in November. The number of members was so great that it was found very difficult to accommodate all of the members on the insufficient lawn. We had therefore to divide them into batches. We are very sorry to miss the fine game of Mr. Robin Sen,—the star of the P.C.A.C. who joined the Doctors in last July.

Among the new members some looked very promising; one of them Mr. D. K. Chaudhuri has really been an acquisition to the club. He is quite fit to keep up the good name of his brother, Mr. S. K. Chaudhuri who was a distinguished player of the College. Mr. Wordsworth, whom we had missed on our lawns for the last two seasons, joined us and used to play regularly.

The season opened with a match between a *six* skippered by the Principal and another by Mr. Zachariah. The teams were: Mr. Wordsworth's *VI*: Messrs. Wordsworth, Sterling, Chatterjee, S. K. Bose, T. Ray and H. N. Dutt. Mr. Zachariah's *VI*: Messrs. Harrison, Zachariah, R. K. De, S. K. Mitter, D. Chaudhuri and S. Sinha. Mr. Zachariah's team won by 53 games to 46.

The second match was played against a team composed of Mr. Wordsworth's friends. The result was satisfactory, the College winning by 59 games to 40. The College *VI* was composed of Messrs. Wordsworth, Chaudhuri, Chatterjee, De, Dutt and Bose.

The third match was against a *six* brought by Mr. W. Newby, Messrs. Grenn and Cuff were an excellent pair and played indeed well. The team was: Messrs. Wordsworth, Chaudhuri, Chatterjee, De, Bose and Dutt. The result, 53 games to 46 in favour of the College.

The fourth match was against the High Court Club and was played on their lawns. The game was left unfinished. The College was leading by 43 games to 40. The College *VI* were Messrs. Bose, Dutta, S. N. Ray, Chaudhuri, T. Ray and S. Sinha. The return match with High Court was played on the College lawns. Some of our regular players were absent and we had to put in substitutes. High Court played an exciting game and won by 52 games to 47. The team was Messrs. Wordsworth, B. Khastgir, Bose, Dutt, S. Sinha and T. Ray. The last match was played against the Calcutta North Club. This was again

left undecided as it started late. The College was leading by 46 games to 42. The team was Messrs. Wordsworth, Bose, Khastgir, Dutt, Ray and Chaudhuri.

The College was represented in the Calcutta North Club Doubles Tournament by Messrs. Ray and Chaudhuri and Bose and Dutt. The latter pair went up to the 3rd round and lost to Mr. N. S. Iyer and his partner. In the North Club Singles Tournament Mr. Chaudhuri lost to Mr. N. S. Iyer by 6-1, 6-2. Two pairs played in the Bengal Championship Doubles Tournament and lost in the 1st round. Mr. D. K. Chaudhuri was beaten by Mr. C. A. Carr by 6-1, 6-2 in Bengal Championship Singles.

Mr. Chaudhuri played in the Mohanbagan Tennis Tournament and went up to the final. He lost to Mr. Chatterjee by 3 sets to 2.

The College was represented by Messrs. Chatterjee and De in the Duke Champion Cup. They met Banerjee brothers who represented City College and lost to them by 2 sets to 1.

The College Tournaments were started late this year, the College having been closed on account of the political disturbances. There was a fair number of entries in both Doubles and Singles. Messrs Zachariah, Wordsworth, Sterling and Harrison took part in the Singles Tournament.

The final was played between Messrs. D. Chaudhuri and H. N. Dutt. Mr. Chaudhuri had an easy win over his opponent. The score was 6-0; 6-0, 6-1.

Messrs. Chaudhuri and De beat Messrs. Sinha and Bose in the semi-final of the Doubles Tournament; for the other semifinal Messrs. B. Khastgir and S. Sinha beat Messrs. T. Ray and A. Bose.

The final was between Messrs. Chaudhuri and De and Messrs. Khastgir and Sinha. After an exciting game Messrs. Chaudhuri and De won the match by 6-4, 2-6, 7-5.

The season as a whole was a satisfactory one, and a great amount of experimental and spade work was done which should place the P.C.T.C. in a better position next season. Lack of practice had been always a great handicap. To remove this, Mr. Wordsworth often invited some of the members to the Calcutta Club in order to give them practice games. This helped our players to improve a great deal. We desire to thank Dr. Harrison for kindly inviting a six on his lawns where a very pleasant afternoon was spent. Mr. Wordsworth always took a lively interest in the club and we are all grateful to him for helping the team and for the practice games.

The Singles winner's cup and the Doubles winner's medals were presented by the Principal; and Messrs. Carnobis and Sen and Sen presented the Singles runners up cup and Doubles runners up medals, respectively. To them our best thanks are due.

The accommodation at present is insufficient to meet the demand. We are told that arrangements are being made for an extra court which we hope will be ready next season. Next season we shall miss some of our players who are leaving us this year but nevertheless our prospects are bright and there is no reason why we should not expect an equally successful season.

The Committee consisted of the following: Mr. W. C. Wordsworth, President; Mr. S. K. Bose, Captain; Mr. Kamala Bose, Secretary.



Mr. McDougal, who was a great player of the College Hockey XI, got the Oxford University blue last year for playing in the 'varsity match. He scored no less than two goals in the match which Oxford won. This year playing for Scotland, he has shown his merits further and has been awarded the International Cap in Hockey.



News has been received that Mr. S. K. Chaudhuri has won the Cambridge St. James' College Tennis Single. He was one of the best Tennis players of the College and won the Duke Cup and College Singles and Doubles in 1919.



Mr. Kshetrapal Ghose, another Hockey player of our College, is now playing regularly in the first XI of the Oriel College Hockey Club. There is some chance of his being selected in the 'varsity matches.

We are proud of these ex-players and wish them good luck and further honours.

K. B. B.



University News

DR. A. A. Macdonell, M.A., Ph.D., LL.D., Boden Professor of Sanskrit in the University of Oxford, has been appointed Stephanos Nirmalendu Ghosh Lecturer for 1921. He will deliver a course of eight lectures in December on "The Service of Man according to the main World Religions."



Dr. James W. Garner, M.A., Ph.D., the celebrated Professor of Political Science in the University of Illinois, has been appointed Tagore Law Professor for 1922, and the subject of his lectures will be "Development of International Law in the twentieth century."



The Senate has invited Dr. W. A. Craigie, M.A., LL.D., Rawlinson and Bosworth Professor of Anglo-Saxon in the University of Oxford, to deliver a course of lectures next cold weather on "Some Aspects of the Study of English"



Dr. Syamadas Mukharji, Ph.D. and Dr. Hiralal Haldar, Ph.D., who were so long University Lecturers in the departments of Mathematics and Philosophy, have been raised to the status of University Professors.



The University has purchased the copyright of the Calcutta Review, the conduct of which has been placed under a representative Editorial Board. Dr. V. Siva Ram, M.A., Ph.D. (Harvard), Lecturer in the History Department, has been appointed Secretary to the Board.



The late Sir Rashbehary Ghose by his last Will directed his executors to make over to the University a sum of Rs. 2,50,000 for the foundation of a few Travelling Fellowships. The Senate at its meeting on 6th August, 1921, accepted this generous gift. The Fellowships will be open only to persons, who have been at any time admitted to a Degree in this University.



The following are the principal resolutions that were adopted at the Head Masters' Conference held in the University early in May :

1. (a) It should be laid down that instruction and examination in all subjects other than English shall be conducted in the Vernacular

(b) The number of compulsory subjects should be modified so as to include—

- (i) Vernacular (including a simple reader on the History of India).....*Two papers.*
- (ii) English (including a simple reader on the History of England).....*Two papers.*
- (iii) Elementary Mathematics.....*One paper.*
- (iv) Geography with special reference to India (including the rudiments of Commercial Geography).....*One paper.*

2. Candidates should be required in addition to pass an examination in *at least one* of the following subjects :—

A third language (*e.g.* Sanskrit, Pali, Tibetan, Arabic, Persian, Hebrew, Armenian, Latin, Greek, French, German, and an Indian Vernacular).

- Drawing and Practical Geometry.
- Mensuration and Surveying.
- Experimental Mechanics.
- Elementary Science (Physics and Chemistry).
- Hygiene.
- Botany.

(Other subjects may be added to this list from time to time).

3. Candidates should be required to produce a certificate that they have received training for a specified period, according to a prescribed syllabus, and under an approved teacher, in *at least one* of the following subjects :—

- Agriculture and Gardening.
- Carpentry.
- Smithy.
- Typewriting and Book-keeping.
- Shorthand.
- Spinning and Weaving.
- Tailoring and Sewing.
- Music.
- Domestic Economy.

(Other subjects may be added to this list from time to time.)



Prof. Sylvain Levi, D.Litt., will, in all likelihood, be visiting India next cold weather. He has accepted the invitation of the University

to deliver a course of lectures on "The World around India; India's intercourse with her neighbours."

It was as early as in 1913 that the Senate appointed him a University Reader; but the War broke out and he could not come out to India. We are all looking forward with interest and pleasure to according a warm reception to this eminent orientalist, when he will be amidst us.



During the last twelve months the Post-graduate Department has lost the services of a number of its lecturers, who have accepted appointments elsewhere. It looks as if our University has become the "Mother University," sending out her sons to equip the newborn Institutions. Two of the University Lecturers, Dr Rames Chandra Majumdar, M.A., Ph.D. and Dr. J. C. Ghosh, D.Sc., have been appointed University Professors in Dacca, while six other lecturers have gone to Dacca as Readers. Calcutta has also furnished the University of Lucknow with a Professor of Economics in Dr. Radha Kamal Mukerjee, M.A., Ph.D.



Babu Joges Chandra Chakravarti, M.A., lately Professor of History in the South Suburban College has joined his appointment as Assistant Registrar in place of the late Babu Chandra Bhusan Maitra, M.A.



Mr. K. C. Mookerjee, M.A. (Oxon), has been appointed a Lecturer in the Department of Philosophy. Among the new appointments are, we find, those of Babu Sarojkumar Das, M.A. in the Philosophy Department, Babu Pramathanath Sircar, M.A. in the Economics Department and Mr. N. Khundkar, M.A., LL.B. in the newly created Department of Commerce.



Professor Sunitikumar Chatterjee, M.A., of the Departments of English and Comparative Philology has been awarded a Doctorate in Literature in London University; while, Mr. Jnanendra Nath Mookerjee, M.Sc., Lecturer in the Department of Chemistry, has been admitted to the Degree of Doctor of Science in the same University. Mr. Susil Kumar De M.A. who was a Lecturer in the English Department has also been awarded the degree of Doctor of Literature in the University of London.

Babu Sanat Kumar Mookerjee, M.A., a member of the Bengal Executive Service, has made over to the University his large and valuable collection of manuscripts of literary interest in Bengali, Sanskrit (Bengali character) and Uriya. Necessary steps are now being taken by the Department of Indian Vernaculars for the proper custody, classification and cataloguing of the manuscripts, which, it has been decided, will be kept in a separate collection to be named after the donor



Dr. T. O. D. Dunn, M.A., D.Litt., has been invited to deliver a course of lectures in the University on the influence of the East in general and of India in particular upon the literature of Eighteenth and Nineteenth Century England.



The Senate has, on the recommendation of the Syndicate, appointed Mr. Abanindra Nath Tagore, C.I.E., the First Professor of Indian Fine Arts, Dr. Sunitikumar Chatterjee, D.Litt., Professor of Phonetics, Dr. Meghnad Saha, D.Sc., Professor of Physics, Dr. Jnanendra Nath Mookerjee, D.Sc., Professor of Chemistry and Mr. Nagendra Nath Gangooly, B.Sc. (Illinois) Professor of Agriculture. All these appointments are made under the recent Khaira endowment.

S. P. M.

In Lighter Vein

(A few Selections.)

THE wit of a sharp retort often makes the hearer forget its impertinence. Such a rebuke was that which Sir W. S. Gilbert administered to an overbearing man at a dinner party. After the dinner Gilbert was standing in the hall waiting for a friend to join him, when a pompous and near-sighted gentleman, mistaking him for one of the servants, exclaimed, "Call me a cab!" Gilbert looked the stranger up and down: then he observed quietly: "You're a four-wheeler." "What do you mean, Sir?" muttered the other, "How dare you Sir?" "Well" Gilbert retorted, "You asked me to call you a cab and I could not call you 'hansom.'"



A barrister was met by a friend the other day in the street laden with a lot of law-books. Pointing to the books, his friend said, "Why, I thought you carried all that stuff in your head!" "I do," quickly replied the lawyer; "these are for the judges."

The following colloquy took place between a counsel and a witness who "would talk back." "You say, Sir, the prisoner is a thief?" "Yes, Sir, 'cause why, she has confessed she was." "And you also swear she worked for you after the confession?" "Yes, Sir." "Then we are to understand that you employ dishonest people to work for you, even after their rascalities are known?" "Of course. How else could I employ a lawyer?"



A gentleman swung himself into a compartment just as the train was leaving the station in the Inner Circle on the Underground. The only other passenger in the compartment was a very, very stout old lady, who was sitting weeping in the corner. "Why, what's the matter with you," inquired the gentleman kindly. "Oh dear, oh dear," she cried, "I don't know what to do. You see it's like this, Sir,—when I am getting out I have always to go out backwards, and the porters think I am trying to get in, and they always give me a push and this is the third time I have passed my station."

Literary Gems.

"I pluck up the good lissome herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them up at length in the high seat of memory."
—*Queen Elizabeth*.

SUFFERING, sorrow, tears, regrets—these words, that vary so slightly in meaning, are names that we give to emotions which in no two men are alike. If we probe to the hearts of these words, these emotions, we find they are only the track that is left by our faults; and there where these faults were noble (for there are noble faults as there are mean and trivial virtues) our sorrow will be nearer akin to veritable happiness than the happiness of those whose consciousness still is confined within narrowest limits.—*Maeterlinck*.



Our past stretches behind us in long perspective. It slumbers in the distance like a deserted city shrouded in mist. A few peaks mark its boundary, and soar predominant into the air; a few important acts stand out like towers, some with the light still upon them, others half-ruined, and slowly decaying beneath the weight of oblivion. The trees are bare, the walls crumble, and shadow slowly steals all over. Every-

thing seems to be dead there, and rigid, save only when memory, slowly decomposing, lights it for an instant with an illusory gleam. But apart from this animation, derived only from our expiring recollections, all would appear to be definitely motionless, immutable forever; divided from present and future by a river that shall not again be crossed.

In reality it is alive; and for many of us, endowed with a profounder, more ardent life than either present or future. In reality this dead city is often the hot bed of our existence: and in accordance with the spirit in which men return to it, shall some find all their wealth there and others lose what they have.—*Maeterlinck*.



There is not an existence about us but at first seems colourless, dreary, lethargic; what can our soul have in common with that of an elderly spinster, a slow-witted ploughman, a miser who worships his gold? Can any connection exist between such as these and a deep-rooted feeling, a boundless love for humanity, an interest time cannot stale? But let a Balzac step forward and stand in the midst of them, with his eyes and ears on the watch, and the emotion that lived and died in an old-fashioned country parlour shall as mightily stir our heart, shall as unerringly find its way to the deepest sources of life, as the majestic passion that ruled the life of a king and shed its triumphant lustre from the dazzling height of a throne.—*Maeterlinck*.



There are junctures in the affairs of men when what is wanted is a man—not treasures, not fleets, not legions, but a Man—the man of the moment, the man of the occasion, the man of destiny, whose spirit attracts and unites and inspires, whose capacity is congenial to the crisis, whose powers are equal to the convulsion—the child and the outcome of the storm. The type of the man is the same though you find it under different names and different forms in different ages. It is the same whether you call it Caesar or Luther or Washington or Mirabeau or Cavour. The crisis is a travail and the birth of the man ends or assuages it. We recognise in William Wallace one of these men—a man of fate given to Scotland in the storms of the thirteenth century. It is that fact, the fact of his destiny and his fatefulness, that succeeding generations have instinctively recognised.—*Lord Rosebery*.

When a king asked Euclid, the mathematician, whether he could not explain his art to him in a more compendious manner, he was answered that there was no royal way to geometry. Other things may be seized by might or purchased with money; but knowledge is to be gained only by study and study to be prosecuted only in retirement.—*Johnson.*



I suppose as long as novels last, and authors aim at interesting their public, there must always be in the story a virtuous and gallant hero, a wicked monster, his opposite; and a pretty girl, who finds a champion, bravery and virtue conquer beauty; and vice, after seeming to triumph through a certain number of pages, is sure to be discomfited in the last volume, when justice overtakes him, and honest folks come by their own.—*Thackeray.*



Rhetoric in serious discourses is like the flowers in corn; pleasing to those who come only for amusement, but prejudicial to him who would reap profit from it.—*Swift.*



Is not this a lamentable thing, that of the skin of an innocent lamb should be made parchment? that parchment, being scribbled over, should undo a man?—*Shakespeare.*



Human reason is like a drunken man on horseback; set it upon one side, and it tumbles over on the other.—*Luther.*



In India the greater part of our literature is religious, because God with us is not a distant God, He belongs to our homes, as well as to our temples. We feel His nearness to us in all the human relationship of love and affection, and in our festivities He is the chief guest whom we honour. In seasons of flowers and fruits, in the coming of the rain, in the fulness of the autumn, we see the hem of His mantle and hear His footsteps. We worship Him in all the true objects of our worship and love Him wherever our love is true. In the woman who is good we feel Him, in the man who is true we know Him, in our children He is born again and again, the Eternal Child. Therefore religious songs are our love songs, and our domestic occurrences, such

as the birth of a son, or the coming of the daughter from her husband's house to her parents and her departure again, are woven in our literature as a drama whose counterpart is in the divine.—*Rabindranath*.



Our scientific world is our world of reasoning. It has its greatness and uses and attractions; we are ready to pay the homage due to it. But when it claims to have discovered the real world for us and laughs at the worlds of all simple-minded men, then we must say it is like a general grown intoxicated with his power, usurping the throne of the King. For the reality of the world belongs to the personality of man and not of reasoning which, useful and great though it be, is not the man himself.—*Rabindranath*.



In the history of man moments have come when we have heard the music of God's life touching man's life in perfect harmony. We have known the fulfilment of man's personality in gaining God's nature for itself, in utter self-giving out of abundance of love. Men have been born in this world of nature, with our human limitations and appetites, and yet proved that they breathed in the world of spirit, that the highest reality was the freedom of personality in the perfect union of love. They freed themselves pure from all selfish desires, from all narrowness of race and nationality, from the fear of man and the bondage of creeds and conventions. They become one with their God in the free active life of the infinite, in their unlimited abundance of renunciation. They suffered and loved. They received in their breasts the hurts of the evil of the world and proved that the life of the spirit was immortal. Great kingdoms change their shapes and vanish like clouds, institutions fade in the air like dreams, nations play their parts and disappear in obscurity, but these individuals carry in themselves the deathless life of all humanity. Their ceaseless life flows like a river of a mighty volume of flood, through the green fields and deserts, through the long dark caverns of oblivion into the dancing joy of the sunlight, bringing water of life to the door of multitudes of men through endless years, healing and allaying thirst and cleansing the impurities of the daily dust, and singing, with living voice, through the noise of the markets the song of the everlasting life—the song which runs thus:—

That is the Supreme Path of This
That is the Supreme Treasure of This

That is the Supreme World of This
That is the Supreme Joy of This.

—*Rabindranath.*

The Honours List

By A. A. MILNE.

(*From the Athenaeum, dated 14th January, 1921.*)

I APPROACH every Honours List with a certain half fearful expectation. One never knows. They tell me that you are offered the thing first, some days before the news of your acceptance is flashed round the Empire, so that the publication of the list, with your name in it, is no surprise to yourself, however great a one it be to your friends. But accidents happen; or, at least, I tell myself that they happen. I have a conviction that if my knighthood ever comes, it will come upon me suddenly; I shall open the paper, just as I opened it this morning, and there—there!—will be my name. How I shall tremble!

My pleasure is to look down the list letter by letter rather than to make quick work of it by a glance at the headlines. In the old O.B.E. days I would give up a morning to the "M's", my breath coming fast and more fast as I progressed laboriously from the Masous to the Meads, and from the Meads to the Millers. At the Millers we were near to knowing the worst; another dozen names and we were on to it. No, not this time. Spurious Milnes there might be, but I took no interest in them. If my name were not first among them, I should not be there at all. Well, well, perhaps next time—on Mr. Lloyd George's birthday, or whenever these things happened.

How will the sub-editors announce it? "New Year's Honours—Five New Peers—Mr. A. A. Milne knighted"; it is because I fear the suddenness, the crudity, of this that I prefer to travel slowly down the list, savouring the names of some of my companions-at-arms first. Perhaps I am unduly fearful. The news, after all, may be announced obliquely; "Literature Honoured" for instance. This would leave the thing pleasantly vague. It might be Thomas Hardy, or it might be me. Or should I say, "It might be I?" Perhaps I ought to get this point settled before I accept the knighthood. For an esquire to make a mistake in grammar is no great matter, but for a knight—! "It might be Thomas Hardy or it might be—" Yes, I see now that it was stupid of me to have guessed in Thomas Hardy at all.

I have a friend who scoffs at my ambitions. He says that the whole Honours system is a joke. When I protested, he told me the true story of that excellent knight, Sir John Mallord. You shall judge for yourself.

Perhaps you have forgotten the wild excitement produced by the name of "John Mallord, author," in a recent Honours List. There was a rustling of reference books in editorial offices, a hasty sending-out for the "Literary Year-Book" and other helpful works. Who was John Mallord? What had he written? People questioned each other in drawing-rooms and clubs; none could answer save the man-who-always-knows. "John Mallord?" said he. "Yes, he's the fellow who wrote—what was it called? And that other book—you know the one I mean. Dashed clever, but I don't know that I care for that style myself." But of definite information, none.

Here, however, is the true story.

In the year 19—, in the month of—, my friend, whom I will call Smith, although that is not his real name, wrote to the Chief Whip of the Government then in power, and expressed for the body of intellectual men who at that time composed the Cabinet an admiration such as must have surprised even the Chief Whip himself. But he desired also to put this admiration into as practical a form as possible, and with this purpose in view he ventured to enclose banknotes for £5,000. And he had the honour to remain the Chief Whip's humble obedient servant, John Mallord.

Two days afterwards, a gentleman called at friend Smith's house, and inquired if Mr. Mallord was at home. In answer to the usual question, he gave the apparently assumed name of Sir Benjamin Guggenheim, and was shown into the library.

"Mr. Mallord?" said Sir Benjamin. Smith, outwardly calm, though wearing a false moustache and beard, bowed, and indicated a seat.

For some time after this there was silence in the room, broken only by a remark of Sir Benjamin's—an attractive-looking young man to those who like that style—that it was a fine day. Gradually, however, his reserve left him, and before he took his leave, he had indicated that if Mr. Mallord had another £5,000 at his disposal, there was a certain patriotic use to which this money also could be put. Need he say more?

I shall not follow these two men—Smith with his false name and beard, Sir Benjamin Guggenheim with (apparently) his false name, and

what Smith says was a false nose—I shall not follow them through all their negotiations. It is enough to say that during their final interview in the month of—ember it was definitely promised that Mr. John Mallord should become Sir John.

“How would you wish to be described, Mr. Mallord?” said Sir Benjamin, taking out his gold pencil and preparing to make a note of it. “We like the public to know just why these titles are given. Shall I say ‘Public services’ or ‘Local charities’ or ‘Organizing work?’”

“I am an author,” said Smith. Actually he was a very rich man, with a perverted sense of humour, but he was beginning to get quite interested in John Mallord, and saw him suddenly as an author.

“Excellent,” said Sir Benjamin. “An author or an artist in the list gives it a note of distinction which is most desirable.” He hesitated, and then went on, “I am afraid I—one doesn’t have very much time—Could you—?”

Smith, realizing that he was being asked what books Mr. Mallord had written, and not having decided as yet, replied that he would be very glad to send Sir Benjamin a copy of his best-known work.

“Thanks,” said Sir Benjamin. “That will be excellent. Naturally the Prime Minister—we shall all look forward to reading it.”

When Sir Benjamin was gone, my friend Smith began to ask himself what book John Mallord had written, and how it was possible to have it printed in the time. After a little thought he decided that this famous author was an economist and had written a book called “The Wealth of Nations.” In design it would be similar to the similarly named book by that other worker in a similar field, Adam Smith, and, as it happened, similar also in execution, and in the actual length shape, substance, and arrangement of the sentences. In fact, the only discernible difference between these two masterpieces would be in the author’s name on the cover and the title-page. But, as my friend Smith reflected, the cover and the title-page were the important matters; all indeed that busy man reads; all that Sir Benjamin or the Prime Minister, those busy politicians, would have time to assimilate.

“The Wealth of Nations,” then, “by John Mallord,” was despatched as soon as possible to Sir Benjamin Guggenheim. Its reception was all that Mr. Mallord could have wished for his book, and much more than Smith could have expected. For both the Prime Minister and Sir Benjamin wrote that they had read the book from cover to cover with the deepest interest, and that, while venturing to differ from the author’s conclusions in Chapter IV—(in Sir Benjamin’s

case. Chapter V)—they none the less regarded the book, taken as a whole, as a monument of thoughtful industry and a masterpiece of lucidity. Sir Benjamin even hinted that it would survive when many other books of inferior merit had been forgotten. All of which pleased my friend Smith very much.

But, of course, the editors and the sub-editors and the ordinary men in the clubs could not be expected to guess at Mr. Mallord's recent literary activities. So when the Honours List appeared, they naturally asked each other: "Who is John Mallord?"

My friend Smith, no doubt in order to soften my disappointment at being omitted again from the Honours List, tells me the answer. I pass it on to you.

The Late Mr. J. N. Das Gupta

We deeply regret to record the sad and untimely death in London, of Professor J. N. Das Gupta on the 2nd September, 1921. It was only in May last that he sailed for England as one of the representatives of his *alma mater* to the Congress of the Universities of the British Empire. Reuter tells us that he delivered a lecture in London in the morning of the 2nd September and died of heart-failure that very afternoon. His death, which is being keenly regretted by all, removes a most familiar and charming figure from College and University circles. He was a Professor in Presidency College for nearly twenty-five years and he was one of the most distinguished teachers that our College has ever had. He was also closely connected with the University. He was a member of the Syndicate for more than a dozen years and the value of the services he had rendered to the University in various capacities was indeed of a high order. He wrote and published a number of essays, mainly of historical interest, which have been keenly appreciated by competent critics.

Apart from his intellectual attainments, Mr. Das Gupta possessed in a remarkable degree that old-world courtesy and sweetness of temper, which endeared him to all.

We offer our sincere condolences to Mrs. Das Gupta and the other members of the bereaved family.

In our next issue we propose to deal at greater length with the details of his life and career.



ছোট'র জয় ।

শিল্পী শ্রীইন্দ্রমাধব দাস,

তৃতীয় বাষিক শ্রেণী ।

THE
PRESIDENCY COLLEGE
MAGAZINE

VOL. VIII.

DECEMBER, 1921.

No. 2

EDITORIAL NOTES.

THE PRINCE OF WALES.

Our Prince will soon grace this 'London of the East' with his presence. We are sure he will be welcomed with the traditional courtesy and the cordial hospitality of India. He possesses in a rare degree that personal touch which appeals so much to our imagination. His sympathetic nature and affable manners have won for him ardent admirers all over the globe. But it is his youth that appeals to us with a force all its own. He can enter into our thoughts and feelings, because the warm enthusiasm of youth animates his whole being. On behalf of the students of this premier College of Bengal, we offer him a hearty welcome.



LORD READING.

The Viceroy is now in our midst. It is not necessary here to dwell on his brilliant qualities of head and heart. His whole career has been a record of struggle against difficulties, crowned with unique success in the end. In this connection we are reminded of the fact that he was once again in this city many years ago, but then in a very humble capacity. Now he is here as our much-respected Viceroy. It is such a life that spurs us to noble efforts.



LORD SINHA.

The news that Lord Sinha of Raipur—one of the most brilliant of our ex-students—has been compelled, on account of bad health, to lay down the reins of the Governorship of Bihar and Orissa has filled

us with great sorrow. He has shed lustre around the name of our college, and he has admitted that the Presidency College is the fountain of his liberal ideas. We sincerely pray to God for his early recovery.



A LITTLE SERMON.

The new editor would be a super-man if he could resist the temptation of inflicting a sermon on the readers—and they are many—of this magazine. Frankly speaking, the assumption of the editorial *gadi* turned his head a little during the first few days; he was not, however, long in coming to his senses and gaining a true perspective. His 'first fine careless rapture' gradually turned into blank dismay when he found that the articles were so few and far between. It needed a very great amount of coaxing and wheedling to squeeze out an article from the reluctant students. The professors were almost unapproachable in the isolation of their awe-inspiring solemnity. He must confess, however, that even during these cold months, he was inundated with a copious flow of verse. But it was all lost in the barren waste of his unpoetical nature.

It is hoped that the reader will bear with all this nonsense. But one thing is certain and that is the unpleasant truth that the students of this college must be more practical in their sympathy. It is no good hauling the poor fellow of an editor over live coals, unless the students come out of their isolation to lend him a helping hand.

Will this pathetic wail fall upon heedless ears? Time alone, i.e. the next issue will show.



CHANGE IN THE STAFF.

Prof. Coyajee has been appointed a member of the Fiscal Commission which is now touring in India. His appointment is a tribute to his fine scholarship and industry. We are sure his wide knowledge will be of great service to the committee.

Mr. Solomon has been appointed to officiate in Professor Coyajee's place. We extend him our welcome, and feel sure, he will be a kind and sympathetic professor.

Mr. Birendra Benode Roy, M.A. has been appointed a professor of English. Only a few years ago he was a student of this college. We hope his success as a professor will be commensurate with his success at the University examinations.

It is sad news to us that our distinguished Professor, M. Ghose, has not yet recovered. We pray to God to restore him to health.

We offer a belated welcome to Prof. Jatindra Chandra Guha, M.A., who has joined our college from the Rajshahi College where he was Professor of English. He is a distinct acquisition to our college.

As we go to press, we hear that Prof. Surendra Nath Majumdar, M.A., of the Scottish Churches College is going to join us as Professor of History. We extend him our cordial welcome.

Prof. Panchanon Neogy has left our college and joined the Civil Engineering College, Sibpur.



WOMAN SUFFRAGE.

The reader will find elsewhere a report of the debate on this burning question. The fact that the resolution in support of granting franchise to women was carried by an overwhelming majority proves conclusively that the Bengal Legislative Council failed to do justice to our sisters. It is really regrettable that while Madras and Bombay have forged ahead, Bengal and Bihar should take up such a reactionary attitude. We hope the gallant champions of woman's cause will triumph at no distant date. In this connection the letter from Mrs. Kumudini Bose, which is published elsewhere, will be read with interest.



THE COLLEGE UNION.

Is the Presidency College falling behind? There is no gainsaying the fact that there is a sad lack of *esprit de corps* among us. Our corporate sense seems to be extremely dull. It is this want of sympathy that has led to the weakening of our Athletic clubs. The College Union—unlike its Oxford and Cambridge prototypes—has fallen upon evil days. Students do not take much interest in this most useful institution. We hope this nursery of the future politicians of Bengal will be patronised to a greater extent in future.

In this connection we cannot resist the temptation of publishing the following interesting letter from Prof. Sylvain Levi, the celebrated French savant, to the Secretary of the College Union. The letter runs thus:—

“I thank you for your very kind invitation on behalf of Presidency College Union and my wife wishes to join her best thanks. I should be delighted to come in friendly contact with your students, the more so as I have been intimately connected with the birth and growth of our French Union of Students. I like to remember, and I feel some pride in it, that I have been one of the very first members of our “*Association des Etudants de Paris*” (which we use to call in our slang: “*L'A*”) and the first Secretary; you see that I may claim the honour of being your own colleague. But, as you likely have heard, I am giving here a daily teaching, which takes much of my time; if I ever come to Calcutta, it will be for a couple of

days, and that short time is already claimed by a lot of private engagements. Let me add that I am not particularly fond of delivering addresses, and that I enjoy much more the pleasure of private talks, "conversations." Anyhow, if I can attend some quite informal meeting of your Union while staying at Calcutta, I shall be purely delighted.

Yours sincerely,

(Sd.) SYLVAIN LEVI."

Needless to add that we look forward to his visit with eager expectancy. We feel sure a warm welcome awaits him when he comes in our midst.



THE PROPOSED TECHNOLOGICAL UNIVERSITY AT CAWNPORE.

The United Provinces Government deserve the best thanks of our countrymen for their appointment of a Committee to suggest a practicable scheme for the establishment of a Technological University at Cawnpore. This is a move in the right direction. An exclusively literary education has now proved to be too costly a luxury. No one would be so foolish as to ignore altogether the claims of literary education. Such an education broadens our outlook and kindles our imagination. But surely a man must live somehow. It is here that the importance of vocational education comes in. But it is needless at this late hour of the day to dilate upon these platitudes. India has had enough of them. We hope that the U.P. Government will show us a practical way.



THE PROPOSED HISTORICAL SOCIETY.

As we go to press, we hear that an attempt is being made to set up a Historical Society for the college, on the lines of the existing Bengal Literary Society. The need for such a society is obvious and we hope that the proposal will be given effect to before the next issue of the magazine is out. It is strange that nobody thinks of establishing a College Economic Society. The existing seminar is all too narrow in its scope. The War has stimulated an interest in economic problems. It is, therefore, essentially necessary that a society should be started so as to enable the future financial magnates and administrators to study at first hand the manifold economic problems of the present day. It would no doubt be good if we could have a separate society for each subject. But then, there is the risk that the multiplication of societies may lead to the dissipation of our energies and the weakening of our interest.

Parody.

FROM the sublime to the ridiculous is but a step; and it is more than a step from the ridiculous to anything else. The grand manner is of all manners the most dangerous. To mar it ever so slightly is to achieve absurdity. An inch out of the true course precipitates you from safety to disaster, from the open road to the muddy ditch. The very stars stay in their courses lest they should stir the mirth of men. It is this paradox that parody exploits and from it laughter is born. Parody is most easy, most obvious when it portrays the errancies of greatness.

For grandeur is more rare and elusive to obtain than any other effect, although the least mistakeable when we have it. More primitive than beauty or pathos, it needs a less cultivated mind to appreciate. The sentiment which it inspires has all the austerity of a virgin emotion. The Zeus of Phidias is prior to the Venus of Praxiteles. Grandeur is the most original and unmixed of qualities; and perhaps this explains the fact that, the simpler the social conditions, the easier it is to evoke grandeur. Epics, for instance, whether the Ramayana or the Iliad or Beowulf or the Chanson de Roland or the Sagas, belong to the infancy of literature. And yet the fact is strange and perplexing. We find it a simple matter to create beauty or to produce pathos. A cluster of flowers is lovely, a child crying is pathetic, the whole world is full of things that move us to adoration or tears. But the elements of majesty are forests and mountains and the unfailing fires of the sky and the moans of gods. We travel half the world to hear the roar of a cataract, but the songs of birds resound on every side. For one scene in literature that awakens awe, there are ten that are sweet and touching. Lyrics are many, epics are few. We seem to have lost, through subtle march of civilisation that both gives and takes away, the patience, simplicity and reverence that are needed to evolve and to understand greatness. The slow recession of time is adding to the number of lost arts or atrophied faculties that power to soar naturally to the full height of heroic circumstance. ✓

Mark, you want two things to get the effect,—a worthy occasion and a worthy manner. But this exact correspondence in which grandeur consists, the parity of two things each of which must be sustained at a high level, is most difficult to attain. Count in the

upper and nether worlds if you like, there are not many men or matters on an epic scale. To fly for refuge to the supernatural is to fall into a snare. The poet or the artist who goes beyond the circle of our knowledge is in evil case. He has two alternatives and no more. He may reduce his supernatural to the level of humanity if not of mortality and, to make his gods intelligible, endow them, as Homer does, with the attributes of man; that is, they become part of the scenery, gorgeous figures that adorn and enlarge the background. Or he may attempt to keep them very gods or devils and by a tour de force of imagination invest them with the appropriate character. But what is appropriate to the unknown? Details would be fatal, for the temptation to confuse size with sublimity will lead to the grotesque. But a misty vagueness misses the illusion of reality. To choose those features than can illuminate gods to men and to refrain from all those which suggest characteristics too quaintly human is a task which demands a strength and delicacy of imagination which the greatest of men have possessed but too fitfully.

Herein is the source of parody, its double source. To thrust meanness into the seats of the mighty is parody. To miss the manner in the pursuit of a high aim is likewise parody. And we have to remember that parody may be deliberate or unaware, suicide or homicide; and a man may hold up before himself that distorting mirror which twists the human face divine into a caricature. It is usually by collapse of style, a weakness of manner that a man parodies himself; he degenerates into an imitation of himself and degrades his grand manner into a set of mannerisms. It is by mimicking these mannerisms in the elaboration of some inconsiderable subject that deliberate parody is achieved.

We shall confine our illustrations to literature, though parody is as common in life as in art. There never was a better example than the third Napoleon, the author of *Des Idées Napoléoniennes*, whose accession and reign were extraordinary parodies of those of the founder of the line. In literature no poet crosses the fatal limit so frequently as Wordsworth; and none of the numerous parodies of his work are so merciless as his own lapses.

So from his pocket Peter takes
His shining horn tobacco-box;
And in a light and careless way,
As men who with their purpose play,
Upon the lid he knocks.

Let them whose voice can stop the clouds,
 Whose cunning eye can see the wind,
 Tell to a curious world the cause
 Why, making here a sudden pause,
 The Ass turned round his head and *grinned*.
 Appalling process!

Appalling verse and by no means a solitary specimen. Indeed there is *more than a fraction* of truth in that happy parody of one of Wordsworth's own sonnets,

Two voices are there; one is of the deep;
 It learns the storm-cloud's thunderous melody,
 Now roars, now murmurs with the changing sea,
 Now bird like pipes, now closes soft in sleep;
 And one is of an old half-witted sheep
 Which bleats articulate monotony,
 And indicates that two and one are three,
 That grass is green, lakes damp and mountains steep:
 And, Wordsworth, both are thine; at certain times
 Forth from the heart of thy melodious rhymes
 The form and pressure of high thoughts will burst:
 At other times—good Lord! I'd rather be
 Quite unacquainted with the A. B. C.
 Than write such hopeless rubbish as thy worst!

If Milton falls into parody, it is in a different way, not by being trivial but by attempting the opposite. No English poet, and few poets of any land have achieved such consistent dignity and grandeur of style or avoided tedious mannerism with more success; but Milton does not always maintain imaginative dignity. To make his story real, he has to create detail; but detail is dangerous in an account of battles in heaven and counsels in hell and the primal dawn on earth. He must transcend humanity, for he professes to see and tell of things invisible to mortal sight. Clairvoyance, however, as we know, is sometimes silly and it is just where he departs most from human precedent that most he fails. I cannot read the tale of the fight between Michael and Satan without a smile. ✓

Then Satan first knew pain,
 And writhed him to and fro convolved.

But it was like crying before you are hurt, for spirits cannot
 in their liquid texture mortal wound
 Receive, no more than the fluid air.

And for the same reason the Divine Comedy is not free from the grotesque, as when Dante comes to the Wood of Self-Murderers, each grown into a tree, exuding speech and blood.

Parody proper owes its success as a rule to the use of mannerism, and the writers with tricks of speech, conceits and affectations lay themselves most open to parody. Shakespeare, the least mannered of poets, has also been the least parodied. But to a clever and inveterate jester not much is needed. he can raise a laugh by the most unscrupulous means. Verrall has shown, in an amusing essay, on what slight grounds Aristophanes impeaches Euripides and how the same weapons may be used with far more deadly effect against the author of the *Idylls of the King*. However that be, the conventions of the Attic drama, which seem so stiff and strange to us, render it a delightful subject for the parodist. Mr. A. E. Housman's witty 'skit' on the Greek play may be new to some readers :—

- Chorus: O suitably-attired-in-leather-boots,
 Head of a traveller, wherefore, seeking whom,
 Whence, by what way, how purposed, art thou come
 To this well-nightingaled vicinity?
 My object in inquiring is to know.
 But, if you happen to be deaf or dumb,
 And do not understand a word I say,
 Then wave your hand to signify as much.
- Alc: I journeyed hither a Boeotian road.
 Cho: Sailing on horseback or with feet for oars?
 Alc: Plying with speed my partnership of legs.
 Cho: Beneath a shining or a rainy Zeus?
 Alc: Mud's sister, not himself, adorns my shoes.
 Cho: To know your name would not displease me much.
 Alc: Not all that men desire do they obtain.
 Cho: Might I then hear at what your presence shoots?
 Alc: A shepherd's questioned mouth informed me that—
 Cho: What? For I know not yet what you will say.
 Alc: Nor will you ever, if you interrupt.
 Cho: Proceed, and I will hold my speechless tongue.
 Alc: This house was Eriphyla's, no one's else.
 Cho: Nor did he shame his throat with hateful lies.

And thus it goes on through strophe and anti-strophe to the epeode,

But now does my boding heart,
 Unhired, unaccompanied, sing
 A strain not meet for the dance.
 Yea, even the palace appears
 To my yoke of circular eyes,
 (The right, nor omit I the left),
 Like a slaughter-house, so to speak,
 Garnished with woolly deaths
 And many shipwrecks of cows.

- I therefore in a Cissian strain lament ;
 And, to the rapid,
 Loud, linen-tattering thumps upon my chest
 Resounds in concert
 The battering of my unlucky head
- Eriphyla (within) : O, I am smitten with a hatchet's jaw,
 And that in deed and not in word alone.
- Cho : I thought I heard a sound within the house
 Unlike the voice of one that jumps for joy.
- Eri : He splits my skull, not in a friendly way,
 Once more ; he purposes to kill me dead.
- Cho : I would not be reputed rash, but yet
 I doubt if all be well within the house.
- Eri : O, O, another stroke ! that makes the third.
 He stabs me to the heart against my wish
- Cho : If that be so, thy state of health is poor,
 But thine arithmetic is quite correct.
 Is that not a gem ?

K

Poetry of Nature in Shelley.

By RAMGATI BANDYOPADHAY, B.A.

THE treatment of nature by a poet is generally modified by his philosophy of nature. Wordsworth's pantheistic conception pervades through and through his nature poems. In his nature-descriptions he always looks into the soul of nature. So it is with every other poet. Keats whose mind was burdened with no philosophy of nature always enjoyed the beauty of nature in its sensuous and more external aspects. But in Shelley's case we look in vain for any distinct and permanent attitude to nature. Shelley is the poet of changefulness. Love for the vague, the indefinite and the changing always drove him from one view of things to another. We cannot reduce Shelley's outlook towards nature to any definite and single attitude. Occasionally he does the ordinary nature-description. Sometimes again he makes nature subsidiary to the actions of man and follows exactly the view that in "his life alone doth Nature live." Again there are moods in which Shelley strips himself clean of experience and knowledge to look plainly at Nature's beauty. But he also inherited the natural pantheism of Wordsworth ; and though rarely but still magnificently he rises in eloquent moods to the Pantheistic outlook. All

" Obedy, we receive but what we give
 And in our life alone does Nature live "

— Coleridge : *Dejection, an Ode.*

these various moods being reflected in his poetry produces different kinds of nature poetry.

Of all these various ways of looking at Nature, one seems to be the most natural and familiar one to Shelley. Very often he looks upon nature with the eye of an ancient Aryan. Then he becomes perfectly free from the burden of knowledge and experience and looks with wonder and admiration at the winged infant lying in the orb of the Moon. In this mood he creates myths like those of the Earth, the Moon, and of Arethusa. In them we observe, how Shelley realises pure nature imaginatively—unburdened with any Theology, Pantheism, or Scientific truth. We wonder how a poet of the nineteenth century could conceive of Nature quite in the manner of the Greeks. Shelley freed himself from all these modern conceptions which aim at synthesising nature under one law, or one spirit; then he divided and subdivided the life of nature and infused life into each and every one of them. For example, let us take the Dawn-myth in *Prometheus Unbound*, IVth Act :—

The pale stars are gone !
For the sun, their swift shepherd,
To their folds them compelling,
In the depths of the dawn,

This is exactly in the manner of a Greek myth. Sunrise and the disappearance of the pale stars viewed by an imagination which does not care for reason or science will naturally appear as such. The stars have grazed like sheep the whole night in the pasture of the sky; and now comes their shepherd, the Sun to drive them back to the fold. A man of the modern times with his scientific knowledge can hardly think or imaginatively believe in this myth. "Arethusa" is a similar myth—a river-god pursues a river nymph to the Dorian deep. A simple fact of the two streams flowing together to the sea has been made into a myth and the myth as it is cannot be justified by any reasoned representation.

But Shelley creates another kind of myths, which are not natural phenomena expressed in terms of human act but are like the myths of the Earth and of the Moon placed away from our world of thought and of our life. These are to be distinguished from the previous class of myths by their want of humanity. The Earth and the Moon appear talking to each other not as two men but as two superhuman beings representing truthfully their different spheres. Every touch here has been taken from actual occurrences in nature; practically nothing

has been borrowed from human thought and action. Only so much of humanity has been retained as is absolutely necessary to make us realise the actions and relations of these astral spirits. The "Cloud" is perhaps the best example of this kind of myth. The figures that appear in this poem are purely elemental beings. Their only link with humanity is that they live and move. But the motion and play of these beings may be aptly compared to the doings of the Fine Mist out of which the solar system grew. There is not a single phrase or passage in it which will destroy this illusion. There is nothing of human interest, nothing at all which will connect the poet with the object of his description. In the vast universe where humanity is a negligible factor the clouds play with similar elemental Beings—the Lightning, the Sanguine Sunrise, and the Maiden Moon. They sport in various manners, passing through the rainbow arches, building and unbuilding themselves and laughing at their own playful action. As we read it, we in our imagination are taken over to a vast stage where these elemental genii play about, where we absolutely forget the existence of our mortal race and for the time being look upon these spirits with the same awe with which the Aryans of the time of the Rig-Veda looked upon and worshipped the divinities in the Sun, the Moon, the Sky and in other grand phenomena of Nature. Another quality of these myths is that they present howsoever imaginatively a scientific truth. Stopford Brooke says of "The Cloud" that it "might be lectured upon by a meteorologist." The cloud speaks of itself:—

I bring fresh showers for the thirsting flowers,
From the seas and the streams.

The very first lines point to the scientific truth about the origin of the clouds from the water-vapour arising from seas and streams. In the same way every other attribute and action in this poetic self-description of "The Cloud" may be explained and justified scientifically. A similar remark may be made in the case of the myths of the Moon and of the Earth, where every touch has been taken from the actual workings of Nature.

There is one group of nature-descriptions where although Shelley does not create myths, still he goes a great way towards their creation. They are in fact mythical explanations of the operations of nature. Actions proper to living beings are ascribed to the dead objects of nature but reason and unbelief step in to awaken a sense of the untruth of the mythical representation. The illusion is not so perfect. Such descriptions appearing in other poets should not have drawn

special attention; there they might have been explained as the ordinary metaphorical language which the poets use to beautify their ideas. But in Shelley they are not to be left unnoticed. They appear when imagination and artistic sense are less alert or are busy with other occupations, and the poet's mind working upon a nature-description suddenly stumbles upon a mythical conception without any such positive intention on his part. This is so because Shelley's temper is a myth-making temper, that idealises all that comes within his sight. Instances of this sort of semi-myths occur very frequently in his works. Let us take for example this half-formed myth in "The Ode to the West Wind."

"There are spread
On the blue surface of thine airy surge,
Like the bright hair uplifted from the head.
Of some fierce Olenad, even from the dim verge
Of the horizon to the zenith's height,
The locks of the approaching storm."

It is clear that there is no perfect illusion, no true myth; the poet says it is like this or like that.

Shelley did the ordinary nature-description as well. But in it we see an unmistakable stamp of his genius. His nature-delineations may be at once recognised by their dynamic character. They are never distinct pictures of reposeful nature. They are objects of Nature seen through the coloured glass of emotion, and they swim into a kind of romantic light which makes everything indefinite and tremulous. Wordsworth could do the other work better than Shelley. He could watch fondly and patiently the particular aspect of a natural scenery and paint it clearly in a back ground of reflection. But we shall in vain ask Shelley for this. Shelley could not have that patience, that perseverance and that reflective temper of Wordsworth. He must have a change. If nature brings forth newer beauties every moment Shelley may be expected to follow her. Then we have those delineations like the sunset in *Queen Mab* or the sunrise in *Prometheus Unbound* II Ind Act, Sc. I. But when Nature does not change, when no rainbow tints swift and keen play upon her features, we cannot expect Shelley to be observing all the dry details of Nature's catalogue. He will either refuse to watch or only when the whole scene has something to attract him, he will take in the whole and melt it by the fire of his imagination so that the details will be burnt away and then the poet will drink in the exhalations of true beauty rising from it. But in no case Shelley will try to swallow it part and whole sweetening it with

a dose of reflection. This is for Wordsworth to do. He will find in the meanest flower thoughts too deep for tears, and all the outward aspects of nature appeal to him as manifestations of one soul that kindles them.

Instances of the description of vast and indefinite landscapes occur very frequently in Shelley. They are generally the descriptions of the sky, the forest, the mountains, the sweeping storms, etc. In their delineation Shelley brings out no list of minute details—nothing in the spirit of cataloguing or philosophising. In the sky he observes the incessant forming and unforming of the clouds, the infinite changes of its appearance. But Wordsworth's descriptions of the sky scenery are static and definite. There is an elaborate description of sky scenery in the *Excursion* it is mixed up with the works of men and with lessons of various nature. But Shelley observes only its changefulness—the various delicate shades of colour playing upon it. Shelley looks at the Euganean hills; he does not go on to describe them but by an effort of his imagination he lifts them to the sky and enjoys their beauty as a part of the glorious sunset. Shelley's forests are again no narrow woods, where we can describe and name every tree, plant and herb, but it is one vast universe of jungles—it inspires awe sometimes, and in other times it presents all the beautiful scenery of the natural world. It has flowers, trees, streams, lakes, sunny glades, caverns, hills—all contributing to form a beautiful maze where Shelley's imagination could lose and find itself for times out of number. Again when he describes a storm he does not tell us how trees are uprooted or housetops are thrown away or men and cattle are disturbed but he draws the attention of the reader to the rushing wind that sweeps the Earth and the Ocean, to the yawning lightening deluging heaven with fire; and below to the lashed water glittering and boiling fiercely.

In these grand phenomena of Nature, Shelley glides over the minute details; and with them certainly some of the finer effects that generally accompany the details are also neglected. But when Nature satisfies him by changing as often as Shelley would have her changed, he is not careless of her detailed beauty. If we turn to the sunrise picture of Shelley in *Prometheus Unbound* (Act II, Sc. I) we shall see how minutely and truly does Shelley present the changes of colour in the sky at sunrise, the gradual progress is noted down line by line with all the changes and movements in the mists, the cloud, and the star. He observes with a loving eye all the delicate tones and

half tones of colour and records them in their natural order of appearance.

Again Shelley occasionally renders into his poetry marvellously delicate details of nature's beauty :—

“ As the bare green hill

 Laughs with a thousand drops of sunny water,
 To the unpavilioned sky !”

This certainly would have been lost upon a grosser eye. Such impressions are snatched as it were by his keen and alert vision and are treasured by his memory for their proper use on such occasions.

Shelley makes nature in some of his descriptions subsidiary to the human being that lives and breathes in it. The poet in *Alastor* dies slowly and nature too changes from a beautiful scene to one of ghastly glow. In *Prometheus Unbound* Nature also reflects the thoughts and feelings of the characters. In every scene the scenery fits in well with the feelings of the main actor. In the first scene the suffering Prometheus is placed in a ravine of icy rock, and the time is night. Asia the life of life, the embodiment of Love is placed in a lovely vale—which is undoubtedly a very suitable background for this impersonated Loveliness. The sunrise is quite in pace with the dawning of hope in Asia's mind. The forest intermingled with rocks and caverns imply the troubles and obstructions that Love meets on her way through the experiences of human life. The dark cave is quite a fit abode for the mighty Darkness, Demogorgon. In the next scene where Asia becomes transfigured the scene is placed on a snowy mountain peak of mystic height. And with the change in Asia the whole nature becomes joyful and radiant.

Shelley again likes to see his own thoughts and feelings reflected in Nature. The ‘flowers’ in “*The Sensitive Plant*” are only so by name; they are quite different from the real flowers, unlike Wordsworth's Daisy or Celandine. They are only Shelley's feelings and thoughts presented in the garb of flowers. Again Shelley's skylark is altogether a different bird from Wordsworth's skylark. Wordsworth's skylark is undoubtedly the truer of the two. But Wordsworth humanises his lark while Shelley makes his lark another Shelley. All its feelings and sentiments are projected from the poet's own mind.

However in one respect Shelley owes a debt to Wordsworth. The pantheistic conception of Nature is the great legacy which Wordsworth left behind to his successors. Shelley did not neglect this heritage.

He took it but he modified it sufficiently for his acceptance. To the reflective mind of Wordsworth Nature was a pervading spirit, a healing power, a Being to whose services Wordsworth dedicated himself with religious devotion. In Shelley it is the animating principle of love which spreads through the dull dense world. It is a source of all beauty, all music and all might. It is the spirit which

“Wields the world with never-wearied love

Sustains it from beneath; and kindles it above.”

But weak and changeful as he is, he can only realise this idea at rare moments after which he again breaks down upon his ordinary unphilosophic idea of nature.

The Bengali Bride in her New Home.

By BIMAL KUMAR BHATTACHARYYA, *Third Year Arts Class.*

THE Bride enters her new home amidst blowings of conch-shells and hearty ‘ulus,’ heart-rending screams of stepsons and daughters, however, not infrequently greet the ears of the less fortunate one. The girl-wife awakened rather too soon to a new sense of responsibility is apt to be bewildered. Fearful of the future, she nevertheless burns with curiosity. Perhaps it is this which sustains her at her parting from her parents. Even the tears are not of unmixed sadness and wretchedness.

From girl-hood an immediate change to womanhood is a very heavy demand. The days of dolls are over. Stern realities of the world face her; and she must make the best of them. Renunciation the life-long companion of Bengali ladies, begins. The long veil drawn, over her face symbolises as it were the beginning of this life. The enjoyments of the world are shut out with scrupulous care. But the darkest cloud has its silver lining. Novelty imparts a fresh charm to her life, and curiosity sharpens her powers of appreciation. She comes with an earnest supplication for kindness, and a kind word or look compensates her. At any rate she has escaped the days of terrible ordeals when she had to undergo severe tests proposed by *competent* beauty connoisseurs. She sees the beaming countenance of her parents, recalls the days of their worries and anxieties over her, and deifies her imperfectly-known husband for this happy deliverance

But then it requires great strength of mind to tear oneself off from the familiar scenes of childhood ; and the demand to adopt oneself to new environments at such a short notice involves not a very little strain on the mind. The novelty of the situation, however, at once strikes her imagination and enables her to bear up against unknown difficulties.

The mother-in-law is generally the person who accords her the heartiest welcome. But proverbs are plentiful, and grotesque stories, true and false, have been circulated broadcast to show what inhuman creatures these mothers-in-law are. It has become rather a pastime with the ladies to recount with a tell-tale shudder the days when they were subjected to various sorts of indignities. The girls in their father's house devour greedily these blood-curdling tales of woe, and shudder to think how they would have fared under similar circumstances. Well, no wonder that these nonsensical reminiscences would flock into the bride's mind ; and the nearer she approaches her mother-in-law's house the more terrified she gets. If fortunately she can keep sufficiently cool and does not collapse then and there, she would find kind faces peering round her, and she can at once find out that the smiling matron in their midst who is extending her hands to welcome her son's wife into the new home is the *much-dreaded* mother-in-law. She then learns to pity her unfortunate sisters who did not hesitate to put such a goodly dose of pure imagination into their tales.

The arrival of the bride at once stirs up the little household into a pitch of mad excitement and bustling activity. The youngsters enjoy the scene hugely. The more forward of them try to entice her into a pleasant conversation after the fashion of her life-long companions. The shy ones are at first a bit afraid of driving headlong into intimacy. But when they find what an inoffensive little creature she is they naturally get emboldened. Lots of sweetmeats which accompany the bride for the first few minutes, however, render them all oblivious to her presence ; for when the hand is busy the tongue likes to be silent in admiration of what is going on, although in excessive admiration it sometimes forgets the vow of silence. The bride also tries all the means at her command to make these busy folks friendly towards her ; for it is always wise to have allies in an unknown region, and these little boys are easy to conciliate, and they go unmurmuringly on many an errand of a rather delicate nature. The older ones are useless in such missions, and the very young ones are equally worthless. She is, therefore, careful to choose her allies from among those who are not too old to betray her confidences for sheer fun, and not too young to blurt

out the secret unwittingly. These are the favoured ones who flourish under her patronage. But they do not place their services thus at her disposal from purely dis-interested motives. Firstly, there is the hope of getting such trifles as marbles, tops, and kites from the money obtained from her for past services. But these chaps would not shrink from blackmailing her when all other devices fail, threatening her with the calamity of betraying the secret messages for her husband to other ears than his own. Secondly, the 'Bowdidi' is the only safe haven from the lowering wrath of the big stern brother. She is always at hand to put in a kind word for them; and they know that it never goes in vain. A few such incidents make them her slaves for ever; for she at once finds out their weak points, and never fails to drive home her advantage. Thus she establishes a sweet autocratic sway over her little band.

To her the most important members of the family are her husband's brothers. His elder brothers are left out of account; they see only a veil and a hastily retreating figure, and fail to catch even the slightest whisper,—so careful is the bride in maintaining strict silence. Her husband's younger brothers, who are senior to her in years though not in status, present the greatest difficulty. Naturally at first there is a shy reserve between them; but as time glides on, this wears off. On her part, she must proceed very cautiously, lest she should be deemed rather too forward. When she has become an integral part of the household it is better that they should know each other. The bride sometimes gets instructions from her husband to break the ice, as is commonly called; and she has to make their acquaintance from curiosity as well as from necessity. The 'Bowdidi' is the sweetest person in the family. Once the reserve is cast off she becomes a bringer of good news—what else but news of marriage? Her pretty jokes are always effective in dispelling gloom and despondency. Her witty tongue is ever ready with smart retorts if at any unguarded moment any remarks have been made by her brother-in-law. Grown-up 'Thakurpos' are always reminded that it is time to bring a companion to break into her solitary life, and that she is on the look out for a 'wingless' fairy if nobody else will take the trouble to find out one. So persistent is her invariable 'asis'—'May you be blest with a beautiful consort'—that even the confirmed bachelor for once wishes to end his days of 'single blessedness' in order not to disappoint such a pretty well-wisher.

The father-in-law busy with his accounts of profit and loss in-

curred by the recent marriage-transaction is perhaps thinking of the large sum extorted by his friend from his son's father-in-law, and is beating his breast and cursing his 'beai' up to his fourteenth generation. It is better to leave the poor fellow to his doleful musings.

Barring some unhappy homes, the bride generally finds in her mother-in-law a kind sympathetic person. But then there are very few homes in Bengal in which the amount of 'Tattwas' and ornaments does not go a great way towards inviting friendliness and kind treatment. With the march of times, however, even the most poorly-dowered bride can endear herself to the captious female members of the house by dint of her own intrinsic merit. Her husband's sisters and sisters-in-law mainly constitute this element. The former have always been regarded as jealous critics. Experience alone can justify such a sweeping remark. The latter are always delighted to welcome her into their midst. In Hindu homes a distinction is generally made between daughters and daughters-in-law. The latter, therefore, are always eager to re-inforce their ranks by a fresh recruit. After the period of scrutiny is passed she is not, as a rule, harassed with hostile criticisms. The most trying thing for her is their endeavour to find out how she is proceeding to cultivate her acquaintance with her husband. The old veterans peeping through small apertures in the doors and windows try to live over again the happy time when they themselves were the subjects of an over-mastering curiosity of their female friends.

Here let the curtain drop.

Clay-Modelling of Nadia.

By PRAFULLA KUMAR SARKAR, M.A. Econ.

CLAY-MODELLING is a home industry of Krishnagar in Nadia that has earned a European reputation. The object of the present article, is to give in a small compass the salient features of the industry which of late has suffered much from the changed economic conditions like similar other industries.

The whole industry may be divided into six sections : (1) idols ; (2) busts ; (3) fruits, fishes and other natural objects ; (4) groups ; these include rustic scenes and things of sociological and other interests, among which may be noted exact reproductions of antique and scien-

tific museum preserves; (5) clay-pictures; (6) clay-filigree (matir saj), Pottery has nothing peculiar about it to be worth mentioning.

The history of the industry may be traced as far back as Maharaja Krishna Chandra's time. The art of making idols for purposes of worship evidently received an impetus from the great patron of learning and fine arts. But nothing can be known definitely beyond Sriram Pal, a stalwart man of robust frame, a typical old Bengali, the uncle of Rakhai Pal and a pioneer modeller in clay. To him the industry owes a good deal. His work was appreciated by the local Governor and at the Paris Exhibition, giving him good testimonials. It was the practice then to make miniature idols for sale with straw framework inside, they would not stand burning owing to the straw. A contemporary of Sriram was Chandi Charan Pal, who was the first to use iron wire for straw in idol-making; idols thus made could be burnt and thus made less brittle. Fruits were prepared to order, but not so extensively; they were not meant for a cheap sale as now. The Lucknow clay-fruits suggested the idea of making cheap clay-fruits for the market. The Lucknow models are noted for their colouring. While at the Santiniketan, Bolpur, I also noticed some fruit models in lac, particularly beetlenuts and black berries, prepared by the Illumbazar artisans that are superbly excellent. Bust making was in vogue, so far as we are aware, even before Jadunath Pal, who is a past master in this. Clay-pictures may be said to be an innovation; they are nothing more than painted basreliefs in glass cases, representing classical and mythological scenes. The finer class of clay filigree is of recent development and is of remarkable workmanship; it is usually used for decorating images. Rough clay filigree dates as far back as the history of the industry. The method followed is chiefly realistic. The workers aim at copying from nature except in a few cases of making idols after the antique fashion. The present tendency to apply the realistic method to idol-making for the old traditional method does not seem to be healthy and is to be condemned. Casting is practised by a novice before copying from nature in clay. The cheaper dolls are mostly casts taken by boys and widows. Casting is used also for copying from a model prepared from nature, fruits and similar other models. At the final stage of a clay bust cast is taken out of which copies are got in plaster of Paris. In making the models they use (1) native clay, pure and simple; (2) clay specially prepared, mixed up with other articles; (3) plaster of Paris. A special preparation of clay for comparatively lasting models is also known to

one modeller at least who would not give that out. Thus the preparation of clay used for the purpose vary in cases. Plaster is used in casting costly models. Unlike the Lucknow modellers who depend solely on their colouring for the effect, the Krishnagar workers use stuffs like hair, dyed cloth and wood beside clay and colour in their models to make them look more life-like. The native dyes that were in use over fifty years ago are now gradually being replaced by western dyes. But the process of mixing them remains native.

There are fifteen to twenty families at Krishnagar proper and its suburbs actually engaged in clay-modelling of various sorts. One family may combine several sorts of modelling previously described; thus an idol-maker may be a fruit-modeller or a bust-maker. The income of a male working member is fixed at Rs. 30 at the most. The daily earning of a modeller engaged in Puja seasons making idols is Rs. 2. In these seasons the workers can add a little to their usual income; besides, they get occasional orders from foreign countries which are an additional source of income. One modeller working full seven or eight hours daily can turn out in a month not more than four dozens of models or figures, which being sold at Rs. 8 per dozen to the Calcutta dealer bring an income of Rs. 30, or Rs. 32 roughly. The Calcutta dealer sells these at the market for at least Rs. 12 per dozen and makes a good profit. The industry though it seemed flourishing some fifteen years ago is now on the decline for want of sufficient encouragement and to a certain extent to the selfish exclusiveness of the workers, that would not easily admit apprentices from other places or other castes, and above all for the lack of organisation with all its prerequisites as in other declining industries. Two or three families that market their goods at various country fairs seem to fare better than the rest; their average monthly income does not exceed Rs. 80 even then. The firm of K. C. Pal supply annually clay articles to Europe of the approximate value of Rs. 200 only. It has to refuse orders from abroad for want of working hands. The clay-models are also marketed at Madras and Bombay. Jadunath Pal, the prince of modellers did most of the clay figures and models of aboriginal tribes at the Calcutta Museum. He received every encouragement from Lord Northbrooke's government. His cousin Bakveswar is an excellent modeller all round; except perhaps in bust-making he surpasses every one else in the other branches of the art. A grandson of Jadunath is a modeller of good promise.

So far about clay-modelling for the present.



Thoughts on Swaraj.

By R. N. GILCHRIST, M.A., I.E.S.

MANY students of the Presidency College doubtless are deeply interested in the recent announcement by the Government of India that an examination for the Indian Civil Service is to be held next February. Presidency College has supplied a very large proportion of the public servants of Bengal, and the inauguration of what Indians have long desired—the I.C.S. examination in India—is sure to bring many competitors from the premier college in Bengal. In the excitement of the competition many students perhaps may not stop to examine the underlying forces and tendencies which the new examination represents; nor may they recognise some of the future implications which follow from the new system.

The simultaneous I.C.S. examination (though the term simultaneous is not really correct) is one of the first results of the constitutional reforms. The avowed destiny of India is *swaraj* within the British Empire, towards which the recent grant of partially responsible government was the first step. Before the Reforms, the system of government in India was in the main autocratic. Now it is, or soon will be democratic. Under the old system the chief agency of government was the Indian Civil Service, which was recruited in England for India by His Majesty's Secretary of State for India. Recruitment in England was open to Europeans and Indians, but Indians who wished to compete for the examination for the I.C.S. and other Imperial Services could do so only by incurring the expense, and, in some cases, the social disabilities of going to England and studying there for some time. For family, caste or pecuniary reasons many of our best students could not go to England. Such students had to remain in India, and, if they wished to enter government service, applied for nomination to one or other of the provincial services.

During the last two or three years the whole service system in India has undergone a radical change. Gradually the services have been, and are to be Indianised. At the present time in most services a percentage limit is imposed for both European and Indian recruitment. The recruitment has been made and will be made by various methods—examination, promotion from the provincial services, selec-

tion, etc. Those who take the trouble to read the proceedings of the Imperial Legislative Assembly will have already seen that in some services already a very large proportion of Indians have been recruited, chiefly by promotion. Other services gradually will work up to the percentage limit which has been imposed, but from the very nature of the constitutional future of India, it is not likely that the percentage limit can be long maintained. I now want to set down one or two considerations which vitally affect the future of the services, especially so far as that future concerns Indians. The European element in the services is likely to diminish so rapidly, that, in spite of the political attacks that are at present made on the European members of the services, we may for the moment neglect their position.

A glance at the proceedings of the Imperial and Provincial Legislatures will show that, in spite of the real power which the legislatures now possess, many of the members are still somewhat suspicious about the powers of the old "services", especially the Indian Civil Service. This is not unnatural. The transition from the old service system of government to the new system has been very quick, and many people, including members of the legislatures, have not yet had time to accommodate themselves to the contrast between the old and the new systems of government. This is true not only of members of the legislature; it applies also to members of the government services themselves and to the public at large. Under the old system the services were the instruments of an autocratic system. They were responsible to an executive. Their conditions of service, their work, their transfers, their promotions, in fact, everything which affected their life and work as government servants was decided by the executive government. Under the new system the services work under the critical eye of the legislature. In theory, of course, the services are still under the executive, but the essence of responsible government is that the executive is responsible ultimately to the legislature. The transition in actual fact is not so great as it may seem in theory. For many years the actions of government servants have been moulded largely by the opinions of educated Indians as expressed in the councils and in the press. Nevertheless it is clear that, by means of resolutions, questions and supplementary questions, the legislatures are showing themselves very anxious about their own position as compared with the position of the services; and, on the other hand, the services themselves consider that they have lost in both status and power. Many members of the services consider that the new

system of government has so altered their position that they have a right to demand compensation from the Government of India in lieu of what they think is a broken contract of service. It is true that the new system of government is only partially responsible. The executive councils to a certain extent (i.e. in reserved subjects) are still non-responsible to the legislatures, and to that extent the services still preserve some of their original nominal power and dignity. On the other hand, even the non-responsibility which nominally exists at the present time is almost certain to disappear before the growing power and weight of the legislatures. If not in theory, at least in practice, the services will almost completely pass under a responsible form of government. At the autumn meeting of the Legislature in Simla, a resolution was moved asking, in effect, the removal of the time limit of ten years which is laid down in Government of India Act, 1919, for the reconsideration of the constitutional position of India. This resolution was so far effective as to secure from the executive council a promise that the opinions of the legislature would be forwarded to the Secretary of State with a recommendation that the constitutional position might be reconsidered before the experience of the statutory ten years. This in itself was a great step gained, but the resolution was almost unnecessary. Once the spirit of responsibility is introduced in some departments of government it must be reflected to other departments, and, had the full ten years been allowed to run their course, then—barring unforeseen or unfortunate developments—almost certainly the practice of responsibility would have been carried into the reserved departments and into the central government as a whole by the unconscious process of time. The dyarchy is a novel experiment, and when it was introduced certain legal safeguards were given in order to secure the basic departments of government against too rapid change. But every practical politician recognised that although non-responsibility was statutorily incorporated in the constitution, in the course of a few years it would almost necessarily disappear in spite of the statutory provisions.

The position of all the services in almost every department therefore in practice is very much the same. The security, power and dignity of the old system are gone. This affects the Indian member of the services much more vitally than it does the European. In the course of time the European member will simply cease to exist. The Indian member will have to carry on the work of government. In the course of time the question will not be so acute as it is at present,

because the members of the services who have been caught in the transition period will gradually disappear by retirement. The incoming members of the services will be able to gauge for themselves what their position is likely to be if they enter government service, and they can choose their careers accordingly. But it seems to me that the time has come for a deeper reconsideration of the position of the services as a whole in their relation to the future system of government in India.

The most important point in the reconsideration of the position of the services is the political status of India as a whole. According to the doctrine accepted at present, India is to have *swaraj* within the Empire. This type of *swaraj* implies the right and ability of India to determine the conditions of service of her own officials. The present self-governing Dominions, or as they are technically known, simply the Dominions, do not have Imperial Services of the type with which we are familiar in India. The Secretary of State for the Colonies does not prescribe conditions of service, or dictate to the Dominion governments how many Britishborn and how many Dominionborn civil servants they are to have. Presumably India will have the same right when her time arrives for the attainment of the full Dominion *swaraj* which has been promised. This Dominion *swaraj* must ultimately be granted at some definite period in time; but according to the present organisation of the Governments of India, the Secretary of State year by year continues to recruit officials, both European and Indian, to serve in India. The normal period of service of these recruits is round about thirty years. Thus the recruits who are sent out in the year 1922 will be due to retire in the year 1952. In these modern days, when there are quick changes, that is a long period, during which many important constitutional developments may take place. The question thus arises—when will it be necessary to stop recruitment through the Secretary of State altogether, or alternatively, is it not time for the Secretary of State to prescribe different terms of service for those men who are now being recruited for the services in India? If no answer is given to this question within a short time, it may happen that India will be saddled with layer after layer of government servants, both European and Indian, who will see so many constitutional changes that, like the present generation of government servants, they may make continual demands for proportionate pensions or for compensation on the grounds that conditions during their service have changed so much

that their legitimate expectations have been falsified and that the terms of their contracts have been broken.

This, however, is only part of the question. A more fundamental issue might be raised. The grant of constitutional reforms gradually leading to Dominion *swaraj* is only part of the sum-total of development in India. Other developments have taken place, are taking place and will take place which inevitably must raise the question as to whether the present organisation of the services can continue. To many political thinkers the existing service system in India is already an anachronism. This is particularly applicable to the Indian Civil Service, the most important and most fundamental of all the government services in India. Fifty years ago the Indian Civil Service in a very real sense was the ruling authority in India. Gradually its powers and position have been whittled away, until its present position is only a remnant of its former glory. The typical Indian Civil Servant is the district officer. In the old days he was practically the autocrat of his district. He was the collector of revenue, a civil judge and a criminal judge; and he performed the functions of all the newer departments of government. In the course of time departments—the Education Department, the Forest Department, the Public Works Department, the Public Health Department, the Co-operative Societies Department, and others—gradually relieved him of many of his duties. In the next two or three years in all probability he will be relieved of his duties as a criminal magistrate. He will thus remain a collector of revenue, perhaps the head of the police, a general post-office between the central government and his district, and a consultant on all local matters. The development which has affected the power and position of the district officer most seriously is undoubtedly that of local self-government. In a number of provinces the district officer is no longer responsible for municipal administration; general district administration has been taken over by district boards and local boards and circle boards. In the course of time all throughout India the district officers are likely to be divested of most of their old duties in regard to local government, and the utility of the district officer in this respect will diminish as the powers, influence and virility of the local boards increase.

The question, therefore, has now to be raised whether the present type of district magistracy need be continued. This question involves many important issues in the organisation of provincial governments, and cannot be discussed in any detail in this article. But I may

mention that, with the increasing responsibility of government, the provincial governments of India will find it more and more necessary to economise on their services, and they may demand the right to recruit servants of a different type and on lower emoluments than they do at present.

This leads to another question. Is the existence of the present Imperial services consistent with the system of government as it is and as it is likely to be? India, although not nominally, is practically organised on a federal basis. The provinces are largely autonomous, and it may safely be predicted that they will make a strong fight for larger autonomy in the future. Autonomous provinces will demand services of their own choosing, so that it is at least arguable that the present system of Imperial services is not likely to remain long consistent with provincial autonomy. The Imperial services in another sense, of course, are perfectly consistent with local autonomy. In this sense the Imperial services would be services of the Government of India. The present Imperial services, however, are nominally servants of the Government of India or of the Secretary of State, but actually they are servants of the provincial governments. The terms of the services, and, roughly, the conditions of service are determined by an authority which can override the Government which employs them. This position cannot be continued indefinitely. Autonomy in the provinces, if it means anything, means the right of the provinces to determine the pay and prospects of their own servants. There does not seem to be any adequate reason why the Government of Bengal, say, should not pay less to members of their civil service than the Government of Bombay, if the government of Bengal can secure an efficient service at a figure less than such service can be secured by the Government of Bombay. The efficiency of the services, and, by implication, their pay, prospects and general conditions are matters mainly of provincial concern, and in the future the provinces who have to pay for those services will, it may safely be presumed, demand that they determine the conditions of the services.

At the present moment the place of the Imperial Services, i.e. services which serve directly under the Government of India, will be taken by new services specially recruited to do the particular type of work which the Government of India requires. The Government of India will determine the conditions of those services, just as the local Governments will determine the conditions of their own services. For the moment I do not include the Secretary of State as determining the

conditions of any service, because the future of India is to be *swaraj* within the Empire, and such *swaraj* must mean the right of India to determine the conditions of her Government Services without reference to any Secretary of State, just as the self-governing Dominions do now.

The beginning of the so-called "simultaneous" examination system, while it closes the door on a long controversy, thus opens the door to many new questions. In the meantime, students must prepare for the Indian examination in India. Under the new system, Indian students no longer need go to English Universities or "crammers" to pass the I.C.S. or other examinations. This will make a big difference to the Indian I.C.S., as it opens the door to much more competition. Indians will remain free if they choose to try the examination in London, but I question if the examination in London will be more difficult to pass than the equivalent examination in India. So far as my experience goes, the provincial services in Bengal contain many men who, for caste or pecuniary reasons, could not go to English to sit for the old I.C.S. or other examinations, and who in many cases were—at least so far as my judgment went—superior to those Indians who actually did pass the examinations in England. By opening a much wider field for competition, the new I.C.S. examination in India will make the examination much more difficult for Indians. For various reasons English students are refusing to compete for the examination, and it seems fairly clear that the competition from Englishmen in the future is not to be very severe. Anomalous as it may be, it would seem at the moment that it will be more easy for Indians a few years hence to pass the I.C.S. examination in England than to pass the equivalent examination in India. This, of course, presupposes that every year the authorities will decide that a certain number of candidates are going to be recruited in India and a certain number in England, and that the choice will not depend on the actual standard of attainment in the examinations.

The increasing scope for Indians in the public services is as it should be. The transference of the centre of gravity of the competition from England to India is only in harmony with the more fundamental transference of the power in government. Sooner or later the present Government of India, including the Secretary of State, *must* make a decision on the problem as to how far India is to have England recruited services. The longer a decision on this subject is delayed the more complicated and difficult the problems of the services become. On the one hand, responsible persons, official and otherwise, dilate in

England and India on the necessity of attracting the best products of the English Universities to India. On the other hand, the same persons, and many others, say India is to have Dominion *swaraj*. At the same time, the services in India are complaining that they have been "let down." In the newspapers it is usually said that the chief complainants in this respect are the European members of the services. This however, is far from the truth. The Indian members of the services are as closely concerned as—perhaps even more closely concerned than—the Europeans, and I think I am safe in saying that many of them feel the change of terms even more keenly than do Europeans. Both the Indian and European members of the services have been placed in an awkward situation. Their reasonable expectations have been falsified; many of the chief positions which under the old system they might reasonably have been expected to fill either no longer exist or are occupied by non-service officials. As members of the government services, whatever their record of work or personal opinions, they are attacked on all sides by the extreme journals and orators with a bitterness even more rancorous in the case of Indians than in the case of Europeans. Little wonder therefore that the members of the services are not contented. Their position and future are uncertain; their work is constantly maligned and their motives impugned; even their private life is assailed.

But much water has flowed under the Indian bridges since the Islington Public Services Commission made its report. The report of that Commission did not envisage conditions such as exist at present and such as are likely to exist in the future. Yet the position of the services has been largely regulated by the maxims of that report, plus some additional considerations arising out of the war. The time seems ripe for Lord Islington and his fellow Commissioners resuming their duties, not this time making investigations into pay and prospects, but analysing the whole system and laying down certain lines of policy for future development. Otherwise there would seem to be no end of dissatisfaction in the public services. Although it is difficult to predict the developments may take place in the next half century, at least an attempt can be made to lay down broad lines of policy. The Dominions offer numerous precedents to go upon, and it should not be beyond the wit of a Commission of experts to indicate broadly the basis on which the future administrative services will rest.

From the question of services one is tempted to wander into the more controversial realm of the knotty problems of politics. My

present limits forbid me enlarging on some of the vistas which the new era opens. One of the most outstanding features of the present situation is pace. We are rapid thinkers nowadays, and some of us would be still more rapid in action. A simple law of physics tells us that a moving object gains in acceleration as it moves downhill. The physical analogy is very applicable to our present political thoughts and actions. Descent is easy and quick; ascent is difficult and slow. The political progress of India during the last two years has been very rapid. But people look onwards and forwards. They do not stop to think how rapid the movements have been; rather they wish to accelerate them. It is difficult to accelerate when drawing towards the summit. We all hope and trust that in India we are progressing towards the summit—towards *swaraj*. We are certainly going uphill, and the further we go the more difficult progress becomes. One is reminded of the political development of Japan which is so often quoted in our new Legislatures. Few people who mention the example of Japan as a stimulus to urge the present Government of India to quicker action in the direction of constitutional change stop to remember that when the first constitution was promised by the Japanese Government a Commission was appointed to look into the constitutions of other countries and report their findings to the Government. This Commission took *ten years* to do its work. Many of our modern politicals would like to do similar work in ten months, even ten days.

The desire for *swaraj* of some kind is very natural, but what many people forget is that the future must be built on the past and present. It is the past and present of India which make the present situation so difficult. For many years India has depended on the strong army of the British Government and on a British personnel in her services to secure peace order and development. The progressive grant of self-government means the gradual withdrawal of British agency in India which in its turn means that India will have to train her own personnel to conduct her own government. But internal order is only one side of the question. In spite of the League of Nations and the Washington Conference, nations must be equipped to defend themselves from external aggression. This, for India, means an army and a navy. In spite of the natural barriers of the Himalayas and the Hindukush mountains there are ways and means for other nations to attack India from the north-east and the north-west. These frontiers must be guarded. At the present moment their distance from the

central and more politically active parts of India, and the almost complete ignorance of the mass of Indians of the measures necessary for their defence, obscure the real nature of the problem of Indian land defence. Apart from the land defences of India, it must be clear to every Indian that the huge seaboard of India will necessitate a large and extensive naval force. The days of foreign aggression, of attack and conquest, are not yet over, and no one in his senses would trust soul-force to defend the coasts and harbours of India.

At present India is secure so long as she can depend on the British navy for her sea defence, and the British and Indian armies for her land defences. But, it may be asked, if complete *swaraj* were granted India in what position would the Indian defences be left? The British navy would no longer be available; the British army in India would be withdrawn; and, in all probability, the English officers of the Indian army would leave the country. It takes a long time to train efficient soldiers and sailors. Under the present system it takes nearly a quarter of a century for English officers of the Indian Army to be placed in command of single battalions, not to speak of brigades, divisions, and armies. The highly technical nature of naval work requires even more prolonged training; and it takes about four years to complete one capital ship, with an expense of about five crores of rupees. India therefore has some distance to go before she can undertake the problem of self-defence, the most elemental duty of all nations.

But some of you will say the British army and navy will continue to defend the Indian coast line. This may be true if India continues in the present partnership of the British Empire. But even in this connection one or two future contingencies may be mentioned.

The first is that the modern nations of Empire may very soon change. They have changed very much in the last hundred years, and who knows but they may change as quickly in the next century or half century? The old ideas of acquisitiveness (which is brought out by the phrase "British possessions") and power (denoted by "Empire") are changing before our eyes at the present moment. The outlook of modern democracies is very different from that of the previously existing autocratic or aristocratic types of government. The idea of "foreign possessions," which came to the modern world from the days of Imperial Rome and the time of the land-owning feudal kings, has died out. It has been replaced by the ideas of nationality and self-government. A modern supreme government

such as the British government, derives no financial tributes from the various parts of its Empire. In fact it is sometimes the other way about. Britain gives or lends money for development to some of the more backward possessions. When the possessions are regarded as fit for self-government, they get it, and the connection between them and the original governing state becomes a nominal or sentimental one. Theoretically, throughout the British Empire the British Parliament is supreme; actually practically complete power is wielded by the legislatures of the self-governing areas. The imperial connection so far has continued in spite of the local decentralisation, but the actual connection is based mainly on sentiment, on a common parentage in the past and on a common allegiance in the present.

The normal political tendencies have recently been somewhat obscured by the great war. The war knit the various parts of the empire together for a common purpose. A common danger led to a common action for a common end. Great crises tend to be forgotten when domestic politics resume their normal course, and in the absence of such crises in the future, it is possible that the Empire may move more towards disintegration than towards integration. If this movement develops, the first links to break off the imperial chain will be those parts of the empire which by race, language and culture are different from the parent stock in Great Britain. This is not a probability at the moment, but in these days of political fevers it is as well to remember this possibility, for it closely affects India.

The great danger for India is not that India will break away from the empire of her own choice. Extremist politicians to-day are fond of passing resolutions demanding *swaraj* absolutely, without any respect for the Empire. One wonders what would happen if suddenly the Government of Great Britain took it into their head to say, "Very well. You shall have complete *swaraj* from January 1st, 1922. We shall withdraw our army. Our navy will no longer guard your shores: in fact, we shall be free to attack you and conquer you if we care and can. We no longer give you our credit. You are independent just in the same way as we are, and we shall treat you as such." The danger is that Britain may some one day break the connection. Were a different political party in power in England, say an advanced section of the Labour Party or a Communist Party, it is quite possible that the British Government would refuse to maintain an army in India and to burden the British workman by building and equipping an extensive navy to defend the long Indian seaboard. It is conceivable

that even without the coming into power of such a party as is supposed above, that the Government of Great Britain one day may become weary of the imperial connections, especially if these connections prove burdensome, or assert a claim to interfere in the domestic affairs of the British nation. *Even Great Britain herself may one day demand the right of self-determination.* Serious political thinkers sometimes now are asking why Great Britain should trouble about the Empire. The parts of the Empire can govern themselves internally, they say; let these parts defend themselves externally. Some of the units of the Empire, they say, give the government a great deal of trouble. Why should the government trouble with them? Let them guide and direct their own destiny. Empire, they say, is an empty term. Great Britain gains nothing from it save a large number of responsibilities. Why then should not Britain leave the Empire alone if the Empire will leave Britain alone?

At present these are only whispers. No seriously minded practical politician pays any attention to them, but a small minority of to-day often becomes a powerful majority of to-morrow, and it is just as well to remember some of these possibilities in these days when the British Government is trying to lay the foundations of the future security of this country.

For Britain to grant the demands of the most extreme section of the Indian politicians would be a grave dereliction of duty. Britain has undertaken the building up of India, and even the architect's plans are not yet complete. As things are at present, India has been taught to look forward to a period when the British connection will not depend on a British personnel in either her civil or her military services. One cannot but doubt what the future of the imperial connection will be when the British personnel is gone. Granted *swaraj* of the Dominion type to India, India to all intents and purposes, will be self-governing like the other Dominions; her connection with Britain will depend on a common allegiance and a common interest. But there is one element of community which the other Dominions have which India will not have, and that is the community of blood. The question arises—will community of interests without community of language, of blood, or culture, of outlook, of religion, be sufficient basis to secure an imperial connection strong enough to secure India in the imperial assets which the other parts of the Empire at present enjoy?

As things stand at the present moment it seems that the day of

the European element in the services is over. Young Englishmen are showing a marked disinclination to serve in the official services of India. Many causes have contributed to this, but not the least is the lost prestige of the services, particularly that of the Indian Civil Service. This cause operates in all systems of government: it is not peculiar to the Indian Civil Service alone. It would apply equally to services under the same conditions in France, Germany, England, Russia or America. But to the loss of dignity and prestige which flows from an autocratic or personal system of government, are added many disabilities for the Englishmen in India which the older system did not know. One of the chief of these difficulties is the diminution in the number of Englishmen in the country. This diminution is the inevitable result of the system of education in India, and the last persons to complain of it should be those who are responsible for the beginning of the systems and for the growth of a class of university trained Indian administrators. But the diminution has meant a complete alteration in the type of life to which the older European official in India was accustomed. The stations to which he is sent have only a small European population, both official and non-official. Social life is cramped; opportunities for living their own home lives in their own manner have departed. Expenses of living have risen, and, perhaps most important of all, an attitude of hostility has been fostered by a certain class of Indians which inevitably will make the relations of Indians and Englishmen less pleasant. In what may be called the pre-political days of India the English officials, Indian officials and non-officials lived amicably together; many Englishmen formed deep and lasting friendships in India and ultimately left it with regret. But if Englishmen are no longer welcomed or wanted, if their day of utility is gone, the Englishmen themselves will be the first to recognise it, and the results will quickly be apparent in the numbers of Englishmen who wish to serve in India.

I have far exceeded my limits of space in this article, which was meant to be a very short one, but one may draw a very obvious moral. The future of India is for the Indians, and now more than ever is it necessary not only to preach but to practise the many maxims to which we have been used to listen, on the necessity of strengthening our schools and colleges. The chief danger of India at the moment is not that India will *not* get, but that she *will* get independence—too soon. All our efforts therefore must go towards the strengthening of

those institutions on which the future destiny of India rests. The schoolboys and students of to-day will be the officials and legislators of twenty or thirty years hence. No duty therefore is more pressing on our legislators at the moment than that of strengthening the system of education. Every government in India is so hard pressed for money at the moment that in some cases even the essential services of government are in danger. The governments are battling bravely to "carry on"; expansion is impossible. Only a few months ago a section of the Indian population was rejoicing over the collection of a so-called crore of rupees, the object of which was to be destruction. Soon after the announcement that the crore had been collected, the present Vice-Chancellor of Calcutta University had officially to draw attention to the grave financial position of the University, which was the result of the non-co-operation movement. For many years the Vice-Chancellor, helped by Europeans and Indians alike, has tried to build up a University to serve Bengal and India. His efforts have resulted in practically a self-governing institution, in which almost every post is held by Indians. The University of Calcutta represents half a century of hard constructive work. In a few months during which a determined attack was made on this University—it was claimed that a crore of rupees have been gathered for destruction. After destruction—what? There was—and is—no answer. But if the crore of rupees had been given to the universities and to the schools, and if the people showed equal and repeated readiness to give other crores for the same purpose—after construction, what? The answer is simple—*swaraj*.

A Visit to the Calcutta Pottery Works.

By SUBODH KUMAR GANGULY, *Third Year Science.*

THE Puja holidays were fast approaching, and we were all passing through a very anxious time—expecting every moment the happy meeting with our beloved ones at home. It was when all our activities were dwindling away, that one day our revered Professor Dr. Panchanon Neogi proposed to us a visit to the Calcutta Pottery Works at Tangra. We hailed the idea with great delight, and once more warm blood ran

in our veins. On the 27th September, at 2 P.M. we started from the College in a batch of about fifty boys with an equal contingent from the fourth and fifth year classes, and marched off towards the Pottery Works at Tangra. It was at a distance of about two and a half miles, and we reached our destination in three-quarters of an hour's time. We were provided with guides who took us round the entire workshop. We came at first to the department where Porcelain was being manufactured from Kaolin, Quartz and Felspar. Porcelain, consists of a ground work of an infusible material like Kaolin (a kind of Aluminium Silicate) from which the particular articles are made, and a fusible flux which when heated in a kiln forms the glaze. The flux consists of a fusible mixture of Quartz, Lime and Kaolin, or simply Felspar. The Kaolin was delivered in the form of washed powder from mines belonging to the Works and Quartz and Felspar were being powdered in mills in the factory. Both the base as well as the flux were taken in large iron cylinders called Ball mills, containing marble balls and water, and the cylinders were kept revolving. By friction with the marble balls, the mixture of Kaolin, Quartz and Felspar was reduced to an impalpable powder, which formed with the water in the cisterns a thick fluid. These cisterns, we were told to our great astonishment, were made to revolve for about eighty hours before the mixture was ready for the next operation. The liquid stuff was then transferred to large cisterns and stirred for some time. It was next run into tanks, from which it was pumped up, and the water pressed out by means of filter-presses. The constituents of porcelain, though not soluble in water formed a plastic mass under the great pressure of the filter-presses. The mass was then kneaded into dough, and sent to the potters to prepare various kinds of pottery articles out of it. This formed the Kaolin base from which the potters, we found, were preparing cups, saucers, electrical insulators and other articles, as our village potters do from ordinary clay. Passing on from the Potters' department, we next came to the moulding department. Here, various images and statuettes of gods and goddesses, medical appliances like bed pans, feeding cups, and other articles, busts of great men, etc., were being moulded out of the Kaolin mass already obtained. The moulds were being prepared at the Works from plaster of Paris by experts in that line. Into these moulds, some quantities of the liquid Porcelain base were introduced. The plaster of Paris rapidly took away the water and a solid image was being obtained. The rest of the liquid was drained off leaving a

cavity inside. They were then left to dry. In no case, however, was the entire image moulded as a whole. Parts of it were first prepared, and then joined together afterwards. Thus, we finished our survey of the moulding and Potters' departments.

The next operation was to take these articles to the finishing department, where the different parts of them were joined together and the weld-lines in the moulded articles carefully removed, so that they had the appearance of completeness in an unglazed condition.

Next, the articles were made ready for being glazed. As has already been mentioned, the glazing solution is a thick liquid containing Kaolin or Felspar, Quartz and Lime. The unglazed articles were dipped into this liquid and taken out, when the liquid immediately dried up, leaving a coating of the flux or glaze on them. The articles thus coated were then given a first firing in a moderate temperature in the second storey of the kiln which is described below.

The kilns we found as we passed on to their examination were huge round three-storied structures of bricks made of fireclay, the diameter and height of which would be about 8' to 10', and 30' to 35' respectively. There were five such kilns which were in the nature of reverberatory furnaces. Coal was supplied to these furnaces for one entire day, and the lowest kiln attained a temperature of $1,350^{\circ}$ C. The walls of the kilns were so made that the flame after playing in the first storey rose through the hollow portions in the walls to the middle one, and raised its temperature to about 900° C. As no thermometer could be used, sedge cones were placed in holes in the walls of the kiln and examined at certain intervals. These cones bent at a certain temperature and thus indicated the temperature of the kiln. The dried porcelain articles were taken in suitable receptacles specially prepared from fireclay, and these were arranged on the floor of the kiln. In the middle storey were placed only those articles which were fresh from the moulders' and potters' hands for first firing, and in the lower one those that were once burnt in the upper storey. After thus changing the kilns with the porcelain articles, the doors were closed by means of brickwork and the furnaces were set fire to. They were kept ablaze for twenty-four hours, and then the kilns were left to themselves. The heat inside the kiln remained for two or three days during which time the articles were being annealed, and then these were taken out in a highly glazed condition. They were next taken to the painting department where they were being painted with different oil colours before being sent to the market. Coloured

porcelain was also being made by introducing certain metallic oxides before the introduction of the articles into kilns; as for example, for blue porcelain, cobalt oxide, and for green, chromium oxide were being used.

From all that we saw and learnt at the Pottery Works, we may well say that it is a very fine industry and Bengal still requires dozens of them to meet her demands.

Toru Dutt: A Short Memoir.

By BENOYENDRANATH RAY CHOWDHURY, *Third Year Arts Class.*

THERE are brilliant episodes in the drama of our lives, which in spite of their super-natural and marvellous qualities, we are apt too soon to forget. The life of Toru Dutt is one of such marvels, on account of its tragic brevity and occasional out-bursts of supreme genius.

There exists a multitude of men, who on account of their cynical sophistry, are very prone to overlook facts that are worthy of note. Hence, the general trend of modern thought is in many ways pernicious, for in it we find icy indifference to deserving characters and total bankruptcy of goodness. It is really a very sad augury that we Bengalees have been viewing this one of our brightest stars in the literary firmament, through a smoke-screen of obscurity, without endeavouring to penetrate it and plunge deep into the essence of such an excellent character. It is an almost recognised fact that Toru Dutt is much less popular to us than many other of our poets, although she has given enough proof of native genius. One cause for this may be postulated from the fact, that Toru Dutt was a warbler of foreign notes. But this logic is entirely baseless. We should pay our homage to genius and talent alone, no matter if it comes out in any particular garb. But can any one possibly hold back the gushing course of genius? The answer is surely in the negative. Lord Rosebery says that, "with a single stamp of its foot, it leaves its impress upon History, as the foot-print which startled Crusoe remains eternal on the field of Romance."

However obscure be the recognition of her merits and her popularity in our land, Toru's poesy had a very high appreciation in Europe, even when she was a mere girl budding into womanhood

and indeed, with a very scanty production to support her. No panegyric on such a deserving character is too great, and I will venture to present, as briefly as possible, a snapshot of her lifetime, brief as a May-day and shrouded with much pathos.

This talented young lady was born in 1856, of a Bengalee family which had a traditional reputation for its literary cultivation. Her father, Babu Govind Chandra Dutt was himself a man of wide culture and proved abilities, whose qualities Toru had much inherited. Govind Dutta had a son named Abju, who died in the morning of his life, and there now remained two daughters, Aru and Toru, in whom the sorrowing father had found his sweetest consolation. The sisters spent their childhood's days in the old-fashioned garden house of their father, the rough and careless beauties of which, Toru could hardly forget, and referring in later years to a well-remembered tree, under whose nestling shade she had found one of her earliest haunts, she thus sings :--

“ I fain would consecrate a lay
 Unto thy honour, Tree, beloved of those
 Who now in blessed sleep, for aye, repose,
 Dearer than life to me, alas! were they!
 May'st thou be numbered when my days are done
 With deathless trees like those in Borrowdale,
 Under whose awful branches lingered pale
 ' Fear, trembling Hope, and Death, the skeleton,
 And Time, the shadow; ' and though weak the verse
 That would thy beauty fain, oh fain rehearse,
 May love defend thee from oblivion's curse.”

The above sounds like a melodrama and is a sublime specimen of Toru Dutt's fine sentiments, bearing ample proof of her great love for every thing linked with those fairy-sweet mementos of the ' days that are no more.'

Toru Dutt's mother was also a gifted lady of rare parts. It is said that, when Toru was a mere child, she used to read out to her beautiful stories from the Mahabharata and Ramayana, whose bewitching fragrance had penetrated the poetess and had helped to embalm and sanctify her spirit. Nothing gave Toru more joy than to sit by her mother's side and listen with rapt attention to these noble poems of our great Epics.

In the touching preface to one of Toru Dutt's works, her father tells us that, her exceptional merits and vivid ideas had impressed every one of their family; so much so, that her eldest sister Aru

willingly yielded to her younger's superior intellect and was generally guided by her. Govind Dutt further says, that even he himself on many occasions could scarcely defeat Toru in a literary argument, which was always based on such correct logic and excellent information that, on most cases as he went against his daughter, he found himself invariably on the erring side.

The elder sister Aru was an artist of much promise and the two girls had thought of publishing a book, which Toru would have written and Aru illustrated. But God willed otherwise. Aru's life was suddenly cut short and the poor girl died in 1874 at the age of twenty. The death of Aru spread a pall over the literary hours of Toru and almost broke down the already grieved heart of Govind Dutt.

When Govind Dutt detected the early genius of Toru he at once resolved to take her to Europe, in order to afford her a finished education. At this time Toru's age was barely thirteen, but she was fired with a strong scholarly appreciation for everything most sublime and beautiful in literature. Indefatigable industry and genuine passion for knowledge, were her two most prominent traits.

The father with his daughters had arrived in Europe at the close of 1869. Here at a French School, the girls had their first instructions, but did not continue very long. Their next move was to Italy and England. In the latter place they attended with much diligence to the Cambridge lectures for women. But to Toru French was more agreeable than English and she loved France best. The fluency and vigour with which she spoke and wrote French do her much credit. During her sojourn in France, Toru Dutt won a true friend in Mlle. Clarisse Bader, who was an authoress of some repute, having written a small volume on the position of women in ancient Indian society. To this 'her solitary correspondent in the field of European Literature,' Toru had written many a splendid letter, which are remarkable for their simplicity of thought, refinement of style and occasional sparks of melancholy sentiments, which amply show, how the young poetess had keenly felt her approaching end. In 1872, after various courses of study in English and French, the Dutt's returned to their native country.

Although the European tour had influenced the life and literature of Toru Dutt, the spirit of Hindusthan lay dormant all this time in her bosom, and immediately on her return to India, it suddenly kindled into fire and began to burn brightly. Toru Dutt at once poured out her entire energy for the study of Sanskrit, which was amply re-

warded. The ambitious poetess studiously laboured for the special object of improving her penmanship. She kept herself aloof from the noise and bustle of men and all political or social affairs, quietly worshipping the Muse with great reverence. She was just content to write what she imagined and thought best, without taking much notice of what the outside world thought of them. Partly for her vivacious ideas and high imagery and partly for her devotion to poetry, Toru successfully scaled that mountain-top of renown at her twenty-first year, which many could not reach at forty.

Toru Dutt loved to give expression to purely Oriental subjects, through the medium of lucid and correct English. Her object was to paint vividly the life and literature of her motherland. She did not altogether westernise her ideas, as many of her predecessors had done. She was extremely proud of striking a true Indian note in all her themes. Another striking feature of the poetess, which is the striking feature of all great bards, was her originality of thought and expression. Along with versatility of imagination, veracity was the reigning principle of her poetical art. Her graphic power of describing natural scenes is immense and the following refreshing example of her study in trees justifies my assertion:—

“What glorious tree, the sombre Saul
 Upon which the eye delights to rest—
 The betel-nut a pillar tall,
 With feathery branches as a crest—
 The light-leaved Tamarind spreading wide,
 The pale faint-scented bitter Neem,
 The Simul gorgeous as a bride
 With flowers that have the ruby’s gleam.”

Even the most captious critic will call this bit of poetry skilful, as its picturesque aptness will show. There are chiefly two remarkable points in Toru’s Nature drawing. Firstly, her fondness for precision and secondly, her passion for simplicity. Emerson says, “Beauty is ascribed to that which is simple, which has no superfluous part, which answers exactly to its ends.” Toru forged an instrument out of this simplicity, with which she gave unalloyed expression to her feelings. She was never full of those quaint and fantastic delusions under which many a modern poet has laboured and given such a metallic clink of artificiality, to their poems. Toru’s conception was clear and her conscience unembarrassed. The most prominent tendency pervading her themes was her endeavour to make them pure, chaste and classical and this tendency had actually helped her to produce

punctilious poetry, the harmony and eloquence of which, soars far above the commonplace.

In the year 1876, her production, 'A Sheaf Gleaned in French Fields' saw the light of day. This book is a translation from many French poets, chiefly selected by Toru herself. An amusing and at the same time interesting story connected with this plucky little volume is very cleverly related by Mr. Edmund W. Gosse, who picked up the pamphlet, printed in some obscure Bhowanipur press, which the editor of the *Examiner* had thrown into the waste-paper basket and which came as an agreeable surprise and 'almost rapture' to Mr. Gosse, when he chanced to discover such charming stanzas as these:—

“ Still barred thy door ! The far East glows,
The Morning wind blows fresh and free.
Should not the hour that wakes the rose
Awaken also thee ?

“ All look for thee, Love, Light, and Song,
Light in the sky deep red above,
Song, in the lark of pinions strong,
And in my heart true Love.

“ Apart we miss our nature's goal,
Why try to cheat our destinies ?
Was not my love made for thy soul ?
Thy beauty for my eyes ?

No longer sleep,
Oh, listen now !
I wait and weep,
But where art thou ? ”

Any one who has an ear and turn for poetry can well understand the artist's pureness of colour and graceful animation of outline in the above passages. One cannot but turn to Toru's songs with pleasure, realising her exalted powers and considering her extreme youth. From her poetry we can distinctly feel that she had a musical temperament. Her father tells us that, she was so fond of music that a good song was enough, to drive her into a "fine frenzy." Govind Dutt pathetically goes on to say that Toru was herself so very skilful at the piano that even long after her death he could not forget the rapturous melody of her music and sometimes imagined, as if he heard her playing those long-silent but much-remembered tunes—tunes that stirred the air with rhythmical vibrations.

In strains of resigned melancholy, Toru now began to pour out her heart to her dear friend, Mlle. C. Bader. Proving to us, the

firmness of the bond that bound these two literary women. Sir Rider Haggard truly says, "There is a Love that sees not with the eyes, hears not with the ears but in which soul is enamoured of soul." Toru Dutt's letters to this friend, possess as much poetry as her verses suggest. They are conspicuous for their unaffected neatness and grace of diction. There is much human sympathy and modest humour in them, coupled with soft pathos which are all proofs of a soul, rich with a varied store of high moral tendencies and noble emotions.

Toru Dutt wrote her last letter to Mlle. Clarisse Bader on the 30th July and just a month later, in 1877, when only twenty-one years old, she died of consumption. It is difficult to say, how much we have lost in this gifted lady. Her genius was of a sudden growth, very much like that of a tropical plant which, upon a friendly soil shoots up in a day, nourished by the refulgent sunbeams, blossoms and rapidly dies. Her literary fame was entirely posthumous. At the time of her death, she had but one published work. But her father, who proved to be so much devoted to her daughter's cause, began to publish her works, one after another. He brought out a second edition of the book called "A Sheaf Gleaned in French Fields" with a very touching preface added to it. Then appeared a translation of a selection from the Sonnets of the Comte de Grammont, which was printed in a Calcutta magazine. Mlle. C. Bader next edited the romance of "Le Journal de Mlle. D'Arvers." This was a very bold undertaking on Toru's part, as she tried to give us glimpses from modern French society. Although a rather stiff job for an Oriental to have done so, it may be said to her credit that she acquitted herself favourably. Her translations from our great Epics, called the "Ballads of Hindusthan" were also published with a critical introduction by Mr. E. Gosse.

Criticism of an artist's work is rather a thankless task; for there are so many ramifications in it that one well nigh loses his head to discover, which one is the best to touch upon, and which one will satisfy the curiosity of the readers most. But this little attempt on my part is not to be counted as a Criticism at all. I have just tried to briefly touch upon the fine effluence of the artistic sphere of Toru Dutt's life, shunning the language of criticism as much as I possibly could. My object in writing this small memoir is to refresh the memory of my countrymen, about this "Fragile exotic blossom of song."

Rabindranath's Balaka.

By AMULYADHAN MUKHERJI, *Fourth Year Arts Class.*

IN the West and in other parts of India, Rabindranath is generally known as the author of Gitanjali. Even in Bengal the average educated person when he looks for the expression of Rabindranath's mature genius will readily turn to Gitanjali. It is undoubtedly a work of high intrinsic worth; a book of abiding interest and appeal for the human soul. But those who have carefully gone through the other and especially the later poems of the poet will think twice before they agree that Gitanjali contains the best that Rabindranath has yet written. His poetic life has been as active and vigorous as ever since he published his Gitanjali; he has not ceased to explore the unknown depths of eternity or to peer into the grand mysteries of Life and Soul. Of the single volumes of poetry which he has so far published, the highest place should be, I think conceded to Balākā—"the greatest of all his books," as Mr. Thompson calls it.

Still, Balākā is not one of the more popular of Rabindranath's works. Coming in the wake of Gitanjali, as it did, it was partly overshadowed by the sudden uprise of the world wide fame of Gitanjali. But only partly. This comparative unpopularity is more due to causes which lie in the book itself. In seeking to understand these causes we shall more easily grasp the general outlook of the book.

Gitanjali has been a favourite with the public on account of the simple ideal beauty which crowns it. Gitanjali, the offering of songs, is simply and charmingly musical in every respect; not only in its style, but also in its matter; the music is not only in the voice but also in the soul. Its more than a hundred and fifty lyrics are graceful with a perennial freshness of spirit and nobly serene with a rare, loving devotion. In all these respects, Balākā presents a remarkable contrast.

The contrast is very obvious in the new verse form. It is no longer a song book that he gives us. Instead he couches his poetry in a highly rhythmical, "free" form of verse. Neither the stanza form, nor the metre, nor the rhyme scheme follows any regular plan. His brain is overflowing with music and he has to do away with every limitation to the free flow of his verse. The result achieved, which might have been disastrous in the case of any inferior man, is wonder-

fully rich, such as any regular plan must despair of attaining. The lines are winged with a strong, swift and deep-toned music, now rushing on with a torrential flow, now proceeding with the calm majesty of a mighty river; the handling is perfect, the expressiveness marvellous, everywhere we trace the magic touch of a mighty, self-confident genius. The enrapturing, delicate, fresh music of Gitanjali is altogether absent here.

The same thing is also true in respect of the imagery in the book. Nature, which is interwoven with every warp and woof of his poetry, appears here in a changed aspect and a calmer mood. She gleams no more upon the sight like a lovely apparition with flowing skirts of the colour of spring; she is now more like a majestic dame in the very summit of youth, her feet steady and firm, her appearance inspiring love and reverence. The serene glory of a morn in autumn, the silent fall of eventide—these deeper aspects of nature now appeal to him; or, the wilder and the grander, as the ruthless raging of a tempest, the continual flux and flow of a frothy turbulent river. With all these he is perfectly at home, far more than he has ever been anywhere. An unequalled intimacy, a deep silent sympathy links the human soul that through him runs to all the works of Nature, fair or unfair. He is therefore unusually reticent. He does not, as of old, flash out into gorgeous imagery or dazzling portrayal; his feeling is now too deep for that. But though he says little he suggests a great deal. The feeling for Nature is a strong undercurrent in his heart keeping it always pure and fresh.

But the change is most important in respect of the attitude of the soul reflected in the book. When he wrote his Gitanjali, the poet after tiding over many limitations had come face to face with *his God*. We use the phrase *his God* for want of a better term to designate the goal of all poetic ventures. It is not a God whose conception the poet has reached through study and reflection in the cloisters of philosophical schools. It is a God conceived with all the ardour and aspiration of his soul. In the shadow of His presence he has lived night and day: glimpses of His beauty and glory have been sighted by him even in early youth; and Him alone has he sought, steadily and unweariedly, through every adventure of his soul in his poetical life. It is not an idea with him; it is a living reality, as much true to him as the pulsation of his heart.

He began his pilgrimage in search of his God early in his poetical career. So early as when he wrote his "Nirjharer Swapnabhauga"

(The awakening of the fountains) he had heard the great call to fling off his stupor and undertake the journey in the unknown. The journey had been definitely undertaken when he wrote his *Sonār Tari* (The Boat of Gold). Through various lands has he passed; through the land of beauty, of hope, of poetic despondency and of calm resignation—all pictured in the volumes beginning with "*Sonār Tari*" and ending with "*Kheyā*" (The Crossing). At length he had crossed into his promised land where he was now in the presence of the glory of his living God. He now wrote his "*Gitanjali*" (The offering of songs). What he had now to offer were songs, not mere *Naibedya* (offerings). It is not merely that he did come near enough his God to make offerings unto Him. A deep harmony reigns between his soul and his God. Certainly, even yet he does not see Him with eyes open as did the Rishis of old; but though he hardly sees, he feels that it is there, just before him. He offers himself wholly unto Him, and unto this harmonious union of spirits. No discordant note strikes to break this music where he is *alone* with his God, "singing song for song."

But *alone*! The insurgent life roars without, and "the thick rotundity of this earth" rolls on through sin and sorrow. There is hardly any place for them in this music that he has built up.

But God will not allow us rest in this seclusion, in this stainless crystal palace away from the earth and life. Not until we have fully reconciled ourselves to earth, shall we have the chance of reconciling ourselves completely to heaven. And when his God was pleased with his songs, He rewarded him with a sense of his imperfection and an aspiration for a life yet greater and a self-realisation far more true. In the years following the publication of "*Gitanjali*" and the writing of "*Balākā*" (1910-1914), we find the sweet monotone of *Gitanjali* being replaced by a more uneven music, its graceful calm giving way to a perturbation of spirit. He has known his God only as the beautiful, the good and the true. He has not yet learnt to see and understand Him in His grimmer aspect as well. Now suddenly he turns round to exclaim—

এক হাতে ওর কৃপাণ আছে আর এক হাতে হার

ও যে ভেঙ্গেছে তোর দ্বার (গীতালি, পৃ: ২৫)

The call of the outer world disturbs his sweet rest and draws him out. He has come to know that the beautiful harmony of his soul which he has enjoyed so long is not the last word on the relation between him and his God.

This state of transition, of the state of preparation for the coming of Balākā is to be remarked in "Gitali." "Gitali" which immediately preceded Balākā illustrates how his singing "took a troubled sound of storms that rage outside the happy ground." But it is not *piping* that his song found expression in; it was in a clarion cry of hope and strength. At this stage Balākā comes in.

In Balākā there are no longer signs of a transition. A new truth has taken possession of him. He has fully realised that the way to perfection lies not in the discarding of the dross and the imperfection of earth, but *through* them. They are not clogs on the spirit; but they form the very high way to perfection and truth. He feels now a sympathy with even the most dull and crude facts of life. His heaven is no longer in a region in the land of infinity, far away from the earth; on the contrary he now says:—

স্বৰ্গ আজি কুতৰ্থ তাই আমার দেহে,
 আমার প্রেমে, আমার মেহে,
 আমার ব্যাকুল বুকে,
 আমার লজ্জা, আমার সজ্জা, আমার দুঃখে সুখে ।
 আমার জন্মমৃত্যুরি তরঙ্গে
 নিত্য নবীন রঙের ছটায় খেলায় সে যে রঙ্গে ।

He is no longer the happy self-consecrated devotee; he is now a conscious and confident worker in the cosmic plan. He has seen the darker side of life and creation. He, who had loved as a devotee, has suffered as a man; and now in the full and intimate realisation of the grand truths of life, his voice peals out like a trumpet of victory. He is not any more the poet of May-time beauties or of the sweet frolicking south wind. Now he is the poet of the tempest and the fire. The radiant Sun is now his symbol. There is a fire of exaltation, an inspired enthusiasm in his very tone that betokens a free spirit great in the conscious of its own strength and the steadiness of its greater aim. The whole plan of creation is now clear in his eyes. He has not yet reached the goal; it is hardly possible that his journey will ever reach its end. But, no matter; he must proceed. The path winds and widens in front of him through the thorns and brambles of life. But every forward step brings in a fuller joy. More and more he comes into closer contact with his God, into deeper realisation of His Grace. The mist is gradually lifted and replaced by a glory of the Eternal. Thus shall this "pilgrim of eternity," the human soul, seek Him through Life and find Him through Death.

All this is said or suggested in a white heat of imagination. Never has the poet shown such wonderful gift of imagination which, like a powerful electric searchlight, brings clearly into prominence all the mysteries of life and death and eternity. Most properly has the poet named the book *Balākā*—a flight of wild cranes. Soaring on the strong pinions of his imagination, when the sun has set behind him and the shades of night are gathering in his front, the aged poet sails over the face of the earth to find a home in the very home of night, with a strong heart and a stouter faith. He does not definitely know his ultimate goal; still his faith speaks out as with the voice of a trumpet:—

নাই বুঝি, নাই চিনি, নাই তা'রে জানি,
 ধর তা'র পাণি
 ধ্বনিয়া উঠুক তব হৃৎকম্পনে তা'র দীপ্ত বাণী !
 ওরে যাত্রী
 গেছে কেটে, যাক্ কেটে পুরাতন রাত্রি !

There is no faltering, no vacillation. The verse is no more flawed with a monotone, nor do the thoughts run into mazes. All is wonderfully fresh and vigorous. Indeed it may be said that the poems in this volume constitute the best spiritual tonic, the most healthy and the most invigorating, that is to be found in Bengali or in any other language. All lovers of poetry ought to read and re-read the book, and feel for themselves its great power and magnificent appeal.

The *Balākā* period of Rabindranath has been like the tragic period of Shakespeare. It has taxed his capacities to the utmost; it has revealed unknown powers; it has proved the immeasurable strength of his soul. Still, we miss something here—the note of central calm and reconciliation, of intense enjoyment of one who “worships in the temple's inner shrine.” It is rife with struggle; the waters are still frothy with agitation. We hope that the poet will live to give us an even better last will and testament of his poetical career; the world will still be enriched by having from him a greater *Gitanjali* which will be grander than anything he has yet written. In which neither the solemn majesty of *Balākā*, nor the lyric charm and ideal grace of *Gitanjali* will be missing. Do not his very recent writings give us hopes of that ?



Our Humorous Prince.

OUR Prince is the Prince not only of Wales but also of Wits. As he is just now touring in our land, undoubtedly the Indian people will come across many incidents illustrating the above fact. Still it will not be unreasonable if the following anecdotes are narrated for those who will not get a direct peep into the storehouse of wit and humour of our future Monarch.

During the famous visit to Australia His Highness was once greeted with a tremendous ovation baffling all description. The gathering was so dense that the Prince's car could move scarcely an inch an hour. An individual in the crowd, partly through admiration and partly perhaps through envy, exclaimed, "What luck!" Promptly the answer came from the Royal car in clear and steady accents "Rotten."

During the last war the Prince served in the battlefield in the capacity of an ordinary officer. One day as he was driving his automobile he noticed a soldier trudging along the same road. With instinctive courtesy, so remarkable in him, His Highness asked the man to jump in.

When the man was comfortably seated, he drew out of his pocket the photograph of a lady and introduced it to the Prince as the image of his sweetheart. The Prince, of course, was immensely pleased and appreciated this friendly act very much.

The man apparently did not know the person with whom he was travelling and demanded in exchange the picture of his companion's ladylove.

The Prince, with the characteristic smile playing on his lips, answered that unfortunately he had no ladylove yet but he was proud of a father whom he deeply loved. With these words he brought out the photograph of King George V.

Now the simple, rustic fellow thought that it was a dodge and burst forth half in surprise and half in anger, "Well, it is the picture of our King."

The Prince replied in a quiet tone, "Yes, and I am his son."

The soldier blurted out, "If you are the Prince, then I am the King himself, your father."

The Prince understood the position and immediately changed the tide of conversation. On that date, the curtain dropped there.

Now it so happened, that after a few months that very soldier

was appointed a bodyguard of the Prince of Wales. On going to resume his duty the man was shocked to find that His Highness was no other than his companion in that motor-ride and trembled as he thought of his impudent remark.

The Prince came reviewing his bodyguards and as he walked past the soldier he good-humouredly whispered into his ear, “Hallo, how are you, dad?”

The patient, courageous humour of His Highness rose to its culminating point when his train was derailed in Australia. The compartment which he occupied turned right upside down and everybody feared he was hurt. The Prince, however, cautiously crawled out of a window without a single scar in his body and addressed the outsiders with a charming smile, “’Tis a novel experience, surely you did not arrange it in the programme, did you?”

Princes like poets are born, not made.

P.

“Old Presidency College Men” Series.

RAMESH CHANDRA DUTT.

By DHIRENDRA NATH SEN, *Third Year Arts Class.*

WHO has not heard of Ramesh Chandra Dutt? Who has not heard of his great administrative capacity, his wide and varied knowledge, his phenomenal capacity for work, and above all, his selfless devotion to the country? His was a life of incessant toil, for he has had the glory of dying in harness in the service of the motherland.

Ramesh Chandra Dutt was born in 1848,—the year which saw the birth of another distinguished Indian of great ability, the Hon. Sir Surendra Nath Banerjea. Mr. Dutt belonged to the well-known Dutt family of Rambagan and was connected by blood with the renowned poet Toru Dutt. “Childhood shows the man as morning shows the day.” This is a maxim which holds good in the case of Ramesh Dutt, for from boyhood Mr. Dutt gave ample evidence of his high intellectual powers and pure patriotism. He received his early education at the Hare School, the Eton of Bengal which has been aptly described as “the nursery of great men.” He then joined the Presidency

College and graduated very creditably. Now comes the very interesting period of his noble career. Along with his friends—Sir (then Mr.) Surendranath Banerjea, and Mr. B. L. Gupta he proceeded to England to compete for the Civil Service Examination. It is rather interesting to note in this connection that Mr. Dutt had to leave his house stealthily at night and meet Surendra Nath in the ship. The cabin which they occupied had to be reserved for Mr. Surendra Nath Banerjea and two friends in order to avoid detection by the guardians of Ramesh Dutt and Behari Gupta. The letters addressed to his brother by Mr. Dutt while on board the ship show how painfully they were aware of the great risks they had undertaken, and of the heavy responsibility that they had taken upon themselves. On reaching England, Mr. Dutt joined University College, London, threw himself heart and soul into his studies and came out successful in the I.C.S. Examination occupying the third place in order of merit. He also attended the Inns of Court and was called to the Bar in the same year, 1869. In 1871, two years later he came back to India as a member of the Indian Civil Service. In his official life no less than in his educational career he began to shine so brightly that his superior officers soon came to appreciate his great ability, his transparent honesty and a sense of truth which ever characterised his life and conduct. Mr. Dutt served the Government for about 26 years during which he was placed in charge of some of the biggest districts of Bengal like Backerganje, Burdwan and Mymensingh each of which contains population varying from one million and a half to three and half millions. This shows the greatness of the task he was entrusted with and the confidence of the Government he secured. He was a very successful district officer enjoying in the fullest measure the confidence of his superior officers and, what is more, the love of his fellow countrymen. In his official capacity he behaved himself in such a way that the Hindus and Mahomedan, officials and non-officials, vied with one another to respect and honour this great man. In recognition of his conspicuous services to the State, the Government placed him in 1894, in charge of the Burdwan Division and in the following year in charge of the Orissa Division—an official distinction which was then beyond the reach of the Indians. This responsible post Mr. Dutt occupied at a time when the highest officers of State from Governorship to Commissionerhip, were practically though not theoretically closed to Indians. Then the title of C.I.E. was conferred on him as a mark of appreciation of his valuable services as an administrator.

Now we come to the other activities of Mr. Dutt's life. Mr. Dutt recognised with the true insight of a statesman that to build up a nation, to rouse civic consciousness and to stimulate national awakening it was necessary to create a national literature and he himself made rich and copious contributions to Bengali literature. He belonged to that early band of civilians who made it a point to study first-hand from original sources the ancient history and literature of India. The names of Sir William Hunter, Sir William Muir, and Sir Vincent Smith may be mentioned in this connection. The year 1874, three years after he had assumed office under Government, saw the publication of his well-known novel “Banga Bijeta” and in 1885, appeared “Sansar and Samaj.” Both of these novels give the reader a vivid description of Indian life and customs. The Rigveda was translated into Bengali in 1885, and the undertaking received recognition from the public and Government. Prof. Max Müller, the great German orientalist spoke highly of this bold venture on the part of Mr. Dutt. But it is chiefly on historical books that Mr. Dutt's literary fame rests. His “Civilisation of Ancient India” published in 1888, gives us an insight into the flight of imagination, richness of thought and width of culture which India made her own in ancient times. Although the book is not quite up to date now, it was the first of its kind in the field, and exhibits Mr. Dutt's wide reading and original research. This masterly book is replete with the stores of knowledge which he had gathered during years of patient toil. This was favourably received in India and in the West, Prof. Max Müller encouraging and helping him in this his undertaking. Closely associated with this remarkable book comes in 1893, the “Lays of Ancient India” which is but the English translation of the select Indian verses, serving as a supplement to Dr. Wilson's “Theatre of the Hindus” which treats of the principal classic dramas of India. In 1898, he published in a book form the condensed metrical versions of the Mahabharata and the Ramayana the former being dedicated to Lord Ripon of blessed memory, and the latter to Prof. Max Müller. Max Müller wrote a noteworthy introduction to “The Mahabharata.” “The task has been,” says Max Müller, “boldly undertaken and carried through... with success by Mr. Ramesh Chandra Dutt.” The verse is in fact “a kind of photographic representation—a snapshot, as it were, of the old poem.” The next important book that Mr. Dutt wrote is “Brief history of Ancient and Modern India.” This is a well-known text-book for school boys and is very largely patronised by the High English

Schools in Bengal. “The Rambles in India” and “Three years in Europe” are also very interesting books and command wide circulation. Ramesh Chandra Dutt also wrote a history of Bengali Literature—a book of considerable importance giving us as it does an idea of the literary progress of Bengal from earliest times to modern days. Now we come to discuss a work which is in a sense by far the most interesting and valuable of all Mr. Dutt’s publications. “The Economic History of British India” divided into two parts—the first part dealing with the economic history of India under early British rule, and the second part with that under the Victorian Era, is a solid contribution to economic thought in India. It describes vividly the causes of the economic distress of the time under its review, associates these causes in a bold and straightforward manner with British administration in India and its inherent weaknesses, and suggests remedies for eradicating the evils attendant upon such economic strain. The wealth of information that the book displays, the facts and figures which he has given, the authoritative references which he has made, and the cogent arguments which he has throughout the book put forward in support of his opinions, are indicative of his careful study, close attention to the details of administration, and faithful and exact representation of bare truths. It is not the cry of an irresponsible agitator indulging in fiery denunciations of Government but the voice of a well-informed administrator and economist that we find in the book.

Mr. Ramesh Chandra Dutt retired from official life in 1897 with a view to devote more completely his time and stupendous energy to the Indian questions which affected the welfare of the country. He proceeded to England in the same year, and began to enlighten, by means of speeches delivered from time to time, the English public of the wretched condition of India, of her proverbial poverty, and its causes. He contributed to the *Fortnightly Review* a spirited paper on “Famines in India,” the publication of which created a stir in England. During 1897–98, he spoke with great force and eloquence to English audiences on the Sedition Law and the hotly contested Municipal Bill. It is interesting to note in this connection that the Municipal Bill known as the Mackenzie Bill after the name of its author, was strongly opposed by Mr. (now Sir) Surendra Nath Banerjea who, on the bill being passed into law in the teeth of non-official opposition, resigned his seat along with some other members of the Calcutta Corporation. The matter went so far that an agitation had to be started in England and it was left to Mr. Ramesh Chandra Dutt to

lead that agitation on behalf of his countrymen. More than twenty years have elapsed since then and now it is the proud privilege of Sir Surendra Nath Banerjea to undo the Act which he so stoutly opposed and place in its stead on the statute book an Act democratising to a remarkable extent the municipal administration of this great city. In 1898, Mr. Dutt gave evidence before the Currency Committee presided over by Sir Henry H. Fowler, and Sir John Birk, a member of the Committee greatly appreciated Mr. Dutt's knowledge of details. In the year 1899, Mr. Ramesh Chandra Dutt was summoned by the united suffrage of his countrymen to preside over the deliberations of the Indian National Congress, the non-official Parliament of the Indian people. “ The highest reward,” says Surendra Nath Banerjea, “ which a public man may receive next to the approbation of his own conscience is the confidence of his fellowmen.” And this confidence Mr. Dutt secured after years of ceaseless toil for the motherland. The speech that he delivered on that occasion was a great and brilliant speech quite worthy of the occasion and of the man who made it. He strongly criticised the bureaucracy and affirmed with a force all his own that the Civil Service represented only the official side of the Indian questions. He therefore demanded non-official representation in the administration of the country. He also dwelt upon another very important subject, viz. the land revenue assessment. “ The real cause,” he said, “ of the poverty of our agricultural classes is simple and even obvious. It is not overpopulation or the natural improvidence of the cultivator, but the real cause of his wretchedness and indebtedness is that, except in Bengal and some other tracts, the land assessment is so heavy that the cultivator is not able to save in good years enough to meet the failure of harvests in bad years.” The same subject he again took up and wrote some open letters to Lord Curzon criticising the land assessment policy of Government. A joint memorial of retired administrators was through his instrumentality, submitted to the Secretary of State for India in which the following recommendations were made—(1) Revenue payable by the Zemindars is to be limited to half the rental; (2) settlements are to be made for thirty years in all provinces; (3) Local cesses should be limited; (4) Revenue payable by the cultivator is not to be enhanced except on definite grounds; and (5) such revenue should not exceed half the gross or net produce.

In 1900, he again went to England and this time he delivered lectures on the literature, philosophy and the religion of the Hindus.

He made a memorable speech on this occasion. The speech was on “Social Progress in India,” delivered before the Indian Association. It shows how convinced he was of the futility of any attempt at Europeanising Indian life. He says—“It is not possible to Europeanise Indian life. It is because we have been able to assimilate all needful reforms from generation to generation from age to age that our ancient life exists to-day when so many phases of ancient life have passed away in countries like Persia, Egypt and Babylon.” In the same year he took an active part in submitting a memorial to the Secretary of State for India on the Bombay Land Revenue amendment. In the following year Mr. Dutt identified himself with the Famine Union to memorialise to the Secretary of State asking for an inquiry into the economic condition of the country. In 1898, the University of London in recognition of his services to the study of Indian History appointed him Lecturer in Indian History. This is an honour which very few Indians have won. It was during this time that Mr. Dutt wrote and published some of his most important books such as “Mahabharata and Ramayana.” “The Economic History of India.”

The Gaekwar of Baroda had long watched his brilliant career with great interest and in recognition of Mr. Dutt’s consummate ability as an administrator he appointed him as Minister of Finance. The State of Baroda is one of the most advanced and prosperous Native States in India, and it is chiefly owing to the great administrative changes that Mr. Dutt during his incumbency as Minister effected that Baroda excels British India in educational achievement and self-governing capacity. One of the most outstanding changes that Mr. Ramesh Chandra Dutt introduced was the separation of the Executive from the Judicial function in offices. As early as 1893, Mr Dutt suggested such a step for British India, and the scheme won the hearty approval of a man like Sir Richard Garth and other leading judicial authorities.

Ramesh Chandra Dutt died in 1909, the year in which India mourned the loss of another great Indian—Mr. Lal Mohan Ghose, the great orator and patriot. The news of his death was received by the country with poignant and profound regret.

Mr. Dutt was a ready and fluent speaker—not of course a first-rate orator like the Hon’ble Sir Surender Nath Banerjea. He spoke to the point and with force. He was the wielder of a forcible pen and a writer of dignified prose. Mr. Dutt’s unflinching love for the country was tempered by sobriety, good sense, moderation and due sense of proportion. He combined with patriotism a wonderful grasp of great



The late Mr. J. N. Das Gupta.

By courtesy of the Calcutta Review.]

political questions. He was an unsparing critic of the Bureaucracy in India, its policy and its measures but he was fully aware of the manifold advantages that India had derived from her connection with the British Empire. His was a voice not of a mob-orator rousing the wild passions of the mass, at times unmanageable and uncontrollable, but of a true statesman and a careful student of men and affairs. His numerous contributions to literature, history and economics have made his name immortal in the pages of his country's history. We may just exclaim in describing his life as Mr. Montagu exclaimed on one occasion in speaking of Lord Sinha's career—“What a career! what a great epoch in a lifetime! what a generation of work in one man!” We now bring to a close our sketch of the career of Mr. Ramesh Chandra Dutt by quoting a noteworthy sentence from the Presidential speech of Pandit Madan Mohan Malaviya, delivered in 1909 at Lahore. The Pandit said—“An able administrator, a sagacious statesman, a distinguished scholar, a gifted poet, a charming novelist, a deep student of Indian History and Economics, and above all, a passionate lover of his country who united to a noble pride and a deep reverence for its glorious past, a boundless faith in the possibilities of its future, and laboured incessantly for its realisation up to the last moments of his life, Mr. Dutt was a man of whom any country might be proud.”

Prof. J. N. Das Gupta.

THE death of Prof. J. N. Das Gupta has removed a remarkable figure from our college. In him we have lost a dearly beloved Professor, and Bengal, a fine scholar. In him were combined the assiduous scholarship of the West and the amiable modesty of the East. A figure which filled so large a place in the corporate activities of the college is now no more. But though his voice has been hushed in the silence of death, his courtesy and kindness will ever remain fresh in our memory.

Jogindra Nath Das Gupta was born in the year 1869. His father, the late Babu Harihar Das was a man of great learning and served many years as Deputy Inspector of Schools. Harihar Das sent his son to the Hindu School and in 1882, when Jogindra Nath was only thirteen years old, he entered the Presidency College. He was still in his teens when he passed the B.A. examination with First Class Honours in English and History. Obtaining the Government

of India Scholarship of £200 a year he proceeded to Oxford and joined Balliol College in 1886. There he took Honours in History and Jurisprudence. Young Das Gupta soon made a name for himself in the University of Oxford. He was well-known there for his industrious habits and genial temperament, and passed very creditably the three examinations for Honours in the School of Modern History in eleven terms—the usual course being sixteen terms. On the result of the examination, he received from the college an exhibition of £60. While pursuing his course in Oxford, he entered the Middle Temple in London. He was awarded a scholarship of 30 guineas on the result of a competitive examination in the Law of Real and Personal Property held in the Middle Temple. He passed the Final Examination held by the Inns of Court in 1890, and was called to the Bar the same year.

After coming back to India, he joined the Bengal Educational Department in November, 1890. His friends pressed him hard to join the Bar but to no purpose. He had a peculiar fascination for the educational career and in that young age when he had all the bright prospects of a career at the Bar he gladly joined the Educational Department. It is indeed a very melancholy fact that Mr. J. N. Das Gupta with an exceptionally brilliant college career behind him was not thought fit for the I.E.S. and was “condemned” to the P.E.S.

Prof. Das Gupta was first posted at the Dacca College as a Professor of English Literature and History. From the very first day he joined the college, he won the love and admiration of all his students and during his professoriat at Dacca the college stood first in B.A. English and M.A. English and it would be idle to deny that to a great extent these results were to his credit. His enthusiasm for female education was clearly manifested when during his short stay of three years at Dacca he acted as Secretary to the Eden Female School. He whole heartedly devoted his spare time towards the improvement of this school and his efforts were very favourably noticed in the D.P.I.'s report. In 1896, he came to the Presidency College as a Professor of History. He held this post till 1908. In 1908-10, he officiated as Principal of the Hughly College. In 1910, he came back to his old Presidency College as a professor which post he held till the time of his death. In 1919, he acted for a very short time as the Principal of the Presidency College.

Prof. J. N. Das Gupta's activities in Calcutta were not confined

to the Presidency College alone. After the passing of the Indian Universities Act of 1904, he was elected a Fellow of the Calcutta University. He was a member of the Syndicate for seventeen years. He served the Calcutta University in various capacities as Reader, Lecturer, Tabulator and Head Examiner. He was a member of the Central Text Book Committee. He was, also, a member of the Board of Visitors of the Government Eden Hindu Hostel. For fourteen years he served the Calcutta University Institute as its Secretary. In 1919, he along with four other members of the Bengal Educational Service was promoted to the Indian Educational Service. Prof. Das Gupta was the author of several books and pamphlets—his best known works, which have been highly praised here and abroad, both by the press and the public, are “Bengal in the 16th century” and “India in the 17th century.” Both of these books have been published by the Calcutta University.

The Calcutta University elected him a delegate to the Empire University Congress at Oxford this year. In May last he started for England with his wife. On the 2nd September, he delivered a very interesting lecture before the Indian students in the Shakespeare Hut in London. At about ten in the morning when he left the Hut and started for his house he looked well and hearty. After leaving the tube he became unconscious. Unfortunately the attendants could not find any taxi, neither could they find any stimulant for him to drink as the shops were then still closed. They therefore took a passing tram and carried him in a semiconscious state to his house. Shortly after, at about eleven in the morning, he passed away before his wife and a large number of friends and students.

While in England he was offered the post of the Secretary to the High Commissioner and Prof. Das Gupta accepted but the cruel hand of Death snatched him away before he could join the post.

Thus has passed away a gentle soul. His charitable disposition won everybody to his side. His sweetness of temper captivated the heart of his students. His modest behaviour earned for him the loving esteem of his colleagues. He has left no enemy behind him. May his soul rest in eternal bliss!

S. C. G.



Indian Music—Vocal.

By HARENDRA NATH DUTT, *Sixth Year Class.*

OWE an apology to my readers in taking up such a vast subject as Indian music—specially when the acknowledged masters of the science have chosen to keep themselves mute. I do not pose as a master myself—yet the thought that this article may serve as an incentive to some at least to learn this heavenly art, has induced me to sit to write about a thing of which I almost know nothing. But, even the knowledge of ignorance is the first step to knowledge, you know.

Music may be defined as the art which employs melodious sounds as a medium of artistic expression of thought and feeling. Its province is distinct from other branches of the fine arts. Whereas literature describes emotions, sculpture imitates forms of animated beings, painting vitalizes with colour both animate and inanimate nature, music embodies the inward feelings and emotions of which all those other arts can but exhibit the effect. We must realise, however, that the peculiar power of music lies more in its suggestiveness than in actual delineation. Take the exquisite rain-song of Rabindranath—
 ‘‘*আবার এসেছে আষাঢ় আকাশ ছেয়ে।*’’ Here no doubt, the poet attempts some sort of objective description of the rainy season, but it does not stop there, it goes infinitely deeper; it at once brings home to us the joyous emotions which enter a human heart on the advent of Ashar. So we see, music proper has three elements,—sentiment, poetry and some particular air in which the piece is set. It is our overlooking of one or other of these factors which has caused the present degeneration of Indian music. Of that we shall speak later.

Now, music is an essential part of liberal education. It is idle to think that it does nothing more than merely entertain us. Music should always be associated with good poetry—so that it may, by inspiring profound feelings in us, call forth our best faculties. For this reason, compulsory training in music used to be given to boys in Ancient India and Ancient Greece and it is so given to some extent in modern Europe also. Its importance from the point of view of the aesthetic development of our character cannot be pressed too much. Whatever is beautiful, true and sublime in nature becomes

manifest to us in music and this deeply influences the formation of our character. Speaking from a physical point of view, music affords healthy exercise for the lungs and muscles of the chest.

It will be worth our while to attempt a short survey of the history of Indian music and its science and art. Every surviving art and science of India bears the deep marks of the country's history, and on few of these are the signs of the nation's story more strongly imprinted than on her music. Born in the early days of the Aryan invasion, it at once indicates the character of the great tribe that first brought civilization into a land previously inhabited by ignorant aborigines. For the new comers were sturdy agriculturists and realising their entire dependence on natural forces, were devout worshippers of Nature in her most inspiring and sublime aspects. The sun that shines, the sky that covers all, figure prominently in the Vedic hymns, while Indra—the rain-god is frequently invoked on account of the nourishment he brings to the crops. From there to the song of the birds, the lowing of cattle is but a short step the sounds usually associated with a country life. And, after a time, the pleasure derived from hearing these gradually led to the evolution of a musical scale based on the more striking or emblematic of the cries heard by the labourer in the fields. To this day, therefore, the seven notes of the scale are said to have proceeded from this rural source. We have the *Sharaja* supposed to have originated from the cry of the peacock, the *Rishaoa* from the lowing of the ox, the *Gandhar* from the bleating of the goat, the *Madhayam* from the call of the jackal, the *Pancham* from the note of the *Kokila*, the *Dhaivat* from the neighing of the horses, the *Nikhada* from the trumpeting of the elephant. This of course, is usually regarded by the unsentimental as a pretty fable, but the fact that it has been handed down by Sanskrit writers from the earliest days stamps it as a tradition which should be treated with a certain amount of respect.

We do not know anything very definite about the progress made by Indian music in the Pre-Muhammadan days. The God Mahadev is the mythical originator of Indian music who made Brahma his first disciple. Brahma taught it to five others,—Narad, who took up the 'Vina,' Bharat who created the drama, Huhu and Tumburu, who excelled themselves in instrumental music (Tumburu is credited with the invention of the Tanpura) and Rambha, who became master-dancer to the gods. Gradually many other instruments came into existence. Even Ravana, the demon is said to have invented an

instrument something like the violin. About the proficiency gained in music by particular musicians, we know almost nothing, but many valuable books on the grammar of music have come down to us from the ancients.

Indian music was greatly developed during the Muhammadan supremacy in India. Hindus and Muhammadans though antagonistic in everything else, united their brains and energies for the glorification of this art. The Mogul emperors were great patrons of music and under them we come to the Augustan age of Indian music.

Gwalior at that time was the birth-place of great musicians, and during the reign of Mansingha 1486-1516, Indian music made great strides specially in the Dhrupad line by Baksu Nayak.

During the reign of Humayun we hear two great names—Nayak Gopal and Baiju Baora. Both of them are said to have performed almost super-human feats in the art of music, which we can scarcely bring ourselves to believe. Thus, it is said that Baiju once composed a Dhrupada while sitting on a hill and sang it so melodiously that even the stones there became soft and he, as a proof of his powers stuck his 'Mandira' there. Then came Nayak Gopal, who by his songs once more softened the stones and recovered the Mandira.

Tansen's name is familiar to every Indian; he was one of the 'gems' among the Emperor Akbar's 'Nine Gems.' He learnt music from Hāridas Swami, who lived the life of a recluse. Akbar once went to hear his songs, and exclaimed to Tansen "How is it that he sings even sweeter than you." Tansen remarked, "I sing before the Emperor of Delhi, but he sings before the Emperor of the Universe—this accounts for the difference." Tansen was a man of sturdy independence of character. Akbar once behaved discourteously towards him and he at once left Delhi and went to Rajaram the Rajput king of Rewa. Rajaram used to prize him above all earthly treasures, and when Tansen was called back to Delhi, Rajaram gave his shoulder to the palanquin which was bearing Tansen. Tansen, on coming to know of this, alighted, saluted him, and promised that he would not salute any body else in the world with his right hand. He denied this honour even to the Emperor Akbar. Tansen was a gifted composer of songs and invented several original airs. His sons Tántaranga and Bilas Khan proved themselves worthy sons of a worthy father.

During the reign of Jehangir and Shajehan we get the names of Khuramdad, Chatra Khan, Jagannath, Hamjan, etc., who were musicians, par excellence. There was a temporary decline under Aurangzeb, who

was very severe upon music and musicians. It is said once while the musicians were carrying a coffin under the window of the palace, Aurangzeb asked what was the matter and they said,—‘The Rags and Raginis are dead we are going to bury them.’ Aurangzeb answered, mightily pleased: ‘Well, dig the grave deep, so that even the echoes can’t escape and come up.’

Under the next ten emperors, music flourished again, and in Muhammad Shah’s time, the last of them, ornamental music reached its high-water mark in the hands of Sadaranga. Sadaranga was the originator of the ‘Kheyal’ order of songs. A curious story is told of him. Once a man turned up before him and wanted some money. He had no money with him at that time, but promised to borrow some for him. Both went to a money-lender, who wanted some security. Sadaranga told him, “Music is all that I possess. Perhaps you know that the emperor loves to hear the ‘Kanara’ *ragini* from me every morning—I can pawn this *ragini* to you, and promise not to sing it to anybody till I pay you off.” The transaction was agreed upon. The Emperor on coming to know of this instantly released him from the debt. About this time Golam Nabi (1759–1809) flourished and with him came a new order of songs—the ‘Tappa.’ They are commonly known as Shori Miyan’s Tappas. They are of a lighter type than Dhrupads or Kheyals, and it is by reason of this very lightness that they enjoy the greater part of popular attraction.

Mauladad and Alias of Punjab and Maharaj Nawalkishore of Betia, were also great musicians. One thing that deserves notice, is, that almost all of the musicians referred to above, were excellent composers themselves.

There are other order of songs,—the Chaturanga, Tribat, Telena, Hori, Rajmala, Thungri, Gazal, Gulnaksh, etc., a mere description of whose features is ill calculated to carry any definite impression. So I desist from doing so specially when academic discussions are entirely outside the scope of this article.

Now, it is time to say something about the science and art of Indian music. I have already stated the mythical theory of the origin of the seven notes of the scale. Each note signified some state of the human mind, thus Kharaj stood for ‘rest,’ Rekhav for ‘encouragement,’ Gandhar for ‘peace,’ Madhyam for ‘despondency,’ Pancham for ‘gorgeousness,’ Dhaivat for ‘grief’ and Nikhad for ‘sharpness.’ Then, the first six tunes were believed to be inspired or presided over by Six Rags, a species of divinity. Thus the Rag

Bhairab is associated with Kharaj, Malkansh with Rekhav, Hindol with Gandhar, Dipak with Madhyam, Megha with Pancham and Sri with Dhaivat. Each of these Rags had six wives or 'Raginis' as they are called. To continue the allegory and considerably augmenting the number, each of these alliances was responsible for several children, *putras* or sub-Raginis. Thus the various Rags and Raginis sprang up and the number was constantly being increased by later musicians. Many of them are extinct but, with some diligence, it is not impossible to trace more than three hundred different Raginis or airs even now.

Further, each Rag refers to some particular season of the year—Dipaka to Summer, Megha to the Rains, Bhairava to Sarat or Autumn, Malkansh to Hemanta, Sri to Winter and Hindol to Spring. Again, a Rag or Ragini is presumed to be performed at a certain hour of the day, as for instance, the Kamode Ragini is to be played in the evening of the spring-time. This appropriation of certain hours and seasons to these airs has several interpretations none of which are quite satisfying to us. This practice seems to be based on the theory of 'association of ideas.' The musician will affirm that he does not appreciate tunes well if performed out of the season which has been assigned to them because if played at the wrong time the music will not produce the accustomed pictorial effect,—it will merely be a sequence of sounds—the visualisation being missing.

Then there are different varieties of the same Ragini, thus Kanara has eighteen varieties, Tori has thirteen, Mallar has twelve, Nath has nine, Saranga has seven. It is absolutely essential to maintain the purity of the Raginis by always following the same 'thaht' or scale. No deviation should be brooked. Though it sounds somewhat orthodox. Yet, it is the only thing by which we can keep our musical science exact and prevent its deterioration.

Then, there are different styles of singing also, as for instance, in Dhrupads, no 'tan' is allowed but 'bant' of the 'asthaye' or first two lines. It is difficult to explain 'tan' or 'bant' in so many words, so they must remain unexplained except by vocalisation. In Kheyal which means 'ornament' or 'eccentricity' any amount of tan is allowed. Tan is made within the song proper or independently as the performer chooses. In 'Tappa' also 'tan' is allowed but as it is of a lighter type, the 'tal' or time-scale also is more quick and tripping in its movement, 'Tappa' means a 'jump.'

Now, we should turn our eyes to present-day conditions of Indian music. The prospect is not at all encouraging. It is being systema-

tically neglected by the public in general without whose sympathy no art can flourish. There is a regrettable dearth of good professors or good books on music; we also find loss of purity in the Raginis and the original wording of the songs due, no doubt, to the musical trade being mostly in the hands of uncultured and illiterate people. The educated community must be held solely responsible for this. They are so deeply engrossed in other pursuits of life that they can devote no part of their time to this branch of the fine arts. They must know that our education can never be complete unless we develop our aesthetic side also and music, as stated before, is possibly the best part of our æsthetic culture. There is time still to make up and reform the existing state of things. I look to our cultured countrymen with hope to do the needful in this matter.

Indeed every home must strive to possess at least one good singer and the parents should take pride in having musical children.

Up till now, we have been dealing with Indian Hindusthani music, but we should not neglect to take a proper measure of our Bengali music. In the beginning, we must note the misguided efforts of Bengali singers in trying to excel in Hindusthani music. One thing is certain, the truth of which will be realised by everybody: when a Bengali singer sings Hindusthani songs before a Bengali audience, he begins at a discount, because his words do not appeal to their hearts and his chances of success are proportionately diminished. Further, we have got in our own language, a treasure-house of excellent songs which can compare favourably with songs in any other language. The Kirtanwalas and the Kabiwalas of past centuries could move whole villages to tears and the devotional songs of Ramprosad have made 'sadhus' of sinners. Surely we can claim distinct orders of music in our Kirtans, Panchalis, Baulsongs, etc., which are by no means less charming or appealing than Dhrupads or Kheyals. Their simplicity, their directness, their universality of appeal, have won for them a secure place in our hearts from which nothing can dislodge them. Nidhu Babu's Tappas, Dewan Raghunath Roy's Kheyals are fast going out of fashion, but in point of excellence, they can well risk competition with the best of Shori Tappas or Sadaranghi Kheyals. The late Babu Lalchand Boral verily a musical genius of the highest order, has established a new style of singing which may be accepted and followed by anyone wishing to sing Bengali songs in a flourishing ornamental and yet pleasant manner. Further, our language has recently found some musician poets in the persons of Rajani Sen, D. L.

Roy and Rabindranath (not to speak of many others) who by their double proficiency in music and poetry, have greatly advanced the cause of Bengali music. Rajani Babu's devotional songs, D. L. Roy's comic songs will always find eager and appreciative hearers. The poet Rabindranath's songs claim special treatment because of their all round excellence. Being a first-class musician himself and born in a family the musical tradition of which is the talk of the country, he has given us songs expressing almost every variety of passion and has set tunes to them again of almost all possible varieties. He has done another service; there was a want of Dhrupad songs in our language before, and he has met this long-felt want by composing Dhrupad songs in Bengali which yield to none in point of sublimity. He has also invented several 'tals' himself. Though some of us are inclined to think that our Bengali music can never come up to the level of Hindusthani music, yet, considering all these hopeful factors, we seem to have a brilliant prospect before us.

The first thing a singer should attain is good health. He should beware of such pernicious habits as drinking or smoking, observe regular habits of life and avoid excesses of all sorts. No special diet or anything of the kind is needed to maintain one's fitness. Most of us are ignorant of the ways by which one can cultivate a sweet and forcible voice. Sound is produced from the vibration of the vocal chords by the air which comes from the lungs. So, in order to get the best results, one must take proper care of his vocal chords and his lungs. While learning to sing, practise moderately and have a mirror before you, if possible, so that you may not contract any bad habits of distorting your face while singing. Do not sing unless you are in good spirits. It is good to throw the head a little backwards as this would allow the voice to come forth undistracted.

In conclusion, I once more appeal to my countrymen to take up earnestly the culture of Indian music and save it from an inglorious end.



Reports.

1. *Presidency College Union*—

The following gentlemen have been duly elected to constitute the Executive Committee for the current session: Class-representatives: Post-graduate Classes: Mr. Praphulla Kumar Sarkar; 4th Year Arts: Mr. Jogendra Nath Gupta; 4th Year Science: Mr. Bejoy Kumar Bose; 3rd Year Arts: Mr. Suresh Chandra Ray; 3rd Year Science: Mr. Modhusudan Sil; 2nd Year Arts: Mr. Karuna Kumar Hazra; 2nd Year Science: Mr. Dukshaharan Chakravarty; 1st Year Arts: Mr. Tara Kumar Mukherji; 1st Year Science: Mr. Atindra Nath Banerji.

Mr. Suresh Chandra Ray has been elected Secretary.



A general meeting of the College Union took place on the 7th September, at 1 P.M., to mourn the death of Prof. J. N. Das Gupta. Principal J. R. Barrow presided.

Mr. Suresh Chandra Ray moved the following resolution which was carried unanimously all standing in solemn silence: "Resolved that this meeting of the staff and students of the Presidency College, being deeply sensible of the many services rendered to the College by the late Prof. J. N. Das Gupta, express sorrow at his death, and sympathy with his family."

On the motion of Mr. Jogendra Nath Gupta it was also decided to send a copy of the resolution over the signature of the Principal to the family of the deceased.



The autumn meeting of the College Union was held on Friday, the 30th September, at 3 P.M., Sir P. C. Ray, Kt. who came at the special invitation of the Union, was voted to the chair. The proceedings commenced with a concert which was followed by an opening song. Then Sir P. C. Ray delivered an interesting and instructive address on the duty of the students during the Pujas. He left the meeting at 4 P.M., Mr. Praphula Kumar Sarkar thanked him on behalf of the meeting.

After Dr Ray's departure, Prof. Khagendra Nath Mitra filled the chair. An interesting programme was gone through, which included music, violin play, clarionet-solo and recitation. Our best thanks are due to Mr. Harendra Dutt, musician, and Messrs Snigdhendru Bose and Sudhir Chakravarti, violin players. Prof. Mitra spoke a few words con-

gratulating the organisers of the ceremony and brought the proceedings to a close with a song, exquisitely sung by him.



A general meeting of the College Union took place on Friday, the 25th November, at 1 P.M., in the Physics Theatre to discuss the question of women suffrage. Principal J.R. Barrow was in the chair.

Mr. Praphulla Kumar Sarkar, B.A., moved the following resolution: "Resolved that this meeting of the Presidency College Union deploras the defeat of the women suffrage resolution at the Bengal Legislative Council, and respectfully urges upon the councillors to reconsider their decision at the earliest opportunity." Mr. Sarkar was supported by Messrs. Suresh Chandra Ray, Dharendra Nath Sen, Bimal kumar Bhattacharyya and Suresh Chandra Guha.

The opposition was held by Messers. Akshay Jibon Bose, Amulya-dhone Mukherji, Provansu Kumar Ghosal, and Probodh Ranjan Sen. The debate was very keen from the beginning to end.

The mover having replied to the debate, the motion was put to the vote, and carried by an overwhelming majority.

At the time of voting Prof. Solomon occupied the chair, as Principal Barrow had left the meeting beforehand to attend to another engagement.

The Secretary to the College Union has subsequently received the following letter from Mrs. Kumudini Bose.

"Dear Brother,

Please convey to all the other brothers of the Presidency College our heartfelt gratitude for their support to woman suffrage in Bengal. We earnestly hope that by your valuable help we will gain the victory.

Yours sincerely,

KUMUDINI BASU,

Secretary, Bangiya Naree Samaj.

S. C. R.

2. *Presidency College Khulna Famine Relief Fund—*

At a meeting of the College held on the 18th July under the presidency of Principal J. R. Barrow, a committee was appointed to collect funds in aid of the famine stricken people of Khulna. The committee collected Rs. 735. 14 as. 6 p. The whole amount has been handed over to Sir P. C. Ray, President, Khulna Famine Relief Fund Committee.

S. C. R. AND J. N. B.

3. *The Bengali Literary Society*—

Along with the annual meeting of the College Union, a general meeting of this Society was convened on the 31st September at the Physics Theatre. After the reading and adoption of the last year's report, the Executive Committee for the session 1921-22 was formed. The following is a list of the elected office-bearers:—

President :—Prof. Khagendra Nath Mitter, M.A.

Vice-Presidents :—

{	Prof. Benoy Kumar Sen, M.A.
	Prof. Harihar Vidyabhusan, M.A.
	Prof. Shivapada Bhattacharyya, M.A.
	Prof. Upendranath Ghosal, M.A.
	Prof. Hem Chandra Das Gupta, M.A.
	Prof. Prafulla Chandra Ghose, M.A.
	Prof. Charu Chandra Bhattacharyya, M.A.
Prof. Karunamaya Khastagir, M.A.	

Secretary :—Sj. Birendra Nath Ganguli.

Asst. Secretary :—Sj. Charu Chandra Chakrabarty.

Class Representatives :—

Post-graduate Classes :—Sj. Rakhohari Chatterjee, B.A.

4th Year Arts :—Sj. Sachindranath Bhattacharyya.

4th Year Science :—Sj. Atula Raujan Mukherjee.

3rd Year Arts :—Sj. Umaprosad Mukherjee.

3rd Year Science :—Sj. Durga Prosanna Acharyya.

2nd Year Arts :—Sj. Subodh Chandra Sen Gupta.

2nd Year Science :—Sj. Sailendranath Bhattacharyya.

1st Year Arts :—Sj. Tara Kumar Mukherjee.

1st Year Science :—Sj. Akshay Kumar Sarkar.

During the period under review the Society held no less than four sittings at which the following papers were read and discussed:—

- (1) "Varnasram Dharma," by Birendra Nath Ganguly.
- (2) Literature of Saratchandra, by Bijoy Sen Gupta.
- (3) The Problem of Education, by Akhay Jiban Bose.
- (4) Our Education—what it should be, by Sibchandra Dutt.

The Secretary takes this opportunity to thank all those members who have by their lively interest infused a healthy life into Society.

B. G.

4. *The Historical Seminar*—

The first meeting of the Historical Seminar in the current session was held on the 21st November with Prof. B. K. Sen on the chair,

in which Mr. B. K. Bhattacharyya of the 3rd Year Arts class read out a paper on "Thucydides as a Historian."

The writer pointed out that Thucydides' claim to renown lies in his accurate, impartial and picturesque presentation of facts. Thucydides appreciated fully the higher unity of history; and in this he had a clear and distinct message for mankind. He was not unpatriotic, the writer observed in narrating the story of the downfall of Athens, he was a true son of Athens, but he could not shut his eyes to her faults. Judged in the standard of modern criticism some flaw may be found out in his work, but no one can candidly deny that 'it marks the longest and the most decisive step that has ever been taken by a single man towards making history what it is to-day.' The writer maintained that Thucydides was by family-tradition and personal conviction a conservative, as is evident from his unfeigned liking for the 'Four Hundred.' This statement was challenged by the critic Mr. S. N. Banerjee.

The President remarked that what raised Thucydides head and shoulders above his contemporary historians was his scientific treatment of the subject. An unbiassed critical mind which never suffered itself to be obscured by a spirit of partisanship in pointing out the causal relation of events fitted him eminently to be such a scientific historian. With regard to his political learnings the President remarked that Thucydides might have been a democrat; but he was nevertheless a merciless critic of the existing form of democracy.

B. K. B.

5. *The Tennis Club*—

At the beginning of the Tennis Season we extend a welcome to all our members with a pious hope that they may keep up the glorious traditions of our College Sport.

The office-bearers this year are :—

Mr. Harendra N. Dutt	.. 6th Year	.. Captain
„ Kamala B. Bose	.. 6th Year	.. Hony. Secretary.
„ Satyendra N. Roy	.. 3rd Year	.. Asst. Hony. Secy.

Our courts year by year outgrow the College demands both qualitatively and quantitatively. To add to these woes, Jupiter Pluvius cancelled all his engagements towards the tail end of his 'Season.' We have one paved court and three lawns, but all of them need doing up rather badly this year. Our cry is therefore "Money! Money! More Money!" We require hydrants and hosepipes for watering our lawns and money for returning the lawns and repairing the paved court; last but certainly not least we require money to get ready two more lawns.

At present we cannot provide even one separate court for members of the staff who so kindly take a keen interest in our club, still we extend a welcome to all who care to practise on the present courts.

The number of members is so large that the task of finding room for them is certainly not conducive to the sanity of those in charge. The rising cost of balls is also a serious matter. The only remedy is a substantial increase of our annual grant. The task of making both ends meet on our present grant is no diversion as Prof. Zachariah, our treasurer, sees very well.

The opening of the hard court in September was celebrated by a match in which our Principal took part.

There was another match on the 7th November when the lawns were opened. The teams were: Mr. Barrow's VI consisting of Messrs. Barrow, H. Dutt, S. Bose, S. Mitter, S. Ray and J. Roy, and Mr. Zachariah's VI consisting of Messrs. Zachariah, Chaudhury, Khastagir, R. Sen, K. Bose and A. Bose. The result was a draw of 35 games all.

On the 24th November we played a match with the St. Xavier's College Hostel Tennis Club. Messrs. Dutt, Chatterji, Chaudhury, J. Roy, B. Khastagir and S. Ray represented the College. We won by 46 games to 29.

We have still a number of matches to play and the promising form of our members leads us to anticipate a very successful season.

S. N. R.

The Founders' Day Re-Union.

THE Presidency College students celebrated the Founders' Day Re-Union with great éclat on Friday, the 20th January, 1922, in the college premises under the presidency of Sir Jagadis Chandra Bose, Kt., F.R.S. Among the distinguished visitors and ex-students present the following, besides the staff, were noted—Lady Bose, Messrs. W. C. Wordsworth, Chunilal Bose, Drs. P. N. Banerjee, G. N. Banerjee, P. C. Mitter, Principal Asutosh Shastri, Messrs. Jatindranath Rai Chowdhury, Kalidas Chowdhury, S. K. Chowdhury, G. P. Sanyal, N. B. Sarkar, Profs. N. Chatterjee, J. C. Sinha and J. P. Neyogi. Principal Barrow and Mr. Sures Chandra Ray, the Secretary of the union welcomed the guests on behalf of the staff and the students respectively. Dr. P. Banerjee, Mr. G. P. Sanyal and another gentleman responded. Sir Jagadis delivered a very illuminating address depicting the striking similarity between

plant life and human life and how co-ordinate activities were equally visible in and necessary for them. An interesting programme consisting of songs, musical entertainments, Kathakata, Kirtan, and comic sketches was gone through. Towards the close of the meeting light refreshments were served to the guests and the students.

The full text of the Presidential speech appears below :--

“One of the things which I value most is the honour of my being made a perpetual Professor of the Presidency College. I joined it more than third of a century ago, when Indian education and scholarship was looked on with certain amount of toleration. By the time I left it, the Presidency College had won for itself an international recognition. A great tradition has gathered round it; may that tradition be not only maintained but excelled. May the teachers and the students give their very best so that the dignity and honour of our college may always be maintained.

To-day we celebrate the union of the past and present students and the staff of this college. We cannot fail to remember the number of distinguished men in all walks of life that have gone out of this college. We see some of them present here to-day. I would not repeat the trite saying that ‘Union is strength.’ There is however one aspect of it which has made profound impression on me in my recent studies on the phenomenon of life.

A living organism is all the time fighting its environment or its surroundings, and it can only rise victorious from its struggles by the co-ordinated activity of its different members. The plant feeds, as it were, on light, its leaves must therefore face light, and get as much of it as possible. How is this done? There are numerous eye-spots on the surface of the leaf, and it is through the conjoint impulses originated at these eye-spots that the leaf can point truly to the light. If some of the eye-spots are put out of action the leaf flounders about aimlessly. It thus happens that every particle of life that makes up the organism is necessary for the rest. This is equally true of the larger organisation, which constitutes society or a nation. The life of a nation is maintained by the co-ordinated activity of individual lives. This means a long habit of self-restraint, a severe discipline, the power to curb our impulse for the attainment of common good. And it is through self-imposed restraint of many thousand years that civilisation has reached its heights. In our childhood we recapitulate the whole history of the race, and it is at this period that we are given the

opportunity to form the habits of discipline and learn to co-ordinate individual activity for common good. The mind, like the wild horse, goes rushing hither and thither and we have to learn to put the wild horse in check by the power of the will. It is by the superior force of will that man conquers not only the world outside, but what is more difficult, the world within. You have heard of *tapasya*, of austerities, by which we learn to curb our unruly self, so that we may concentrate our mind for attaining what we have set before ourselves, and by so centering attain it. In youth only we dream noble dreams. It is through *tapasya* that the dream becomes fully realised.

The true teacher knows the potentialities of youth. He can waken up your latent powers. He can make you choose not the easy but the most difficult path, something worth achieving, the winning of true manhood, with all its implications. But this is not all. We have also to attain the divinity that is in man. Along with man's struggle and mastery of the physical world, there has also been won another world, the world of the mind and of the spirit. But this you cannot win without winning the other. The weakling who has refused the conflict, having acquired nothing, has nothing to offer. He alone who has striven and won can enrich the world with the fruits of his victorious experience. It is then and then only that you will realise that nothing is really gained which is purchased at others loss. A world of chivalry, where the strong takes up the burden of the weak, a world of tenderness and compassion will than dawn before you, and it is for you to win your place in that world."

An Apology.

WE are exceedingly sorry that the *Magazine* comes out so very late this time. This delay is due to many causes which we need not discuss here. We hope the readers of this *Magazine* will be kind enough to accept our apology. Need we add that we shall try our best to be more punctual next time? Readers will have noticed that some parts of the editorial notes have become out of date.



THE PRESIDENCY COLLEGE MAGAZINE

VOL. VIII.

APRIL, 1922.

No. 13

EDITORIAL NOTES

Lord Ronaldshay's departure.

LORD RONALDSHAY has just laid down the reins of the Government of Bengal and left the warm blue sky and the waving fields of this province, which he loved so well, for the shores of his sea-girt isle. It is not for us to recount here his success or failure as an administrator. But as a man he has captivated the imagination of Bengal. He was an ardent admirer of our glorious past: he was no less ardent a believer in the glory of our future. One of the most admirable traits of his character was his wholehearted sympathy for the people of Bengal. A fine orator, he spoke to the heart of young Bengal in accents of passionate love. A gifted scholar, he studied our past with reverent assiduity. A keen controversialist, he exposed our faults, but never left a sting behind. A sincere friend, of the student community, he warned us against "the impulsive enthusiasm amounting at times to emotional abandon" which seemed to him to be at once the most lovable and the most dangerous characteristic of the Bengali temperament.

Lord Ronaldshay's farewell message.

We give below the kind farewell message that Lord Ronaldshay left for us

to more scientific education. It further recommended the institution of some chairs in organic chemistry, physical chemistry etc. The Committee has made its recommendations. But when will the Government carry them out in practice? In this land of regrets, we have had a surfeit of committees on all conceivable subjects, but when it comes to carrying out their recommendations—well, that is another tale!

The Budget.

We do not propose to hunt up sombre epithets to christen this year's budget. It has already received such choice epithets as the bankruptcy budget, the budget of tears, and so on. Our financial situation is growing worse year by year. We seem to be on the brink of a precipice. What with a topheavy administration and the millstone of a disproportionately high military expenditure, India is heading for a catastrophe. The Legislative Assembly deserves the highest praise for its refusal to the increase of the salt tax, the Cotton Excise duties, and the import duty on machinery. We pin our hopes on the proposed Retrenchment Committee. Lord Reading would show real statesmanship if he were to ask Sir Eric Geddes of the *Super-Axe* fame to preside over this Committee. Our present financial position has become almost intolerable.

A new magazine.

We have been presented with two issues of a new Bengali Magazine, "Bani". The peculiar feature of this magazine is that it is edited and managed mainly by students of our college. Among the editors we find the name of Babu Sures Chandra Ray, the energetic Secretary of our College Union. The presence of his name is a sure guarantee that this new venture will be carried on with unflagging zeal and industry. Such a magazine removes a long felt want.

We have gone carefully through the pages of the two issues. Some of the articles are remarkably well-written. We have not the space here to go into details. We hope all students will look into its pages. The get-up and printing are good.

We hope that the editors will not take it amiss if we make some suggestions for its improvement. The editorial notes should be fuller and should deal with the varied interests of student life.

The magazine has set before itself a lofty ideal. It wants to convey the message of Young Bengal. It is for the Students of Bengal, and especially of this College, to contribute to its success.

We have every hope that it will win the sympathy and coöperation of the student community whose mouthpiece it claims to be.

The editor's periodic wail.

Little did the editor dream that his pathetic wail for greater sympathy would fall on such deaf ears. *Kismet!*

But the writer of these notes is an obstinate fellow. His grumbings will never cease. This time he grumbles with the quality of the articles he has got. They are all so serious. "Short and interesting articles written on subjects of general interest" are so few in number. What is amiss with us? Have we lost our youthful buoyancy? Where are the rose-spectacles of youth about which poets rave so much?

Once again the editor appeals to the students to help him out of his difficulty. In their co-operation lies his strength: in their sympathy lies his consolation.

Delhi University.

Sir Muhammad Shafi is verily a giant in building up new Universities. He has brought into being the Universities of Dacca, Rangoon, Lucknow, Aligarh etc. Delhi is the latest addition to this field. It will be of the unitary and residential type closely resembling the Dacca University, though it will have a more democratic constitution. Nagpur, too, will soon have a University of its own. There is, no doubt, that a large number of Universities scattered over a vast country like India may do her immense good, if conducted in right channels. But we think that the hasty multiplication of Universities, all built up on almost the same pattern, will prove a costly luxury for India. When the existing Universities are being starved for want of funds, it is folly to fritter our all too narrow resources upon grandiose schemes. The Calcutta University is tottering to its fall for want of funds. Surely it should be helped out of the impending ruin before fresh projects are undertaken.

Welcome.

We extend our hearty welcome to our new Governor, Earl of Lytton. We hope his term of office will be a brilliant success. He has come at a difficult time in the history of Bengal. We are, however, sure that under his sympathetic guidance, Bengal will advance in all directions. We are no less sure that the student community will find in the ex-Chairman of the Indian Students' Committee a sympathetic friend and ardent champion.

Technical education.

It is with great pleasure that we learn that the United Provinces Government have decided to start a first grade technological college at Lucknow. It will be a fully equipped institution attached to the O. & R. Railway Workshops so that mechanical training may be cheaply and efficiently imparted. Mr. C. Y. Chintamani, the Education and Industries Minister deserves the gratitude of all for his progressive policy.

In Bengal, technical education has made very little headway. The Technological Institute that was to have been started this year has been postponed and shall have to wait till our financial condition is improved. In the meanwhile, Saiyad Nawab Ali Chaudhuri, our Minister for Agriculture and Industries has propounded an admirable scheme for imparting instruction in modern agricultural methods to the peasants. We hope funds will somehow be forthcoming in order to carry out this scheme. We have waited long enough : it is high time that something were done.

It is the same melancholy tale when we consider the present position of Primary Education in Bengal. There was a fine flutter in the official dovecots when Mr. Biss published his report last year. But we do not hear much of it now. The old, old plea of want of funds has been advanced *ad nauseum*. But how is it that shameful extravagance is rampant in many branches of administration? Our Councillors ought to be more wide-awake. In this connection we note with pleasure that the Government of India will soon set up a Retrenchment Committee. We hope it will not hesitate to recommend drastic cuts.

The Staff.

Prof. J. C. Guha is now no more. In our last issue, we extended our joyous welcome to him : in this issue we have to record our last farewell ;—a cruel irony of fate ! He was in our midst only a few brief months ; but still he succeeded in capturing our hearts by his amiability of manners and sweetness of disposition. A fine specimen of old-world courtesy, he was on the best of terms with the students. The College has sustained a great loss by his premature death.

Prof. J. C. Nag, too, passed away only a few days ago. He was only thirty-five years old and had a robust constitution. When we last saw him, little did we dream that his end was so near. We have lost in him an enthusiastic teacher and sincere well-wisher. We

shall never forget his kind face beaming with sympathy. May his soul rest in bliss!

We extend our cordial welcome to Mr. P. E. Dustur, M.A., who has been appointed a professor of English. An ex-editor of this magazine, he will, we are sure, encourage us with articles and take an active interest in our welfare. We hope he will be a very successful professor.

A grievance.

It is a great inconvenience that the catalogues supplied to us in the Library do not contain the names of the new books. We hope our kind Principal will remedy the defect.

Shakespeare and Italy

BY J. W. HOLME.

THE most casual student of the life, art and letters of Renaissance Italy must be struck by what appears to be a glaring anomaly. Side by side with a pure and serene art, with a literature which, though often enough wide of the mark of a puritanical morality, is always essentially sane, there may be observed a strange corruption in life, an apparent flinging away of all the restraints of a traditional code of ethics, an apparent delight in sin for the sake of sin. The frescoes of Raphael, the sculpture of Michael Angelo, the perfect code of conduct which Castiglione gives us in his *Cortegiano*, the picture of the perfect householder in the work of Alberti,—all these seem to be the outcome of the same forces which produce, for example, the nepotism of the 16th century papacy—that papacy which Leo proposed to enjoy, and certainly did enjoy, because God had given it to him—and which produce also such a character as Alexander VI, the greatest of the Borgias, the patron of arts and letters, the scholar and critic, the murderer, the refined debauchee. We are faced, almost at the outset, with the problem of reconciling two wide extremes in national character and action—a problem perhaps never so difficult of solution in any age. It is easy enough to choose one's typical Elizabethan, one's typical Greek of the age of Pericles, one's typical Victorian. But whom

are we to consider as our typical Italian of the Renaissance? Shall it be Pico della Mirandola, the gentle Platonist, chaste in word and deed, the ecstatic seer of the vision of perfect spiritual love, or shall it be Cesare Borgia, cultured, handsome, brave, skilled in arms, he—who took pride in felling an ox at a single blow, who exhibited his marksmanship by shooting criminals let loose in the courtyard of the Vatican, and who was an adept in the by no means plain and easy art of the Italian poisoner? Or shall it be Benvenuto Cellini, that strange mingling of ascetic virtue and Pagan sensuality, whose work, wonderfully pure in design and unapproachably skilled in execution, still sums up, for many of us, all the best that Italian renaissance art can accomplish?

And yet in all this diversity there may perhaps be traced a certain unity. The type of mind produced in 15th and 16th century Italy was a type almost unknown in other parts of W. Europe. There were causes which made political union in Italy impossible; and while France and England were evolving into compact and centralised entities, these causes were bringing about in Italy that congeries of practically free and independent city-states which only with difficulty and after long delay resolved themselves into the Italy of today. But on the other hand, they worked in the direction of producing a highly selfconscious and intellectually mature type of mind in the men of the age. The characteristic story of the rise to power of any one of the great Italian families, will perhaps illustrate this point. The founder of the family fortunes might be of the most ordinary birth—merchant, soldier of fortune, artisan—who took some political bull by the horns and established himself precariously at the head of a temporarily popular party in a pettifogging city-state. This position he strengthened by any means—foul rather than fair—and by violence and intrigue he generally managed to make his power hereditary. France and England, with their ordered feudal hierarchies, discouraged such political proceedings, by subordinating the individual to the system of strongly centralised government. But Italy, never feudal, with no really national consciousness, was split up into a score of mutually suspicious, mutually jealous city states, combining in twos and threes against a temporarily over-powerful neighbour. The whole country in the 14th and 15th centuries was, in the very nature of things, the part of Western Europe most fitting for the career open to the talents, the place that rewarded best the strong, unscrupulous character with wealth, power and influence. Thus birth became of less importance

than natural gifts, and there sprang up an aristocracy of genius, character and talent, worldly or unworldly, the individuals of which, many-sided and comprehensive in intellect, furnished the world with such types in politics as Lorenzo de Medici, poet and patron of poets and scholars, the ruthless founder of a dynasty, and such types in the world of art as Lionardo, painter, sculptor, poet, engineer and architect.

Into this highly receptive soil fell those seeds of culture which we call the "Renaissance." In Italy the new ideas were soon in conflict with the old ascetic notions of the mediæval church, and they revealed a new conception of life and the place of humanity in the world. For the first glimmerings of the dawn in such a work as the *Vita Nuova*, and the fuller light shining through the work of Petrarch are not the beginnings of a mere revival of classical learning—they shine forward to a re-discovery of the powers of the individual, they show us the beginnings of that preoccupation with the possibilities of the human spirit which in the end was to overturn all mediæval conceptions of the place of mankind in the scheme of things. The world is no longer a place of mere penance or of preparation for a hereafter; it is a place of beauty to be enjoyed. Human desires are no longer things to be suppressed at the bidding of a cold system of theology, but are impulses to be gratified. The human body is no longer a thing to be mortified, flagellated and reduced, but a thing of beauty above all other beauty.

Graft deeply such ideas into a society already well-prepared politically for their reception, and the fruitage will probably be somewhat varied. In practice, the typical tyrant of the Italian city state saw, in these new ideas, precedent and justification for any action, good or bad, that might extend his power or illuminate his glory more brightly. Thus the murder, lust, and rapine that darken every page of the history of 16th century Italy are the natural outcome of the impinging of new ideas upon a highly imaginative race, which thinks it sees in the intensifying of individual power an end which justifies every means, and which, in the new-discovered triumphs of the individual soul in classic art and letters, thinks it finds chapter and verse to strengthen its case. When the Italian saw the moral breakdown of the catholic church, when he became familiar with antiquity, he substituted for holiness, that is, for the ascetic Christian ideal of life, a sort of cult of greatness, and it is easily understandable how he would be tempted to consider the

moral faults and vices of a great man to be matters of indifference, so long as his hero was really great.

This quality of imagination is perhaps the fundamental reason for much of the violence in every walk of life which we observe in Italy at this period. The course of every passion is violent, and the means used for its gratification are equally violent. Men were conscious of few restraints in such gratification, for even the humblest individual could pay little respect to a state, the foundations of which were violent, and the head of which could be observed daily to depend on violence and intrigue for his continuance. Thus it is that Italy became notorious among the nations for the laxity of its morals, for the lust, vengeance, cruelty and almost insane vice that blacken every page of its history. And thus also arise those figures of an ideal and absolute wickedness which delights in crime for its own sake, without any thought of its being a means to an end—or at least any end that a normal psychology can comprehend. Such was that condottiere who bore as a device on his hauberk the words "The enemy of God, of mercy and of Pity". Such also were Cesare Borgia, with his thirst for blood and devilish delight in destruction, and Sigismondo Malatesta, tyrant of Rimini, whom history has convicted, not once but many times, of every conceivable crime of lust and blood.

And yet, curiously enough, the same impulses, working on personalities little different fundamentally from the typical Italian tyrant, produce such vastly different results. All Italian art of the Renaissance is in effect a glorification of the individual, a triumphant display of the beauty to be found in humanity, an apotheosis, indeed, of the flesh. Where Giotto attempts to portray the Church's conception of the human soul, and in doing so, suppresses as far as possible, the flesh, Titian paints man as he is, not as the church wishes him to be, and glories in the physical beauty of the body. One gentle soul strives to find the way of perfection in life, and, ignoring religion, paints, as pattern portrait of the courtier, the all-round figure of the Cortegiano, in a work which becomes the Bible of the Renaissance gentleman throughout Western Europe. Life also, apart from the enormities we have mentioned, becomes a thing of art and propriety, in outward manifestation at least, and many are the accounts we have in contemporary authors of the pleasant delights of court and city life. The society described in the prologue to the Decameron is, no doubt, a graceful fiction, but it is a fiction based on reality, and there is much evidence to show

that there was an ease and dignity, an urbane kindness and a wonderful intellectual freedom in the everyday intercourse even of those courts most disfigured in secret by private assassination, lust and cruelty. It is very largely in these courts that the extremes of renaissance life meet, and in these courts that the apparent anomaly of corruption in beauty strikes one most forcibly. Thus the rule of the Este at Ferrara is punctuated with poisonings and adultery, with the plots and counterplots of illegitimate offspring; Hercules I poisoned his wife on discovering that she was, at the instigation of her brother, about to poison him. And yet it was at Ferrara, and as a tribute to the Este, that the *Orlando Furioso* was produced. The Sforza at Milan, and more especially, perhaps the greatest of them, Lodovico the Moor, kept their power by every dark art of violence and dissimulation; yet Lodovico was the patron of Lionardo; he founded an academy, and claimed relationship, the relationship of equal though dissimilar personal merits, with artists, poets, scholars and musicians. His court was outwardly the most brilliant in Europe, and yet in its splendid chambers, daughter was sold by father, wife by husband, sister by brother, to gain for the seller some footing in the graces of the tyrant. And, perhaps as a natural consequence of the isolation of the tyrant from much of common intercourse that was impossible to him by his very acts, there is seen that curious alliance of scholar and prince that really made the renaissance of such quick effect in Italy. The illegality of some bastard tyrant's rule surrounded him with constant danger, and in the company of the poet and the scholar he found himself in a position almost of legitimacy, and certainly in a position of equality of individual merit. He, the accomplished artificer in violence, found something of his counterpart in the supreme artificers in stone, paint and words. And thus come those strange and off-recorded alliances between the humanist and the man of blood, between Dante and Can Grande, between the Greek scholars from Constantinople and Alfonso of Arragon, King of Naples, between Ficino, the head of the new Platonic school, and Cosimo dei Medici, between Michael Angelo and Julius and Clement.

I shall not endeavour to labour here the evidence for the intercourse between Italy and England in the centuries that saw the first glimmerings and the full daylight of the renaissance. But that intercourse was manysided and long-continued. The English came to Italy as traders, diplomatists, students, and soldiers of fortune, and they returned afire with enthusiasm for the new golden age. By the

middle of the sixteenth century, a tour in Italy had become a necessary ingredient in the finishing process of a rich Englishman's education, while Italian literature held very much the same place in the regard of the cultured Englishman as does French literature at the present day. We find the Venetian ambassador in 1557 writing home to his senate that the Englishman regarded the manners and customs of Italy far higher than any other, and at the same time we find the Italian proverb becoming current that the Italianate Englishman is a devil incarnate. It is obvious, I think, that the anomaly which we have noticed in the life and art of contemporary Italy had struck the Englishman with tremendous force. While he regarded Italy as his spiritual home, the travelled, or the lettered Englishman saw before his eyes the depths of evil to which the cult of greatness had led the Italian. Some, like Robert Greene the dramatist, wallowed in the depths, as he himself, in a famous passage, confesses. Some, seeing, pass by with a shudder, and take refuge in Italy's spotless art and pleasant literature. Such was Philip Sidney. Others, like Roger Ascham, see the darker side, ignore the brighter, and utter warning after warning against the dangers of Italy. It is difficult after this lapse of time to judge which was the right attitude, especially when the Elizabethan Englishman is so varied in his estimate of Italian influence for good or evil. But an examination of the literature of the age will show how preponderatingly, the writers looked to Italy for their inspiration. The Elizabethan lyric is largely a foreign flower grafted on a native stock, and the flower is Italian. The English novel is either a translation, an adaptation, or an imitation of the Italian novel, and every kind of literature is full of allusion to Italian habits, of full-length pictures of Italian men and women, of bits of landscape or figure, of tiny detail here and there suggested by Italy. And in no department of letters is the influence more deep than in the drama. Think of Shakespeare's comedies and their setting. Eight of them are actually cast in Italian cities, while the rest, with few exceptions, though they be set in Athens or Ephesus, have a real *mise-en-scene* in Italy, and go to some Italian novel for their source. In the plays of Fletcher and his collaborators, every city of any size in Italy serves in one play or another as a background. Jonson's greatest play, *Volpone*, gives a picture of how Venice and Venetian life strike a contemporary, while a large number of the plays of the lesser stars deal with an Italian scene, an Italian story, or with a scrap of Italian history.

And there is perhaps no more striking evidence of the essentially sane outlook of Shakespeare upon life than the evidence to be found in his treatment of Italian themes. Here he stands wonderfully apart from his contemporaries, even from the sanest. Jonson, he even, was led astray to find in the corruption and evil of Italy the true outlook of Italy on life. *Volpone* is perhaps one of the starkest pictures of evil in society that has ever been painted. Its dark colours are unrelieved, and the only characters that have any claim to virtue are presented to us in the most shadowy of outlines. *Volpone* is a monster of craft and luxury, and the parasites whom his wealth gathers round him are the foulest types of cupidity and cunning that may be imagined. In another group of dramatists of whom Webster, Ford and Tourneur are the greatest, the crimes of the learned, the refined and splendid parts of society seem to haunt their imagination. There seemed to be, to them, a sort of tragic grandeur, a psychological strangeness, a moral monstrosity in Italian history and story that fascinated them and made them ignore the vigorous and serene beauty of other phases of Italian life and art. They take their subjects from stories of violent vengeance, of unnatural lust, of sudden and secret slaughter, and their background is the darkened Italian palace, with its maze of corridors contrived for sin, their atmosphere that of the closely shuttered and curtained cabinet where the secret poisoner works at his bench. And the result is that the playwrights of this group, the group of the decadence, give way to a savage and sombre outlook on life that is worlds apart from Shakespeare's, even when Shakespeare is in his darkest moods.

How then does Shakespeare treat the material which he so constantly borrows from Italy? Briefly, we may say that in literature his Italian pieces are the counterparts, in their freshness and beauty, of such things as the frescoes of Raphael in paint, and the lighter open-air Italian novels in words. His characters are such as Castiglione himself would have been proud to father, for they are, as a rule, endowed with all the graces of mind and body that he desires in his pattern courtier. Thus Bassanio is of noble birth, a scholar and a soldier. Olivia says of the Duke in *Twelfth Night*

I suppose him virtuous, know him noble,
 Of great estate, of fresh and stainless youth,
 In voices well-divulged, free, learned and valiant,
 And in dimensions and the shape of nature
 A gracious person.

And this again reads like a catalogue of the excellences of the pattern gentleman in Castiglione. Benedick requires in his wife all that should go to the making of the Italian pattern court-lady. She must be rich, wise, virtuous, fair, mild, noble, of good discourse, and an excellent musician. All the outward graces of Italian life, of Boccaccio's gathering outside Florence, of Castiglione's circle of fine ladies and courtiers at Urbino, seem to be reproduced in the courtly wit-combats of Benedick and Beatrice, of Portia and Nerissa, Bassanio and Gratiano, Mercutio and Benvolio. The stories that he tells, too, like the characters whom he employs, are stories that the Italian in his moments of gentler relaxation loved. They are stories of possible tragedy turned to joy, of intrigue failing in its assault on virtue, sometimes of mere grotesque fantasy as in the casket-story in the Merchant of Venice or trifles light as air based on some obviously impossible mistake in identity. Even those Italian themes more in keeping with the darker sides of Italian story, such stories as he develops in All's Well and Measure for Measure, have an outcome differing far from the turn that would have been given to such material by Webster or Ford, and though in these plays he plumbs the depths of thought and treats of a psychology strange and abnormal, in the end his equable sanity triumphs, and the outcome, as Chaucer would say, sounds to Virtue. His progress through Italy begins as it were with the fresh open-air comedy of the Two Gentlemen of Verona, passes through the darker possibilities of Italian vice in All's Well, and emerges serene and triumphant in the Tempest, which, though it deals with a typical story of usurpation and violence, ends in reconciliation and peace.

Yet we must not suppose that Shakespeare is ignorant of the darker side of the picture. How could he be, when Italy, with its delights and joys, its crimes and vices, was obviously one of the staples of conversation among any company of English writers? His plays are indeed sown thick with references to the popular ideas of the evils of Italy. Pisanio, in Cymbeline, when he reads the letter of Posthumus impugning the virtue of Imogen, exclaims

What false Italian,

As poisonous-tongued as handed, hath prevailed
On thy too-ready hearing?

and Posthumus, realising how he has been duped by Iachimo, bursts out

Ay, so thou dost, Italian fiend!

It is noticeable that the two characters in Shakespeare most remarkable for almost causeless villainy, are Italians, Iago and Iachimo. To the former, Lodovico, seeing the double tragedy of which Iago has been the cause, cries out

O Spartan dog,

More fell than anguish, hunger, or the sea,

words that might well be applied to more than one of those figures of almost legendary intensity of evil which, in the popular estimation, flourished in Italy. It is noticeable also that when he uses a theme such as Webster or Ford might have treated, it is rather by the way, and as an interlude. Such is the play within the play in Hamlet, and even this "knavish piece of work" is incomplete. But Hamlet's summary gives us an idea of what Webster might have made of the theme. "He poisons him in the garden for his estate. His name is Gonzago.....you shall see anon how the murderer gets the love of Gonzago's wife." And in other plots reminiscent of the evil side of Italian life, as for example, in All's Well and Measure for Measure the turn which Shakspeare gives to the action marks his essential sanity as compared with the hectic imaginings with which Ford would invest such themes.

We may, I think, put the distinction in this way. That there was some groundwork of fact, some apparent justification for the popular English conception of the evil-minded, lustful, cruel, and dishonest Italian is sufficiently indicated in the first part of this paper. But while the later dramatists of the decadence isolated this aspect and ignored the more delightful sides of the Italian genius, Shakspeare, probably correctly, regarded the enormities of common report as exceptional, and saw in Italian art and story the true Italy, free, debonair, entirely charming. And in this way he approaches very nearly the attitude of Italy itself in respect to the darker sides of her genius. There is a curious absence of the tragic element in the literature of Italy in the 15th and 16th centuries, for her writers, looking probably with Shakspeare's eye upon the tragic material at their very doors, preferred to dwell upon the courtly delights, the clear serenity of everyday life as lived under a Tuscan sky; they saw, as did Shakspeare, that the true genius of Italy lay in her providing ideals, if not unexceptioned examples, of the full unshackled life of man made possible again by the rediscovery of himself. So Shakspeare's Italy, like the Italy of Italian poets and novelists, of Italian writers on ideal love and ideal beauty, is not the

darkened palace of some lustful tyrant, frowning over the sunlit city-square, but the Rialto crowded by gilded youth, an open place in Verona, a forest on the frontiers of Mantua, an enchanted wood near Florence, (though he calls it Athens); and his Italian men and women are those that move, not in the bloodstained chronicle of some petty city-state, but through the joyous pages of some light-hearted, far from puritanical jester, they are the living contemporaries of the fine courtiers and court ladies, who in the calm pages of some princely cleric their friend, discourse on high conjecture of love, and fate, and on the graces of life.

Supernaturalism in The "Ancient Mariner."

BY PROF. SRIKUMAR BANERJEA, M.A.

THE supernaturalism in *Ancient Mariner*, though necessarily of a delicate and impalpable nature, and working through the medium of subtle hints and weird suggestions, has, nevertheless, a strong vein of the ordinary human morality about it. This moral element, whether rightly or wrongly incorporated in the poem, reaches its appropriate climax in the well-known stanza—"He prayeth best, who loveth best." An interpretation of the moral symbolism that runs through the poem is, therefore, essential to a proper understanding of an aspect of the poem at least. The following is an attempt in this direction, and as later criticism makes it more and more apparent that the moral element in the poem is no mere side-issue, but a vital factor in the total supernatural impression, an elucidation of the moral symbolism is not without its importance.

The crisis of the *Ancient Mariner's* fate is reached with his slaughter of the Albatross. That incident, so simple and so trivial, is charged with all the force of destiny to him. He is at once lifted out of his normal surroundings, and transported into an atmosphere thick with mighty supernatural forces. It makes him the toy and plaything of forces that transcend all human knowledge and human counteraction, and brings in his fate that entanglement and compli-

cation with mysterious powers which the subsequent part of the poem tries to unravel.

Let us try to estimate the distinct amount of the influence exerted by supernatural forces in moulding the mariner's character. This incident of the slaughter of the Albatross which constitutes the complicating force of the story can be looked upon from two separate standpoints :—

(a) It involves the slaughter of the bird which is the special favourite of the Polar spirit, and therefore renders the Mariner liable to its vengeance.

(b) But it has a deeper and far-reaching consequence. The incident can also be looked upon as a violation of the eternal law of right conduct, and, as such, justice might step in to call for the required retribution.

In other words, the transgression of the Ancient Mariner can be chastised both from a personal and an impersonal standpoint and both revenge and justice may join their voices in claiming the mariner as their victim.

But revenge and justice, even when dealing with the identical criminal, may employ different kinds of weapon, and different methods of retribution. Vengeance feels the wrong with the thrill of a personal loss and would not be over-scrupulous as regards the means of revenge.

"An eye for an eye, a tooth for a tooth,"—that is its stern watch-word. Blood cries out for blood, and vengeance would be content with nothing short of the life of the offender.

Justice—on the other hand—meets its intended victim on a different ground, and brings home its penalties to him in a less coarse and more refined way. It views the offence committed with something of an impersonal detachment. It sees in the offence only the infringement of the law, and is satisfied when the deviation is made up for, and equilibrium restored. It is neither so fierce nor so passionate as vengeance, and what is its most important point of difference is that it has ears for the voice of mercy, whereas vengeance has none.

Exactly corresponding to the twofold attitude towards the action of the Ancient Mariner are the two sets of Supernatural forces that interfere with the fate of the Mariner and mould his ultimate destiny with very different degrees of success. First, vengeance in the shape of the Polar Spirit takes up its task of chastisement, and it is only after its brutal satisfaction that justice, first, disjoined form, then

in combination with, mercy, lays its chastening hand on the victim. We shall try to justify the general remarks by a reference to details from the body of the poem.

THE AGENCY OF VENGEANCE.

The slaughter of the Albatross is followed by no immediate convulsions. It is directly followed by an interval of uneventful calm, of that sort of calm, however, which is big with the possibilities of a storm. This was, no doubt, a dexterous contrivance to ascertain the real attitude of the mariners towards the crime committed. The contrivance succeeded marvellously and the mariners fall into the snare with fatal unanimity. They judge an action not by its intrinsic moral worth, but only by its after-effect. Seeing no bad consequences immediately issue from the Mariner's guilt, they are tempted to justify him and this attempted justification is the bond with which destiny binds them in their fall. After this most important step has been taken, there follows the cruel disillusionment. Vengeance—which has been—secretly collecting its impetuous forces and restraining them with difficulty, let loose all its accumulated wrath on the devoted heads of its victims. First, there follows an absolute want of wind which brings the ship to a standstill. Then to aggravate their miseries, the stock of fresh water stored in the ship is exhausted and an intense thirst, unappeasable by all the boundless expanse of water spreading before them, torments them to the utmost limits of human endurance. To add to their misery, hints are not wanting as to the real source of these visitations, and their squalid destination is diversified by gleams from the world of supernaturalism and of dreams. The unfortunate mariners are impressed with the belief that this suspension of the laws of nature is dictated by beings that transcend nature, and that the length of their misery will be measured by the intensity and eternity of divine wrath. And the only condition which would have made all these added miseries endurable—the sense of unity, of firm brotherhood, of a determination to suffer and to fall together—is wanting, and the Ancient Mariner is left to make head against his sufferings alone, separated from all his brother-mariners by all the gulf of a spiritual isolation.

With the beginning of the third part, we enter upon a new phase of the activity of vengeance. The dexterity of vengeance in inventing fresh engines of torture is proverbial, and here, too, we find a striking confirmation of the truth of the proverb, Elusive

hope is a more potent instrument of torture than real inflictions," and the spirit of vengeance after heaping together all the varieties of positive infliction that it could think of, takes the field with appearances of hope that are never meant to be fulfilled. At this stage when suffering has reached its most poignant intensity, the mariner beholds something on the distant horizon which speedily assumes definite outlines, and finally stands out clear on the vision in the form of a ship. The appearance of a ship is naturally interpreted by the mariners as a symbol of deliverance, and a faint kind of hope that frequently trembles into despair is allowed to grow up in their hearts. The faint flush of hope is however eclipsed by the blackness of despair as the ship approaches nearer and nearer and all sorts of mysterious circumstances attending its onward progress shatter the hopes that were so fondly entertained. Finally the last gleam of hope is extinguished as the ship shoots past the mariners without waiting to bring them succour, and the depth of the depression is proportionate to the height of exultation a moment before.

Here we must be led off a little from the direct line of enquiry by the necessity of interpreting the moral meaning of that strange and mysterious episode of Death and Life-in-death. A general moral interpretation is not difficult to attach to the episode, but when we go deeper into the investigation, for example, when we try to estimate its influence as a factor of retribution and to ascertain the precise supernatural source from which it originated, difficulties which are not easy of solution crop up. There is a substantial unanimity among critics that the playing of dice between Death and Life-in-Death symbolises the struggle of two different retributive agencies for the possession of the offender's soul and that the subsequent declaration of victory in favour of Life-in-death determines the precise nature of punishment to which the mariner is to be exposed, and in fact the whole subsequent turn of the story. This victory of Life-in-death represents that the mariner is going to expiate his crime not by absolute death, but being doomed to a sort of death-like, pallid existence which is marked by paralysis of all active powers, both physical and mental and distinguished from death only by a survival of the capacity of endurance. So far everything seems to be clear. But when we get to inquire whether it was the instrument of vengeance or of justice, or what was the degree and nature of the purifying power attributed to it, we are involved in obscurities. It is our opinion that the doom was devised by

vengeance to be an instrument of redemption by the cooler ratification of justice. But vengeance and justice are at one in deciding that no death, but a life embittered or purified by manly repentance, is the proper punishment of the ancient mariner. Each has its own reasons for making choice of the particular instrument of retribution ; and the identity of the instrument in this particular instance is no guarantee of an identical motive in making choice by the malicious consideration that life prolonged by pains, a bed stuffed with thorns, is the most proper punishment for the murderer of a favourite. Justice, on the other hand, has in view the ethical value of repentance, and the impropriety of putting a man in his grave with all the accumulated load of sins on his back, and without giving him a chance of redemption, in awarding the punishment. Justice does not necessarily dissociate itself from vengeance. If vengeance is a kind of wild justice, justice, too, is a kind of regulated vengeance, and the difference of end does not necessarily convey a difference in the means employed. Hence it is that we find here the verdict of vengeance and of justice to coincide, and justice sanctifies the machinery of revenge.

To come back to our point, when the minds of the mariners are in this condition, prepared for death and ever predisposed to it, a single circumstance, trivial in itself, but formidable when taken along with its precedent, strikes the death-blow, and puts out the last beams of life in them. When the cup is full, the addition of a single drop spills its contents ; and when fuel is prepared, a little spark of fire is sufficient to set it ablaze. Thus the trifling incident of the star-dogged moon finally crushes the life out of these paralysed mariners, and the Ancient Mariner, the direct perpetrator of the guilt, is the only man alive in the midst of the dead, the one survivor of a universal wreck, doomed to serve out his term in gloomy, yet splendid isolation.

With the end of Part III, we came to an end of all the tortures inflicted on the mariners which vengeance devised with cruel ingenuity. It remains to see the moral effect of all this formidable array of torture and the whole of Part IV is devoted to bringing out their ultimate effect upon the mariner's character. Vengeance, too, during a certain course of its activity, identifies itself with justice ; personal wrath is but the intemperate and concentrated expression of a feeling which is diffused in a calmer and more temperate proportion throughout the general public, and the perversion does not lose all the characteristics of its original purity. It is thus that

vengeance is not a factor of unmixed evil, in as much as it has got the partial sanction of justice. This is exemplified in the present instance in that the tortures of vengeance are not entirely inefficacious in bringing out the better self of the Ancient Mariner; a discipline, because it errs on the side of severity and is corrupted by personal motives, does not entirely cease to be wholesome. It would, however, be too much to expect of vengeance a permanent and radical improvement; a temporary softening of the heart, a transient impression produced on insensibility mark the limit of its reforming achievements. The tortures of vengeance succeed in extorting from the mariner a momentary exclamation of pity, a softening of the heart, that is as much the result of external coercion as of internal persuasion. The physical weight of the albatross drops off from his neck; with it the most importunate thoughts of remorse, the most disquieting agonies are dismissed; but nothing more is done. The ground is cleared for the effort of reconstruction, but no edifice is built. Vengeance, with its crude physical tortures, can go no farther; equipped as it was with the axe and crowbar, it has finished its task of destruction and a partial clearance of the ground, and justice is here to step in, and to complete the edifice with the help of that divine architect—mercy.

THE AGENCY OF JUSTICE.

Justice begins where vengeance has ended. It comes not with clamour and tempest, not with the crude physical horrors with which vengeance had armed itself, but in the calmness and repose of silence. Justice consists of two elements—coercion and conciliation. The coercive function of justice has already been accomplished, with whatever of rudeness and roughness, by vengeance, so that justice comes, not armed with terrors, but full of the messages of peace and conciliation. This gentleness of justice finds its physical counterpart in the cool and refreshing sleep that steals over the agitated conscience-stricken soul of the mariner. The episode of sleep is a necessity as much from the moral as from the artistic standpoint; while on the one hand, it serves to relax the intense emotional strain on the part of the reader, on the other hand, it supplies that coolness and repose to the passion-forced soul which is an essential condition of *regenerative* efforts. The rougher spirit of vengeance did not spare the laws of nature in the mode of its retribution; a suspension of all the laws of nature was the condition on which this boisterous supernaturalism could display itself

the punishment was, in fact, as unnatural as the offence had been, Justice, with its eye fixed on the eternal order and harmony of things, first sets itself to rectify this distortion in nature, to restore the natural equilibrium, before turning to the far more difficult task of restoring the moral equilibrium. It is very often seen that intense types of insanity cure themselves by a reversal of the circumstances under which they originated; and that derangement of the soul which had its origin in an unnatural calm, could only be set right by an unnatural storm. It is here that we find the justification, both from the moral and from the poetic standpoint, of that wild and sublime storm which does equal justice to the poet's power of description and his perception of the moral fitness of things. The storm serves to undo that magical paralysis which had been brought by the calm, and the first effect of the renewed activity is visible in the reanimation of the crew who had been struck dead by the iron hand of vengeance. The necessity of continued discipline as well as a deference to what had already been sanctioned by nature prevent the reanimation from being complete, and the mariner still remains in practical isolation, although the ship is moved forwards by living, yet weird hands. The conciliating aim of justice is most beautifully represented by those stanzas on the melody of the angelic voices, which for aptness of comparison and vivid truth of presentation are unsurpassed in the whole range of English poetry. It is the object of justice to let the soul of the mariner work out its own redemption by its unassisted power and the first step to this was to set him free from all those supernatural horrors that tried to reform him more by an appeal to his terror than to his free will. For this reason, the polar spirit, who had before now served as the relentless instrument of revenge, is made to untread his own steps, and, disarmed of his grossness and barbarity, is yoked to the service of justice; and the ship which had been led astray by supernatural antagonism is brought back to its proper path by supernatural auxiliaries.

Here again we come to one of these places which mark a crisis in the Ancient Mariner's fate. The retention of the element of severity in the mariner's doom is obviously disapproved of by some higher powers as not altogether favourable to his moral regeneration, and a new course more effective than its predecessor is going to be adopted. This important stage is marked by the physical fact of the ship being brought to a standstill; this fatal pause in the midst of rushing precipitation finely corresponding with the indecision of the moral forces which are the arbiters of the mariner's fate. At last

a decision is apparently reached, manifesting itself in the physical world by a sudden resumption of motion on the part of the ship which robs the mariner of his consciousness. It is a remarkable fact that all the transforming agencies which tend to the edification of the mariner's soul, come with a peculiar calmness and stealth, and just as justice stole upon the mariner in his sleep, mercy too steals upon him in his unconsciousness. On his regaining his senses he overhears a dialogue between the spirit of justice and the spirit of mercy, and with the melodious accents of mercy "as soft as honey dew" we make our transition to a nobler atmosphere, and reach the third of the transforming moral agencies that leave their mark on the Mariner's soul.

THE AGENCY OF MERCY.

The beginning of part VI is marked by a conversation between the contending spirits; we hear the sweet reasons which mercy advances to pacify the still unsatisfied spirit of justice. Justice demands a continuance of the persecution against the mariner in consideration of the special circumstances of the case, of the fact that the act of the mariner violated the law of hospitality and of humanity at one and the same stroke. The soft-eyed and sweet-toned spirit of mercy does not attempt a reasoned contradiction. He lays stress on the adequacy of the punishment already inflicted, and the necessity of continuing it, although in a gentler and more mitigated form. The four stanzas at the beginning give in a very condensed way both the arguments of justice and their refutation by mercy. The suppliant looks cast by the ocean up to the moon symbolise the softening of the heart which the mariner has experienced, and his complete self-surrender to the divine arbiters of his fate, and the gracious look which the moon casts down on the ocean in return is made to typify relenting and forgiveness on the part of the highest supernatural power. The spirit of justice with all its laudable zeal for moral satisfaction, cannot set itself against the expressed wishes of the master, and he must leave the mariner to pursue his journey unmolested and to liberate the nature forces which had been so long restrained. (The creation of the vacuum serves as a natural explanation of the progress of the ship which had before now been set in motion by supernatural forces, and testifies to a re-assertion of the powers of nature.)

Here we come to an end of the direct influence of supernaturalism upon the mariner's character. In fact, after this point, the essay

could be brought to an end here, but for its subtle transition into spiritualism, and its blending with the whole life of the mariner in this its altered shape.

THE INFLUENCE OF SPIRITUALITY.

Throughout this part of the poem the influence of supernaturalism continues to survive, although in a form more chastened and less boisterous than before. In the preceding sections this supernaturalism had rather been an over-shadowing terror in the mariner's heart than a spontaneous acceptance, rather an external necessity than an internal acquiescence. In the last part, the supernaturalism loses more and more of its aggressive and outward character and gains in point of inwardness. It blends with the whole life of the mariner, modifying it once for all and becomes a permanent part of his moral being. What was before an unwelcome necessity becomes a welcome possession ; what was good by *sufferance* is transmuted into good by choice, and supernaturalism passes into the more chastened and welcome product of spirituality. The continued influence of supernaturalism and its subtle transmutation into spirituality are emphasised by the prominence given to the hermit of the wood, who may be taken to represent, in this part of the poem, one of the elemental forces that presided over the mariner's destiny in the most important crisis of his life. The hermit is nothing more than a spirit of justice and a spirit of mercy reduced to human proportion, and purged of all elements of exaggeration and improbability. The subdued colouring and the gentle outlines with which his portrait is sketched present just that amount of contrast to the blazing colours of the other supernatural spirits as can be expected to exist between the raw material and the finished product.

The mariner himself recognises the infinite superiority of moral and spiritual forces to the purely physical and material. While awaiting the approach of the ship's boat in the magic-stricken ship, he sees the two kinds of deliverance in store for him, and the distinctive agencies by which each kind of deliverance is going to be effected. The pilot and the pilot's boy represent the succour of physical forces, while the hermit, who bears them company, is the bringer-in of spiritual deliverance. And how different is the way in which each of these prospective varieties of deliverance affects the mariner. He leaves the prospect of physical deliverance all but unnoticed ; the pilot and the pilot's boy do not excite even a moment's serious interest in him ; his eyes are all but shut to the

physical possibilities of the situation. On the other hand, what earnestness of interest, what passionate warmth and ardour, what a thrill of breathless expectancy over-power, and fills his soul at the sight of the hermit and the prospect of spiritual deliverance which that sight suggests. The difference in the mariner's attitude and his warmth of appreciation serves as a precise index of the relative value of the material and the spiritual.

We will close our essay with a reference to another circumstance viz., the permanent effect of all these supernatural influences on the mariner's mind, the permanent and solid precipitate that is the ultimate resultant of all these convulsions. If supernaturalism had meant nothing more than useless rant and fury, had its only effect been a momentary tingling of the blood, and a stirring of the heart without bringing about any permanent purification, then the *Ancient Mariner* would have lost all its ethical value for humanity, and would have been a mere string of melodious nonsense. But the *Ancient Mariner* has a distinctive lesson to teach us ; the man emerges out of the ordeal a better and nobler being ; he has taken the lessons of supernaturalism to this heart by compelling them to contribute to the expansion of his own nature ; and it is in precisely laying down the fundamental kinship between the supernatural and the natural and the possibility of extorting from supernaturalism elements favourable to the growth of our nature that the ethical value of the *Ancient Mariner*, the distinctive note of its spiritual teaching, consists.

A Study in Public Opinion.

KHAGENDRA NATH SEN.

3RD YEAR ARTS.

JOHN STUART MILL cynically defined* 'Public' to be a "miscellaneous collection of a few wise and many foolish

* Sir Robert Peel's definition, quoted by Bryce is still more so. He refers to it as "that compound of folly, weakness, prejudice, wrong-feeling, right-feeling, obstinacy, and newspaper-paragraphs."

individuals." Its voice therefore, if it has one at all, is not necessarily a musical one, often harsh, incoherent and what Bryce calls amorphous. The term public opinion therefore would seem to be rather misleading inasmuch as by public opinion is commonly understood a definition and unity of views, consolidated and clarified, something which at first sight appears to be impossible in 'a collection of a few wise and many foolish individuals.' But in the midst of this diversity, there is a curious process by which certain sections of the people begin to hold definite views, and when these sections constitute at least an apparent majority, their views wield great power; it is to this power that the term public opinion is commonly applied.

But it is to be known, as Lowell points out, that the opinion of a majority is not always public. Therefore the rule by the majority does not always mean the triumph of public opinion: on the contrary it may sometimes descend to unjust tyranny and rob itself of its divine character as implied in the dictum *Vox Populi Vox Dei*. Rousseau, however, in his theory of General Will as stated in his contract social, states that the minority need not suffer when the state is governed by the General Will, though it may be opposed to the passing of any law. He says that when an assembled people are consulted on any measure, their votes express, not their personal wishes on the subject, but their opinion in regard to the General Will, and thus the defeated minority have not had their desires thwarted, but have simply been mistaken in their views about the General Will.

It is therefore reasonable that the minority should submit to the will of the majority. So far as the preponderating opinion, says Lowell (*Public Opinion and Popular Government*, p. 11), is one in which the minority does not share but which it feels ought as the opinion of the majority to be carried out, the government is conducted by true public opinion, or by consent. And Lowell is evidently at one with Rousseau when he further continues that in any case where the minority does not concede the right of the majority to decide, submission is yielded only to obviously superior strength; and obedience is the result of compulsion, not of public opinion. Woodrow Wilson (*The state*, p. 573) says that the majority which utters 'public opinion' does not prevail because the minority is convinced, but because they are outnumbered and have against them not the popular voice only, but the popular power as well,—that it is the potential might rather than the wisdom of the majority which gives it its right to rule. The truth of this statement is

evidenced by the fact that if an influential minority feel strongly on one side and the rest (a bare majority) are lukewarmly on the other, it is the former opinion, that has the greater public force behind it. In a Democracy, this opinion is certain to prevail ultimately if it does not at once. The same is true of the maintenance of, say, a moral code which is done only by an enthusiastic minority. So by the term majority, we must mean, effective majority.

This leads us to analyse the essential conditions that give rise to true public opinion by the reconciliation of the minority with the majority. They are four, according to Lowell, *viz.*, harmony of interests, the absence of the growth of any race feeling, homogeneity of population and freedom of expressing dissent. The idea that the people of a country cannot want to injure itself, and hence that an enlightened public opinion is always right cannot stand a close examination. There are two serious drawbacks to the truth of this idea,—first the common welfare of the country is viewed differently by different citizens and an absolute harmony of interests is impossible; secondly, people now living may, in pursuit of their own objects, disregard the welfare of the posterity. As for race feeling, its growing intensity is one of the features of modern times. Harmony of interests is more or less directed towards material prosperity while “the recent struggles of races for existence or supremacy, the sentiments of comradeship, loyalty, and pride of race have often proved stronger than the greed of gain.” (Lowell, p. 31). In India the growth of this race feeling has been specially remarkable for its rapidity that has to a great extent tainted the public opinion in India. Harmony of interests is only possible where there is an absence of race-feeling; and race-feeling is impossible where there is an intelligent consciousness about the common welfare. We are thus led to consider the third factor *viz.*, the homogeneity of population. “The essential point is,” says Lowell, “that all elements of population should be capable of common aims and aspirations, should have a common stock of political traditions, should be open to ready interchange of ideas, and should be free from inherited prejudices that prevent mutual understanding and sympathy.” (Lowell, p. 35). The existence of different races, therefore offers no impediment to the formation of public opinion, and here in India, we need not despair because of the diversity of races, if we can only conform, which is perfectly possible, to the above conditions set forth by Mr. Lowell. And here is an argument for those who maintain that no compact nationality can grow in

India ; because the formation of a powerful public opinion is one of the chief characteristics of nationality. As for the fourth factor, freedom of expressing dissent, John Stuart Mill has given us a long homily. Lowell lays importance on organisation in this respect while Rousseau seems to have held it in abhorrence. A community where there are organised parties, says Rousseau, is incapable of common will, while modern opinion seems to be that a public opinion in order to be effective must be organised, especially in the case where the minority is concerned. Otherwise, the danger is that minorities may not sufficiently assert themselves. "Where a majority has erred, the only remedy against the prolongation or repetition of its error is in the continued protests and agitation which ought to be peaceably conducted, carried on by voice and pen, but which must be vehement enough to rouse the people and deliver them from the consequences of their blunders". (Bryce, American Commonwealth, p. 252, vol. ii).

Thus we get an idea as to what public opinion is. Despite the heterogenous character of the public, public opinion is by no means to be conceived as a sum of divergent economic interests, but a general conception of political righteousness on which, so far as possible, all men should unite. How this conception is formed, is, however, a different story. Only a part of the opinion of an average man is rational, and the rest is created, first, by hereditary instincts, secondly by the press and platform speakers, and thirdly by great individual thinkers. The importance of the press as the creator and therefore the mirror of public opinion cannot be over-estimated in modern Democracies. The Northcliffe Press in England can make and unmake Cabinets. It is very few men who can make a personal judgment of facts and can form a correct opinion out of the existing data, or can devote sufficient time and labour to form a true perspective of public questions. "But to the great mass of mankind in all places, public questions come in the third or fourth rank among the interest of life, and obtain less than a third or fourth of the leisure available for thinking." (Bryce, American commonwealth, vol. ii., p. 243).

It is perhaps for this reason said that an election does not always express public opinion, because the great mass of men, that constitute the determinant factor of public opinion, is swayed more by the personality of candidates than by the views they are going to espouse. This is however not true where a highly enlightened electorate is concerned, as in England. The elections have now got

so powerful a meaning that the results of recent few bye-elections in England have set the political world of England a-thinking, and if that state of things continues for a period of time, the fall of the Lloyd George Ministry would only be a question of time.

Public opinion has thus three ways of reflecting itself,—(1) by representation, (2) by ventilation in newspapers and (3) by direct action.

Rousseau as we have noted had a dread against representative institutions. He abhorred the party-system because public opinion is thereby prostituted to the attainment of party interests; and as Tarde says, every politician who sets before his eyes the exclusive triumph of one class or one caste, even if it be the class or the caste that is most numerous and most disinherited, is retrograde from the start. The remedy, first, to make the constituencies large and elect a number of representatives from each of them has been tried in France and Italy without sufficient or any radical cure. The second remedy *viz.*, to elect members in order to represent district interests, as has been advocated in France, eliminates altogether the theory that a member of the legislature represents the nation as a whole for in this case, each man holds brief for some special interest. The most effective remedy, though not without its drawbacks, is that of proportional representation by which minorities find a place in the legislatures.

Newspapers are also powerful reflections of public opinion. "Newspapers are powerful in three ways," says Bryce (*American commonwealth*, vol. ii., p. 263), "—as narrators, as advocates, as weathercocks..... And it is chiefly in its third capacity as an index and mirror of public opinion that the press is looked to." (p. 265).

The third way in which public opinion is reflected is by Direct Action—a thing unknown in India under the British regime. Direct action by the public take two forms,—Referendum, and the Initiative. Switzerland and America are the countries where this direct action is largely resorted to. In the Swiss confederation there were no less than 51 Referendums and 9 Initiatives between the years 1874-1912. Here the people are directly consulted. But it can be plainly perceived that in large democracies taken as a whole, this sort of direct action is impracticable. In confederations, and in Federations too, where the individual states are to a large extent autonomised, direct action is possible and taken to with advantage.

The undercurrent of ideas that flow beneath all these arguments

is the idea of the vote and the idea of an enlightened electorate. In India at present, we have none. We do not as yet realise the immense potentialities of the vote. The future is pregnant with political possibilities, but unless the light of culture spreads fast among the dumb millions, no advance can really be made, and administrators would not be able to get the salutary assistance of public opinion. Lord Bryce very aptly remarks, "English administrators in India lament the impossibility of learning the sentiments of the natives, because in the east the populations, the true masses are dumb. The press is written by a handful of persons who, in becoming writers have ceased to belong to the multitude, and the multitude does not read." (American commonwealth ii, p. 345). It is therefore a healthy sign of the times that the masses are steadily awakening and are beginning to be slowly conscious of their own powers. If, therefore, a timely advantage is taken of this spirit, instead of letting it run amock in strikes and *hartals* I think a glorious future would open up for India, and the modern bureaucratic rule would be replaced by a democracy ruled by a healthy public opinion whose very strength, to quote the graceful phraseology of Lord Bryce, would dispose it to bear with opposition or remonstrance and to respect itself too much to wish to silence any voice.

Vidya-Sagar and Social Reform

BY SATYENDRA NATH CHOWDHURY.

3RD YEAR B.A. CLASS.

MOST of us are conversant with the fact, that it was through the unceasing and patient diligence of Vidyasagar only, that the Hindu Widow Re-marriage Act was passed in 1854 A.D., thereby relieving many sorrowing parents and silent girl-widows from their calmly borne sufferings. But very few of us know the history of troubles and trials, this famous son of Bengal had to fight through to translate his desire into action.

In 1829 A.D., under the auspices of Lord William Bentinck, the Sati rite was prohibited in law. Though it did away with a series of blemishes, in the same breath, it gave rise to a new kind of defect.

In a country, where infant marriages are in vogue, infant widows also necessarily remain. This was the case here. The heavy fate of these widows was made more glaring by the shamelessness, which sometimes even went to brutal lengths, of their male relatives. Octogenarian fathers were not wanting, reading lectures on temperance and morality to their young girls, groaning under the iron heels of penances for being widows, just coming home with the seventh bride. This kind of legal prostitution almost seemed to be dancing in riotous mockery before the eyes of those mute sufferers. 'So we can safely say that those who burned themselves on the funeral pyre of their deceased husbands suffered only a temporary burning in comparison with those, who, left widows in the prime of their life, had before them an untrodden desert, the heat and torture of which was a veritable burden of Atlas with no Hercules to relieve them even for a bliss of few moments. This class of widows drew 'sadly-pleasing' tears from the benevolent eyes of Vidyasagar.

The man, under whose pitying glance, the Jezebels even, who are left out in the cold by the society, did not fail to come, was, no wonder, easily moved to heartfelt pity and repugnant horror at the never-ending suffering of these widows. But what, specially, urged him to take upon himself this Herculean task, was the melting sympathy of his kindness-incarnate mother, whose heart often bled for these unfortunate victims of 'tyrant custom'. It was her desire which urged forward Vidyasagar in this toilsome work, which taxed him to the utmost. This was the thin end of the wedge. What the beauty of Helen was to the Fall of Troy, what the six seeds of the pomegranate were to the exit of Persephone that was this desire of his mother to the prohibition of widow re-marriage.

The history of widow re-marriage in Bengal, strangely strikes in with the history of Reformation in Europe. There the Albigensians and the Lollards made head against the dogmas of the vatican but the power and zeal of Innocent the third, with the horde of fanatics, at his beck and call, made short work of them and trod the fire of rebellious fervour under the feet, till after an elapse of decades, a smouldering spark of that fire ignited Germany and Scotland and in their train, almost the whole of Europe, which set its face like flint against Papacy and worked itself into glorious liberty from the bondage of corruption. So, here, the attempts of Rajballabh, of Raja Ram Mohan Roy were also nipped in the prime of their life by the energy of Raja Krishna Chunder and Bamandas Mukherji of Ula. But now it could not stand against

'the compulsive course' of the whole-hearted efforts of Vidyasagar, 'steeled with weighty arguments.'

But let us trace the history of the time. The state of the province was anything but ripe for the launching in of so hazardous a task. A re-action had set in against the blind pursuit of occidental civilization. The pink and rose of society as well as the men of gutters had begun to look askance at this strange culture, which had, of late, carried away with it many flowers of Bengal. The leaders of the Orthodox Society, seeing their suzerainty at stake, dealt out stringent laws, the breaking of which would bring in social ostracism. So, what with the introduction of Western culture and civilization and what with the promulgation of new faiths, antagonistic to the orthodox class, the whole province became bound hand and foot with adamantine injunctions. As a result, though there were some, who fell away, yet, on the whole, the class and the mass were cowed down to an ignominious servility without love, and an obsequious obedience without respect. This was the state when Vidyasagar embarked on a principle, fraught with difficulty and dangers, calling forth not only all his genius and courage, at his command but also the coolness of Mucius and the steadiness of Sydney. A slight miscalculation and his policy would go by the board and he would fare no better than Hector, when he lost his reckoning before Achilles or coming down to our time, than Ney, whose rest of few hours before the night of Quatre Bas, imperilled the life and throne of the uncrowned Emperor of Europe. But Vidyasagar had taken into account the dangers and he was not the man to back out for fear or shame.

He knew very well that his was a thankless task. He was going to bring a hornet's nest around his ears. He was full aware that heavens would fall and a most determined opposition would be hedged up on his way, that at the slightest opportunity the opposition would bear down upon him to crush him, and that in a conservative country like India, this would not go down easily. Yet these deterrent thoughts could not work upon his fear more than such fears could prevent Latimer from giving expression to his thought. His heart, ever wailing for the pained, strengthened with his mother's desire, swept everything before it. He girded up his loins for the fight and began to beat up for all sorts of weapons in the deep domain of the Shastras. Every possible book, which he could set his hands on, he laid under contribution. Every possible man, who could take him in tow he conferred with. Books after books he took up. Day after day he toiled on. At last, his tree of desire,

sprinkled by the milk of his kindness and sunned by the warmth of his erudition, budded into blossoms. The three couplets of Parasar Sanhita, which were the key to his success, he hit upon one evening and cried out in joy, not unlike the mathematician of Syracuse, centuries before, or the prince of Ithaca when he fell upon the plan of the Wooden Horse before the Winged Troy! Thus with chapter and verse in his favour, he came down in the battle field to try conclusions with those who opposed him. He was sure of success. But one thing he had looked over. He thought that the injunctions of Shastras would be as inviolable to a Hindu as the counsel of Minerva was to Perseus on his dreadful errand or that of Hera to Jason on his voyage to Colchis. But he was here in the wrong. Long-standing custom, deep-delved into the heart of the people had played havoc with their unswerving respect for the Shastras.

No sooner had it come to the knowledge of the people, than the whole conclave set up a long hue and cry. Conservative Bengal, as it then was, was not in a very enviable state; so, when it saw a man of Vidyasagar's calibre it was determined to go against its grain, it not only worked itself up to a fit of fuming frenzy but also reduced itself to a state of abject terror. Not to speak of taking it in good part it at once set on foot various ingenious ways of bringing him to his senses and soon made it clear to him that he was playing with edged tools. Insults and indignities were indiscriminately hurled at him, curses and execrations were generously called down upon him. Dictionaries were ransacked to find strings of adjectives to garland him with. Every vial of wrath and rage was showered forth upon him. Not a colour was amiss to paint a halo of gigantic vices and devilish elements around him. Nor did the Harpian activities end there. The cry was raised that the whole province was confronted with the unabashed and vicious audacity of a person, who wished to make a lamentable capital of his reading and reputation by throwing the society headlong from a moral cosmos into the worst kind of demoralising and revolting chaos. Sense seemed to have shown a clean pair of heels, and reason had been dispensed with. Futile anger and bigoted ignorance, blind conservatism and Pharisaical formality contributed to hurl wisdom and amenability to argument into the cimmerian darkness of contumacy and callousness.

It would be wrong, if we only give an account of the tortures and indignities he had undergone, shutting our eyes to the panegyric bestowed upon him by the saner section of the society. Lampons

as well as panegyrics were issued broadcast over the country. The whole province seemed to be mad over this crying question. Go you to the sylvan abodes of the province, you would find Corydons and Thrysises speaking of the Vidyasagar, who had been trying to marry the widows to second husbands, and eavesdrop you from the bough of a mango-tree standing on the bank of the village tank and you would find Phillises and Thestylises busy on the same much-talked of subject, speak with some 'hoary-headed swain' and you would find him nodding his grey head wisely saying that the day of doom had come. In the mart or haven, at home or abroad, in private or in public, the same chord was being harped.

But, when the authors of the opposition found out that these shameful attacks could no better influence him than the Bacchantes had over the son of Calliope in asking him to play on his lyre, the leaders presumed far on the forbearance of the saner section of the people. These arrant cowards made shameless attempts on his life. We blush to write it.

But Vidyasagar, the target of the vicious attacks and at the same time the cynosure of all eyes remained indifferent to them. Whether he was getting hauled over the coals or lauded to the sky, whether he was caricatured as a monster or depicted as a god, he cared not. He knew, for certain, that the country would take up the gage thus thrown down by him. But yet, he did not expect such senseless opposition, impervious to all sorts of apt argument and reasoning, while it was without a leg to stand upon. Yet he did not beat a hasty retreat or shrink from this butcher's knife. The prophet, whose head was encircled with a diadem of thorn and who was nailed to death for being at variance with the current religion, the sage, who was presented with the cup of hemlock, being charged with abusing the youth of the country, the martyr, who was bound to the funeral faggot for fighting for her king and country, the astronomer, who was laid by the heels for his discovery, and the oriental priest of universal brotherhood, who underwent a long-protracted series of penances and austerities were all divinely inspired and denied themselves every pleasure and braved every danger in the cause of common humanity.

Fired with the same divine inspiration, which actuated those personages, he got through the onerous ordeal. Not only had Vidyasagar to weather this storm of burning indignation but into the bargain he suffered heavy pecuniary losses and mental agonies. Friends fell off ; relatives left him in the lurch ; enemies mustered strong. The

name of his difficulties was legion. The son of Cronos, who brought the hundred-headed Typhon under the fire-crowned and frost-clothed Etna, his divine son, who presented the head of asp-headed Gorgon to Polydectes, and the Prince of Tyrris, the great grand-son of this 'son of golden god,' who exerted himself to free his body and soul from the ban of murdering the children of Mægara, the prince of Athens, who put an end to the monster in the labyrinth of Crete—all these had to face baffling barricades and disheartening dangers when they set out on their Babylonian task but the difficulties and dangers which Vidyasagar had now to bear up against, could not be put into shade by these. Really, the combined misguided energies which were brought into play against him could have put another person to a shameful retreat, could have tired the enduring patience of Job even. But truth must triumph over falsehood; and Vidyasagar slowly brought many of his avowed enemies over to his side. Here and there widow re-marriages began to take place. Some prominent dailies took up his cause and in flowing periods began to further it. Men of light and leading, who were in the van of society, flung their full weight into the scale of widow re-marriage. The efforts of Vidyasagar were crowned with success when in 1854 A.D. an act was passed legalising Hindu widow re-marriage. That day the joy of Vidyasagar was no less than when the Greek hosts found the policy of Ulysses committing the city of Troy to universal flames or when the Romans long afterwards saw Horatius cut down the passage on the Tiber in the face of an enraged enemy.

Various attempts were made before him to do away with this crying evil but none had the wisdom of Nestor and ardour of Ajax like him. It stood, like an augean stable, in sad need of a Hercules, to be swept away by his rivers of wisdom. He took upon himself this titanic task, which drew down scathing criticism and showers of abuses but could not desist him. But for him, Bengal of to-day could not boast of the removal of this baneful ban upon the mute suffering girls, whose silent tears fell like curses and burned holes on the prosperity of the nation, whose warm sighs blasted every house of Bengal to the eternal disgrace and shame of its inhabitants.

The Causes of the fall of the Maurya Empire.

BY A SIXTH YEAR STUDENT.

IN trying to estimate the career and achievement of Asoka we are apt to overlook the fact that the Empire whose throne he graced with such brilliance began to fall to pieces immediately after his death and vanished within half-a-century. The question whether the career of Asoka has something to do with this makes this question more interesting and valuable.

If we are to rely absolutely on the evidence of the Puranas, and the Harshacharita of Bana, then the causes of the fall of the Maurya Empire seem very simple. But their statements do not convince us. Is it possible that the great Empire would come to an end by the treachery of a general without any other causes sapping its very foundation? Moreover, how are we to account for the falling away of the feudatory states like Kalinga and Andhra? Questions of like character led scholars to seek for some other causes.

One of the theories advanced by M. M. Haraprosad Sastri attracted the attention of the scholars very much. He put forward the theory that the causes lay in the intolerant policy against Brahmanism pursued by Asoka, which roused a Brahminical reaction headed by Pusha Mitra the traitor. Without entering into the controversy as to whether Pusha Mitra was a traitor or a great patriotic chief, it will be enough to point out that the theory of M. M. H. P. Sastri has been exploded in recent times. It will do us no good to go back upon already trodden ground. A very good summary of the arguments by Dr. (then Mr.) H. C. Roy Chowdhury can be consulted in the 7th issue of the Journal of Asiatic Society of Bengal, 1920.

With the explosion of the above theory, scholars began to seek for some other causes and on the joint evidence of Gārgi Sānghitā and Polybius they fixed upon the invasion of the Greeks across the North-Western frontier as the cause. According to this theory, this invasion revolutionised the political arrangements of the Empire; and taking advantage of the disintegration, the commander-in-chief

revolted and established himself on the throne of the Magadhan Empire—a parody of an Empire.

Though this theory still holds its ground, we cannot ignore the other theories advanced by some Indologists, specially because it is very intimately connected with Asoka. The first of the theory is that, there was official oppression in the viceregal provinces, which caused very great discontent and when the strong arm of Asoka was withdrawn, the people rose and raised the leaders of the rebellions to the position of independent sovereigns. Another theory tries to put all the blame on Asoka's shoulder.

We will examine the first before we deal with the second. This point was very adequately dealt with by Prof. H. C. Roy Chowdhury in the article above mentioned and evidences advanced by him seem to be very convincing. But he is very lenient towards Asoka in this matter and exculpates him with the following words, "Asoka no doubt did his best to check the evil, but he was ill-served by his officers". It is certainly a very poor defence. If it is a good argument it would absolve many a government from the guilt of the atrocities committed by their provincial officers. It is an argument which can emanate either from an executive who wants to shield himself from the censure for an act instigated by him or from a weak government which cannot control its provincial governors. But we cannot say that Asoka instigated the viceroys or their subordinate officials to those deeds of oppression, nor can we assert that Asoka was a weak ruler. We can only say that Asoka, engaged too much in the propagation of his faith, allowed much liberty to his provincial governors; knowing, however, full well that bureaucrats in power very seldom behave well towards their subjects.

Now let us see the other theory. Prof. H. C. Roy Chowdhury writes, "Martial ardour of Imperial Magadha had vanished with the last cries of agony uttered in the battle-field of Kalinga. Asoka's policy of establishing a *Dharmarajya* by a policy of *Dharma Vijaya* must have seriously impaired the military efficiency of the Empire". By this he insinuates that the peaceful policy followed by Asoka was a suicidal policy, and that in endeavouring to attain his ideal he neglected the stability of his empire. It is certainly a very serious allegation against Asoka as a ruler and statesman.

But the question at once occurs: what are the proofs of this decline of military efficiency, except the end of the Maurya Empire within half-a-century? The "cries of agony" uttered on the blood-

stained field of Kalinga did not come out of the throat of the Maurya army but from that of its opponent. Asoka refrained from any more conquest not because his hand was too weak to wield the sword or that the martial ardour of the Mauryan army, which carried the Mauryan banner from Himalaya to the Cape on one side and from the Bay of Bengal to the Arabian Sea on the other, and which forced even the redoubtable Greek Emperor to cede a large portion of his territory, had vanished. He refrained from a militarist policy from sheer love of humanity, from the consciousness of strength, and from his desire to spare the weak. But though he refrained from conquest he did not disband his army; he put them on a "peace footing," i.e., he maintained such an army as would be able to keep the peace and order of the country within and to overawe his neighbours from meddling with him from without. That he did so we can safely infer from the unbroken peace and order which reigned throughout his reign; not a single feudatory chief rebelled, not a single invader crossed the frontier, not even a single general dared to raise the standard of revolt even in the remotest corner of his Empire and even in the most oppressed provinces. This shows that the military efficiency of the Maurya army was not impaired by his policy. Had it been otherwise, the feudatory chiefs who declared their independence immediately after his death, would not have kept the yoke of subjection on their shoulder for a single moment. The invader also would not have lost the opportunity of reaping a good harvest in the rich lands beyond his frontier.

Moreover the policy of universal conquest is certainly not a very wise policy. If the maintenance of the empire was possible only by constant conflict with the neighbours, a theory exploded again and again, then I should prefer the policy of Asoka, rather than that of Prof. H. C. Roy Chowdhury. Asoka was neither a visionary nor a fanatic. This is conclusively proved by the extremely practical character of his teaching and administrative policy. He was tolerant towards all other religions, though contributing the greatest share in the propagation of his faith. Though abhorring bloodshed and cutting short the life of any living being however insignificant it might be, he was wise enough to regard the extreme penalty of the law as an unavoidable necessity. He was certainly too wise to disorganise his army or to order the sword and spears to be changed into plough-shares and hoes. His was a policy which was the dream of every humane person and which is the dream of the majority of human race of today and which will be the dream

of generations that are to come a community of nations dwelling peacefully together.

From all these, it follows that the cause must be sought elsewhere and the slur on the achievements of the great Buddhist Emperor must be effaced. The only fault that we can find, as I said before, in his action was the liberty that he allowed to his provincial viceroys. The real cause of the debacle lay in the weakness of his successors. It is probable that a fratricidal war followed his death. The great obscurity which hangs over the year that followed his death prevents us from advancing any theory with absolute certainty. It was their weakness that enabled the provincial governors to declare their independence and the feudatory chiefs to repudiate their supremacy. The fratricidal war, probably, disorganised the military organisation of the empire, and at the moment of crisis they found themselves helpless and acquiesced in the change of the political kaleidoscope. At the heels of this disorganisation came the Greek invasion which, like the invasion of Tamarlane in later times, dealt the death blow to the already tottering empire. Like the Tugluk dynasty it dragged on its existence feeding on the past glories of its fast vanishing empire, till even the commander-in-chief rebelled and the empire came to an end. Thus we find where the real causes of the fall of the empire lay. It is very aptly described by Prof. H. C. Roy Chowdhury in the pithy quotation of his valuable article that "His (Asoka) sceptre was the bow of Ulysses which could not be drawn by any weaker hand". Here lies the whole crux of the problem and to seek other causes is only to obscure the real cause and ignore the fact.

Thoughts on the Permanent Settlement and Bengal's Finance.

BY DHIRENDRA NATH SEN.

THE new Indian Constiitution has started its career with heavy deficits in all Governments—Central and Provincial. This is not a happy sign and does not augur well for the future. It should be remembered that the Constitutional Reforms were introduced into

the Indian Constitution in the teeth of strong opposition offered by a reactionary section of the Anglo-Indian politicians who maintained that responsible Government which Mr. Montagu declared as the ultimate goal of British policy in India was foreign to the genius of the Indian people. Nor were they welcomed or accepted by the Indian Extremists who declared them "disappointing, inadequate and unacceptable." But the Liberal party accepted them for what they were worth. High hopes were placed on them: the vision of a new Era of "self-determination" was held out to us: the country was anxious to heave a sigh of relief. What do we find to-day? Can anybody however optimistic he might be, say that we have not been disappointed? What has led to this change in the mind of our people? To us the answer is very simple. The unexpected deficit all round and consequent proposals for taxation to carry on the ordinary administration of the country, have upset even the stubborn optimist and have brought into public contempt the present Constitutional Reforms. We find to-day that every province except perhaps Lord Meston's favourite United Provinces is face to face with a huge monster to eat it up. Even Madras which, according to Lord Meston's Committee, ought to have begun its new career with an increased spending power to the extent of more than two crores, is, we are afraid, in the throes of a financial crisis. Bengal in spite of charity done to her by Central Government in the shape of waiving for three years her annual contribution of 63 lakhs of rupees, had to approach some time back the local Legislative Council with three proposals for taxation. The taxation bills as amended by the select Committees, have been accepted. These taxes will, it is expected, yield about 1 crore 40 lakhs of rupees thus giving the province a working surplus of 20 lakhs of rupees. Sir Malcolm Hailey presented his disappointing budget only the other day, the deficit being more than 30 crores of rupees in an estimated expenditure of 142 crores. It is not our purpose here to discuss the financial position of the Indian Government or that of any other province except that of Bengal with which we are so directly and intimately concerned. As students of public finance we shall try as far as possible to give this question our close study and suggest remedies for the dangers with which our provincial administration is confronted.

It should be remembered in this connection that under the Government of India Act, 1919, we have got some sources of revenue allocated to each province. The main sources of revenue allocated

to Bengal are (1) Land Revenue (2) stamps, and (3) excise. All other important sources of income, *viz.*, Income-tax, Customs, etc., are retained by the Central Government. We do not like to deal here with excise and stamps. We want to discuss at some length the land revenue policy of Bengal Government—its history and its possible modification.

In order to understand properly the spirit of the Permanent settlement of Bengal we should go back to the system of land tenure in Bengal during the Mogul period. We should know what was the position of the Zemindars then, the nature of their rights in the soil, their methods of assessment, the proportion the rent bore to the total produce of the soil, and finally the proportion the revenue bore to the rental. These and similar questions if properly and impartially solved, will no doubt throw a flood of light upon the somewhat obscure but interesting facts concerning the land revenue policy of Bengal.

The Moguls came to this fair province in the year 1576 under the leadership of Akbar the great. They were in absolute possession of it till 1707, the year of Aurangzeb's death. Bengal was at that time the richest and most fertile place. The revenue raised here was thrice as much as that of any other Suba under the Moguls. It is interesting to note here that in 1698 the English East India Company were allowed to purchase from the then existing holders the right of renting the three villages, *viz.*, Calcutta, Sitamurthi and Govindpur on payment of Rs. 1,195. 6as.

The first revenue settlement under the Moguls was made in 1582 by Todar Mall, the great financier of Akbar. Bengal was divided into 19 administrative divisions called Sarkars. These Sarkars were again composed of 682 fiscal and administrative units called Parganahs. Each Parganah was in the charge of a Chowdhury or Zeminder who was its chief administrative and Revenue officer. The total revenue then amounted to Rs. 1,06,93,152. In 1658 Shah Shuja made the second revenue settlement. From the original 682 Parganahs, 361 additional administrative and fiscal units were formed. This settlement resulted in an increase of revenue of Rs. 9,87,162 on the previous revenue of the original 19 Sarkars. The increase represents roughly 15½ per cent. in 76 years. There have however been some additions during this notable period of Parganahs and Sarkars. The number of Sarkars totalled 134 and that of Parganahs as many as 1350, and the total yield rose to Rs. 1,31,15,907. Now we come to the third and last settlement

under the Moguls which was effected by Murshid Quli Khan. He created a new administrative division called Chakla, and the original 34 Sarkars were replaced by 13 Chaklas. The Chakla as a matter of fact formed the basis of modern distribution of land into districts corresponding to the English counties. There was also an increase this time in the number of Parganahs which rose to 1660. The actual addition to revenue was Rs. 11,72,279 showing an increase of 13½ per cent. in 64 years. The total revenue therefore amounted to Rs. 1,42,88,186. Quli Khan's revenue policy, it is said, was based on proportion of the produce or on the capability of the soil. It is essential to bear in mind here that during this time additional imposts technically called "Abwabs" were made. On account of these imposts the revenue rose from Rs. 1,42,88,186 in 1722 to Rs. 2,56,24,223 in 1763 showing an increase in 41 years of Rs. 1,19,09,388. It appears from a study of these figures that in 181 years from 1582 to 1763 there was an enormous increase of revenue of not less than 98 per cent. This shows the elastic nature of the land revenue policy of the Moguls.

It is now obvious that the Collectors of revenue during the Mogul period had no proprietary right in the soil and that they correspond more or less to the Magistrates and Collectors of to-day. Some of them worked for a definite period, others as long as they were able to. But the services of honest officers were rewarded by appointment of their sons or heirs to the posts they had held. But in no case were they proprietors of the soil. Later on from custom or from a sense of convenience all the Zeminders came to be hereditary. The state was entitled to ⅓ of the gross produce and the Zeminders 1/10 of the portion that went to State-Exchequer. There were during this period some "units" by which the rents could be defined, and it was not left to the arbitrary decision of the Zeminders. The original amount seems to have been fixed or ascertained by an Act of the sovereign. "It was a maxim," says a well known authority on the subject, "that the immediate cultivator of the soil paying his rent should not be dispossessed of the land he occupied." What does all this prove? Does it not indicate that the so-called Zeminder had no proprietary right in the soil?

Let us now come to the study of the land revenue policy of the British Government. We have dilated at great length upon the history of the land tenure system during the Moguls for we think that knowledge of that settlement is essential to clear understanding of the present arrangement. Under the British Raj the old fiscal and

administrative units came to be known as districts. They were territorial units. The number of districts totalled 35 each of which yielded approximately 8 lakhs of rupees a year. The revenue, therefore, from these districts amounted to about 280 lakhs. In accordance with a minute of Sir John Shore the number of units was reduced to 29. The reduction in number however went on till 1793. It was the collectors who fixed the assessment of revenue. It is to be noted here that the Board of Revenue of which we hear so much in these days of retrenchment, was created for the first time in 1786. The Board used to supervise and control the revenue policy of Government. Bengal was then passing through a situation of terrible economic stress and difficulty: a terrible famine was working havoc in the minds of the people: there was no rule or principle of revenue assessment. During the years 1787-88 annual settlements were made by the Collectors. At the close of 1789, and the beginning of 1790 the Decennial Settlements of Behar and Bengal were effected. The Grant-Shore controversy on the subject forms an interesting chapter in the economic history of Early British Bengal. Grant attempted to show with all the resources at his command that the so-called landlord was merely a temporary official, and that the right of property in the land rested with the sovereign. This thesis won the support of no less an influential body of experts than the Committee of Revenue. Shore dissented from Grant's view. "The rents belong," said he, "to the Government, the land to the Zeminder." We may here assert without the least shadow of doubt that in no period of India's chequered history were the Zeminders clearly recognised as the sole proprietors of the soil. The Laws of Manu* and the Ain-i-Akbari representing respectively the Hindu and Moslem views on the subject do not recognise them as such. Therefore historically Shore's view was false. Of course at this distance of time we cannot say with any amount of certainty whether the tiller of the soil or the government was really the proprietor of the soil in those good old days. Opinions differ on this important point. To turn to our topic, Grant held that the development of the resources of the soil justified a corresponding increase in general taxation. His estimated total area of Bengal was

* Sages who know former times, consider this earth (Prithivi) as the wife of King Prithu; and thus they pronounce cultivated land to be the property of him who cut away the wood, or who cleared and tilled it." ("Institutes of Manu" by William Jones, page 250.)

90,000 square miles of which $1/5$ was under cultivation. The yield per bigha according to him was about Rs. 6. The total revenue, it is found from calculations, was about Rs. 4,70,44,800. It is interesting to recall here that the price of rice was 8as. a maund. Shore's figures are however strikingly different from the figures given by Grant. He said that the gross produce was valued at Rs. 8,51,27,826 and the revenue amounted to Rs. 2,13,00,000. Shore moreover was in favour of the Decennial Settlement. While this controversy was going on between two great officers, Cornwallis arrived in 1786 with the express intention of effecting some settlement permanent in character. He said that the Court of Directors was in favour of it and that the Permanent Settlement was a sound policy and therefore should be adopted in order that the people might interest themselves in developing the resources of the soil. Lord Cornwallis was in fact a champion of the old Zeminder families whose claim to the land as their property had been based on a supposed right which history does not recognise. He wanted the support of a thrifty class of men with permanent interest in the soil. Shore opposed the Permanent Settlement proposal and said, "The permanent settlement would result in an unequal distribution of the assessment." Besides he was quite right when he pointed out that if the Zeminder was to be treated as a proprietor in the sense intended by Cornwallis then the Government would not be justified in interfering in the relations between the Zeminder and the cultivator. In spite of Shore's strong protest the Decennial settlement was made permanent in the beginning of the memorable year 1793, thus opening a new chapter in the economic history of Bengal. This, in brief, is the history of the land-revenue policy of Bengal.

For good or for evil the Permanent Settlement is now a settled fact in Bengal. The permanently settled area now covers $1/3$ of the total area of British India. It covers $5/6$ of Bengal, Behar and Orissa $1/8$ of Assam, $1/4$ of Madras, $1/10$ of United Provinces. Men like Romesh Dutt, Lord Bentinck, Lord Wellesley, Lord Minto were supporters of the Permanent Settlement. They point out the following advantages of the system.

(1) It is because of the Permanent Settlement that Bengal has been able to create an aristocracy of wealth and culture to which the prosperity of the village is mainly due. This aristocracy has ever identified itself with any movement calculated to improve the economic and political condition of the people. It is due to the Zeminders that there is a resourceful peasantry in Bengal.

(2) It is because of the Permanent Settlement that Government have succeeded in winning the support and cementing the loyalty of a thrifty class of men.

(3) The Permanent Settlement has made the financial position of Bengal stable and secure.

No body who has got some knowledge of the history of Bengal can deny that the Zeminders of Bengal have played a notable part in developing the resources of the province and in elevating the morals of the people. But for the magnificent donation of the Maharaja of Darbhanga who has spent 4 hundred thousand rupees on our *Alma Mater*, the Calcutta University would not have been what it is to-day. Many-sided activities of the Maharaja of Cossimbazar are too well-known to require mention. In fact we in Bengal owe a great deal to the Zeminders.

We now turn our attention to a very thorny question. We propose to discuss here the probable effect of the modification of the Permanent Settlement on our economic life. We shall try also to show in passing the comparative advantages that the provinces where the Permanent Settlement does not exist at all or to the extent to which it prevails in Bengal, enjoy. In view of the serious economic situation in Bengal it is necessary that the members of the Local Council and the Province as a whole should explore the possibilities of raising money for better administration of the "Nation-building" departments in a direction which is not likely to affect the people keenly. We think the modification of the Permanent Settlement in consonance with the spirit of the time and the needs of the Society is a question which our Councillors should take up. It is deplorable that before examining this important question in all its bearings the Council agreed to pass three taxation bills. Be that as it may, let us prepare ourselves for the future. Let us try to refute in our own way the arguments that have been brought against the modification proposal of the Permanent Settlement. It has been said in the first place that the modification of the Permanent Settlement is a question which is not within the range of practical politics. It has been said that the pledge given in 1793 that the land assessment then made was fixed for ever, cannot be disregarded. Thirdly, it has been pointed out that any such modification would have to be accompanied by an increase in the rents of every grade of agricultural tenants. We venture to question the soundness of these arguments.

As regards the first point that it is not a practical question, we are not so uncharitable as to suggest that a highly cultured section of

the people as the Zeminders of Bengal undoubtedly are, will murmur against, much less oppose a burden which they should ungrudgingly bear for the good of the Province which they love so much. We daresay that the Zeminders of Bengal, an aristocracy of wealth also of intellect, will be the first to realise the urgency of the modification of the Permanent Settlement. We know that in Bengal at least the landed-aristocracy can read aright the trend of modern economic thought. Therefore in pressing for revising the land revenue system of this province we will not lose the sympathy of anybody much less of the Zeminders. In the second place although the land revenue policy was settled permanently in 1793, yet it can be revised to meet the exigencies of the situation. The question is—how any why? Well, firstly much water has flowed in the Ganges since 1793, and the Bengal of the "Reformed Era" is not the Bengal of Lord Cornwallis. In spite of what the Extremists might say we have now some voice in the general administration of the province: we can control wholly some parts of the Government and influence to a considerable degree the "Reserved" Department. If therefore it is the declared will of our representatives in the Council to revise the revenue policy and adapt it to the changed and changing conditions of the time we think the pledge given 1793 by a Government Officer ought not to be so strongly insisted upon, for it is not the Bureaucracy on whose behalf, Lord Cornwallis made the pledge but our accredited spokesmen who will be responsible for this change. Secondly in the pledge in question it was declared in no uncertain terms that 9/10 of the rental would go to the State. Does the Government, we ask, get that portion of the share to-day? Has not the rental increased enormously? In place of about 4 crores as rental in 1793 it has now become as much as 16 crores in the permanently settled areas of Bengal, Behar and Orissa, and Assam. While the Zeminders have got an abnormal rise in their rents the Government remains satisfied with the old-world revenue. The development of the resources of the soil is not only due to the landlords but also to the State and the tiller. It is therefore but just and proper that this increase in the rental should be distributed among all. Besides, the expenses of the Government have increased by leaps and bounds since then. Thirdly, the revenue demand in Bengal is half of what is payable in other provinces where the Permanent Settlement does not exist. The land revenue of Bengal, for instance, with a population of more than 45 millions is 3 crores 7 lakhs, that of Madras with a population of about 41 millions comes to 6 crores 20 lakhs, that of

Bombay with a population of about 20 millions amounts to 5 crores 81 lakhs, while that of the United Provinces with a population of 47 millions is no less than 6 crores 91 lakhs. What an abnormal difference! Now as regards the third point, *i.e.*, there will be a corresponding increase in the rent of agricultural tenants, may we not ask our critic—"why?" Of the local rates in the shape of road and public works cesses, it is settled half should be paid by the landlord and the other half by the tenant. But what is really the case? "In actual practice," says J. C. Jack in a well-known book, "the landlords collect the whole tax from the cultivator—not only the amount which he (the cultivator) ought to pay but the amount also which they (landlords) ought to pay; and they very often collect more than this revenue and obtain a profit on the transaction." This is a serious charge, but we are not responsible for it. Then again, as has already been pointed out the rental which comes from the tenant has increased fourfold, but the revenue payable by the Zeminder remains the same. Thirdly, in spite of Lord Cornwallis's Permanent Settlement the Zeminders are not really the sole proprietors of the soil. The Indian system of land tenure is in fact a compromise between the Economic doctrine and the English doctrine—the former declaring the proprietary right of the Zeminder unjust and unjustifiable, the latter giving such right to the landlord. Moreover recent enquiries into many leading cases have proved that the Zeminder of Bengal cannot be treated as his brother in England. The State can therefore take any measure of protection for the tenant without encroaching upon the legitimate rights of the Zeminder.

We think we have made our position sufficiently clear. It is now for us to suggest a suitable scheme. We would propose that a tax be imposed upon certain classes of Zeminders. We exclude from our scheme of taxation all Zeminders who enjoy incomes less than Rs. 3,000 a year. Our proposal is to fix the following rates of assessment upon the Zeminders with incomes varying from Rs. 3,000 upwards.

From Rs. 3,000 to Rs. 5,999	...	3	pies in the rupee.
„ „ 6,000 „ „ 11,999	...	4½	„ „
„ „ 12,000 „ „ 24,999	...	6	„ „
„ „ 25,000 „ „ 49,999	...	9	„ „
„ „ 50,000 „ „ 99,999	...	1	anna „ „
„ „ 1 Lakh „ „ 4,99,999	...	1½	as. „ „
„ „ 5 Lakhs upwards	...	3	as. „ „

We may say here that even if this scheme is adopted the revenue demand in our province will not be equal to that of any other province not enjoying the Permanent Settlement. We have not got the number of estates having incomes more than Rs. 3,000 a year. But we believe that this rate will yield a substantial sum.

In her anxiety to improve her finance Bengal is demanding revision of the Meston award. Our Honourable Ministers have led the way. We recognise as much as any body else that the Meston Settlement is unjust, inexpedient and impolitic. To explain our position let us give here the figures, which His Excellency Lord Ronaldshay gave us some time back, of the total money raised in each of the following provinces and the amount of contribution by each to the Central Exchequer.

	Total money raised.	Contribution to the Central Govt.
Bengal	... 30,06 Lakhs	20,51 Lakhs
Madras	... 20,58 ,,	7,73 ,,
Bombay	... 30,59 ,,	16,69 ,,
U. P.	... 14,12 ,,	3,23 ,,

They show that the real contribution of Bengal to the Central Government is about 1300 Lakhs more than that of Madras, 400 Lakhs more than that of Bombay and about 1700 lakhs more than that of the United Provinces. Is it possible in face of these figures to justify an award which is as sad as it is bad. But supposing for argument's sake that the Meston award is revised—what then? How will Sir Malcolm find money to "carry on"? Will he not approach each province with a demand for contribution? Bengal's position may be better, provided of course justice is done to her. But the general situation will not be less gloomy unless the pruning knife is applied to Lord Rawlinson's Department which devours 62.18 crores in an estimated expenditure of 142¼ crores, and the estimated revenue of 110½ crores.

Bengal therefore has no other alternative left than to take up the question of her land-revenue. May we appeal to members of the Council and also the province to think on the matter seriously? Will the Hon'ble Mr. P. C. Mitter whose devotion to the cause of the country is only equalled by the energy and enthusiasm which he has put into his work, exert his great influence among his fellow-zemindars? Will Kumar Shibsekhaheswar Roy whose stentorian voice has ever since his entry into Council been raised on behalf of the poor and the oppressed, bestir himself in the matter? Will

Mr. Surendra Nath Ray whose patriotism is only commensurate with his knowledge of details, make an earnest effort in this direction? Will Rai Radha Charan Pal Bahadur, the great son of a great father, whose solicitude for the poor is too well-known, lend his support to our proposal? Time will answer.

“Prometheus Unbound” as a Prophecy of the World’s Golden Age.

BY SAILENDRANATH GUHA RAY, SIXTH YEAR CLASS.

IN war and tempest a new age is dawning over the world to-day, in suffering and martyrdom humanity is waking to a fresh consciousness of its powers and the bonds of evil are slackening. But the world we live in is, after all, too tough a place for radical reforms. It would patiently tolerate the already existent familiar evil rather than cordially embrace the newly evolved element of good. This conservative tendency, indeed, of mankind at large has ever been the principal determining factor in the struggle between good and evil and if for a time, the better side of human nature seems to triumph over the worse, so as to inspire the poet and the idealist with hope, the slightest push is apt to upset the balance again in favour of the latter. Long-cherished hopes are shattered to the dust, and life resumes the melancholy burden of that world-old song, the song of Sisyphus, “In vain, In vain.” The ball remains where it is, though behind it works, through storm and shower, the unwearied strength of a superman.

“ Love mourns its early dead
 Hope its illusions fled,
 Or rudely stain;
 And Wealth and Power prolong
 The same, th’eternal song
 ‘ In vain, in vain !’ ”

Thus goes the world. In the course of its up-hill journey, it has to come back with a crash to the very spot whence it was started into motion. The idea of progress seems but a sham and the golden age of the world no more than a coloured phantom of the night. What

justification then, has the fact to make us dream and dream of a land, so very different from ours—a land, in which the crown of thorns is to be transformed into the crown of glory and the throned tyrant is to bow down in meek submission before the suffering man? With what pass-port does he lead us so far afield into a region where man is perfect and evil is no more? Is it merely a means to escape for his oppressed imagination or does he stand upon more stable ground while singing in such exultant strains of the coming millennium?

Prometheus, the spokesman of suffering humanity is found, as the drama opens, patiently passing through the severe torments that have been heaped upon him by the cruel tyrant of Heaven. Beginning as he did his career of imprisonment and torture with a spirit of revenge towards Jupiter, he has already passed through a stage of complete mental transformation. We find now his attitude towards Jupiter changed from one of resentment to one of pity, and thus at the very outset we are introduced to that loftier plane of life where love dominates every other feeling and scorn and revenge give place to genuine compassion. Evolution has thus been at work upon the heart of Prometheus, although the external universe has not been able to keep pace with this rapid mental progress of the hero and remains, so far as appearances go, still uninfluenced by it. But the moral force of suffering is not to be denied. Beneath the apparently unruffled surface of life, a change and a huge change is working itself out. The thunder gathers force in the most obscure depths of creation. Side by side with the mental development of Prometheus, a change goes on in the outer world as well, and as with steps slow but sure, the inspiring form of the spirit of love draws nearer and nearer to him, Nature in the shape of her two young Fauns,

“ Sing those wise and lovely songs
Of Fate and Chance and God and Chaos old
And Love and the chained Titan's woful doom
And how he shall be loosed and make the earth
One brother-hood.”

Step by step the entire creation comes to respond to the voiceless appeal of Prometheus and step by step through the agonies of the Martyr are laid the foundations of a higher life,—a more elevated order of being, in which is to be eliminated from the world whatever of evil exists, whatever of weakness still clings to man. The golden age, if it has to come at all, must have its way prepared beforehand through centuries of steady endurance. It cannot be the pro-

duct of a single hour. Days, and months and years must pass before the process of evolution can be complete and perhaps within the experience of living man, it cannot be complete. Man can arrive only at an approximate stage of perfection beyond which it is still possible for him to go. The goal, indeed, shifts further and further on, as he moves, for it is towards the infinite that he journeys.

The curse of Prometheus recalled, the spirit of mother Earth despairs of human regeneration. She has been confident so long of the final triumph of her child, because she thought he would never relax, whatever the tortures heaped upon him, his defiant attitude towards Jupiter and this defiance, summed up in his fatal course, could she discover the fall of the tyrant and the release of his victim. But Prometheus himself, as he rises superior to the darker passions of his heart, as hatred and revenge bid farewell to him and as pity takes their place, can see with a clearer eye that the time solvent of life's difficulties is not so much a spirit of hatred as a spirit of cosmopolitan love. He now wishes "no living thing to suffer pain." With this transformed attitude of suffering man are we introduced to the real motive-force that works at the back of the poet's vision of the approaching dawn of a newer and far brighter day.

Thus out of the very stuff, of which the ordinary texture of human life is woven, out of those common-place elements of good and evil which are mixed together in a certain proportion in human nature, does Shelley create his world and it will be far from just to assert that he does not recognise the force of evil as a modifying agent in life. What, however, he actually does, is to accept existence of evil as an undeniable fact and then to show how this evil itself can be transmuted to the very essence of good by the moral force of patient suffering. With hope and faith as companions of his way, and with love as his life-long partner, can man very easily pass through the most trying ordeals and if the present appears no more than 'a pillow of thorns' to the 'slumberless head' of the sufferer, the future is being prepared, he knows, behind the veil, and a glorious future too. The stern inviolable justice of life must be coming forward, he is quite confident, to assert itself in the shape of an inscrutable Demogorgon. There is no escape for the tyrant; the sufferer sees before him the picture of regenerated humanity and in this assurance does he find that strength of heart which, reinforced to a very great degree by the unflinching companionship of Ione and Panthea as well as of the other angel guides of 'heaven-oppressed mortality,' enables him to bear up against the short torments of a martyr's life.

The structure, therefore, that the poet sees rising upon the wrecks of a tyrant throne, is not at all an abrupt growth. Its foundations are laid deep upon the nobler side of human nature and that continuous process of evolution, passing noiselessly behind the unyielding pride of suffering man as well as behind the passive obedience of frightened nature, really builds up, block by block, the golden age of humanity. Jupiter, confident of his own power pays no heed to this silent process; and in the midst of his highest exultations when his mastery seemed all but complete, he has to submit to a force, far stronger than that wielded by himself. In dreaming of a golden age for man, Shelley thus takes his stand upon that fundamental law of nature—the law of evolution. If there can be an evolutionary process at work upon external phenomena, the human mind also, taken in the lump, is capable of such gradual growth, and such is the picture we have in Shelley's presentation of the coming in of the millennium. The whole history of human nature has been transformed from a dark chronicle of slavish obedience to the powers of evil to a luminous record of determined resistance to them. In the glorious hours of one man's life has been crowded an entire age of steady human advance. Throughout this cosmic journey of man, love has been the unseen inspiring force of his life, and through faith has he communed with her, while a complete identification between man and his ideal was still a thing of the future. As Prometheus, nailed to the Caucasian rock, goes through a process of mental evolution, progressing towards the destiny of his life with every passing moment, Asia, the divine consort of the sufferer makes her way to him, guided by Panthea, their eternal go-between. Faith dreams of the ideal,—the faith of Prometheus in the unfailing justice of life. Through this faith is the peaceful slumber of Asia disturbed and with the shining figure of the ideal before her eyes, she sets out upon her journey passing in the course of it, to the cave of Demogorgon and starting this dormant nemesis into motion. Here for the first time she comes to know definitely what has been long floating across her mind in the shape of vague symbols—her own power to refashion the destiny of man. The spirit of the hour, carrying with it a volume of darkness that is to wrap in everlasting night 'heaven's kingless throne' now speeds at her demand, diffusing far and wide the joyous tidings of the tyrant's fall and the consequent establishment of liberty, equality and fraternity all over the world.

As the consummation draws nearer and nearer, the light of love seems to transfuse the whole creation.

"Apollo
 Is held in heaven by wonder, and the light
 Which fills this vapour, as the aerial hue
 Of fountain-gazing roses fills the water,
 Flows from thy mighty sister."

Love in short becomes the law of life ; and a voice—the voice perhaps of hopeful humanity sings in the air an exultant hymn of praise to Asia. The soul of man has at length after centuries of weary waiting found that inexhaustible fountain-head whence it can replenish itself for ever and evermore and while drinking of this never-failing spring of life, it is at once transported into idealism and begins to build for itself a newer and better world to live in.

"Lamp of Earth ! wherever thou movest,
 Its dim shapes are clad with brightness,
 And the souls of whom thou lovest
 Walk upon the winds with lightness
 Till they fail, as I am failing,
 Dizzy, lost, yet unbewailing."

But the golden age is still but a dream and the ideal still recedes farther and farther away into the darkness of a remote future as the grasp of the traveller just seems to close upon it. The idealist who 'walking upon the winds with lightness' appears to see before him the transformation of entire creation through the glory of love, cannot still assure himself of the actual coming on of the millennium. He dreams and the moment that he awakes to the grim realities round him, he 'fails, dizzy, lost, yet unbewailing.' This reactionary depression of the spirit of man is but the expected after-math of an absolutely idealistic exultation. It is the penalty, so to say, of idealism,—the toll that the dreamer has to pay in this work-a-day world of ours.

But when the vision of the idealist seems to be failing, the voice of love speaks from within and guarantees to despairing man his final triumph over evil. The dreamer by his very dreams has stirred to its depths the soul of love, which again now sings in an inspiring strain :

"My soul is an enchanted boat
 Which, like a sleeping of thy sweet singing ;
 Which like a sleeping swan, doth float,
 Upon the silver waves of thy sweet singing ;
 And thine doth like an angel sit

Beside a helm conducting it,
While all the winds with melody are singing."

In the midst of 'this sea profound of ever spreading sound,' the spirit of love, piloted by the soul of the dreamer, voyages on and on

"Till through Elysian garden islets
By thee, most beautiful of pilots
Where never mortal pinnacle glided,
The boat of my desire is guided :—
Realms where the air we breathe is love,
Which in the winds and on the waves doth move
Harmonising this earth with what we feel above."

Here at last, the dreamed-of region is attained ; the ideal of man is realised. The strength of idealism has shaken to its very being the latent spirit of love in man and when the dreamer at a moment of weakness seems to succumb, this spirit of love comes forward and guided by the very dreams of the idealist travels onward to the goal. When, however, mankind has arrived at this stage of perfection, where love is the only rule of life, the tyrant's throne shakes for the human heart, on the weaknesses which it is built, is once more resolved to clear itself of all traces of feebleness which alone is sin. It is at this supreme moment of human regeneration that Jupiter, that cruel embodiment of evil, dissolves into darkness at the demand of his own child—the force of reaction which he himself has raised in one obscure corner of the human heart and which behind his knowledge has been allowed to accumulate strength for the destruction of its own parent. This is the secret, that "deep image-less truth" which Prometheus kept to himself, till of its own accord it came out of its covert and burst in thunders on the tyrant's head. If thus there is an element of evil in human nature, it contains within itself the germ of its own dissolution ; and whenever humanity feels strong enough to purge itself of this clinging element of evil, this hidden seed sprouts up and aids the heart of man in its attempt at self-purification. Thus then the supremacy of evil is cut short and love resumes her absolute reign over the world of man. Thus then through years of patient suffering, through years of bright dreaming do we arrive at our golden age when

"The echoes of the human world which tell
Of the low voice of love, almost unheard,
And dove-eyed pity's murmured pain and music,
Itself the echo of the heart, and all

That tempers or improves man's life, now free,
 And lovely apparitions dim at first,
 Then radiant, as the mind, arising bright
 From the embrace of beauty (whence the forms
 Of which these are the phantoms) casts on them
 The gathered rays which are reality,—
 Shall visit us”

and when “veil by veil, evil and error fall.” Here at last have we learnt to look upon affliction as but an inevitable gate-way to a higher life, and death itself as

“The last embrace of her
 Who takes the life she gave, even as a mother
 Folding her child, says, “Leave me not again.”

Here at last have we seen how ‘the illusions of yesterday have become the ideals of to-morrow’ and how the ideals of to-morrow again changed themselves to the realities of to-day.

Then comes the day of universal rejoicing. Humanity has been emancipated, nature has been freed from the rigid control of Jupiter, that incarnated force of evil.

“The pine-boughs are singing
 Old songs with new gladness,
 The billows and the fountains
 Fresh music are flinging
 Like the notes of a spirit from land and from sea
 The storms mock the mountains
 With the thunder of gladness.”

In the midst of this universal chorus of joy, we see a brighter world rise up before us, flake by flake, and

“the human mind
 Which was late to dusk and obscene and blind”
 now becomes “an ocean
 Of clear emotion,
 A heaven of serene and mighty motion.”

With the completion, however, of human evolution, has been completed the evolution of the physical universe as well. The moon and the earth have realised their true relationship,—it is a relationship of love. Everywhere in nature this self-same bond of union is now found to hold together its different units and in this rapturous madness of love's delight does creation from end to end

now feel its being. The moon becomes the spokesman of entire nature when she says to the earth,

“Gazing on thee I feel, I know
 Green stalks burst forth and bright flowers grow,
 And living shapes upon my bosom move :
 Music is in the sea and air
 Winged clouds soar here and there,
 Dark with the rain new buds are dreaming of :
 'Tis love, all love.”

While nature thus feels flowing within herself a fresh spring of life, she does not, however, forget that all the joy of existence that now streams “Even to the adamantine central gloom

Along these marble nerves”

she owes to the spirit of self-sacrifice in man, she does not forget, nor indeed she can, that man stands at the very centre of creation penetrating into its deepest secrets, the recognised master of the vast realms of external nature. He

“Is as a tempest-winged ship whose helm
 Love rules, through waves which dare not overwhelm,
 Forcing life's mildest shores to own its sovereign sway.
 All things confers his strength. Through the old mass
 Of marble and colour his dreams pass.”

In this glorification of man, in the drawing out to their fulness the latent beauties of human nature lies, indeed, the basic principle of the perfection of this human world. It is when the divine spirit of love, as embodied in Asia, is conjoined with that spiritual strength which makes light of all physical trials, that the consummation comes and the mask once taken off from the face of things, they come to know and greet one another as long-parted brothers. The whole of creation is knit together into a vast fraternity with man as the principal figure of this cosmopolitan household.

“To suffer woes which Hope thinks infinite,
 To forgive wrongs darker than death or night ;
 To defy power which seems omnipotent ;
 To love and bear ; to hope till hope creates
 From its own wreck the thing it contemplates ;
 Neither to change, nor falter nor repent ;
 This, like thy glory, Titan, is to be
 Good, great and joyous, beautiful and free
 This is alone Life, Joy, Empire and Victory.”

This is the final pronouncement of the idealist and if the golden age of the world has not come as yet ; and if it is never likely to come, it is simply because the ceaseless process of evolution through which we have got to pass cannot be conceived as being ever complete. It is towards the Eternal that our journey tends. A final pause in the course of our travel is, therefore, inconceivable to man with his fettered powers of vision. But the thing is bound to come as a matter of course, and as sure as anything else man is to raise himself to the god-head by a complete development of his own capabilities. We are perfecting ourselves every day, nay, every moment of our life and as we come to embody in ourselves all those essentials of greatness, we reconstruct out of the most earthly materials that we have before us, a new heaven and a new earth which, if they are not perfect, are as near perfection as we might wish. The ideals of yesterday became the realities of to-day and the dreams of the preceding night are transformed into the truths of the dawn.

Treatment of Nature in the Rigveda.

THE language of the Rigveda is, no doubt, not in the least easily intelligible to many of us but at the same time we cannot say that that fact alone more than counterbalances the pleasure we may hope to derive from it. The difficulties of reading Homer can scarcely keep down the overflowing enthusiasm of an earnest student of the classics. But from this assertion we must not jump to the conclusion that it is the earnestness which counts and the enthusiasm which helps to chase away the fears of vedic archaisms. There is something more and we cannot and should not overlook ~~that~~. In the Rigveda there is something genuinely beautiful, some pieces unobtrusively charming which cannot but arrest our attention. We must not forget that the Rigveda is a record of men primitive but highly civilised, great but unassuming. The vigour and vividness of the Rigvedic verses are simply unparalleled especially when we consider that this collection is one of the oldest, if not the oldest extant specimens of literature on this earth. Herein lies the charm and this is the importance of the Rigveda. As Roth observes:—
 “The charm of primitiveness which surrounds these ancient hymns in a yet higher degree than the immortal poems of Homer, is united with a nobility of diction, a pure and fresh earnestness of thought, which are not to be met with in the later literary productions of

India." (Zur Literatur und Geschichte des Veda, Stuttgart, 1846 Trans. by Muir).

In Sanskrit literature we find that as time went on poetry became more and more stereotyped till at last nothing but play upon words remained and this was the sole test of beauty of a poem in the later period. Thus it was that whole poems were written simply with a view to furnish examples for a few sutras of Pānini's grammar. Pānini we cannot deny, rendered some service to mankind by laying down the foundation stone of a truly scientific grammar on principles highly advanced but at the sometime he inflicted an incalculable injury on his own mother tongue by stopping once for all its further development. Only in the Rigveda, therefore, we can hope to get something genuinely great and there only the flexibility of the language has been partially successful to cope with the preponderance of thousand ideas otherwise unmanageable through the want of expression. But we must be guarded against too much optimism. We must always bear in mind that the Rigveda cannot stand the test of pure aestheticism. Thus Mrs. Mitchell remarks:—"Many,.....will...approach the vedas with yet other feelings ; and recognising in them the most authentic and complete memorial of the human mind's early aberrations from primeval truth, will contemplate them in a far higher than merely *aesthetical* point of view, and be enabled to deduce from those moments, 'covered with the hoar of innumerable ages', lessons which the human race in all succeeding times, and throughout all lands, will do well to ponder and lay seriously to heart." (Journal of the Bombay Branch of the Royal Asiatic Society, No. xi. July 1847, p. 410).

In the Rigveda, accordingly together with pure invocations to gods we get what may be called poems of nature. In these on the one hand nature is deified and on the other the gods assume the transparency of natural phenomena. This fact—this identification of nature with divinity and vice versa have been beautifully expressed by MaxMüller in his "Ancient Sanskrit literature" with his usual, immitable and forcible way of writing. "It is curious to watch" he writes, "the almost imperceptible transition by which the phenomena, if reflected in the mind of the poet, assume the character of divine beings. The dawn is frequently described in the Veda as it might be described by a modern poet. She is the friend of men, she smiles like a young wife, she is the daughter of the sky. She goes to every house. (Rv. I. 123,4). She thinks of the dwellings of men (Ibid, 11). She does not despise the small or the

great. (Rv. I. 124,6). She brings wealth (Rv. I. 48,1). She is always the same, immortal, divine (Rv. I. 124,4 and I. 123,8); age cannot touch her (Rv. I. 113,15); she is the young goddess, but she makes men grow old (Rv. I. 92,11). All this may be simply allegorical language. But the transition from *devi*, the bright, to *devî*, the goddess is so easy; the daughter of the sky assumes so readily the same personality which is given to the sky, *Dyaus*, her father, that we can only guess whether in every passage the poet is speaking of a bright apparition, or of a bright goddess, of a natural vision, or of a visible deity." (MaxMüller's History of Ancient Sanskrit Literature pp. 550-551).

Aditi, in the *Rigveda*, is no doubt, a goddess and is often times asked to satisfy the desires of the worshippers and of those who invoke her blessings but the wording of the hymns is such that any one who finds in her a personification of the all-embracing nature cannot be blamed. "Aditi is the sky" says the poet," Aditi is the air; Aditi is the mother, father and son; Aditi is all the gods, and the five tribes; Aditi is whatever has been born; Aditi is whatever shall be born." (Rv. I. 89,10 *Aditir dyaaur Aditir antarikshain Aditir mātā Sa pitā Sa putrah visve devāh Aditih panchajanāh Aditir jarivtvain Sāyana's Note :—evam Sakala-jagatātmanā Aditih Stuyate.*)

Then again the praise of the Sun-god (*Surya*) in the *Rigveda* is often-times more in the nature of a description of the Sun as we see it than of a god with a human form possessing various attributes which mark him off as a deity. In this connection a metrical translation of a *Rigvedic* hymn (I. 50) as rendered by Mr. Muir (*Sanskrit Texts*, vol V. ph 160-161) may be quoted.

By lustrous heralds led on high,
 The Omniscient Sun ascends the sky
 His glory drawing every eye.
 All-seeing Sun, the stars so bright,
 Which gleamed throughout the sombre night,
 Now scared, like thieves, slink fast away,
 Quenched by the splendour of the ray.
 Thy beams to men thy presence shew;
 Like blazing fires they seem to glow.
 Conspicuous, rapid, source of light,
 Thou makest all the welkin bright.
 In sight of gods, and mortal eyes,
 In sight of heaven thou scal'st the skies.

Bright god, thou scannest with searching ken
 The doings of all busy men.
 Thou stridest o'er sky ; thy rays
 Create, and measure out, our days ;
 Thine eye all living things surveys.
 Seven lucid mares thy chariot bear,
 Self-yoked, athwart the fields of air,
 Bright Surya, god with flaming hair.
 That glow above the darkness we
 Beholding, upward soar to thee,
 For there among the gods thy light
 Supreme is seen, divinely bright."

(Ud u tyam jāta vedasam devam vahanti ketavah
 Drise visvāya suryam 2.
 Apa tye tāya vo jathā nakshatrā yānti aktubhih
 Surya visva chakshase 3.
 Adrisram asya ketavo vi rasmayo janān anu
 bhrājanto agnayo yatha 4.
 Taranir visvadarsato jyotishkrid asi surya
 Visvam ā bhāsi rochanam 5.
 Pratyāñ devānām visah prataññud eshi mānushān
 Pratyāñ visvam svar drise 6.
 Yena pāvaka chakshasā bhuranyantam janān anu
 Tvam varuna pasyasi 7.
 Vi dyām eshi rajas prithu ahā mimāno aktubhih
 Pasyan janmāni surya 8.
 Sapta tva hanito rathe vahanti deva surya
 Sochishkesam vichakshana 9.
 Ayukta sapta sundhyuvah suro rathasya napyah
 Tabhir yati svayuktibhih 10.
 Ud vayam tamahas pari jyotish pasyan uttaram
 Devam devatra suryam aganma jyotir uttamam.

Rv. I. 50).

But nowhere else is this feature of the Rigveda (*viz.*, nature-worship pure and simple) better illustrated than in the hymns addressed to Ushas (Dawn). Take for example the following verses—

Kanyeva tanvā sāsadānā eshi devi devam iyakshamānam
 Samsmayamānā yuvatih purastād āvir
 vakshāmsi krinushe vibhāti
 Susankāsā māttrishteve yoshā āvistanvam krinushe
 drise kam. Rv. I. 123. 10-11.

Adhi pesāmsi vapate nritur iva apornute vakshah usreva
barjaham

Jyotir Visvasmai bhuvanāya krinvati gāvo na vrajam vi
ushāh āvartamah Rv. I. 92, 4.

Upo adarsi sundhya vo na vaksho nodhāh ivavir
akrita priyani
Admased na sasato bodhayanti sasvattamā āgāt
punar eyushinām.

Abhrāta iva pumsah eti pratichi garttārugiva sunnaye
dharānām jāyeva patye usate suvāsāh ushāh hasreva
ni rinite apsah. Rv. I. 124, 4, 7).

Esha subhrā na tanvo vidānā urdhvava snāti drisaye
no asthat.—Rv. V. 80, 5.

Avir vakshah krinushe sumbhamānā devi rochamānā
mahobhīh.—Rv. VI. 64, 2.

Metrical Trans : (with slight variations).

Thou sweetly smilest, goddess fair,
Disclosing all thy youthful grace,
Thy bosom bright, thy radiant face,
And lustre of thy golden hair ;—
So shines a fond and winning bride,
Who robes her form in brilliant guise.
And to her lord's admiring eyes
Displays her charms with conscious pride ;
Or virgin by her mother decked,
Who, glorifying in her beauty, shows
In every glance, her power she knows
All eyes to fix, all hearts subject ;
Or actress, who by skill in song
And dance, and graceful gestures light,
And many-coloured vestures bright,
Enchants the eager gazing throng :
Or maid, who wont her limbs to love
In some cool stream among the woods,
In deep surrounding solitudes,
Emerges fairer from the wave.

(Muir's Metrical Translation from the Sanskrit writers,

Pp. 180-181).

Again

Suryo devim ushasam rochamānām maryo na
yoshām abhieti paschat. Rv. I. 115, 2).

Divo duhitā bhuvanasya patni
 Vājīnīvatī Suryasya Yoshā (Rv. vii. 75, 4, 5)
 Punah punar jāyamānā purāni Samānam varnam abhi
 Sumbhamānā
 vyurnati divo antān abodhi upa Svasāram Sanatur Yuyoti
 Pramīnati manushyā Yugāni Yoshā jārasya chakshasā
 vibhāti (Rv. I. 92, 10, 11).

'Like a lover (man) pursuing a lovely maid the sun comes at thy heels oh bright, glowing dawn and thou art the daughter of the sky and the wife of the Earth. Thou art food-supplying consort of the sun. Old yet growing each day anew, wearing the same (bright) colour again and again, dispelling darkness from the ends of the sky thou appearest with the disappearance of thy sister (night).'

Then about Rv. vii. 77 Max Muller writes—"This hymn addressed to the Dawn is a fair specimen of the original simple poetry of the Veda. It has no reference to any special sacrifice, it contains no technical expressions, it can hardly be called a hymn, in our sense of the word. It is simply a poem expressing without any effort, without any display of farfetched thought or brilliant imagery, the feelings of a man who has watched the approach of the dawn with the mingled delight and awe, and who was moved to give utterance to what he felt, in measured language." (Hist. of An. San. Lit. P. 552).

Examples may be multiplied and almost everywhere in the Rig-veda we find the same tendency on the part of the sages to write verse after verse on gods and goddesses, who are mere transformations of natural phenomena, apparitions subtle and shadowy in garments brilliant but transparent. And the reason is not far to seek. As Dr. Muir writes:—"In that early age the imaginations of men were peculiarly open to impressions from without ; and in a country like India, where the phenomena of nature are often of the most striking description, such spectators could not fail to be over-powered by their influence. The creative faculties of the poets were thus stimulated to the highest pitch. In the starry sky, in the dawn, in the morning sun scaling the heavens, in the bright clouds floating across the air and assuming all sorts of magnificent or fantastic shapes, in the waters, in the rain, in the storm, in the thunder and lightning, they beheld the presence and agency of different divine powers, propitious or angry, whose character corresponded with those of the physical operations or appearances in which they were manifested. In the hymns composed under the influence of any grand phenomena,

the author would naturally ascribe a peculiar or exclusive importance to the deities by whose action these appeared to have been produced, and would celebrate their greatness with proportionate fervour."

(Muir, Sanskrit Texts, VII. P. 6).

Herein it would be unwise to enter into a discussion as to the nature of worship prevalent in the time of the Rigveda but from the verses quoted above if any one comes to the conclusion that the vedic rishis were nature-worshippers, we shall not be able to find fault with him. Hence it is that Max Muller writes—"But in spite of the mythological character which the religion of India has assumed in the veda, inspite of other traces which show that even its most primitive hymns rest on numerous underlying strata of more primitive thoughts and feelings, we should look in vain, in any other literature of the Aryan nations, to Greece or Rome, for documents from which to study that important chapter in the history of mankind which we can study in the veda, the transition from a natural into an artificial religion." (P. 530).

R.

Agriculture in Noakhali.

BY M. ABDUR ROUF,

3RD YEAR B. A. CLASS.

NOAKHALI is a small district in the Chittagong Division in East Bengal. In her situation and natural resources she is very favourable for agriculture. Unlike her sister districts she is not irregular in respect of surface—she does not contain any hilly tracts here and there, nor are there any barren tracts which will always be fallow. But a regular system of connecting waterways and canals throughout the whole district facilitates her agricultural industry. The mouth of the Meghna, locally called the Brahmani River flowing by the South is the only disturbing element as it will now and then inundate the Southern part of the district with saline water much to the detriment of the most important crop namely Paddy.

The land of the district however is not on the same level. The Southern part is rather higher than the northern where water

accumulates for the most part of the year and this does not favour the luxuriant growth of jute and other crops. The southern half is more fertile teeming with various kinds of products.

Noakhali is a typical district in Bengal representing everything that is found in Bengal in a miniature scale. She has the same climatic conditions as other districts in Bengal with slight modifications. Situated by the sea, she experiences a most irregular rainfall. Sometimes excessive rainfall will sweep away the crops, sometimes a drought will prevail when the crops wither. In the course of the same year both these two phenomena may occur reducing the yield of the crops. Normally the climate is favourable to plentiful and fruitful cultivation.

Of thirteen lacs of people inhabiting the district, more than 80 per cent. are agricultural people. Excluding the few upper class Zamindars and some middle class men all take part in cultivation directly or indirectly. The middle class or Taluqdars manage cultivation by engaging 'Ghumustas' and keeping them under direct supervision while the poorer class personally work in the fields. Land has been so distributed that every family owns some acres of land handed down from generation to generation. Even the poorest family possesses some bighas of land, subject of course, to transference on account of debts and other obligations. A hardy and active man possessing no paternal inheritance can take some portion on lease from others on condition of paying them a certain fraction of the net produce. A peculiar feature of distribution of land is that all the plots of land belonging to a particular individual do not lie side by side. This has come to pass on account of constant change of hands by sale or purchase. This has both advantages and disadvantages. Among the advantages may be mentioned these:—(1) lands at different places having different kinds of soil and fertility facilitate varied cultivation under the same management. Suitable crops may be produced on each different plot of land: (2) one piece may be infested with plant diseases and pests affecting cultivation leaving the others safe, otherwise a man might be totally ruined if all his holdings lay side by side. The disadvantages are few:—(1) This system involves more than proportionate expenses (1) pieces being very irregular in area—some very very small—do not facilitate intensive cultivation. After all the system, as it is, is more advantageous than not.

The most important products of Noakhali are, among others, (1) rice (2) jute (3) sugarcane (4) pulses, (5) vegetables (6) oilseeds

and (6) fruits such as betel nuts, cocoanuts and various other species locally consumed.

Rice is the first and foremost of crops in Noakhali. As a rice-producing district Noakhali is next to Barisal in Bengal. As I have already said, her favoured position is the main cause of her fertility. Rice is twice cultivated in a year and twice harvested from the same piece of land—the one produced in the rainy season is called, 'Aous and the other " Aman." For the purpose of sowing 'aous ' seeds the land is tilled, when dry, in the months of February and March and seeds are sown broad-cast. The duty of the cultivators is to till the ground and to sow the seeds. They leave all the rest to Providence, as the growth of paddy depends upon the clemency of weather. It might occur that just after a day or two the seeds are sown excessive rainfall will set in and spoil the seeds which cannot even germinate, and even if they do so the accumulation of water to more than a certain degree will sweep away the small plants. However, if fortunately everything goes on normally the crops will grow and with the help of rain and sunshine they will fructify. But even then when the plants blossom if a high wind blows the buds will drop and the fruits will be all hollow with no rice within. These are called " chitha." The ' aous dhan ' is reaped in water and brought home in boats. Aman paddy is to be planted in deep water in the months of June and July. The seeds are sown on a high level and when the plants grow a cubit high they are transplanted to the prepared land under water. This method is transplantation. This crop is harvested in the months of November and December.

Weeds rooted out :—In both the seasons the fields become overgrown with such obnoxious weeds that sometimes the main plants cannot thrive. This of course causes the farmers great loss. They follow the old crude system of uprooting them by hand but they cannot exterminate them altogether.

Tillage.—The tillage of land is carried on with the help of the hand plough with an iron-share, pulled by a pair of bullocks and more often by cows which the poorer people possess both for the purpose of selling milk and tilling the ground. This has been the system for many centuries and it requires improvement for the land is neither uniformly tilled nor to a depth necessary for the proper growth of plants. The yield of rice is at the rate of 20 maunds per 5 bighas of land or a little over 12 maunds per acre.

Jute.—Jute cultivation received great encouragement in Noakhali for the last few decades. It occupied a position next to rice only.

I say "it occupied" advisedly, for now the angle of vision of the farmers has changed and they do not favour its cultivation. The causes are partly economical and partly political. The decrease in the price of jute from Rs. 12 to Rs. 4 in the year 1918-19 discouraged the cultivators to a very great extent. Those who grew only jute with the hope of getting much money were highly disappointed and had to buy rice at a higher cost with their low income. This sad experience, highly accentuated by the preaching of the Non-co-operation Movement, brought about a great change in the jute cultivation. The few acres of jute fields are now the relics of a more prosperous period when a large area in the district was given over to the growth of jute. The markets once had the aspects of industrious marts and are now deserted. At Chowmuhani some European merchants established a jute factory with many go-downs but they now contain scarcely any jute. The people have been taught that at their expense the Europeans were making great fortunes and it is their duty to boycott the jute cultivation. This has been readily accepted by the people of Noakhali. But ere long they will lament this. Jute was formerly grown in low lands instead of 'aous' rice and by rotation the lands were next used for 'Aman' rice. Its cultivation entails a higher cost than that of rice and jute plants greatly exhaust the fertility of soil. That became manifest when it was found that after a period of jute cultivation rice did not grow as abundantly as before.

Sugarcane.—To a great extent sugarcane has now taken the place of jute in the estimation of the people. For the last two or three years it received a high stimulus in the hand of the farmers. With the boycott of foreign sugar people are now prizing the "gur" of date-palm and of sugarcane. The discovery of a wooden machine for squeezing the juice of sugarcane has favoured the growth of a new industry in Noakhali. Again in the sugarcane plantation they can grow pepper, and other minor plants when the sugarcane plants are not high enough, in the vacant spaces. This cultivation involves a greater capital at the outset but once the crop is grown it is a source of everflowing income.

Pulses.—Besides sugarcane pulses of all kinds are also grown in Noakhali. They are among the minor products and grown in paddy fields during the interval of the two important rice crops. They are also grown on the way-side and embankments of tanks and pools.

Vegetables.—Vegetables are grown on a large scale for local consumption. They include raddish, cabbages, *salgom*, *seem*, banana, potato etc. The present is the proper season for their growth. It

would appear from the latest information available from the district but on account of excessive heat the vegetable crop is suffering and unless there is timely rainfall the yield will be very poor.

Oilseeds.—Oilseeds are grown on higher and drier land. They include mustard seeds, linseeds, "tishi" seeds and others. From these oil is taken out and used in cookery and for external physical use.

Fruits.—Of fruits the most noteworthy are betel nuts and cocoa nuts. They are grown in gardens in hundreds and thousands and every house has two or three such gardens which serve the purpose of protective walls for the house. Over and above the local consumption the nuts are exported in large quantities which sell for Rs. 10-12 a maund. This kind of gardening is very profitable.

Manure.—I shall now pass on to the manure system in Noakhali. Generally manuring as a most important factor in cultivation has long been forgotten and I doubt if it ever was remembered. "The people in India is prone to take too much for granted in regard to the soil," says Mrs. S. N. Singh. This holds true of the cultivator of Noakhali. He supposes that his land is plentiful, bountiful and smiling and needs no care and fertilisation. "He understands that if his bullock is not properly fed it will become too weak to drag the plough; that if he starves the cow she will immediately cease to produce milk. And yet the thought never seemingly enters his mind that it is even more important for him to provide a plentiful and balanced ration for his crops than for his cattle." This describes vividly the entire ignorance in the cultivator of any connection between proper fertilisation and good yields. Cow dung is here and there scattered in the fields but it is used more as fuel by the poorer classes than as manure. It is taken away by the poor boys and girls in the village. The refuse of the houses is sometimes collected and thrown into the fields but the perfunctory method in which it is applied is not of much benefit to the yield.

Pests.—In spite of defective tillage and manuring the people could, however, normally manage to grow sufficient crops to keep body and soul together, but for the frequent outbreaks of plant diseases. Fungi such as 'Urfa' and swarms of insects and other kinds of pests are a standing menace to the growing crops. Attacked by these pests the plants wither away and look as if they were burned. cultivators unable to find the parasites devouring the plants, or discover the cause of the damage regard their misfortune as manifest signs of the wrath and anger of God. The danger of wholesale infec-

tion could be averted if the infested parts were burnt, but the cultivators will not do so. When fortunately a flock of ravens and crows appears and swallows up the insects they are satisfied and think God has been pleased with their penitence and worship.

Water Hyacinth.—Among other pests water hyacinth has now become a great danger to the cultivator's fortunes. Since its introduction in 1914 in Noakhali it has been gradually expanding and threatening the fate of the poor cultivators. This is locally known as the "Germany Fena." It is so called because of its luxurious growth. The recent Committee under Sir J. C. Bose will, it is hoped, bring about a remedy for its total depredations.

Improvements.—In spite of the general backwardness some improvements have to be recorded in Noakhali—improvements whose scope and area of application can be considerably increased with the spread of primary education. The Government has begun to help the farmers by lending them good seeds and giving them proper guidance in regard to the time and methods of cultivating different ares. The principle of 'rotation of crop' has long been practised in Noakhali.

Co-operative and Credit Societies have made long strides in Noakhali. The C. C. Society at Feni has attracted the recognition of the country. It has helped the farmers a good deal.

A good deal however yet remains to be done in the direction of improved implements for cultivation, the greater and more careful use of manures appropriate to each soil and crops and the steering out of plant pests, both fungoid and animal.

In view of the keen interest being evinced by the farmers, the future is full of hope for Noakhali.

Tour of the College Foot-ball Team.

By PASUPATI GANGULY, SIXTH YEAR CLASS.

THE tour of the Presidency College Football Team in 1920 has been skilfully described by my friend Mr. Pannalal Adhickey in a previous issue of this magazine, though much of the wildness of the affair, and the interest derived from it, has had to be suppressed.

The curious reader, however, is bound to be immediately pleased to hear from his own lips an account of that side of the tour over which he has so discreetly chosen to keep a veil. My own task presents the same difficulties. I cannot relate everything that happened without being either garrulous or indiscreet. For a touring party left free to itself for half a week from the restraints of the College, the family or the boarding-house, becomes a bit too unruly and goes to many excesses which it is half ashamed to remember when it is once more yoked to the routine of its normal existence. I shall therefore adopt a method of selection in relating the circumstances connected with the tour of the College Football Team to Benares in 1921.

We had just finished entertaining and defeating the Rajshahi College Football Team and were feeling fagged out when a telegram came into the hands of our *mali* at 10 P.M. on a certain night. The *mali* slept with the telegram under his pillow (which emits the hospitable smell of years of accumulated mustard oil) and handed it over to our Captain Mr. Dutt next morning. The team was to start in the evening so as to be able to keep the engagement with the Benares Hindu College Team. The Captain came to me early in the morning, sweating and breathing hard, like a horse after a race (no slight is intended) and told me that we were to start for Benares in the evening by the Punjab Mail. He thus laid the germ of a comic scene, for the Punjab Mail has no " Royal Class " in which Football Teams always travel. How the comic scene ultimately fitted itself into the drama, it is my interest not to reveal. It would also be neither helpful nor entertaining to relate how one of us could not speak of the intended tour to his father and thus failed to join us, or how another took with him his text-books of Physics and Chemistry in an ugly suit-case (soot-case?) which was courted and won over by some unknown person during the return journey, although my esteemed friend still believes that his ugly suit-case and uglier text-books are " on the way." Let us then imagine the company seated in a Royal Class " reserved " compartment of the Bombay Mail. Many a blooming face of pent-up, concentrated mirth was there, including that of mine. But there was a cloud—the memory of certain " old familiar faces " of the last tour who were absent from this. We missed the Sherlock Holmes face of Mr. Chatterjee, the well-cut, chiselled face of " Raja " Sinha, and finally the terracota, menacing face of the well-known chronicler, Mr. Adhicary. This trio had contributed the greatest amount of mirth to the merry party of 1920 and it was a blank prospect to start without any of these *pundas*. But the joy

of being left to ourselves was irresistible and the rising generation of *pundas* would not let the past wean away our minds from the present. So mirth began and went on the whole night long, and jokes were cracked and teacups emptied till we found ourselves at Mughal Serai early next morning.

We were all very hungry for the jolting in the train had been great, the hilarity wild and the sense of freedom unbounded. So we entered the restaurant for tea, some of us heartily glad to have left the prejudices of the family behind. But the milk in the restaurant ran short and most of us were disappointed. "An evil star dogs us," murmured someone. There was now nothing else to be done but to avail ourselves of a shuttle-train soon starting for Benares. We approached the holy city eagerly but in a mood far from holy. Our thoughts ran into different channels. We thought of our disappointment in the restaurant, speculated as to the probable result of the game or pictured to ourselves the reception awaiting us. But as the train reached the Ganges, our ruffled thoughts flowed smoothly as the river beneath us. The train halted on its brink and reminded us of the terrible fate that would overtake us, were we to die on the shore opposite to the holy city. The city itself, fraught with the tradition of ages, rose out of the very bed of the river. We snatched a preliminary acquaintance with Biswanath and the *dhaja* of Benimadhava. The famous *ghats*, Dasashwamedha and Manikarnika could be located by those among us who had been to Benares before. The whole scene was enchanting. It was so beautiful that it scarcely seemed unfamiliar. But the train started again and we found ourselves in Benares Cantonment.

The reception accorded us by the Hindu College was ugly. Whether it was intended to be so is another matter. We reached Benares at about 11 A.M. Nobody had come on behalf of the Hindu College to receive us. We waited for three long hours at the Railway Station counting the pebbles on the road and consoling our empty stomachs with the vain hope of the arrival of our hosts. We fell to cursing and swearing, soldier-fashion. The more romantic among us enjoyed the situation. It was a novel experience—a sleepless night, no break-fast, the heat of the sun increasing and the hope of the arrival of a reception party diminishing. There was uncertainty everywhere, except in that we were hungry. Tired with waiting we hired carriages and *ekkas* and started for the house of a friend of ours who had accompanied us from Cal-

cutta. Some distance on the way, we met two Hindu-College Students—our telegram had reached them late and so they could not come to receive us in time. "By the way, we can't give you a game to-day, as we are playing with the Agra College this evening." The news was stunning. What meant the wire that we could play with them on Monday? However, it was important to have a place wherein to lodge ourselves and we started for Nagoa about five miles away from the city. Messrs. Maitra, Sen and Ghosh, of our party, wanted to prove their power of adaptability to the *ekka* and climbed one together. The *ekka*, as is its habit, overturned, and the three knight-errants slipped under it, their face upturned towards the sky. We were not in a mood for silent sympathy, and heartily laughed at the matter. They had nothing better to do than to laugh at it themselves, and, not to seem put out by the fall, again climbed the antediluvian conveyance. Thus under strained circumstances and with strange experiences we reached the Hindu-College premises, somewhat worn out, but nevertheless in a high mood. Here we were told that it was our own business to arrange our messing because *our* college had first asked for a game. It is not easy to imagine what effect this "Custom of the Hindu College" had on us at about 2 P.M. Many despaired, many threatened that the facts would be made public. But our hosts were stolid as ever. At last a ray of hope dawned on us from the Benares Engineering College. Some ex-Students of our College were reading there. They understood the situation at a glance (possibly they were accustomed to such situations) and came to our help. It was by their aid that we escaped famine and we sincerely thank them.

Now we were in a somewhat awkward position. Having been invited by the Hindu College we were forced to be guests of the Engineering College. Not desirous of prolonging this situation we insisted that the Hindu College should play with us that evening according to the engagement. But in this we did not succeed.

We finished our meal at about 4 P.M. Half an hour later came the Captain of the Hindu College Team and informed us that a game had been arranged for that evening. A meal at 4 P.M. is no excellent preparation for a tough football game after 5 P.M. and the Hindu College seems to have tried to take advantage of our condition and proposed a game while, during the earlier part of the day, they stubbornly refused to play. But having been denied hospitality and ill-accommodated in bare *chowkis* with not even a sheet of

cloth on them and having experienced difficulty in procuring even a glass of water, we determined to play out the game and escape from Nagoa as early as possible. So the game began. It turned out to be a rough game with plenty of foul play. The result was a win for us by a goal to nil.

We were now quite satisfied with whatever had happened. But the feeling of satisfaction was transitory. We had the whole night before us. Where to stay and where to take our meal were the two important questions. It would not do to be guests of the Engineering College. The Hindu College finished with us by providing light refreshments and a bottle of aerated water each. The town was five miles away. The heavy, incessant rain of the day left the streets knee-deep in water. No conveyance was available at Nagoa. There was only one carriage in which some ten or twelve of us got up and the rest determined to walk the distance to the city. It was hard work indeed to cover five miles of flooded roads in a dark night after such a day. However, the victory in the game pulled us through it all.

We reached the house of our friend Mr. Pratul Ghosh at about 9-30 P.M. The relief was great. It was the only safe and hospitable roof we had over us since our arrival in Benares. A meal at night was not to be thought of. The house was empty, with only a *mali* to look over it. The party at once divided into groups and went to rest.

In my sleep I felt someone tugging at my sleeves. It was Mr. Haren Ghosh, a writer of short stories from his early Hare School days and the author of a collection of them. He directed me to look at the house-keeper's room which was detached from the mainbuilding. Faggots were burning there. The profile of the house-keeper could be distinguished as sitting inside the room but the smoke did not allow a distinct view. A wet wind was whistling outside. There was something uncanny about the whole atmosphere. To add to our terror a goat was heard bleating from the house-keeper's cot. Something diabolical was evidently going on there. By this time everyone was roused up. There was a breathless silence. Someone said that the house-keeper was a *kapalik* and it seemed probable. Mr. Ghosh reminded us that *kapalik* or not, we must take care of our belongings and make sure that no burglar was inside the rooms. Every face was agitated; some trembled, some breathed hard. And then the house-keeper

popped out and told his master that his poor she-goat was dead in spite of warming it with the heat of his faggots.

We discussed the merits of Mr. Ghosh's short story for about an hour, till exhausted by an eventful day we slept like logs up to morning.

The early part of the day was spent in visiting the places of the holy city. The morning meal was arranged in my friend's house and superintended by the invaluable Mr. Bose. But the fish turned out to be spoilt—surely the work of the evil star that presided over the tour.

It is time now to round off the story. It was now a falling off from the high mood and tense situation of the previous day. But towards the evening one of us cheated an *ekka* driver. This interesting friend of ours asked the driver to quicken the pace of his horse, talking to the man intermittently. As soon as our friend reached his destination he quietly slipped out of the *ekka* leaving the driver to whip up his horse and tune an unintelligible song.

The return journey was uneventful and dull. But it was relieved by the ready wit of Mr. Maitra. At Mughal Serai he was describing how, in an etheroplane (an invention of his own) he travelled once from Emden to Sweden, from Balaclava to Mombasa and from Denmark to Bismark. He narrowly missed getting into scrape, for an Anglo-Indian, presumably an engine-driver, threatened to hand him over to the police as he was talking politics. Another relieving feature was the loss of a suit-case of our friend Mr. Anil Das who, as I have already said, daily expects its return.

Seminar Reports.

THE ECONOMICS SEMINAR.

(1)

The first meeting of the Economics Seminar was held on the 15th February, 1922, under the presidency of Prof. E. H. Solomon, B.A. (Cantab). Mr. Hari Charan Ghose opened the proceedings with a paper on "Monometallism." The writer made a long historical survey of exchange media and showed by facts and figures how barter had given way to the use of metallic money in all the civilised countries of the world because of the portability, divisibility, durability, cognizability, and relative stability of the latter. Then

he suggested the following advantages of the monometallic system of currency.

1. It steadies prices more markedly than bimetallism.
2. It is a simpler system and is more easily worked.
3. It is more serviceable to economically and industriously advanced countries.

Mr. Ghose was followed by Mr. Deva Prasanna Mukherjea who in advocating the Gold Exchange standard emphasised its following advantages.

1. It is very cheap because internal currency under such a system consists of artificially appreciated rupees, and is, therefore, suited to poor countries.
2. It secures stability of exchange with foreign countries.

Owing to want of time the discussion on the subject could not be finished, and the meeting was adjourned till the 22nd of February.

(2)

The second meeting took place on the 22nd February with Prof. Solomon in the chair. Mr. Pravash Chandra Chatterjea read a paper on "Bimetallism." He claimed for this system a number of advantages of which the following deserve special mention.

1. It steadies fluctuations in prices because a sudden addition of one metal to the total stock is not likely to have as large a proportionate effect on the currency as when there is Monometallism.
2. It stimulates foreign trade by stabilising the *par of exchange* between gold-using countries and silver-using countries.
3. By causing fall in the value of money it benefits debtors.

Concluding, however, Mr. Chatterjea said that it could not be introduced under the existing circumstances.

After a short discussion on this paper, a debate on the Indian Currency system was opened. Mr. Sib Charan Dutt read a paper on the Gold Standard for India in which he inveighed against Exchange Standard and urged the desirability of introducing the gold standard in place of the gold exchange standard. Mr. Dutt drew our attention to the following advantages of the gold standard.

1. It would stabilise prices in the world as India would then absorb a certain amount of world's gold.
2. It would make Indian Currency automatic.
3. It would raise India in world's estimation.

The meeting was then adjourned till the 1st of March.

(3)

The third meeting took place on the 1st of March, Mr. Solomon presiding. Mr. Pabitra Kumar Basu who read an essay on the Gold Exchange Standard for India said that owing to many disadvantages (the following are some of them) the Gold Standard could not be introduced here.

1. India is too poor to manage her small transactions by means of gold coins.

2. The introduction of gold currency will lead to hoarding in India, and consequently trade will be paralysed.

3. An economic currency medium will be impossible with the gold standard.

Mr. Dharendra Nath Sen, in refuting Mr. Bose's arguments, said that (1) in spite of India being too poor the gold exchange standard could be introduced here, firstly because India's balance of trade being, in normal times, in her favour, she had not to make gold remittances abroad for her foreign trade, secondly because India produced gold annually to the extent of 4 to 5 crores as compared with the world's production of 135 crores, thirdly because subsidiary coins could be introduced for carrying on smaller transactions at home ; and that (2) hoarding was a habit common in all countries and its extent in India was greatly exaggerated.

The debate evinced keen interest. Messrs. Amalendu Lahiri, Birendra Nath Ganguly, Sib Charan Dutt, Abdul Rouf took part in it.

The President expressed his pleasure for the keen interest the members of the Economics class had felt in the subject, and after summing up the arguments both in favour of a "gold exchange," and a "gold standard" declared the meeting adjourned till the 8th March.

(4)

The fourth meeting of the Seminar was held on the 8th March, Prof. Solomon presiding when a paper was read by Mr. Amalendu Lahiri on "Centralised and Decentralised systems of Banking." After touching on the possibly superior facilities to trade afforded by a decentralised system, the reader emphasised the dangers inherent in such a system as manifested by the Financial and Commercial crisis of 1907, and declared in favour of a Centralised banking system something after that in existence to-day in England.

In the course of the ensuing discussion interesting suggestions were made regarding the possibility of evolving an elastic centralised

system of banking in India. In concluding the discussion the President remarked that much yet remained to be done by the Imperial Bank of India in coming into closer contact with the trade of the country, and getting a greater influence over the banking system here. This could be done by (1) greatly increasing the branches of the Bank, and (2) relaxing to some extent its ultra-conservative policy of loans. The meeting stood adjourned till the 15th March.

(5)

At the fifth meeting on the 15th March, Prof. Solomon being in the chair, Mr. Birendra Nath Ganguly read a paper on the various types of "security accepted by banks as collateral". In the ensuing discussion, some members urged the desirability of extending financial support given by the banks to indigenous industries.

The President, while agreeing with these suggestions, pointed out as an indispensable condition of such extension, the necessity for improving the standard of commercial morality in the country. The meeting then adjourned *sine die*.

DHIRENDRA NATH SEN,
Secretary.

THE HISTORICAL SEMINAR.

The second meeting of the Historical Seminar came off on the 11th January, 1922, under the presidency of Prof. B. K. Sen. Mr. Surendranath Banerjee of the 3rd year arts class read out a paper on "Pericles—the democrat imperialist."

The writer in suggesting a comparison between the Periclean and the post-Periclean days showed that the abuses which the latter period fostered were practically unknown when Pericles lived. The lofty, unimpeachable character of a towering personality, conscious of his own integrity had not yet been replaced by the sneaking demagogue pandering to the passions of the multitude in order to insinuate himself into its favour. The lack of cohesion in the government by the people 'en masse' was partly made up by the influence, which Pericles wielded over the masses, so lately roused from their stupor of political unconsciousness.

The President pointed out that the main policy of Pericles was to give a political training to the people and to quicken their intelligence. In this respect his policy succeeded admirably. His

blunder lay in his failure to create a smaller executive which could be expected to discharge the duties of government, when he himself was no longer at the helm of affairs.

SURENDRANATH BANERJEE.

THE HISTORICAL SOCIETY.

A general meeting of the students of the college was held on the 9th December in the Physics Theatre, under the presidency of Prof. Zachariah, in order to bring forward a proposal for the establishment of a Historical Society of the college on the lines of the existing Chemical Society.

Sj. Amar Das Gupta moved "That a Historical Society be formed with the object of promoting a spirit of historical inquiry and creating an atmosphere of research among the students of History in the college."

Mr. Zachariah after explaining the object of the society said that it depended on the students to make it a success.

The motion was unanimously carried and the Executive Committee for the session 1921-22 was formed.

The following is a list of the elected office bearers ;—

President : Prof. K. Zachariah B.A. (Oxon).

Vice-Presidents :

Prof. UPENDRA NATH GHOSHAL, M.A.

Prof. BENOYENDRA KUMAR SEN, M.A.

Prof. SURENDRA NATH MAZUMDAR, M.A., B.L.

Secretary : Sj. BIKAS CHANDRA GHOSH.

Class representatives :—

6th year class :—Md. Abdul Hafiz B.A.

5th year class : Sj. Niranjana Sen B.A.

4th year (Hon.) class : Sj. Amar Prasad Das Gupta

4th year (Pass) class : Sj. Dinesh Chandra Bhattacharya

3rd year (Hons) class : Sj. Bikas Chandra Ghosh

3rd year (Pass) class : Sj. Suresh Chandra Ray

2nd year class : Sj. Sushil Chandra Chatterjee

1st year class :—Sj. Tara Kumar Mookherjee

The first meeting of the Historical Society was held on the 10th February 1922.

Prof. Upendra Nath Ghoshal took as his subject "The University of Nalanda".

Prof. Nilmoni Chakraburty presided. Amongst those present

in the meeting were Prof. Benoyendra Nath Sen and Prof. Srikumar Banerjee.

Prof. Ghoshal dwelt on the grandeur, richness and loftiness of the monastery, on the nature of the education imparted there and on the discipline of the monks. He also spoke of the high praises which the monastery received from foreign travellers and of the value of the University as an educational centre in ancient India.

The President closed the debate by making a short speech and paying compliments to the speaker for his interesting lecture.

The meeting then dispersed.

B. C. G.

REPORT OF THE ENGLISH SOCIETY.

We are glad to announce that an English Society has been formed in our College under the special guidance of Prof. J. W. Holme. He has also given us his kind permission to use the English Seminar Library, hitherto meant only for the Post-graduate students.

The first meeting of the English Society was held on the 28th February with Prof. J. W. Holme on the chair.

Mr. Mohit Mohan Mukherjee of the third year Arts Class read his paper on 'Shakespeare's artistic justification for the murder of Desdemona'. The writer advanced a number of reasons for the murder of Desdemona ; and tried to show that the idea of murder is not so much prominent in the play as a deep sense of sacrifice. This led to a lively debate among the members of the Society. With the President's remarks, based on a brief survey of Shakespeare's romantic tragedies, the meeting came to a close.

The second meeting came off on the 14th March, under the presidency of Prof. J. W. Holme.

A paper was read by Mr. Umaprosad Mukherjee of the third year Arts Class, his subject being 'Matthew Arnold and Nature'. The essayist admirably handled his subject, viewing it from various standpoints. A short discussion arose at the end of reading the paper which was brought to a close by Prof. Holme with a comparative estimate of Wordsworth's and Arnold's nature poetry.

M. M. MUKHERJEE.

THE BENGALI LITERARY SOCIETY.

During the period under review two ordinary meetings and one extra-ordinary meeting were held which were all attended by a

fairly large number of members. The Society is maintaining its unostentatious existence as a valuable asset to the corporate life of the College.

In the two ordinary meetings the following papers were read and discussed :—

(1) Air—By Sj. Sudhansu Kumar Haldar.

(2) Famished India—By Sj. Suresh Chandra Ray.

On the 24th of February last, an extra-ordinary meeting of the Society was held in which Prof. P. C. Mahalanobis, I.E.S. gave us an entertaining and illuminating discourse on "The Poetry of Rabindranath". The lecturer sought to popularise the appreciation of Rabindranath by embellishing his critical analysis with deep-toned, impressive recitation of passages which appeals to the feelings and sentiments and gives us the key to the proper understanding of a poet like Rabindranath. Prof. Mahalanobis has kindly consented to continue his similar discourses on future occasions.

The venue of meetings has been shifted from the Common Room to the Physics Theatre. The difficulties of accommodation have been overcome and the meetings are now held in a quieter atmosphere, so that we are getting larger audiences than before.

BIRENDRANATH GANGULI,

Secretary.

REPORT OF THE PHILOSOPHY SEMINAR.

WE are sorry, we could not present before the readers of the Presidency College Magazine any account of our Philosophy Seminar in the last two issues of the Magazine. The seminar meetings for the last eight months are seven in number. All the essays read out were greatly appreciated by the President and the members. We ought to mention in this connection the name of our ex-Secretary Mr. Kalyan Chandra Gupta whose services were so highly recognised by us all. We hope to maintain the long-inherited glory of "Our Old Seminar," of which we are the trustees.

SUBJECTS.

ESSAYISTS.

- | | |
|---------------------------------------|---------------------------|
| 1. "The Problem of Evil" | Mr. Kalyan Chandra Gupta. |
| 2. "Pantheism" ... | Mr. Raghubar Mukherji. |
| 3. "Ethics and Religion" | Mr. Kshitish Ch. Goswami. |
| 4. Immortality of the
Soul" | Mr. S. J. Ali. |

SUBJECTS.	ESSAYISTS.
5. "Philosophy and the Absolute" ...	Mr. Kalyan Chandra Gupta.
6. "Bacon" ...	Mr. Sudhir Chandra Sanyal.
	Mr. Rabindra Nath Mukherji.
7. "Evolution Theory" ...	Mr. Nirmalacharan Das.

SHIB CHANDRA SINHA,

Secretary.

REPORT OF THE PRESIDENCY COLLEGE CHEMICAL SOCIETY.

THE normal activities of the Society began rather late, this year. Owing to a number of causes, the chief being the resignation tendered by the Secretary, Mr. Bankim Chandra Roy and the subsequent delay in electing the present incumbent.

In a general meeting held on the 17th September, 1921, the following office-bearers were elected for the current season.

President.—Ashutosh Maitra Esq., M.A.

Vice-President.—Bidhu Bhusan Datta Esq., M.A.

Hony. Treasurer.—Sailendra Lal Mitter Esq., M.A.

Hony. Secy.—Sj. Bankim Chandra Ray, B.Sc. (Resigned).

Sj. Nripendra Nath Sinha, B.Sc.

Hony. Asst. Secretary.—Sj. Subodh Kumar Majumdar, B.Sc.

Members.—Prof. J. Bhadury, M.A., P.R.S., F.C.S., I.E.S.

H. C. Datta Gupta Esq., M.A., B.L., F.C.S.

Sj. Sailendra Krishna Deb.

Sj. Sudhansu Halder.

Two meetings have so far been held, the comparative inactivity, as already mentioned, being due to the belated formation of the Executive Committee.

The first meeting was held on the 5th December, 1921 with Dr. J. N. Mukherjea, M.A., D.Sc. (Lond.) in the chair, when Sj. Braja Gopal Mitra read an interesting paper on 'The Unitary Theory of Matter.' The paper was fairly comprehensive embracing all the principal theories of matter, belonging to different ages, from the classical times down to the present day. After mentioning the Greek and Hindu doctrines, the writer dwelt upon the alchemical ideas of the Renaissance period. Particular stress was however laid upon the evolution of the modern electrical theory of matter and the work

of Crookes, Thomson, Rutherford, Soddy and others was dealt with at some length.

The learned President gave, in a nutshell, the different working hypotheses, relating to the constitution of matter and elaborated upon Rutherford's conception of the structure of the atom.

With a vote of thanks to the chair, the meeting terminated.

The second general meeting was held on the 11th February, 1922 in the chemical Lecture Theatre, under the presidency of Dr. H. K. Sen, M.A., D.Sc. (London). A paper on "Colloids" was read by S. Subodh Kumar Majumdar, B.Sc. The compiler gave an account of the work done on Colloids by different Continental workers, paying greater stress upon their physical character than upon the purely chemical properties—a point to which attention was drawn later by Dr. Mukherjea in his address. Different physical properties such as (1) Size of the particles, (2) Viscosity, (3) Coagulation and (4) Electrical properties of Colloids were discussed and the experimental work of different chemists, notably of Zsigmondy, Svedberg, Weiner, Exner and others was mentioned. The mathematical aspect of the phenomenon, investigated principally by Perin, EinStein, Smolochowski and others also received attention. The Brownian movement and its kinetics, which form a most interesting chapter of Colloid chemistry were also discussed in the paper at some length. The writer concluded by pointing out the anomalous behaviour of the Colloids and the unsatisfactory nature of the theory of solutions as put forward by Van't Hoff.

The President then spoke a few words in appreciation of the paper and called upon Dr. J. N. Mukherjea to offer his remarks on the paper. Dr. Mukherjea mentioned a number of valuable facts, connected with Colloid chemistry and concluded by advising essayists to confine their attention, in future, to particular phases of a subject instead of dealing with the subject as a whole.

NRIPENDRA NATH SINHA,
Secretary, Presidency College,
Chemical Society.

THE PRESIDENCY COLLEGE CO-OPERATIVE SOCIETY, LD.

A General Meeting of the members of the above Society was held in the Professors' Common Room, Presidency College, on Friday, the 17th of March, 1922, at 4-15 P.M. Rai Jyoti Bhusan

Bhaduri Bahadur was elected to the Chair. About thirty members were present.

1. The registered Bye-laws of the Society were explained by the Chairman and formally adopted by the members as the bye-laws of the Society.

2. The following members were elected to form the Committee of Management of the Society for 1922-23 :—

Prof. R. K. Dutt.
 „ Karunamoy Khastagir.
 „ Kshitish Chandra Roy.
 „ P. Mukherji.
 „ Khagendranath Chakravarti.
 Rai Jyoti Bhusan Bhaduri Bahadur.
 Babu Bhabatosh Chatterji.
 „ Atul Krishna Chatterji.
 „ Satis Chandra Sen.
 „ Brahma Kishore Mukherji.
 „ Hara Kanta Bose.
 „ Jogesh Chandra Datta.

3. Rai Jyoti Bhusan Bhaduri Bahadur was unanimously elected as the Chairman of the Committee of Management and of the Society.

4. Prof. P. Mukherji and Prof. K. N. Chakravarti were unanimously elected Hon. Secretary and Hon. Asst. Secretary respectively of the Society.

The meeting terminated with a vote of thanks to the Chairman.

PRESIDENCY COLLEGE FOOTBALL CLUB.

ANNUAL REPORT, 1921.

This year's football season, if not in all respects completely satisfactory, has been a successful one.

College football stands usually under a great disadvantage because colleges do not re-assemble till after the commencement of the football season. Consequently as the tendency of late has been to push association competitions through early rains, important matches have to be played with little or no practice. This was the case this year. The College began work late in July and the surviving members met to elect office bearers. The meeting was held in the Historical Seminar. Sj. Asu Datta and Sj. Benoy Bose were unanimously elected as Captain and Hony. Secretary respectively.

ELLIOT SHIELD :

For the first round of the Elliot Shield we were drawn against the L. M. S. Institution on the 1st August, 1921. The team as a whole had little understanding of each other's play, there was want of combination ; however by dint of hard work Presidency College managed to win by a goal to *nil*.

In the second round we met the University Law College. The result after an interesting and well-fought game was that we lost by a penalty goal.

BENGAL CHALLENGE SHIELD :

In this competition we went up to the final which was played against Balmer Lawrie on Wednesday, the 28th September, but we lost after an uphill fight by 2 to 1.

BUN BEHARI CHALLENGE CUP :

The Presidency College football team made a journey to Burdwan on Saturday the 20th August to play the second round of the above cup competition with Boy's Athletic, a local team. The match was watched by a large number of spectators, who cheered every bit of good play. The Presidency forwards gave a fine exhibition of passing and combination but they had to finish poorly. This was due not to the bad marksmanship of the College forwards but to the partial supervision of the referee. Whenever our forwards got any fine chance of scoring they were withheld by calling off-side. Thus the game ended with the score sheet blank. In the extra time we had to play most reluctantly, for we had already made up our mind to give up the game in our opponent's favour ; when two or three minutes were left for the game to close a goal was scored by one of the local forwards from clean off-side. Shortly after this final whistle blew.

HARDINGE BIRTH-DAY CHALLENGE SHIELD :

In the first round we met the Bangabasi College F. C. on Tuesday the 23rd August. The result after an interesting and well-fought game was a draw. The match was replayed on the 26th August, but it was played 10 minutes short of the usual time. In playing a third time Presidency lost after a hard struggle by a goal to *nil*.

INTER CLASS LEAGUE COMPETITION :

The fourth year team annexed the trophy.

PRESIDENCY COLLEGE F. C. vs. SERAMPORE COLLEGE F. C.

We were invited by the Serampore College F. C. to play a friendly match with them on Saturday the 3rd September. Though

we enjoyed the trip very much and were hospitably entertained, we are sorry to say that the home team failed to give us the game with their eleven. However two of us played for them and thus we enjoyed the evening. The game ended with the score two all.

PRESIDENCY COLLEGE F. C. *vs.* RAJSHAHI COLLEGE F. C.

The Rajshahi College team who were invited to play two friendly football matches with us arrived here on Friday afternoon, the 9th September. They were received at the Sealdah Railway Station by some of our members who escorted them to the Eden Hindu Hostel, where they were accommodated in Ward V.

The game started rather a bit late. From the start Presidency showed their superiority and hemmed in the Rajshahi players to their own territory. After some up and down play the whistle blew for half-time leaving the score sheet blank.

After the ends were changed Rajshahi had more of the game. The Rajshahi forwards indulged in a fine bit of passing which hopelessly non-plussed our halves. After a few minutes of up and down play, the game ended in a pointless draw. For the home team Messrs. A. Datta (Captain), S. Chakraborty, H. Ghose played exceedingly well, while for the visitors, their centre-forward and right-half were much in prominence. The re-play took place the next evening. The game started punctually at 5-30 P.M. From the start Rajshahi pressed and missed scoring. Then the Presidency men returned to the attack and gave a fine exhibition of passing and combination, but this invariably finished poorly. From the amount of attacking that they did in the first-half, it would not have been surprising if they had led by a good margin. S. A. Datta (Captain) who played a very fine game throughout scored a goal from a soft cross-bar shot which gave the visiting custodian no chance of stopping the ball. Shortly after this reverse whistle blew for half-time.

After the interval, Rajshahi forwards tried hard to take the offensive but our defence proved sound. After a few minutes of interesting and well-fought play, the game ended in favour of the home team with the score one to *nil*. The Rajshahi team undoubtedly played the better game and they were decidedly unlucky in not winning.

PRESIDENCY COLLEGE F. C. *vs.* HINDU UNIVERSITY F. C.:

The Presidency College Football Team left for Benares on Sunday, the 11th September by Bombay mail to play a friendly

game with local University team. The game was played on the afternoon of the 12th September. By dint of hard work on the heavy ground we managed to win by a goal to *nil*. Goal was scored by Mr. Datta. The team was constituted as follows:—

Goal—K. Lahiri. Backs—H. Ghose, A. Das. Halves—S. Sen, R. Sen, S. Chakravarti. Forwards—A. Bose, A. Moitra, A. Bose (senior), A. Datta (Captain), P. Ganguly.

In conclusion the best thanks are due to Principal Barrow and Prof. Zachariah for their valuable help and kind advice. Both of them took a keen interest in the welfare of our Football Club.

BENOY BOSE,
Hony. Secretary.

TENNIS NOTES.

TIME is the great healer but as days wear on the shortcomings of our lawns and resources become more and more painfully apparent. With the progress of "the Leveller" our lawns are fast going out of level. The close of the financial year finds us repeating Ulysses (misquoted) "Though much is given, much remains." But, to tell the truth, with deficits becoming the order of the day the prospect of an increased grant looks like "the phantom circle of the sea" whose "margin fades for ever and for ever as we move."

With this grouse we proceed. Our tennis successes can be summed up in the six words of the misquotation of Ulysses above. We lost our match with Medical College by 45 games to 34. Against St. Paul's we led by 50 to 49. Our match with the High Court Club on their lawns resulted in 43 games to 34 in our favour. The return match on our lawns resulted in a victory for the College by 48 games to 24. It was lucky for us, for our visitors could not bring up their best six. As the guests of the North Club our six gave a none too creditable display, our hosts winning by 53 to 46. Mr. Zachariah brought over three pairs who defeated us by 56 games to 43. Our team has been chosen from among Messrs. Zachariah, H. Dutt, A. Dutt, R. De, M. Chatterji, S. Ghatak, S. Ray, B. Khastagir, J. Ray, D. Chaudhuri and K. Bose. Mr. S. Bose, our ex-Captain, also assisted us in a few matches.

The finalists in the College championship this year were Messrs. S. Ghatak and S. N. Ray. On the first day the match remained unfinished after running into 5 sets. It was a dramatic match, Ghatak at one stage being within an ace of victory. The replay

ended in a rather easy victory for Ghatak by 3 sets to 1 (2—6, 6—1, 6—0, 7—5).

The College handicap doubles tournament has not yet been played off. We hope to finish it in the next few days.

Messrs. R. De and M. Chatterji have been unavoidably prevented from playing in the tournaments as they have had to appear at the I.C.S. Examination.

Messrs. Barrow, Zachariah, Solomon and Holme kindly participated in the competition. We have to thank Mr. Solomon particularly for coming to practise with us now and then. We are looking forward to the day when improved conditions will enable us to welcome our professors for daily practice on our lawns.

In the Bradley-Birt Cup Competition Messrs. H. Dutt and S. Ray went up to the third round when they lost to Messrs Bamford and Burns (India Jute Mills). The Banerjee brothers were responsible for the exit of H. Dutt and S. Ray in the first round of the Tagore Cup while the senior Banerji did the same to S. Ray in the Greer Cup Competition. In the games for the Burrow's Cup Messrs. R. De and H. Dutt did well, the latter reaching the semi-final stage. In the Woodburn Cup Competition Messrs. S. Ghatak and S. Ray went up to the third round.

The first round of the Bengal L. T. Championships saw H. Dutt and S. Ray out of the running after the 1st round of the Doubles and the same luck overtook J. Ray in the Singles event.

We hope to close our season with annual social gathering by the 31st of March.

S. N. R.

EDEN HINDU HOSTEL.

IT is a matter of great regret that our Hostel notes do not figure so prominently in the pages of the Presidency College Magazine as they did formerly. In its last issue it had not a word to say about our Hostel. We, however, hope that under the guidance of the present editor, who is a member of our Hostel, she may claim some space in the Magazine.

It has given us genuine pleasure to find that our Hostel has contributed no less than 33 per cent of the total candidates selected from Bengal for the Indian Civil Service examination. The eight candidates of this Hostel, who went to Allahabad to sit for the I.C.S. examination, have all come back to us. We wish them all success.

Much new blood has been introduced into our Mess Committee this session. With the exception of two or three all the members are new to their work, and, as may be expected, much liveliness and freshness have been introduced into the discussion of Mess Committee affairs. We find that the members of the Mess Committee have formed themselves into two distinct parties. The members of each party vote together and their loyalty to their creed is unquestionable. Without inquiring into the merits or demerits of their creeds, it is well to point out that it is against all principles of party politics that the members of the defeated party should resign their posts in a fit of petulant anger. This constant change of representatives lowers the dignity not only of the Wards they represent but also of the Mess Committees.

This session our Library has been enriched by the addition of books worth more than one hundred rupees. We have nothing but praise for the way in which the members of the Library Committee have discharged their duties. Their silent, unostentatious manner of work should be a model to the members of other committees.

What has become of the Hostel Union? Its birth was proclaimed to us with a great flourish of trumpets. At the beginning of the Session we elected ten representatives to protect our rights and liberties which, we were told, were in imminent danger of being encroached upon by a gentleman whose name we need not disclose here. A month rolled by. We timidly asked our representatives what steps they were going to take for the protection of our fundamental rights the rights which we inherit the day we enter the Hostel. We were then solemnly informed by them that they had held their first meeting and that they were then busy in framing a scheme which was to be the *Magna Charta* of our rights and liberties. The Session is drawing to a close yet our ten Solomons have not as yet been able to draft a satisfactory scheme. Let us hope that the Union will be able to do something next year to justify its existence.

What is the Athletic Committee doing? Is it dead or alive? Will any one kindly enlighten us on this point?

We celebrated the Saraswati Puja last February with great pomp and *eclat*. Mathur Shah gave a *jatra* performance in our Hostel the day before we celebrated the *Saraswati Puja*. It was the unanimous verdict of all the gentlemen present that the *jatra* was a grand success. Our best congratulations to our most energetic secretary of

the *Puja* Committee, Mr. Niranjana Pal, B.Sc., his colleagues and friends who left no stone unturned to make the *Puja* a success.

The Hostel is now very calm. The University examinations are drawing nigh. We have not a shadow of doubt that the brilliant record of our Hostel will not be dimmed by the result of our friends who will sit for the examination this year. We fervently hope and pray that our Hostel's reputation may be still more enhanced by their success in the ensuing examinations.

S. C. G.

PRESIDENCY COLLEGE UNION.

THIS year, the Union is very fortunate in being able to revive the Founders' Day Re-union after a long interval. A full report of this pleasant ceremony has already appeared in the last issue. The Secretary likes to take this opportunity to thank all those students who have co-operated with the Union Committee for its success.

On hearing of the death of Prof. J. C. Guha, the Union organised a condolence meeting on the 6th February at 11-30 A.M. Principal J. R. Barrow took the chair.

Mr. Suresh Chandra Ray moved :—“That this meeting of the staff and students of the Presidency College places on record its sense of deep sorrow at the sudden death of Prof. Jatindra Chandra Guha who by his deep erudition and amiable disposition befriended Professors and students alike.” It was carried unanimously all standing.

The following resolution was moved from the chair and carried unanimously :—“Resolved that a copy of the resolution under the signature of the President be sent to the family of the deceased.”

We mourn the untimely death of a member of our Union, Mr. Monoranjan Chaudhuri who was a brilliant student of the First Year Science class. His many friends have erected a tablet in his memory in the Common Room. It was unveiled on the 2nd March, by Prof. Charu Chandra Bhattacharyya, M.A.

The Union Committee have decided to erect a suitable memorial to the late Prof. J. N. Das Gupta. The Secretary has been authorised to collect subscriptions for the purpose. Subscriptions are also being collected for the late Prof. J. C. Guha Memorial.

The present constitution of the College Union is not quite satisfactory. The Union Committee are considering the question of introducing some modifications in it.

We are very unfortunate in the death of Prof. J. C. Nag. The College Union held a condolence meeting on Monday, the 20th March at 12 noon in the Physics Theatre under the presidency of Principal J. R. Barrow.

Mr. Suresh Chandra Ray moved the following resolution which was carried unanimously, all standing in silence :—“Resolved that this meeting of the staff and students of the Presidency College places on record its sense of profound sorrow at the sudden death of Prof. J. C. Nag, and expresses sympathy with his family.”

The second resolution which was moved from the chair and unanimously adopted runs thus :—“Resolved that a copy of the resolution over the signature of the President be forwarded to the family of the deceased.”

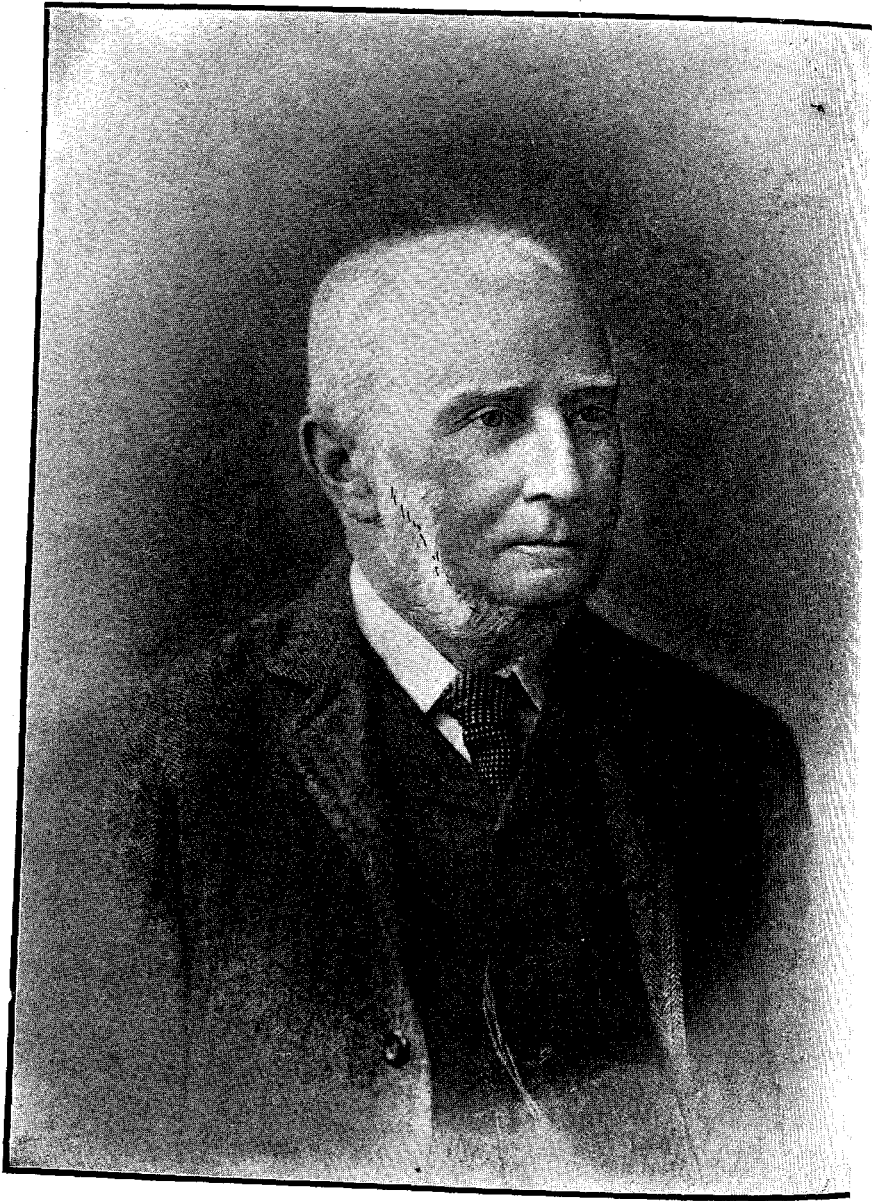
S. C. R.

HOCKEY.

In a general meeting of the Presidency College Athletic Club held on the 15th February, 1922, the following gentlemen have been elected as office-bearers of the Hockey Section for 1922 :—

Mr. Benoy Bose, Hony. Secretary.
 ,, Asu Datta, B.A., Captain.
 ,, S. Hyder, Vice-Captain.

BENOY BOSE.



Charles H. Tawney.

THE
PRESIDENCY COLLEGE
MAGAZINE

Vol. IX.

SEPTEMBER, 1922.

No. 1

EDITORIAL NOTES

WITH this issue our Magazine enters the eighth year of its existence. Originally, when this new babe was born it was decided to have six issues in one session. But owing to reasons unforeseen and unavoidable—probably the Great War being one of the main factors—the number of issues had to be brought down from six to four when the Magazine was but three years old. But, for the last two or three sessions it had not been found possible to bring out even four issues. Henceforth there will ordinarily be three issues a year—in September, December and March, the one in June being dropped for the present.

One of the main reasons of our thus thinning down is want of contributions, worth publishing, from the members of the College—past and present. In fact, the lively interest that used to be taken in the past, is visibly dying away. The Post-Graduate scheme is also a fatal blow to the Magazine. The “University-Presidency” men are, as it seems, gradually forgetting that this is their College Magazine. We earnestly appeal to all students, new or old, and particularly to the members of the staff, to take a keener and more active interest in the Magazine. This, no doubt, is the Magazine of the students, but it is certainly of the College also, and there is no reason why the Professors should not help in bringing back its long-lost health and vigour.

May this appeal fall not on deaf ears !

* * * * *

Mr. Charles Henry Tawney, a great educationist, who was Principal of our College from 1876-'92 and Professor from 1864, passed away in July 1922 at the ripe old age of 85. He came to India in 1864 as Professor of History in the Presidency College, and in later years he was also appointed Professor of English. After the death of Mr. James Sutcliffe Mr. Tawney became the Principal in 1876 and held this office till 1892.

Professor Gopal Chandra Ganguli of Cuttack presented to our, and also his, College a photograph of Mr. Tawney which still adorns the picture gallery in our College Library and it was unveiled on the 5th of January, 1915, by Sir Asutosh Mookerjee—both of whom were pupils of the great Professor. Among his other pupils who made their mark as teachers in the Calcutta Colleges the most noted were Prof. P. K. Lahiri and Mr. N. N. Ghose of the Vidyasagore College and Mr. H. M. Percival of our College. Both Mr. Ghose and Prof. Lahiri are dead, while Mr. Percival has retired and is now in London.

Mr. Tawney was bracketed first in the classical Tripos with Peile and Hodgson. He was an erudite Sanskrit scholar and translated *Katha-Sarit-Sagara*, *Katha-Kosa*, *Malavikagnimitra*, *Prabandha Chintamani* and *Bhartrihari*. His edition of Richard III bears the stamp of his scholarship and is very highly valued by Indian students. "His knowledge of English Literature," as one of his pupils said, "was extensive ; his acquaintance with Elizabethan Literature was remarkable, while in Shakespearean learning he had no living rival in this land ; it indeed reminded one of that erratic genius, David Lester Richardson, who was in days now long past, an ornament of the Hindu College and Presidency College.....Mr. Tawney exercised a most healthy and beneficial influence upon Indian students. His influence was due in a large measure to his elevated moral character, his impartiality, independence of judgment, keen desire to do justice to all who came into contact with him. He was a singularly unobtrusive man and he was sometimes mistaken as a man of severity and austerity ; but in reality there were few kindlier souls amongst our teachers." (*P. C. Magazine*, Vol. I. No. I).

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The several Seminars and Scientific Societies of our College are

as active as before and some really good work is being done. The Magazine offers ready facilities for giving it the necessary publicity. It is a pity that they are not adequately taken advantage of. We invite the respective Secretaries—specially of the Scientific Societies—to send regularly their reports, doing justice to the learned dissertation of their members.

The Bengali Literary Society has not met for a long time. It is probably due to the Committee not being reconstituted. We hope it will soon make its appearance and begin its usual work with renewed strength and energy.

In the domain of sports we are losing, if not, have already lost, our traditions year after year. It is really a pity that when the members of the College are so much on the front rank of almost all the University Examinations, they are never seen leading in the world of sports. We appeal to our Principal to reserve, at the time of admission, at least some places for sportsmen.

This year, however, in the Elliot Shield Competition we went up to the semi-final and after one day's draw we lost to the Scottish Churches College who fully earned the victory and we have great pleasure in offering them hearty congratulations. To our own team we say, better luck next time!

* * * * *

Now we come to a more cheering topic. The Presidency College gained fresh laurels at the last University Examinations. In B.Sc. Honours list "Presidency College" greets our eyes from the highest place of honour in all the subjects except Zoology. Mathematics has only 3 Honours men from our College—1 only being in the First Division. In Physics the only man in the First Division is one of us and 8 are in the Second Division. In Chemistry the first three in the First Division are from our College, 12 being in Division II. In Physiology, Geology, Botany and Zoology our College, as is evident, claims almost all the Honours. 3 students have passed with Distinction and 10 in the Pass Course.

In the B.A. Honours in almost all the subjects in which our College prepares candidates *viz.*, in English, Mathematics, History, Economics, Latin and Arabic we claim the place of honour, first in Class I. In Philosophy we are to be contented with the first place in Class II while in Sanskrit the third place in Class I. In English out of the 18 First Division men our College is represented by 8; in Sanskrit out of 8 only 1; while in History both the men in Class I

are from our College. In Economics the result is really marvellous. Out of the 12 men in the First Division, 10 are 'Presidency College.'

It is with a mixed feeling of joy and disappointment that we run our eyes over the results of the Intermediate Examinations. In the I.A. Examination the first two men are from our College. Out of the first 10, 4 are Presidency College men. In the I.Sc. Examination though our College does not head the list, we have the second place and out of the first 10, 6 are of us. In the I.A. Examination out of the 65 sent up, 50 passed in the First Division, 10 in the Second and one in the Third, while in I.Sc. out of the 89 sent up, 64 passed in Division I, 15 in the Second and only one in the Third.

Our hearty congratulations to those who have thus ably maintained the high tradition of the College.

* * * * *

After many months the College classes are again full. The corridors have shaken off their dull, grave, gloomy look and have reappeared again in their youthful energy and long-stored-up vigour. Our heartiest welcome to the 'freshers'!

The competition for admission into the new First Year and Third Year classes was as keen as ever. Considerably over the full number of admissions has been made. The numbers stand at present: First Year I.A.—75; 1st Year I.Sc. 102; 3rd Year B.A.—97; 3rd Year B.Sc.—101. This is as against the limits of 65 for the Intermediate classes and 75 and 80 for the B.A. and B.Sc., as fixed in the calendar.

* * * * *

The overcrowding of the Science classes in the Calcutta Colleges has become notorious. Our College also, as we see, is not an exception to this, though the congestion is rather less than in the private colleges. This eagerness to take up the science course unmistakably shows the trend of popular taste for vocational education. The two Medical Colleges and the one Engineering College at Sibpur—are undoubtedly inadequate to meet such a demand. What about the establishment of the Agricultural and Technical Colleges? Where are our future 'Ghoses' and 'Palits'? What about the 'nation-building' departments of the Government?

* * * * *

It is with great joy that we record here the achievements of our College in the First Civil Service Examination held in India in last March. In the examination two of our brilliant men Messrs.

Brajakanta Guha, B.A., and Sailendranath Guha Roy, B.A., secured the 7th and 9th places respectively in the list of the successful qualified candidates. Mr. Guha stood first among the Bengali candidates.

We offer our heartiest congratulations to our these two would-be I.C.S. friends and pray for their happy longevity and brilliant career. Our special good wishes to Mr. B. K. Guha who had already made himself known to the readers in these columns of the last two issues of our Magazine.

* * * * *

The College Union is at last doing some real work. In fact, for the last few years it had a lifeless existence. The Union was there, but seldom did it meet. We are, however, glad to find from the report of the Union Secretary published elsewhere, that the College Union is no longer an inactive association, but it is showing signs of regaining its long-lost strength and vigour. Indeed, it had been a matter of deep regret that such a body was absolutely without any utility. Our thanks to the energetic Secretary for inviting some gentlemen from outside the four walls of our College to deliver lectures in the Union meetings.

These series of lectures were begun by our great poet Dr. Rabindranath Tagore. He delivered his lecture on the 21st of August in the Physics Theatre, his subject being 'Biswabharati'—his ideals of what our education should be. We publish elsewhere a report of his speech.

The next two lectures arranged are :

- (1) The Gandhara Art—By Dr. Gauranganath Banerjee.
- (2) Ethnic types of Southern India—by Mr. Anantha Krishna Iyer.

* * * * *

It is really a great pity that such a College—undoubtedly the Premier College of Bengal—has not a fitting Hall of its own. The Physics Theatre, where meetings are generally, if not always, held—is certainly too small to accommodate all the members of the College. We were confronted with great difficulty in making room for all the members on the day when Dr. Rabindranath delivered his lecture.

There can be no question of site. There is enough space on the Baker Laboratory grounds—or, if they are to be reserved for sports and games—a spacious hall may well be erected on the roof

of the Baker Laboratory. We earnestly hope our Principal will think over the matter favourably.

* * * * *

The staff has not changed very much since our last report. Dr. Prbhudutt Sastri, who was so long spending his days in Europe, owing to indifferent health, has returned after a long time and has begun his work with fresh and redoubled energy.

Prof. T. S. Sterling has gone on furlough. Prof. Panchanandas Mookerjee is acting as Bursar in his place.

Pandit Sivaprasad Bhattacharyya who had but joined us a few months ago, has been transferred to Chittagong as a Professor of Sanskrit. He was a very popular teacher and he carries away with him the best wishes of all his students.

Babu Bireswar Bose, M.A., has come here in his place as a Lecturer of Sanskrit.

* * * * *

We are glad to note in the Calcutta Review (August, 1922) that 'the University of Calcutta.....has instituted a degree in Commerce, and the Berhampur College is at present the only College in Bengal, which has undertaken instruction in the subject.'

The Senate of the University of Calcutta has at last come to the conclusion that the Vernacular should be the medium of instruction in all subjects, except English, up to the Matriculation standard. The University authorities ought to be thanked for the adoption of this long overdue resolution. There was some opposition in the Senate as also some unfavourable criticisms in a few of the Anglo-Indian papers—but time alone can show how the scheme will work. Let us only hope that it will be in the best interest of the rising generation.

Miss Stella Kramrisch, Doctor of Philosophy of the University of Vienna, who is at the Santineketan, Bolepur, was invited by the University to deliver six lectures on Indian Art. Her subject was 'The Expressiveness of Indian Art'—

- (i) Indian Art ; its significance in the Art of the world.
- (ii) Nature and creativeness.
- (iii) Myth and Form.
- (iv) Space.
- (v) } Movement of Indian Art.
- (vi) }

All the six days she had a large and distinguished audience.

The lecturer dealt with her subject admirably, bringing out the underlying principles of Indian Art from the Ancient to the modern times.

Her lectures will soon be published by the University.

* * * * *

In the death of Satyendranath Dutt, Bengal has lost one of her great poets. Among other gifts, his profound mastery over rhythm has given undoubted proofs of the immense capabilities of the Bengali Language. Born in the family of the renowned Bengali literateur, the late Akshay Kumar Dutt, he dedicated his whole life to the service of his mother-tongue and is now received into the land of the Immortals, leaving behind a reverential memory in the hearts of his bereaved countrymen.

The Mementos in the College Library.

GOKULNATH DHAR.

IN the Library of the Presidency College are to be found a goodly number of portraits and memorial-tablets testifying in an unmistakable manner to the respect and esteem commanded by several of its teachers in bygone days. This does not imply, however, that the other teachers—those who have not been honoured with similar souvenirs—were all obscure men: far from it. It is not the purpose of the present article to detract from, or in any way minimise the sterling qualities of head and heart which many of these worthies undoubtedly possessed. It is simply intended to dive a bit into the past and modestly to dilate, so far as possible, upon the circumstances which called into being the existing memorials, and the salient features in the services rendered by the subjects thereof to the cause of education generally, and to this College in particular.

The matter were best taken up without any reference to order,—chronological or other. It can fittingly begin with the big black tablet in gold letters about the centre of the Library Hall, on the

eastern wing. It is the College Foundation Tablet. The inscription runs as follows :—

Erected
To Commemorate
The liberality and public spirit of the donors,
whose names are recorded below,
who mainly contributed to
the founding of the
Hindu College,
Now represented by the
Hindu School
and
Presidency College,

His Highness the Maharaja of Burdwan.
Babu Gopi Mohan Tagore.
Babu Joy Kissen Sing,
Babu Gopi Mohan Dev.
Babu Ganga Narayan Das.

The old Hindu College—variously called in its earlier days the Mahapathsala, the Mahavidyalaya, and the Anglo-Indian College—which formed the nucleus of the Presidency College of the present day, owed its birth to the sympathy and generosity of a handful of Bengali gentlemen. They were genuine friends of education,—these illustrious names that we have before us ; and, in spite of the laboured attempt of a rather uncharitable contributor to the pages of the *Calcutta Review* of the olden days, the fact remains, as Mr. Kerr observed in his *Review of Public Instruction in the Bengal Presidency, from 1835 to 1851*, that “the Hindu College was founded by the Natives themselves, in order to meet the growing demand for instruction in English.” We owe it to the princely donations of these noble-minded gentlemen that English education could make an easy headway into the country. The largest contributions had come from the Maharaja Tej Chandra Bahadur of Burdwan and Babu Gopimohan Tagore,—Rs. 10,000 each. These two donors were “the only persons who had any vested or permanent rights and privileges connected with the Hindu College.” When Lord Dalhousie proposed (No. 527, dated 21st October, 1853) the establishment in Calcutta of an unsectarian Presidency College “as the Government College of the metropolis of India,” both these gentlemen surrendered their rights to the Education Department in

order that the Hindu College might be re-organised and re-moulded into the contemplated institution. Thus was the Hindu College "merged into the new institution with the full concurrence of the Native proprietors, whose memory was to be perpetuated by Scholarships," as shewn below (No. 598, dated 10th March, 1854):—

- | | | | |
|----|---------------------------|-----------|-------------|
| 1. | Bird Scholarship | of Rs. 20 | per mensem. |
| 2. | Ryan | of | 10 |
| 3. | Tagore | 2 of | 20 |
| 4. | Maharajah of
Burdwan | 4 of | 40 |
| 5. | Burdwan Rajah's
Family | 2 of | 20 |
| 6. | Tagore Family | 2 of | 20 |
| 7. | Gopimohan Deb | of | 10 |
| 8. | Joykissen Sing | of | 10 |
| 9. | Ganganarain Das | of | 10 |

In their minute No. 62 dated the 13th September, 1854, the Court of Directors sanctioned these arrangements and expressed their entire approval of Lord Dalhousie's "intention to commemorate the connexion of the founders of the Hindu College with the progress of learning in India by suitable inscriptions, either in the Hindu College itself, or in the proposed Presidency College." The marble tablet now before us came into being through the munificence of Maharaja Bahadur Sir Jatindra Mohan Tagore, K.C.S.I. "The Government of Bengal", observes a learned writer, "or the Educational Department ought to have erected that tablet, and not to have left it to be placed there by the piety of a grandson of Gopi Mohun Tagore's."

The big oleograph on the eastern wall (in fact, the biggest portrait in the Library) is a life-size portrait of Mr. James Sutcliffe, M.A. He was the first Principal of the Presidency College. Mr. Sutcliffe's name is very fondly cherished by the old alumni of this institution. His fatherly care and kindly dealings won for him a place in their hearts rarely achieved by teachers even in this land of courtesies and kindnesses. I have seen a late pupil of his—infirm and almost bent down by suffering and age, himself a retired officer of the Education Department—walk into the Library and take his stand below this portrait, not forgetting first to leave his shoes behind: his eyes, as they stared up at the sitting portrait above, were half shut; tears were trickling down his cheeks, and he was articulating among other things somewhat inaudibly as if in prayer—"Not only have you been

my preceptor ; you were our preceptor,—a heavenly preceptor indeed ; and you have been more than that,—you have been like a father to all the boys. May your soul rest in peace !”

Mr. Sutcliffe was born in 1824. He was “for upwards of 21 years Principal of the Presidency College, for 12 years Registrar of the University, and for the last two years of his life Director of Public Instruction in Bengal.” It may be observed in passing that the Principalship of the Presidency College and the Registrarship of the Calcutta University were in those days combined offices.

Mr. Sutcliffe had a novel way of keeping the students occupied. During exercise hours he would go round the class and stand behind each student. There was no evading his eagle eye ; he was noting minutely from behind the back of a student how he was progressing with the exercise. No body should remain sitting idly. If any boy could not work out the exercises for himself, “Mr. Sutcliffe would ask him to copy the answers from the text-books, thus making all students employ their time usefully.”

He died on July 29, 1878. There is a bust of Mr. Sutcliffe in the University Senate House “erected by pupils and friends in India who retain a grateful recollection of his unvarying diligence and kindness.”

By the side of the portrait of Mr. Sutcliffe hangs the oil-painting of the venerable Pandit Iswarchandra Vidyasagar. The average Bengali boy with the slightest instinct for likenesses will know the portrait at a glance, as his familiarity with that figure began from the days he commenced learning the Bengali alphabet.

Born of poor parents in an obscure village in the district of Midnapore, Vidyasagar’s progress in life was uphill work indeed. He was a self-made man in the strictest sense. He laboured hard, not only for the instruction of the youths of his day, but also for the social amelioration of his countrymen. He entered service as Head Pandit of the Fort William College on Rs. 50 a month, in December 1841. A few years afterwards he got a Professorship in the Sanskrit College and was appointed its Principal in 1851. He worked also for a few years, in addition to his duties as Principal, as a Special Inspector of Schools.

Iswarchandra Vidyasagar having died on the 30th July, 1901, a Vidyasagar Memorial Fund was started at the Presidency College. On the 4th April, 1892, Messrs. W. Newman & Co., appear to have informed the Principal that they had “an oil-painting, size 37 by 27 inches of the late ‘Vidyasagar’ painted by Mr. A. E. Caddy, and

framed in a handsome gold frame. The price is Rs. 500. Mr. Caddy has been fortunate in securing an excellent likeness of this esteemed native gentleman ;" and the firm would be glad to send the picture for inspection of the Principal. In reply Messrs Newman were told that "a meeting of the Managing Committee of the Presidency College Vidyasagar Memorial Fund will be held at the office of the Director of Public Instruction, Writers' Buildings. The Managing Committee would like to see the picture, although they are afraid that it will be too small for their purpose." The meeting was to come off within a week of the date of the letter ; and the firm was requested, if they thought fit, to send the picture to the Director's Office. This was done,—as appears from the advice of Messrs Newman of April 8 ; and the portrait came finally to embellish our library as the monument of an "author, scholar, educationist, reformer and philanthropist."

Contemporaneous with Principal Sutcliffe and Pandit Vidyasagar was Babu Pearychurn Sircar. His likeness in oil adorns the western wall, facing the portrait of the venerable Pandit. Babu Pearychurn's is a name familiar to all of us ever since we began to practise the English alphabet. He was born on the 23rd of January, 1823. He was a pupil of the renowned Mr. David Hare. In the Education Department he "rose through the subordinate ranks and became Headmaster of the Baraset School, which flourished greatly under his judicious control. He was next appointed Headmaster of the Hare School, and in 1867 was promoted to the graded service, and appointed to the Presidency College. His series of English Readers was for many years used in schools throughout the length and breadth of Bengal. As a teacher and as an author," concludes the General Report on Public Instruction in Bengal for the year 1875-76, "he was eminently successful."

Peary Babu's uncommon ability as a teacher was a by-word in the mouths of his ex-pupils. The Hon. Kristodas Pal used to apply to him various significant epithets,—for example, "The Prince of Indian Teachers", "Arnold of the East", etc. The following anecdotes of his Presidency College career as narrated by his biographer, will bear reproduction : "During his professorship in the Presidency College, the notes that he gave on Samuel Roger's poem "On Italy,".....so surprised the celebrated Professor Mr. Barton of the Cathedral Mission College that he came to pay him a visit in his house. He expressed his unstinted admiration for him by saying that he never believed that there was such a learned scholar of

Western Literature amongst the Indians. On another occasion Peary Churn gave some notes on a poem in the 1st year class of the Presidency College. When the students were promoted to the 2nd year class, the same poem was explained in a different way by a newly-arrived English professor. As there was a difference between the notes of the two Professors, the students asked Mr. Tawney, the Principal, as to which notes they were to follow. After going through both, Mr. Tawney evidently suggested something to the new Professor, for since then he used to come to the class with Peary Churn's notes in his hand and there was no longer any difference between his and Peary Churn's notes."

Babu Pearychurn breathed his last on the 30th September 1875. Mr. Charles H. Tawney was officiating at the time as the Principal of the Presidency College. In compliance with the request of the students, Mr. Tawney "called a meeting to consider what steps should be taken to commemorate the labours and services of their late friend. It was immediately", runs the report in the Indian Daily News of October 2, 1875, "to enter into a subscription for the purpose and the Librarian was requested to act as Secretary and Treasurer of the Fund." The teachers and professors had also joined the meeting and "Rs. 600 were collected on the spot. With this sum a life-size portrait of Peary Churn in oils was prepared and hung in the Presidency College Library."

(To be continued.)

Welcome, Rabindranath!

RABINDRANATH IN THE PRESIDENCY COLLEGE.

(FROM OUR SPECIAL CORRESPONDENT)

THE Poet-Laureate of Asia in our midst! The news had been ringing throughout the entire College for sometime past that the great Prophet of Peace, Dr. Rabindranath Tagore, was to be in our midst: and thanks to the untiring zeal and effort of Mr. Suresh Chandra Ray, our able Secretary to the College Union, the fondest hopes were realized on the 21st August, 1922.

Dr. Rabindranath was advertised to arrive at 4 P.M., but long before the appointed time, the Physics Theatre was literally packed from top to bottom. Volunteers with their red-and-blue badges could but ill regulate the tremendous gathering. There was a large proportion of Professors present, but for once the Students seemed to have broken loose from the rigid grip of College discipline in their unbounded enthusiasm to welcome one who lies dearest to their very hearts.

At about five minutes to four, the Poet entered the room amidst deafening cheers, led by Professor S. C. Mahalanobis, I.E.S., the President of the Meeting, Prof. Khagendranath Mitter, and Mr. Suresh Chandra Ray, the Secretary. The great Poet looked every inch a Sage, a Maha-Rishi of the dreamy past,—a Prophet, with his flowing golden hair and his flowing garments made of the simplest *Garad* Silk. The representative of India's culture, the Spirit of India's life, Dr. Tagore stood before us the very embodiment of India's Soul, calm yet dignified.

The President, Professor Mahalanobis, first read out a Message from our Principal who should have presided, but could not on account of unavoidable causes. He, then, on behalf of the College, offered a feeling welcome to the honoured guest of the evening and said :

"Revered Sir, you command our heart-felt esteem, we make obeisance to you. You are the Ideal for us, therefore we follow you. You are the very dearest to us, therefore we love you. Our welcome goes to you from our very hearts."

The Poet modestly acknowledged our Greetings and then delivered his charming address on the *Visva-Varati*. It took about one and a half hour.

(*The Speech*)

The whole house listened with bated breath to this brilliant address. The address was also important from the point of view of the *Visva-Varati* in that it presented for the first time a complete coherent account of how the idea gradually developed in the Poet's mind of founding a University where the heart of India could commune with the heart of the World provided over by the Spirit of Nature. After the address was over, Mr. Suresh Chandra Ray on behalf of the College Students accorded a hearty welcome to

Dr. Rabindranath and presented a bouquet of flower offerings at the Poet's feet. The President then declared the meeting closed.

Like the first sweet notes of a Morning Hymn, his voice resonated through our hearts, like a dream of the Dawn his presence melted away before us. All that remained of the evening was the burning effects of a divine inspiration, the faint sound of a retiring never-to-be-forgotten melody, the rustling of the leaves, and the setting of the old worn-out sun.

The Poet in the course of his Lecture spoke dreamily about his boyhood spent in solitude away from the din and bustle of the city when under a cloudless sky studded with innumerable stars he heard the Call of Nature. He had but little training in the methods of modern education, but this he had recognized that the present system was defective in that it tended to develop the artificial side of man, without any responsiveness to the Call of Nature. Thus originated the idea of *Visva-Varati* in him an idea, humble and unostentatious at first, but which after his recent European tour has developed into a brilliant organization. He has received unparalleled recognition of India's heritage in the shape of the tremendous ovation which he had received everywhere in Europe, and the universal sympathies of all the Savants of Europe have greatly encouraged him in his task. The poet deprecated to take education only as a means of money making, and this fact pained him much. We must have a perfect education and it was the spread of this perfect education for which he had come out of his literary seclusion and for which he is working day and night. Education does not recognize the distinctions of race, colour or creed, and if he succeeded in his ideals of the *Visva-Varati*, the intellectual union between the East and the West would be complete. Troubles there are, and comforts are not happiness. The Supreme Joy consists in these Troubles of life, and the dictum *Bhumaiba Sukham* is not simply an abstract philosophy of life.

Decadence of Tragedy After Shakespeare.

BY PROF. MOHINI MOHON MUKHERJEE, M.A.

IT is sometimes said that the demands of the 16th century audience in England created the Elizabethan drama. Though the

genesis of the Elizabethan drama lies rooted hidden in the soil we cannot overlook the conditions, the circumstances, the contemporary attitude of the people towards drama in general, when we come to discuss any topic on that "great efflorescence called the Elizabethan drama," as Dr. Saintsbury calls it. The early defenders of classicism, like George Whitestone, Sir Philip Sidney and Stephen Gosson waged war against the onset of the romantic tide, and even the great tragedies of Shakespeare could not win such admirers in their favour as might leave testimonies to their intelligent appreciation of them. Even Ben Jonson, writing his *Volpone* in 1607, says in his dedicatory epistle to the two Universities, "I shall raise the despised head of poetry again and stripping her out of those rotten and base rags wherewith the times have adulterated her form, restore her to her primitive habit, feature and majesty and rendered her worthy to be embraced and kist of all the great and master-spirits of our world." Shakespeare, it seems to us, created no school in his days. To borrow the figure of Aristotle, we may say that from the introduction of tragedy in England (say, from *Gorboduc*) to Shakespeare is the *désis*, and thence to Shirley, approximately to the closing of the theatres in 1642, is the *lysis*.

With the death of Queen Elizabeth in 1603, the days of chivalry, of woman-worship, of gay festivities passed away. We enter an age of court-intrigue, of court manners and foreign fashions when the Scottish King ascended the throne of England. The debauched atmosphere of James' court and court patronization of drama produced their ultimate effects. Thus it may be said that the Elizabethan drama followed 'a natural law of development'. It culminated in tragedy in the first decade of the 17th century; "after the height has been reached, a necessary rest and suspension of effort ensue and of such a nature was the Jacobean and Caroline age of the drama. But a cause was at work to increase this exhaustion and to hasten the decadence of an art that had lost its freshness. Theatre-goers ceased to be drawn from all ranks, as they were in Elizabeth's days and began to form a special class composed of careless courtiers and the dregs of the town populace. Such a class required only lesser dramatists to supply its wants; and as we approach the date of the closing of the theatres, the greater lights go out one by one till only a crowd of little men are left, writing a drama which has neither form nor spirit remaining in it. We must also remember that the increasing Puritanism separated the drama more and more from sympathy with the main public. A period of comparative

peace in politics followed. The exchequer was full. The King held his office not from man but from God. The corrupt society of the new reign supplied little of that imaginative idealism which had found expression at the time of the Armada and Mary Queen of Scots." Dramatic art became more self-conscious, abnormal and hysteric passion more frequent, the casuistical enquiry into moral problems more prominent and intrusive.

If a firsthand knowledge of our study of a Shakesperean tragedy becomes the standard by which to judge the numerous revenge-plays written at this time, we may be falsely led away and may lose the pleasure of a genuine critical appreciation. Everyone cannot soar into that sublime and empyrean height attained by Shakespeare. We must judge the tragedies of these lesser Elizabethans by their own intrinsic merit, referring by the way to some of the characteristics of a Shakesperean tragedy, because equipped with this knowledge, it will be easier than otherwise to trace the general decadence of tragedy into something horrible and melodramatic.

"Tragedy with Shakespeare is concerned with persons of high degree, often with kings and princes, or at least, with leaders in the State, with members of great houses whose quarrels are of public moment". (Bradley: *Shakesperean Tragedy*.) The calamities of the tragedy proceed mainly from actions, and the introduction of the supernatural and the abnormal conditions of mind makes the tragic atmosphere dark, tense and terrific with such alternating flashes of humorous situations and apparent outward decline of fortunes (e.g. our hopelessness when we see Hamlet miss the chance of killing the king in prayer and his immediate departure for England though forced)—as enable us to hope that the tragedy may be averted. Our mind oscillates between hope and despair, courage and fear, love and antipathy. Again, the great sufferers in a Shakesperean tragedy are also great world-types. After the last scene of the fifth act, something piteous, fearful and mysterious looms large before our mind's eye; we are in wandering mazes lost with the tragedy folded between our figures, looking vaguely inquisitive at the blue depth of heaven or the green expanse of the sward outside our study-windows. It is intensely a withdrawal from the outward to the inward and totally opposed to our impressions gathered from a tragedy, say, by Middleton or by Ford.

The continuity of revenge-plays from the *Spanish Tragedy* onwards is unbroken. The notable revenge tragedies are Tourneur's *Revenger's Tragedy*, Webster's *White Devil* and the *Duchess of Malfi*,

Marston's *Malcontent* and *Antonio's Revenge*. It is revenge in a way which is the warp and woof of such plays as *'Tis Pity she is a whore*, *A woman killed with kindness*, *Thierry and Theodoret* and *the Maid's Tragedy*. The conventional tragedy of blood of the Titus Andronicus and the Spanish Tragedy type is a romantic story of crime and suffering, a violent oppressor, a wronged man bent upon the execution of subtle vengeance, a ghost or two or even a rabid dog that speaks (as in the *Witch of Edmonton*) a notorious villain working as the tyrant's instrument and a whole crop of murders, deaths, suicides to end the action. Revenge is no longer the main motive but a subsidiary element in complicated stories of revolting lust and depravity. The ghost no longer directs the course of revenge and may disappear entirely. It is the simple blood-for-blood requital that is in Kyd. Hesitation on the part of the avenger does not appear.

Of illicit love, of mother playing the pander, of sullen and impassioned declamation of the revenger (e.g. *Vendice*) with the skull of his wronged lady-love in his hand—such are the ingredients of which the *Revenger's Tragedy* is made up. It is a tangled web of lust, incest, murder, mutual hatred, and suspicion through which runs the vengeance of cynical spirit. Webster lays bare the inner mysteries of crime, remorse and pain, profound pity for the innocent, hope-deserted criminals. In both of the two famous tragedies by Webster we have dissolute sisters, watchful brothers, dark plotters and all the other concomitant machinery to add to the horribly stifling atmosphere. "But there are flowers of the purest and most human pathos (e.g. Giovauni in *the White Devil*) blooming by the charnel-house on which the poet's fancy loved to dwell." "Each play", as Prof. Thorndike justly remarks, "is a chamber of horrors". In one, a wife dies from kissing the poisoned portrait of her husband; in another, the lustful king sucks poison from the jaws of a skull and in a third, from the painted lips of a corpse. The conversations between Bosola and the Duchess and Bosola's offering apricots to her—as if apricots are provocative of labour-pain—are full of dark, grim and terrible suggestions. One way of producing terrible effects in Webster's and Tourneur's dramas is the speaker's sudden narration of a curious story in the form of a parable with darkly presageful reference to the case in hand, as in the *White Devil*, Flamineo—a prototype of Bosola—narrates how the crocodile in the river Nilus devoured a little bird. In condensation of thought and compression of diction, in fantastic incidents, in studied dialogue

and terrible and striking subjects dealt with concentrated vigour Webster rivals Shakespeare. But there is nothing of those human touches as "Prithee, undo this botton" (King Lear), of lines such as "Age cannot wither nor custom state her infinite variety" or of an atmosphere or horror quite human as Macbeth's utterance at the sight of Banquo's ghost—

"The table is full.....

Which of you have done this.....

Thou canst not say I did it: never shake

Thy gory locks at me" &c.

In Marston there is nothing of the dramatic technique of Webster. The Duke Piero has slain a former lover of his daughter and orders the corpse to be placed by her side. Extravagance is the dominant element in the oppressive atmosphere of the play. There are masques in both the plays of Marston. The villains are drawn with an accumulation of detail, a fondness for probing into depravity, with a sense of the dramatic value of devilry, and with a bitterness and cynicism that seem terrible and searching. We are moved by the pitifulness of the suffering as well as by the horror of the evil.

The collaboration of Beaumont and Fletcher was finished by the time that Webster published his acknowledgment of their mastership. The type was continued in their play which are *Four Plays in One, Thierry and Theodoret, Cupid's Revenge, Philaster, A King and no King* and the *Maid's Tragedy*. They deal with heroic actions in imaginary foreign realms and their main purpose is theatrical effectiveness. The tragic and the idyllic are often interlaced. There is a casuistical enquiry into moral problems as in the *Faithful Shepherdess*, the most astonishing turning-point in the drama is when Glorin, the vowed lady, offers herself to the seducing proposals of Thenot, though her purpose, it appears later on, was to divert Thenot altogether from her love by this means. But does she not go a little too far? Lucina in *Valentinian*, Amaranta in the *Spanish Curate*, Evadne in the *Maid's Tragedy*, Brunhalt the Dowager-Queen in *Thierry and Theodoret* offer problems to the modern reader that are too subtle to be decided in a haphazard fashion. The various threads in the tragedies are collected and discriminated in the last scenes with surprising climaxes and catastrophes. An increasing element of sex-intrigue and feminine note is responsible for much of the change of atmosphere in these dramas. "The dramatic personæ of the six plays," says Prof. Thorndike, "belong to the impossible and romantic situations rather than to life and are usually

of certain types—the sentimental or violent 'hero ; his faithful friend, a blunt out-spoken soldier ; the sentimental heroine, often a love-torn maiden disguised as a page in order that she may serve the hero, and evil woman defiant in her crimes and the poltroon, usually a comic personage drawn probably from contemporary life. In every drama, written with little ethical intention or governed by the least moral law, a woman guides and directs the situation bringing with her the attending crime and blood."

The theory of the Divine Right of Kings enters as a governing theme of the *Maid's Tragedy* as also of *Valentinian* which shows the degeneracy in spirit and actual dramatic technique coming over drama about this time. Amintor is important to do away with the king and Maximus thinks the king hedged about with a certain divinity. Nowhere does Shakespeare mar the tragic intensity of the situation by introducing guilty passion, except in the subplot of *King Lear* where Goneril and Regan fight with each other for the love of Edmund, which far from appearing as a shock to our conscience, fills our heart with pity for that "ruin'd piece of nature". In Beaumont and Fletcher, character is sacrificed to situation and in conducting midnight murders, calling up tragic horror, depicting remorse and close-lipped vow for vengeance taken by a woman, there is hardly any parallel elsewhere. The type of evil woman acquires tremendous force where Evadne plays her part. Remorse comes with the vehemence of retribution, as it was an Elizabethan convention. Heywood kills a woman with kindness ; Melantius contrives to appeal to his sister's sense of shame and showing her the dishonour she has suffered, makes her ready to aid him in the scheme of revenge. The wronged daughters of Bonduca spread a trap to catch some of the bewildered Romans, though their plan is decry'd by the noble Caratach. The surprising *dénouements* of the *King and No King* and *Thierry and Theodoret* are the elements in which the two dramatists loved to revel.

Dryden declared that Beaumont and Fletcher understood and imitated the conversation of gentlemen much better than Shakespeare and the truth of this remark is found in the racy dialogues of the Restoration dramatists as also of Sheridan. Shakespeare's euphuistic and florid dialogues were not handed down to his successors ; where they were, they were only base imitations. Prof. Thorndike sums up the achievements of these two brother-dramatists in these words ; "Their sacrifice of character to situation, their devotion to theatrical effectiveness, their lack of moral purpose, their

dalliance with the artificial and abnormal aspects of passion..... furnished examples eagerly followed by the dramatists of the next generation."

The next batch of dramatists draw their themes increasingly from the usual store-house of Spanish and Italian history and romance and this is more so when we consider that not a single play of Shakespeare is laid on the Spanish soil. Middleton carries on the Tourneurian tradition and his methods are seen at their best in his *Changeling*. The entanglement of Beatrice-Joana with the loathed lover De Flores offers situations novel and ingenious. De Flores to gain the good-will of Beatrice murders Alfonso who was a suitor to her. Beatrice's object is to marry Alsemero which she fulfils, but the intruding figure of De Flores comes to her after the cold-blooded murder for reward which all the wealth of the world cannot compensate. Beatrice yields, and the final crash comes with the murder of the sinful pair. But Beatrice retains our sympathies even in her degradation, she remains convincingly alive "whether in her incipient love for De Flores or her final cry for forgiveness." There is always the subplot—the usual method of Middleton—*A Fair Quarrel* and *Women beware Women* illustrate the same methods. In *Women beware Women* Middleton combines two plots—(a) the guilty passion of an uncle for his niece and (b) Bianca Capello's elopement with a young Florentine, a merchant's clerk. Bianca soon becomes the mistress of Prince Francesco with an appointment for her miserable husband. The situation reminds us of a similar one in Webster's *White Devil*. Later by means of one of those masques with the aid of which Middleton like other dramatists of his period repeatedly winds up a complicated plot—a massacre of *dramatis personae* is accomplished. With the heightening of emotion, Middleton's style heightens. In the work, the cry of De Flores—

"Ha! what art thou that tak'st away the light
Betwixt that star and me? I dread thee not;
'Twas but a mist of conscience"—

is almost unique in imagination.

Massinger's dramatic career extended from the time of Shakespeare's withdrawal from the theatre to within a few years of the Civil War. The passing of the greatness of the Elizabethan drama is manifest in Massinger as in his contemporaries. His conscious didactic aim in dramaturgy, his careful and discriminate awarding of poetic justice to good and bad and his treatment of that great

Elizabethan disease, called *cuckoldry*, found manifest utterance in almost all his dramas. His first tragedy *The Duke of Milan* is a refashioning of the Othello theme. *The Maid of Honour* ends with the taking of veil and *The Virgin Martyr* is burnt to death, simply because of her faith in the teachings of the gospel. The Duke kisses the poisoned lips of Marcella and dies, enacting a similar scene in *The White Devil*. These tragedies offer individual and detached passages of sheer, inimitable beauty, as for example the appearance of the good angel to Theophilus in his study with a basket of fruit and flowers (though supposed to be by Dekker), the wooing of Francesco and Mercella's denial &c. In portraying also Massinger shows great dramatic power though his characters degenerate into hysteria on occasion. The speeches of Lodovico in the imperial camp are full of dignified self-control and are in close contrast with his uxoriousness. In the words of Mr. Arthur Symons, "Massinger is the late twilight of the long and splendid day of which Marlowe was the dawn." His favourite situation is that of a queen or princess violently and heedlessly enamoured of a man, apparently a common man (Cp. Aurolia and Bertoldo in *The Maid of Honour*).

In Ford, the tragic canvas is still further curtailed. His real powers lie in lavishing all his artistic and dramatic skill on a single character, generally of a violently lascivious disposition. "Lechery is the heading that can be written in bold characters on every picture in Ford's gallery." This headlong passion originates from, and ends in incest at times. His absorption with questions of sex, his searching for new sensation, his attempt to bestow on moral perversion the golden glamour of poetry correspond with what is most decadent in Fletcher and Shirley. No clue to our understanding of his great tragedies can be surer and finer than Prof. J. W. Holme's very apt remarks, "If we get over the initial difficulty in the situation, we can realise the extraordinary issues," though Dr. Ward takes the surface meaning of *'Tis Pity* by saying that "the dramatist's desire is to persuade us that passion is irresistible."

The self-revealing soliloquies of Giovanni express various phases of his incestuous passion for Anabella. When she is far advanced, she is married with Coranzo with the help of a friar, a sort of Friar Lawrence. The thing transpires in due course. Vasques, the Elizabethan villain-agent of Coranzo, impresses upon the mind of his master to arrange a feast in which Giovanni, his father and others will be invited, and the brother will be despatched amidst the calm

merriment of the feast. Giovanni is informed of the significance of this invitation and comes prepared to Coranzo's house. He murders his beloved sister and then appears red-handed before the guests. Ford finds a sensational relish in turning a feast into a funeral. The present scene reminds us of a similar scene in Ibsen's *Warrior of Helgeland* where the beautiful young Egil is murdered outside the banquet-hall by Gunnar provoked by his revengeful wife Hjordis. The Bergetto interlude in *'Tis Pity* stands out in bold relief. He is a dullard who with his servant Poggio goes to see the impossible horse with its head at its tail, in spite of his uncle's remonstrations. He appears as a very distant relation of Falstaff. Ford is the first dramatist to feel the overshadowing effect of Shakespeare's tragedies.

Similarly the *Broken Heart* is a tissue of cross purposes and Ford has managed them right royally. The Ithocles-and-Calantha episode is very powerfully conceived and handled. Princess Calantha orders her coronation and dance even after so many deaths. It is Holbein's *Dance of Death*—as if Calantha was quite sure that the hour of the fulfilment of the Delphic oracle was drawing nigh every moment! *The Lady's Trial*, though it contains no brutal murder, furnishes us with a love-casuistry. Ford's verse possesses a restraint and moderation of language and a complex and beautiful melody all its own.

"James Shirley is generally regarded as a supposed representative of the decadence who held up the drama for 15 years in an artificial condition." He does not depart from his avowed master Fletcher nor from Massinger. Lust, love, trial of chastity, disguises, villains and other subterfuges are continued and wrought into the tragic scheme. Thus we have a decided want of variety and freshness which marked the earlier tragedies. It becomes growingly difficult to disentangle the plot of one tragedy from another as both employ the same means. It is only the occasional glimpses of life and poetry, of vigorous passages artfully managed that catch our passing eye. In Shirley's *Traitor* and the *Cardinal*, all the accretions of revenge, lust and intrigue from Kyd and Marlowe down to Webster and Massinger seem to be represented. The *Traitor* describes the criminal lust of Alexander, the Duke of Florence for Amidea, Sciarra's sister who is killed and then presented to the lustful bed of the Duke. This scene very much resembles a similar scene in Tourneur. The love-episode of Pisano and Oriana is wholly colourless. Youth, Lust, Pleasure, Death and the Furies are much reminiscent of the Morality appendages. In each play revenge strews the final scene with the

dead. A consummate villain appears to be determined from the beginning to set ablaze the whole atmosphere of the stage and the reader's guess at first act about the *dénouement* of the tragedy seldom goes amiss. There is no element of fate or chance playing an important part, as the dropping of handkerchief, the release of Cordelia from the prison a bit earlier, the boarding of the pirate-ships in Hamlet, or the happy escape of the king at prayer from the hands of the revengeful nephew. The dividing line between blank verse and prose gradually vanishes and the atmosphere of verisimilitude as is often met with in a Shakespearean tragedy is stifled with 'a smoke of fury and cloud of rant.'

Thus we have examined the methods of the later Elizabethan tragedians ; we have seen how the element of the supernatural gradually vanishes from them ; how character is frequently sacrificed to incidents and how every tragedy moves round a woman who is sometimes guilty of love with boisterous villains. When contrasted with the great Shakespearean tragedies they offer a curious record of abnormal passions, lust and murder. Occasionally Ford, Massinger and Middleton rise to a high pitch of excellence ; Webster in his sphere reigns supreme and nowhere in Shakespeare do we meet with such a character as Dekker's Orlando Friscobaldo (*The Honest Whore—Part Second*) ; "the sarcasm quivers on the lip while the tear stands congealed on the eye-lid"—so writes Hazlitt in his well-known criticism of Orlando. In *Vittoria Corombona* we are confronted with the far more difficult problem of character as determining event. Vittoria is one of the most wonderful figures in all tragedy ; she ranks with Clytemnestra and Lady Macbeth. Her trial-scene before Cardinal Monticelso and her brave harangue with the pedantic lawyer can never be forgotten. The later Elizabethans, though they have not the surer stroke of Shakespeare's pencil, undoubtedly forged a good, racy vigorous conversational prose, the full flower of which is seen in some of Oscar Wilde's and Bernard Shaw's dramas. Following a natural law of evolution, a complete cycle was run and political and social events furthered this decay of tragedy in the second and third quarters of the 17th century. "Long before Shirley's death the actors said 'Fare-well! Othello's occupations gone!' The Master of the Revels too, found his occupation gone, for his register closed with the significant entry, 'Here ended my allowance of plaies for the war began in August 1642'." (Footnote : Thorndike ; *Tragedy*.)

College Cantos.

COLLEGE CANTOS.

I

Freshmen

Welcome to the new ones,
The bashful, blinking, blue ones,
With their simple, sheepish, shrinking, slinking looks ;
They've got fresh, funky, faces
But I bet buckle, belt and braces,
That they'll soon be up to all the common crooks.

On wet days and on dry days,
From Mondays on to Fridays,
They'll attend each long-lipped lecture like good Greeks,
And, keen to be at college
Fed fat chokefull of knowledge,
They will mug from morn to midnight—first few weeks.

They daren't endorse the doxy,
On presence by one's proxy,
So the absent are absurdly given a's ;
Each puff of each professor
(Of greater or of lesser)
Right religiously they'll record—for some days.

And so while they are new ones,
They're timid, tame and true ones,
Bearing loyal, lamblike, lousy, lowly looks,
But they'll change to chirpy chousers
(I'll pawn a trunk of trousers)
And very soon know all the common college crooks.

The Calcutta University.

BY PHANIBHUSAN CHAKRAVARTI M.A.

TO the new-comer in Calcutta, some cliffs of architecture, yellow and steep, but projecting into many angles as if to negotiate intimacies which the lesser elevations around, are pointed out as the University. He gazes up the sheer heights and doubtless finds it hard to admire their close and comfortless aspect. The many youngmen who ascend them daily know them to be no spots of beauty and after years of association, develop but a flat interest stirred at times by swift spasms of love. Outsiders have seen evil in their self-relying look and have proclaimed their discovery with a wearisome pomp of honesty. Only at the close of day as you see the earnest visage of some weary figure issuing out of the hollows, you can know something of the stressful life lived inside and learn that the grim and lonesome cliffs have their lovers.

Comparisons have a queer quality of falsehood about them and my metaphor of the cliff indicates little beyond size. It is even misleading. For the look of immemorial calm that sits on hills is not upon the irregular projections of the University which always seem a little fretful and unquiet. They have not about them the suggestions of space and peace and confidence rooted to the soil, but look crammed and sleepless and waking-weary. But how else could I suggest the magnificent mass of the buildings which is all that is commonly seen and understood of the University? In choosing the solidness of her buildings for special emphasis, I have paid my compliment to the solidness of those who have begun to take interest in the fortunes of Bengal's Alma Mater.

She would be nothing to glory in, however, if she could boast only a statistical supremacy of so many heaps of brick. But knowing she can do more than that I do not blush to acknowledge the spell of her vast house. Two of them rose recently from a chaos of slums with superb suddenness, and the one that fronts them has been standing on its noble pillars for long years now, watching the youth of Bengal from its place at the road side like a mother watching her children with her chin planted on a post clasped

between the arms. Growing round them and almost clinging to their bodies are other structures, small and bare which do not seem to be in their own homes but look like wayfarers who have got upon the steps of a house to avoid some peril in the street. The five stories of the main building are sombre in the dull hue of their walls, but the fifth is jewelled at the top with a cone of light struck by the sun out of the canvas roofing. Far down the perspective of pillars the waters of a lake flash and shimmer. But the appeal of these immense buildings is chiefly because of their strength and mass, heightened by a vague sense of the enterprise that is being carried on within them. For they look as if they mean to resist blows and to last, growing daily stronger and storing memories of their lengthening experience. And it is known that in their rooms gather, every day, eager youths and men who engage in subtle discussion, and some evenings a great light burning in a corner indicates that a specially earnest group are laying their heads together. But somehow these buildings look a little distressed also, like a matron cumbered with a big family and pressed for room. It is an amazingly quiet family, however, for, though anybody can see companies of men turning round a corner or hurrying down a corridor, he will scarcely hear a loud word spoken and on entering the premises will be walking amidst a peopled silence.

So the University stands at the crossing of two roads, large and strong, embodying an intention of permanence. But few even among those intimately connected have tried to feel how much more it is than what it looks. It is certainly a remarkable institution well on its way into the third thousand of its immediate students ; and many have heard that it is ever planning extensions. But it is not merely a place where are taught the arts that teach us or touch our hearts. It is of long age and once it contented itself with examining the work of others. Even then it was more than a mere central standard and controlled in a way the quest of knowledge. Since, it has changed its face many times but never so completely as now when it has come out with a new face altogether. It has declared its purpose to be to discipline and edit the intelligence of Bengal and it has brought into the country the impetus of new effort towards a higher and wider culture. It has definitely refused to slave any longer as a mere interpreter of European learning or as a teacher of the use of English, the instrument of inter-provincial understanding in India. Its message has entered the soul of many as a vague and strange trouble and already a large number have felt an inner urge to know

themselves and their country better and to spread this new knowledge. A larger number have found a new illumination and assurance in the discovery to themselves of their own powers ; they feel that a change is coming over the psychology of education. In thus educating powers of creative work and independent thinking and in reaching out daily nearer and nearer to the life of the people, the University is fast developing to be the intellectual Government of Bengal. It is encouraging arts and industries of the mind. It is supporting and giving direction to the whole intellectual effort of the province by placing before it a large body of not generally accessible knowledge and suggestion. Its vast plans are taking shape. Its influence for good is spreading gradually like a solvent. Its atmosphere of knowledge-worship has canopied Bengal like a sky. Silently and with infinite concern it is contemplating improvements of its supreme charge, the mind of a people.

It has marched before that mind even from the beginning of the long road. And with its feet ever treading for the home of light, it has led its follower with the sureness of a guide who knows. It could not present it at the journey's end as a receptacle for fineries of long memory only and so had to get it to take unto itself things which the earth holds dear to-day. But those are things of other lands and the acquiring of them must be through other labours and other means. It waited, therefore, awhile, advising, judging and bringing help, while its followers, filled with a new zeal, toiled to master those means under the shelter of an improvised public opinion. Its earnestness was rewarded, for within a surprisingly short time foreign troves yielded up their treasure. An understanding being established with the world of to-day, it would have been now to march on along its special road, but the enthusiasm brought to the learning of modern habits had been perhaps greater than was needed, and tastes formed during years of intimate companionship with foreign thoughts threatened to possess the mind of Bengal completely. It began to express itself in a strange and confused language which never was in the eastern world or the western, and startled by the noise of this jargon behind, the University turned back in wonderment. Unknown to it the impact of the west had pierced Bengal to the sundering of its genius and its judgment. But it found no reason to regret the lead it had given ; for it had certainly raised the nation's mind to a plane very near to that on which the world intercourse of thought was carried on. It now began to teach it to conquer the lure of what could never be its own and to commence

work towards the clearly apprehended end of vindicating itself through some contribution of enduring worth. To that end it is working and it is trying to organise through its influence, the wills of many in the country into one collective will towards achievement.

Indeed it is wonderful in what various ways it has governed the intellectual life of the people. It has been the home of all the styles Bengal has loved and enthusiasms she has fallen under and recalling its story we think we get a glimpse of the long succession of her later generations. In its early days it sought to rationalise the influence of western wine which had proved too heady a beverage. It filled its own cellars with foreign spirits nevertheless, and thought it would be enough to formulate some rules of the glass. The result was a magnificent intemperance more ruinous is that it learned to argue for itself and for sometime deflated rhetoric was the only mode of speech in favour. The disturbing teaching of strange masters threw the soul of the people into a welter. In their new enlightenment they began to proclaim their abhorrence of native ideas with passionate intensity. Opinions began to be expressed about the obstinate problems of mind and matter with a finality of manner that raises a smile to-day. Opposed to this shallow definitiveness in thought was a tendency to empty superfluity in language. The vice of the literature of Milton and Spencer and Mill, which, with all its merit is always dressy and pompous, soon caught its admirers and putting themselves into the pose of their masters they began to roll out slow-moving circumlocutions animated at times by ambitions and faltering flourishes. But none could wonder at this disorder, for, the situation was one for which there was no tradition of behaviour. From these results of its own work, the University soon felt it imperative to deliver the people and it sought to do this by arranging for a more comprehensive study of literature and philosophy. It also introduced the study of sciences and other branches of human knowledge. The period that followed was one of persistent and intelligent work, pressing, however, towards no higher goal than mere learning. For, the yearning for a law-giver is in the blood of our people and when the old mentors lost their prestige, the new masters of thought were accepted as such. A knowledge of what they said as perfect as it could well be made, was considered sufficient, the mood of acceptance in which we love to languish demanding no more. This was a period of moderate passions and reasoned faiths, prosperous but barren in the higher sense and aimless. It brought in its train, as was natural a weariness of heart, for, it was a great

strain to be clinging unto a learning which like water-weeds struck no roots, bore no flower or fruit and floated on the surface with its dwarfish growths. Again the University attempted to show a way out. It freed its students from the tangle of many subjects and by giving them full training in particular subjects of their choice, tried to create a body of more solid scholars who would find in the pursuit of knowledge the zest their predecessors lacked. But even specialisation failed to quieten the unrest. This was the phase of a hunger for better food, and the University itself had generated it by a long process of educating taste, stimulating patriotism and enlightening understanding. Deep in the heart of the people had gathered a sediment of vast emotions which pressed for self-expression. Those were emotions of love for the land inspired by stories of the love of others, of pity for the futility of their own lives, of hope to stand well in the world by virtue of something which would be their very own. It was a new patriotism, a new type of melancholy which was restless, and altogether a splendid feeling. The University must have felt immensely pleased that it had succeeded in creating it. It now arranged for the satisfaction of that feeling by providing elaborate facilities for original work out of which would be born self-confidence and ultimately a national feeling of self-respect. It has now set on workers to resuscitate the whole past of India and to investigate her whole present and already the acquaintance of our people with the motherland has improved considerably as also their attachment to her ideals. It has found a new use for western learning which is to acclimatise it here for the enrichment of our own and to acquire from its study conceptions and habits of thought proper to a modern examination of any problem. The proper function of that old knowledge as mostly a means is apprehended by a larger number of its students to-day and appraised at its worth. It no longer satisfies. It is even regarded as causing a waste of powers, capable, if properly directed, of achieving wonderful results. This discontent is deepening daily and self-knowledge is fast growing clearer and out of the mingling of the two has been born a nervous desire for self-fulfilment which is seen to disturb many an earnest youth. It is the travail of a national rebirth of mind and the University must be given the glory for whatever chastening of spirit or beatification of form may be the result. It would be too much to hope that there would not be some to decry. But only a little observation and a little right feeling are

required to perceive and appreciate the change that has already come.

The vast work-house where plans for this change are being thought out and put to trial, is astir even early. The great rooms are silent, and seem greater because of the vacancy and blankness, and the buildings themselves look magnified, because of the length of their shadows in the slanting sun rays. A touch of the softness of the night behind still lingers and even the little things lying about look particularly distinct and different in the clear light of the morning hour. Even now in some corner rooms eager workers have assembled. They are a little languid and wear relaxed faces, like all workers during the early stages of their work, but they have set the wheel going. Before they have been an hour at their duty, the silence thrills with unrest, there are sounds of quick speech and hurrying feet and as the day grows, the unquiet increases and more and more come to their work. Soon there is a throbbing and movement at many points as the vast sheds awake to activity. You follow the miscellaneous murmurs and go up the marble steps till you stand before the marble bust of him whom Bengal honours as the sole inspirer of the resurgence of her intellect. The eyes of our unbeaten knight of arts and letters are fixed in a far-seeing up-look, but they regard with a curiously heartening gaze all who have to ascend the steps of his impregnable castle. Bending your head before him as happily all have to who go up that way, you look forward and see the gilt letters of the felicitations of our king which is a splendid paraphrase of the University's motto. Beyond that is the storehouse of implements used in this factory, the library, and you see there numerous heads bent in tense attention under the illumination of great lights. Moving among them, with a gait between a swing and a trip, is a tall figure* with a divine face, quaintly dressed, shedding the beams of a blissful smile from delicate lips and a pair of humorous blue eyes. To the right of this room is a small one where are stored materials for the study of types of men and their long history. You pass it and are at once into a long corridor where throng groups of young men going to or back from their work. They are past the beautiful age of first youth which is ever aquiver with the revelation of secret passions and powers and have lost something of that nameless grace which, apart from any physical beauty, illumines young masculine faces. They are almost

* Dr. Stephen.

men and already seem to be looking staid. Passing them you pass some curtained rooms and are about to turn a corner when possibly you are startled by the rustle of someone passing by. He* is the famous master of mirth who always uses literature to make luminous comments on life, a master of seriousness also who, with his brilliant interpretation and superb reading, can make a human story develop before your eyes in all its humour and anguish. He knows how to wring laughter out of the driest of literary crusts and to annex the attention of everyone till the minds of his audience become one collective mind for him to dominate and interest. While others can finely emphasise one point or elaborate one note, there is none like him to show you the varied miscellany of life and show it whole. He is always alert and full of life and there is always a little movement about him just as there is always a little scent about flowers. He gives you one of his merry twinkles of eye and you turn from him and ascend another story. There we find even greater evidence of the toilsome work done. The rooms are full and you cannot help feeling the tension of a crowded life. Away in a corner, the lift is working up and down perpetually and once you think if the teachers are not like angels on Jacob's ladder, going up and coming down to bring help and to learn of faith and struggles. Next moment you smile within yourself at the irreverence of the simile and taking a glance at the nether rooms where office work is done, you move once more towards the stair-case. On the way you may meet others well-known here, and if you are fortunate, you will meet the great man of mystery† who looks like a ruin and walks silent like one lonely of heart, whose teaching of a poem is an inspired re-perception and redelivery of the enthusiasm of soul out of which it sprang and who, with his felicity of phrasing, seems always to be minting a new gold and silver of speech. He is a poet and looks as if this whole being is standing tip-toe to catch the weird whisperings of nature and other harmonies of earth and heaven. He is a lover of both sunlight and moonlight, of the clarity and boldness of line loved in ancient Greece and the romantic glamour loved today. Even the proximity of his figure has a strange power of troubling one's soul. He holds your eye longer than others but soon you possibly see another‡ of a different type altogether, a

* Mr. P. C. Ghose.

† Mr. M. Ghose.

‡ Mr. Joygopal Banerjee.

student of movements and an analyst of forces that nurture poetic ardours, the seeker of a sequence in the long history of literary effort, but one who analyses only to synthesise and rises finally to an ecstasy of realisation that heeds not form or formality. He knows how to bring philosophy, art and poetry into an intimate alliance and evolves out of their welding the gospel of a new poetry which will have a new vision of the realities and futurities of life and a new rhythm. Behind him are others but you do not pause to regard them, for, your mind is already full of other thoughts, of the great enterprise that these workers are giving their best to support. You think of the influence that has gathered so many earnest spirits into one fellowship of faith and work. You wonder at the organisation of this home of intellectual energy and its immense and regulated labour. You fall into a mood of reverie that heeds not the dying noon. And when after hours, afternoon comes and you expect a respite you find the University has a marvellous and self-renewing energy. Again there is a bustle and movement and those that gather now will carry on their labours far into the evening. In the great hall on the other side have assembled younger men, almost boys. They too are just beginning. An hour passes, but the time for rest is not yet. Another drags on and as a fascination has possessed your soul you do not mind staying through this also. Then at last rings the last bell, much after the cool of evening fell upon the weary end of day and as you come out the narrow world of a brick-house opens into a vast half-light, above which is a great space of sky darkling down to the dim profile of distant buildings.

So the University labours through days and days, the powerhouse of Bengal's intellectual supply. Its past achievements are surely great. It has fed the passion of generations of truth-seekers. It has begotten many movements of reform. It has permeated the mind of the people with ideas that sway the world today. It has helped remarkably the development of a national literature ; for, it has brought it into contact with the modern spirit, so that whatever cannot bear the new quickening may droop and die . and it has set up English and continental literature as a new classic to which our literature is attempting to approximate in form and spirit. And, what is not usually appreciated, it has made politics possible. But its recent break with old tradition is the most magnificent of its efforts. It has so long endeavoured to assimilate the last products of the human mind. It is now aspiring to initiate and achieve something of its own and to vitalise the soul of Bengal into fulfilling

itself by contributing its own potency to the vast process of enlightening the mind of man. It has not lacked workers, and great is their number who, inspired by the memory of a long series of antecedent lives all devoted to the same cause, are helping with unwearied efforts to advance knowledge in the world. But they have invited all to be fellow-workers with them, and it is but proper that we should go forward to that high partnership rather than disparage and hamper. The scale of the synthetic effort now begun to make a new and fuller life for our people, stirs the imagination as nothing else does. I do not say it will be the last effort required to complete the undertaking. A trial may have to be given to other methods and I know many methods have proved failures in the past. But this time it surely looks different. This time it looks like the beginning of a permanent change. It looks as if the new effort is not under a doom of decay and death, as if it has within itself a power that will continue the onward impetus and complete the reconstruction which it has begun.*

The Coming of the Monsoons.

BY B. B. ROY.

DRIP, drip, drip, all through the livelong day and no respite. The brown pathway, along both of its edges, assumes a deeper glisten while pools and puddles form up and down. The trees have had a stiff fight with the winds and are spent up; the *century old banian* no less than the mangoe-tree, still in its prime. Here is one

* I wrote these lines to while away a langorous noon in the vacation month of June last, and since many things have happened. But those have only made it clear that the case for the University should be stated fairly and placed on general grounds. Critics are coming forward from all sides with their ideas about higher studies in Bengal, some of which are original and most aboriginal. Obviously too many of us are finding it difficult to appraise the University's work aright and to distinguish among a mass of transitory accidents, the elements of abiding value.

that sends one whole branch drooping upon the garden-walls, the lacerated leaves wearing a look of silent pathos. No horse or cow ; not so much as a dog, nothing but dripping goats stealing into your porch, mutely begging shelter from the rains. For we are in the midst of the rains. This is but the first boisterous caress of the Monsoons upon our lovely, forlorn plains.

For a moment it seems as though the whole animate world has been gulped down into some strange chasm. But no ! The poetry of the earth is not dead. From some far-away bush, no one knows where, comes the short passionate cry of the cuckoo. Is it a mere freak ? Or, is it not rather the exuberance of joy at the poetry of the rains that forces utterance ? And not the cuckoo merely but smaller, shyer songsters too ; and you hear, at long intervals but never without a shock of delight, keen, sharp cries proclaiming that the earth is alive and alert and songful.

A rainy day is a drama in miniature. The clouds gather and burst and die. A gusty wind blows, whistling through the trees. Rain is blown in, in fine unsteady slants. The clouds of dust and sand are quieted down. The air becomes pure and clear. But this is only the prelude. Anon there comes a sturdier, lustier downpour and it seems as though the skies would come down. Muffled sounds are heard from far and near. All things seem to snuggle closer and closer towards some shelter or other. One swelling roar envelops earth and sky. And then, as at an imperious gesture from some invisible magician all this tumult of rain and wind ceases. A lucid interval follows, like a sudden clearing-up in a maniac's brain. Tree and house shake themselves, shedding tinkling rain-drops on the grass. A moment of suspense as in a great tragedy. And then again lightning flickers and thunder crashes and the skies let loose a hell of water.

Up the jagged hill-side struggle a solitary way-farer or two ; their clothes drawn up above the knees ; their arms twisted into strange poses as they oppose the straining domes of their umbrellas against the gust. A carefully hooded car passes by, filling the air with a muffled groan. Down your fluted tin-roofing the rain-drops gather into slender long-drawn threads that stir up leaping circles as they reach the ground—and as you watch all this you surrender yourself wholly and uncomplainingly to the spell and the intoxication of the rains.

The League of Nations.

BY KHAGENDRANATH SEN

4TH YEAR ARTS CLASS.

“The power that is the hope of the world will be a hope justified. That power was the object of the vast propaganda of the war ; that power was the means of determining the conflict in the late war ; and that power, the clear opinion of the civilised world, stigmatising a specific course of conduct as a violation of the rules of humanity and right, will visit a nation that violates its conclusions with a punishment that means national ruin.”

—Mr. Root at the Washington Conference.

‘.....it is too common for zealots and reformers to think that all is done when they have obtained the acceptance of high sounding principles. It is to the drudgery of spade work that recourse must be had if these principles are to be made sure ; and the task is by no means easy.’

—Lord Phillimore in the “Quarterly Review,” Jan. 1913.

THE recent Great War which has deluged the world with a pool of blood, the magnitude of which no heart can conceive with tranquillity and which has ended in the total disruption of the huge social, economic and political fabric of the world, has taught humanity a bitter lesson which it would take sometime to forget. It has taught, that in future it would never do to war against each other's neighbours, if the powers belligerent do not want to imperil their very existence ; it has taught that though war is the law of the world, amity and mutual reconciliation is a far greater and nobler law. So when the armistice was signed, the first and the foremost thought that came up before the warring nations in particular, and the world at large, was how to prevent the future recurrence of such world-wide crises. The result is the birth of the League of Nations with the treaty of Versailles,—the birth of an overwhelming desire to reconstruct the world on the basis of mutual friendship and good-will. Not at all premature is the birth of this League. Autocracy has evidently seen its final end, and a new Democracy is

springing up. What has been the net result of the late war? Two imperial dynasties brimming with enthusiasm even the other day lie cold and low. An ancient Empire, the thunder of whose name once struck terror into the heart of Europe,—that ancient Ottoman Empire—is now less than a nonentity. Fair gardens and venerable towns, the age-long treasures of arts and science, have felt the cold touch of a grim Devastation. Time was never so rife as it is now for a thorough overhauling of civilisation. Co-operation was never so urgently required as it is now for the economic reconstruction of the world. There was always an inherent desire in the minds of statesmen of all ages to effect a sort of alliance of nations, before whose tribunal, all nations should ultimately submit. We have obviously grown wiser than our fathers, and let us see how the stupendous scheme, so finely evolved by the Big Powers on a certain day at Varseilles, is expected to work itself out amidst the tangled mess of things in which it has been trumpeted forth into existence.

It has been argued that a League of Nations ought to prove worthless, as it has indeed proved in the past. In logical sequence of the theory that International Law has no sanction behind it; the arbitrament of war has been suggested as a possible sanction: but it may be pointed out that the remedy in this case is worse than the disease. The theoretic basis of friendship and good-will is only a camouflage, because the instinct of self-preservation, prevails over every ethical dogma, when the need arises for it. It was not on any ethics of mutual friendship and prosperity that the ancient Amphictyonic League was based; it was founded to provide against any outrage against the temple of Apollo at Delphi. Yet this League existed at the very primitive stage of civilisation, prior even to the origin of the Greek City States. That this League was practically useless against powerful enemies despite its representative character is a sad commentary on mankind.* Theoretically, "international comity and morality," formed one of the purposes of the League. "But these germs were never developed. The disintegrating forces

* Holm states that the Amphictyons could "prescribe arbitration instead of war between weak states, but strong ones always resorted to the arbitrament of war" (quoted by Mrs. Elizabeth Yorke in her *Leagues of Nations*). "The powerful members of the Amphictyony," says Mr. Woodrow Wilson (*The State*, p. 42), "naturally would not heed the decision of its insignificant members." Mr. Wilson also speaks of the "sacred wars" of later times, "in the conduct of which almost every humane and religious purpose of the Amphictyony is flagrantly neglected (*Ibid*, p. 43).

of Greek politics were too strong to be stayed by the mild forces of religion."* This religious background of an essentially political combination is to be further found in the Confederacy of Delos, formed about B.C. 475. It was composed of the Hellenic cities in Asia Minor, many of the Ægean islands, the Cyclades, Eubœa, and other maritime cities on the shores of Thrace or the Propontis, and was really a maritime combination against Persia. But this too could not be successful and soon relapsed into an imperial organisation. About three centuries before Christ, a brilliant attempt at the formation of an international combination was made by the Achæans, who had so far "stood in the background of Hellenic history."† It was the result of the Achæan towns having liberated themselves from the bondage of their Macedonian masters, in the years B.C. 281-280. The chief defect of such combinations, however worthy their project, was that the constituent members took little or no interest in them. Thus we are told that in the Achæan League, which was "one of the most brilliant attempts at national action," the confederation usually "consisted of the whole body of the freemen of the town where it met (usually Ægium, or, in later days, Corinth), and of such citizens of other towns as had the leisure or means to attend" (italics are mine).‡ This League was later on swept into the all consuming vortex of Roman conquest. Under the Roman domination of Europe, we get no very important instances of international leagues, and the next mentionable point in their history in the so-called 'Grand Design' of King Henry (IV) of Navarre,—“a Treaty of Alliance and League between Henry IV, King of France, Elizabeth, Queen of England, and the United Provinces of the Low Countries to defend themselves against Spain. Done at the Hague, the 31st of October, 1596.§ There were reciprocal oaths and pledges as regards religion and politics, and mutual assurances for freedom of trade. Among other things, Henry suggested a combined army which should include 70,000 infantry, 50,000 cavalry, 200 cannons and 120 warships, for the maintenance of which, the powers joining

* Woodrow Wilson, *The State*, p. 43.

† Woodrow Wilson, *The State*, p. 50. "In its constitution, it spoke rather a notable word for the politician. That constitution brought the world within sight of a workable confederate arrangement.....Here, certainly, was a better framework than the Greeks had ever known before for concerted national action" (p. 51).

‡ *Ibid.*, p. 52.

§ Mrs. Yorke quotes this document in her *Leagues of Nations*, p. 39.

the League should tax themselves. The constitution of the Council was modelled on the lines of the ancient Amphictyonic Council of Greece, with suitable modifications. This "Design," which in the words of Rousseau was "too good to be adopted" offers in the mediæval history of Europe, a unique illustration of a thoroughly political combination on very practical lines. But it is a significant fact that in all the above, even in the early stages of civilisation, narrow self-interest ever-rode the cosmopolitan ideas of amity and brotherhood, and the Leagues were more or less combinations against one or more particular foes. It was only in the Delphic Amphictyony that an exception could be detected ; but as we have seen, that exception was more imaginary than real. Even if it was an exception at all, Lord Phillimore says, "it is the only League of that kind known to history." The Holy Roman Empire cannot in strict sense be called a league of nations. It was no concern of these Leagues to make wars scarce," or to mitigate the horrors and sufferings of war. The Nineteenth Century saw superb attempts in that direction, because with the rapid advance of civilisation and the material comforts of the world, a common consciousness of the risks and dangers to which wars expose the world had arisen in the breast of mankind. That age was the age of growing charity and humanity. The Paris Declaration of April 16, 1856, for instance, prohibited the capture of enemy goods on neutral ships or neutral goods on enemy ships. "The only maritime powers which up to the assembling of the Hague Conference of 1907 had withheld their formal acceptance of this Declaration were the United States, Spain, Mexico, Venezuela, Bolivia and Uruguay."* This Declaration was, twelve years later, followed by another Declaration (of St. Petersburg, 1868) by Emperor Alexander II and signed by twenty-one States, prohibiting the use of explosive or inflammable projectiles of a weight below 400 grammes. But the foundation stone of the principle of humanity as an essential factor of warfare was laid by the Geneva Convention of 1864, which was summoned "to mitigate as far as depends on them, the evils inseparable from war, to suppress useless severities, and to ameliorate the condition of soldiers wounded on the field of battle." This famous Convention was signed by as many as forty-six

* Higgins's *The Hague Peace Conferences*, p. 3. These Declarations and Conferences are noticed, because of the fact that with these, for the first time, the usual cold calculations underlying international relations give place to a spirit of larger benevolence.

nations, and its Red Cross gleaming on every modern battle-field since, is a glorious emblem of its success. After this, the Hague Peace Conference was held on the 20th May, 1899, on the initiative of the then Russian Foreign Minister "for the maintenance of general peace and a possible reduction of armaments" which were burdening all nations. This was the first time, perhaps, that an effort was made towards the limitation of armaments, a condition on which Bentham had emphasised so strongly, for the prevention of wars. The effort, however, was not quite successful on account of German opposition, and was not revived till in the League of Nations Covenant of 1920. The Conference also confirmed the principles of the Geneva Convention of 1864, and adopted a "convention" regarding the pacific settlement of international disputes. It also gave expression to certain "wishes" (*Vœux*) or recommendations which for the most part were left to be discussed at "a subsequent conference." Such a subsequent conference did indeed take place at the Hague in 1907, commonly known as the Second Hague Peace Conference, in which about 43 States participated. Two important institutions were adumbrated as the result of this Conference, namely, an International Prize Court, and the principle of compulsory arbitration. It was also proposed to create a judicial Arbitration Court as soon as there be agreement as to the selection of the Judges. As a matter of fact, all these Courts have proved to be impotent, and the *Times*, in its issue of October 19, 1907, styles this Hague Conference as the 'The Hague Fiasco.' Indeed except for the establishment of the Red Cross, no Convention, Conference or League can boast of any very real achievement. Wars were and are as frequent as ever, and theories which were quite fine and high sounding were found to be unacceptable and infeasible in practice. The last Great War is a huge demonstration of the utter futility of these theoretical principles. 'National comity and morality' which was sought to be crystallised into a tangible truth by the Amphictyonic League, thousands of years ago, stands even now a colossal myth; the Delian Confederacy which produced the first international navy and police force, produced also the last of its kind. The 'Grand Design' also made a feeble attempt towards that direction, but the scheme did not materialise. Respect for neutral ships or neutral goods, which formed the chief article of the Declaration of Paris (1856), was a feeling conspicuous by its total absence in the last war. In a similar manner, the Declaration of 1868, and the two

Hague Peace Conferences of 1899 and 1907 were set at naught by the nations engaged in the late war. And now, close upon these historic failures, comes the Covenant of the League of Nations, brought officially into existence on January 10, 1920, with a plethora of officials, Courts, Committees etc. Its vast organisation, comprehending almost all the aspects of international life, and the arrangements made in its constitution for 'real spade-work' betray a gigantic and determined effort to grapple the problem of international peace. The 'High Contracting Parties' have agreed to this Covenant says the (Preamble to the Document) "in order to promote international co-operation and to achieve international peace and security, by the acceptance of obligations not to resort to war, by the prescription of open, just and honourable relations between nations, by the firm establishment of the understandings of international law as the actual rule of conduct among governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another.*

The twenty-six articles which the Covenant comprises show clearly what a vast field of activity the League encompasses. We may divide the work of the League into two sections: (1) the prevention of war, and (2) the reconstruction of the world in the shape of a good understanding and mutual accommodation on the basis of peace. The first may be called the *negative* aspect of the League and the second the *positive* aspect of the League. In order to appreciate the importance of the various Articles of the Covenant, it is better to examine these aspects separately and review the Articles briefly.

For the prevention of war, the following conditions have been laid down:—(a) limitation of armaments, (b) a mutual guarantee of territory and independence, (c) an admission that any circumstance that threatens international peace is an international interest, (d) an agreement not to go to war till a peaceful settlement of a dispute has been tried, (e) machinery for securing a peaceful settlement with provisions of safety, (f) the sanctions to be employed to punish a breach of the agreement in (d), and (g) similar provisions for settling disputes where States, which are not members of the League,

* For the text of the Covenant, the Reader may be referred to the *American Journal of International Law*, Vol. 15, pages 8—21 of the 'Official Documents' Supplement, or, to The Covenant of League of Nations with a Commentary, published by H. M. Stationary Office (March 1919).

are concerned. These are provided for in Articles 8-17.* In fact, "ultimately and in the long run, the only alternative to war is law, and for the enthronement of law, there is required such a continuous development of international jurisprudence, at present in its infancy, as can only be supplied by the progressive judgments of a Permanent Court working out its own traditions."† The establishment of this Permanent Court of International Justice is provided for in Article 14; its creation is, in the opinion of Sir Eric Drummond, K.C.M.G., the first Secretary-General to the League "clearly the greatest and will, I believe, be the most important creative act of the League. At last, continues Sir Eric, "a judicial body is established, which is entirely free from all political control, and entirely unfettered as to its decisions by political bodies. Although it derives its authority from the League, its judgments are in no way subject to advice or revision by the Council or by the Assembly" The efficacy of the League of Nations in its preventive aspect is pre-eminently a problem of international law, and international law can only be definitely established on the solid foundation of a Permanent Court of International Justice. Even the small Powers have got their interests safeguarded, for the fifth paragraph of Article 4 reads:

Any member of the League not represented on the Council shall be invited to send a representative to sit as a member at any meeting of the Council during the consideration of matters specially affecting the interests of that member of the League.

Since it is provided that every decision of the Council must be unanimous in order to be carried out, the right to sit as a member gives the State concerned a right of veto in all matters especially interesting

* I cannot here resist the temptation of quoting from the Article 16, which is most important from the point of view discussed above—

"Should any Members of the League resort to war in disregard of its covenants under Arts 12, 13 and 15, it shall *ipso facto* be deemed to have committed an act of war against all other Members of the League, which hereby undertake immediately to subject it to the severance of all trade and financial relations, prohibition of all intercourse between persons residing in their territory and the territory of the Covenant breaking State, and the prevention of all financial, commercial, or personal intercourse between persons residing in the territory of any other State, whether a Member of the League or not.

The votes of the Council, other than those of the recalcitrant Members to decide whether or not a breach of the Covenant has taken place.

† The Covenant of the League of Nations, with a Commentary.

it except in disputes to which it is directly a party. It is however, most unlikely that such an *impasse* would be likely to occur except in very vital matters. Even in the event of such an *impasse* we have Article 12 which provides for arbitration, to carry out the awards of which the members of the League have agreed "in full good faith."

The constructive aspect of the League of Nations in no less important. Under the auspices of the League have been established the Permanent Court of International Law, the Permanent Health Organization, the Permanent Transit Organization, Commissions to administer "mandatory" territories, and other organizations, the immense benefits of which would be realized at the League would attain maturity. Failures have been the price and penalty for the wisdom of the world of today, and it would be sometime before the world would wish to hear, once again, the clash of arms; but in that time, we fervently hope, International Law would have establish itself on a sure foundation; and, it is not perhaps idle to hope that the great crisis through which the world has passed will make humanity a little more amenable to international law. The chances of a future war are therefore far remote. This was not the case when the Conference of 1907 was in session. While the Hague plenipotentiaries were indulging in academic discussions on peace, the governments whom they represented were each of them having their little wars, and Austria and Germany were preparing for a bigger and mightier stake: France was eyeing this secret activity with a sullen anxiety. It was for this reason that Leon Bourgeois did not content himself with a mere juridical sanction but demanded a military sanction, and submitted a scheme which failed and failed most lamentably. But the present Covenant, in the words of President Wilson, "met for a service to mankind "As already remarked in the Introduction, the world now lies prostrate and panting, and the one idea prevalent among the nations belligerent is the idea of economic re-organization by mutual accomodation. Article 25 promotes and encourages the Red Cross Society. Article 23 contains a series of humanitarian provisions. We owe the origin of the International Labour Organization to Article 23 (a), and a glimpse of the following results of the Labour Conference, held at Washington on October 29, 1919, ought to satisfy all pessimistic critics*:

* "If the Washington Conference did nothing else, it proved that the conception of a League of Nations is sound and feasible in the economic held."—So writes Mr. H. B. Butler, Depy. Director, International Labour Office, in an

- (i) A general 8 hours' day and 48 hours' week in industry with such exceptions as were indispensable to enable production to be maintained.
- (ii) The prohibition of the employment of the children, in industry, under fourteen.
- (iii) The prohibition of night work for women.
- (iv) The establishment of public employment services and insurance against unemployment.
- (v) The prohibition of the employment of women for six weeks before and after childbirth, and their adequate maintenance during that time.
- (vi) The prohibition of the employment of boys and girls under eighteen at night.

Japan, which is in transition from domestic to large-scale industry played a prominent part in the Conference and has agreed to abolish night work for women, to abolish employment of children under twelve, and of those from twelve to fourteen who had not attained a recognized standard of education, to reduce the hours in industry to a general level of 57 hours a week and to 48 in mines while formerly they stood at the average of 80 and in some industries even 90 weekly. It is thus evident what a salutary influence the League has already begun to exert over its Members. And it seems the League has a plain sailing before it. All its success depends upon a thoroughly practical application of the theories contained in the text of the Covenant. Most of them have already been carried into practice, and so far, it can be said, the League has reasons to be hopeful in its work ; what, the question arises, will its Future be ?

Standing so close to a tremendous political experiment, it is very hazardous to predict the future possibilities of the League. The League must either succeed ; or, must fail ; there can be no half success or half failure. At a time when there is everywhere the grim footprint of Devastation marked upon the very heart of civilisation, nations would reverently form an alliance of friendship and good will. America ably assisted Europe with her liberal policy, her sanguine temperament, her pacifist tradition, her 'practical idealism', her thoroughly democratic creed and her boundless resources with a splendid isolation, which she brought very effectively to bear upon the questions of the reconstruction of a half dead world,

article styled "The International Labour Organisation," in *The League of Nations Starts*, a collection of admirable papers, polished by McMillan.

but had Europe been as vigorous as she was before 1914, she would not have allowed the undue interference of America. With the fall of President Wilson in the American Government, the great country has completely dissociated herself from all European questions. A unique form of government to the utter repugnance of almost all the modern States obtains in Russia. Germany is being pumped dry, while the settlement of Turkish questions has evoked a strong resentment among the Moslems. Who can say that ten years hence, when Europe will recouperate herself, a Russo-German-Turkey alliance will not once again strike for the political suzerainty of Europe? From the trend of events, it seems Persia too has a chance of being led into the affray. Besides, who can say that America herself and Japan will not then be actively engaged in that terrible world-conflict? It is perhaps "too early to discuss as to the effectiveness of the League in applying the Treaty" of Varseilles, as Doctor Shotwell says in his *First Pages from the History of the League of Nations*, but to this we have got the unequivocal and emphatic reply of a great Belgian writer, Mr. Sarolea, who says: "If twenty-five years of systematic study of continental nations and international relations have given me the right of having any opinions on matters of foreign policy, I prophesy that one-half of the clauses of the Treaty (of Varseilles) are certain to result in sinister consequences."* That prophecy is perhaps fulfilling itself now,—there are already signs of hate, greed and distrust manifesting themselves everywhere, and to quote Mr. Sarolea again, "what ultimately emerges from the crucible of the political alchemists from the seething cauldron of greed ambition and revenge, is a chemical compound, unstable and explosive, ten parts Russian sentimentalism, ten parts Americal organization, ten parts English economism, twenty parts French imperialism, and at least fifty parts Prussian militarism."† These are ominous words delivered with an authority and solemnity which seem awful. A spirit of a thorough want of confidence ran through the recent Genoa Debate which has unceremoniously proved a big farce. The secret German Soviet Treaty has come like a bombshell on our Peace-pigeons, because being really uncovered by the League, this international crime may vitiate the whole structure of the *Entente*, to an extent which statesmen shudder to think of. It is true the League has settled the amount of reparations, appointed

* Europe and the League of Nations, p. 89.

† *Ibid*, p. 90.

mandatory Commissions to administer the important provinces of the Saar Valley and Danzing, and made several important awards by judicial arbitration. The Armaments Commission has also struck a blow at militarism. But it is also true that the blow has been feeble, and the award of reparations has only brought discontent. France is as sullen as ever ; and Germany has become desperate. The German Mark has depreciated to an unprecedented extent, and her international trade has suffered a complete dislocation. Russia, which seems to have tided over her constitutional chaos and established a firm government, has brought for the first time in Modern History, revolutionary doctrines of a thorough-going socialism. America, which we have noted, keeps suspiciously aloof from all European questions, was found very recently supplying ammunitions to the Irish Free State in her civil dissensions. These and other issues at present engaging the attention of statesmen have well-nigh shattered the fondest hopes of the fathers of the League of Nations, and an alliance of powerful nations blinded by national arrogance and egoism by their very power and yet aiming at peace seems to be a huge joke.

But there is the brighter side. The very failure of the Peace Treaty will give a powerful impetus to the League of Nations. "Things had to be worse," says Mr. Sarolea, "before they could become better." What now really happens is the aftermath of the Great War. The League has as yet unbounded activities before it, in fact, it has only begun its labours : and in spite of all petty skirmishes, the idea of another war, let us hope, will be far distant. In the meantime, let the League consolidate itself on a thoroughly international and representative basis. There are works not within its immediate purview but which the League alone can tackle with any amount of success. Poland will contain many alien minorities, such as, Germans, Lithuanians, Jews etc. And these, counted by millions, need the protection of the League. Similarly, Bohemia, Jugo Slavia and Hungary will become what are known as land-locked states depending vitally on an "unrestricted" use of "international" rivers and railways, and "which will have to organize their industrial and commercial life, as members of a larger federation." Turkey and Russia are to be liquidated. Finland, Lithuania, Constantinople, Armenia, Albania, Palestine, Asia Minor etc. will have to get their status determined. This will call into existence a hundred and one international commissions all under the supreme direction of the League. "The world demands a sober contemplation of the existing

order, and the realization that there can be no cure without sacrifice, not by one of us, but by all."* A clear verdict of this civilised world is necessary. Should this beautiful world "reel back to the beast," or should there be any betterment of conditions, and an herculean effort to wrench the world free from all ideas of jealousy?

The various nations of Europe must be welded into a single large Confederation with international armies and police force.† This League is perhaps the first movement towards the realization of a World State, and this alone, we think, can solve the problem of peace. There should be no empires; individual potentates may rule, but all under the supreme and final control of an International Parliament, the existence of the germs of which are but too patent in the present League of Nations. The present German Empire must be perfectly disintegrated, and Prussia let alone. A decentralized Germany alone will be able to undo the work of Prince Bismarck, which sits like a nightmare upon all the world. And all these decentralized nations should acknowledge the allegiance of the International Parliament in all important, and especially international matters, and the rest of the world should gradually be drawn into the Confederation. The chequered history of the international disputes of the world points to the undeniable fact that the only form of government that can secure peace and prosperity to these disintegrated groups is some form of incorporation or federation. "Even in the old Turkish Empire before the Congress of Berlin, the Balkan States enjoyed a large measure of autonomy. Even under Tsardom, Finland was an autonomous state, and under the Treaty of Vienna, even Poland enjoyed constitutional liberties. Even under the Habsburgs, Bohemia had never lost her historical privileges, and Galicia was practically independent. But all these federations were vitiated by the fact that force was the main unifying principle."‡ But force is out of the question now; there is no sufficiently organized empire which can dare hold Europe in fee, save, perhaps America, but then it is quite against her principles. Besides, it is the regime of force which we are all seeking to terminate.

We, therefore, come back to our original starting point. The

* The four attempts by the Roman Empire, by the Holy Roman Empire, by Napoleon and by Alexander the Great were attempts, not towards the realisation of a World State, but towards the realisation of a World Empire. A World State means one thing,—a World Empire means another.

† The President at the Washington Conference, 1921.

‡ Sarolea: *Europe and the League of Nations*, pages 235-6.

only alternative to farce is reconciliation, and reconciliation, we know, as a vague and abstract principle. Herein lies much of the uncertainty of the problem, and, we think, no statesmen, however farsighted, can map out any definite career of future developments in international politics. France's decision to defer the exaction of the Reparations is of tremendous importance towards a happy solution of this master problem. It is not to be denied that the world has swung along through bygone ages without heeding the call of peace and humanity. But the effects of any war of the past could never bring humanity to realise the tragic nature of a world devastation. We have noted the serious obstacles in the way of the League, but a good understanding will, we repeat, tide over all difficulties. And We cannot but close our paper with the solemn words of the President delivered at Washington, 1921 :—

"We are met here for a service to mankind. In all simplicity, in all honesty and all honour, there may be written here, the avowals of a world conscience refined by the consuming fires of war, and made more sensitive by the anxious aftermath. I hope for that understanding which will emphasise the guaranties of peace, and for commitments to less burdens and a better order which will tranquillise the world. In such an accomplishment, there will be added glory to your flags and ours, and the rejoicing of mankind will make the transcending music of all succeeding time."*

A Trip to the Lake.

BY PRAFULLA KUMAR SARKAR B.A.

THE bell in the station gave a clang. There were hustle and uproar. The train for Waltair was starting. A shrill whistle

* The news, just received by us, of the collapse of the Hague Conference held to consider the impasse created by the Russian attitude at Genoa, and the present attitudes of Great Britain and France, point to the melancholy fact that a want of the spirit of sacrifice and a fastidious regard for national vanity, yet stand in the way of the happy solution of this world problem. Unless these obstacles be overcome, it is needless to say, the League must meet with the sad fate of its predecessors. The news of the failure of the Hague Conference which was begun in an atmosphere of optimism, came upon us when I had finished the writing of my paper, and so I haste to make these remarks here.

issued from the engine, the cars creaked and moved. Some shouts of farewell from the windows,—perhaps a bow and a grimace—some dimness of eyes.

* * * * *

I lay myself prostrate on a berth and courted sleep with the ardour of a lover, but she cruelly deserted my eyelids. A pleasant sensation, a thrill of the unknown—was busy in my brain and kept myself half-awake all the night. I could distinctly hear, every moment, the rattle-rattle, clang-clang of the cars over the twin thread of steel.

* * * * *

The night was dying. The pale crescent of the waning moon lay on the black sky like a chaste piece of jewellery. The last flicker of glimmering light in distant villages, the chattering and chirping of syivan bards, proclaimed the advent of the dawn. The eastern horizon was suffused with a crimson hue and the day was nursed into existence amidst exquisite sunrise. A glorious light fell on the land. The whole atmosphere was so genial, so bracing, that I broke into snatches of song.

* * * * *

Our train was nearing Chilka, Chilka—for a soothing sight of which my heart had craved and pined in the dull sultry hours of Calcutta, I was sending wistful looks in all directions hoping at every moment to catch glimpse of my beloved object.

Suddenly like the gleam of a sword-blade revealed the glitter of Chilka's waters.

* * * * *

“And was this Chilka?—this the lake
Of which my fancy cherished
So faithfully, a waking dream,
An image!”

Happily my experience was greater than my expectation. A soft breeze came blowing across the distant waters and patches of white clouds tumbled and raced over the silver sheet of the lake.

The train by this time reached the vicinity of the waters. The railway line, for miles, hugged closely the bank. Plains, woods and hillocks were left behind. The heaving bosom of the lake now lay bare before the vision, now disappeared behind a thick screen of forest playing hide and seek with the feelings of the spectators.

The train steamed into Rambha. It was here that I intended to discontinue my journey, for this was the spot where the view of the lake was the prettiest.

Immediately I was captured by the keeper of the Dak Bungalow who had been waiting on the platform for visitors. He removed my belongings to the rest-house. A clever fellow as he was, he allayed my appetite with tea, toast and eggs, arranged promptly a cooling bath for me and busied himself in preparing my midday meal.

I wrote a few letters to my father and friends intimating my safe arrival. I thanked God from the bottom of my heart for all the comforts He kept in store for me in this far-away unknown place.

The situation of the rest-house was splendid, it commanded a full view of the lake. It was erected by the Raja of Rambha and intended specially for distinguished visitors who happened to stop there. I, for some reason or other, was taken as a distinguished visitor and entertained under that snug and hospitable roof.

* * * * *

In the afternoon, I walked leisurely towards the lake. The sun was setting in purple haze transforming the lake into a sheet of wine. The bank was surrounded by a chain of hillocks decked green with luxuriant verdure. Numerous islands, fragrant and thickly embowered with blossoming trees dotted the heart of the lake. Weeds and willows which grew by its margin stooped low at the slightest caress of a playful breeze. Flocks of sea-gulls flew hither and thither—sometimes springing high up in the sky, sometimes swooping below and diving deep into the waters. In the distant offing the sky and the lake, like a happy couple, fondly kissed and embraced each other. A vapoury freshness arose from the water and spread over the landscape.

Chilka flowed majestically on with a strange stillness—which was occasionally broken by the ripple of the wavelets. I sat on the bank for hours, like an amateur Robinson Crusoe, fairly certain that no other person had ever been in my position musing on the beauty of the scene.

It was a place of intoxication and enchantment. It played curiously on my nerves, it baffled me, it enthralled me. It was captivating, maddening in its insistency.

* * * * *

My wrist-watch urged me back to the station as the train for my return journey was due to arrive shortly. I paced up and down

in the platform surrounded by groups of simple, untutored, rustic folks who eyed me with considerable curiosity.

The distant signal was lowered and a rumbling noise indicated the approach of the train. Presently it rushed into our view and stopped along the station.

The bearer placed my luggages inside a second class compartment and salaammed with a significant gesture. I fully appreciated all the pains he took to make my stay comfortable there and rewarded him suitably. Once more his head went low. He was evidently pleased and muttered—

“Sir if you come again, if you come back.....

“Certainly If I come back, oh yes, if I come again.....

The train swept past the stationyard and was running at the speed of thirty miles per hour.

* * * * *

I was the only passenger in the whole carriage, I stretched myself wearily on a cushion. A fit of fatigue overpowered me—that was the inevitable sequel of an active, eventful day.

The night was dark and its awe hang heavily on my mind. Our train kept close to the lake for more than an hour. Will-o-the-wisp danced here and there over the marshy spots adjoining the lake and its weird mystic light, at times, revealed the dark blue waters of Chilka which bade me a sad farewell through moaning whispers of a restless wind. The engine roared louder and louder and the sound went reverberating from hill to hill.

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After a two hours' run the train touched a little wayside station. No human figure was visible on the platform. The dreadful silence was at last broken by the voice of the guard. “Come on coolie—unloading *hai*.”

A few minutes past, the heavy footsteps of the guard—falling at regular intervals—were audible. I slipped half of my body out of the window.

“Mr. Guard.”

“Yes.”

“I want a plate of chicken curry and rice at Khurda, would you please wire for it.”

“A plate of chicken curry and rice, eh.”

“Yes—Please.”

"Most willingly—I'll wire for it."

"Thank you. Good Night."

"Good Night."

Persian Poets

BY BENOYENDRANATH ROY CHOWDHURY

FOURTH YEAR ARTS CLASS.

It is almost a truism that, Poetry is best nourished in an environment where sentimentalism reigns supreme ; where the stable organisation of man is thinly visible ; where the smooth soil is not stamped by the rude footmarks of materialism, and where every thing is rough and careless, more or less in a state of nature, smiling, as it were, with its own native beauty without the polluting touch of a human hand. As such, it is not wrong to believe that the East furnishes the most suitable nursery for the rearing of poetical blossoms. How violently is it contrasted with all institutions of the West. The progress of materialism and the artificial growth of a civilization, which is likely to chill the warm poetic fancies of man ; the rapid erections of mills and factories and the passion for a purely industrial life have been making the West daily unfit for a poet's haunt. How feelingly does the poet Rabindranath say that, "My greatest fear is lest I should be reborn in Europe. For there one cannot recline like this with one's whole being laid up open to the infinite above.....Like the roads there, one's mind has to be stone-metalled for heavy traffic geometrically laid out, and kept clear and regulated."

The earliest of poems came out from the Eastern pen ; the earliest visions of beauty were perceived by the Eastern eye. The great classics of the Chinese people are admittedly unique. The wonderful ethical outbursts of the Hindus lie yet unsurpassed in eloquence and grandeur. And so was it with the works of the Persian poets. They had a passionate love for poetry and their musical writings remain ever like the honeycomb for all to suck the sweetness from it. What a tremendous throb of hilarity it produced in the minds of the camel-drivers, as they urged their dusty ways through the wild Arabian wastes ! How they chased away the

langour from the hearts of tired Persian soldiers, as their ears drank those honey-sweet verses chanted by their fair-browed damsels! To the Persians, as related by a certain author, "Poetry and flowers are wine and spirits. A couplet is equal to a bottle and a rose to a dream without the evil effect of either". Their very civilization is an agreeable alloy of Religion and Poetry.

Walter Bagehot said in one of his essays that "a man who has not read Homer is like a man who has not seen the ocean." Likewise it may be said that a man, who has not read the Persian poets, is like a man who has not seen the shimmering moonlight tract on its waters. The most remarkable characteristic of Persian poets is that, they are madly fond of giving shapes to what Shakespeare calls 'airy-nothings'. They are all gifted with a rare power of imagination which soars far above the commonplace. They possess a keen sense of perception of the Beautiful and would notice beauty even in the humblest of God's creation. A lily just budding out or a Daisy peeping its dear little face from amidst the furrow-fields would lend more enchantment to their view than all the pompous show of a 'field of the cloth of gold'.

'Poetry is musical thought' says Carlyle and the verse which lacks in music or the true poetical halo round its structure, is devoid of that power of penetration which, running deep into the innermost recesses of our heart, strikes the soul, thrills it with ecstasy and fills it with wonder. The Persian Bards are just possessed of this power of making our souls feel that balmy transport of rapture, which a real poem should always infuse. There is a hidden harp in everybody's mind which everybody is not conscious of, nor can play upon. It requires the fingers of such artists as the Persians to strike it and fill the heart with rhythmical vibrations. It was for these obvious reasons why in the very name Persia we notice something of romantic interest. Truly it is a land of Romance, where the Bulbul's song lulls people to sleep and brings to their mind's eye visions of airy castles, dark-eyed maidens and brave Knight-errants, setting out for many a deed of chivalry.

Persian poetry is based chiefly on mythical legends which are mostly connected with Jewish history. Among these cycles of legends, the most important and interesting is that which relates the story of King Solomon, who was made almost the cynosure of all literary eyes in Persia. Firdousi, Enweri, Nizami, Dschelaleddin, Saadi, Hafez and Dschami were the chief bards who wove with the yarns of these legends a magical fabric of Poetry which bears

the odour of the musk. These poets were called 'The Seven Masters of the Persian Parnassus'.

Firdousi, which means a poet "of Paradise", is one of the greatest writers that Persia has ever produced. He records with conspicuous ability the annals of fabulous Princes and kings in his splendid work 'Shah Namah'. His narrations are so vivid and complete in their character that he has rightly been called the 'Persian Homer'. Any one who realizes the striking effect of the Homeric ballads on the heroic ages of Greece or the poems of Virgil on the mediæval Italy or those of Shakespeare on the English-speaking races, would understand the effect of Firdousi's Shah Nemah upon the tribes of the Eastern Nomads. Marvellous is his tale of King Kai Kaus whose palace was built by demons, the walls of which were set with diamonds, rubies and topaz. How charming is his tale of Afrasiyab, strong and massive like an oak, his shadow extending over miles and his muscles frightening even the crocodiles ; how even such a man of mighty prowess was humbled by the giant-like Rustom. The tale of Shorab is as pathetic as it ever could be, and its English version by Mathew Arnold is worthy of a perusal.

After Firdousi the well-known poet Omer Khayam comes to our notice. Omer Khayam was born in the year 1050 A. D. at Nishapur, which was a reputed seat of learning and culture. The word Khayam meant a tent-maker, though Omer himself was not actually a tent-maker. The poet served under the Vizir of his day from whom he received a stipend that enabled him to study mathematics and literature. The remarkable success which he attained in his poetical art is quite apparent from his famous quatrains, the Rubayait, whose splendid English version by Fitzgerald has thrilled every modern nation. No library is complete without a volume of Omer's verses and no cultivated circle is finished where they are not chanted.

The poems of Omer Khayam have two important issues ; firstly, they inspire mankind with ideas of wonderful sublimity and secondly, their placable nature makes us completely forget the endless turmoil of this vain, suspicious and ungenerous world. In the words of Newman, he 'always has the right word for the right idea and never a word too much'. In his writings we discover the blending of many voices, many ideas and many thoughts all ending in a harmonious perroration of chaste epigrammatic utterances. He has a nature both buoyant and speculative lacking almost completely in orthodoxy, for which reason, he was persecuted by his own people.

His verses are remarkable for their neatness and the absence of all thapsodic and ostentatious expressions. He talks of things which many of us dare not speak out and which turned him a "Pantheistic Mystic" to the eyes of the True Believers.

All through his work is visible the pompous display of Oriental grandeur and finished pictures of a highly refined civilization. But we cannot help calling him as we call Mathew Arnold, 'a poet of Despair'. Along with all his ideas of mirth and dreams of exuberant fancy there is an under-current of langorous melancholy, a certain low murmur of musing sadness prevailing and as it were, sweetning his gaiety. The charm of Omer's poetry lies in these outbursts of disappointments. To such a highly sensitive and reflective nature this latent melancholy is essential. His lamentations and pliancy of fancy sounds like the tinklings of silver bells and as an example of this sweet despondency the following may be quoted :—

"Yet Ah, that Spring should vanish with the rose!
That Youth's sweet scented manuscript should close!
The Nightingale that in the branches sang,
Ah whence and whither flown again, who knows!"

Omer is thirsty for some knowledge of the mysterious unknown that lies hidden behind a veil which no mortal hand has ever lifted, nor will ever possibly lift. He knew the short span of the life he lived, but could not fathom the smoky secrets of the infinite haze preceding our birth, nor the sable void that awaits us beyond the grave. And he thus complains :—

"There was the door to which I found no key,
There was the veil through which I must not see
Some little talk awhile of Me and Thee
There was and then no more of Thee and Me."

And this is the cause of all his despair, all his anguish. This is why he warbles his pensive notes—"most musical, most melancholy". His bitter regret and profound sorrow at the destruction of things beautiful and gay, the monstrous laws of nature, trampling down at times, flowers and plants in the very midst of their glory; men devout and honest suffering unspeakable hardship, whereas the guilty thriving in prosperity; children most innocent and beautiful mercilessly crushed under the unrelenting heels of premature death, are all the causes that lead Omer to a sort of Scepticism:

"The threats of Hell, the hopes of Paradise,
One thing at least is certain—this life flies;

One thing is certain and the rest is lies,
The flower that once has blown for ever dies."

The spirit of ego is keen in the above stanza, coupled with a mocking irony. And then again he adds with pessimistic fervour:—

"Ah make the most of what we yet may spend,
Before we too into the dust descend,
Dust into dust and under the dust to lie,
Sans wine, sans song, sans singer and sans end."

Feelings of Misanthropy swelled in his mind—Misanthropy, bred by the arrogance and bigotry of the age he lived in and the fantasy of the religion his forefathers had embraced. He is keenly conscious of the fallibility of the creed to which he belongs and the trammels of which, he constantly strives to cast aside:—

"Why, all the Saints and Sages who discussed
Of the Two World so wisely—they are thrust
Like foolish Prophets forth ; their words to scorn
Are scattered and their Mouths are stopped with dust."

Thus will he often speak about the ecclesiastics of his day whose influence, Omer thought, was wholly pernicious on human society.

Omer is a poet with a volume of philosophy in his poetry. His philosophy is not like the stoical philosophy of Zeno or Epictatus ; but it was of a dreamy and rollicking kind, always hunting after supernatural phenomena and occult pleasures. He is a sensitive man with an astonishing spark of modernity beaming in his poems which awakes in us those throbbing emotions of wonder and passion that gladden life. When we read Omer Khayam we seem to hear, as Mathew Arnold heard in his childhood days 'voices in the air!'. It will do us enough good to smell the rare aroma of his exquisite poetry, the music of which reminds one of the distant piping of the *Kokil* at early dawn or the note of the *Papya* breathed from the neighbouring *Karabi*, when the moonlight is a little more bright than usual. Omer repudiated the idea of a vain and pompous life and what his simple nature demanded was:—

"A book of verse underneath the bough
A jug of wine, a loaf of bread and Thou
Beside me Singing in the wilderness
Oh, wilderness where Paradise enow."

And still Omer Khayam cannot, in all fairness, be termed a guide, who can lead us from "darkness to light—from ignorance to knowledge." His thoughts are objects of our intense admiration

but they are not objects of worship. This appellation must be reserved for that master-mind Saadi.

Saadi is undoubtedly to be reckoned as a spiritual guide—an instructor. Every worldly person would profit by lending his ear to Saadi the enlightener. It is said that Horace even lacked in that spiritual fervour and deep insight into human character which Saadi possessed. His unaffected grace, his cheerful expressions and his practical wisdom have all combined to make him a poet of poets. His didactic and heroic sayings are mostly to be found in his masterpiece the *Gulistan* or "the Rose Garden."

After his extensive travels in India, Arabia, Syria and almost every part of Asia-Minor and afterwards in Northern Africa, he retired to a hermitage, which actually possessed a rose garden, and where he spent the aged years of his life in seclusion and religious contemplation. "Pluck but one leaf of my rose" said Saadi to a visitor to his garden, "the rose from yonder bush lasts but a few days, but this rose must bloom through all eternity". This prophesy of Saadi has proved true. His work, the *Gulistan*, has indeed the freshness of a rose garden and it is not likely to fade.

The *Gulistan* is divided into eight chapters, each of which deals with a specific subject. His sayings are in the forms of anecdotes and aphorisms, which depict the author's infallible wisdom. We can judge Saadi's great common sense and sagacity by the following extracts :—

"The fisherman unless it be his lot catches no fish in the Tigris ; and the fish unless be its fate, does not die on the dry land : The wretched miser is prowling all over the world, he is in quest of pelf and death in quest of him."

"A learned man without works is a bee without honey : Tell that harsh hornet, 'As thou yieldest no honey, wound not with thy sting'."

And there are hundreds of other such rare terse sayings which space will not permit us to mention here.

From the very morning of life, Saadi exercised that severe form of self-discipline and self-control which ultimately gave him the vision of a seer. He was a man of vast learning—not of a frivolous, excitable nature of which stuff the trite and commonplace literary-mongers of the present day are made. He is even as he says, ".....a vase in a druggist's shop—full of virtues."

Shams-al-Din Mahammed Hafiz was born in the early part of the fourteenth century. He is a supreme bard, and of all the lyric

poets of Persia, is admittedly the greatest. Unlike Omer Khayam, he is not a philosopher and unlike Saadi, is not very fond of travels. He always delighted to remain in the cosy corner of his nest at Shiraz, where he was born, from where he poured out his glad songs and where ultimately he died. He urges humanity in a voice as ravishing as the nocturnal note of Philomel, to enjoy to the fullest possible extent, the laughing hours of the Present. He asks us to stop contemplating a little about Paradise and other beatific visions and to try to appreciate the beauties that surround our earth. Thus will he often ejaculate :—

“Earth rivals the Immortal Garden during the rose and
lily’s reign !

But what avails when the Immortal is sought for on this
Earth in vain?”

The unvarying and winning sweetness of his rhythm makes even the most fastidious critic reel under its intoxicating powers. He cheers humanity with ideas of perennial youth and unbounded exhilaration, endeavouring almost always to show us the sunny side of life, with all its gaiety and pleasures.

In the manner of most Persian poets, Hafiz indulges a bit excessively in sensual matters. The lower lip of a girl, the mole on her cheek or the kohl in her eyes is enough to turn him rave. In the words of Emerson ‘he ran through the whole gamut of passion’ ; as if, he had taken a flight through the airy nothingness of mortal pleasures, his passions foaming up like the newly-poured wine, his heart glowing like live charcoal with a warm and enduring rapture and his unbridled illusions making every atom of his body merrily dance. It was this nature that prompted him to give utterance to such Platonic and charmingly passionate lines as these :—

“Now with the rose’s palm the cup with limpid wine is
brimming,

And with a hundred thousand tongues the bird her praise
is hymning ;

Ask for a song book, seek the wild no time there is for
knowledge,

The comment of the comments* spurn, and learning of the
college”.

Indeed in many of his themes we find elements that are

* The Comment of the Comments is a celebrated explanatory treatise on the Koran.

strikingly Sapphic in character. But of this it is certain, that Hafiz is far above Sappho's imitator Horace, whose 'shallowness and carelessness' is unfound in his writings.

Hafiz found enough pleasure in worldliness but he did not bring his whole soul down to a grovelling depth of materialism. He never forgot his god—the one god of Sufism, who is 'a Being of exuberant benignity'. He loved the handsome face, the cup of wine, the dew-washed flower and every iota of beauty in this world of which he sings, because God is present in them all. The following lines speak of the poet's optimism:—

"Hafiz, in thy poor nook
Alone the dark night through—
Prayer and Koran's page
Shall grief assuage—
Despair not."

Hafiz says with enough sincerity, that the true lover is he who loves God; that of all things in this universe, there is none which more deserves our heart's loyal homage and reverence than that Divine Benefactor.

"If once thy glancing eyes repose on the Creator's face,
Thenceforth among the men who glance shall doubtless be
thy place."

Thus will he often burst forth. Sublime ideas shoot up in his brain and his body shakes, his tissues tremble and his breast heaves. His ideas find a ready outlet as soon as they spring up. Complete emancipation of thought and love of liberty are peculiarly natural to his simple and impulsive mind and he strives to tear as under all shackles of law which, he thinks, bind man slave-like to fixed and monotonous ideas. He feels sure that law is not required—that law will kill freedom. He sees visions of impossible things of which he freely sings without the least hesitancy and his mind abounds with a wonderful wealth of imagery which he constantly tries to delineate. There is not a bit of cynicism in his writings, for, unlike Lord Byron with whose revolting spirit he bears some striking resemblance, Hafiz is not a coxcomb. But like Byron he seems to possess that "true and puissant personality, with its direct strokes, its ever willing force, its satire, its energy, and its agony."

Many people mistake his hot thoughts which are all tempered with a soft spiritual touch, to be grossly vulgar. But Hafiz surely is not a low rioter—a debauchee. He does not want to excite the animal propensities of mankind by his poems, but he just wants to

act the part of a mirror in which, the finest visions of life would be reflected—visions of the extremes of all beautiful and all inspiring. He wants to prove to humanity the majesty of beauty—the Beauty which Goethe calls 'higher than the good'. Lastly, in the manner of Shelly he wanted to animate beauty by giving it flesh and spirit for the purpose of his poetry.

Hafiz was once invited by a great southern Prince of India, so wide-spread was his fame, but on account of the severity of the sea-route, he could not finish his journey.

In this broad, wide world such a group of glorious poets is seldom met with. They yet remain unsurpassed for the divinity of their song and the harmony of their rhythm. Firdousi, Omer Khayam, Saadi and Hafiz are proud names, as proud as in any literature that generally goes by the name of Classic. Beauty, brilliancy, activity, glory and infinite variety of thought and disposition characterise their unalloyed writings. With the political collapse of Persia her literature has fallen as well, and a revival of such a stupendous miracle is not likely to happen again. In conclusion, therefore, "the pride of the land of the Shah must now rest in its past."

The Rains.

BY SATYENDRA N. RAY

FOURTH YEAR SCIENCE CLASS.

TO anyone who has been fortunate to survive a heavy shower, its immediate cause is vividly and often uncomfortably apparent. A gathering of evil-looking masses of black cloud is followed by a bombardment of drops which bring home the apt metaphor "living water." These are, so to speak, the first principles; advanced details are available in books on Meteorology.

The effect of a succession of showers which constitute the rains even on men devoid of 'imaginations all compact' cannot be disposed of in a few sentences. We shall discuss them in the following order:

Effect on—

- (1) the inmost regions i.e. on the workshop which it is every man's duty and privilege to keep in running order.

- (2) the inner surroundings *i.e.* our rooms and houses.
 (3) the outer surroundings *i.e.* our roads, meadows, groves and hills.

(1) Some people have got heads like barometers. No sooner do they get a whiff of rain bearing winds than they get swollen heads (literal) with red eyes and streams of 'human coldness' streaming from their nasal cavities. Others again can smell rain from afar and no camel can be more eager for water than they. The latter are in their elements during June, while the former exercise their faculties to their full extent in July and August. The main thing, however, in our country is, as somebody failed to say, "In the rains a young man's fancy always turns to thoughts of grub."

There are few seasons in which the epicure is more at home. A drizzling day is sure to wake up poignant yearnings—not in his heart but a few inches lower. How his heart goes out to the person who provides hot morsels of *muri* and *khichuri*! However let us stop here. It is not very nice to talk of our internal regions.

(2) It is comparatively easy to dodge sunlight. Try to do the same to showers and your chances are extremely remote. As for evading the dampness of the season it simply cannot be done. A number of incidents can be cited in support of this and they all remind one of a very pathetic story. Some children were in a house struck by lightning. Investigation showed that this agent of destruction had zig-zagged through all the rooms picking out its victims from different places leaving no survivor. A shower will pick out its intended victim living or non-living in the same ruthless way. There is a heavy shower and the roof appears to leak in the middle. Move to the west and the leak follows; to the East, the trickling water is overhead. Next morning a mason comes and makes the whole roof like the fields of Flanders; there is no trace of a leak. On maturer consideration it seems probable that there was only the wind sweeping the shower in through the windows.

Like misfortune besets those who have charge of a clothes line. The clothes are nearly dry, the southern draft has been guarded against when suddenly the wind veers round "about turn" and spoils the whole day's work. I have known the southern Monsoon indulge in a pleasant surprise when all were feeling rather safe in a verandah facing north. This drawback will continue to be a problem and a plausible excuse put forward by washermen to indignant clients until swivel walls are invented capable of turning round with the wind.

(3) The Rains are a great leveller for our select city thoroughfares and village roads.

“Roads in Town.
 “Shall be washed down,
 “And in a swamp be equal made
 “With the poor country lane and glade.”

A living anticlimax is the sight of a man strutting out from home in the morning and slinking home in the evening with dripping clothes and minus his shoes. Personally speaking, one does not relish the idea of being found drowned in the old familiar street. One sympathises with the Duke of Clarence who preferred drowning in a butt of Malmsley wine to a dip in dirty old Thames.

In a light shower however it is quite a different feeling. Everything around us seems to have had a period of spring cleaning. It is all so bright and gay that sodden heavy clothes cannot hold down our buoyant spirits. When I think of boys wallowing in six inches of water like *slim* playful hippos I also think of the triumph of spirit over flesh, of mind over matter ; for, take away the jubilant spirit and the gate is open for the bacterial hordes of influenzal pleural broncho-pneumonia or something else equally terrible.

Thus midst joy and sorrow, mud and flood passes our rainy season but this year we are snatching a “fearful joy.” For somewhere lurks our doom as noble Prof. Noble is reported to have said, I am not quite sure as to what sort of doom is more preferable. I have thought of the great Deluge variety, then the oppressive gloom of the Pompeian last day and lastly the peaceful sleepy dropping off in the “Poison Belt.” But who knows? Someday we shall wake up to find this vale of tears a veritable grand Canyon of Colorado and drops of fire and brimstone from unknown volcanoes mingling with our tear drops. Such a fiery prospect makes us half wish, we were made of sugar so we could melt away in a gentle shower leaving chemists and physicists to find out concentration per unit volume but not a stone to tell where we melt. We are very thankful, however, that we have the rains ; perhaps there will be a shower of rain to cool down the hot volcanic one. Thus in trembling hope :

“Slipping and falling and floundering,
 We strive to keep in our path,
 When a car turns us into living clay
 With a gratis shower bath.”

Palli Samaj—A Critical Study.

By AKSHAY KUMAR SIRCAR

SECOND YEAR SCIENCE CLASS.

SARAT BABU like a level-headed politician looks into things as they are and like a pastoral poet or an idealist does not look into things with 'blue spectacles on.' He gives out the whole truth or in the words of Rabindranath—"the naked Truth" no matter however repulsive it may be. That is why he has become the target of criticisms from a certain class of critics. However it is gratifying to note that these uncharitable criticisms dwindle into nothingness in comparison with the general appreciation of his works.

Having made these preliminary observations let me now go into the subject proper. In Palli Samaj Sarat Babu has painted the picture of a Bengal village with a master hand. He has held up before our eyes the reforms that a Bengal village requires. He has shown that the poor villagers are groping in darkness—both mental and moral. In short Bengal village is now 'a few of stagnant waters.' How can we march forwards on the high road to 'Swaraj' and become a member of the British Commonwealth of Nations when our 'dumb millions' are groaning under the dead weight of moral, social and intellectual degeneration? The problem which Sarat Babu states in his Palli Samaj ought to set a-thinking every brain of Bengal.

Sarat Babu's bold realism is astounding. It is a very favourite pastime with the poets and idealists to extol village-life and condemn city-life. He has tried to disabuse their mind of the idea that "peace and tranquillity which are rare in the densely populated towns reign supreme in the solitary villages, that the simple and scanty-contented villagers melt at other's sorrow and celebrate the joys of others quite uninvited and that in village only the true wealth of Bengal is still remaining unexplored." Ramesh a cultured young man comes to his native village to perform the Sradh ceremony of his father. His father passed his life in continual litigation with the other two sharers of his Zamindari, one of the sharers being his own brother's son. So fierce was the enmity between them that they never saw

each other even in ten years. Now he is up in arms against Ramesh and tries his best to frustrate the Sradh ceremony which was being organised on a large scale. Seeing the miserable condition of the village Ramesh determined to make sanitary, educational, and social improvements in it and to spend on that account all the money he had got from his maternal grand-father. But through the secret instrumentality of Beni, and other "Samajpati"s the whole conservative village, quite antagonistic to anything alien, set its face like a flint against all the healthy projects of Ramesh. Ramesh soon found that he was playing with edged tools. Once matters came to such a pass that he exclaimed in utter disgust, "When I am charitable they think me foolish, when I do them any good they think, it is my own business. To forgive is also a great sin, for they think I have turned my back on it out of sheer fear." On another occasion Ramesh saved Bhairab Acharya, who had for sometime sided with Ramesh, from the clutches of Beni and Gobinda Ganguly by donation of a large sum of money. Yet this Bhairab could not invite Ramesh in the "rice-ceremony" of his grand-son, as Ramesh was out-casted by the "Samajpati"s for his selfless service to the village. Had he invited Ramesh his daughter's marriage which was hanging on the thread would have been impossible and he would have been an "out-caste"—perhaps the greatest horror of Hindu society. What to talk of Bhairab? Even Ramá who is a Zamindar could not go against the wishes of the "Samajpati"s. She had to appear as the principal witness in the prosecution of Ramesh—though quite reluctantly. For had she not done so she also would have been out-casted. So great is the negative power of the society that no one has the audacity to defy it. Sarat Babu has also shown how Zamindars like Beni squeeze money from the poor ryots and make their pockets full, but do not look to their welfare. Beni and Gobinda Ganguly fanned up the litigation between Dwarik Chakravarty and Sanatan Hazra till their whole property came into the hands of Beni. On another occasion when Ramesh wanted to clear the surplus water by breaking down the embankment and thereby save the whole village from the disaster of total failure of crop, Beni would not assent to the proposal, for it would entail him a loss of two or three hundred rupees only. So mammonish mean are the Zamindars of the village! Truth has shown clean pair of heels and morality has been dispensed with. Bengal village is now in the midst of a demoralising and nauseating chaos.

Sarat Babu is not an out and out pessimist. He always keeps

his eyes and ears open and does not allow anything pass unnoticed or unheard. His sketches of Mrs. Bhairab Acharya, Dina Bhattacharya and Kaminir Ma* are the bright pictures of the village society. Mrs. Bhairab Acharya is an ideal Hindu house-wife. Dina Bhattacharya is a simple fellow who is saved from being a villain by his rural simplicity. Kaminir Ma is a benevolent woman who spent her all, for the treatment of Dwarik Chakrabarty. While on one hand Sarat Babu makes unsparing criticisms of the degenerated Hindu society, on the other hand, he highly appreciates the good qualities of the Mahomedan society. He pays a glowing tribute to them in the following words: "Like the Hindu inhabitants of Kuyapur† they do not quarrel with one another at the least provocation. In any case, if they do so they do not go to the court at every step but rather they try to accept the decisions of the arbitrators, whether satisfied or not. Specially in times of trouble, unlike the Hindus they lend a whole-hearted support to one another and give an united front to the impending danger." He has also shown that Hindu-Moslem entente is an essential pass-port for the regeneration of the country. Sarat Babu does not fall in with any stereo-typed statement. He employs his own far-seeing insight and keen intellect in any question and gives his own solution. He refutes the ordinary statement generally made in the press and in the platform for condemning the caste system and gives his own opinion. One day Ramesh condemned the caste-system before his 'Jathai-Ma‡ and said, "If you could read the census report you could notice that the Hindus are decreasing and the Mahomedans are increasing in number." At this Jathaima gave a smart reply, "Your words have not yet convinced me. If you can tell me that so many men belonging to the low-caste have given up their religion simply because they belong to the low-caste I may be convinced. I admit that the Hindus are a dying race, but there is a somewhat different cause of it which is undoubtedly a fault of the society. But no Hindu did ever forsake his religion simply because he belongs to the low-caste." Ramesh said with a doubtful heart, "But learned men suppose that, dear Jathaima." Jathaima fondly replied, "Arguments cannot be based upon supposition. If anybody can supply

* কামিনীর মা

† কুঁয়াপুর

‡ জেঠাইমা

us with the information that so many men of the low-caste of a certain village have forsaken their religion for that cause only we may turn our attention to the words of the Pundits. But I am quite sure that none will be able to do so." Ramesh still went on arguing, "But it seems to me quite proper that the low-caste men will envy the so-called high-caste people." Jathaima smiled and replied, "You are mistaken, dear Ramesh, in the village no one cudgles his brain about his caste, high or low. Just as a younger brother does not envy his elder brother and he is not in the least aggrieved for his being born a couple of years later, such is the case about our caste-system." Ramesh argued, "Why then there is such continual social strife among the Hindus and such social unity among the Mahomedans?" Jathaima replied, "But the caste-system is not its cause. The real cause is that there is true religion among the Mahomedans, but we have lost that. What is called true religion has undergone total annihilation in our society. What remains is only a bundle of sham superstitious conventionalities which give rise to meaningless party-spirit." Here Sarat Babu emphatically puts forward, that Hinduism is on its last legs and that it needs a great religious reformer to do the titanic task of recovering the old true spirit of Hinduism. Almost the same scathing condemnation was once made by Sir P. C. Ray that "Hinduism has now taken its refuge within the utensils."* Ramesh then asked "Is there no remedy for this sad state of affairs?" Jathaima said "Certainly there is, dear Ramesh. The remedy lies in the diffusion of knowledge." She further added "You may argue that the name of ignorant people among the Mahomedans is also legion. But their living religion is making amends for all other defects." She then narrates a fact in support of her statement. "In Pirgaon† she continued "there is a rich man Jafar by name who has been out-casted for not maintaining his widowed step-mother. But the other day our Gobinda Ganguly almost beat to death his widowed elder sister-in-law‡ but not to speak of any social punishment he himself is the head of the society." Sarat Babu then suggests the panacea for all these rotten systems from the mouth of Jathaima who concluded this "If those like you who have grown from outside would not have severed all bonds with the village and left it to its fate village-society would not

* "হিন্দুধর্ম এখন হাঁড়িকুঁড়ির ভিতর আশ্রয় গ্রহণ করিয়াছে"

† পীরগাঁ

‡ বড়ভাজ

have come down to such a deplorable state nor it would have placed Gobinda Ganguly on its head, giving a wide berth to you." 'Back to your village again' is the advice which Sarat Babu wants to give to Young Bengal.

Our author is also hopeful of a bright future lying in store for our Bengal village. 'The day will come when the New Sun will sow a New Life. It is no dream, it is no fiction, the day will come*' when the efforts of real workers like Ramesh will be crowned with success and our village will breathe in a new atmosphere. He has clearly brought out this idea from the concluding portions of the book.

When Ramesh became disconcerted and was about to give up his projects it was the Jathaima that gave him salutary advice and instilled fresh courage into his heart. But for the statesman-like guidance of Jathaima Ramesh could not have done even half of what he has done. Our Jathaima is an ideal mother who does not wink at the faults of her son. When Beni's head was fractured by an assailant our Jathaima was not aggrieved for this, nor did she curse the man who had done so but rather she hoped that Beni might now turn over a new leaf. However all this does not mean that she did not feel agony for her scoundrel son. When she was leaving for Beneras Ramesh asked "Jathaima, what fault have we committed that you are leaving us so soon?" Jathaima placed her right hand over Ramesh's head and replied "If I die here Beni will perform the last ritual ceremony. The life has been a continual 'burning' and I go lest this 'burning' should continue to the other world." Our author has not disembodied Jathaima but has painted her in true colours. Like a woman of flesh and blood who cannot leave her son, however scoundrel he may be, our Jathaima once said to Ramesh "You ought to have known that I cannot go against my son." Sarat Babu's sketch of Jathaima is, to me, as perfect as Rabi Babu's Anandamoye.

There is an under-current of a love-episode running all through the book and there is perennial nobleness and even sacredness in it. Romá and Ramesh loved each other from their childhood but through irony of fate they could not be united. So when Ramesh

* যে দিন প্রভাতে নূতন তপন
 নূতন জীবন করিবে বপন ;
 এ নহে কাহিনী, এ নহে স্বপন
 আসিবে সেদিন আসিবে ।

রবীন্দ্রনাথ

came to the village he thought he would get the helping hand of Romá in his noble cause but Romá the widow—the most conservative element on earth—was not Romá the girl. Romá did all along like very much the noble works of Ramesh but could not lend her hearty support on account of her being in the midst of a conservative society. Even sometimes she had to obey the caprices of the society and to do such things as afforded stumbling-blocks to the good projects of Ramesh. But she felt a great pang at heart all the while. The author has permanently recorded all the subtle shades of thought that passed between them. At Tarakeswar we find the hearts of Ramá and Ramesh laid bare and we can catch a vivid glimpse of what is lurking in their hearts. Being exceedingly delighted after his morning meal Ramesh said “That there is so delight in dinner I know from you for the first time.” Then again questioned by Ramá as to whether he will praise or blame her hospitality in the native village Ramesh said “No Romá. Neither will I praise nor blame. This day of my life is beynd any praise or blame.” Again on another occasion when Romá and Ramesh were talking together and the policemen came to search Ramesh’s house Ramá asked with a terror-stricken face “Are you in danger?” Then when she recollected that the complaint in the Police was made by herself she burst into tears and said “I won’t leave you.” Then again on the night before Ramesh’s prosecution she came to Ramesh and passionately entreated him to leave the village by night and proposed to take charge of his estate herself. At this Ramesh enquired “Can I repose confidence in you.” She quickly replied without the least hesitation “Villians cannot but you can.” There is a great pathos in the reply. Lastly just before leaving for Benares she took leave of Ramesh with the following word: “Ramesh-da bid me adieu and bless me that I may go to my husband with a pure heart.” Herein lies the beauty, herein lies the charm. In those lines the author has proved in unequivocal terms that Romá’s love for Ramesh was simple, pure and divine and has once for all sealed the mouths of the unscrupulous critics. Romá is leaving for Benares and we bid her farewell with tearful eyes.

Now let us for a while turn our attention to the manner in which the book is written. Palli Samaj is a beautiful production both from the point of view of subject-matter and also from that of language. The language is well-chiselled, simple, noble, forcible, eloquent and at the same time dignified. There is also an undertone of sarcasm. In short the language has reached its ideal perfection in this book.

It is 'free from the verbal bombast of Bankim Chandra and equally free from the mental bombast of Rabindranath.' Sarat Chunder, 'a name to resound for ages' whose Palli Samaj would be handed down to posterity with 'untarnished brilliance'!

Alexander.

BY TARA KUMAR MUKHOPADHYAY

SECOND YEAR ARTS CLASS.

HISTORY is nothing but the philosophy of life expanded before our view. It is not merely a register of the achievements of kings and other greatmen in the past, but also a perspective of some fine morals in those achievements. I say greatmen, because every reform, every revolution and infact every movement that tends to impress itself in history is associated with the figures of greatmen. They are the centre of all inspirations, the reason and soul of every activity, and truths that gleam forth from their characters and incidents, serve to guide, instruct and inspire the succeeding generations by lighting up some noble ideal of human existence before them.

Alexander, the hero of Macedon is one such mighty figure in classical history, and whether his life reveals any light of truth before our view would be the attempt of this essay. This great hero was the sturdy champion of military skill, representing one of the best celebrated nations on earth. The height of his military glory rose to such an extent, that with his names are associated many strange and unfounded tales and these stories sung by many bards and poets and repeated with additional circumstances by many annalists and anecdotists greatly influenced the minds of many young princes of succeeding generations and kindled dangerous emulation in their hearts for martial glory.

Born of a great father, whose sole ambition was a high military renown, who received his first impulse in military training from the well-reported house of the great hero Epaminondas and who by virtue of his own ability rescued his country from the agelong thraldom of barbarism, making it one of the first powers in Europe, Alexander

from his boyhood was a close student of military tactics. Fervently attached to his mother, he derived several traits in his character from that dauntless lady. His mind was also tutored by the mighty sagacity of the great philosopher Aristotle, whom he admired and loved with all his heart and from whom he imbibed a largeness of views and a power of doing justice which were of great service to him in his future life. An ardent enthusiast for military training as he was, his mind was not averse to religious teachings, and he was greatly delighted at having company with religious men. In his philosophical discourse with the great sage Diogenes, he was so struck with the uprightness of the sage, that he was said to have uttered. "If I were not Alexander, I would be Diogenes."

As soon as he ascended the throne in his twentieth year of age, he was declared at Thessaly as the chief of the nation, accepted at Thermopylae as one of the Amphictyons and elected at Corinth Captain-General of the Greek Federation. Several tribes taking advantage of his youth, began to rise in insurrection to thwart his supremacy, but were soon convinced, in the field, of his heroic valour and skilful generalship. Alexander brought Thebes into subjection with terrible slaughter, which created panic in other states and soon his leadership was accepted and his demands acceded to by almost all the Grecian states. He then set his heart to the task of fulfilling the glorious mission of his life that was ever gleaming through his mind with all its dazzling glow and luminous brilliance.

The expedition of Alexander seems to be almost without parallel in classic times. It was a gigantic enterprise carried on with an unprecedented marvellous display of military skill and undertaken by one of the most remarkable heroes early in his youth. As a general, no one had a greater success. This young prince, allured by the prospect of establishing martial glory and thereby to gain the applause of the world, conquered cities after cities and countries after countries till he reached far into the watery plains of the Indus and thus for the first time opened up countries unknown to Western nations.

Alexander's soldiers were in fact companions of victory and wherever they went, they met with a succession of triumphs. Passing through Sardis, Ephesus, Isus and other flourishing towns, he found himself at the gate of Sidon where he was cordially received as their deliverer. The golden city of Tyre, with her fabulous riches, resplendent in gorgeous beauty and protected by strong-built fortresses tried at first to hold out against the conqueror,

but soon yielded to his superior force. Jerusalem, the ever-famed city of spiritual enlightenment with her grave, old Jewish priests coming in grand procession with silver trumpets, harps and other musical instruments, offering benedictions to the young prince by leading up a melodious chant that reverberated from the mountains, proclaimed the superior force of this mighty general. Alexandria the grand emporium of Europe and also the chief city of culture, owes its birth to the Macedonian hero. Babylon, the city of Nebuchadnezzar, "the pride of the East and the far off marvel of the West" with her massive halls, hanging her heavenly gardens, through standing in solemn majestic silence, lay prostrate at the proud feet of the conqueror. Susa opened up her gates to the goal of Macedonia, Bactria acknowledged his supremacy and the plains of Oxus proclaimed his overlordship. Finally he came into the fair plains of the Indus—the land of five rivers where the eye delights to lose itself in the bewitching beauty of her waters woven in the splendour of the colours of heaven. This coming of Alexander in the "Land of daystar's birth" marks an important epoch in the history of Indians as well as of the Europeans. Here were assembled the two most celebrated nations on earth, each of which had a traditional glory of her own civilisation and yet severed from each other through some strange mystery of providence.

The expedition was attended with no small amount of bloodshed and oppression. Hundreds of villages were sacked and burnt, many flourishing towns and decorating palaces laid waste, museums and art galleries destroyed without number. There were indeed perpetrations of frightful havocs among countless number of women and children and some of these even lay stain upon the fair memory of Alexander. But with all this, he stands dignified in his glory, adorable in his magnificent qualities and memorable for the sweet contact he brought about between the East and the West and thus occupied the foremost rank in the memory of the world.

Now, what is the foundation of that interest which we notice in his career? What is the charm in this expedition that infuses high ambition in an ardent mind, inspires the reader with a glorious thought and makes it appear with a halo of brightness? To a passing observer, the problem appears very simple: A brilliant specimen of insatiable lust for fame and an ardent enthusiasm for military glory and all of this sort. But to a careful observer, who penetrates into the question more closely, the problem affords a large field for reflection. He sees an entity of living reality per-

vading through the phases of that expedition. The rude contradictions of manners and customs and the sharp antagonisms of tastes and tendencies leading to strifes and dissensions at the outset, may bewilder the eyes of the observer, but soon he re-asserts himself and descries a flowing current of joyous spirits and noble impulses running through the hearts of both nations, merging all their dissensions and antagonisms. The gust of the expedition might have appeared violent for a short time only, but when it had passed over, it swept away with it all the bitter jealousies and animosities—uniting the two nations in a tie of brotherhood and each began to enlighten himself with the culture of the other.

It was a distinct ambition of Alexander to prove himself a deliverer to the nations that had lost their self-consciousness and to animate them with active energy and intelligence that they might abandon their savage luxury, vulgar magnificence and vain pompousness. It was his high mission to infuse into the hearts of the barbarians that zeal and enthusiasm that would drive them in search of that heightened spirit of Greek philosophy and culture which would lift and ennoble their minds and restore for them good laws and moral institutions. When Alexander invaded India, he saw the place a seat of brilliant culture and philosophy quite unlike the barbarous regions he had hitherto come across. To his extreme amazement, he found here a civilisation almost unrivalled throughout the globe and from which even the far advanced Greek civilisation itself may profitably acquire good many lessons of culture. This was a place sanctified by as many legends, the home of as many heroes, poets and ascetics as Greece itself and that her embellished culture, moral institutions and social laws and her political wisdoms were too high for the understanding of an ordinary nation.

But in spite of all her marvellous achievements, temporary lethargy seemed to have stalked over the hearts of the inhabitants a short time before the invasion. People had partially ceased to devote their sole attention to the embellishment of their art, literature and science. Alexander's invasion came as a rude shock to them, which awakened their drooping spirits and soon a living vitality became manifest in all their activities.

A band of illustrious men of the West, who sank deeply in the study of culture of these men, soon described notes of high interest that were to regulate and remodel their institutions. The faint knowledge of Astronomy and few other sciences that they acquired

from the Assyrians and Chaldeans were highly developed when they came in contact with the Indian science. Observation and experiment the two most important principles of Eastern science became henceforth the regulating maxims of Western science. The wonderful astronomy of India, her beautiful architectural science, her magnificently developed philosophy, ethics, and her highly advanced culture excited the curiosity of these Greeks and drew them onward in the path of light and truth and helped them in renovating their ideals and enriching their stock of knowledge.

Do we not notice amidst all the results of this expedition, a glimpse of modern thought vivified in its full glow? This expedition was an embodiment of wild hopes and stoicism of courage, exploring on and on unknown regions and climes and unfolding before our vision and knowledge, new interests, new ideals, new principles and new guiding light that may be derived from their art, civilisation and learning. Alexander founded hundreds of cities and schools therein and it was his noble object of life to bind the nations of the East and the West in a link of common interest and to seek what is best, highest, wisest and most useful in every land so that there should be a steadfast promotion of culture and every man might participate in the joy and glory emanating from it.

The Annual Report of The Presidency College Cricket Club 1921-22.

BY JITENDRA BHUSAN ROY
HONY. SECY., P. C. C. C.

Captain :—MR. NAGEN BOSE.
Secretary :—MR. JITEN ROY.
Vice-Captain :—MR. MANMOTHA ROY.

Our cricket season 1921-22, is none too glorious for the old college which until recently was widely known for its brilliant successes in field sports and outdoor games.

Except in a few cases, we have done hopelessly badly. In spite of our crushing defeats again and again we were always cheerful, we knew full well that such an ill balanced party, mostly consisting of novice cricketeers, could do no better. Consequently our first draw came as a big surprise to us. And finally as season advanced we not only made some glorious draws but also claimed a few victories. We drew with Eastern Association, time helped us to avert a defeat. We next drew with Vidyasagar College. The stone wall defence of Mr. Nagen Bose who was well supported by Mr. Jiten Roy who also played a defensive game, played out the time. The former being at the wicket for an hour for a not-out 11, and the latter for twenty minutes for a not-out 6. Again time saved us from defeat by the Sporting Union C. C. A most remarkable finish was seen in our return match with B. E. College (Sibpur). It was played on a slow wicket, balls rising high very badly and frequently. However, we had the first use of the wicket and knocked up 148 to which Mr. N. Banerjee contributed 73, and Mr. M. Roy 33. Mr. N. Banerjee looked certain of getting century but he was completely beaten by Mr. L. King with one of his wonderful deliveries, the ball broke back a great deal. Sibpur College replied with 148 runs for 9 wickets just in the nick of time. Both parties tried hard to win and the final issue was no doubt quite satisfactory to either sides.

We entertained the visitors from South Africa and had a cricket match with them. We drew with them; but we could have defeated them but for time. The result of our friendly meeting was as follows:—

SOUTH AFRICANS.

1. Babu Lal Maharaja (Vice-Capt.)	b. N. Bose	31
2. Mr. J. S. Rajpal.	b. N. Banerjee	1
3. „ Billy Subban (Capt.)	not out	33
4. „ S. Sham.	b. N. Banerjee	10
5. „ R. Jitu.	b. N. Banerjee	2
„ B. Sham	not out	1
Others did not bat.		
	Extras	15
		<hr/>
Innings declared closed.	Total	108
		<hr/>

PRESIDENCY COLLEGE.

1.	Mr. J. B. Roy.	c. Singh.	b. Sham	0
2.	„ N. Banerjee.	c. Rajpal.	b. Singh	19
3.	„ M. Roy.	not out		22
4.	„ P. Dutt.	run out		1
5.	Prof. J. Mookerjee.		b. Timol	19
	Mr. P. Ghose.		b. Timol	1
7.	„ N. Bose	not out		5
	Messrs. J. Gupta, A. Bose and B. Khastagir did not bat.			
	Extras			7
	Total for 5 wkts.			74

It was a delightful game to watch.

Mr. B. Maharaja's straight drives are very hard and are hardly seen at Calcutta now-a-days. His leg glances are super-excellent. We had played five men at square leg and fine leg. And he sored rapidly with his pull strokes and leg glances, our fieldsmen standing starting at one another. Mr. Billy Subban, the skipper gave an excellent display. He seemed to have mastered our bowling from the very start and played an easy and graceful game all round the wicket.

Finally, I can't but introduce Mr. J. M. Soodyal to our college friends. He is a fine gentleman, courteous, humourous, and always talking delightfully. He invited us to South Africa but we promised to let him know whether we would go there, later on. These people from South Africa are all very good, healthy and cheerful and I dare say, it was the most delightful evening our party enjoyed in the season (1921-22).

Our meeting with Calcutta C. C. produced a draw. Our fielding was bad, some easy chances were missed which enabled our opponents to compile 140 runs, though Mr. R. Sen brought about a most splendid catch in disposing of Mr. Craik. Our batting was steady and Mr. M. Roy defended over an hour. Mr. Taylor who made 55 runs for Calcutta was missed by Mr. B. Khastagir off Mr. R. Sen when he did not make one. Again he was missed by Mr. N. Bose at 32 and at 48 by Prof. P. Dustoor. The result is briefly as follows:—

Calcutta—140 runs for 9 wkts. Messrs. Taylor 55 and Craik 22. Messrs. R. Sen took 4 wkts. for 62 runs and N. Banerjee 3 wkts. for 22 runs.

PRESIDENCY COLLEGE.

1. Mr. M. Ghose	b. Lord	7
2. „ A. Rahim.	c. Thomas. b. Lord	4
3. „ N. Bose (Capt.)	c. Coulthard. b. Lord	2
4. „ M. Roy (Vice-Capt.)	played on b. Craik	19
5. „ N. Banerjee	played on b. Colvin	15
6. „ R. Sen	not out	10
7. Prof. P. Dustoor	not out	4
Messrs. B. K. Khastagir, J. Roy, A. Bose and S. Das did not bat.		
Mr. "Extras"		20
Total for 5 wkts.		<u>90</u>

We gained five victories in all against (1) Professors, (2) Sibpur B. E. College, (3) Chinsura Town Club, (4) Deaf and Dumb School, (5) Medical College. Against Professors who were assisted by Mr. S. Roy (Vidyasagar College). Mr. R. De took 8 wkts. for 26 runs, in 8 overs. Our players scored heavily against them in spite of Mr. S. Roy's excellent attack. Against their 58 runs we had 132 runs for 4 wkts. B. Islam 35, M. Roy 14, R. De 14, P. Dutt 29 (not-out), J. Gupta 21 (not-out) were the chief run-getters.

The wonderful bowling of Mr. P. Dutt was the cause of our victory over Sibpur College. He took 7 wkts. for 37 runs and at one time he had the following analysis :—

O.	M.	R.	W.	A.
5	2	9	5	1·8

Against our 124 runs Sibpur College students could make only 75 runs.

Our third victory of the season was against the Chinsura Town Club. Thanks to the brilliant work with the ball got by Mr. R. Sen our ex-Captain (now an ex-student, he got 5 wkts. for 13 runs) and partly for Mr. P. Dutt we dismissed them for a paltry total of 59 runs. We were quite sure of victory and actually we knocked up 44 runs for the loss of 5 wkts. Then a complete change came in our batting. Our eighth wickets fell at 52. However Mr. J. Roy by his defensive game along with Mr. R. Mitter hit out the necessary runs and finally our score stood 72 runs for 9 wkts. Against Deaf and Dumb School we made only 81 runs and though we fielded exceptionally well they

knocked up 70 runs for 9 wkts. However this innings came to a close at 79.

Medical College people scored 34 runs only to which we replied with 101 for 4 wkts. N. Banerjee 30, S. Bose 27, A. Bose 16 (not-out), and J. Roy 11 (not-out) were the principal run-getters.

But in spite of these good results the less said how we were outplayed by others the better. Our batsmen failed hopelessly almost on all occasions. Our total exceeded 100 runs only six times throughout the season. How nicely it shows the splendid forms of our batsmen! They collectively made only 1765 runs, while individually only one batsman made more than 50 runs only once. The best batsman of our college had a poor average of 17.58 runs. Our batsmen could do nothing against very simple attack.

And our bowlers could not even dispose of so weak batsmen as we ourselves are. On many occasions quite ordinary batsmen slogged out bowlers as long as they liked.

And fielding, the less said of it the better. Easy catch droppings became a besetted sin with us. Never a match took place when we did not miss some easy catches. The most laughing and painful instance happened when Mr. F. Mitter of St. Xavier's College knocked up a century against us. He gave altogether eighteen chances. And strangely enough eight of them actually slipped through the palms of one or other of our players. No less than ten easy chances were missed when he scored from 90 to 95!

However there are a few promising cricketeers in our College. Messrs. M. Roy and N. Banerjee showed much promise and in time may turn out good batsmen.

Mr. Dwali Singh, a left-hander with fine leg break deliveries and Mr. N. Banerjee with little training and practice will do much with the ball. Mr. P. Dutt who has topped the bowlers' with the flattering average of 9.53.....has a bright future before him. He is a fast bowler, with slight leg break action and he keeps fine length. But he never looks half as dangerous as he really is. He is a sixth year student and probably we shall lose his service next season.

But in spite of them we could only make 12 runs against Albert Sporting against their 84 runs for 7 wkts. It was quite a third class attack which outdid us. Mr. Chatterjee who captured 7 wkts. for 5 runs bowling fast, straight, overpitched ones so easily pierced through our defence.

Again at Howrah our total reached only 80 against their 203

runs for 4 wks. Mr. K. P. Pyne was missed twice before he made one and finally he scored 86. Mr. B. Islam doing best for us with his 32.

We lost to East Bengal C. C. only for want of a change bowler. They actually lost 7 wks for 34 runs. Afterwards they played defensive game. Our bowlers Prof. J. Mookerjee and Mr. N. Banerjee got tired and our opponents doing best with his 15.

Same thing happened when we met Mohun Bagan C. C. The want of a change bowler was strongly felt. They lost 6 wks. for 22 runs and their defensive game enabled them to score 55 runs 7 wks. Our bowlers showed signs of exhaustion and finally Mohun Bagan scored 115 runs. In reply we made only 61 runs. Mr. B. Islam failed this time and Mr. M. Roy did good with his 25, the only man who scored double figure for us.

Against Bagbazar C. C. we made only 28 runs. Their attack can by no means be called above ordinary. They replied with 89 runs. In our second meeting with Bagbazar C. C. we made 115 runs and there was only three quarters of an hour remaining. But so poor were our bowling and fielding that they actually knocked up 123 runs for 3 wks. at the call of time.

We have done so miserably this season only for want of good players. We beg to draw the attention of the College authorities to this point. If no new players be admitted into our College there is very little possibility of maintaining the glorious traditions of the past.

The big show-case in the commonroom, lying empty only amuses spectators and new students. They wonder why such a big and handsome show-case stands there empty. But what about the old students and the old Professors who once encouraged sports? Their heads hang down with shame when they satisfy the curiosity of the new students or visitors to the College. It was placed there by our retired Principal Mr. James. He encouraged sports so much that the old college annexed cups and shields in open competition in large number. It was specially placed there to accommodate Elliot and Hardinge Shields in (foot-ball), Lansdowne and Harrison Shields in (cricket), Duke's Cup (tennis), besides several other trophies won in high class tournaments. One small show-case was considered to be too little to contain all these trophies, so Mr. James thought it necessary to have a big show-case.

In those days, suspense and difficulties of admission were not less keenly felt than now but aptitude for games was always consi-

dered to be a good recommendation for admission. The Medical College and some other colleges are still following the old custom on the face of ever increasing difficulties of admission. We don't know why this practice has been discontinued in our college. Why are the authorities giving so much prominence on University marks and none on games? Should not games and studies go side by side?—what about "Mens Sana in Corpore Sano"? Good marks in examination do not make a complete student and a complete man. O for the day when the P. C. F. C. will again annex the Elliot Shield for five consecutive years!

Apart from this, we can't make out why the College authorities even do not have a coach. A coach may train up students. I think no question can arise as regards money. For last year, I asked the College authorities to permit me to employ a coach; I promised that would cancel some of our engagements and thus shall provide for the coach, without exceeding the budget. But my proposal was rejected. For sports the College sanctions us much money. But it won't help us to improve our game!

The College staff does not encourage us in sports either with their presence in the field when we play a match or with their words even.

Thanks to Prof. J. Mookerjee and our late-lamented Prof. J. C. Nag who encouraged us much. They used to come and even play with us. And the considerable little success we have met with this season is due to the efforts of Prof. J. Mookerjee. Almost daily he used to come once when we had our practice and tried his best to show us how to bat, bowl and field. We thank him heartily for his efforts.

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Rakshit, Haran Ch.	... Rani Bhabani.
Kazi, Imdadul Huq	... Nabi Kahini.
Ray, Kamini Alo-o-Chhaya.
Vidyapati Bangiya Padabali.
Ghosh, Navakrishna	... Piyaricharan Sarkar.
Pal, Phanindra Nath	... Pushparani.
Vidyavinode, Kshirode P.	... Chandbibbi.
Vidyavinode, Kshirode P.	... Kinnari.
Vidyavinode, Kshirode P.	... Nivedita.
Symons, A. Tragedies.
Verhaeren, E. Plays.
Rolland, R. The 14th of July, & Danton.
Maeterlinck, M. The Betrothal.
Maeterlinck, M. The Burgomaster of Stilemonde.
Maeterlinck, M. The Miracle of St. Anthony.
Ibsen, H. Works, Vols. 1-4, 6-8, 10 and 11.
Abercrombie, L. Interludes & Poems.
Drinkwater, J. Loyalties.
Drinkwater, J. Poems of Love & Earth.
Davis, W. H. 40 New Poems.
Davis, W. H. Songs of Joy & others.
Barrie, J. M. Echoes of the War.
Waley, A. A Hundred & Seventy Chinese Poems.
Noyes, A. A Salute from the Fleet, & other Poems.
Arnold, Sir E. Indian Poetry & Indian Idylls.
Symons, A. A Fool of the World, & other Poems.
Naidu, Sarojini The Golden Threshold.
Naidu, Sarojini The Broken Wing.
Symons, A. Tristan & Iseult.
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Masefield, J. Good Friday.
Masefield, J. Dauber.
Masefield, J. The Faithful.
Masefield, J. Ballads and Poems.

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| Masefield, J. | ... | ... | A Tarpaulin Muster. |
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| The Portal of Evolution. | | | |
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Gummere, F. B. The Popular Ballad.
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Tacitus Histories: Books, 1 and 2.
Virgil Aeneid: Books, 1 to 6.
Virgil Aeneid: Books, 7 to 12.
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Hutton, E. Highways in Shakespear's Country.
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Bradley, A. C. Oxford Lectures on Poetry.
Bryce, Viscount Essays and Addresses in War Time.
Cook, Sir E. Literary Recreations.

Horace	Works (Globe, Edn.).
Virgil	Works (Globe, Edn.).
Froissart	Chronicles (Globe, Edn.).
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Aeschylus	The Prometheus Vincetus.
Cicero	Pro. A. Cluentio Oratio.
Cicero	Pro. Milone.
Cicero	Cicero in his Letters.
Homer	The Iliad (Books 1 to 12).
Horace	Satires.
Martial	Selected Epigrams.
Ovid	Fasti.
Ovid	Heroidum Epistulae XIII.
Plato	Republic : Books, 1 to 5.
Plato	Phaedo.
Plautus	The Miles Glorissus.
Sallust	Catilinarian Conspiracy.
Sallust	Jugurtha.
Fazlal Karim	Loyli-Majnu.
Ahmed, Taslimuddin	Priya Payagambarer Priya Katha.
Huq, Mojammel	Shahnama.
Fazlal Karim	Bibi Rahima.
Fazlal Karim	Muhammader Jiban Charit.
Banerji, Rajkrishna	Telemechus.
Basu, Jogindranath	Tukaram Charit.
De, Sushil Kumar	Bengali Literature in the 19th Century.
Abu Nasir Saidullah	Afgan Amir Charit, pt. 1.
Müller, Max	Six Systems of Indian Philosophy.
Deussen, P.	Outline of the Vedanta System.
Sen, B. N.	The Intellectual Ideal.
Aliotta	Idealistic Reaction Against Science.
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Ward, J.	The Realm of Ends.
Urquhart, W. S.	Pantheism.
Streeter, B. H.	The Spirit.
Perry, R. B.	Present Philosophical Tendencies.
Watson, J.	The Philosophy of Kant.

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| Wilson, W | ... | ... | The State. |
| Oppenheim, L. | ... | ... | The League of Nations & its Problems. |
| Jordan, W. H. | ... | ... | Principles of Human Nutrition. |
| Poschl, V. | ... | ... | Chemistry of Colloids. |

Ourselves.

REPORT OF THE PROCEEDINGS OF THE POLITICAL SEMINAR.

The First Meeting of the Politics Seminar for the session 1922-23 was held on July 24, 1922 under the Presidency of Prof. P. Mukherjee, M.A., F.R.E.S., when Mr. Khagendranath Sen read a paper on *The League of Nations,—a Historical Retrospect and a Study of its Future*. The paper is published elsewhere in this issue of the Magazine.

After the paper was read, the subject was thrown open to debate. Mr. Birendranath Ganguly who could not share in the optimism of Mr. Sen offered some cogent remarks on the possibility of the success of the League. He said that the Concept of the Balance of Powers and the principle of Nationality which was emphasised in the Eighteenth and Nineteenth Centuries were to be reckoned with before any prediction as to the League's future be made. Besides, since the text of the Covenant of the League is appended to the Treaty of Varseilles, the signing of the former means also an agreement with the clauses of the latter, which signifies danger to those Members of the League who had been neutral during the Late War. Mr. Ganguly while emphasising these points remarked that the secession of America from the League on the principle of the Munro Doctrine and under pressure from the Republican was fully justified.

The President congratulating Mr. Sen, said that the paper was very neatly written, but remarked that the writer had viewed the League only from the Confederationist's point of view while it might be viewed from two other standpoints *viz.*, the Federationist and the unitarian standpoints. Regarding the criticisms of Mr. Ganguly, the President said that they had opened out a new line of thought involving constitutional questions of the first magnitude, and pointed out that the League in order to be successful, must evolve a scheme of trade under an international currency, the absence of which, said he, was the root-cause of all international disturbances. Besides this economic revolution which the League must be called upon to bring

about, it might also be regarded as giving quite a different connotation to many of the accepted political theories of the present day.

There being no time for further discussions, the Meeting was adjourned till the 31st July, 1922.

The Second Meeting was held on the 31st July with Prof. P. Mukherjee in the chair when the Debate on the League of Nations was resumed. Mr. Amal Kūmar Raha opened the proceedings with a lengthy paper undertaking a detailed and comprehensive study of the Constitution of the League in its various aspects. The most brilliant contribution to the Debate was, however, made by Mr. Binod Lal Sen, who fiercely denounced the Scheme which the League professes to stand for and attacked the League from manifold standpoints, especially from the standpoint of a World State and from that of a Confederation. "We have not yet got the flexibility to adapt ourselves to the revolutionary changes "to be brought about by a Confederation, said he. As for the idea of a World State, the speaker declared that it was a sham, an illusion, a political catchword,—and remarked that (1) an international currency which was regarded as one of the bases of World State is absurd because of the strong prejudice of some of the nations towards their own systems of currency ; and pointed out to the failure of the proposal for international bimetallism as an instructive warning ; (2) that if a World-State was to be realised, there should be one language predominating over all other languages which virtually meant the cultural conquest of so many enlightened peoples,—an impossibility ; (3) that a World-State presupposed the world to an inconceivably high degree. In conclusion, Mr. Sen pointed to the various subterfuges which the various European nations were taking help of as an instance of how far the theory of goodwill was a success.

After Mr. Binod Lal Sen, had finished his lively address, Mr. Hari Charan Ghosh who, with the permission of the President, spoke in Bengali, and Mr. Dhirendranath Sen also addressed the Meeting briefly. On account of the keen interest evinced by the students in the subject, the Debate again stood adjourned till the 7th August next.

The Third Meeting was held on the 7th August when the Debate on the League of Nations was continued. In the unavoidable absence of Mr. P. Mukherji, the President, Prof. D. Chatteraj took the chair, Mr. Gourisankar Chatterjee read a paper

dealing especially with the problem of the League's Success in the Future. He analysed how the idea of a League originated and how it received a set-back in the hands of Treitschke and Bernhardi, until the late war marked a determined advance towards the solution of the problem of peace. Coming to the Covenant of 1920, Mr. Chatterjee began rather pessimistically but ended with a strong optimism. He said that the ideal of the League would certainly survive the defects of its first embodiment and the present Constitution of the League was not final. History showed that things which had been impossible and incredible in the past could be realised after a lapse of time and therefore the unity of mankind might become an actual fact in the Future.

As the paper took up the whole of the time at the disposal of the Seminar, the Debate had to be further adjourned to the 14th August next.

The Fourth Meeting took place on the 18th August under the presidency of Prof. D. Chattoraj. Mr. Abdur Rouf spoke in favour of the League especially combating the arguments of Mr. Birendranath Ganguly. He was followed by Mr. Hari Charan Ghosh who speaking in Bengali with the permission of the President dealt with the financial side of the League and analysed the Causes of the present dislocation of trade in the World ; and, pointed out, by way of suggestion, to the vast field which present-day Russia offers for economic activity.

After the President had addressed a few words on the subject and congratulated the member for the very good papers they had read, the Meeting came to an end.

THE HISTORICAL SEMINAR.

THE third meeting of the Historical Seminar came off on Wednesday, the 26th July under the presidency of Prof. B. K. Sen, M.A., Mr. Saroj N. Banerjee of the Fourth year class read out a paper on "growth of modern states". The writer dwelt upon the possibility of fixing any definite time when the modern state came into existence. In this connection he pointed out that any attempt to ascertain the exact time of the incoming of the modern state would be futile for the modern state is the product of evolution and not of invention. He showed that the leading idea of the mediæval age—the idea of right—and its peculiar social and religious circumstances hindered the growth of the modern theories of the state.

The feudal society obstinately clung to their rights and resisted to the last all attempts of the monarchy to centralise its power. The universality of the papal power on the other hand made the idea of sovereignty—the pivot round which all theories of modern states move impossible. For sovereignty implied the negation of the papal supremacy. Hence the beginning and growth of modern states are, according to him, to be sought in the gradual disappearance of mediæval ideas and institutions and in the beginning of the operation of formative forces. The national state according to the writer came in sight with the destruction of feudalism and the consequent rise in the power of the people. He supported his statement by showing how nationalities became compact through simultaneous risings of the people in different European countries. The writer, further, pointed out that the state as it existed at the dawning of the modern age was different from the state in its present form because the former constantly interfered in religious affairs and ignored wholly the idea of the sovereignty of the people. In conclusion the writer remarked that the modern state was the issue of the struggle between formative forces and disintegrating tendencies, that their struggle had not yet ended and hence it was impossible to prophesy what form the state would assume in future.

Mr. Bikash Ch. Ghose after pointing out the excellence of the essay said that it would have been more excellent if the writer would have pointed out the relation between the classical state and the modern state and the gradual stages of its evolution. Then he himself pointed out the same and brought forth in details the conception of the state as it was held by the people in ancient as well as in the mediæval times and thus clearly pointed out the stages of the evolution and the difference in the conceptions. This point was held to be irrelevant by critic Debabrata Mitter.

Mr. Surendra N. Banerjee in course of his treatment of the subject held that though it would be impossible to ascertain a fixed date to the period of transition from the mediæval to the modern age an approximate date would not be wanting. He called the renaissance the greatest differentiating factor—with the down of which the conditions and ideas of the time began to change. He mentioned the Turkish peril as one of the prominent factors in forming the nationalities of Europe. He further held that the ideas of the modern state had not been yet realised and he longed to see the 'Parliament of man and the Federation of the whole world.' Mr. Dakshina Ranjan Gupta mentioned democracy as the most essential

factor of the modern state and he added that the elementary ideas of democracy were found in the origine of barbarous Germany.

Lastly the President said that though the subject was limited to the modern state Mr. Ghosh's point cannot be said irrelevant because the difference between the modern and the mediæval and classical state was given in that. He further held that the causes of the growth of modern states would be found in the conflicting struggle between the individual and the state, and the progress was derived rather in a curious manner—State could not assume the form of tyranny and the individuals were unable to establish anarchy in the name of democracy. He further said that the growth of nationality, to which the growth of modern state was due, was the unity of people with regard to certain interests, and the state itself was a stage in the progress of man.

SURENDRANATH BANERJEE,
Secretary, Historical Seminar.

THE COLLEGE UNION.

The first meeting of the Union after the summer vacation took place on Friday, the 7th July at 1 P.M. Prof. P. C. Mahalanobis presided. Among those present were Profs. S. C. Mazumder, C. C. Bhattacharyya and H. C. Das Gupta.

At the outset, the Secretary proposed to convey to Messrs. Brojokanta Guha and Sailendra Nath Guha Ray the Union's heartfelt congratulations on their success at the I. C. S. Examination. The proposal was unanimously agreed to.

Then Mr. Suresh Chandra Ray moved the following resolution : —“Resolved that the Presidency College Union offers its respectful thanks to the authorities of the Calcutta University for introducing changes in the Matriculation Examination curriculum, and accepting vernacular as the medium of instruction.”

It was seconded by Mr. Shib Chandra Dutt.

Mr. C. A. Gomes in a brief speech opposed the resolution.

Messrs. Birendra Nath Ganguli and Tarapada Mukherji spoke in favour of the motion, while Messrs. Sailendra Nath Mukherji and Abdur Rouf lent their support to Mr. Gomes.

At 2 P.M. the meeting was adjourned at the suggestion of the Chairman.

The adjourned meeting of the College Union was held on Friday, the 14th July at 1 P.M. with Prof. P. C. Mahalanobis in the Chair.

With the permission of the Chairman, speeches were delivered both in English and Bengali.

Mr. Abdur Rouf who was in possession of the house when the meeting adjourned on the last occasion opened the debate.

In course of a heated discussion, the resolution was supported by Messrs. Khagendra Nath Sen, Hari Charan Ghose and Benoyendra Nath Ray Chaudhuri. Mr. Dharendra Nath Sen was in the opposition.

The mover having replied to the debate, the Chairman in a neat speech summed up the arguments put forward by both the parties.

The resolution on being put to the vote was adopted by an overwhelming majority.

With a vote of thanks to the Chair proposed by Mr. Jitendra Nath Bagchi (2nd Yr.), the meeting separated.

S. C. R.

COMMON ROOM NOTES.

The following are the office-bearers of the Common Room for this session :—

Prof. P. C. Ghosh, M.A., P.R.S.—	Hony. Secretary.
Prof. P. E. Dustoor, M.A.—	Jt. Hon'y. Secretary.
Sj. Akshay Sircar	} Asst. Secretaries.
Sj. Monysh Ghatak	

During the last session a tablet was set up in the Students' Common Room in memory of the late Mr. Monoranjan Chaudhury, a brilliant student of the First Year Science Class, by his class-friends. This is for the first time that a tablet has been raised in memory of a student of the College.

The following magazines and periodicals have been subscribed for the Common Room for this session :

1. The Servant of India.
2. Modern Review.
3. Indian Review.
4. Hindusthan Review.
5. Bookman.
6. Harper.
7. Nash's Pall Mall Magazine.
8. Windsor.
9. Sphere.
10. Nation and the Atheneum.
11. Physical Culture.

12. Punch.
13. Contemporary Review.
14. Edinburgh Review.
15. Fort-nightly Review.
16. The Strand Magazine.
17. Times Weekly.
18. Times Literary Supplement.
19. Masik Basumati.
20. Prabasi.
21. Bharati.
22. Bangabani.
23. Manasi-O-Marmavani.
24. Pearson's Magazine.
25. Review of Reviews.
26. 19th Century and after.

Students are expected to use those magazines and periodicals carefully as they may reap great advantages thereof. At this stage we cannot but thank our kind Librarian for taking over the charge of several good magazines which we have been compelled to remove in the Library for fear of 'molestation.'

Students are hereby reminded of the longstanding rule of the College that they should refrain from smoking in the Common Room and from sitting on the tables. Card, chess and carrom are allowed not in the Reading Room but in the room adjoining.

We request the students to conform with these rules strictly and to use the magazines carefully. Hope our request will not fall on deaf ears.

A. K. S.

THE BAKER HOSTEL NOTES.

THE Baker Hostel is a hostel meant for the residence of Moslem college-students irrespective of the institutions to which they belong. It is, as it were, the common meeting ground. Still the number of Presidency College boys predominates, as preference is given to them, so that the College Magazine cannot possibly overlook their activities in the hostel. For want of suitable information, it seems, the Magazine has been silent about them for indeed a long period. The writer will be glad to see the following published:—

The Baker Hostel premises have been recently white-washed; doors painted, broken things replaced. Everything is now decent and picturesque to the onlookers.

The rooms are single-seated, well-ventilated so that they facilitate deep study. There is nothing for the Presidency Students to complain of except that it is a long way off from the college and at 10 A.M. in the morning they are to hurry up just after meals.

Recently a new trouble has been worrying them much and that is nothing more than the common phenomenon at Calcutta—the shortage of water supply. Early in the morning, at noon and later not a drop of water is to be found in the hostel confines. The difficulty is conceivable: everybody is pressed hard. But as yet no thorough remedy has been effected. Only the other day the kind Superintendent who is very careful and particular about the advantages of the boarders, provided for some 12 big earthen pitchers to be filled by the water-carrier for use in times of scarcity. This, of course, has economised the extravagant consumption of water to some extent. But that is no real cure. The pots are not perennial streams and must soon exhaust. The real point must be hit upon. The Superintendent has been communicating with the higher authorities. Will the authorities concerned please remedy the difficulty and help the boarders in their peaceful pursuit?

Of activities the following are to be mentioned:—

1. The Economic Society:—This is the 3rd Session of the Economic Society that was established in 1920 and since then kept alive by the students of this college. The Society organises meetings on Sundays and subjects of general interest are discussed. This session we have had two sittings up-to-date in the first of which the late Secretary, Mr. M. F. Karim, gave us the annual report. He laid special stress on the proceedings of one meeting which was presided over by our most revered Prof. P. Mukherjee, M.A., F.R.E.S., the most active worker in the field of Co-operative Movement in Bengal. On that occasion he gave us to understand the whole problem and inspired the members with the ideal of co-operation.

This year Mr. M. Abdul Rouf of the 4th year class has been elected Secretary and he convened one sitting where "The Permanent Settlement in Bengal" was discussed. The consensus of opinion seemed to be against it. This is gratifying to note that a great percentage of Moslem students have a liking for Economics and year by year the number is increasing.

2. The Scientific Society:—This is a sister society and is of later growth. She has stepped into her second year. Though young in age she seems to have surpassed her older sister in activity. The Annual Report of the last year's Secretary says, that she had eight

sittings and met with splendid success. The most note-worthy was the meeting which provided a lantern lecture on 'Iron in Ancient India' given by Prof. P. Neogi. The Society is now in progress.

The general debating section of the Common Room is now quite dormant. It has shewn very little activity. So has been the case with the "Burora" magazine which is a manuscript paper. There was only one issue last year.

The Baker-Idd Celebration :—It is rather a bitter experience that we have been witnessing a regression in the activity of the hostel. Other years on this festival day a common feast used to be arranged. And that was compatible with ceremonial occasion ; each to each in common cord combined, and partaking of the same dish at the same time. But this is to be lamented that nothing was done this session and each "mess" enjoyed isolated and no common merriment was marked.

Another usual function—"New Boarder's Reception"—still remains to be performed. It is already late. If this also escapes the attention of the active members, the Baker Hostel will lose one of its charms.

The seasonal athlets are also lacking. The season of football games is almost going to be over but no players muster strong in the field. The inter-hostel matches are now things of the past.

These are some of the pessimistic remarks that can be centred round the Baker Hostel, but may we turn optimist and wait longing for a better record in the next issue of the magazine?

Will not new-comers occupy the vacant places of activity and keep up the tradition? Let us hope and wait.

With best wishes for the new boarders. All hail! all welcome!!

M. B. R.

EDEN HINDU HOSTEL NOTES.

OWING to the University being late in publishing the results we have not yet been able to resume our activities in full after the long recess. We have been very late in forming different committees, and the arrangement made is only provisional to be desired at a convenient date.

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We learn with much regret that the Authorities have decided not to admit into the Hostel those Post Graduate students who will take up Law. As Presidency College has no objection to its students reading law we do not know why the Authorities choose to make

this distinction in the case of the Eden Hindu Hostel. It ought to be remembered from the point of view of the Hostel that Post-graduate men add vigour to its "life and activity" and that we can ill-afford to spare it. Besides they have to undergo many inconveniences if they are debarred from joining Hostel. May we appeal to our Principal to reconsider this decision in the light of these facts?

* * * *

The Mess-Committee, true to their own constitution seem to be anxious, according to the order of the day, to apply the Geddes's "superaxe" to hostel expenditures. Retrenchment is quite an economical thing, but when it is applied to the bare necessities of life—well, then it becomes a different matter altogether. The plea of the Committee is that Government do not give them sufficient advances for the purpose and hence this step. We know the Authorities are aware of the rise in the cost of living. There is a limit to retrenchment beyond which, as Lord Rawlinson would tell us, in reply to the findings of the Inchcape Committee, we cannot go. Indeed the standard of food has become notoriously low. The Secretary, however, is trying his best to improve diet, but funds at his disposal are insufficient. We hope our Superintendent will soon move the Government in the matter.

* * * *

The Library Committee have commenced their work. When buying books they will, we are sure, remember that the Hostel Library ought to be a supplement to the College Library. It is a notorious fact that the Presidency College Library is not quite up-to-date: newly published books are scarcely to be found there. We in this Hostel should try as far as our funds permit to remove this longfelt want of students. A strange fact we have noticed for the last few years is that boarders often borrow books from the Library without any care to return them. This carelessness combined at times with the deliberate motive of cheating the Library, has resulted in the past in the loss of a large number of Library books. Last year we lost as many as 80 books. These frequent occurrences are not worthy of the traditions of the Hostel. We hope and trust the Committee will try at the earliest opportunity to revise the rules and regulations where revision is necessary and enforce them rigorously in future.

* * * *

We have tried for the last many years to create an All-Hostel

Union. But our efforts have so far been fruitless. Peculiar eccentricities of different wards have always stood in the way. Interward jealousies and bickerings have marred the sweet relations that should exist among us. We must realise that we are parts of a great and common whole with which we must have to harmonise ourselves in order to utilise to the fullest extent the advantages of hostel life. Let us however hope for a better and nobler state of things in future.

* * * *

It is with great pleasure and a sense of pride that we record here that both the gentlemen who have passed the Civil Service Examination held at Allahabad in March last from Bengal, were members of our Hostel. Messrs. Broja Kanta Guha and Sailendra Nath Guha Ray have been in our midst for a pretty long time. Those who have come into their contact have been charmed by their magnetic personalities, good manners and sweet reasonableness. Their University careers have uniformly been brilliant. We hope they will give us of their best when they come back as fullfledged members of the Civil Service. We wish them success in life. They sail from Bombay on the 9th September. Mr. Niranjana Pal, the only gentleman from Bengal who has been appointed a probationer in the Imperial Forest Service, was also a member of our Hostel. Our hearty congratulations to him. He leaves Bombay on the 2nd September. May God grant him a happy and prosperous life.

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

DHIRENDRA NATH SEN.

COLLEGE UNION NOTES.

(FROM THE UNION REPORTER)

The unveiling of the late Prof. J. N. Das Gupta's portrait.—

The ceremony of unveiling the portrait of the late Prof. J. N. Das Gupta came off on Tuesday, the 29th August in the Physics Theatre of the College at 4 P.M. The staff and the students mustered strong to witness the ceremony and to show their respect for the illustrious late. Principal J. R. Barrow presided.

The Secretary of the College Union was called upon to read the report containing the details about the raising and disbursement

of the Das Gupta Memorial Fund. The total amount collected was Rs. 194-10 as of which Rs. 125 were spent on the portrait. The balance may be utilised, according to the report, in erecting a tablet in memory of the late Prof. J. C. Guha.

Prof. Zachariah was then asked to speak something on the occasion. He paid a glowing tribute to the late Prof. Das Gupta who was all along his colleague since he came to this College. He said that very few had the opportunity of serving the University like the late Prof. Das Gupta. His services as an examiner and professor for twenty-five years cannot properly be estimated. Continuing Prof. Zachariah referred to his wide scholarship in the various branches of history specially in the subject of constitutional history. But what endeared him to the staff and the students alike, the speaker said, was not so much his profound learning as his genial and obliging personality.

The President then unveiled the nicely executed portrait of Prof. Das Gupta which was framed in a wreath of flowers.

M. Polle A. C. Bur, the Czecho-Slovakian student in our College.—

As soon as the unveiling ceremony was finished all eyes were turned on the young Czecho-Slovakian visitor who now entered the hall. Dressed in shirt and breeches of Green and wearing brown, military top-boots, but with a face gleaming with a broad smile of modest diffidence, the remarkable young man presented a rather strange and interesting sight. His whole career reads like a romance and whole bearing fully bespeaks the man in him. M. Polle. A. C. Bur is fully representative of the intense dynamic life of the small nations of the West. The manner of his arduous travels indicates that his aim is not only to enrich his store of knowledge and enlarge his vision but also to catch the message of the roads who know no boundary and to fulfil the truth of dynamic life inherent in nature.

Mr. Suresh Roy, the Union Secretary, having introduced the visitor to the students and welcomed him on their behalf M. Bur spoken in broken English which he has managed to pick up on the way. He hastened to extend his cordial and fraternal greetings to the students on behalf of the forty thousand students of Czecho-Slovakia with whose credentials he has been visiting students all along his way. He said that he was glad to see India marching along the path of cultural work, and in this connection he also paid a tribute to the work of Indian students. He expressed his desire to revisit India for the purpose of studying Indian philosophy after

he finished his world tour and received the doctorate in Philosophy and Sociology at his university. At the request of the students M. Bur also spoke in his sonorous mother-tongue.

Later on he was taken over to the hostel where some of the boarders entertained him to tea and Indian sweetmeats. Then after talking with the students, answering questions put by them and writing autographs for them the genial visitor left at about six in the evening.

বিশ্বভারতী

বিশ্বভারতী সম্বন্ধে একটা কথা মনে রাখতে হবে যে আমার মনে এর ভাবটা, সঙ্কল্পটি কোন একটি বিশেষ সময়ে যে ভেবে চিন্তে উদ্ভূত হয়েছে এমন নয়। এই সঙ্কল্পের বীজ আমার মগ্ন চৈতন্তের মধ্যে নিহিত ছিল, তা ক্রমে অগোচরে অঙ্কুরিত হয়ে জেগে উঠেছে। এর কারণ আমার নিজের জীবনের মধ্যেই রয়েছে। বাল্যকাল থেকে আমি যে জীবন অন্বেষিত করে এসেছি তার ভিতর থেকে এই প্রতিষ্ঠানের আদর্শটা জাগ্রত হয়ে উঠেছে।

আপনারা জানেন যে আমি যথোচিত ভাবে বিদ্যাশিক্ষার ব্যবস্থার সঙ্গে যোগ রক্ষা করে চলিনি। আমার পরিবারে আমি যে ভাবে মানুষ হয়েছি তাতে ক'রে আমাকে সংসার থেকে দূরে নিয়ে গিয়েছিল,—আমি একান্ত বাসী ছিলাম। মানব সমাজের সঙ্গে আমার বাল্যকাল থেকে ঘনিষ্ঠ যোগ ছিলনা আমি তার প্রান্তে মানুষ হয়েছি। “জীবন-স্মৃতি”তে এর বিবরণ পড়ে থাকবেন। আমি সমাজের থেকে দূরে বাস করতুম বলে, তার দিকে বাতায়নের পথ দিয়ে দৃষ্টিপাত করেছি। তাই আমার কাছে দূরের দুলভ জিনিষের প্রতি আকর্ষণ খুব গভীর ছিল। কলকাতা সহরে আমার বাস ছিল, কাজেই ইঁট কাঠ পাথরের মধ্যে আমার গতিবিধি সঙ্কীর্ণ সীমায় আবদ্ধ ছিল। আমাদের চারিদিকেই বাড়ী গুলি মাথা তুলে থাকত, আর তাদের মাঝখানে অল্প পরিধির মধ্যে সামান্য কয়েকটি গাছ পালা আর একটা পুকুরিণী ছিল। কিন্তু দূরে আমাদের পাড়ার বাইরে বেশী বড় বাড়ি ছিলনা একটু পাড়াগাঁ গোছের ভাব ছিল।

সে সময় আমাকে বাইরের প্রকৃতি ডাক দিয়াছিল। মনে আছে মধ্যাহ্নে লুকিয়ে একলা ছাদের কোণটি গ্রহণ করতুম। উন্মুক্ত নীলাকাশ, চিলের ডাক আর পাড়ার গলির জনতার বিচিত্র ছোট ছোট কলধ্বনির মধ্য দিয়ে বাড়ীর ছাদের উপর থেকে যে জীবন যাত্রার খণ্ড খণ্ড ছবি পেতুম, তা আমার হৃদয়কে আলোড়িত করেছিল। এর মধ্যে মানব প্রকৃতির ও একটা ডাক ছিল। দূর থেকে কখনো বা লোকালয়ের উপর রাজ্যের ঘুম পাড়ানো স্বর কখনো বা প্রভাতের ঘুম জাগানো গান আর উৎসব কোলা-

হলের নানা রকম ধ্বনি আমার হৃদয়কে উতলা করে দিয়েছিল। বর্ষার নব মেঘাগমে আকাশের লীলা বৈচিত্র আর শরতের শিশিরে ছোট বাগানটীতে ঘাস ও নারিকেল রন্ধির বল মলানি আমার কাছে অপূর্ব হয়ে দেখা দিত। মনে আছে অতি প্রত্যুষে সূর্যোদয়ের আবির্ভাবের সঙ্গে তাল রাখবার জন্ত তাড়াতাড়ি উঠে পড়ে তার অপেক্ষা করছি। সকালের সেই শিশিরের উপর সোনার আলো আমার হৃদয়ে নিবিড় গভীর আনন্দ-বেদনার সঞ্চার করেছে! বিশ্বজগৎ যেন আমাকে বার বার করে আহ্বান করে বলেছে,—“তুমি আমার আপনার, আমার মধ্যে যে সত্য আছে তা সকলের সঙ্গে যোগের প্রতীক্ষা রাখে, কিন্তু তবুও তোমায় আমার এই বিরহের মধ্যে ও মধুর্য্য রয়েছে।” তখনও এই বহির্বিষয়ের উপলব্ধি আমার মনের ভিতরে অস্পষ্ট ভাবে ঘনিয়ে উঠেছে, ছোট ঘরের ভিতরকার মানুষটিকে বাইরের ডাক গভীর ভাবে মুগ্ধ করেছিল।

তারপর আমার মনে আছে যে প্রথম যখন আমাদের সহরে ডেকুজর দেখা দিল, এই ব্যাধি আমার কাছে বেরিয়ে পড়ার মস্ত সুযোগের মত এল। গঙ্গার ধারে পেনেটির বাগানে আমরা বাস করতে লাগলুম। এই প্রথম অপেক্ষাকৃত নিকট ভাবে প্রকৃতির স্পর্শ পেলাম। এ যে কত মনোহর তা ব্যক্ত করতে পারিনা। আপনারা অনেকে পল্লীগাঁথ থেকে আসছেন, অনেকেরই পল্লীর সঙ্গে অতি নিকট সম্বন্ধ। আপনারা তার শ্রাবণ শশুক্ষেত্র ও বনরাজি দেখে থাকবেন কিন্তু আমার মনোভাব ঠিক উপলব্ধি করতে পারবেন না। ইট কাঠের কারাগার থেকে বহিরাকাশে মুক্তি পেয়ে প্রকৃতির সঙ্গে সেই প্রথম পরিচয় লাভ করা যে কত মূল্যবান তা আমার জীবনে যেমন বুঝেছিলুম অল্প লোকের ভাগ্যেই তা ঘটে। সকালে কুঠার পানসি দক্ষিণ দিকে যেত সন্ধ্যায় তা উত্তরগামী হত। নদীর ছধারে, এই জনতার ধারা, জলের সঙ্গে মানুষের এই জীবন যাত্রার যোগ, গ্রাম বাসীদের এই জ্ঞান পান তর্পণ এই সকল দৃশ্য আমার অন্তরকে স্পর্শ করেছিল। গ্রাম গুলি যেন গঙ্গার ছই পারকে আঁকড়ে রয়েছে—পিপাসার জলকে স্তম্ভরসের মত গ্রহণ করে নিয়েছে। আমার গঙ্গার ধারে এই প্রথম যাওয়া, আর সে সময়ে সেখানকার সূর্য্যের উদয়াস্ত যে আমার কাছে কি অপরূপ লেগেছিল তা কি বলব। এই যে বিশ্বজগতে প্রতিমূর্ত্তে অনির্বচনীয় মহিমা উদ্ঘাটিত হচ্ছে, আমরা তার সঙ্গে যুক্ত থাকলে ও অতি পরিচয়ের জন্ত তা আমাদের কাছে জ্ঞান হয়ে যায়। ওয়ার্ডস্‌ওয়ার্থের কবিতায় আপনারা তার উল্লেখ দেখেছেন। কেজো মানুষের কাছে বিশ্বপ্রকৃতির অপূর্বতা একবার “না” হয়ে গেছে, নেই বলেই হয়। তার রহস্য, মধুর্য্য, তার মনে তেমন সাড়া দেয় না। আকাশে দিনের পর দিন যেন আশ্চর্য্য একটি কাব্য গ্রন্থে পাতার পর পাতা উদ্ঘাটন করে বিশ্বকবির মন্ত্রকথাটি বার বার প্রকাশ করতে থাকে, আমরা মাঝাঝান থেকে অতি পরিচয়ের অন্তরালে তার রস থেকে বঞ্চিত হই। তাই প্রকৃতির রসধারার স্পর্শে আমার মন সে সময়ে যে রকম উৎসুক হয়ে উঠেছিল আজও তার প্রবলতা ক্লীণ হয়ে যায়নি এ কথাটা বলার দরকার আছে। এতটা আমি ভূমিকা স্বরূপ বলুম। যে যে ঘটনা আমার জীবনকে

নানা সম্পর্কের মধ্য দিয়ে একটা বিশেষ দিকে চালনা করছিল এই সময়কার জীবন যাত্রা তার মধ্যে সর্ব প্রধান ব্যাপার।

এমনি আর একটি অল্পকূল ঘটনা ঘটল, যখন আমি পদ্মানদীর তীরে গিয়ে বাস করতে লাগলুম। পদ্মাতটের সেই আম-জাম-ঝাউ বেত আর শর্ষের ক্ষেত, কাল্পনের মুহু সৌগন্ধে ভারাক্রান্ত বাতাস, নির্জন চরে কলধ্বনি মুখরিত বুনো হাঁসের বসতি, সন্ধ্যা তারায় জল জল করা নদীর স্বচ্ছ গভীরতা এ সব আমার সঙ্গে নিবিড় আত্মীয়তা স্থাপন করেছিল। তখন পল্লীগ্রামে মানুষের জীবন ও প্রকৃতির সৌন্দর্য্যে সম্মিলিত জগতের সন্দেহ পরিচয় লাভ করে আমার গভীর আনন্দ পাবার উপলক্ষ্য হয়েছিল।

অল্পবয়সে আমি আর একটি জিনিস পেয়েছি। মানুষের থেকে দূরে বাস করলেও এবং উন্মুক্ত প্রকৃতির কোল থেকে বিচ্ছিন্ন ভাবে কাটিয়ে থাকলেও আমি বাড়ীতে আত্মীয় বন্ধুদের সঙ্গীত সাহিত্য শিল্প কলার চর্চার আবহাওয়ার মধ্যে মানুষ হয়েছি, এটি আমার জীবনের খুব বড় কথা। আমি শিশু কাল থেকে পলাতক ছাত্র, মাষ্টারকে বরাবর ভয় করে এড়িয়ে চলেছি। কিন্তু বিশ্ব সংসারের যে সকল অদৃশ্য মাষ্টার অলক্ষ্যে থেকে পাঠ শিখিয়ে দেন তাদের কাছে কোনো রকমে আমি পড়া শিখে নিয়েছি। আমাদের বাড়ীতে নিয়ত ইংরাজী ও বাংলা সাহিত্যের ও সঙ্গীতের আলোচনা হ'ত আমি এসবের মধ্যে বেড়ে উঠেছি। এই সকল বিদ্যা যথার্থভাবে শিক্ষা লাভ না করলেও এথেকে ভিতরে ভিতরে আশ পাশ হ'তে নানা উপায়ে মনে মনে আনন্দরস সঞ্চয় করতে পেরেছি। আমার বড়দাদা তখন 'স্বপ্নপ্রাণ' লিখতে নিরত ছিলেন। বনস্পতি যেমন স্বচ্ছন্দে প্রচুর ফুল ফুটিয়ে, ফল ধরিয়ে ও ইতস্ততঃ বিস্তর খসিয়ে ঝরিয়ে ফেলে দেয়, তাতে তার কোনো অনুশোচনা নেই; তেমনি তিনি ঋতায় যতটা লেখা রক্ষা করতেন তার চেয়ে ছেঁড়া কাগজে বাতাসে ছড়াছড়ি বেত অনেক বেশি। আমাদের চলা ফেরার রাস্তা সেই সব বিক্ষিপ্ত ছিন্ন পত্রে আকীর্ণ হয়ে গেছে। সেই সকল অব্যবহৃত সাহিত্য রচনার ছিন্নপত্রের স্তূপ আমার চিত্ত ধারায় পালিমাটির সঞ্চয় রেখে দিয়ে গিয়েছিল।

তারপর আপনারা জানেন আমি খুব অল্প বয়স থেকেই সাহিত্য চর্চায় মন দিয়েছি আর তাতে করে নিন্দা খ্যাতি যা পেয়েছি তারই মধ্য দিয়ে লেখনী চালিয়ে গিয়েছি। তখন একটা বড় সুবিধা ছিল যে সাহিত্য ক্ষেত্রে এত প্রকাণ্ডতা ছিল না, সাহিত্যের এত বড় বাজার বসেনি,— ছোট হাটেই পসরা দেওয়া নেওয়া চলত। তাই আমার বালা রচনা আপন কোণ টুকুতে কোনো লজ্জা পায় নি। আত্মীয় বন্ধুদের যা একটু আধটু প্রশংসা ও উৎসাহ লাভ করেছি তাই স্বর্থে মনে করেছি। তারপর ক্রমে বঙ্গ সাহিত্যের প্রসার হল, তার চর্চা ব্যাপকতা লাভ করল। সাহিত্যক্ষেত্র জনতার আক্রান্ত হল। দেখতে দেখতে রাত্রির আকাশে তারার আবির্ভাবের মত, সাহিত্যাকাশ অসংখ্য লেখকের দ্বারা খচিত হয়ে দেখা দিল। কিন্তু তৎসঙ্গেও আমার সাহিত্য চর্চার মধ্যে বরাবর সেই নির্জনতাই ছিল। এই বিরল বাসই আমার একান্ত আপনায় জিনিস ছিল। অতিরিক্ত প্রকাণ্ডতার আঘাতে আমি কখনো স্তম্ভ বোধ করিনি।

হলের নানা রকম ধ্বনি আমার হৃদয়কে উত্তলা করে দিয়েছিল। বর্ষার নব মেঘাগমে আকাশের লীলা বৈচিত্র্য আর শরতের শিশিরে ছোট বাগানটিতে ঘাস ও নারিকেল রাস্তির ঝল মলানি আমার কাছে অপূর্ণ হয়ে দেখা দিত। মনে আছে অতি প্রত্নাবে সূর্য্যোদয়ের আবির্ভাবের সঙ্গে তাল রাখবার জ্ঞতা তাত্ত্বাত্ত্বি উঠে পড়ে তার অপেক্ষা করছি। সকালের সেই শিশিরের উপর সোনার আলো আমার হৃদয়ে নিবিড় গভীর আনন্দ-বেদনার সঞ্চার করেছে! বিশ্বজগৎ যেন আমাকে বার বার করে আহ্বান করে বলেছে,—“তুমি আমার আপনায়, আমার মধ্যে যে সত্য আছে তা সকলের সঙ্গে যোগের প্রতীক্ষা রাখে, কিন্তু তবুও তোমায় আমার এই বিরহের মধ্যে ও মাধুর্য্য রয়েছে।” তখনও এই বহির্বিষয়ের উপলক্ষি আমার মনের ভিতরে অস্পষ্ট ভাবে বসিয়ে উঠেছে, ছোট ঘরের ভিতরকার মানুষটিকে বাইরের ডাক গভীর ভাবে মুগ্ধ করেছিল।

তারপর আমার মনে আছে যে প্রথম যখন আমাদের সহরে ডেঙ্গুজ্বর দেখা দিল, এই ব্যাধি আমার কাছে বেরিয়ে পড়ার মস্ত সুযোগের মত এল। গঙ্গার ধারে পেনেটির বাগানে আমরা বাস করতে লাগলুম। এই প্রথম অপেক্ষাকৃত নিকট ভাবে প্রকৃতির স্পর্শ পেলাম। এ যে কত মনোহর তা ব্যক্ত করতে পারিনা। আপনারা অনেকে পল্লীগ্রাম থেকে আসছেন, অনেকেরই পল্লীর সঙ্গে অতি নিকট সম্বন্ধ। আপনারা তার শ্রামল শস্যক্ষেত্র ও বনরাজি দেখে থাকবেন কিন্তু আমার মনোভাব ঠিক উপলক্ষি করতে পারবেন না। ইট কাঠের কারাগার থেকে বহিরাকাশে মুক্তি পেয়ে প্রকৃতির সঙ্গে সেই প্রথম পরিচয় লাভ করা যে কত মূল্যবান তা আমার জীবনে যেমন বুঝেছিলুম অল্প লোকের ভাগ্যেই তা ঘটে। সকালে কুঠীর পানসি দক্ষিণ দিকে যেত সন্ধ্যায় তা উত্তরগামী হত। নদীর দুধারে, এই জনতার ধারা, জলের সঙ্গে মানুষের এই জীবন যাত্রার যোগ, গ্রাম বাসীদের এই স্নান পান তর্পণ এই সকল দৃশ্য আমার অন্তরকে স্পর্শ করেছিল। গ্রাম গুলি যেন গঙ্গার দুই পারকে আঁকড়ে রয়েছে—পিপাসার জলকে স্তম্ভরসের মত গ্রহণ করে নিয়েছে। আমার গঙ্গার ধারে এই প্রথম যাওয়া, আর সে সময়ে সেখানকার সূর্য্যের উদয়াস্ত যে আমার কাছে কি অপরূপ লেগেছিল তা কি বলব। এই যে বিশ্বজগতে প্রতিমুহূর্তে অনির্বচনীয় মহিমা উদ্ঘাটিত হচ্ছে, আমরা তার সঙ্গে যুক্ত থাকলে ও অতি পরিচয়ের জ্ঞতা আমাদের কাছে স্নান হয়ে যায়। ওয়ার্ডনুওয়ার্থের কবিতায় আপনারা তার উল্লেখ দেখেছেন। কেজো মানুষের কাছে বিশ্বপ্রকৃতির অপূর্ণতা একবার “না” হয়ে গেছে, নেই বুলেই হয়। তার রহস্য, মাধুর্য্য, তার মনে তেমন সাজা দেয় না। আকাশে দিনের পর দিন যেন আশ্চর্য্য একটি কাব্য গ্রন্থে পাতার পর পাতা উদ্ঘাটন করে বিশ্বকবির মধুরকথাটি বার বার প্রকাশ করতে থাকে, আমরা মাঝখান থেকে অতি পরিচয়ের অন্তরালে তার রস থেকে বঞ্চিত হই। তাই প্রকৃতির রসধারার স্পর্শে আমার মন সে সময়ে যে রকম উৎসুক হয়ে উঠেছিল আজও তার প্রবলতা ক্ষীণ হয়ে যায়নি এ কথাটা বলার দরকার আছে। এতটা আমি ভূমিকা স্বরূপ বলুম। যে যে ঘটনা আমার জীবনকে

নানা সম্পর্কের মধ্য দিয়ে একটা বিশেষ দিকে চালনা করছিল এই সময়কার জীবন যাত্রা তার মধ্যে সর্ব প্রধান ব্যাপার।

এমনি ভাষার একটি অনুকূল ঘটনা ঘটল, যখন আমি পদ্মানদীর তীরে গিয়ে বাস করতে লাগলুম। পদ্মাতটের সেই আম-জাম-ঝাড় বেত আর শর্ষের ক্ষেত, কাঙ্কনের মুছ সৌগন্ধ ভারাক্রান্ত বাতাস, নির্জন চরে কলধ্বনি মুখরিত বুনো হাঁসের বসতি, সন্ধ্যা সুরায় জল জল করা নদীর স্বচ্ছ গভীরতা এ সব আমার সঙ্গে নিবিড় আত্মীয়তা স্থাপন করেছিল। তখন পল্লীগ্রামে মানুষের জীবন ও প্রকৃতির সৌন্দর্য্যে সম্মিলিত ভ্রমণের মত পরিচয় লাভ করে আমার গভীর আনন্দ পাবার উপলক্ষ্য হয়েছিল।

অল্পবয়সে আমি আর একটি জিনিস পেয়েছি। মানুষের থেকে দূরে বাস করলেও এবং উন্নত প্রকৃতির কোল থেকে বিচ্ছিন্ন ভাবে কাটিয়ে থাকলেও আমি বাড়ীতে আত্মীয় বন্ধুদের সঙ্গীত সাহিত্য শিল্প কলার চর্চায় আবহাওয়ার মধ্যে মানুষ হয়েছি, এটি আমার জীবনের খুব বড় কথা। আমি শিশু কাল থেকে পলাতক ছাত্র, মাষ্টারকে বরাবর ভয় করে এড়িয়ে চলেছি। কিন্তু বিশ্ব সংসারের যে সকল অদৃশ্য মাষ্টার অলক্ষ্য থেকে পাঠ শিখিয়ে দেন তাদের কাছে কোনো রকমে আমি পড়া শিখে নিয়েছি। আমাদের বাড়ীতে নিয়ত ইংরাজী ও বাংলা সাহিত্যের ও সঙ্গীতের আলোচনা হ'ত আমি এগবের মধ্যে বেড়ে উঠেছি। এই সকল বিদ্যা যথার্থভাবে শিক্ষা লাভ না করলেও এথেকে ভিতরে ভিতরে আশ পাশ হ'তে নানা উপায়ে মনে মনে আনন্দরস সঞ্চয় করতে পেরেছি। আমার বড়দাদা তখন 'স্বপ্নপ্রয়াণ' লিখতে নিরত ছিলেন। বনস্পতি যেমন স্বচ্ছন্দে গুচুর ফুল ফুটিয়ে, ফল ধরিয়ে ও ইতস্ততঃ বিস্তর খসিয়ে করিয়ে ফেলে দেয়, তাতে তার কোনো অনুশোচনা নেই; তেমনি তিনি খাতায় যতটা লেখা রক্ষা করতেন তার চেয়ে হেঁচা কাগজে বাতাসে ছড়াছড়ি যেত অনেক বেশি। আমাদের চলা ফেরার রাস্তা সেই সব বিক্ষিপ্ত ছিন্ন পত্রে আকীর্ণ হয়ে গেছে। সেই সকল অব্যবহৃত সাহিত্য রচনার ছিন্নপত্রের স্তূপ আমার চিত্ত ধারায় পালিমাটির সঞ্চয় রেখে দিয়ে গিয়েছিল।

তারপর আপনারা জানেন আমি খুব অল্প বয়স থেকেই সাহিত্য চর্চায় মন দিয়েছি আর তাতে করে নিন্দা ধ্যতি বা পেয়েছি তারই মধ্য দিয়ে লেখনী চালিয়ে গিয়েছি। তখন একটা বড় সুবিধা ছিল যে সাহিত্য ক্ষেত্রে এত প্রকাশ্যতা ছিল না, সাহিত্যের এত বড় বাজার বঙ্গেনি,— ছোট হাটেই পদরা দেওয়া নেওয়া চলত। তাই আমার বাল্য রচনা আপন কোণ টুকুতে কোনো লজ্জা পায় নি। আত্মীয় বন্ধুদের যা একটু আধটু প্রশংসা ও উৎসাহ লাভ করেছি তাই যথেষ্ট মনে করেছি। তারপর ক্রমে বঙ্গ সাহিত্যের প্রসার হল, তার চর্চা ব্যাপকতা লাভ করল! সাহিত্যক্ষেত্র জনতার আক্রান্ত হল। দেখতে দেখতে রাত্রির আকাশে তারার আবির্ভাবের মত, সাহিত্যাকাশ অসংখ্য লেখকের দ্বারা খচিত হয়ে দেখা দিল। কিন্তু তৎসঙ্গেও আমার সাহিত্য চর্চায় বরাবর সেই নির্জনতাই ছিল। এই বিরল বাসই আমার একান্ত আপনায় জিনিস ছিল। অতিরিক্ত প্রকাশ্যতার আঘাতে আমি কখনো স্তম্ভ বোধ করিনি।

আমি ৪০।৪৫ বছর পর্যন্ত পদ্মাতীরের নিরালা আবাসটীতে আপন খেয়ালে সংহিত্য রচনা করেছি। আমার কাব্য সৃষ্টির যা কিছু ভালমন্দ তা সে সময়েই লেখা হয়েছে। ৫

যখন এগ্নি সাহিত্যের মধ্যে নিবিষ্ট হয়ে কাল কাটাচ্ছি তখন আমার অন্তরের একটা আহ্বান একটা প্রেরণা এল যার জন্ত বাইরে বেরিয়ে আসতে আমার মন ব্যাকুল হ'ল। যে কর্ম করবার জন্ত আমার আকাঙ্ক্ষা হ'ল তা হচ্ছে শিক্ষাদান কার্য। এটা খুব বিশ্বয়কর ব্যাপার, কারণ শিক্ষাব্যবস্থার সঙ্গে যে আমার যোগ ছিলনা তা তো আগেই বলেছি। কিন্তু এই ভারই যে আমাকে গ্রহণ করতে হ'ল তার কারণ হচ্ছে আমার মনে এই বিশ্বাস দৃঢ় ছিল যে আমাদের শিক্ষাপ্রণালীতে গুরুতর অভাব রয়েছে, তা দূর না হলে শিক্ষা আমাদের জীবন থেকে স্বতন্ত্র হয়ে সম্পূর্ণ বাইরের জিনিস হয়ে থাকবে। আমি একথা বলছিলাম যে এই গুরুতর অভাব শুধু আমাদের দেশেই আছে—সকল দেশেই ন্যায্যিক পরিমাণে শিক্ষা সর্বাঙ্গীণ হতে পারছে না—সর্বত্রই বিদ্যাশিক্ষাকে জীবন থেকে বিচ্ছিন্ন করে abstract ব্যাপার করে ফেলা হয়।

তখন আমার মনে একটি দূর কালের ছবি জেগে উঠল। যে তপোবনের কথা পুরাণ কথায় পড়া যায়, ইতিহাস তাকে কতখানি বাস্তব সত্য বলে গণ্য করবে জানি না, কিন্তু সে বিচার ছেড়ে দিলেও একটা কথা আমার নিজের মনে হয়েছে যে তপোবনের শিক্ষা প্রণালীতে খুব একটা বড় সত্য আছে। যে বিরাট বিশ্বপ্রকৃতির কোলে আমাদের জন্ম তার শিক্ষকতা থেকে বঞ্চিত বিচ্ছিন্ন হয়ে থাকলে মানুষ সম্পূর্ণ শিক্ষা পেতে পারে না। বনস্থলীতে যেমন এই প্রকৃতির সাহচর্য আছে তেমনই অপর দিকে তপস্বী মানুষের শ্রেষ্ঠ বিদ্যা সম্পন্ন সেই প্রকৃতির মাঝখানে বসে যখন লাভ করা যায় তখনই যথার্থ ঘনিষ্ঠ সঙ্কল্পের মধ্যে বাস করে বিদ্যাকে গুরুর কাছ থেকে পাওয়া যায়। শিক্ষা তখন মানব জীবন থেকে বঞ্চিত হয়ে একান্ত ব্যাপার হয় না। বনের ভিতর থেকে তপোবনের হোম খেঁজু দোহন করে, অগ্নি প্রজ্জ্বলিত করে নানা ভাবে প্রকৃতির সঙ্গে নিত্যযুক্ত হয়ে যে জীবন যাপনের ব্যবস্থা প্রাচীনকালে ছিল তার মধ্যে ঘনিষ্ঠতা ছিল। যাদের গুরুরূপে বরণ করা হয় তাদের সঙ্গে এইরূপ জীবনযাত্রার মধ্য দিয়ে, একত্র মানুষ হয়ে ওঠার মধ্যে খুব একটা বড় শিক্ষা আছে। এতে করে শিক্ষা ও জীবনের মধ্যে যথার্থ যোগ স্থাপিত হয়, গুরুশিষ্যের সঙ্গে সঙ্কল্প সত্য ও পূর্ণ হয়। বিশ্বপ্রকৃতি ও মানব প্রকৃতির সঙ্গে মিলন মধুর ও স্বাস্থ্যকর হয়ে উঠে উঠে। তাই আমার মনে হয়েছিল যে তখনকার দিনে তপোবনের মধ্যে মানবজীবনের বিকাশ একটি সহজ ব্যাপার ছিল বটে কিন্তু তার সময়টি এখনও উত্তীর্ণ হয়ে যায়নি, তার মধ্যে যে সত্য ও সৌন্দর্য আছে তা সকল কালের। বর্তমান কালে ও তপোবনের জীবন আমাদের আয়ত্তের অগম্য হওয়া উচিত নয়।

এই চিন্তা যখন আমার মনে উদ্ভিত হয়েছিল তখন আমি শান্তিনিকেতনে অধ্যাপনার ভার নিলুম। সৌভাগ্যক্রমে তখন শান্তিনিকেতন আমার পক্ষে তপোবনের ভাবে পূর্ণ ছিল। আমি বাল্যকালে আমার পিতৃদেবের সঙ্গে এখানে কালযাপন করেছি। আমি

প্রত্যক্ষ ভাবে জানি যে তিনি কি পূর্ণ আনন্দে বিশ্বের সঙ্গে, পরমাআর সঙ্গে চিন্তের যোগ সাধনের দ্বারা সত্যকে জীবনে একান্ত ভাবে উপলব্ধি করেছেন। আমি দেখেছি যে এই অল্পকৃত তাঁর কাছে বাহিরের জিনিস ছিলনা। তিনি রাত্রি ছুটোর সময় উন্মুক্ত ছাদে বসে তারাপাচিত রাত্রিতে নিমগ্ন হয়ে অন্তরে অন্তরস গ্রহণ করেছেন, আর প্রতিদিন বেদীতলে বসে প্রাণের পাত্রটী পূর্ণ করে সুধা ধারা পান করেছেন। যিনি সমস্ত বিশ্বকে পূর্ণ করে রয়েছেন তাঁকে বিশ্বছবির মধ্যে উপলব্ধি করা এটি মহর্ষির জীবনে প্রত্যক্ষ সত্য হয়ে দেখা দিয়েছে। আমার মনে হ'ল যে যদি ছাত্রদের মহর্ষির সাধনস্থল এই শান্তিনিকেতনে এনে বসিয়ে দিতে পারি তবে তাদের সঙ্গে থেকে নিজের যেটুকু দেবার আছে তা দিতে পারলে বাকিটুকুর জন্ম আমাকে ভাবতে হবনা, প্রকৃতিই তাদের হৃদয়কে পূর্ণ করে সকল অজব মোচন করে দিতে পারবে। প্রকৃতির সঙ্গে এই যোগের জন্ম সকলের চিন্তেই যে নানাদিক ক্ষুধার অংশ আছে, তার নিবৃত্তি করবার চেষ্টা করতে হবে, যে স্পর্শ থেকে মানুষ বঞ্চিত হয়েছে তাকে যোগাতে হবে।

তখন আমার সঙ্গীসহায় খুবই অল্প। ব্রহ্মবাক্য উপাধ্যায় মহাশয় আমার ভাল বাসতেন আর আমার সংকল্পে শ্রদ্ধা করতেন তিনি আমার কাজে এসে যোগ দিলেন। তিনি বল্লেন, “আপনি মাষ্টারী করতে না জানেন আমি সে ভার নিচ্ছি।” আমার উপর ভার রইল ছেলেদের সঙ্গে দেওয়া। আমি সন্ধ্যাবেলায় তাদের নিয়ে রামায়ণ মহাভারত পড়িয়েছি, হস্ত কল্পণ রসের উদ্রেক করে তাদের হাসিয়েছি, কাঁদিয়েছি। তা ছাড়া নানা গল্প বানিয়ে বলতাম, দিনের পর দিন একটা ছোট গল্পকে টেনে টেনে লম্বা করে ৫-৬দিন ধরে একটা ধারা অবলম্বন করে চলে যেতাম। তখন মুখে মুখে গল্প তৈরী করবার আমার শক্তি ছিল। এই সব বানান গল্পের অনেকগুলি আমার “গল্পগুচ্ছে” স্থান পেয়েছে। এমনি ভাবে ছেলেদের মন যাতে অভিন্ন-গল্প-গানে রামায়ণ মহাভারত পাঠে সরস হয়ে উঠে তার চেষ্টা করেছি।

আমি জানি ছেলেদের এমনি ভাবে মনের ধারা ঠিক করে দেওয়া একটা attitude তৈরী করে তোলা খুব বড় কথা। মানুষের যে এতবড় বিশ্বের মধ্যে এতবড় মানব সমাজে জন্ম হয়েছে, সে যে এত বড় উত্তরাধিকার লাভ করেছে, এইটার প্রতি তার মনের অভিমুখিতাকে ধাঁচ করে তোলা দরকার। আমাদের দেশের এই দুর্গতির দিনে আমাদের অনেকের পক্ষেই শিক্ষার শেষ লক্ষ্য হয়েছে চাকরী এবং বিশ্বের সঙ্গে যে আনন্দের সম্বন্ধের দ্বারা বিশ্বসম্পদকে আত্মগত করা যায় তা থেকে আমরা বঞ্চিত হচ্ছি। কিন্তু মানুষকে আপন অধিকারটী চিনে নিতে হবে। সে যেমন প্রকৃতির সঙ্গে চিন্তের সামঞ্জস্য সাধন করবে তেমন তাকে বিরাট মানব বিশ্বের সঙ্গে সম্মিলিত হতে হবে।

আমাদের দেশবাসীরা “ভূমৈব স্তুথম” এই ঋষি বাক্য ভুলে গেছে। ভূমৈব স্তুথম তাই জ্ঞানতপস্বী মানব হুঃসহ ক্লেশ স্বীকার করেও উত্তর মেরুর দিকে অভিযানে বার হচ্ছে, আফ্রিকার অভ্যন্তর প্রদেশে হুর্গম পথে যাত্রা করচে, প্রাণ হাতে করে

সত্যের সন্ধানে ধাবিত হচ্ছে। তাই কৰ্ম জ্ঞানও ভাবের সাধন পথের পথিকেরা ছুঃখের পথ অতিবাহন করতে নিঃশান্ত হয়েছে, তাঁরা জেনেছেন যে ভূমৈব সুখম— ছুঃখের পথেই মানুষের সুখ। আজ আমরা সে কথা ভুলেছি, তাই অত্যন্ত ক্ষুদ্র লক্ষ্যও অকিঞ্চিৎকর জীবন যাত্রার মধ্যে আত্মকে প্রাচ্ছন্ন করে দিয়ে দেশের প্রায় সকল লোকেরই কাল কাটুচে।

তাই শিক্ষালয় স্থাপন করবার সময়ে প্রথমেই আমাদের এ কথা মনে হল যে আমাদের ছাত্রদের জীবনকে মানসিক ক্ষীণতা থেকে ভীকৃত্য থেকে উদ্ধার করতে হবে। যে গঙ্গার ধারা গিরিশিখর থেকে উৎখিত হয়ে দেশ দেশান্তরে বহমান হয়ে চলেছে মানুষ তার জলকে সংসারের ছোট বড় সকল কাজেই লাগাতে পারে। তেমনি যে পাবনী বিদ্যাধারা কোন উত্তুঙ্গ মানব চিত্তের উৎস থেকে উদ্ভূত হয়ে অসীমের দিকে প্রবাহিত হয়ে চলেছে; যা পূর্বপশ্চিমবাহিনী হয়ে দিকে দিকে নিরন্তর স্বতঃ উৎসারিত হচ্ছে, তাকে আমরা ক্ষুদ্র স্বার্থসিদ্ধির পরিধির মধ্যে বাঁধ বেঁধে ধরে রেখে দেখব না, কিন্তু যেখানে তা পূর্ণ মানবজীবনকে সার্থক করে তুলেছে, তার সেই বিরাট বিখরুপটা যেখানে পরিস্ফুট হয়েছে, সেখানে আমরা অবগাহন করে শুদ্ধ নিঃসল হব।

“স তপোহ তপ্যত, স তপস্তত্ত্বা সৰ্চম স্বজত যদিৎ বিধা।” সৃষ্টিকর্তা তপস্তা করচেন, তপস্তা করে সমস্ত স্বজন করচেন। প্রতি অণু পরমাণুতে তাঁর সেই তপস্তা নিহিত। সেজন্ত তাদের মধ্যে নিরন্তর সংঘাত, অগ্নিবৈগ, চক্রপথের আবর্তন। সৃষ্টিকর্তার এই তপঃসাধনার সঙ্গে সঙ্গে মানুষেরও তপস্তার ধারা চলেছে, সেও চূপ করে বসে নেই। কেন না মানুষও সৃষ্টিকর্তা, তার আসল হচ্ছে সৃষ্টির কাজ। সে যে সংগ্রহ করে, সঞ্চয় করে, এই তার বড় পরিচয় নয়, সে ত্যাগের দ্বারা প্রকাশ করে এই তার সত্য পরিচয়। তাই বিধাতার এই বিশ্বতপঃক্ষেত্রে তারও তপঃসাধনা। মানুষ হচ্ছে তপস্বী, এই কথাটা উপলব্ধি করতে হবে। উপলব্ধি করতে হলে সকল কালের সকল দেশের তপস্তার প্রয়াসকে মানবের সত্য ধর্ম বলে বড় করে জানতে হবে।

আজকার দিনে যে তপঃক্ষেত্রে বিশ্বের সর্ব জাতির ও সর্বদেশের মানবের তপস্তার আসন পাতা হয়েছে আমাদেরও সকল ভেদবুদ্ধি ভুলে গিয়ে সেখানে পৌঁছতে হবে। আমি যখন বিশ্বভারতী স্থাপিত করলুম তখন এই সংকল্পই আমার মনে কাজ করছিল। আমি বাঙ্গালী বলে আমাদের সাহিত্য রসের চর্চা কেবল বাংলা সাহিত্যের মধ্যেই পরিসমাপ্ত হবে? আমি কি বিশ্ব সংসারে জন্মাই নি? আমারই জন্ত জগতের যত দার্শনিক যত কবি যত বৈজ্ঞানিক তপস্তা করছেন, এর যথার্থোপলব্ধির মধ্যে কি কি কম গৌরব আছে?

আমার মুখে এই কথা অহমিকার মত শোনাতে পারে, আজকের কথা প্রসঙ্গে তবু আমার বলা দরকার যে যুরোপে আমি যে সম্মান পেয়েছি তা রাজা মহারাজার

কোন কালে পায় নি। এর দ্বারা একটা কথাই প্রমাণ হচ্ছে যে মানুষের অন্তর প্রদেশের বেদনা-নিকেতনে জাতিবিচার নাই। আমি এমন সব লোকের কাছে গিয়েছি যাঁহারা মানুষের গুরু, কিন্তু তাঁরা স্বচ্ছন্দে নিঃসঙ্কোচে এই পূর্বদেশ বাসীর সঙ্গে শ্রদ্ধার আদান প্রদান করেছেন। আমি কোথায় যে মানুষের মনে সোনার কাঠি ছোঁয়াতে পেরেছি, কেন যে যুরোপের মহাদেশ বিভাগে এরা আমাকে আত্মীয়রূপে সমাদর করেছেন সে কথা ভেবে আমি নিজেই বিস্মিত হই। এমনি ভাবেই শুর জগদীশ বসুও যেখানে নিজের মধ্যে সত্যের উৎস ধারার সন্ধান পেয়েছেন এবং তা মানুষকে দিতে পেরেছেন সেখানে সকল দেশের জ্ঞানীরা তাঁকে আপনার বলেই অভ্যর্থনা করে নিয়েছেন।

পাশ্চাত্য ভূখণ্ডে নিরন্তর বিদ্যার সমাদর হচ্ছে। ফরাসী ও জার্মানদের মধ্যে বাইরের বোর রাষ্ট্রনৈতিক যুদ্ধ বাধলে ও উভয়ের মধ্যে বিদ্যার সহযোগিতার বাধা কখনো ঘটে নি। আমরাই কেন শুধু চিরকালে 'স্কলবয়' হয়ে একটু একটু করে মুখস্থ করে পাঠ শিখে নিয়ে পরীক্ষার আসরে নামব, তার পর পরীক্ষা পাশ করেই সব বিশ্বস্তির গর্ভে ডুবিয়ে বসে থাকব। কেন সকল দেশের তাপসদের সঙ্গে আমাদের তপস্তার বিনিময় হবে না? এই কথা মনে রেখেই আমি বিশ্ব-ভারতীতে আমাদের সাধনার ক্ষেত্রে যুরোপের অনেক মনসী ব্যক্তিদের আমন্ত্রণ করেছিলুম। তাঁরা একজনও সেই আমন্ত্রণের অবজ্ঞা করেন নি। তাঁদের মধ্যে একজনের সঙ্গে অন্ততঃ আমাদের চাক্ষুষ পরিচয়ও হয়েছে। তিনি হচ্ছেন প্রাচ্যতত্ত্ববিৎ ফরাসী পণ্ডিত সিলভার্তা লেভি। তাঁর সঙ্গে যদি আপনাদের নিকট সঞ্চয় ঘটত তা হলে দেখতেন যে তাঁর পাণ্ডিত্য যেমন অগাধ, তাঁর হৃদয় তেমনি বিশাল। আমি প্রথমে সঙ্কোচের সঙ্গে অধ্যাপক লেভির কাছে গিয়ে আমার প্রস্তাব জানালুম, তাঁকে বললুম যে আমার ইচ্ছা যে ভারতবর্ষে আমি এমন বিদ্যাক্ষেত্র স্থাপন করি যেখানে সকল পণ্ডিতের সমাগম হবে, যেখানে ভারতীয় সম্পদের একত্র সমাবেশের চেষ্টা হবে। সে সময় তাঁর হার্ডার্ড বিশ্ববিদ্যালয় থেকে বক্তৃতা দেবার নিমন্ত্রণ এসেছিল। হার্ডার্ড পৃথিবীর বড় বিশ্ববিদ্যালয়গুলির মধ্যে অন্যতম। কিন্তু আমাদের বিশ্বভারতীর নাম ধাম কেউ জানে না, অথচ এই অধাতনামা আশ্রমের আতিথ্য লেভি সাহেব অতি শ্রদ্ধার সঙ্গে গ্রহণ করলেন।

আপনার মনে করবেন না যে তিনি এখানে এসে শ্রদ্ধা হারিয়েছেন। তিনি বার বার বলেছেন "এ যেন আমার পক্ষে স্বর্গবাস।" তিনি যেমন বড় পণ্ডিত ছিলেন তাঁর তদনুরূপ যোগ্য ছাত্র যে অনেক পাওয়া গিয়াছিল তাও বলা যায় না কিন্তু তিনি অবজ্ঞা করেন নি, তিনি ভাবের গোরবেই কর্মগোরব অনুভব করেছেন, তাই এখানে এসে তৃপ্ত হতে পেরেছেন। এই প্রসঙ্গে আপনাদের এই সংবাদ জানা দরকার যে ফ্রান্স জর্মানি সুইজারল্যান্ড আষ্ট্রিয়া বোহিমিয়া প্রভৃতি যুরোপীয় দেশ থেকে অল্প পরিমাণ বই দানরূপে শান্তিনিকেতন লাভ করেছে।

বিশ্বকে সহযোগী রূপে পাবার জন্ত শান্তিনিকেতনে আমরা সাধ্যমত আসন পেতেছি

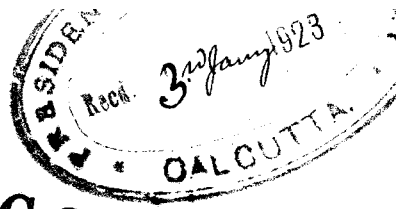
কিন্তু একহাতে যেমন তালি বাজেনা, তেমনই একপক্ষের দ্বারা এই চিন্তাসমবায় সম্ভবপর হয় না। যেখানে ভারতবর্ষ এক জায়গায় নিজেকে কোণ-ঠেসা করে রেখেছে সেখানে কি সে তার রুদ্ধ দ্বার খুলবে না? ক্ষুদ্র বুদ্ধির দ্বারা বিশ্বকে একধরে করে' রাখার স্পর্ধাকে নিজের গৌরব বলে জ্ঞান করবে?

আমার ইচ্ছা, বিশ্বভারতীতে সেই ক্ষেত্রটা তৈরী হয় যেখানে বিশ্বের সঙ্গে ভারতের সম্বন্ধ স্বাভাবিক, কল্যাণজনক ও আত্মীয় জনোচিত হয়। ভারতবর্ষকে অনুভব করতে হবে যে এমন একটি জায়গা আছে যেখানে মানুষকে আত্মীয় বলে গ্রহণ করাতে অগৌরব বা ক্ষুণ্ণের কারণ নেই, যেখানে মানুষের পরস্পরের সম্পর্কটি পীড়াজনক নয়। আমার পাশ্চাত্য বন্ধুরা আমাকে কখনো কখনো জিজ্ঞাসা করেচেন—তোমাদের দেশের লোকে কি আমাদের গ্রহণ করবে? আমি তার উত্তরে জ্বোরের সঙ্গে বলেছি হ্যাঁ নিশ্চয়ই, ভারতীয়েরা আপনাদের কখনো প্রত্যাখ্যান করবেনা।' আমি জানি যে বাঙালীর মনে বিদ্যার গৌরব বোধ আছে, বাঙালী পাশ্চাত্য বিদ্যাকে অস্বীকার করবেনা। রাষ্ট্রীয় ক্ষেত্রে নানা ভেদ ও মতবাদ সত্ত্বে ও ভারতবর্ষের মধ্যে বাংলা দেশেই সর্বদেশীয় বিদ্যার প্রতি শ্রদ্ধা, বাঙালীর রক্তের জিনিষ হয়ে গেছে। যারা অতি দরিদ্র,—যাদের কণ্ঠের সীমা নেই—তারা ও-বিদ্যা শিক্ষার দ্বারা ভদ্র পদবী লাভ করবে বলে' আকাঙ্ক্ষা বাংলা দেশেই করে। বাঙালী যদি শিক্ষিত না হতে পারে তবে সে ভদ্র সমাজেই উঠতে পারলনা। তাই তো বাঙালীর বিধবা মা ধান ভেনে' স্নাতো কেটে প্রাণপাত করে' ছেলেকে শিক্ষা দিতে ব্যগ্র হয়। তাই আমি মনে করেছিলুম যে বাঙালী, বিদ্যা ও বিদ্বানকে অবজ্ঞা করবে না, তাই আমি পাশ্চাত্য জ্ঞানীদের বলে এসেছিলাম যে 'তোমরা নিঃসঙ্কোচে নির্ভয়ে আমাদের দেশে আসতে পার তোমাদের অভ্যর্থনার ক্রটি হবেনা।'

আমার এই আশ্বাস বাক্যের সত্য পরীক্ষা বিশ্বভারতীতেই হবে। আশা করি এই খানে আমরা প্রমাণ করতে পারব যে, বৃহৎ মানব সমাজে যেখানে জ্ঞানের বজ্র চলচে সেখানে সত্য-হোমানলে অহুতি দেবার অধিকার আমাদের ও আছে; সমস্ত দেশ ও কালের জ্ঞান সম্পন্ন আমরা আপনার বলে দাবী করতে পারি এই গৌরব আমাদের; মানুষের হাত থেকে বর ও অর্থা গ্রহণের যে স্বাভাবিক অধিকার প্রত্যেক মানুষেরই আছে, কোনো মোহ বশতঃ আমরা তার থেকে লেশমাত্র বঞ্চিত নই; আমাদের মধ্যে সেই বর্ধরতা নেই যা দেশকাল পাত্র নিরপেক্ষ জ্ঞানের আলোককে আত্মীয় রূপে স্বীকার করেনা, তাকে অবজ্ঞা করে লজ্জা পায় না, প্রত্যাখ্যান করে' নিজের দৈন্ত অনুভব করতে পারেনা।

শ্রীরবীন্দ্রনাথ ঠাকুর।

THE
PRESIDENCY COLLEGE
MAGAZINE



Vol. IX.

DECEMBER, 1922

No. 2

EDITORIAL NOTES

Our Founders' Day is near at hand. We eagerly wait for this day for a whole year, for to us this is a unique occasion. A re-union of past and present members of our College is the most pleasing feature of this festival. It is incumbent on us to make this celebration a great success.

We hear that in past years the outstanding feature of this occasion was dramatic representation. The members took a lively interest in staging tragedies and comedies from Shakespeare. A great enthusiasm must have prevailed in those days. But now these things are going to be regarded as old world gossip. Our actors have forgotten their art, our dramatic club is long extinct. Is it too much to hope that it will be revived in the near future?

Besides actors, our athletes too had their part to play. There were cricket and tennis contests between old and new members and thus a unique opportunity was given to the ex-students to come together and revive old acquaintances. These too now seem to be the stories of past.

Our present day functions, however, have their own pretty little features. On the last occasion we had a very pleasant evening and we hope that the coming festival will be made more successful.

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A sort of strange fatality seems to be brooding over our land of warm blue sky and waving fields. Almost every year some part or other of its fair face is ravaged by cyclone or flood, by famine or pestilence of any

description. This year too the recent flood in North Bengal has made a great havoc among its inhabitants.

Young Bengal tried heart and soul to relieve the sufferers and our College too did its bit in the Herculean task of relief work. Our class-representatives took a great interest in collecting subscriptions from each class and the sum collected was not unworthy of the premier college of Bengal.

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We are glad to learn that Sir P. C. Ray will continue to serve as Palit Professor of Chemistry in the University College of Science and Technology for another five years without any remuneration. His period of service being completed, he was requested by the Senate to hold the chair for another term and his letter in reply is quite characteristic of his spirit of self-sacrifice. It runs as follows:

“I beg to request you to convey to the Governing Body of the College of Science my sincere thanks for the extension of my services on full pay for a period of five years. But as I have completed my 60th year, I feel I cannot accept my remuneration, and would therefore request you to utilise my salary from the month of September last onwards for the furtherance of the department of Chemistry (both general and applied), or for such other purpose as the Vice-Chancellor and the Governing Body may deem fit.”

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It is with great pleasure that we record that Professor Upendra Nath Ghosal has been admitted to the Degree of Doctor of Philosophy. His thesis was on “Hindu Political Theories from the earliest times to the first quarter of the seventeenth century.” Our heartiest congratulations to him.

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Competition for the Public Service is everywhere keen, but probably nowhere keener than in Bengal. It is, therefore, gratifying to note that the only appointment to the Imperial Police Service last year has been secured by one of our ex-students—Sj. Sukumar Gupta, M.A. We all rejoice in his good fortune.

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Professor A. A. Macdonell, Boden Professor of Sanskrit in the University of Oxford, who is now in India was invited by our College

Union to deliver a lecture in our College on "Western Methods of Study." He spoke for about one hour and his lecture was highly appreciated by the professors and the students. We hope to publish it in our next issue.

On the 8th December Dr. Gauranganath Banerjee, M.A., Ph.D. delivered an interesting lecture on "Gandhara Art" which was illustrated by lantern slides.

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The Quinquennial Report of the Presidency College (1917-22) is in our hands. The reports of educational institutions throughout the world present a dismal story of financial distress and this report also is one of strenuous times under considerable financial stress. The laboratories and libraries were handicapped during the first three years by the impossibility of obtaining supplies and books from the Western countries and they are now returning to normal conditions with subnormal funds. For want of funds bills to the extent of Rs. 9,100 (Rs. 6,700 Physics, Rs. 200 Botany and Rs. 2,200 Library) remain unpaid. The athletic clubs incurred an expenditure of Rs. 1,097 beyond the receipts. The magazine shows a balance of Rs. 676 on the right side. Sanitary improvements and the completion of the Superintendent's quarters in the Eden Hostel have been held up for want of funds. All these appear to be items to which the "axe" cannot be applied without severing the roots. It is hoped that the authorities will be able to spare something to meet the ever-increasing deficits. The prices of scientific supplies are still high and the old grants have about half the purchasing they had. The question of living wages for the menials is also one which attracts the serious attention of the heads of departments.

The Principal records repeated but unsuccessful attempts to raise the status of the so-called "Assistants" of the various science departments. In most cases (Physics is a glaring instance) they have to bear the brunt of the teaching and routine work and it seems hardly fair that proper recognition should be withheld by the higher authorities.

The seminars continue to do useful work. Since the inauguration of the Post-Graduate system they cater specially for the honours men for whom the College is directly responsible. The Laboratories also have useful work to show. On the one hand Post-graduate students and research workers have been doing useful work, while on the other hand, undergraduate students are being well trained in the spirit of scientific work as distinct from "degree" work.

The Physiology department is hopelessly understaffed. In all there are four members to do all the work for six classes, the Post-Graduate work being also solely in their charge. The senior members have no time for original work.

Professors Zachariah (History) and Das Gupta (Geology) are pressing for a course of Geography in the College. It is hoped that this will meet with the encouragement it deserves. The elements of the subject that we learnt at school concerning Scandinavia, Kamascatka, Honolulu, Popocatapetel and other places come in very useful, and a detailed study of commercial geography is undoubtedly a great necessity in every branch of industrial development.

The Astronomical Observatory suffers from the want of a dark room. As a result, though there are a large number of instruments, very little up-to-date work is done. The modern astronomer sees through a camera and nothing can be done without a dark room.

The Principal makes some suggestions about the constitution of the Governing Body which his practical experience doubtless suggests as the most efficient way. He testifies, however, to the disinterested care with which the members have discharged their duties.

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It is to be confessed that we have not been able to keep up the fair traditions of the college in the field of sports. The athletic clubs are being kept up by a mere handful of enthusiasts out of the hundreds who callously ignore the call of the rolling ball. It is true as the Principal remarks in the above report that English games are expensive and take up a lot of room but is that any reason why after the college has provided the money and the fields, three men should be considered enough to constitute a college "XI," or one batsman should be called upon to open the innings? This is really a matter of deep regret. The athletic club welcomes beginners but no 'moral' supporters helping the team by wireless are required.

Waves from a distance have done much—even controlling ships, but, for a century at least, let us hope, balls in play will be controlled only by the propagation of brain waves and brawn and muscle waves on the spot. Excess of Zeal in sport is obviously misplaced when it interferes with other work, but surely two hours a day can easily be spared by any man. The College never was and never shall be the happy hunting ground of bookworms, hookworms or other worms (earthworms

play havoc with the play-grounds). It is therefore some consolation to note that a medical examination by the Students' Welfare Committee shows a satisfactory absence of serious diseases in the students.

The College Union is continuing its successful career, but here again as in the College Magazine, there is lack of general support. How long will deafness prevail?

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Those members of our College who have joined the University Corps have had recently a novel experience of camp-life. We hear many an interesting tale of their recent experience, their life out there with all its hardships. They tell us how they often complained against their bad diet and against various other odd jobs inside the camp, and how every-time in reply they were painfully reminded of the fact that they were living in camp. They had their pleasures too. When their parade was over they would often sit in rings and cheer themselves with music, comic skits and various other things.

Let us hope that the hardships that invariably accompany life in Camp will whet their appetite for the stern realities of the 'No Man's Land', if ever they are called thither.

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In Cambridge, Oxford and other Universities of Great Britain, we hear, students form small batches during the vacation and cross over to the Continent with their tutors for special study and research. Is it too much to hope that this system may be introduced here? The joys of Christmas holidays will, soon after the publication of this issue, be amidst us. Why not make the vacation more enjoyable by a trip to the seaside or any place of interest? Thus, students of history and ancient culture may visit the great historic cities of Northern India, say, Agra or Delhi. A flying bird whispers in my ear that some of the science students (especially those of Geology and Botany) often take such trips to the hills. Why not extend the system to other branches of learning?

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A visit to the Darbhanga Building is always interesting. It illustrates though within a small compass practically every aspect of modern University life. The top-floor which accommodates more than 700 examinees stands as a symbol of the biggest examining University that the world has ever seen. Turn to the right and the colossal Hardinge Hostel humming with busy voices represents with a vengeance the residential University—the

consummation devoutly hoped for all attempts to reorganise educational activities on the lines of Oxford and Cambridge. Lower down classes are being held throughout the day from 7 in the morning till the hour-hand swings round to seven in the evening.

The most interesting of these lectures are delivered in the evening between 5-30 and 6-30 in the Library Hall of the building. This hall has been ringing for some time past with the prophetic utterances of Prof. J. W. Garner on the development of International Law in the near future.

Throughout November Prof. A. A. Macdonell lectured on Comparative Religion as the first Stephanos Nirmalendu Ghosh Lecturer in the University. The lectures dealt with:—

1. Introduction and Primitive Religion.
2. Religions of China and Ancient Persia.
3. Brahmanic Religion.
4. Buddhism.
5. Greek Religion.
6. Judaism.
7. Islam.
8. Christianity as the Religion of Humanity.

It is interesting to note in this connection that the six days in a week are unable to bear the burden of these lectures and so the last surviving day—Sunday—has been called upon for help. Dr. Abanindra Nath Tagore, Bageswari Lecturer on Fine Arts, delivered his fifth lecture on the 10th of December. His subject was on 'Inner and Outer Nature.' His lectures are highly impressive and the novelty lies in their being delivered in Bengali.

Our friends who for want of occupation circumnavigate the College Square in the evening as a matter of routine work, would be well-advised to retrace their steps to the lecture hall and regale themselves on the intellectual feast provided there every evening.

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The story of the development of higher education in Bengal is one of rare interest and it has at last reached a crisis, the magnitude of which has not been fully realised. We have come to a parting of the ways and everybody is watching with breathless interest the turn that events may take in this most momentous period of the history of the University.

We are deeply concerned in the struggle that is going on inasmuch as it affects our future educational career in its most vital part. The

history of the University in the next few months will largely determine the form and character of our post-graduate studies—whether our studies will be self-directed or whether we shall be able to secure expert advice and guidance in utilising the ample resources the University provides us for study and research.

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We publish elsewhere the new rules regarding the College Magazine. The rules will come into operation from the next session.

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The Lucknow University has started a journal of its own. The first issue is in our hands and it is rich with valuable and interesting articles. We wish it all success.

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We draw the attention of the College authorities to the grievances published in the correspondence section.

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We hear that Mr. R. D. Ghosh is coming from Chittagong College in place of our late Mr. J. C. Guha.

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The services of Dr. E. P. Harrison have been lent to the Admiralty. Our best wishes are with him.

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Dr. S. M. Dutt has been appointed to act in the I. E. S. as a Professor of Physics during the absence on leave of Dr. Harrison.

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Mr. P. C. Kundu, Demonstrator in Physics, has been appointed Offg. Principal of Chittagong College.

AFTER VISITING AGRA

The city of Agra presents a striking contrast of magnificence and squalor. The mighty sandstone fort of Akbar, enshrining a marble palace which looks, like a fairy-story, too good to be true, towers over a mean and dusty bazar; and reminds one of the beech-tree which "is very beautiful, but allows nothing to grow under its shade." Agra is a city of

sights, but in no way a fine city. I suppose the least reflective globe-trotter can hardly refrain from "taxing" for a moment the builder of the marble palace with "vain expense" and "ill-matched aims." One can only dimly imagine what a Labour Member—if so incongruous a figure should ever find himself in the palace of Shah Jehan—would have to say about it. But I daresay most visitors to Agra are but faintly troubled by the questionings of retrospective philanthropy.

It is however a somewhat puzzling point for those who sincerely believe in the function of art, to broaden and enrich the mind, that the Emperor's marble buildings, so far as one can judge from the impeded and possibly deceptive view-point of one's own time, ought never to have come into existence at all. One must regretfully admit that architecture, as compared with the other arts, is an expensive affair; and perhaps one may gain a further hint from the reflection that these buildings, lovely as they are, are not, when all is said, examples of the very highest art.

This remark will certainly not be accepted without dispute. But a work of art must be judged not only by the beauty of its design or by the skill of its craftsmanship, important as these are, but also by the quality of the idea or feeling which it represents and conveys. What mental outlook do the marble miracles of Shah Jehan picture to us? The mental outlook, I take it, of a class of men deeply interesting indeed, yet of an over-luxurious type: interesting, partly because, in contrast with the grubby little lives we all lead now, their lives appear so dazzling and so enviable, and partly because (unless there is still a chance for them in China) they are pretty well as obsolete as the dodo—the despots who possessed a taste for art. Of these the world owes most perhaps to Shah Jehan. These buildings, it seems to me, like some of the most cunningly-wrought Greek sculpture, are the expression of an exquisitely refined materialism. They suggest nothing—not a hint that their maker ever felt himself to be "moving about in worlds not realised." They display with perfect craftsmanship a consummate sense of the beauty of line and proportion.

It may seem disagreeably priggish to criticize these wonderful buildings on the ground that they are not other than they are: and to many it will seem that I am begging an important question, and that not the most exacting critic has a right to ask more of any building than that which I have acknowledged these possess. But I believe that art is capable of something more.

Yet others will object that what I have said, even if it be admitted in regard to the buildings in the Fort, cannot possibly be applied to the Taj Mahal. Do not all the guide-books tell us that it is the most wonderful monument to grief in the whole world?

Well, we must distinguish. In a sense it is so. That is to say, the death of the lady buried in the Taj was the event which led Shah Jehan to build here the famous tomb: nor need one question for a moment the sincerity of his grief. The planning and erection of the building may well have been a "narcotic, numbing pain." But the Taj Mahal does not convey a sense of grief. It offers no hint to the beholder of the doom that hangs over loveliness, the transience of worldly joy, the weakness of imperial pride. Rather, this arrogantly beautiful building, which seems to stand up and demand, nay, extort admiration, proclaims the sufficiency and triumph of these things.

I conclude that the scope of architecture is more limited than that of the other arts. Every one indeed must feel that national differences of architectural style present, profoundly yet obscurely, deep-seated differences of outlook and temperament. Yet, within the limits of the same general style, there seem to be few of the deeper emotions which architecture can effectively convey; and my criticism of Shah Jehan's buildings is simply that they convey no particular feeling. With all their beauty they do not fall within the class of buildings which interpret emotion of high quality.

Architecture, by compensation for the narrowness of its range, can convey to the mind certain feelings more readily and surely than any other art save music; and in particular a sense of solemnity or religious awe. It is worth noticing how clearly the poets recognize this fact, and act upon it:

But let my due feet never fail
 To walk the studious cloister's pale,
 And love the high embowèd roof
 With antic pillars massy proof,
 And storied windows richly dight,
 Casting a dim religious light:
 There let the pealing organ blow,

and so on. The beauty of these lines is a borrowed, a reflected beauty.

The poet is using the reader's recollections of architecture and music to produce his effect. So Wordsworth also in his sonnets on King's Chapel, where he writes of—

The man who fashioned for the sense
 These lofty pillars, spread that branching roof
 Self-poised, and scooped into ten thousand cells,
 Where light and shade repose, where music dwells
 Lingerin—and wandering on as loth to die.

Gray, in his reflective poem on the transitoriness of life, deliberately places himself near a country church, and his references to its "ivy-mantled tower," "the long-drawn aisle and fretted vault," "the pealing anthem" and so forth are so many devices to obtain for his poem the help of the architect and the musician.

Architecture can convey other feelings also, but I do not think any artist can impart through *this rigid medium* a sense of sorrow and desolation, unless indeed by the simple process of leaving a building to loneliness and decay. That however is hardly a legitimate device. It is calling in the Lion, the Lizard and the Wild Ass to play the part of hired mourners.

But when a building is left desolate not by deliberate design but by the stroke of fate, then indeed it may produce a poignant effect. The buildings at Agra offer a striking illustration of what I have been saying. It is plain truth, though it may appear paradoxical, that a far distincter quality of pathos clings to Shah Jehan's palace than to the famous tomb. For the Taj Mahal was built to house the dead, and it performs that function; whereas the palace was built to be lived in, and now it is only a show, reminding us, like the great halls of the Doges, that

even the shade

Of that which once was great has passed away.

Byron, whose claim to be considered a poet, and not merely a wit, rests mainly on his responsiveness to the appeal of the historic past, could have written a moving passage on those empty pavillions: but what could he say about the Taj beyond what every tourist says—that it is a beautiful sight?

I believe it is wiser to try to understand and form an opinion for oneself about a work of art, even if that opinion is wrong, than to swallow with docility everything one is told: and that must be my excuse for

criticisms which may seem presumptuous. It may be that I have quite failed to understand Shah Jehan's buildings. I may as well confess also, in spite of what I have written, that when I found myself recently at Agra, the Moti Masjid and the Khas Mahal, the Taj and the tomb of Imad-ud-Daulah—works as delicate, symmetrical and flawless as frost patterns—made so strong an appeal that I had little attention to spare for work perhaps more truly significant: the huge fort, and the palace at Fatehpur Sikri, which testify to the power of the Moghuls, or the curiously composite tomb at Sikandra which seems to reveal something of Akbar's inquiring and comprehensive mind.

J. R. B.

THE RACIAL HISTORY OF MAN IN SOUTHERN INDIA

BY RAO BAHADUR L. K. ANANTHA KRISHNA IYER

PROFESSOR OF ANTHROPOLOGY, UNIVERSITY OF CALCUTTA.

Introduction.—South India, including the Presidency of Madras, the Native States of Mysore, Travancore and Cochin, has a character of its own, and a history independent of that of the rest of India. In fact it has remained a world of itself. It was the country of the Dravidian. At present the primeval species, "*Homo Dravidas*" is only represented by the Deccan tribes in the southern part of Hindustan, and by the neighbouring inhabitants of the mountains on the north-east of Ceylon. In earlier times this race seems to have occupied the whole of Hindustan and spread even farther, showing its ethnical relationship to the Australians and the Malayas on the one hand, and to the Mongols and Mediterraneanee on the other. Other races came in their midst and modified their culture.

Science proceeds best from the known present to the remote past in Anthropology, as in Geology and Astronomy. The study of the living man should precede that of the dead. Fixing our attention upon the present population, we shall try to interpret the physical migration and to some extent the social movements which have been going on for generations in the past.

THE DRAVIDIAN PROBLEM.

Within historic times the population of South India is said to be more or less stationary. It is said that history proper of South India may be considered to begin with the Hindu dynasties formed with a more or less admixture of the Aryan and Dravidian systems of Government with the development of an advanced civilization wholly independent of Northern India. Prior to that, three stages of historical knowledge are recognisable, the first of which refers to the aboriginal period or to the period of the existence of the earliest inhabitants of the land, while the second and the third to those of the Dravidian and Aryan immigrations and settlements, as also to the influence of Aryan culture upon that of the former; but the time indicated by the early dynasties had not yet been reached.

Both Geology and Natural History adduce evidence to an assumption of the existence of a vast continent (Limuria) now covered by the Indian Ocean, wherein the cradle of the human race is located.

On the evidence of close affinities between the plants and animals in Africa and India at a very remote period, Mr. R. D. Oldham concludes that there was once a continuous stretch of dry land connecting South Africa and India. The South-African beds are clearly coasts or shallow water deposits like those of India. The great similarity of form certainly suggests the continuity of coast line between the two regions, and thus supports the view that the land connections between South Africa and India already shown to have existed in both the lower and Upper Gondwana periods was continued in the Cretaceous times.* Thus the possibility of land connection between India and Africa on the one hand, and that between India Australia on the other, serves as a working hypothesis for the solution of certain ethnical problems.

From Archaeological evidence we know that as in Europe, Asia and America, so in India, palaeolithic and neolithic ages are clearly to be distinguished, the former being characterised by chipped stone implements made in form often associated with the remains of extinct animals, and the latter by the prevalence of a higher type of implements commonly ground or polished and associated with the fauna now existing. The palaeolithic men were ignorant of the potter's art and built no sepulchres. During the Neolithic Age, Pottery at first hand-made, and afterwards turned on wheel was in constant use, and the dead were honoured by the elaborate tombs, frequently built of massive stones. By imperceptible gradations the

neolithic passes into the bronze, and the bronze into the iron age; but between the palaeolithic and neolithic ages, a great gulf seems to be fixed. Most parts of Europe, Asia and Egypt pass through all the four stages of civilization, but the course of evolution has often been less regular and many examples of abrupt transition from the stone age to the iron age might be cited. The Geological evidence in India also as in Europe, indicates a white gap of untold centuries between the remains in palaeolithic and neolithic men, while no such gap exists between the neolithic and iron age. Nevertheless from the pre-historic settlements of the Deccan, Mr. Bruce Foote observed that these two stages of civilization overlap, and adduce direct evidence that the people of the ancient iron age were the direct descendants of the stone using predecessors.*

Pre-historic Archaeology also testifies to the existence of the palaeolithic man in South India. Rude stone implements are found in laterite beds, and osiferous gravels, and reveal the existence of the race of men contemporary with animals now extinct. Even the skulls and skeletons of these men who made no pottery and built no tombs, have disappeared. "Implements of the neolithic age are abundant in many parts of India, and have been observed in the peninsula from the extreme south to parallel 18" of North latitude or along the border of the Gangetic Valley in the Vindhayan and other ranges which separate the plains of North India from the Deccan." Stone monuments like the megalithic remains are also found in various parts of South India as in other Provinces. There are very many in the Cochin State. Mr. Bruce Foote has given interesting descriptions of the several neolithic settlements and implements in South India. The implements were polished on gneiss rocks which exhibit grooves 10" to 12" long and nearly two inches deep. Iron implements, evidently of various stages, some truly pre-historic and of remote antiquity, others as modern, are also obtained. The pottery found from excavations at these settlements is described as being wheel-made and of very high class Indian pottery. Some beads also occur as well as pieces of red haemetite used for the manufacture of pigments. In pre-historic as in modern India, various methods for the disposal of the dead are adopted. The men of the palaeolithic times probably abandoned their dead in the forest, while in the Neolithic Age burial was perhaps the rule, and it seems certain that the practice of burial is older than that of cremation.*

The tombs at Pallavaram near the Madras City are earthen mounds of terra-cotta coffins. They are said to be of two kinds, oblong and pyriform,

and they are supposed to have been used for men and women. A further survey in the southern districts in particular, might result in finding evidence as to the quarter from which the Dravidian tribes entered the Peninsula. In the event of their being the first, Dravidian immigrants settled in South India in a neolithic stage of culture, and the idea of a further immigration may be dispensed with; for the early iron people appear to be the direct descendants of the Neolithic tribes and the ancestors of the present inhabitants. If the polished stone people be considered as pre-Dravidian, a fresh immigration must be postulated by which the true Dravidians reached their present country.*

Regarding this, Ethnologists vary in their views, some like Professor Keane and others consider the possibility of a pre-Dravidian race in the land prior to the immigration of the Dravidians.

“The primitive inhabitants of India, the black men of the hill tribes differ from the Aryan invaders, and form part of the southern long-headed group. The three southern centres of long headedness may, at one time, have formed part of a single continent which occupied the basis of the Indian Ocean. From the particular geographical localization about the latter centre of Lemurs, a species allied to the monkeys together with certain other mammals, some naturalists have advocated the theory of the existence of a continent which once united India and Australia. Whether this hypothetical land mass ever existed or not, the present geographical distribution of long-headedness points to a common derivation of the African, the Australian and the Malayasian races between whom stand, as a connecting link, the Dravidian or aboriginal inhabitants of India. The phenomena of skin colour and of hair only serve to strengthen the hypothesis.”

The modern investigations relating to races thus tend to show that South India was the passage ground for the ancient progenitors of the Northern and Mediterranean races to the various parts of the Globe wherein they inhabit. Here, as in others, the antiquarian remains show the existence of peoples who used successively implements of wrought and then unwrought stones, and of metals fashioned in the most primitive manner. These tribes have also left cairns, stone pillars and stone circles indicating the burial places; and it has been usual to set these down as earlier than Dravidian. The sepulchral urns of Tinnevely may be either pre-Dravidian or Dravidian.

In the description of the Hindu Types “Topinard divides the population of the Indian peninsula into three strata, the Black, the Mongolian, and the Aryan. The remnants of the first are shut up in the mountains of Central India, and known as Bheels, Mahairs, Ghonds and Khonds, and in the South Yenedis, Kurwmbars, Kadars and the Veddahs, etc. The second has spread over the plateau of Central Asia by two lines of way, one to the north-east and the other to the north-west. The remnants of the first invasion are seen in the Dravidian or Tamil Tribes, and those of the second in the Jats. In speaking of the Australian group type characterised

by a combination of smooth hair with Negroid features, Topinard says that the Australians might well be the result of the cross between one race of the smooth hair and a really Negro and autochthonous race.

In his article on the Australians, Professor Semon says that the ancestors of the Australians at the time of immigration to the Continent stood at the lowest rung of culture, and that their previous habitat could not be determined without difficulty. No race related to them lives in the neighbourhood; but the Papuans of New Guinea, and Malays of the Sunda Islands, and the Maories of the New Zealand are closely allied to them. In their anthropological characters, the Dravidian aborigines of India forcibly reminds us of them. This view is strengthened by Huxley who notices the similarity of types and the resemblance of linguistic affinities between the two races. But the homes of the two races are so far apart that other races are wedged in between them whose languages have no relationship whatever with either the Dravidians or the Australians. The two races in all likelihood must have sprung from a common branch of the same race. According to the laborious researches of Paul and Fritz, the Veddas of Ceylon who may be classed among the pre-Dravidians would represent an offshoot from the same stem. After their separation they stood on a very low rung of development and seem to have hardly made any progress worth mentioning.

The Rev. John Mathew holds that the Continent was occupied by a homogenous branch of the Papuan race either from New Guinea or Malaysia, and that these first arrivals were true aborigines that passed through Tasmania. The now extinct Tasmanians would represent the primitive types which became modified in Australia, but not effaced, by crossing with later immigrants chiefly with India. The Australians are in a state of low savagery, while the Dravidians of India have been for ages civilized in a great measure, and yet the two peoples are closely affiliated by deeply marked characteristics in their social system.

Regarding the Australian problem, Dr. A. H. Keane, refers to the time when Australia formed almost part of the continuous land with the African Continent and the accessibility on the north and north-west to primitive migrations from India and Papuasias. Dealing with the ethnical relation of the Dravidas, Mr. Keane says that although they preceded the Aryan speaking Hindus, they are not the true aborigines of the Deccan for they were themselves preceded by dark peoples probably of an aberrant negroid type.

The Dravidians as related to the Australians.—Many distinguished Ethnologists have regarded the Australians as closely related to or associated with the Dravidians of India. The affinities are based on linguistic considerations, the land connection in a previous geological epoch, and on certain resemblances of physical type. Both the Dravidians and the Australians have dark skins, dark eyes, black hair, either straight, wavy, or curly, but not woolly or frizzly, thick lips, low nose with wide nostrils, usually short stature though the Australians are somewhat smaller than the Dravidians. On Ethnographical considerations there is also a kind of affinity between the Dravidians, and other tribes allied to the Australians. Both the Dyaks of Borneo, the Kadars, and other hillmen of Southern India are remarkable for their tree climbing. The chipping of all or some of the incisor teeth is prevailing among the Kadars of Cochin and the Malvedans of Travancore, as among the Jacoons of the Malay Peninsula. The wearing of the bamboo combs by the women of these tribes, and the existence and use of boomerangs are also found among the Australians and the allied tribes. Regarding Negro migration from India to Australia as proved by linguistic affinities, Professor Keane says "This is one of those reckless assumptions which has brought Philology into disrepute with all anthropologists, but respecting which, it must suffice to state that no sound Philologist has ever affiliated the Australian to the Dravidian linguistic family."

When the skulls of the Dravidians and those of the Australians are compared they are found to correspond in certain particulars. In both races, the general form and proportions are dolicho-cephalic; but in the Australians the Crania are absolutely longer owing shortly to the prominence of Glabella. The Australian skull is heavier, and the outer table is coarser and rougher than the Dravidian: and the forehead is much more receding. Thus the researches in Craniology do not lead to the support of the theory of the unity of the two peoples. Thus the racial affinity of the Dravidians with the Australians is not proved but still remains an open question.

(To be concluded in the next issue.)

*The Cochin Tribes and Castes, Intro. pp. xxv. and 2 Oldhaur. The Evolution of Indian Geography. The Geographical Journal Vol. III, 173-175.

*Imperial Gazetteer, Vol. II, pp. 89-96.

*Catalogue of the pre-historic antiquities, Govt. Museum, Madras, 1901.

*Ripley's Races of Europe, pp. 44.

†Topinard's Anthropology, pp. 456.

*Thurston, Castes and Tribes of South India, Intro. pp. 20-30.

†Keane, Ethnology, pp. 417-18.

THE CHRONICLE OF A WALKING TOUR

To most of us there comes sometimes the lust to wander, to shake off for a space the thousand little threads that bind us, like Gulliver, to our appointed and narrow limits. Perhaps this restlessness is the stirring of something primeval in the blood, harking back to the ages when our forefathers paced the patient continents on foot. Perhaps it is nature instinctively seeking to refresh our failing capacity for new sensations and the delight in them. Or, it may be the call of the season; there may be a lower astrology; and, as Chaucer thinks, the young sun sporting in the Ram has perhaps power to inspire herbage with green, small birds with melody and even men with the love of way-faring. But it was in September, not in April, that we set forth, a party of eleven scouts, on our quest. What follows is the chronicle of our tramps among the Santal hills.

The slow night train rumbled into Pakur station at two in the morning; and we transferred ourselves and our belongings to the sodden platform first and then to the hard floor of the waiting room. But, after the enforced wakefulness of the third class compartment, sleep was slow in coming and when it came it carried us no further than the uneasy marchland of dreams. The mosquitoes were a shrill refrain to the noises that flashed half-heard through our slumber. A chiming clock interrupts the sanctities of night—but it produces no stray or wanton sounds. For an unmusical and exasperating variety of dins, a railway station holds pride of place. Of all resting places on earth, it is the most restless.

We are glad to be up and starting. By seven the cart was packed and we essayed to move. But here arose an unexpected difficulty; for the one door which the economical architect had provided was too narrow for our cart. We had to go down the platform beyond the railings and improvise causeways over three drains before we reached the red highroad.

But at last we were over the threshold of the great adventure. We were safely delivered from the city and the plain. We could stretch our legs and frisk like lambs in April. We could open our lungs and troll lustily with none to ask why or say no. We could cook our meals, gypsy-fashion, by the wayside and see each time a new hill through the dining-room window. And, when we had a mind to, we could sleep in the clear air under starry skies. Already our hearts were lifted up and we looked about in cheerful anticipation.

All this time, a powdery rain was drizzling down; but, at that tail of the monsoon, that of course would not last long. So we pulled our cart along the good, metalled road, got past the outskirts of the village and settled down under a mango tree for a meal. The stove was fished out and lighted, but the wind was too strong; and, it was not till we had decanted the contents of a big biscuit tin on the grass and put the stove in it that the water began to boil. Two or three biscuits and a cup of hot cocoa form an easy and sustaining morning meal for a traveller. Before marching again we had prayers. Someone read the grand old 121st Psalm, I will lift up mine eyes to the hills. There they were, straight in front, the green walls of the fortress we meant to escalate.

The rain held all the while and gradually our clothes stuck to our chilled limbs—but one is prepared on trek for little inclemencies of weather. We pushed on over hard roads, passing sundry villages on the way. Few folks were out and those we saw were shy as lovers. A couple of fishermen investigating a dirty torrent drew back at our approach. At every shout of inquiry they retreated ten steps further. The boys entered into the spirit of the thing and gave a whoop—whereat our sportsmen turned tail and fairly fled over the fields! Obviously, for any addition to the rice and dhal we carried, we should have to wait for a village. But even the villages were resourceless. Torai, on the map, is a considerable cluster of black dots and looked distinctly hopeful. But Torai could provide no eggs or vegetables, no flesh or fish. 'Go to Hiranpur', they told us, 'you can get anything at Hiranpur'. That is the way of the countryside, a continual postponement of satisfaction. Supply recedes endlessly from the demand.

But Hiranpur was several miles away; and at the next village we halted to cook breakfast. It still rained and it was no small achievement to get some dry brushwood. The fire was lighted under the cart to shield it from the rain and, while the meal was cooking, some of us went to the village to ransack it for supplies. The usual collection of mean huts, it was destitute of superfluities, till we chanced upon a house with some pretensions. At the door we bargained with a lad, who produced from some inner store a bag of puffed rice and some jaggery. He was evidently a person of dignity and accustomed to be haughty; though four annas nearly exhausted his entire stock, he would not let us set foot in the house. From a passing woman we bought some tiny fish. Kichree, fried minnows, puffed rice, made a filling meal. The ground was too wet to

sit on and we started off again on the road to Hiranpur. Our map, we noticed, was at fault, the real road lying some half a mile to the north of the one indicated. And this was, alas, not the only occasion on which we found the printed line in error; even contours and conventional signs have their lapses.

The weather did not invite to wayside dalliance; and indeed there was little to see. The world was still blanketed by the thin haze of the rain. All living things were under shelter. The birds were in their nests, save for a few mynas, chilled and ruffled by the wet, on the search for worms. Folks would come to the door of their huts sometimes, wonder at the procession and ask if we were not a circus party. That was the commonest explanation they gave themselves of the yellow cart loaded up like a pyramid and eleven khaki-clad figures around it. To trudge through Santalia for the fun of it would have seemed to them madness; and they gave us the benefit of the doubt and put us charitably down for acrobats rather than lunatics.

In this sensible world of ours, the uncommon is always dubbed the eccentric. It was only the barbarians (as we call them) who wandered and migrated; civilisation has taken roots and become immobile. Town-dwellers, sated with the pleasures of Calcutta, might well prefer the country for a while; and foolish conservatives might even walk rather than ride securely in railway trains. But to push a cart in rain, to a place no one ever went to for choice, seemed, to our practical villagers, an incredible piece of absurdity. It has gone out of fashion to do anything save for some material end—and that, in itself, was the justification for our adventure. Unfashionable things appealed to us.

We were, however, glad to reach Hiranpur. Near the dak bungalow there is a small market and all the floating population followed us in. It would have been a gainful audience if we were really a circus party; but, as it was, we only wished them further away. One had to change into dry things in the presence of a commenting crowd and keep an eye on our possessions which lay scattered about. A dry floor was a delight after a day of such drenching as we had gone through. Cooking was simplified with a proper kitchen and the sorrows of the day were soon forgotten.

The thatched roof was haunted by a multitude of sparrows, mynas and swifts. The sparrows twittered interminably; the swifts flashed in and out like lightning, so quickly that the eye could hardly follow the motion; the mynas hopped about greedily, looking for crumbs. The day soon

merged imperceptibly into night. And, after a dose of quinine all round, we disposed ourselves to sleep on the broad cement verandah. Twelve wet miles with a cart is the most unfailing of soporifics; and from our experience may be recommended as a sure remedy for insomnia. For a stray dog came in, tore a napkin which contained our biscuits and ate three pounds of them without disturbing our slumbers. The boy who slept nearest got the credit of the achievement!

In the morning we replenished our stores, for Hiranpur is, after all, a victualled place; and two of us sketched the view from the dak bungalow. Then we held a palaver and discussed our plans. The rain it rained and it was clear that we could not manage more than a few miles and could not dispense with a dak bungalow at the far end. Litipara, six miles off, seemed to fulfil all the conditions. The townsfolk were voluble of warning. The roads, they said, were knee-deep in mud; there were three rivers to ford and they would all be in flood. But six miles seemed a modest allotment for a whole afternoon and, all undaunted, after breakfast we marched gaily away.

Near the town the road was good. But in a field lay a dead cow surrounded by kites. Had we been skilled in augury, here was omen enough. But *quem Dues vult perdere, prius dementat*. The gravel road had dispelled any fears we had and we hurried past the corpse with averted eyes and unsuspecting heart. But a few hundred yards further, the gulf yawned. The arches of a little bridge had given way and now choked the stream with boulders. We arranged the stones so as to provide a firm passage for the cart and with infinite care got it to the further edge; but there, in the soft mud, it sank noiselessly to the axle. Knee-deep in the viscous earth, we tugged and hauled in vain. Here was indeed the Slough of Despond. But it is not in scouts to give in; the cart was unloaded and taken to pieces and, with a final effort, the wheels came up squelching from the caressing slime. On the road, it was put together again and the march continued.

But now the gravel of Hiranpur gave place to unadulterated clay, which clogged our steps. Every hundred yards we had to pause for rest. Half a mile beyond, we came to the village of Kariodih, the only street of which was a running stream dammed up at intervals and the walls had to be breached to let the cart through. Darkness was descending rapidly, but we proceeded on our way. Past the village, where the road rose over a hill, we exchanged the mud for an excruciatingly

uneven rocky path, from which the rain had washed all the levelling smoothness of earth away. At every step, the cart jolted violently and the wheels grated the sides. The entire structure threatened to collapse in one final disruption.

All thought of Litipara was perforce abandoned for the night and we resigned ourselves to camping on the hillside. Two of the party went down to the village to procure firewood, while the rest pitched the tent in the gathering gloom. The tarpaulin and mackintosh sheets were spread on the ground and over them our beds; and a trench was dug outside to divert the water. Turning room was scanty in a space twelve feet by seven, but the close proximity kept us warm. Meanwhile, the others came back with a basket of dried dung cakes, which was all they could get. With a slow and fitful fire, our cocoa—for we tried no rice that night—was not a success. While it was brewing, someone read a chapter from 'Travels with a Donkey', a cheerful and appropriate book. The very title seemed only too suitable; ours was the 'Travels of Eleven Donkeys'! The rain mercifully kept off till early morning, when it started again to drizzle. We woke up to find the tent leaking in a few places and all our blankets and clothes along the sides wet and dripping.

That night will, however, remain as a wonderful memory to most of us. Away from the sight or sound of human habitations, we had slept with no company save the patter of the rain drops. No stars shone nor trees shaded us—only the stony sod below and the night around. On that desolate hillside, here was an oasis of breathing creatures, benighted on their way. In spite of our narrow quarters, we woke up fresh and clear-eyed. The heavens perchance shed some sweet influence on the sleeper in the fields, which roofs and walls ward off. Or perhaps the earth our common mother thrills our clay with some mysterious current when we sleep naked on her bosom. Some such pure, unconscious exhilaration possessed us and held at bay a natural depression.

Ere we woke, the villagers were up and afoot and had spied the unwonted patch of white on their landscape. They came, first in ones and twos, then in larger groups, till there was a crowd all round, squatting under their bamboo umbrellas, in various degrees of undress and of all ages—little girls with queer, recurved silver anklets, cowherding boys, graybeards and the village headman or pardhan himself. They looked on with a simple curiosity, exclaimed at the stove and were surprised at the

expedition with which the tent was struck. But their lurid pictures of the road confirmed our half-formed decision to go no further.

On the way back, we stopped to visit the pardhan's house. The walls were of thick polished clay. A narrow hall stretched the entire length of the dwelling, opening at one end into the kitchen. The only other door led into a long room in which were stored the miscellaneous possessions of the family. A little oil lamp, hastily brought in from the kitchen, barely illuminated its dark recesses, for Santal houses boast no windows, save one tiny circular hole in the wall. In the twilight, one could see thick coils of grass rope such as they wrap round the winter's grain, a few vegetables and the rude implements of tillage. These folks must have a cat's power of seeing in the dark. Everything pointed to a different world from Bengal, not only the hills and the houses and the manner of life but the very faces and figures of the men. Like all other primitive peoples, they had been shoved up into the mountains; but they seemed to thrive there.

Back we came, by slow and painful stages, to the broken bridge. Our dear-bought experience made the crossing a simple, if tedious, matter. The bundles were passed across from hand to hand and then the cart in sections. That leering corpse, now almost a skeleton, still disfigured the field. As we went up the street, we sang loudly, pretending that prudence rather than despair had sent us back. We hated to prove the mournful prophets of Hiranpur in the right!

We were on *terra firma* again, but at what cost. It was a blow to our pride to beat that strategic retreat. Our spirits were dashed, our garments were wet and mud-spattered. Hiranpur dak bungalow looked like a dhobie's shed with the lines on which our damp clothes hung. They hung, but in that saturated atmosphere they did not dry. However, we had a roof over our heads and a dry floor below and food such as our flesh lusted for. But prices soared higher every hour and the old gentleman who monopolised charcoal vied with the sweetmeat sellers in profiting by our distress. As Dr. Johnson said of Voltaire and Rousseau, it was difficult to settle the proportion of iniquity between them!

The rest of Tuesday we sighed and shivered and made plans for excursions on foot to the neighbouring hills. But on Wednesday the sun was still submerged and the sky still weeping. It was enough to quench the keenest ardour, this ceaseless overflow of the heavens. At four on Thursday morning there suddenly arrived a government officer on tour and we had to evacuate a room for him. It mattered the less as we had

resolved to leave Santalia forthwith. But Thursday, by one of the irrational ironies of fate, dawned bright and cloudless. Some magic brush had painted the sky blue at one sweep. The sun shone out bravely after his long eclipse; and the hills, which we had so fondly hoped to climb, mocked us from the western horizon. To leave, as we had arrived, in a mist of rain, would have been less trying. The fates had shown themselves by indubitable proofs perverse with malice prepense.

Hiranpur is the great cattle market of Bihar and Thursday is the day of the weekly fair. The hills afford excellent grazing and we were told that buyers come in from as far east as Dacca and Mymensingh. But the rain and the roads had much diminished the concourse and custard apples were more in evidence than cattle. We wandered round the fair and saw little of any interest, no peculiar Santal products, nothing characteristic of the place or the people. About noon, fortified by breakfast, we set out on the homeward journey. Some imp of mischief prompted us to take the alternative route to the railway, to Kotal Pukur station. On the map—trust it not, traveller!—it was marked exactly like the road we had traversed the first day, 'main road, unmetalled'; it was three miles shorter and it would save us from the humiliation and monotony of returning on our tracks. Outside the dak bungalow, accordingly, we swung round to the left and treaded our way through the fair. A bump in the road presently threw some bundles into a drain. The omens had spoken again—but we went forth unrecking, as sheep that go to the slaughter.

For about two miles the road was reasonably good. Men and women passed us, many of them on little sure-footed ponies, with enormous packs in front, hasting to the fair. Presently the road dipped down into a smiling valley, with a village nestling at the bottom. The sun shone hot overhead and groups of tall, tufted sal trees dotted the hillsides. Nature is adept at camouflage; and in that bright scene, there was nothing to mark it as the Valley of Tribulations. For, at the sag, the road was deep in mud and the heat made the hauling harder than ever. After two furlongs of steady ploughing, we sought the shade of a sai grove.

Here we encountered two cartmen going the other way. When they heard we were pushing on to Kotal Pukur they laughed loud. The road, according to them, was just a river of mud. Two of us went ahead to reconnoitre and saw enough to shake our optimism. The cartmen promised to come back for us and take our luggage on.

All the afternoon we waited for them. To pass the time, we climbed a neighbouring hill, took plaster casts of tracks on the road, parted with Modestine. The sun went down with great pomp and a flourish of crimson banners behind him. Venus shone resplendent in the west and one by one the constellations twinkled into light. We dined off cocoa and porridge and waited with increasing impatience for the promised relief. Those faithless cartmen never came and it was not till eight that we could commandeered another. On it we secured our little vehicle and all its contents and the six mile journey to the station began. We were no more to be beasts of traction, no more to strain and toil in the engulfing mire. Our hearts were as light within us as the moon was bright overhead. Well before twelve we should reach the station and catch the night train to Calcutta.

Alas! we little knew what lay ahead. For three miles, the road was tolerable and we called ourselves fools for not having gone on. Marching in the moonlight is a strange experience. The ghostly glimmer invests the sleepiness of night with an elvish quality, the peculiar half-illumination of fairyland, where the lights are toned down and magic comes to life. The streams looked eerily melancholy in the diffused radiance. We forded one or two of them—and oh! then began the tempest to our souls. Mud of an unequalled miriness—mud, soft, clinging, pervasive—mud of different colours and depths and consistencies. At each step, you did not know whether you would sink to the knees or only to the ankles. The worst of the roads we had encountered hitherto seemed smooth as a cricket pitch compared to the highway that leads to Kotal Pukur. Again and again, the cart stuck fast and the weary cattle refused to move. Again and again, the wearier camp followers had to put their shoulders to the wheel and push, while the cartman made night hideous with his objurgations. A single ditch cost us half an hour and all our small stock of patience. But hope loomed suddenly ahead in the shape of the lights of Kotal Pukur station.

How heartening is the gleam of a lamp in the night time! Out of the black emptiness, unpeopled to the senses, a light speaks of refuge and comfort and is a visible token—more credible than maps and reckonings—of the near presence of fellow-creatures. In the uncharted dark, it defines a path. It is at once a lantern, a beacon and a destination. And perhaps the heavens twinkle with lights to assure us of harbours and resting places even in that void of space, which were else so overpoweringly desolate.

'Two miles', we were told; and we made haste to push on, stumbling in the ruts, dragging along feet that were heavily weighted with mud. Half an hour and the lights appeared farther off than before. We asked a wayfarer. 'One kos' (two miles), he said. At the end of an hour, the gleam was still as remote as a star and the distance was still two miles. We could have sat down on the roadside and cried!

What was the treadmill of old but gentle recreation compared to a muddy night on the road to Kotal Pukur? After a few turns on it, the hardest criminal would have whimpered like a child. 'Main road' the map showed it, but it should have been marked 'main drain'. Every limb was aching with dull pain and hope was dead within us. Our feet were of clay and clay sheathed our limbs. For a refinement of cruelty, there were those accursed lights elusive as the horizon. As a crowning touch, our train whizzed past as we struggled in the slough.

At last—and it seemed leagues and years to us—we came to walls and houses. The direct road through the bazar was waist-deep in mud and impenetrable to anything but an aeroplane. We were compelled to halt a hundred yards from the station and carry all our luggage by hand over the sleepers. At half past one in the morning, we were all in the station and most anxious to leave that town. Of Kotal Pukur shall be written, its streets are mud!

Thus ended that memorable journey. Though muddy and battered, we were not ill-content. The actual achievement in miles and furlongs is the least part of these expeditions, and their joy and value is in the difficulties overcome and the cheerfulness displayed. We had laughed and sung in spite of the treachery of the weather; we had camped in the wet and dined off a cup of cocoa; we had trudged all night along the worst of roads and not fainted by the way. There we were, whole and hearty, sound in wind and limb; and the night air lapped coldly by us as we thought with regret of the lovely uplands of Santalia.

A BRIEF STUDY OF INDUSTRIAL DISPUTES IN INDIA DURING THE YEAR 1921

By PROF. P. MUKHERJI, M.A., I.E.S. (Offg.), F.R.E.S. (London).

Within the last few years various causes have combined to bring labour questions prominently before the public eye. No province in India has been free from labour unrest and labour disputes: the following figures compiled from the quarterly statements published in the "Journal of Indian Industries and Labour" show the distribution of industrial disputes, during the year 1921, among the major provinces of India and Burma:—

Bengal	...	...	135	Madras	..	...	25
Bihar & Orissa	...	...	11	Punjab	...	...	8
Bombay	...	...	162	United Provinces	...	...	22
Burma	...	...	31	Assam	...	...	1
Central Provinces	...	...	5				

Thus there were in all four hundred industrial disputes in British India during the year 1921 involving 5, 231, 55 labourers. Labour in India falls into two broad classes—agricultural and industrial: it is my object in this short paper to consider briefly the problems relating to industrial labour, for it is industrial labour which has given rise to the many "problems" and these problems require our immediate attention, for, on their right solution, depends the future of the industrial development of India.

The industrial labour about which I am writing in this paper is largely employed in cotton and jute mills, engineering works, railways, mines, tea gardens, shipping and docks, tramways, posts and telegraphs, municipal works, printing presses and miscellaneous mills and factories like rice mills, saw mills, tobacco factories, etc. The larger number of industrial disputes during the year 1921 have taken place among employees in cotton mills (153), jute mills (28), engineering works (31), railways (28), mines (27), tea gardens (9), shipping and docks (9).

The following figures for the year 1921 will explain the relative importance of the demands made by the strikers:—

Pay	...	...	174	Leave & Hours	...	10
Bonus	...	...	75	Others	...	72
Personal	...	...	63	Not known	...	6

The above table shows that the main cause of strikes in India, as elsewhere, is the maladjustment between wages and cost of living; out of 400 strikes 249, or 62 per cent, arose out of demands for pay or bonus. It will not be out of place here to quote a relevant extract from the report on Trade Disputes in Bengal by the Director of Industries, Bengal: he says —“An epidemic of strikes unprecedented in the history of the province broke out in Bengal in the year 1920. With extremely few exceptions, the strikes arose from demands for higher wages; and the general origin of the demands was the rise in the cost of living which resulted from the Great War. The popular hope that the Armistice would be followed by a substantial fall in prices was grievously disappointed; apart from economic reasons there were others that unsettled men’s views of established things, and the general atmosphere was one that encouraged the not unnatural demand of industrial labour that some re-adjustment should be effected.”

The Bombay Industrial Disputes Committee have found certain characteristics which are common to most of the strikes that have taken place in Bombay: they are also, more or less, common to strikes in other provinces. These characteristics are:—

- (a) The frequency of the strike without notice.
- (b) The absence of any clearly defined grievance before striking.
- (c) The multiplicity and sometimes the extravagance of the claims put forward after the strike has begun.
- (d) The absence of any effective organization (except perhaps at Ahmedabad—and, I may add, at Madras) to formulate the claims of the operatives and to secure respect for any settlement which may be made.
- (e) The increasing solidarity of employers and employed and the capacity of the operatives to remain on strike for considerable periods (e.g., the E. I. Railway strike) despite the lack of any visible organization.

One remarkable fact emerges out of the statistics of industrial disputes during 1921 viz., the comparatively small number of successful strikes. Thus out of the 400 industrial disputes in 1921, only 88 or 22 per cent. were wholly successful, 82 were partially successful, 168 or 42 per cent. were totally unsuccessful; the results of the others were either indefinite

or unknown. The causes of the large percentage of failures are to be found in characteristics (c) and (d) enumerated above: the Assam Tea Gardens' Coolie strike, the E. I. Railway employees' strike and the recent strike of Stevedore coolies of Calcutta—all failed because of the multiplicity and sometimes extravagance of the claims put forward after the strikes began, and the absence of any effective and genuine labour organization.

THE MEMENTOS IN THE COLLEGE LIBRARY

GOKUL NATH DHAR, B.A., M.R.A.S.

LIBRARIAN, PRESIDENCY COLLEGE.

(Continued from the last issue.)

The other large painting on canvas which adorns the western wall of the Library portrays the figure of the Hon'ble John Elliot Drinkwater Bethune. Though not connected directly with the working of this institution, Mr. Bethune had to do a great deal with the dissemination of education in this country in the good old days. "The chief object of the eastern career of this enlightened individual," remarks a judicious observer, "was the mental and moral improvement of the natives of India. To this his time, his talents, the resources of his liberal income, and his untiring zeal were devoted, with a steadfastness of purpose, a disregard of personal convenience, and a sincerity that have rarely been equalled in the career of philanthropy."

Born in 1801, Mr. Bethune was the eldest son of Lt.-Col. John Drinkwater Bethune, the renowned author of *The History of the Siege of Gibraltar*. He was educated at Trinity College, Cambridge, and was the fourth wrangler of his year. He was called to the Bar in 1827, and was for some years Parliamentary Counsel. The year 1848 saw Mr. Bethune appointed Legal Member of the Supreme Council of India in succession to Mr. C. H. Cameron. Immediately afterwards he was offered the honorary post of President of the Council of Education; this he readily accepted. "Of his claims in that capacity to be considered one of the truest, most

earnest, zealous and single-hearted friends of the country, there has been no difference of opinion.”

In May 1850, Mr. Bethune established a female school in Calcutta for the instruction of Indian girls; it expanded in course of time into the Women's College which bears his name. He was, in the truest sense of the word, the pioneer of female education in Bengal. The scholastic attainments of this eminent philanthropist were of a very high order. He was possessed of a catholic taste for general literature, and was, it is said, highly proficient in the exact sciences. “His acquaintance with the languages and literature of Greece and Rome was by no means of an ordinary or superficial kind; and to it he added a perfect mastery of the three most important modern languages of Europe—French, German and Italian”.

Mr. Bethune died on August 12, 1851; and “was followed to the grave by an unusual concourse of European and Native mourners.” His bones lie in the Lower Circular Road Cemetery.

There appears nothing in the College records to show that the oil-painting in our library came into being on account of subscriptions raised among the students and staff of this College. Very possibly it was the outcome of the noble exertions of the members of the Education Department to commemorate the self-less labours of the veteran educationist, and found its permanent abode in the old Hindu College,—unquestionably the greatest temple of learning in the country.

The photograph in a wooden frame measuring about twenty-six inches by twenty-three, hung up on the western wall above the office part of the Library, is a faithful reproduction of the appearance of Raja Kali Krishna Deb Bahadur. He was born in 1808, and was the second son of Raja Raj Krishna and the grandson of Maharaja Naba Krishna Deb,—Persian Secretary and *Diwan* to Lord Clive and the “successful rival of Nuncomar.” Kali Krishna was created a Raja Bahadur in 1833 by the government of Lord William Bentinck “who honoured him also with a gold medal and a *khilat*.” He was gifted with considerable literary talent, and translated into Bengali Johnson's *Rasselas*, Gay's *Fables* and numerous other works. His translations of Sanskrit authors won him gold medals from the governments of Germany, Austria, France and Belgium. “Her Majesty the Queen and Empress of India favoured the Raja with an autograph letter, to which was appended her sign manual in appreciation of his successful

translation of the great Sanskrit work the *Maha Nataka*, which, with permission he had dedicated to Her Majesty." His Sanskrit erudition obtained also the recognition of the King of Oudh ; and the King of Nepal marked his appreciation of the Raja's talents by creating him a Knight of the Gurkah Star.

On the death of his illustrious cousin Raja Sir Radhakanta Deb Bahadur in 1867, Raja Kali Krishna assumed the leadership of the orthodox Hindu community of Bengal. He took a prominent part in all public movements. He was a Fellow of the Calcutta University, a Justice of the Peace and Vice-President of the British Indian Association. He was a sincere advocate of female education, and was for some years a Manager of the Government Bethune Female School.

Raja Bahadur Kali Krishna was held in high esteem by his contemporaries. When his death took place at Benares in 1874, the newspapers of Bengal vied with each other in enumerating the many laudable traits in the character of the deceased, and in their expression of the deep sense of the loss that his death had brought about in the Hindu community of Bengal. His sons compiled the obituary notices into a nice quarto volume, copies of which were sent out with their compliments to several centres of learning. One such volume came to the Presidency College Library in 1875: the photograph now before us appears to have formed a very fitting accompaniment to this *brochure*.

Before passing to the other portraits in the Library it seems advisable to take up a few of the inscriptions and tablets—three at least of which appear to have been set up far earlier than any of the mementos hitherto dealt with. The oldest in point of time—second only to the Foundation Tablet—is the tablet raised in memory of Mr. John Edwardes Lyall. This tablet has a significance of its own ; it was the first souvenir in commemoration of a departed teacher who had found for himself a place in the adoring hearts of his pupils.

Mr. John Edwardes Lyall was the son of George Lyall, M. P. He received his early education at Eton, and was afterwards among the *alumni* of Haileybury, and Balliol College, Oxford. "He was a contemporary of Gladstone at Oxford and President of the Union in 1831." Lyall was called to the Bar at the Inner Temple in 1837. The Court of Directors of the East India Company appointed him in 1842 to be the Advocate-

General of Bengal. He was elected to the Council of Education as a Member in 1843. The Proceedings of the Council for the year 1843-44 record: "Mr. J. E. Lyall, Advocate-General, has been added to our body, and from his ability and advice we hope to derive much valuable aid in the discharge of our duties." The new Advocate-General took unusual interest in the education of the Hindus. He volunteered his "services to Government to deliver Lectures upon Jurisprudence in the various forms in which it is administered in the Courts of this country." The course of lectures began on the 12th October 1843. It opened with a general introductory discourse "which was attended by His Honour the Deputy Governor of Bengal, the Council of Education, Sir Henry Seton (one of the Judges of the Supreme Court) and a large number of the Civil and other Services." The course was afterwards continued once a week, and was "attended by the pupils of the Senior Classes of the Hindu and Hooghly Colleges, as well as by some of the Students of the College of Fort William." The first course of lectures was delivered between October 1843 and February 1844; the second course lasted from May to October 1844. Mr. Lyall died suddenly of an attack of cholera at Barackpur, on March 9, 1845.

He had endeared himself so much among his pupils that before a week had elapsed since his sad demise, the Students of the Hindu College addressed a letter to the Managing Committee praying to be allowed "to erect a tablet to the memory of the late Mr. Lyall for the zeal he evinced and the interest he took in promoting the cause of native education, and more particularly for his voluntarily delivering gratuitous lectures on jurisprudence to the students of the first class of the Hindu College". There were twenty-seven signatories to this application, and included such of our illustrious countrymen as Rajnarayan Bose, Greesh Chunder Ghose and Prasanna Kumar Sarvadhikary. It was earnestly solicited that permission might be given them "to erect the tablet in some conspicuous part of the College as the most suitable place for keeping his memory alive to the minds of the students." In forwarding this application the Principal, Mr. Kerr, was pleased to observe that the students had "subscribed between sixty and seventy rupees for this purpose; and many of them would be willing to subscribe more, should a larger sum be needed." The Principal further pointed out that it would "be gratifying to the Committee to learn that the proposal originated entirely with the students themselves, who feel that by Mr. Lyall's untimely death they have lost a true friend."

The permission was readily given; and the following inscription was engraved in marble, and set up on the library wall:

IN
 GRATEFUL REMEMBRANCE
 OF THE LATE
 JOHN EDWARDES LYALL, ESQ.,
 ADVOCATE-GENERAL,
 THE ZEALOUS FRIEND OF THE NATIVES
 AND THE FIRST GRATUITOUS
 LECTURER
 ON JURISPRUDENCE, IN THIS HALL,
 THIS TABLET IS ERECTED BY THE
 LAW STUDENTS
 OF THE
 HINDOO COLLEGE
 1845.

Mr. Lyall lies buried in the Lower Circular Road Cemetery, Calcutta.

The second *old* tablet appears to have been set up in 1848. In an extract from the annual report of Principal Lodge embodied in the *General Report on Public Instruction in the Lower Provinces of the Bengal Presidency from 1st May 1848 to 1st October 1849* occurs the following (page 194):—

A Tablet to the Memory of the late Mr. R. H. Halford, with the following inscription has been erected by some of the pupils of the senior department, under the sanction of the Committee of Management, and placed in the College Hall.—

THIS TABLET
Is Erected
BY THE STUDENTS OF THE HINDU COLLEGE,
In Memory
of
ROBERT HENRY HALFORD,
Who for many years discharged, within these walls, the arduous
and important duty of a Teacher.

Died 11th March 1848.

"I regard and have ever regarded the obligations of intellect among
 "the most sacred of all the claims of gratitude."

—COLERIDGE.

Mr. Halford appears to have been appointed Second Master in the Senior Department of the Hindu College on the 14th of May, 1840, on a salary of Rs. 200/- a month. On the departure of Principal Richardson to Penang on sick leave in 1841-42, Mr. Kerr, then Head Master of the Senior Department, officiated as Principal of the College; while Mr. Halford acted for the Head Master. The most important part of Captain Richardson's office—observes the Principal in his annual report—"which consists in giving instruction to the Senior classes in History and General Literature, is conducted by the acting Principal assisted by the second Master Mr. R. H. Halford". He appears to have twice officiated for the Head Master of the Senior Department; and Principal Kerr eulogised him for having exerted himself "strenuously to support the efficiency of the Institution." He went even so far as to leave it on record that "his (Mr. Halford's) abilities, long service and enthusiastic attachment to his profession point him out as peculiarly deserving of promotion when a suitable vacancy occurs".

What became however of the tablet which we have just been mentioning, it is not easy to ascertain. It is not to be seen now in any part of the College; and must have fallen a prey to the ravages of Time. Whether it was ever removed from the old Hindu College, or whether it was destroyed through carelessness, the records do not make any mention. It is indeed a great pity that such a mark of respect and gratitude on the part of the pupils should have been lost to posterity!

Mr. Halford was deeply learned in philology. An old student of the College has recorded that this teacher was so very fond of using long words in conversation that when asked by the head of another institution to preside over a prize distribution ceremony, Mr. Halford politely declined the invitation by saying, "I am a vegetable being, averse to locomotion."

(To be continued.)

INDIA'S TARIFF REFORM

BY DHIRENDRA NATH SEN

FOURTH YEAR ARTS CLASS.

The report of the Indian Fiscal Commission is out. The commissioners have recommended a policy of protection for India to be applied with discrimination. But as to the question on what lines it ought to be adopted, the report is not unanimous. It is however no surprise to those who have read aright the sign of the times that the protective tariff has been recommended. Indian opinion* has long been overwhelmingly protectionist; the Indian Industrial Commission† condemned the policy of laissez faire which has hitherto been the accepted policy of the Government of India. The Montague-Chelmsford Report‡ also re-echoed these sentiments in no uncertain terms. It has been held by eminent men like Taylor, Leckey, Wilson and late Mr. R. C. Dutt that the dying state of our industries, the absolute dependence of the population upon agriculture and the increasing poverty of the country are the results of the systematic policy of repression on the part of the British Government with regard to India's trade with Great Britain. It is not for us to enter into a detailed discussion of those very unfortunate questions in this paper: only a sentence from H. H. Wilson's book is sufficient for our present purpose. He writes—"It was stated in evidence (in 1813) that the cotton and silk goods of India upto the period could be sold for a profit in the British market at the price from 50% to 60% lower than those fabricated in England. It consequently became necessary to protect the latter by duties of 70% to 80% on the value, or by a positive prohibition. . . . Had India been independent she would have retaliated, would have imposed prohibitive duties upon British goods, and would have thus preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of a stranger. British goods were forced upon her without paying any duty and foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom she could not have contended on equal terms.§ Not only that—"a deli-

*R. C. Dutt's "Economic History of British India," Pundit Malaviya's note of dissent to the Report of the Indian Industrial Commission.

†The Report of the Industrial Commission, pp. 6—7.

‡The Mont-ford Report, pp. 215—16.

§Quoted by Mr. R. C. Dutt in his "Economic History of British India". Pages 262—63.

berate endeavour was now made to use the political power obtained by the East India Company" says Mr. Dutt "to discourage the manufacture of India. In the letter to Bengal, dated the 17th March, 1769, the Company desired that the manufacture of raw silk should be encouraged in Bengal and that manufacture of silk fabrics should be discouraged. And they also recommended that the silk winders should be forced to work in the Company's factories and prohibited from working in their own homes".* Injustice cannot go farther, a greater abuse of political power cannot be conceived. The study of India's past—the wealth of her rulers, the high artistic skill of her craftsmen, the skill of the Indians in the delicate woven fabrics, in the mixing of colors, in the preparation of essences and the story of her prosperous trade with the West in her own ships—cannot but convince a dispassionate thinker of the erroneous notion which many Europeans professing to love and work for India, hold that India is, and must ever remain an agricultural country and that the people of India are, by nature and tradition, deficient in industrial enterprise. Indians have read their history and the history of the world. They have looked at with shame and with a sense of humiliation the abject state of helplessness to which they have been reduced and the dire poverty, under the burden of which the mass of the people have long been groaning; and they are now seeking out for a remedy. They have found out this remedy in a proposed change of her fiscal policy. The Indians, representing all shades of opinion, pressed this view with adequate emphasis before the Joint Parliamentary Committee and as a result of the recommendation by that Committee to grant India some measure of fiscal autonomy not of course to be guaranteed by a statute but by acknowledgment of a convention, that the Indian Fiscal Commission, already referred to, were appointed "to examine with reference to all the interests concerned the tariff policy of the Government of India including the question of the desirability of adopting the principle of Imperial preference and to make recommendations."† Of course the recommendations of the Commission are advisory and will be given effect to only if the Government of India and the legislature are in agreement regarding them subject, however, to the intervention of the Secretary of State concerning "international obligations of the Empire or any fiscal arrangements within the Empire to which His Majesty's Government is a party."† We will

*Mr. R. C. Dutt's "Economic History of British India."

†The Report of the Selbourne Committee.

attempt here to examine in our own way some of the recommendations of the commission.

Before we take up the question of protection it is necessary for us to give the reader some idea of the position of India's import trade. Turning first to the merchandise we find that in the year 1920-21 the total value under this head amounted to Rs. 335 crores. Of this cotton manufacture including of course twists and yarns, swallowed up no less than Rs. 110 crores as compared with 59 crores in the previous year. Then again we find that of the total amount Rs. 275 crores had to be paid for articles wholly or partly manufactured. The year 1921-22 relates almost the same tale: the total value of imports amounted to 280 crores of which 189 crores were absorbed by fully manufactured or partly manufactured articles. These figures indicate that between 70% to 80% of the imports come under the articles fully or partly manufactured. Turning now to the export trade we find that about 70% of the exports were included under raw materials, food, drink, tobacco while 30% belonged to manufactures. In 1920-21 the total value of the exports was 247 crores of which raw materials, food and drink claimed no less than 147 crores. In the following year, of the total value of 232 crores, Rs. 163 crores were paid by foreigners for raw materials or articles of similar nature.* The result of these state of things has proved disastrous and some remedy has to be found out. There is therefore an insistent demand for intense industrialisation in this country which would result in creation of greater wealth and more economic prosperity. Now the question is—how is this industrialisation to be brought about without imposing heavy burden upon the people? For years past India has been crying for protection. We have reasons to believe that protection if properly applied, must no doubt lead to industrial development and economic prosperity. The characteristic features of India's economic position may be found in great dependence of the mass of the people upon agriculture, the shyness of her capital and the want of skill in her labour. Protection will tend to remove these defects from our industrial system.

The first advantage which the Commission expect the country to derive from protection is with regard to the development of India's material resources. India, as history tells us, is rich in materials and these materials of properly developed under more organised skill, labour and

*India in 1921-22.

capital would no doubt substantially increase the wealth of the country and would make her one of the richest and most prosperous countries in the world. Take the timber resources. The forests of India cover an area of 240,000 square miles and the total extent of land under the Forest Department is 252,468 square miles, that is to say, more than one-fifth of the total area of the country. It has been held that India is capable of supplying not only the timber needs of the British Empire but of many other countries as well. Yet the annual production of timber during 1918-19 was 209,506,417 cubic feet. The authorities tell us that this quantity could have been doubled or even trebled under intense forest cultivation. But the anomaly is that in 1918-19 India imported no less than 35,750 tons which quantity has been increased in the following year to 62,582 tons. Now take the case of iron. It is stated in the *Iron Resources of the World* that British India possesses 65,000,000 tons of iron in actual reserve, while the potential reserve is quoted at 250,000,000 tons. This means that the iron actually served and not yet worked amounts to the first figure while the second figure is a rough estimate of the deposits known to exist but not yet surveyed. Yet large quantities are imported into India annually. Coal tells the same tale. India, the authorities tell us, possesses 79,000,000,000 tons of coal—an amount equal to the entire coal resources of Africa and South America. Yet India produced 17,962,000 tons only in 1920. This output is 94.4 tons per head per annum for each person employed in the industry whereas the output in Great Britain is 184 tons and in Japan 122 tons and in U. S. A. no less than 803 tons.* Of course, as Mr. Hamilton suggests†, only potential resources will not do: various other factors must be present. The convenience of assembling a number of raw materials, the cost of power and expenses of marketing, “the existence in one neighbourhood of co-related industries which help each other”—all these are factors which must be taken into consideration when steps are taken to utilise the resources of the country. As an illustration of his thesis that the mere existence of natural resources does not prove that India is ripe for industrialisation Mr. Hamilton brings in the case of U. S. A. which, though a great manufacturing country, exports raw cotton to the Lancashire loom. Then he cites the case of Norway which produces huge quantities of wood pulp from its forests; but they are mostly made into paper elsewhere.

*“Business.”

†Mr. C. J. Hamilton's Review of the Report in the Statesman.

We have no reason to differ from Mr. Hamilton concerning the theory which he has just propounded. Nor do the Commission, whose report he criticises, find fault with it. On the contrary, they have suggested the creation of a Tariff Board which, upon adequate enquiry, will decide what industries require protection and how long and to what extent protection is to be given to such industries. It seems, therefore, that Mr. Hamilton's criticism* of this part of the report is useless and uncalled for.

The second advantage which according to the Commission the country will derive from protection applied with discrimination is the development of capital resources. This result is expected to come about in three ways—from productive use of wealth now lying idle, from the tendency of large-scale production to accumulate capital, and finally from the increased import of foreign capital. Now, as regards the first source of wealth the minority report says—"The lack of capital. . . . is due more to the risks involved in establishing new industries under free trade principles than to actual inadequacy of capital."† We regret we cannot persuade ourselves to fall in with the view thus expressed by Sir Ibrahim Rahimutullah and his learned colleagues of the minority. We admit that there still prevails in India the inveterate practice of hoarding, but its extent is greatly exaggerated by interested parties. The average income of India per head of the population is by no means more than Rs. 50 a year. This is exactly the figure which the Hon'ble Mr. Cook gave us in 1921. Considering the enormous inflation of currency‡ and consequent rise in prices and cost of living this income is very poor indeed as compared with that of progressive countries in the world. In India the solution of poverty problem does not lie so much in equitable distribution as in the augmentation of real wealth. But the minority report is right when it says that the required protection, if carefully applied to really sound industries, will give the necessary confidence to India capital which is generally shy partly because India is far backward in sound ideas of banking and partly because India has long been exploited under the principles of free-trade in the interests of foreigners and to the detriment of our own interests. But we have great doubt as to the adequacy of such capital lying idle to cope

*Mr. C. J. Hamilton's Review of the Report published in the Statesman of the 27th September.

†Note of Dissent by the Minority. Pages 202—3.

	1893	1912	1921
Rs. in active circulation ...	Rs. 130 crores	Rs. 182 crores	Rs. 220 crores
Paper circulation ...	28	61	173
Bank Deposits ...	—	96	235

with the enormous needs of the country which protection will involve the second source of capital is sound. "The joint stock system will no doubt attract small dribblets of capital which would otherwise lie unused." Profits of industry will also tend accumulate capital. The third source of capital viz. the import of foreign capital has been the subject of hot controversy between the majority or the minority of the Commission. We may say at once that our sympathy is with the minority. While admitting the necessity for importing foreign capital to finance the indigenous industries of the country we want it to be subjected to certain conditions which have been so ably emphasised by the minority, we want that all foreign companies should be registered in India with rupee capital, that there should be a reasonable proportion of Indians on the Board of Directors and that ample facilities should be offered for training Indian apprentices. No reasonable objection can be raised to these conditions. The majority have admitted the necessity for certain stipulations to be made in the case of industries enjoying direct Government help in the shape of a monopoly or bounty. They say—"where the India Government is granting concession or where the Indian tax-payers' money is being devoted to the stimulation of an enterprise it is reasonable that special stress should be laid on the Indian character of the Companies thus favoured." They go further and quote a sentence from Mr. A. C. Chatterjee's speech made in March, 1922, and the quotation is in itself a pronouncement against importation of foreign capital without proper safe-guards being applied and is an effective reply to the arguments of the majority. Protection is Government concession. Why, therefore, the majority choose to make a distinction between protection and concession in the nature of a bounty or subsidy is more than we can understand. The three safe-guards laid down by the minority mean that the Indians will have a voice in the management of such companies, that they will be given opportunities to invest in them and that they will be able to learn the modern methods of industrial enterprise. But if these conditions are not fulfilled the whole of the profits of these companies will go to feed the foreigners at the expense of the Indian consumers. We admit that India will no doubt derive much benefit from the increased supply of capital and the importation into the country of the technical knowledge and organizing skill which are required to stimulate our industrial development. But we cannot agree to the

suggestion that the Indian consumer will pay higher price owing to protective duties and that the resulting profit will go out of the country. Therefore we strongly object to free importation of capital without adequate safe-guards.

The third advantage which the commission expect the country to derive from protection is with regard to the more advantageous employment of labour and increase in wages. Development of industries on sound lines will result in the flow of labour from villages into industrial centres. This again will bring about more economic employment of the labour supply of the country. The increase in the national wealth consequent upon industrial development will enable a higher remuneration to be paid to labour which is now being wasted upon land. It is high time that this surplus population was drawn from agriculture and employed on more remunerative industries. Indian agriculture suffers not from dearth of labour but from dearth of efficient labour. To increase the yield from the soil it is necessary not to use more labour there but to undertake extensive irrigation works, to stimulate the credit system and finally to introduce the modern methods of agriculture.

The fourth beneficent effect of tariff will be an increase of public revenues. The augmentation of National Dividend means an increase in the taxable capacities of the people. Therefore more revenue from income-tax and customs might be expected from tariff reform. Of course this theory, as Mr. Hamilton suggests, must be accepted with qualifications. We cannot increase the national wealth at once: we have to wait for years till there is full development of economically sound industries. On the other hand protection will reduce for a time at any rate the taxable capacity of the people in as much as it will be an additional burden upon the consumer. It must be remembered in this connection that the period of infancy is now rather long owing to the complexities of modern industries. Taussig says—"Ten years are not enough; twenty years may be reasonably extended; thirty years are not unnecessarily long." We cannot agree with the Commission when they say that agricultural wealth is taxable only through the land revenue. In fact, as Mr. Hamilton says, the agricultural population bears many taxes besides land revenue such as, salt-tax, excise and customs duties. Therefore protection will for a considerable length of time reduce, through rise in prices and consequent reduction of our consuming power, our revenues in many ways. Then again high revenue from customs because of protective tariff depends on the point of maximum

productivity. We are aware of all these difficulties, but we are fully prepared to face them in view of the larger economic gains which we expect to derive from protection.

The fifth advantage which the country will derive from protection is intellectual progress. India suffers from "intellectual deadness" and this is due to the fact that she is industrially backward. Growth of industries will provide outlets for diversities of talents, help to build up a virile national life and give us a practical grasp of affairs. The dangers inherent in such a system must not, however, be overlooked. Concentration of labour in industrial centres, want of proper housing and of favourable social conditions are questions which must be solved by the Government in co-operation with the people.

We have so long examined the various beneficent effects which, according to the Commission, the proposed tariff reform is expected to confer upon us. We have however pointed out in the course of our review a serious economic danger, viz., rise in prices and consequent reduction of the taxable capacity of the people which must for a time follow from it. There are other disadvantages too which require attention. These are (i) danger of political corruption, (ii) growth of monopolistic combinations and (iii) inefficient methods of production. As the Commission say we have not much to fear from the first as the legislature will represent varied and divergent interests. The second disadvantage can be tackled by special legislation suited to the purpose. It is with the third that we have to fight. Various safeguards have therefore been suggested lest protection lead to inefficient production. The principle of protection is accepted by the commission. But the question of what industries require protection and how long and to what extent it ought to be given, has got to be decided by the proposed Tariff Board.

The industry claiming protection must satisfy the following conditions :—

- (1) That it possesses natural advantages;
- (2) That without the help of protection it is not likely to develop at all or not so rapidly as is desirable; and
- (3) That it will eventually be able to face world competition without protection.

These are the fundamental considerations; but certain other supplementary recommendations have also been made, e.g., industries essential for national defence and the "key industries" of which the products are

utilised as raw materials by numerous other industries, must receive special considerations.

Turning from the discussion of general principles let us now come to the concrete cases. What are the industries which ought to be helped by protection? On this question Dr. Pramatha Nath Banerjee, Minto Professor of Economics, has written an illuminating article named "The right fiscal policy for India" published in the November number of the Calcutta Review. We shall follow him in the main and make certain additional remarks. Cotton manufactures including twist and yarn, iron and steel manufactures, sugar, leather, and vegetable oils are some of the most important items of our import trade and each of them, as we shall show, has ample possibilities in India if properly and adequately protected.

Cotton manufactures swallowed up 30% of our import trade in 1920-21 and 26% in the previous year. It will indeed be a great thing if something in this direction can be done and there is no reason why it cannot be done. We are already producing huge quantities of short staple cotton. We exported 152 million pounds in 1919-20. But in the following year owing to various causes it was reduced to 83 million pounds. 17% and 19% were the share of cotton, raw or manufactured, in the export trade of the country in 1919-20 and 1920-21 respectively. The Indian mill-owners have long felt the necessity of long staple cotton and steps must at once be taken by the Agricultural and Industries Departments to help the cultivators to produce it. In the meantime adequate protection must be given to home cotton industries. Indiran piece-goods are not at all fine and as Mr. A. C. Coubrough points out, 75% of imported piece-goods are non-competed. It has therefore been suggested that the small cotton duty on yarn at the outset might be imposed with advantage. Here we cannot leave aside the important question of cotton excise duty on home manufactures. We fully agree with the minority in their view that cotton excise duty has been imposed not for revenue purposes but to placate and propitiate Lancashire.* The majority do not favour abolition of excise duty as it will involve a reduction of revenue to the extent of 2 crores which cannot be sacrificed in the face of great economic stress of the Central Government. But they concede that the existing excise duty must, in view of its past history and association, be condemned and that Government ought to "clean the slate". As regards the loss of revenue the minority have given an effect-

*The Report of the Fiscal Commission—Page 160.

tive reply by quoting figures. On page 187 in their report they have shown that the average annual revenue from cotton excise duty for five years preceding the war was only Rs. 48,44,100, that the recent increase to about 2 crores is due to higher prices of piece-goods and that if the recommendations of the majority regarding abolition of certain duties, e.g., export duty on tea, import duty on machinery, raw materials, coal, hides and skins and certain other semi-manufactured goods which were expressly imposed for revenue purposes, are accepted then the Government will run a loss of Rs. 4,77,00,600 which can hardly be neglected. It seems therefore that the majority have not been able to do full justice to this question. It will be unwise to deal with it without taking into confidence Indian public opinion.

Next we come to iron and steel which during 1920-21 usurped from sugar the second place in the import trade of India. Its share was 8% of the total. The most important items under this head in demand in India were sheets and plates, steel bars and construction materials such as beams, pillars and bridgework. India had to pay more than Rs. 33½ crores for these imports. Is it not possible for India to build up these industries under the fostering care of tariff? Prof. Hamilton in reviewing the report of the Commission, holds the opinion that India has large deposits of high-grades of ore and that iron can be produced in India at a price which can compete with imported iron. But he is not hopeful of steel industry. Dr. Banerjee, however, is disposed to believe that there are possibilities for such industries and that they require protection for development. The Tata Iron and Steel Company proposes to manufacture certain subsidiary industries such as locomotives, railway waggons, agricultural implements, iron ware, etc., and has already shown signs of promise. We have already shown by an appeal to figures the possibilities of iron industry.

Then turning to sugar which was second in rank before the war in our import trade we find that it has now sunk to a poor fourth and is valued at about Rs. 18½ crores. The possibilities of sugar industry are indeed very rich in India and in the opinion of the Sugar Committee the whole amount required in India can be produced here and India can export sugar only if wasteful methods of extraction are replaced by more scientific methods, improved varieties of seedling canes evolved and intense cultivation on scientific lines resorted to. India has a larger area under sugar than any other country in the world—in fact nearly half the world's acreage—yet her normal output is but one-fourth of the total sugar supply.

It is a great anomaly that India has to import vegetable oil from foreigners while she produces and exports huge quantities of oil seeds. In 1913-14 the exports of oilseeds were valued at Rs. 24½ crores. They however fared badly in 1920-21 in foreign markets and the total value could not exceed Rs. 16 crores. This is an industry which must be protected and developed.

These then are some of the many industries which have ample material resources and satisfy the other conditions of discriminating protection.

Let us now turn to short discussion of the question of export duty in India. Here again, as quite expected, the Commission are not unanimous. The majority hold that export duties purely for protective purposes are generally bad and that they may be imposed to a very moderate extent for revenue needs and that only in cases in which India has a monopoly or a semi-monopoly. In the case however of an abnormal rise in prices at home export duties might be imposed on food grains for a temporary period. The Commission are right when they say that export duty involves a burden on the home producer unless the following conditions are fulfilled:—(i) that the commodity enjoys complete monopoly, (ii) that the demand for that commodity in foreign market is inelastic and (iii) that proper substitutes cannot be found out or produced. But the Commission have pointed out that monopolies even in the case of such a well entrenched commodity such as jute, are not unconditional. Then the Commission show by an appeal to history that the export duty ruined the saltpetre industry of India. The raising of the price of saltpetre due to export duty created artificially a rival production and killed it ultimately. Export duty taxes production and not consumption. But nevertheless, our view is that export duties must be imposed upon all raw materials which are found upon adequate enquiry to be suitable materials for industrial development and which under protection can be manufactured at home with advantage. Export duty on rice and on other food grains is rather a complicated question and has evoked a good deal of hot controversy. On the one hand it must be admitted that India cannot starve for the benefit of foreigners. But on the other hand the condition of the poor cultivators who mainly, if not wholly, depend upon agriculture for their livelihood must also be taken into account. Besides, export duty has an effect of lessening production of food grains and increasing that of non-food crops. In Bengal the shrinkage of the area under food

grains caused by the growth of the area under certain other crops, is already an alarming situation. The best course therefore would be to estimate correctly the needs of the country, the quantity of average production, and then to take up this question. Indian sentiment has long been very much exercised over the "food grain" question. There is a widespread popular belief that the export of food grains from the country is responsible for the high prices ruling in the market. Prof. Rushbrook Williams holds that this conclusion rests on most insufficient grounds. He says that even before the introduction of the system of food control the average net export of grains and pulse for the 10 years ending 1918 was on the average less than 1.5 million tons per annum as against a total production of about 80 million tons. Mr. S. N. Roy's Committee, however estimated the total production in normal years at 65 million tons which according to them, can satisfy the minimum needs of the country, 50 million tons being required for man population and 15 million tons for cattle population. There is therefore no surplus left for export and if there is any export of grain made, that is done by starving the children of the soil.

It is necessary here to refer in brief to the proposed Tariff Board. The Commissioners have in their Report pointed out that the scheme of protection they have recommended depends for its success upon the creation of a thoroughly efficient and impartial Board. The Tariff Board must command the sympathy and confidence of the public and represent different interests. The function of the Board will be to study the tariff history of India and that of different countries of the world and whenever occasions arise, to make recommendations regarding the desirability of any change or otherwise of the fiscal policy of the Government of India due regard being had to the possible effects which it will produce on different classes of the people and on the growth and development of indigenous industries. As regards its constitution the minority have made more definite proposals. The Board, according to them, should consist of three members (including the Chairman) and two Assessors. The Chairman should be an experienced Judge of a High Court. The other two members should be elected by the non-official members of the Legislature thus representing the popular side. And the Assessors should represent trading and commercial interests. These suggestions are sound and definite, and, if acted upon, will no doubt secure on the Board "men of ability, of integrity and of impartiality." It must be noted here that India will not be satisfied if an instrument of

such power and influence be created without her views as expressed through the elected members of the Legislature being adequately represented on it.

INDIAN IDEAL OF SCIENCE

By TRISTUP MUKHERJEE, B.A.

SIXTH YEAR ARTS CLASS.

Gandhi-Tagore controversy has been studied discussed and judged with patient enthusiasm by the present day thinkers of our country since the poet first opened his mouth after returning from his Euro-American tour this year. But almost all of them ended their discourse in analysing, synthesising, comparing and lastly compromising the two outstanding personalities of modern India. Now I am going to examine the difference of their views and thereby to ascertain their standpoints with regard to truth, notwithstanding the topic is out of date. Right judgment in such a case is, of course, beyond my abilities and so I do not claim my success. I shall try for the sake of trying for effort or struggle is life and stagnation is death.

One's earnest request is "Back to Nature" and another denies that modern science can be done away with. Hence the controversy.

Science is search after objective* truth. It cannot be modern or ancient. Certainly, science cannot be done away with, while it is a fact that about 400 years back Europe gave birth to a child which has been christened in due course "Modern Science". Modern science is a misnomer like good God. Whatever may be its name, no sooner had its blissful childhood expired with Galileo, Newton and a few others, it acquired its mother's disposition—viz., likeness for dependence—by the law of Heredity. Now it is a slave to its master, the human interest. That is why the call of "Back to Nature" is being often heard from the Votary of Freedom.

Independence broadens the outlook while dependence narrows it. We want to kill, science is brought to help us.—We want case, science is made to supply it.—We want victory, Science is appointed as our commander-

*Subject is Self and Object is not-Self or everything but the knowing Self.

in-chief. We are in danger, we find rescue in science. Thus science is losing its scientific spirit and is becoming no science. The same fate has been shared by Philosophy and Literature and more or less by every department of study now-a-days. Intellectual, domestic and public life of the modern age also is not exempt from this spirit of dependence.

European civilisation which began its career with an organised protest against the mediæval devotion to authority is responsible for all this. Cartesian doubt characterises the modern age. Man should doubt everything except his mental existence which will give a turn to his doubt. Doubt banished the devotion for truth and consequently the gate of truth has been barred against the non-devotees of truth. *শ্রদ্ধাবান্ লভতে জ্ঞানম্।* *শ্রদ্ধা* is wanted and not the doubt for doubt which is an unavoidable element of human nature need not be emphasized in the Cartesian fashion as the indispensable requisite for the search of Truth.

This doubt again is the outcome of *পরচর্চা* or the habit of judging others with a blind eye for the self which however, in my opinion, is the Symbol of European civilisation. One to be civilised must have a distinct opinion of everything else except of ones own self. This habit is the root of all evils and therein lies the difference of ancient civilisation of India and modern civilisation of Europe. In so far as I have studied the two civilisations, I think: the latter helps man in the highest realisation of his limited self (body and mind) among other selves, while the former leads one to the highest realisation of ones own unlimited self or the Godhead in man (Atman which transcends body and mind) through the family relations of other selves. One holds that every individual is a part of the organic whole (the universe) and the other asserts that the individual can transcend the organic whole for he is, in reality, one with God. Love your neighbours, otherwise the world is impossible—says modern Ethics, while ancient India would have told you: "Love your neighbours for you are they."

A civilised man of to-day will doubt the existence of Atman or unlimited self, but owing to the absence of *শ্রদ্ধা* or devotion for truth, the name Atman will never rouse his inquisitiveness and he will not try to experience it through his transcendental senses (intuition). Although it is out of place, I may add here that in my humble opinion, the genesis of Ethics can be traced from this spirit of inquiry. The real seeker of Truth cannot be satisfied without discovering the Truth of Truth, the Atman.

It is quite logical that Infinite (Atman) requires transcendental senses (i.e., intuition of the infinite mind) to be perceived. Now in order to lead the finite mind of the seeker to that Infinite mind, some things are to be done and some other things are not to be done. And Ethics constitutes that code of discipline. Because the code of discipline is different with different individual, the standard of Ethics also cannot be the same with every individual. That is why, to one drawing several hundred rupees as a Professor of the Presidency College depriving the teachers of primary schools of their livelihood is dishonesty while another feels no moral scruple to murder a host of men. Anything that does not hinder the realisation of ones unlimited self is ethically justifiable. As man cannot survive his nature, but all that he is able to do is to make the best use of it, we do not want unselfishness—we want rather selfishness for man is selfish by nature. Of course, it is needless to add that that selfishness involves the sacrifice of the limited self.

Now to return to our original topic, what should be the Indian ideal of scientific investigation? The first and last thing that I can suggest is that the individual liberty should be kept intact. Actual seekers of Truth i.e., those who bear devotion for Truth will begin their *साधना* or practice individually with perfect freedom. The State may help them in many respects, if they ask for it, otherwise the State will have no right to interfere with them in any way out of its own accord. The State will have to be satisfied with what they will give and they should not be called to aid in case of wants, whether created or natural. One thing they will do in return of the State's help and that is guiding the younger seekers in right way and they will be entitled to do that even after making out the right path, at least, for themselves. The younger seekers will, on the other hand, gather round their Guru, the older seeker, not by the sanction of the State, but out of the free exercise of their own inclinations. The students will not be made to obey their teacher by the enforcement of an Obedience Act, but they should not help obeying him owing to the influence of his strong moral character. Such seekers of Truth will be the future scientists of India and their different tendencies will make different groups of them, as was the case with the Rishis or Seers of ancient India, who used to flock together in groups residing in different Tapabans or places of Tapasya (investigation) within Nature. Men and women, alike, will, in search of Truth, naturally follow this course *mutatis mutandis* as their individual *samskara* or inclination with the free exercise of their pure

mind of thinking, feeling and willing permits. In order to actualise the above idealism, * proper atmosphere is to be created and in order to sow the seed of the atmosphere, the soil is to be prepared first, of course.

With a note of warning and hope as well, I wish to conclude my observation. We need never be anxious for others. None of us should bother, whether others are engaged in preparing the soil or not. *The only thing we are in need of is শ্রদ্ধা or devotion for Truth. Reality is Intelligence and Intelligence is Bliss—these three are the three aspects of Truth. With devotion for Truth if we can live, at all, from our present death and live freely, the proper atmosphere will automatically be created or in other words the outlook will be infinitely broadened. Then and then only Truth will be revealed in all three aspects to us, the future Scientists of India.*

LAW, MORALITY, AND PUBLIC OPINION— THEIR INTER-RELATIONS †

BY BIRENDRA NATH GANGULY

FOURTH YEAR ARTS CLASS.

In one sense political philosophy may be regarded as a reflex of the tendencies of social adjustment. The State and Society represent the two spheres between which a process of adjustment is continuously going on. The area of social endeavour is voluntary co-operation, its energy is that of good-will and its method that of elasticity. The area of political endeavour is mechanical action, its energy is that of force and its method that of rigidity (Barker). As Mr. Bosanquet would tell us, society is that complex of influences which bind together men and provide them with a vast field of Co-operation. These influences are the fluid elements which give elasticity to the social system and out of which the process of invention and experiment evolves newer working conceptions of life. The State only performs the function of endorsing the results of new experiments with the seal of its majestic power. If we conceive such a relation between the State and Society the inter-relations between law, morality, and public

*Methinks, this idealism in its universal type is the central theme of Rabindranath's 'Raja' or 'The King'.—a small Bengali drama.

†A paper read before the Political Philosophy Seminar.

opinion seem close enough though rather confused by the very nature of the elasticity of social life and the rigidity of State-life.

This confusion is made more confounded by the wide connotations of these three terms. This explains how they can be pressed into the service of interpreting divergent theories some of which adjust the society with the self-centred individual, some of which try to transcend both, and some of which glorify the majesty of law.

Law and Public Opinion—

As Mr. Sidgwick observes in his "National and International Right and Wrong", Bentham and his early followers conceived morality as self-interest empirically ascertained. They were really obsessed and bewildered by the elastic and indefinite nature of morality, and as they were out for giving definiteness to the conception of legal obligations they conveniently set aside this uncertain element from their basic considerations and emphasised that the greatest good for the greatest number was the best possible guide in legislation. We do not know how they could measure the good of the greatest number by an empirical method alone, and how that empirical method could be influenced by utilitarian considerations and nothing else. This tradition of a legally minded outlook on corporate life was handed down to Austin who based law upon coercion and command and made it into a bludgeon with which to beat down the unruly passions of men. To him and to the school represented by him morality was regarded as somewhat obscure, intangible, and abstract. What they could lay their hands upon as something concrete, definite, and real were the moral rules which we, in our own day, regard at best as mere copy-book maxims. From their point of view the relations of men were those between parties who could sue or could be sued in the matter of civil liabilities. But the allied questions whether the legal personality of man is super-imposed or a natural growth of moral consciousness, whether the command and coercion behind the law are entirely alien or based on self-control and self-discipline of social morality are relegated to the back-ground to unhold and declare the majesty of law.

This over-emphasis upon coercion and command, while having a tendency to stabilise and strengthen the power of the sovereign, has served to weaken the faith of men in the State as the organ and product of conscious moral will in which man has to adjust his life. The latter tendency is strong enough in the theories of philosophical anarchists and

individualists. St. Paul, for example, condemned positive law as "The law of sin and death", because the fear of punishment and penalty, which coercion and command of the sovereign implies, makes man feel the bondage of the flesh. True law, according to him would be "The law of the Spirit of life" in which the spirit of the law becomes the principle of action in man. Leaving out of account St. Paul's spiritual conception of the nature of morality we ought to agree with him at least in demanding that in the case of man-made laws too the spirit of the law should be the principle of action in man. If law does not adapt itself to the principle of action in man, the state, which upholds the system of such laws, seems to have no other function than that of magistracy.

The Individualists welcome this state of things. They assert that law ought to wield only the coercive power of a police regulation which would keep the ring while the millions of human atoms fight within the ring in the struggle for existence. To the individualists of this strait-laced type who look forward to the better and stronger organisation of corporate life by the weeding out of the weak and inefficient the idea of morality is mainly subjective and morality is influenced by make-shift expediency and opportunism the standard of which is self-interest and the vagaries and injustice of which are tempered by a vague deference for the interests of others. But the morality which Kant propounds as the basis of individualism is not dictated by the military necessity of the struggle for existence but is founded upon the free-will of man. This free-will imposes upon him the "Imperative of duty." According to him law, if it is something alien in the direction of free-will in man, impairs the morality of human conduct. All the same this morality too is conceived as subjective because it resides in the inward life of intention and conscience and is not reflected in the laws, institutions and government of the external and objective life. Hence the state and society have been made to be somewhat mutually exclusive in their intent and purpose and no reconciliation has been attempted between them.

In opposition to these individualistic theories there are the theories of Hegel and Bradley who seem to merge both society and the State into a moral organism which comprehends the entire life of the individual. These theorists reject the "Negative regulation" which the individualists like Herbert Spencer claim as the nature of law. They view the moral organism as the vehicle of man's expression of freedom ; society or the state considered by themselves is an imperative instrument for this purpose. To Hegel

Kant's idea of the morality of free-will is too subjective and abstract; it is only in and through the moral organism that the morality of free-will finds its true realisation. He thinks that the morality of freedom consists in expansion, in the will to make the outward self of man "adequate to the measure of the fulness of his thinking self". Hence Hegel tried to visualise the state neither in terms of law nor in terms of inward morality but in terms of "social ethics". This "social ethics" is the higher creative moral consciousness of man "which expresses itself in a series of outward manifestations"; first in law, then in the morality of intention and conscience, and then again in the whole system of institutions and complex social influences. Hence Hegel's social righteousness blends and transcends both external legality and inward morality. Bradley has also emphasised the workings of this higher morality of social righteousness. By this social morality, according to him, our relations to one another are determined and our "station" in life as a moral agency established.

The above conceptions of law and morality obliterate the distinction between the state and society and in this process the external law and inward morality are both merged into a higher consciousness and a higher discipline. Hegel and Bradley tried to fill the isolated free-will of Kant with the content of the social system. But it may happen that the will may not understand the system which, in his case, remains foreign, and so the spirit of law does not become the principle of moral action. Or it may happen that the social system falls short of the demand of inward morality. In fact the theories of Hegel and Bradley have also their limitations in being too vague and indefinite to the same extent as Austin is too much engrossed with command and coercion.

The political philosophy of Green seems to have struck a happy balance between the extremes. The State, according to him, should not check the self-determination of individual wills but should liberate their energies by removing obstacles to their free action. This action is based on self-consciousness, because the self wills the goodness of itself which is the goal of free action. But this self-will is directed not only to the goodness of itself in isolation but also to the goodness in relation to others and hence in relation to society. This community of interests based on common good makes for common rights; and a right is nothing else but the freedom to pursue one's own ideal end or object. Thus on the one hand the individual freedom of action is based on common recognition and on the other it is given a greater force by the recognition of society

which has set its seal of authority on the right to pursue one's own ideal objects. But this recognition by the community does not result in the creation of legal rights. The recognition is moral recognition and the rights are rights inherent in the moral nature of men, which, a society based on good-will, should ideally recognise. Thus we see that these ideal or 'natural' rights (as Green calls them) are broader and deeper than legal rights. The ideal rights cannot be enforced by law ; whereas the legal rights can be, and ultimately are, enforced by law. Hence there is a distinction between the obligations of these two kinds of rights. On the one hand the 'natural' rights are so related to law that they are, and can be, embodied in laws and they are related to morality in the sense that they subserve the moral end. On the other hand they are distinct from law, because the actual rights upheld and declared by the actual laws are not consistent with the ideal system ; and they are distinct from morality because they are enforced and morality cannot be thus enforced.

But this question of enforcement of rights brings in the allied question : where does the power which enforces these enforceable moral rules and removes the hindrances on the path of the self-development of the individual usually reside? And here we must be at issue with the "Command and Coercion" of Austin. From what we have gathered from Green in our foregoing analysis of his political philosophy it must be clear that this force-using authority must, in the last resort, be reduced to the society itself or to the common consciousness of a common ideal end. The will of this consciousness which guides social relationship ought to be the sovereign. This sovereign general will directed to an ideal end is the real basis of Austinian command and coercion. But how is the individual will related to this sovereign, moral general will? To consider this question we must examine the relation between law and public opinion.

Law and Public Opinion—

"As force is always on the side of the governed the governors have nothing to support them but opinion. It is, therefore, on opinion only that government is founded"—this saying of Hume is substantially true. Indeed the process of legal enactment clearly reflects the influence of public opinion. With Bosanquet we will be constrained to say that public opinion is the crystallised product of continuous invention and experiment which is going on in the region of social influences and when that opinion

ripens and gains an accession of strength it is endorsed by the state. Every institution stands for an idea and has a peculiar mind behind it. The state co-ordinates these separate minds into a higher mind with higher and wider conceptions and opinions. This co-ordination is brought about by means of laws. In this way a close relationship between law and public opinion is discerned if the latter has reference to the social mind. But the social mind is a complex and subjective entity. We have to take account of suggestion, imitation, custom and the conservative influence of laws in order to find out how far the social mind incorporates within itself the conscious mind of the individual.

Our problem of estimating the relation between law and public opinion, therefore, resolves itself into two distinct lines of enquiry—viz., (1) How public opinion as moulded through the operation of the group-mind determines the process of legislation; and (2) How public opinion as focussed and organised by party doctrines and party organisations determines the course of legislation.

(1) The influence of the public opinion of the group-mind upon the legislative opinion is growing in importance in modern times. In the past such influence was not very pronounced because the various corporate bodies within the State were so many natural growths with their own characteristic laws and sanctions. The church of England had a legal system of its own which was made up of rules borrowed partly from the canon law and partly from the lutheran and calvinistic codes of church government. Mediæval common law of Germany provided separate bodies of law for the peasantry, the townspeople, the crafts and guilds, and the feudal societies. But in modern times such corporate bodies with their separate and sometimes competing interests have developed an intense life by being fitted into the general frame-work of the State. They are no longer a congeries of scattered bodies like the mediæval corporate societies. They have separate sets of ideals and distinct bodies of opinions, and have grown up, in many cases, on the lines of mutually exclusive bodies representing distinct classes of society. The trade-union furnishes the best example in this connection. The "command and coercion" of Austin simply quails before the tremendous power of the labour organisations when they try to enforce their will upon the community by their strikes and "Tie-ups". The State cannot do anything but meekly mediate and the community has to fall back upon its own strength and make arrangements for its self-defence. The representative government has clearly failed to

tackle this momentous problem by means of legislative action. The plan of balancing the interests and opinions in the legislature by the device of geographical representation has failed. There are more solid groups which represent the varied interests of the people between which an adjustment of legislative opinion must be sought for in the legislatures. The member who represents a constituency cannot represent the conflicting opinions of his various constituents. Still less can he satisfy their various demands. Hence the artificial divisions of the country have given place to newer divisions of corporate bodies which can represent the group-minds and make themselves felt and heard in the country. Prof. Radha Kamal Mukherjee, writing in the first issue of the Lucknow University Journal, has termed the state in which such semi-independent corporate bodies exist as the "pluralistic state" as distinguished from the "monistic state" in which only Austinian "command and coercion" rules in an all-embracing manner. The guild-socialists like Bertrand Russel and H. G. Wells welcome this "pluralistic state" and wish to see that the autonomy of group-mind and group-action of the profession-guilds finds its true expression in the complex life of the nation. But the experience of the middle ages in the matter of the organisation and function of the guilds is not very encouraging. It is feared that guild-socialism will breed selfishness and extortionae monopoly. Mr. Wallaas has attempted to connect the life of these semi-independent bodies with the broader life of the state. He has proposed that state-socialism will meet the exigency in an admirable way. The present character of the two houses in every country should be radically changed in order to admit the growing tide of clamorous opinion of these bodies and to adjust and co-ordinate them. He proposes that the second chamber ought to represent this voluminous group-opinion and the lower chamber should be reserved for the usual geographical electorate. But at present it is difficult to foresee how the problem can be practically solved.

(2) Next we come to the influence of party opinion upon the course of legislation. The programme of a party embodies a set of inter-dependent conceptions. Sometimes the vulgar greed of enlisting followers plays a great part in allowing inconsistency to creep into the party programme. But on the whole it may be said that parties serve to crystallise the distracted opinions of the multitude into a single set of coherent doctrines. The opinions of the multitude are the result of a curious product of self-interest, instinct, habit, imitation, suggestion and various other subcons-

cious influences. There are words which become emotional symbols owing to their great power of suggestibility to the mind. The magic name of "Italia" was such a symbol to the Italy of Mazzini. The magic words Vande Mataram are also such an emotional symbol in our own day. In the same way the magic name of a party is an emotional symbol to the minds of the gregarious multitude. As Lord Bryce has remarked there are three agencies through which opinions undergo the process of formation and final acceptance. There are, firstly, the intellectual leaders who formulate opinions about somewhat theoretical method of dealing with political problems that agitate the country. There are, secondly, the shrewd and intelligent people who assess the practical value of these theoretical suggestions by applying the test of actual facts and judging them by the actual needs. Thirdly, there are the residual portions of the community that are prey to the subconscious influences in a most powerful way. Their party loyalty is a superstition because they have neither the capacity nor the will to understand party programmes. But in spite of these drawbacks there is an instinctive tendency in them to avoid the extremes of legislative opinion. But unfortunately this sort of public opinion has often asserted itself as a conservative tendency produced by a settled habit; and law, which again, unfortunately, has often assumed the character of political expediency has obviously yielded to the claims of this habit. This is clearly reflected in the Catholic Emancipation Act. The political expediency (we shall not call it principle) demanded that Catholics should be freed from the disabilities in the matter of the rights of citizenship. But the unthinking prejudice of the voters demanded that extreme Catholics should be debarred from the privileges of the Act and the legislature meekly complied with their demands.

Morality and Public Opinion—

The relation between morality and public opinion has been amply dealt with rather indirectly and in a suggestive manner in the course of our foregoing remarks. By way of recapitulation and conclusion let us separately indicate the relation between them. Morality is neither self-interest empirically ascertained nor mere pious copy-book maxims. It is neither the self-centred, abstract morality of free-will nor the transcendental "social righteousness" of Hegel. It is common consciousness directed by self-determination towards a common ideal moral end. This consciousness is influenced by various subconscious influences such as habit,

instinct, suggestion, imitation and is reflected in the social mind or the group-minds. Public opinion is not created wholly by social righteousness or conscious volition of free-will or party organisation or subconscious influences of social co-operation but is a product of all these elements taken together.

PATALIPUTRA *

By HIRENDRA LAL BISWAS

FOURTH YEAR ARTS CLASS.

I.

Of the greatest cities of early times Pataliputra held a place of pre-eminence. "Hercules" says Diodorus, the Sicilian historian, "was the founder of no small number of cities, the most renowned and the greatest of his he called Palibothra." It was the Buddhist capital for centuries—sometimes its sway extended over the whole of Northern India from sea to sea and a greater part of the Deccan down to Mysore, as well as Beluchistan, Kandahar, Afghanistan and a part of Persia—wider in extent than British India proper. In its palmyest days it had diplomatic relations with Egypt, Cyrene, and Epirus outside India. The Imperial Mauryas, and the Guptas, till the time of Samudragupta, with the Sungas, Kanvas and the Andhras intervening between the two, exercised their regal functions from this illustrious city. But it has achieved immortality, being connected with the hallowed name of the greatest king of the ancient world—Asoka, "the Beloved of the Gods." Our knowledge of Pataliputra is derived mainly from foreign sources, such as, the accounts left by Magasthenes, Fahien and Hiuentasang. Much can also be gathered from the Buddhist story books, the Jatakas and the like, the grim political treatise, Arthashastra of Kautilya, and the Sanskrit drama Mudrarakshasha, composed according to V. Smith in the 5th century A. D.

Like Rome, Pataliputra too, was not built in a day. From a small village it gradually rose to the position of the premier city of the East.

*Read at the second meeting of the Presidency College Historical Society, 11th August, 1922.

The narrow strip of land between the Rajgir Hills—the two parallel ridges running south-west intersected by many rivers and passes, is a storehouse of ancient Hindu glory. It contains the earliest memorials of Indian Buddhism. The cities of Pataliputra, Rajgir, Gaya and the University town of Nalanda, were all situated in this land. According to Megasthenes, Pataliputra was situated on the south bank of the Ganges, at the confluence of the Erronobas. Erronobas is but the Greek corruption of the term Hiranyabaha—a name, by which the river Sona was known in ancient times. Patanjali (185 A. D. the celebrated grammarian, in a sutra refers to Pataliputra as, “Anusonam Pataliputra,” i.e., “Pataliputra on the Sona.” The Gandak and the Gogra on the North, also joined the Ganges hereabouts. The modern town of Patna, or more accurately Bankipore, occupies a part of the old site. At one time it was thought that Pataliputra had been totally swept away by the Ganges. Some would identify it with Sonapur on the opposite bank while others would draw in, in the arena, Allahabad, Bhagalpur and Rajmahal. But the excavations of Waddell and Spooner, have at least set at rest all further speculations of the armchair antiquarian about the location of the city. Of this, more will be said later on.

Many queer stories have clung round the nomenclature of Pataliputra, a few only of which can be dealt with here.

In the town of Patna, there are still, the two temples of the great and the little Patanesvari. It is said, that these goddesses were removed from their old temples by Patali, a daughter of king Sudarsana, who made a gift of the city to her. Patali took great care of it and hence it became known as Pataliputra or the son of Patali. (See “List of Ancient Monuments in Patna Div., published by the Govt. of Bengal”).

It was also called Kusumpur for the abundance of flowers in the royal inclosures (Pura).

Yet another interesting story may be cited. A learned Brahmin had a host of disciples, one of whom was rather out of sorts one day. To cheer him up, his friends arranged a mock marriage.

One couple of the students was set up as the parents of the bridegroom and another couple, as those of the bride. But where to find the bride? The party was out on merry-making underneath a Patali, i.e., a Trumpet-flower tree (*Bignonia Suaveoleus*) and this was chosen as the bride. A twig of the tree was given to the bridegroom to represent the bride. The mock-marriage over, the young disciples left for their

Ashram. But the cross-grained youth refused to move a step from that place. In the evening, the presiding deity of the tree appeared with his wife and daughter of exquisite beauty. He made the young man his son-in-law and when the latter wanted to return to his village-home after the birth of a son, the wood-god with the help of other gods had a fine city, built for him. The city was named Pataliputra, built as it was, by the gods, for the son of the Patali tree.

A third story from *Kathasaritsagara* is far more picturesque and interesting. "A person called Putraka of Rajgir, whose ancestors came from the Himalayas, finds in the Vindya Mountains, two sons of the giants disputing about their parental heritage which consisted of a magical vase, a wizard's wand and a pair of magic slippers. The slippers conferred the power of flying through the air to any place their wearer wished; the vase offered whatever food or riches, a person desired and whatever was written with the wand came true or was realised. By stratagem as an arbitrator between the two disputants, Putraka becomes possessed of these objects, and flies away with them. They confer on him facilities for making love with the beautiful Patali, the daughter of the king Mahendra-varman of Akarshika and enables him to carry her off from the palace of her father. Having reached the bank of the Ganges, he, there in compliance with the request of his beloved one, by the miraculous virtue of his staff, builds a city which in honor of the princess, he called Pataliputra. He becomes a powerful monarch, is reconciled to his father-in-law and governs all the country as far as the sea". (From Waddell's *Excavations in Pataliputra* p. 65).

But now to launch to more credible facts. Ajatasatru who came to the throne in 554 B. C. built the fort of Patali at the confluence of the Ganges and the *Sona* as a defence against the depredations of the powerful Vajjians—so the Buddhist books tell us. It had a Gotama gate and a Gotama landing place. Later on, about 503 B. C., Udayan, a grandson of Ajatâsatu built the city of Kusumpur on the Ganges at some distance from Pataliputra on the Sone. The two names are often used as synonyms which undoubtedly points to the fact, that the city was later on incorporated with Pataliputra. Buddha visited this Pataligram, a few months before his death and is said to have prophesied its future greatness and complimented Varshakar, the minister of Ajatasatru for his wise selection of the spot. (*Life of Buddha*—Rokhill p. 127 quoted by Waddell) "Among famous places, busy marts and emporiums," said Lord Buddha,

“Pataliputra will be the greatest, but three perils will threaten it—fire, water and internal strife.” (See Mahaparinirvana sutra, Vinay Pitaka and Mahavagga). Alas! the latter part of the prophecy did come to be too true along with the former, as laid bare by the excavations of Dr. Spooner.

II.

After Alexander had left India, Chandragupta Maurya, with the help of his Brahmin minister, Kautilya, effected a revolution at Pataliputra and overthrew Dhananada or Mahapadmananda, the last Nanda king of Magadha. Partly through conquest and partly through his treaty with Selukos Nikator, Chandragupta's empire was extended over Afghanistan, ancient Ariana upto the Hindukush, the Punjab, the United Provinces, Behar, Kathiwar and probably Bengal. Pataliputra was the capital of this empire. Bindusara Amitraghata, the next king, added the Deccan upto Mysore, while his son Asoka brought Kalinga too under his sway. After Asoka, the greatness of Pataliputra began to decline during the rule of his weak successors, the last of whom was Brihadratha.

We are fortunate in having two vivid accounts of contemporary India from the pens of Megasthenes—Selukos's ambassador to Chandragupta's Court, and of Kautilya, the renowned minister of Chandragupta and author of the Arthashastra. Their accounts may be taken to be generally true of the spacious times of Asoka as well.

According to Megasthenes, the Capital city was 80 stadia long with a width of 15 stadia. (1 stadium=220 yards). It was surrounded by a moat 30 cubits deep and by a wooden pallisade with 570 towers and 64 gates. Hence the circumference of the City was 190 stadia or nearly 24 miles. The wooden wall had openings for the discharge of arrows. The ditch served the purpose of the City sewer. Asoka replaced or supplemented the wooden walls by masonry ramparts.

The imperial palace like the splendid edifices of Burma was constructed of timbers. It was adorned with “golden vines and silver birds.” The royal garden had an artificial lake full of fishes. Great care was taken of the trees and plants in the garden. To Megasthenes, who had seen the magnificent palaces of Susa and Ekbatana, the Maurya palace was a still greater surprise.

Golden vessels, measuring 6 ft. across, were used. All the luxuries of Asia were at the command of His Majesty. Clad in fine muslin

embroidered with purple and gold, sometimes in a golden palanquin and sometimes on an elephant gorgeously decked from head to foot, the great potentate appeared in public. Every precaution was taken for the safety of the king's person which was quite modern in execution.

Of all the royal amusements, hunting was in the greatest favour. Large game preserves were set up exclusively for the king. There were chariot races with a mixed team of oxen and horses—the horse being placed at the centre and an ox on each side. The course was 6000 yards in circuit and the races were made the subject of keen betting. Accomplished courtesans attended the king as shampooers, garland makers, holders of the royal umbrella and accomplishers of such like delicate works. They also accompanied the king when he was in the court hall or riding in a palanquin or a chariot.

Chandragupta's army, as may be gathered from Megasthenes's account, consisted of, in round numbers, 700,000 men. The Infantry was made up of 600,000 souls, the Cavalry of 30,000 and the fighting elephants numbered 9,000. The number of chariots is not recorded. During Asoka's time, the royal camp in Pataliputra consisted of about 400,000 strong, of whom 60,000 went to make up the Infantry and 30,000, the Cavalry. The number of elephants was 8000. Besides, there were many chariots also (See V. Smith's *Asoka*—pp. 13 & 76). In times of war this army could be increased to 600,000.

The scientific organisation of the army in Pataliputra, may be placed side by side with the most efficient military system of modern times. The War Office was elaborately constructed. A Commission of 30 was divided into 6 departments, each with 5 members. Board I in conjunction with the admiral, was in charge of the Admiralty. Board II looked to transport, Commissariat and army service. Boards III, IV, V, and VI were concerned with the Infantry, Cavalry, War Chariots, and elephants respectively. In the *Arthashastra*, we find the mention of an ambulance service, provided in the rear during an action and consisting of surgeons supplied with instruments, medicines and dressing. Nurses with prepared food and beverages were also attached with this ambulance service. An efficient system of espionage was the right hand of both the civil and military departments. How modern all these sound! A detailed account of these highly interesting things is, however, beyond the scope of this little essay.

The municipal administration of the Capital City was carried on

exactly on the military line. Like the War-Office the Municipal Commission was also split up into six Boards, each with five members and severally charged with the following works—

I. **Industrial Arts**—Artisans were specially protected by legislation. Heavy punishments, including the capital punishment, were awarded to whoever had the audacity to impair their efficiency by doing them any physical harm.

II. **Care of Foreigners**—A strict eye was kept upon all foreigners, so that they might not do any harm by espionage, nor themselves suffer in the hands of the citizens.

III. **Registration of births and deaths for taxation purposes**—A strict census was taken of the number and property of the citizens.

IV. Retail trade and barter with the supervision of weights and measures and the due stamping of the produce sold.

V. Supervision of manufactures and the sale of the same duly stamped.

VI. Collection of tithe on the price of the goods sold.

The city was a network of good roads. Trees were planted on both sides. Wells were sunk at short distances. Rest-houses were provided for travellers. The trunkroad which joined the Capital city with Peshwar, has now been incorporated with the Grand Trunk Road. There were hospitals for men and animals not only in the capital city but also throughout the empire. Large monasteries were built by Asoka which provided food and shelter for the Buddhist monks. The royal slaughter-house was also closed down by the same humanitarian monarch. Censors were appointed to look to the morals of the citizens. There were at least two pillars set up by Asoka in the Capital city, one of which inculcated the doctrines of Buddhist morality with that happy blending of toleration so characteristic of Asoka. Education was widely diffused among the masses, through small and great institutions specially set up for the purpose. "It was a bustling cheerful life, full of wholesome activity and movement." In short, it may be said with fair precision, that we, the moderners, are no better off than the Pataliputraites of 1200 years ago in these respects. What has been said of Pataliputra may be regarded as true of the Maurya Empire in general.

Little do we know of the Mauryan architecture and sculpture. All that we can gather from evidences so far received is, that wood gave place to stone during Asoka's time. Even from the comparatively few

stone-findings in Pataliputra, such as the two Yaksha statues, the Sunga Triratna slab, the terra-cotta figures and the splendid edifices mentioned by Megasthenes, Fahien, and Hiuentasang, we may form a rough idea of the state of architecture and sculpture in ancient Pataliputra. Smith and others of his line of thinking, trace the influences of Iran and Greece in Mauryan art. However, this may be left out for subsequent treatment.

Before the attention of antiquarians were drawn to the importance of preserving old relics, the stone monuments, columns and figures had been broken into pieces and used by the East Indian Railway, the P. W. D. and the public for ballast and road-metalling. The ancient buildings of brick have served as quarries for new ones. Sometimes, whole blocks of stones, perhaps containing valuable inscriptions, have been utilised by the washermen. These things have been happening for ages past, not only in Pataliputra, but also in other towns of historic importance.

Asoka introduced the beneficent system of quinquennial meetings of Govt. officials in Pataliputra for deciding various questions of a novel nature which might have confronted the central and the provincial governments in their work of administration.

The Third Buddhist Council was probably held in Pataliputra towards the close of Asoka's reign and it was perhaps, as Smith holds, the occasion of his issuing the minor pillar edicts which deal specially with the sin of Schism.

It was from the Mauryan Pataliputra that Buddhist missionaries stirred out with the lamp of Buddhism in their hands, to illuminate Ceylon, Tibet, Lower Burma and the North West Frontier Provinces of India. It was from Mauryan Pataliputra again, that embassies were sent to the distant lands of Egypt, Cyrene, and Epirus. And we must remember, it was only in the course of half a century, (counting from the reign of Chandragupta) that Pataliputra rose to the position of the premier City of the East.

III.

But with the death of Asoka, the sun of Pataliputra's glory began to recline on the west. The last Maurya King was murdered by Pushyamitra, who ushered in the Mitra or the Sunga dynasty. The Mitras were superseded by the Kanvas, who in their turn perhaps made way for the Andhras. We have very little account of Pataliputra of these days. It still continued to be the capital of the mutilated Magadha empire no doubt. Pushyamitra, the first Sunga King, seems to have been defeated by

Kharvela of Kalinga. He repelled an invasion of Menander, the Greek King who perhaps took the Capital city about 175 B. C. The Andhras in their palmiest days might have controlled Magadha, along with the imperial city but any clear evidence that they did so has not yet come to light. The Lichchhavis of Vaisali perhaps ruled in Pataliputra as tributaries to the Kushan kings. It was as if an age of darkness had descended upon the city. In the fourth century A.D., the Guptas became supreme in Magadha through happy marriage relations with the Lichchhavis. At last, during the rule of the Imperial Guptas, it seemed, as if Pataliputra was destined to recoup its glory. But the flickering was only for a moment. Samudra Gupta's extensive conquests required a more central place like Ajodhya for the capital city though Pataliputra continued to be a populous city during the reign of the next king Chandragupta Vikramaditya. Thenceforth, the fate of Pataliputra was sealed and utter desolation reigned supreme. History did repeat itself and Pataliputra became a mere village. Things continued to be so through Harsha's time down to Shersha in the 14th century, who took a fancy to the ancient site. The author of the *Tarikh-i-Shershahi* says, "Shersha clearly foresaw that Patna would become a great town and therefore he ordered a fort to be built on the old site.....Behar, (the town) from that time, became deserted, and fell to ruin, while Patna became one of the largest cities of the province." (Elliot's translation in *History of India, as told by its own Historians*, Vol. IV, P. 478).

Two very interesting accounts of Pataliputra, both Chinese,—one through Fahien (399-414 A.D.) and the other through Hiuen-Tsang (630-643 A.D.) have come down to us. Their descriptions are more or less a survey of the ruins of the magnificent buildings of Asoka's time. Fa-hien, came to India, when Chandragupta II was the King of Northern India. Pataliputra was still a seat of Buddhist learning. He resided here for three years to study in the Mahayana monastery, and collected a large number of scriptures, which he could not procure elsewhere in India. A brief extract from Fa-hien's account will not be perhaps out of place. "Sramanas of the highest virtue from all quarters of India and students and enquirers, wishing to find out the truth and the grounds of it, all resort to these monasteries. There also resides in this monastery a Brahman teacher, whose name is Manjusri, whom the sramanas of the greatest virtue in the kingdom and Mahayana vikshus honour and look up to." A festival, analogous to the Car festival of our times, was celebrated with

great eclat in Pataliputra as well as in other cities and towns of Magadha: "Every year" says Fa-hien "on the eighth day of the second month, they celebrate a procession of images. They make a four-wheeled car, and on it they erect a structure of five storeys by means of bamboos, held together. This is supported by a king-post with poles and lances slanting from it and is rather more than twenty cubits high, having the shape of a tope. White and silk-like cloth of hair is wrapped all round it, which is then painted in various colours. They make figures of Devas, with gold, silver and Lapislazuli, grandly blended and having silken streamers and canopies hung out over them. On the four sides are niches, with a Buddha seated in each, and a Bodhisattva, standing in attendance on him. There may be twenty cars, all grand and imposing but each one different from the other. On the day mentioned, the monks and laity within the borders all come together, they have singers and skilful musicians, they pay their devotions with flowers and incense. The Brahmanas invite the Buddhists to enter the city. These do so in order and remain two nights in it. All through the night they keep lamps burning, have skilful music, and present offerings." Fa-hien saw the palace of Asoka still standing. The imposing nature of the ruins struck him and he solemnly declared that it was the handiwork of genii. Hinayana and the Mahayana monasteries which contained from 600 to 700 monks between them had been built upon the Mauryan ruins. He also mentions many other buildings and topes which were noticed by Hiuentang as well.

One remark may be made here by the way. Yaksha worship seems to have been prevalent in the Ggetic plains previous to the introduction of the worship of Buddha in image-form which certainly took place after Asoka, for in the almost contemporary stone-railings of Bharut stupa we find the presence of Buddha exhibited through symbols—such as a foot print or a vacant seat and so on. Vaisravana or the Hindu Kuvera—guardian deity of the northern quarter was early given a prominent place in the Buddhist Pantheon.

The account given by Hiuen Tsang is fuller still. The renowned pilgrim travelled in India during the reign of Harsha-vardhana. Recent depredations of the king Sasanka of Bengal had given a final touch to the destruction of Pataliputra. The site, where once stood the hell-prison, Nele, was occupied by about 1000 souls. Near this place to the north-western part stood a stone-pillar "several tens of feet high." The Sangharams, Deva-temples and stupas which lay in ruins might be counted

by hundreds. South of the hell-prison was a stupa, the lower part of which had sunk out of sight leaving only the dome, ornamented with precious substances and a stone balustrade.

This stupa was one of the 84,000 stupas built by Asoka with the help of genii, throughout the length and breadth of his empire, to deposit the relics of Buddha which were gathered from eight places of first internment. Near by was a stone containing the footprints of Buddha 18 inches long and 6 inches broad. In vain did Sasanka, the king of Bengal, try to destroy it by mutilation and by throwing it off into the river. The stone would always return to its position. Close by, stood a pillar, 30 ft. high which contained a much injured inscription "Asoka, strong in faith, had thrice given Jumbudvipa as a religious offering to the Buddhist order and had thrice redeemed it with his own precious substances." To the south was a large stone cavern built by Asoka for his brother Mahendra with the help of genii. This has been identified by Waddell with Bhikhna-Pahari. Still north, was the large stone trough made by Asoka for providing food for the Buddhist monks. Hiuen Tsang then describes the southern part of the capital. To the south was a small rocky mount with numerous caves built by Upagupta for Arhats. Near by was the stone foundation of an old terrance. There was also a tank of dimpled water, clear as mirror called the "holf water" dinking and washing in which effaced the soil of sin. Southwest from the small hill were fine topes in ruins, built by Asoka for depositing fine measures of the surplus relic. A king came to grief with his soldiers in later times as he, "believing the words of the men of little faith that these were storehouses of the Nandas" caused them to be excavated. Near by was the Kukkuta Sangharam or Cock-monastery built by Asoka. On its side was Amalaka tope built on the kernel of an Aamalaki fruit, which, Asoka, while lying ill, gave away to the Brethren as the last thing he had in the world. To the north-west of the Amalaka tope was the "Gong-call" tope. Here Deva, a disciple of Nagarjuna of Southern India, summoned a meeting by gong-beating, and defeated the proud Tirthikas in religious discussions. Further north, was the house of the "Demon-eloquent" Brahmin, who got his power of keen polemics from the demons but who was at last exposed by the famous monk Asvaghosa.

This is the last description of Pataliputra we come across. And we have already noticed how Patna was made the capital of Behar by Shersshah.

IV.

The story of the search for Pataliputra and its excavations reads like a romance. Cunningham thought that the city had been washed away by the Ganges. It was Dr. Waddell who definitely located the site of the ancient city. Local rumours and names of old villages gave him a clue to the right direction. Ashochak, Ashokhanda, Mahendru, the villages of Dasaratha, the two Ashopuras and one Ashokapur were no mere accidental names to the careful survey of the scientific antiquarian. Further, in a deed of gift to Sthulbhadra Swamiji, dating 1848 Sambat or 1791 A.D., the name Pataliputra was distinctly mentioned—

সংবৎ ১৮৪৮ বর্ষে মার্গশিরবদি ৫ সোমবাসরে ত্রীপাটলীপূর বাস্তুব্য—ত্রীসকলসংঘ সমুদায়েন ত্রীস্থলভদ্র স্বামীজী প্রসাদস্ত কারাপিতং কার্য্যশ্রাগ্রং স্বরী ত্রীতপাগচ্ছীয় ত্রীঈঃ লোতা ত্রীশুলাবচন্দ্রজী প্রতিষ্ঠিতং সকল স্থরিভিঃ ।

Translation with slight alteration in the reading will run thus: "In the year 1848, on the fifth day of the bright half of Margasira, a Monday, the beginning of the building of the temple of the illustrious Sthulbhadra Swamiji was made by the whole congregation living at Pataliputra, it was consecrated by the Suri, the illustrious Gulabchandrajī of the Tapa-gaccha (the son of) Sraih Lodha together with all the Suris (p. 83. Waddell's—"Excavation at Pataliputra"). Traces of Sala beams had also been found during the excavation of tanks and wells. With the books of Fa-hien and Hiuen Tsang in his hand, Waddell, in a very short time, was able to locate many of the Maurya buildings. He identified the five relic-stupas, mentioned by Hiuen Tsang with the Panchpahari, 1½ miles from the Patna fort. Upagupta's establishment for Arhats was at the place which is now known as the Chotapahari. The Bikhnaphahari was identified with the abode which Asoka made for his brother Mahendra. The strange thing is that an emblem of Mahendra's hill is still worshipped by the Doshads, Ahir, and Goalas, with offerings of flowers, fruits and milk, sweetmeats and silken thread. Wine and pig offerings are made outside the hillock, by the Doshads. Waddell also found the base of a small Asoka pillar, an Asokan image, parts of the great beam pallisade and moats noted by Megasthenes. Strange to say, a caste known as the Dhanuks still live near by the place where Waddell found traces of the Mauryan wooden ramparts. These Dhanuks or Bowmen are, no doubt, the descendants of the sentries who kept a lookout on the battlements in Maurya times. Waddell also claims to have found out at Bulandibag, the

Foot-print stone of Buddha—a block $2\frac{1}{2}$ ft. by 2 ft.—containing rough cuttings 20 in. \times 6 inches. The villagers, it is interesting to note, repeated to Waddell, exactly the words of Hiuen Tsang. “The stone always comes back to the old place”; Waddell began the excavation of the Chottapahari with only meagre success. He found a beautiful stone capital on the eastern edge of Bulandibag.

Fourteen years after Waddell, excavations at Pataliputra were discontinued for want of funds. At last the generosity of Sir Ratan Tata enabled Dr. Spooner to carry on more extensive excavations from 1913 to 1916, when the attention of the antiquarians was driven towards Nalanda. The maximum number of labourers employed sometimes exceeded 1300 per day. Agreeing with Waddell, Spooner chose the site of Kumrahar for excavation. At a depth of 7 ft. he met with debris of brick walls of the Gupta period, wrongly assigned to medieval times by Waddell. In one of the trenches fragments of columns in three strata, one foot apart, were found along with a smooth slab of stone with Triratna symbols on it, which probably belonged to the Sunga period. But the most valuable discovery was the trace of a great hall and seven wooden platforms near it. The columns of this hall, except one, had all sunk away into the bosom of the earth, though this “sinkage theory” of Spooner is not corroborated by expert engineers. The floor of the hall was covered with two clear layers, one of sandy deposits and another of ash. The theory which Spooner pushes forward is, that Pataliputra was devastated by fire and flood sometime in the 4th or the 6th century. Uptill now traces of eight rows of columns with ten columns in six of the rows and 7 and 5 in the seventh and eighth rows respectively, have been discovered. The discovery of 3 piles of stone fragments at a distance of fifteen feet, centre to centre, gave the clue to the hall. The columns were as can be guessed from the only one now existing, all polished monoliths $3\frac{1}{2}$ ft. in diameter at the base and not less than twenty feet high. The superstructures of this building were of heavy sala wood, resting on the columns directly and held in position by heavy round bars or bolts of metal, presumably of copper, which penetrated the stone columns at the top to a depth of nearly one foot. The timbers were fastened by nails of iron 6 inches to 8 inches or more in length. The plinth and the floor were of wood. The hall might have been the Hall of Conference of a big monastery, or an Audience Hall or even the Throne Room of the Mauryan palace. Dr. Spooner is very keen about tracing the hall to Persepolitan

influence. According to him this hall was an exact copy of the Hall of Hundred Columns at Persepolis. He even goes to assert that it was built by Persian architects. But a true scientific student of history like Havell sees in it, the wonderful evolution of the Aryan spirit in the Iranian and the Indo-Aryan branches which all come from the same stock.

The find of the seven wooden platforms gave rise to much speculation as to what purpose they served in the Maurya period. They were found fifteen feet beneath the surface, 43 ft. to the south of the column of the hall from the east, in the 8th row.

These massive platforms were $4\frac{1}{2}$ ft. high, 30 ft. long and 13 ft. wide. "The neatness and accuracy with which the planks have been put together," says Spooner, "as well as the marvellous preservation of the ancient wood whose edges were so perfect that the very lines of jointure were indistinguishable, evoked the admiration of all who witnessed it. In short, the construction was the absolute perfection of such work, and those of us who had the privilege of observing it, were taught a salutary lesson in regard to the often boasted superiority of our own times."

The local people thought that these were treasure chests of the ancient kings, and to set the rumour at rest, one of the platforms was laid open but nothing was found inside. "Were they then altars or jetties for pleasure boats of the Maurya grandees?" such is the question which the antiquarians are still discussing. Of the minor finds the most important were some Kushan Sunga and Gupta coins, some terra-cotta seals and a terra-cotta head of an infant, "the delightful realism of the smiling in which is exception if not unique in all India". A golden ring found at Bulandibag, is very interesting, as it has on it, the design of a Makara, the emblem of love.

Thus in short is the story of Pataliputra and in Byron's language—

"* * * Time, War, Flood, and Fire,

"Have dealt upon the* * * city's pride;

"* * * far and wide

"Temple and tower went down nor left a site;

"Chaos of ruins! who shall trace the void,

"O'er the dim fragments cast a lunar light,

"And say 'here was, or is' where all is doubly night?

"The double night of ages, and of her,

"Night's daughter, Ignorance, hath wrapt and wrap

“All round us: we but feel our way to err’;
 And Pataliputra is to-day—
 “* * * as the desert, where we steer
 “Stumbling o’er recollections; now we clap
 “Our hands, and cry ‘Eureka!’ it is clear—
 “When but some false mirage of ruin rises near.”

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CALCUTTA TO BENARES ON CYCLE (A Short Diary.)

BY DEBABRATA CHAKRAVORTY

THIRD YEAR SCIENCE CLASS.

It was on the morning of the 11th of October that we started on our journey to Benares. We got upon our bikes a few minutes after it had struck four and proceeded on our way. We rushed on through the sleeping roads and lanes of the town and reached the Howrah Bridge before long. But as our luck would have it, the Howrah Bridge was opened and we had to wait there till quarter past five.

As soon as the Bridge was closed and the traffic allowed, we rode on our cycles and sped on our way. On and on we ran through those half-awakened suburbs of the Metropolis, along quiet and solitary thoroughfare.

By and by the sun came up in the horizon and began its journey across the sky. We cycled on and on our way leaving behind us, village after village, and town after town. It was at 9 a.m. that we stopped at Chinsurah for our breakfast.

Our breakfast over, we mounted our cycles and set off on our way. On and on we rode, for hour after hour, through those regions of calm solitude. The green fields covered over with various crops lay on either side of the way. A few lofty trees, with spreading boughs rose high above all those plants with majestic grandeur. To break that green monotony of Nature, there were the towns and villages and thinly peopled localities of men. We left them behind us, one by one, as we proceeded along our way. It was at 6 in the evening that we reached Burdwan and took our shelter at Mr. Shyama Charan Roy's place. Our best thanks and heart-left gratitude are due to Mr. Roy for the kind and cordial hospitality we received at his hands during our stay there.

12th October. Our progress on this day was very slow and our run was far below our expectations. This was mainly due to the fact that owing to numerous difficulties it was not possible for us to start from Burdwan before it was 2 p.m. So we could only reach the Faridpur Dak Bungalow before we were overtaken by night.

13th October. It was on this day that we reached Kulti, covering in all, a distance of 147 miles from Calcutta. We were up on our cycles long before it was dawn. Through the darkness of the night we cycled on with the feeble help of the star lights of the sky and the dim light of our lamps.

We reached Raneegunj before it was 8 and had our tea there. Refreshed with this tiffin and invigorated by the short rest, we went off on our journey at a good speed and within a short time reached Asansol. Mr. Suklal very kindly gave us tea there. We were unavoidably detained at Asansol for more than an hour, so when we reached Dr. A. C. Roy's house at Kulti it was nearly an hour past noon.

It is needless to say that we met with a very warm reception at the place, and found a very hospitable host in Dr. Roy.

14th October. On this day we travelled from Kulti to Topchachi, covering a distance of nearly 60 miles in all. Starting from Kulti at 5 in the morning, we reached Dhanbad at 8 a.m. On the way we were very kindly treated by a few European gentlemen who offered us breakfast and

tea. On reaching Dhanbad we had our breakfast at Mr. A. C. Mukherji's place, where we were very cordially received.

It was not before 2 p.m. that we could start from Dhanbad. Besides as we had heavy stomachs we could scarcely run at a good speed. So our progress was slow and at nightfall we found ourselves at Topchachi.

15th October. We reached the Shakharej Dak Bunglow at 3 in the evening. We could proceed further, but a dense forest was lying on the way ahead and we were asked by the people of the locality not to keep out in those places after 2 in the evening (238 Mile Stone).

16th October. We covered a distance of 63 miles this day, thus reaching Ahmas Dak Bunglow at 301 Mile Stone, when we finished our day's biking.

17th October. It was the "finish" of our long journey, and we travelled no less than nearly 130 miles during the day. Another feature of this day's cycling was our night's run. So long we could not run in the night as the way lay through dense forests, and there was every chance of our being attacked by tigers or wolves if we ventured upon it. But this day we had a long journey in the dark, and reached Moghal Sarai early morning covering a distance of no less than 70 miles during the night alone.

18th October. Only ten miles off from our destination! We could have reached Benares before the sun-rise if we had continued our journey at the time. But we thought it to be a too early hour to enter the town after our long trip. We waited at Moghal Sarai and had our tea at the Kellner's.

It was 9 a.m. when we entered the City of Benares and made our way through the towns, towards the Hindu University. At 9-30 we were on the University grounds—down from our cycles and heartily welcomed by the students of the Hostel.

Hurrah, our destination is reached, our cycle-trip is completed, the long-cherished hopes of our hearts are crowned with success!

THE CURRENCY EVOLUTION IN INDIA

BY KHAGENDRA NATH SEN

FOURTH YEAR ARTS CLASS.

INTRODUCTION.

The difficulty which a student of economics encounters in his study of Indian currency problems is mainly explicable on the ground that the present system of currency in India is mostly exotic, introduced by an alien government for purposes in which as I shall presently show they are vitally interested. India is politically linked up with a country in which economic and political advancements find a ready stimulus from a highly intelligent and educated population ; and yet being geographically isolated from it, the great dependency is almost always much behind times to respond to developments and innovations in the ruling country, especially to those in currency matters which for their solution depend so much on the intrinsic habits of the people. India has justly been termed a sub-continent, its vastness and heterogeneity of population being all the more embarrassing to the arbiters of our destiny . and its currency evolution must be of a slow process,—if not for anything else,—to eradicate the deeply seated influence of antiquated habits and thought that still persist among the illiterate. The purpose of this short essay is to trace the main lines of currency evolution in India before and after the establishment of British Rule in India, to study in detail the circumstances following the Despatch of the Court of Directors in 1806 (which is a landmark in the currency history of India) and leading to the final abandonment of Bimetalism as a practical scheme, and to analyse the various subtle factors which led to the appointment of four Commissioners of Enquiry within the brief space of 25 years. From these, facts and phenomena, in conclusion, I shall endeavour to lay out a practical scheme for the system of currency most suited to Indian conditions, with an eye to what India wants and to the manifold defects of the present system.

FIRST PERIOD: UP TO THE EIGHTEENTH CENTURY.

The Age of Polymetallism.

In very ancient times, barter was of course the usual medium of exchange, but as times wore on, however, barter gave place to a metallic

medium of exchange. The gold *Mana*, a semitic measure of value mentioned in the Rig Veda was perhaps the first coin in vogue in India, if coin it might be called. Any regular system of currency was however not to be expected, specially in a land which had been marked by a peculiar aversion to material and earthly considerations. If we take the origin of the Rig Veda at a period about 4000 years back, we may understand what period it constitutes in the history of human civilisation. It was only in the Buddhist age, as we gather from Prof. Rhys David's work, that the complete disappearance of the system of traffic by barter could be marked. In that age, "no silver coins appear to have been used and gold coins are rare." There was no public mint for coinage, and the *Kahapana*, the usual medium of exchange, was only a copper coin certified and guaranteed as to its weight and fineness by private individuals. "Sir Alexander Cunningham thinks," says Prof. Macleod in his work on *Indian Currency*, "that silver was first coined in India about 1000 B. C. Many thousands of these early Indian silver coins are still in existence. But the gold was not coined, it was kept as dust and tied up in little bags which passed current as money." This may refer to the gold *Mana* or it may not. It is however certain, if Sir Alexander's authority and Mr. Macleod's approval be taken as a sufficient guarantee of the accuracy of the statement, that gold was one of the media of exchange and "passed current as money." People were not averse to the use of gold as "money", it was not tucked away in the bowels of the Earth as soon as got. Considerable international trade, for example, was carried on with the Phoenicians who gave India large quantities of silver (a commodity which India did not produce to any appreciable extent) in exchange for gold, and this silver which found its way in the Northern India remained and circulated there for a long time without diffusing over the other parts of the country for want of adequate facilities of transport and other reasons. For instance, in the Southern India which was still then inhabited by people with whom the people of Northern India do not seem to have much communicated, silver could not displace gold, the original measure of value. In Northern India silver must have effectively displaced gold before the Mahomedan conquest because the Mahomedans had to adopt a silver currency and that in that part of India where the ratio of gold to silver had been 1 to 8 in face of the Persian ratio of 1 : 13, that is, where silver had previously been over-valued with respect to gold relative to Persia. The inevitable followed and gold was displaced,—may be for political

reasons as well but mainly for the economic cause just referred to. It is curious that this most obvious "law" that bad money drives out the good, a phenomenon which was at that time quite a common occurrence all over the world and which in part operated in the above instance, would have puzzled economists as late as the sixteenth century, and that it was left for a financial adviser to Elizabeth to "discover" it and to offer the true "explanation."

It is interesting to investigate the process of this extinction of gold as a medium of exchange. Was there a bimetallism with a public ratio as opposed to the market ratio of the bullions? The transition from a gold standard to a silver standard must have been a slow one, but how were the two coins inter-related in the meantime? Sir Alexander Cunningham traces the first coinage of silver to 1000 B. C., and according to him "many thousands" of these early coins are "still in existence." This seems to be inconsistent with the opinion of Mr. Rapson (*Ancient India*), already quoted, that no silver coins appear to have been used in the Buddhist age. The only consistent conclusion seems to be that silver coins were kept only as a theoretical measure of value or melted away for industrial or hoarding purposes. The Kahapana which passed current in ordinary transactions seems to be only a taken coin. It is, however, certain that in the centuries just preceding and following the Christian era, regular silver coins passed current, but there is no mention of a gold currency,* so that we may not unreasonably infer that gold was by that time displaced in ordinary transactions by silver, copper and bronze coins. All these, of course, apply to the conditions obtaining only in Upper India. There was thus no particular need of a "ratio" being fixed,—the market ratio being the only ratio, and exchange depending on the relative values of the bullion contained in the different coins. No coin could be fixed at an artificial value because in the first place there was no monopoly of coinage, and secondly its advantages when backed up by adequate reserves of the standard metal were in all probabilities not appreciated. The result was, a polymetallism of the most embarrassing sort obtained in Upper India at that time. Coins of various denominations were circulating side by side with nothing but the market ratio regulating their exchange.

*How the silver coins again entered into currency is difficult to tell. It may be due to the fancy of some prince or princes to introduce silver currency in the kingdom. The reason why gold could not be re-introduced is probably the fact that from a copper or bronze or even silver currency to a gold is rather a big jump and could not be undertaken without a sufficient assurance of wide circulation.

The fact however still remains that in the South of India, a gold currency survived the storms and stresses to which its colleague in the upper part of India had been subject and had succumbed. The Mahomedans whose conquests were mostly spread over Northern India naturally decided to introduce a silver standard: a purely Arabic system of coinage resulting in the introduction of the Silver Tanka of 175 grains which has been styled as "the ancestor of the rupee." Akbar's rupee, first introduced by Sher Shah, was a silver coin of round form, pure in its content, which came to have a very large circulation in Northern India. There were arrangements for minting a gold coin as well,—the Mohur or the Gold rupee,—at Agra, Cabul, Ahmedabad and in Bengal. This Mohur whose value was equivalent to its market price in silver, seems to have occupied only a supplementary position in the coinage system, being at first exchangeable only for 9 rupees, but later on it came to be valued at Rs. 15½. This over-valuation of gold with respect to silver was perhaps due to the continuous outflow of gold out of India, for example, to Tartessus in ancient times and Persia, Ceylon, Mauritius, etc., in later times. Minting of coins came gradually to be regarded as a privilege of sovereignty, the result being a multiplicity of coins which in its turn gave rise to a class of coin-experts or *Sunars* who could tell the intrinsic values of all extant current coins for the traders. In Southern India, the position was reversed, that is, the gold coin enjoyed the widest circulation. Many of the gold pagodas of Madras, for instance, can even to this date be located in many of the distant countries (with which India traded) such as Mauritius, New South Wales, etc.* India had a large sea-borne trade and the South was a gold using tract; hence it is natural that all foreign payments in gold (for our exports) would be absorbed in the currency of the South and would have no opportunity to spread over the North. The gold currency of Southern India might have possibly persisted down to this date if the East India Company had not forced their own silver rupee over the whole India in the earlier part of the Nineteenth century.

It is thus patent as broad daylight that the allegation of one of the leading financiers of Great Britain that "silver rupees have been from ancient times the only coin familiar to the varied and populous nations of India," betrays a gross ignorance of actual facts as elaborated above. We now come to the activities of the East India Company itself, and in doing so it must be borne in mind that in the first few decades of its existence in

*See Sir Montague Webb's *Advance, India!* page 41.

India, its policy was mainly dictated by big financiers and merchantmen of England; a control which is even now perceptible in the working of the Government of India, especially in fiscal matters.

The East India Company sailed over to India at a time when Moghul power in India was at its zenith with all its dazzling splendour and brilliance. The Moghuls have never been sharp in foreign, or rather, international politics, and it was in a fit of remarkable benevolence that the Great Moghul granted the Company commission to trade. Under their very nose, when Moghul imperialism began to crumble to dust, the greatest traders of the world found it no difficulty to spring up like water-hyacinth in the stagnant waters of a corrupted administration. They began to exploit the vast and wonderful resources of India with an equally wonderful sagacity and singleness of purpose, and the statement which a great English historian has made with some degree of pride, but greater of sarcasm, viz., that the British people were not temple-builders like Hindu Kings or palace-builders like Mahomedan nababs and emperors, or fort-builders like Marhatta warriors and that their talent lay in selecting and developing centres of trade, is a statement true to its very letter. While the descendants of Babar were being killed in homicide in their attempt to usurp a crown which they knew they would not be able to keep for long, the enthusiastic and daring band that had obtained the great charter of 1599 was completing the economic conquest of the land. The history of Indian foreign trade during the first two centuries following the granting of the charter records only the intense commercial strife among the Portuguese, the Dutch, the French and the English. Gradually, British diplomacy relegated all its rivals to the background and began to control the foreign trade of India. In the beginning of the Nineteenth Century, India's foreign trade was thrown open to Europe with the result that Indian manufactures seriously declined and British imports into India tremendously multiplied before the third decade of the century was over.

The multiplicity of coins,—as many as 994 in number when British rule commenced,—placed serious difficulties in the way of the increasing volume of trade, and England, being the chief controller of India's trade, as well as its chief customer naturally took upon herself the task of remoulding the currency system. The first British Mint had been established at Bombay in 1671, which had taken as the basis of its own silver currency, the indigenous rupee of Mahammad Shah. The Company's rupee circulated side by side with the sicca rupees of Bengal, the Fur

ruckabad rupees, and the rupees of the Agra Presidency. In the Marhatta reign, under the Peshwas, a number of mints had sprung up, not under the supervision of government, but under private management. The Government however strictly regulated the intrinsic values and weights of the coins; but in the absence of a proper dye and mould for the coins, they easily but themselves to counterfeiting, the result being that the Peshwa Madhava Rao had to declare that all coins other than those certified by Government would not be received in the Treasuries, and stopped the working of some of the Mints.* 'Coins certified by Government' meant coins issued from the Dharwar Mint as established under the orders of Peshwa Balaji Rao himself. These Mints were much later in date than the British Mint established at Bombay, and it seems quite clear that it was the coins issued from this Bombay Mint that Mr. Oskinden had tried to introduce in the domain of Shivaji who told the British envoy that if the coins of the Company "be as fine an alloy and as weighty as the Moghul's and other Princes, he will not prohibit." The Company in their perplexity consulted Sir James Stewert, one of the most eminent economists of the day, who recommended that the legal ratio of the coins should strictly conform to the relative market value of the metals. Matters stood thus at the end of the Eighteenth century,—poly-metallism had not yet disappeared, but with the dawn of the Nineteenth century the currency history of India entered on a new epoch.

The closing years of the Eighteenth century and the opening decades of the Nineteenth witnessed the firm consolidation of the British Rule in India. Among foreign rivals, none was able by any stretch of possibility to displace British supremacy against which they had long and desparately contended. Among the rival princes of the land, the Moghuls had already come to occupy the position of a nonentity as a political force, and the Fourth Marhatta War in the second decade of the Nineteenth century completely demolished Marhatta Power in India. Internal disturbances of a minor nature were ruthlessly suppressed. The Afghan War was yet in the womb of distant future; and as regards the rising Sikhs, the British Government had concluded a treaty of friendship with their great one-eyed leader. So Englishmen could divert their attention from political

*See an instructive article on this subject in the *Bharatbarsha of Agrahayana*, 1327 B.S.—The system of administration of the Peshwas by Surendranath Sen M.A., PH.D., P.R.S.

†Fryer: *A New Account of East India and Persia*, quoted by Prof. Sen in the article above referred to.

factors to economic ones, and it may be said that the new epoch of India's currency evolution commenced with the year 1806 when the treatise of Lord Liverpool reached India.

SECOND PERIOD: UP TO THE MIDDLE OF THE NINETEENTH CENTURY.

The Silver Standard.

The importance of Lord Liverpool's treatise has justly been emphasised by Mr. Macleod in his work on Indian currency. It marks a definite phase of the currency controversy in India which after prolonged discussions resulted in the abandonment of the multiple standard by the middle of the Nineteenth century. It is needless to repeat the arguments supporting this procedure, arguments which have been repeated *ad nauseum*. Even Bimetallism on which an acute controversy raged in the sixties and 'seventies was to fail in spite of all the international Monetary Conferences held in the latter part of the century: the closing of the Indian Mints for the free coinage of silver in 1893 and the stoppage by the United States of America of her silver purchase for purposes of coinage into dollar, also in the same year, seem to be direct results of these much vaunted conferences. Recently, another International Monetary Conference is proposed to be held to stabilise exchange, the deliberations of which would be watched by the Finance World with intense interest. Facts, however, proved what is pretty obvious to theory that bimetallism can succeed only if adopted by all the principal nations of the world. England, Germany and the U. S. A. have all definitely discarded a bimetallic currency. France which had been the great bulwark of the Bimetallist has also steered out of it after the gold discoveries of 1850. Any possibility of rehabilitating silver was put a stop to by the remarkable increase in the production of both gold and silver in the closing decade of the Nineteenth century: which, if bimetallism had been the standard, would have meant a rapid and tremendous increase in prices.

Lord Liverpool's treatise came to have anticipated the trend of these events. The Despatch of the Court of Directors laid down the very sound principle that "the money or coin which is to be the principal measure of value ought to be of one metal only." There was unnecessarily a prolonged discussion over this despatch, though the recommendation of the Court of Directors was an obvious one, and in the natural course

the Government ought to have revived gold as the standard of currency. In fact, the chorus of disapproval, which arose consequent on the total demonetization of gold by a stroke of pen of Lord Dalhousie later on, demonstrates the utter futility of having adopted, without an adequate appreciation of the whole situation, the silver standard for the whole of India. The period 1818-1853 was only a transitional period leading to the complete silver-standard. In 1835, when the present silver rupee was substituted, for the whole of India, in place of the existing coins, and based mainly on the Furruckabad, Bombay and Madras rupees, weighing 180 grains and $11/12$ ths fine, there was, in India, a stock of gold valued at about £56,000,000 or about *one-tenth of the world's calculated total stock of gold*. But unfortunately the discussions on the Despatch of 1806 led to the forcing down of the silver rupee in Madras by a special proclamation of 1818 and in Bombay in 1829; the standard thus chosen was the silver coin of the standard weight of 180 grains with 15 grains of copper-alloy. The Directors were however, runs the Despatch of 1806, "by no means desirous of checking the circulation of gold but of establishing a gold coin on a principle fitted for general use," and the Government accordingly made arrangements for the issue of the gold Mohur exchangeable for fifteen rupees. In Bengal the standard was the Calcutta Sicca rupee weighing 192 grains and $11/12$ ths fine. All these coins were, as said above, substituted by an uniform coin, the present rupee, by the Act XVII of 1835. In fact, the entire sicca currency of Bengal was replaced by the coinage of 50 million pieces of the Company's rupee in one single year. Many of us have been to the Prinsep's Ghat at Calcutta, but how few of us know that the man† to whom the Ghat stands as a Memorial was the father of the present system of uniform currency, being in fact the real author of the Act XVII of 1835. Though gold coins were to be minted under the Act, Section 9 provided that "no gold shall henceforth be a legal tender in payment in any of the territories of the East India Company." The proclamation of January 13, 1841, however, empowered and authorised the Treasury Officers to receive gold coins in payment of public dues. But we are told by Mr. Findlay Shirras, Director of Statistics, Government of India, that these gold coins were not "popular" and that they did not

†James Prinsep, F.R.S. (1799-1840) "arrived in Calcutta in 1819 as Assistant Assay Master at the Calcutta Mint. In 1832 he succeeded Dr. Wilson (afterwards Boden Professor of Sanskrit in Oxford) as Assay Master and Secretary to the Mint Committee, Calcutta."—Mr. G. Findlay Shirras: *Indian Finance and Banking*, pp. 34-5.

command any appreciable circulation. That gold "formed no part of the currency" is not to be wondered at taking into account the enormous amount of silver coins that had been issued from the Company's Mints *plus* the interval of six years when gold coins were debarred by Section 9 of the Act of 1835 from being a legal tender in any form; and when the Act of 1841 came into force, much of the gold coins had already disappeared from circulation and what remained commanded little currency. We have already shown that the people of India are not naturally averse to the use of gold but when the Government itself puts a premium on the use of silver, and passes laws to that effect, people cannot but fall back on silver and discard gold once and for all.

The year 1850 was a remarkable period in the currency history of the world. It was the year of the discovery of the huge gold mines in Australia and California. A very great influx of gold took place in the decade 1850-60, and the aggregate production in that decade amounted to about £274,000,000. The result was a very marked displacement of silver, mostly from France, and the net imports of silver into India, both on Private and Government account increased from £300,000 in 1848-49 to £2,100,000 in 1850-51, that is, the imports increased sevenfold. There was an anticipated fall in the value of gold relative to silver in the world's market which induced the Government of Lord Dalhousie to completely demonetize gold with effect from January, 1853. By a stroke of pen, gold coins worth about £120,000,000 disappeared from circulation. Thus the fate of the gold currency was sealed by an offhand decree of the Government. It is now clear that the anticipated fall in the value of gold did not prove serious, as it was subsequently pointed out. But the step taken proved to be irrevocable and here we are now confronted with a system of currency unique in the world and interwoven with intricacies which it had taxed the brains of eminent economists to solve.

The proclamation of 1853 completely demonetizing gold meant an unadulterated silver standard for India. The first Finance Member of the Government of India—the Right Hon'ble James Wilson (to the enumeration of whose personal merits, Mr. Shirras devotes a whole page of his book) proposed for the first time in India the introduction of a scheme of government paper-currency: a scheme, which the Secretary of State approved without taking any account of the reasons advanced by Mr. Wilson but on the ground "that the wants of the community will be better met by means of a paper-currency" than by the introduction of a gold currency.

But the four successive Finance Members after Mr. Wilson, viz., the Right Hon'ble Samuel Laing, the Hon'ble Sir Charles Trevelyan, the Right Hon'ble W. N. Massey and the Hon'ble Sir Richard Temple, K.C.S.I.,—all were advocates of a gold standard in India. During their regime, there was, besides, an almost unanimous chorus from the public in support of a Gold Standard. This was, with a huge amount of silver rupee circulation essentially a question of bimetallism—a “battle of the standards”: a topic, on which there is a vast amount of correspondence and statistics which we must examine before we pronounce any verdict and consequently which constitutes a distinct and separate period by itself. I propose to discuss it in the next issue of the Magazine.

(To be continued.)

ECONOMIC DOCTRINES AND PRACTICES OF ANCIENT INDIA

By BIRENDRA NATH RAY

THIRD YEAR B. A. CLASS.

In a land where from the earliest times, the spirit was always placed above matter and all worldly activities were relegated to a position of minor importance in the scheme of life, it is only natural that the pursuit of material comforts for the gratification of the senses alone were condemned by social philosophers in no uncertain terms. Manu, one of the greatest social thinkers of ancient India, reflects the spirit of the sages of India when he observes that, “the seeker after happiness should have contentment and refrain from pursuing wealth excessively, for happiness is based upon contentment and discontent produces misery.” Nevertheless, as Dr. Rhys Davids observes “the very necessities of life, must have led the people to occupy their time very much, with the accumulation and distribution of wealth.” Therefore the enquiry into the economic doctrines and practices of Ancient India, it may be presumed, will not be regarded as something paradoxical.

But the science of economics, as it is understood at the present day, is

of recent growth and it was, truly speaking, not existent in any country of the ancient world in its present form. It is essentially a bye-product of the commercial and industrial revolution of the eighteenth century in the West, the result of which has been, to put it in the words of Dr. Marshall, that "modern economic conditions, though very complex, are in many ways more definite than those of early times: business is more clearly marked off from other concerns of life; the rights of individuals as against others and as against the community are more sharply defined; and above all the emancipation from custom, and the growth of free activity, of constant fore-thought and restless enterprise have given a new precision and interest to the study of value". It is therefore idle to expect any fully-fledged theory of money propounded by a Hindu social thinker and materials regarding economic theories and practices in Ancient India are apt, in the very nature of things to be of a fragmentary character.

Everybody knows that in India, it is birth and status that determine the production and distribution of wealth as social processes. The whole social structure is based upon caste which says that every man is born in society with his status predetermined,—with his *dharma* which has already been regulated by the authors of *Shastras* and beyond which he cannot transgress without inviting penalties upon himself both here and hereafter. Brahmins and Kshatriyas, the highest castes, as the custodians of the culture and faith, formed essentially a spiritual and intellectual aristocracy, while the production of wealth as it is generally understood in modern economics was left to the minor castes, viz., the Baishya and Sudra. Industry, commerce, banking and agriculture formed the occupation of the former, and manual labour was reserved for the latter. This, it may be pointed out, shows the contempt with which ancient Hindus looked upon all monetary pursuits and to this partly may be ascribed the paucity of their writings on matters economic. Nevertheless, the necessity of the services of the Baishya and the Sudra for the maintenance of the social edifice was fully realised, for instance, Manu says (Ch. viii. 418) that the king should take care to keep the Baishya and the Sudra employed in their proper avocations, since society will suffer if they give up their professions.

In a society based upon caste system it is evident there could be little scope for that fluctuation of prices which obtains in a modern society, governed by economic freedom. Nevertheless, it appears that society recognised it as within the sphere of state action to regulate prices, if there

was any possibility of speculation which might be detrimental to social well-being.

“The King should regulate the sale and purchase of every commodity,” says Manu, “after taking into consideration the country from which it has been imported and also to which it will be exported and the possible profits as also the expenses of production.” (Ch. viii. 401). This determination of prices is called *Arghya-samsthapana*. Kautilya too is in complete agreement with Manu “প্রতিক্রেত্ভয়াশা পণ্যমূল্যাৎপরি—মূল্যং বর্ধয়তে মূল্যবৃদ্ধিং রাজা হরেৎ, দ্বিগুণং বা শুক্ণং কুর্ধ্যাৎ।” (If anybody raises the price beyond what is legitimate, when the demand is high, the excess of profits should go to the King or the duty should be doubled.) He further lays down that combinations of merchants, if they so lower or raise prices as to cause suffering to artisans and craftsmen are liable to heavy fines.

In modern times we are quite familiar with trade-monopolies and trusts. From certain passages in the *Jāgnyabalka-samhita* it would appear that such things were not entirely unknown in Ancient India. In that Samhita we find that combination of merchants if attempting to raise the prices regulated by the State, so as to tend to inflict suffering upon the *Kārus* and *Silpis*, or to bar the importation of goods from abroad into the market, in order to secure larger profits by securing more favourable purchasing prices or to derive excessive profits from imported commodities, were fined.

In this connection, it will be interesting to take note of craftguilds in ancient India. In his work on Buddhist India, Dr. Rhys Davids traces the history of these guilds at some length. “There is mention,” observes the learned Doctor, “in other documents of the same age, of guilds of work-people; and the number of these guilds is often given as eighteen.” His description of the constitution of these guilds is highly interesting. They were called *seniyos* or *pugas*. “It is through their guilds that the King summons the people on important occasions. The Aldermen or Presidents of such guilds are some times described as quite important persons, wealthy, favourites at the court. The guilds are said to have had powers of arbitration between the members of the guild and their wives. And disputes between one guild and another were in the jurisdiction of the *Maha-sethi*, the Lord High Treasurer, who acted as a sort of Chief Alderman over the Aldermen of the guilds.”

From what has been described above, it will be evident that the

government had enormous powers regarding all commercial and industrial affairs and the policy of *laissez-faire* was never recommended by social philosophers. On the contrary, the right of the King to levy duties upon all economic goods was fully recognised by all socio-political writers such as Kautilya and Manu and such duties formed no small part of the governmental revenue. "From the probable price of a commodity as estimated by experts in determining the worth of all merchandise," says Manu, "the King should receive one-twentieth of the estimated profit as duty." Both Kautilya and Manu give in their treatises precise proportions in which duty was to be levied on many different kinds of goods. Further, there seems to have been monopolies of the King regarding the production and sale of certain things. The King could also forbid dealing in certain other goods.

The problem of currency forms an important part of modern economic treatises. It is not clear whether there were metal coins under royal seal, in very early times. This is, however, certain that, before the invasion of Alexander there were already in circulation token coins of gold, silver and copper, issued and regulated by government authority. The following is a money table compiled on the authority of Manu. *ব্রহ্মরেণু* is regarded as the minutest measurement of money, being equal to "the particle of dust observed in a volume of light reflected through a window."

8 ব্রহ্মরেণুঃ	=	1 লিঙ্কা
3 লিঙ্কাঃ	=	1 রাজসর্বপঃ
3 রাজসর্বপঃ	=	1 গৌরসর্বপঃ
6 সর্বপাঃ	=	1 মধ্যযবঃ
3 যবাঃ	=	1 কৃষ্ণলম্
5 কৃষ্ণলানি	=	1 মাষাঃ
16 মাষাঃ	=	1 স্ত্রবর্ণাঃ
4 স্ত্রবর্ণাঃ	=	1 পলম্
10 পলানি	=	1 ধরণম্
2 কৃষ্ণলে	=	1 Silver মাষা
16 Silver মাষাঃ	=	1 Silver ধরণম্ or পূরণম্
1 কাষিকঃ or 80 রত্নি of Copper	=	1 পণঃ or কাষাপণঃ
4 স্ত্রবর্ণাঃ	=	1 নিঙ্কম্ (কাহামাণ of Buddhist India?)

It is evident that all the three metals, gold, silver and copper alike entered into the currency.

Money-lending business is discussed at length in all *Samhitas* as also in the *Arthashastra* of Kautilya at considerable length and all its phases have been touched upon. Unlike Aristotle, Manu countenances lending money on interest but he insists upon keeping within strict limits, in charging interest. Kautilya too enjoins upon the King to see that poorer classes are not crushed by heavy interest. It is interesting to note that Kautilya varies the rate of interest in proportion to the security of the capital.

“सपादपणां धर्मं मासवृद्धिं पणशतस्य । पञ्चपणाः व्यवहारिकी । दशपणाः कान्तारकाणाम् ।
विंशतिपणाः सामुद्राणाम् ।”

In the sixth century B.C. in Northern India “there was a very considerable use of instruments of credit. The great merchants in the few large towns gave letters of credit on one another. And there is constant reference to promissory notes” (Buddhist India, p. 101).

Co-operative enterprises (सहस्रसमुत्थान) are frequently referred to in *Manusamhita* and *Arthashastra* alike. This is indicative of the trade morality that obtained in India more than 2500 years ago. There were laws regarding all contracts entered into by the members of the company with each other as well as those made by the company itself on its own behalf. Numerous other laws regarding these companies are incorporated in the *Jajnya-balka Samhita*, *Manusamhita*, and *Arthashastra* on rules of management and distribution of profits.

Of international trade there is ample evidence in these works. There are references to bills of exchange (आदेश) in Kautilya's *Arthashastra*. Not only did the ancient Hindus carry on inland commerce, but they also undertook sea-voyages for commercial purposes and sailed in Indian vessels through the Arabian Sea and the Bay of Bengal to distant ports and countries. This must have led them to devise many processes of exchange of which we are now entirely ignorant.

It appears that ancient Hindu philosophers looked upon with some degree of abhorrence on export-trade which carried a country's produce out to foreign countries thereby impairing abundance. It is probably for this reason that the author of *Vishnu-samhita* says “स्वदेशपण्यात्तु शुक्लांशं दशमाद-
द्यात् परदेशपण्यात्तु विंशतिं तमम्” “One-tenth of the profits should be levied as duty on the produce of the country (export duty) and one-twentieth on foreign produce (import duty)”. This, it was believed, would lead to increase import and consequently to comfort an abundance of people.

A UNIVERSITY LECTURE ON CO-OPERATION

"The Co-operative Principle and its diverse applications in India and Abroad" was the subject of an interesting discourse delivered on the 11th of September, 1922, by Professor P. Mukherji at the Senate House. The Hon'ble Justice Sir Ashutosh Mookerjee presided.

Professor Mukherji began by a lucid exposition of the principle of co-operation and showed how it was non-political, non-party and neutral in character. He then described how that principle has been applied to the solution of diverse problems in different countries of the West. Referring to co-operative developments in India, he said:—

"In India, unlike in most other countries, except in Germany, co-operative credit stood foremost as the commanding need of the majority of the people and the State took the initiative in giving the start to a movement which aimed primarily at freeing the poor debt-burdened ryot from the thralldom of ages—from the crippling grip of the Mahajan or Sowcar. The rural credit co-operative societies in India are now numbered by tens of thousands, there are now about 40,000 of them in all India; with their aid laborers are becoming owners; hopeless debt is being banished and the Mahajan is being driven out; agriculture and industry are being developed, and the villagers in the poorest tracts are becoming prosperous, the illiterate man is turning towards education and the drunkard is being reclaimed; the ryot is getting better value for his produce, and paying his rent with ease; village life is being stimulated by associated action and by the business education of the bank; punctuality, thrift and mutual confidence are being taught, litigation is decreasing and morality is improving; activity is taking the place of stagnation and routine—associated action is replacing mutual distrust and antagonism.

The success of credit co-operation has led to the application of the co-operative principle to the solution of other problems. Thus there have been established Co-operative Grain Banks or Dharmagolas firstly, to enable agriculturists to tide over the period of low prices and to sell their harvest at a good profit; secondly, to create a store of paddy to be lent out to members only for seed grain, maintenance, and for repayment of paddy debts at higher interest; and, thirdly, to create a reserve stock for any unforeseen emergencies, such as famine and scarcity. There are urban co-operative credit societies of salary-earners in Government and mercantile offices—there are more than 40 of them in Calcutta alone with

a membership of about 25,000 and a working capital of about 35 lakhs of rupees—which enable the middle-class employee to get loans at moderate rates of interest for meeting social, ceremonial, medical or other expenses. There are credit societies for the poorer castes such as mill-hands, masons, drivers, cobblers, scavengers, sweepers, etc., who have been rescued from the throttling grip of the merciless Kabuli money-lender and have been taught the virtues of temperance, purity and punctuality.

Though co-operative credit has done much for agriculture and the agriculturist, it is in other directions that agriculture has benefited most from co-operation: and the methods chiefly employed seem to fall under one or other of the following heads:—

- (1) the co-operative purchase of seeds, manures or other requirements, household or agricultural, for retail distribution to the members;
- (2) The co-operative purchase of expensive agricultural machinery and implements to be jointly owned by the society and to be leased out for individual use by the members;
- (3) the joint or co-operative sale of the produce of the members;
- (4) the joint preparation for market of the members' produce and its joint sale after such preparation.

Over and above these applications of the co-operative principle to agriculture, there are others of equal significance and importance. Every student of Indian economics knows of the evils of the progressive subdivision and fragmentation of holdings which offer a great stumbling block to agricultural progress in India; no easy solution of the problem has hitherto been found. To Mr. H. Calvert, Registrar of Co-operative Societies, Punjab, belongs the credit of finding a co-operative solution of this perplexing problem. He has formed Co-operative Consolidation of Holdings Societies composed of small land-owners who voluntarily agree to the desirability of consolidation and to the general idea of the repartition of the village lands with this end in view. The gross result of two years' ceaseless effort in the Punjab along this line, is that 1,653 owners who formerly possessed 8,100 acres in 10,906 fields, now have this land consolidated into 2,071 blocks; the average size of a field before consolidation was $\frac{3}{4}$ of an acre; now it is 4 acres. The progressive development of this new co-operative experiment will almost revolutionise the agricultural prospects of the Punjab and will open out a new path for Indian agricultural progress and reform.

All efforts to effect agricultural improvements will, however, be fruitless if facilities for irrigating the land are not forthcoming: co-operative irrigation societies—which are being formed in large numbers in the district of Bankura—supply this deficiency by digging, cutting, maintaining reservoirs, canals, water courses, bunds or any other works to facilitate the irrigation of the ryot-member's lands.

Then there are the cattle breeding societies, cattle insurance societies, Co-operative Dairy Societies or milk selling societies—all aiming either at improving the breed of cattle or increasing the supply of milk in towns. I cannot say whether it is known to many of you that a motor lorry runs from Calcutta to Baraset twice daily to bring from the members of the Baraset Co-operative Milk Union a daily supply of from 40 to 50 maunds of pure milk for distribution among the leading Calcutta hospitals and markets.

I have so far briefly referred to some of the many types of Co-operative Society which primarily aim at improving the conditions of the agriculturist and increasing agricultural productivity: agriculture is undoubtedly the primary occupation of the vast majority of our people, but cottage industries—specially the weaving industry—also give employment to millions, and the co-operative principle is being applied for their resuscitation and better organisation. In Bengal there are Industrial Co-operative Unions in Bankura, Dacca and Khulna for organizing industrial co-operative societies, financing them, supplying them with raw materials and making arrangements for the sale of their products. There is a proposal for an all-Bengal Co-operative Industrial Union for financing the district Industrial Unions and organizing the sale of their products through a central shop situated in Calcutta. The industrial co-operative movement is also spreading slowly in the Punjab and Bombay and in the other provinces. We may well look forward to the time when every province in India will have her Industrial Union and these Unions will be federated into an all-India Industrial Union organizing exhibitions of the products of our cottage workers, creating new markets for them and generally helping forward a vigorous growth of the rural industrial movement.

I shall now proceed to describe to you another very significant application of the co-operative principle, viz., the consumers' co-operative store. The great consuming class embracing practically the whole population of the country is at the mercy of the long chain of middlemen who

connect the original producer with the ultimate consumer. Co-operative stores are formed to eliminate these parasitic middlemen and to ensure the purity of the commodities supplied: they have found a congenial soil in Great Britain and most of the continental countries, where, thousands of these stores have been federated into mammoth wholesale organizations which undertake the production of the commodities and own huge manufactories and extensive estates. In India co-operative stores have been organized here and there though, in many cases, they have not proved successful mainly because of inefficient management and the want of loyalty on the part of members. In some cases, however—as in the case of the Triplicane Urban Stores in Madras and that of the Khalsa College Co-operative Store at Amritsar—they have proved wonderfully successful. The success of the latter store—the Khalsa College Co-operative Store—and of other College Co-operative Stores has been largely due to the hearty co-operation between teachers and students who vie with one another in putting forth their best energies for the successful working of what they conceive to be their “own” store. The College Co-operative Store has the double advantage of materially benefiting the students in their college life and of giving them a personal acquaintance with the principles and practice of a great movement with vast potentialities for the future good of the country. It affords, moreover, a common platform for teachers, students and ex-students to work harmoniously and whole-heartedly for the college and a new spirit of comradeship and corporate life is born—a spirit which supplants the spirit of aloofness and dull monotony which unfortunately characterises present—day college life in Bengal.

I may now be permitted to refer to a few other important types of co-operative society. There are co-operative housing societies for affording cheap housing accommodation to the laboring and middle-class; these housing societies are now mainly to be found in Bombay and Madras; here in Bengal we have been trying for the last 2 years to organise two housing societies in Calcutta—one for middle-class Bengalee Hindus, the other for Anglo-Indians, but our efforts have not so far proved successful. There are Co-operative Anti-malaria Societies in different parts of Bengal all of which owe their inception to the self-sacrificing zeal of our distinguished citizen Rai Bahadur Dr. Gopal Chandra Chatterji; the main object of these societies is to create local agencies in the rural areas for the purpose of carrying out such anti-malarial measures as the filling up of stagnant pools and ditches, the clearing of jungles, the proper grading

of the drains, and the kerosining of all stagnant accumulation of water likely to be the haunts of the anopheles mosquito.

My list has already grown too long—and it is impossible in the course of a lecture even to give brief description of the diverse types of co-operative society. There are, over and above the types mentioned above, Co-operative Electricity Societies, Co-operative Cultivation Societies, Co-operative Hospitals, Co-operative Theatres, Co-operative Presses, Co-operative Crop-protection Societies, Co-operative Labour Societies, Co-operative Arbitration Societies and even Co-operative Post Offices. I shall conclude this portion of my address by referring briefly to the three types mentioned best. The Co-operative Labour Society is Italy's special contribution to co-operative practice and is almost unknown in India, though recently we are beginning to hear of its establishment here and there. The object of the labour society is to eliminate the middlemen employers—the contractors or sirdars and to execute labour contracts without their intervention. Madras has such a labour society in a rural area; societies in a remote region in Burma cut sleepers on contract for the Forest Department; similar societies of timber workers flourish in the State of Kashmir; Madras salt-loaders are executing contracts for the loading of salt; a society of municipal scavengers holds a contract for municipal toll-collection, while cobblers have obtained a lease of a forest for timber extraction. If the labourers specialising in each line organized themselves into labour societies, the contract-givers would get better work for lower payments, and the labourers would get more than they did formerly. Our local and district boards can get rural development schemes carried through quickly, efficiently and economically if they encouraged the formation of labour societies within their area and gave them their contract for rural development work: in this way the problems of rural unemployment, sanitation, water-supply, means of communication could be simultaneously solved.

The Co-operative Arbitration Societies are to be found in the Punjab alone: they are formed to save the members from the trouble, expense and waste involved in unnecessarily resorting to courts of law. Each co-operative arbitration society has generally one hundred members who annually appoint a panel of nine judges or arbitrators from among whom parties to suits are to select one or two arbitrators. The bye-laws of the society provide that if a member is determined to proceed to court he has three courses open to him:—

- (a) He can get the sanction of the Committee to go to court;

- (b) He can pay Rs. 100 as penalty and then go to court;
- (c) He can withdraw from the society by giving three months' notice.

These are provided in the bye-laws to overcome the legal point which does not allow a man to divest himself, by agreement, of his right to seek redress in a civil court. The Arbitration Society is one of the most triumphant successes of co-operative doctrine and method—there are 120 of these societies in the Punjab and new applications are being constantly received.

Lastly I should like to refer to the Co-operative Post Offices organized in some of the Punjab villages: a society agrees to pay for the runner and to arrange for the clerical work but so far wherever co-operators have agreed to bear these expenses the Postal Department has found reason to believe that a wholly departmental post office would pay its way and thus attempts to open co-operative post offices were most pleasantly defeated by the Postal Department undertaking the whole work. Here is an easy method by which rural people may effectively induce the Postal Department to open a post office in their village.

I have detained you too long and it is time for me now to conclude. From what I have so far said it must be apparent to you all how unlimited the scope of the co-operative movement in this country is. It can, to my mind, satisfactorily solve most, if not all, of the economic, social and health problems which confront the Government and the people of the country. I want every educated man in Bengal to understand how much power for good is vouchsafed to the people by the Co-operative Societies Act of 1912 and I want them to realize how little they have availed themselves of this great uplifting instrument. We have here a living, growing and truly "constructive" movement big with vast potentialities for the moral and material uplift of the vast masses of our countrymen—a movement which,—as Lord Carmichael has rightly said "will not only bring wealth to the individual, but will teach him thrift with all its economic and moral advantages, and it will teach him more; it will teach him to work gratuitously for the good of his fellowmen, realising that his salvation is bound up with the salvation of those around him". "I believe" continued Lord Carmichael, "that the youngmen of Bengal are ripe for such work; in co-operation the youngmen have an almost unlimited field for social service and I appeal to them to make the most of it. It is not perhaps heroic work, but it is the quiet work of the multitude of men

which brings about a great economic revolution". Will my educated countrymen respond to this appeal? Will the "multitude" come forward? No, I do not want a multitude—I want a few high-souled young men who have faith in the principle of co-operation and in its healing, uplifting and spiritualizing power and I want these few men to become missionaries of the gospel of co-operation and to spread it broadcast amongst all classes of our people—Hindus and Mahomedans, Europeans and Indians, students and manual workers, non-officials and officials—all of whom will find in the co-operative movement a common platform where they can work harmoniously and in a spirit of mutual good-will and forbearance for the economic, social and moral elevation of our people."

BY THE WAY

Whether only the curious sort of people join the Hostel Mess Committee or they become curiosities after joining it, is just as difficult to tell as whether the first hen laid the egg or the first egg produced the hen. It is amusing to see these people of the best sense arguing for hours whether curd with a dish of fish is a luxury or a necessity; a square meal and not brilliant debaters (no slight is intended) is what is wanted. These very innocent set of people have a formidable weapon in the 'vote of censure' which they frequently use both in defensive and offensive warfare.

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People seriously doubted if there was any athletic club in the hostel last year. In vain would one search for the rising 'Pals' and 'Padgetts' on the quadrangle and no cheering crowds thronged the corridors. The 'Pals' and 'Padgetts' complained they had no balls to begin with. Even the indoor games lacked their usual enthusiasts.

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This falling off is marked in all the departments of college life. The Secretaries and the Captains of the various athletic clubs complain of the want of active interest taken by the students and the staff. The students and the staff complain about the poor results of the college clubs. This habit of complaining seems to be catching. The editor complains that he does not get the required co-operation. The subscribers complain at the alarming diminishing, in weight and substance of the college magazine—

in fact a vicious circle of complaining has come into operation. It is high time people seriously turn their attention to find out what is the wrong with the whole thing. Mere appeals are a remedy of very doubtful efficacy.

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The College Union is the only body that showed some sign of life in the year under review. All thanks are due to the energetic Secretary. He will do a great service to the college if he can revive the dramatic club. Old Presidency boys will be too glad to help him. On the evening of the Saraswati Pujah the hostel people enjoy a good joke at the expense of pre-historic Jatrawalas. It is an expensive joke at that. The hostel should much better provide a beautiful evening completely off its own bat by staging a drama on the occasion.

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One of the ex-editors of the Magazine remarked that the hostel union was a still-born child. Since then it is being affectionately preserved as a mummy; one will want to add—a mummy that never was alive.

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The College Literary Society had occasional sittings with innocent and obliging professors in the chair—who had to listen to lengthy essays drawled out with a slight nasal and afterwards mutter few sentences themselves when the college bell with its sharp ding dong would bring the proceedings of the day to an ugly close—to the utter relief of the president, of the essayist and of the audience alike.

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For the last few years college has stubbornly refused to annex any trophy whatever in open competitions. The year before, the athletic clubs were a bit lively and optimists expected better things this year—they have since been disappointed. In the previous season the college was second in the B Division Hockey League. This time it is second from the bottom—just chose the wrong end.

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Almost everybody that had a name on the college roll was given a chance in the Hockey-team, with the result that the captain very nearly succeeded in picking up his team when he found that there were no more matches to be played off.

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The present tennis champion won his laurels in great silence. Only five people (including his unfortunate opponent) saw him do it. The four spectators forgot the nearly intolerable discomfort of thin attendance in the entirely intolerable discomfort of a very poor exhibition of the game.

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Tennis players of established repute often and unduly often played on the college lawns. It was stated that they were invited to give our players practice. Any way, many members of the Tennis club resented this practice, because they were deprived of their share of the game.

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There is a practice in the hostel which has got to go. Immediately the college is closed lights are taken away, and water connection is cut off. The examinations often go right up to the middle of May, so the examinees when they require attention most are left entirely to themselves, groping in darkness, without a drop of water when Father Frankcotte registers 105° temperature and with the dirt and filth accumulating for days. A few lights, one or two taps, a sweeper and a couple of servants are all that they require. If the practice is upheld on the score of economy, it once more proves the general maxim—people who swallow camels will literally strain at gnats. The Principal will earn the gratitude of the students if he should abolish this evil practice.

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

* * * * *

Those who attended the annual athletic club social, could, unless previously informed, hardly know it from a condolence meeting. If one should take away the President, the prize winners and half a dozen old boys, the Secretary should have had to run the whole show to himself. The prizes were distributed and received with as much effusion as could be pumped up under the circumstances, and every one felt the absence of the genuine gush.

* * * * *

Two things are necessary to constitute a college life, a college and a life. 86 College Street is an undeniable proof of the existence of the former, as to the latter it will not come for the mere whistling. Given a healthy athletic club, things will once more brighten up. It is desirable some fresh blood in that line should be introduced in the college. The hostel can go a great length in that direction. The elastic heart of youth should not be compressed into the one solitary compartment of study. The old boarders played foot-ball in the moonlight, after their morning tea practised googly bowling on the corridors; learnt boxing on the wooden partitions and jolly well passed their exams. The authorities never wanted to punish them, even they caught the contagion of life from these healthy youths. A dozen of these boys can radically cure the present state of suspended animation and wring back once more the freshness and vigour of youthful life.

P. L. A.

THE STUDY OF HISTORY

By BIMALA PRASAD MUKHOPADYA

SECOND YEAR ARTS CLASS.

That the study of history is full of human interest and as such is an abiding source of fascination to us, nobody can deny. Constituted as we are, it is a part of our nature to find joy and interest in the achievements of our fellowmen and to watch their career with relish, because we know that we all form but different units of one humanity. As social beings it is an instinct with men and it certainly requires a great amount of asceticism to be so entirely self-centred as to deny ourselves this little bit of pleasure. Reason and sentiment demand a broader outlook on human life and a closer touch with the world.

But what is this history which gives us such a thrill of joy? In fact, there have been various changes in the implication of the term. The word History could easily pass for a synonym of fiction under the ancient Greeks. In the hands of Thucydides and Herodotus, imagination played an important role and they projected their own moods and reflections in the facts with which they manipulated. The composition gave us, strictly

speaking, no accurate history, but an amalgam of Imagination and Reality. There was in it a greater play of fancy than of facts and what appeared to them just and suitable, they imparted to the character of historical personages. Under the Romans, the writing of history assumed a dramatic form. Livy and Sallust, although adhering closer to facts, introduced in it long dialogues in which historical personages were made to deliver orations. But history as yet could not be strictly identified with truth; and it was under the auspices of the Germans in the Middle Ages that history attained its modern conception.

Many are of opinion that history of old ages is totally unreal; for the sources through which we receive information about them are epic poetry and such other kinds of writings which according to them are truly unreliable glowing pieces of fancy. It is partially true that history of old ages exaggerates facts and that it is but "a fable agreed upon", nevertheless, this much is certain that the authors certainly got hold of some facts for their basis and to this slender frame-work they might have added decorations. But this too has its own significance for it presents to us thereby a picture of those remote days, which we should find out by discriminating facts from fiction—by drawing a clear line of demarcation between Imagination and Reality. An account of these ancient times should not, therefore, be entirely disbelieved as Emerson in his essay on History says, "Time dissipates, to shining ether, the solid angularity of facts. A man must attain and maintain that lofty sight where facts yield their secret sense and poetry and annals are alike".

History must not overlook facts and dates by means of which it can keep up a continuous chain in the world's progression. But unfortunately, some historians are inclined to push this to extreme so that in their hands, history turns to be a mere register—a catalogue of facts—a lifeless jumble of dates and battles. But such is not the genuine conception of history. An ideal history should not only take into consideration important battles and such other incidents together with the constitutional peculiarities of a country but also devote greater attention to the spirit of the age it intends to describe. Herbert Spencer, thus, in his treatise on "Education," strongly condemns the course of study that is usually prescribed by the Universities. That which constitutes, says he, the quintessence of history is in great part omitted and we find instead a careless description of kings and their exploits, court-intrigues and such other unprofitable pieces of information. The study of such history in his

opinion, can never substantially help us in discharging our functions as citizens and in fulfilling the parts we are designed for, as units of a society. An ideal history should not care so much for kings and ministers as for the people, for is they that really form the backbone of a nation and the factors in its general well-being. A nation is not a dead mass but a living congregate. Like an organism, it grows from infancy to maturity and it is the task of history to give a living and animate picture of this chain of development. Facts, should therefore be taken into account in so far as they throw light upon the organic life of a nation, and help us to understand better its inner working or its progress to ultimate realisation.

But this is history as we understand it on the surface, and below, it has its momentous and moral significance. Lord Macaulay, thus, very justly remarked, "History is Philosophy teaching by examples. While philosophy deals with the infinite and its problems, history dwells upon the sterner facts of life and seeks to explain them in light of the highest." Of all problems that confront us in our every-day life, joy and suffering, success and failure, hope and fear, we find proper solution in the pages of history, exemplified in the characters of great personages.

History is a thing absolutely essential to a nation. No nation can prosper without the strength of a stored-up tradition behind it and it is the task of history to record these traditions. Let us now turn our attention to the amount of benefit we reap from the study of history.

We are all citizens of an empire and should discharge our functions as citizens, if we want to live life completely. Now, no branch of study helps us so much in this respect as history. We study in its pages the relation existing between one state and another, between the state and the people and between one citizen and another. We are thus able to form a line of our own on which we can proceed in the point of civic duty. This great advantage from the study of history led Herbert Spencer to define history as a "descriptive sociology"; for he held that in order to be a profitable reading, history cannot be otherwise.

But this is not all. If history teaches us to be good citizens, it also gives us a constructive advantage the value of which should never be overlooked. The study of history finds its just utility in the hands of those who guides the destiny of a nation. History teaches them by examples, how a city-state gradually evolves itself out into an empire, surmounting innumerable obstacles and hindrances and by bearing calmly the brunts of adversity that are thrown in its way, as impediments to induce greater

efforts on its part, how it passes through different shades of government—from monarchy to democracy—and the claims of the people are ultimately justified before the despotic sovereign; how glorious are its achievements under able leaders, and how, at last, a nation from its highest pinnacle of fame and glory plunges headlong into the abyss of ruin and moral depravity. History again prompts us to reflect on the past, in which how great and large empires that “in their days of prosperity, with short-sighted presumption promised themselves immortality,” have been wiped out altogether from the face of the globe, “being conquered at first by vice and excess of luxury.” History, in this way, teaches us by glowing instances and helps us to draw conclusions of our own.

History repeats itself and this grand truth is used with no less utility by prudent statesmen. The progress of history is ever on a fixed line and on the strength of this principle of uniformity, they are able to predict the future and take actions accordingly. They can learn from it the weak points of their predecessors through which they failed and therefore proceed more cautiously along their own line of judgment and bring out a similar undertaking to a successful consummation. To them, therefore, the study of history is of valued importance, for it not only proves a help to them for the near present but also for the distant future; as by close observation, they can anticipate events if they possess of course, sufficient prudence and political insight which every statesman is supposed to have.

If such be the grand advantage we derive as a nation and as a society, the benefit is no less surprising on the score of individuals. The study of history improves our moral nature and sets a keen edge to our feelings. For, where else can we turn for better examples of heroism and magnanimity that make up real manhood? When we read how the young enthusiasm of Mazzini set the whole heart of Italy ablaze, how the heroic attitude of Danton worked the whirlpool in French Revolution, when we read again of the divine inspiration and self-sacrifice of Joan of Arc that saved France from falling under the foreign yoke and to what a pitch, human ambition can rise in the marvellous exploits of the world's greatest warrior Napoleon, our hearts cannot but be thawed with feelings of awe mingled with admiration, and we are transported to a new plane of life by some freak off magic, as it were. The study of history again contributes largely to the breaking down of prejudices. It thus removes the ill-feelings and dispels misapprehensions from our mind which might have harboured these before we came to know their proper history. History, again, renders to

us substantial benefits by expanding the dimensions of our Ego and identifying our narrow Self with the Universe. We learn to go out of this little world of ourselves, to appreciate the courage, patience and fortitude of other people, who avoided the impending perils and steered right on success. This cannot but add a stimulus to the spiritual side of our nature.

But if history acts as a great incentive to the spiritual side of our nature, it sharpens also actively the capacity of our brain. We should remember here, that an ideal history should not only contain what a nation does but what it thinks in the domain of intellect, the problems it has solved of its own existence, the means it has devised for its own ease and comforts, in short,—arts, literature, philosophy and science of a nation, history tries to relate with fidelity. History, therefore, hands down to posterity this legacy of knowledge and culture, the achievements in the thought-world of our forefathers and thus indirectly adds to the accumulated sum-total of world's wisdom.

History, too, has close relations with biography, for it is full of the careers of great personages. In biographies, we inhabit their personality, imbibe their greatness, for the pages of history are ever embalmed with the spirit of master-intellecets and instinct with the fire and inspiration of these "beacon-lights of civilisation". Emerson says, "We are always coming up with the emphatic facts of history in our private experiences and verifying them here."

All that has been said of history, however, does not show it at its best and no study of history can be regarded as complete unless we go deeper and see the inner significance below it. Hegel says, "Reason is the sovereign of the world and what history appears to us, is therefore a rational process."

"Self-realisation, complete development of the "zeit-geist" in the line of reason, and a careful and a close observation of them in the light of comparison, should be our end in view when we shall study the history of a nation; for a record of these is the quintessence of history."

PRESIDENCY COLLEGE UNION IN 1921-22

By SURESH CHANDRA RAY.

In presenting the annual report of the College Union for the session 1921-22, I consider it my first and foremost duty to offer our heart-felt prayers to Almighty God Whose unbounded kindness has always been at the helm of the affairs of the Union. To the Professors and students who have ungrudgingly helped the Union Committee in all their labours, we offer our cordial thanks. May their interest in this organisation remain unabated so that the future of the Union may be brighter than the past!

Tracing the early history of our College Union, we come to the "Students Consultative Committee" which was established during the days of Principal H. R. James. This Committee which consisted of the Principal and representatives of various classes discussed questions affecting the general welfare of the students and placed their grievances before the Principal. From the reports of the Committee, we find that the Principal always listened to them and tried to remove their grievances. One of the functions of this Committee was, to quote the words of Mr. James, "to mediate on occasions of any real misunderstanding between students and the staff or the Principal". (Vide College Magazine Vol II No. 5). For reasons, not known to us, this Committee gradually died out. In 1917, some students of the then 3rd Year Arts Class headed by Babus Syama Prosad Mukherjee and Susil Kumar Banerjee proposed to establish a Debating Club of the College and they placed their proposal before a general meeting held on the 11th December under the presidency of Principal J. R. Barrow. There Professor S. C. Mahalanobis suggested that the proposed Society should be designated as "the Presidency College Union", so that it might have a literary as well as a social aspect. His motion, supported by Professor Khagendra Nath Mitra, was unanimously adopted.

For three years, the Union worked quite satisfactorily. Unfortunately this important organisation seemed to be defunct during the session 1921-22. So when the present Executive Committee was elected in September, 1921, we were faced with the first duty of reviving the Union. We lost much time in managing the preliminary affairs of the Union which had not been necessary had the Society been in a working condition.

On the 30th September of the last year we organised a Social Gathering which was presided over by Sir P. C. Ray. There was an interesting programme including music, recitation and other amusements.

The Union held a meeting on the 25th November to discuss the question of Women Suffrage in Bengal. A resolution was adopted by an overwhelming majority deploring the action of the Councillors in refusing suffrage to the women of Bengal and respectfully requesting them to reconsider their decision.

We note with pride and pleasure that after a long interval of about 5 or 6 years, we have been able to revive the Founders Day Re-Union. On the 20th January, 1922, an imposing ceremony took place on the Tennis courts in a specially erected pandal. There was a large gathering of Professors, students, ex-students and distinguished gentlemen. Sir Jagadish Chandra Bose presided. A varied programme was gone through and gentlemen present were treated to refreshments. It is needless for me to emphasise the importance of such annual celebration. "College life" said Mr. H. R. James, "not only embraces all members of a College at one time, but continues through time and joins together present and past." It is for the realisation of this ideal of College life that Mr. James took so much interest in the Founders Day Re-Union. Let me hope that after its revival it will be continued annually without any break.*

After the summer recess, the Union, on the 7th July, held a debate on the proposed Matriculation Examination curriculum. After two days' heated discussion, a resolution was adopted offering thanks to the authorities of the Calcutta University for introducing changes in the curriculum and accepting Vernacular as the medium of instruction.

The 21st day of August, 1922 will be remembered by all as on that day Rabindra Nath Tagore honoured the Presidency College Union by delivering an interesting lecture on "Visva-Bharati". The Physics Theatre was packed to its utmost capacity by Professors and students. Professor S. C. Mahalanobis who presided, owing to the unavoidable absence of Principal Barrow, eloquently welcomed the Poet on behalf of

*At the Founders Day Re-union of 1915, Professor P. C. Ghose brought forward a proposal for the formation of an Old Boys Association. The suggestion was enthusiastically received by all present, including Principal James who remarked, "It would make the impalpable and palpable, and the accidental substantial." It is much to be regretted that this scheme which intended to establish a link between the past and present students, did not materialise into action. I hope, some ex-students will try to give effect to Professor Ghose's suggestion.

the Union. The Poet's illuminating address was listened to with rapt attention. As a mark of respect and adoration, the Secretary on behalf of the students, placed an 'Arghya' at the feet of the Poet which he smilingly accepted.

I am very glad to report that the Union is arranging a series of lectures to be delivered in the College by eminent Professors of the University. The first lecture will be delivered this evening (8th September) by Rao Bahadur L. K. Ananta Krishna Iyer on "Ethnic types of Southern India." I am sure, these lectures will prove very beneficial to the students by supplementing their usual class-works.

Another important work done by the Union is the adoption of new rules for its management. The Executive Committee found the old rules quite unsatisfactory and undertook to draft fresh rules. These rules have already been accepted by a general meeting held on the 7th September.

In one respect, the session under review is an unhappy one for the Union. During this session we have lost three Professors, Messrs J. N. Das Gupta, J. C. Guha and J. C. Nag. In each case the Union held a condolence meeting and sent a message of sympathy to the bereaved family. The question of perpetuating their memory did not fail to draw our notice. We have already got made a portrait of the late Professor Das Gupta which was unveiled on the 29th August by Principal Barrow before a large gathering of Professors and students.

Having given a short report of the activities of the Union during our term of office, I like to say a few words about its future. At the first annual meeting of the Union held on the 24th July, 1918, Professor K. N. Mitra "suggested that in future College Union might take under its care all the departments of College social-life, viz., sports, magazine, etc." As yet his suggestion has not been given effect to. By way of another suggestion, I may say that if the functions of the Students Consultative Committee are given to the Union and if the Principal can make time to meet the Union Committee once a month to discuss questions affecting the students, we may be able to establish a close connexion between the teachers and the taught, which may be advantageous to both.

In conclusion, I appeal to the members to take a keener interest in the Union. In 1920, Mr. W. C. Wordsworth, the then Principal wrote "The various clubs, teams, societies.....are a necessary expression of corporate life.....Their activities form a valuable element in the

training that a College gives, and the student who neglects them because he wishes to give all his time and attention to his own interests, rejects a great opportunity." These are very valuable words prompted by noble sentiments to which, I expect, every heart will return an echo.

[The above report was read at the Annual Meeting of the Union held on the 8th September. The new rules of the College Union as adopted at a general Meeting on the 7th September are given below.—S. C. R.]

RULES OF THE PRESIDENCY COLLEGE UNION.

1. The objects of this Union will be to promote friendly feelings among its members, maintain a debating society and generally to foster the growth of a corporate life in the College.
- 2. All members of the College shall be members of this Union. The annual subscription is eight annas. Donations will also be accepted.
- 3. The affairs of the Union will be managed by a Committee consisting of one President, two Vice-Presidents, one Secretary, one Assistant Secretary, and ten members.
- * 4. The members of the Committee will be elected as follows:— One representative from the M. A. classes, one from the M. Sc. classes and one from each of the other Arts and Science classes. Five members will constitute a quorum before and three after the dissolution of the Second and Fourth Year classes. Ordinarily the meetings of the Committee will be presided over by President or by one of the Vice-Presidents. In their absence the meeting will elect a Chairman from among the ~~M~~embers present.
5. The Principal will be ex-officio President. A general meeting of the whole College will elect two Vice-Presidents, one Secretary and one Assistant Secretary. The Vice-Presidents shall be elected from among the staff.
6. All office-bearers will hold office for one year after which they will be eligible for re-election.
7. All meetings of the Committee will be convened by the Secretary. In case of a general meeting of the College, it will be convened by the Secretary according to the decision of the Committee.
- 8. The Secretary will at the requisition of not less than four members of the Committee or sixty students of the College convene an extraordinary

meeting of the Council or the College as desired by the requisitionists within seven days of the receipt of the requisition. If the Secretary fails to do so, the requisitionists may themselves call the meeting, with the permission of the President.

9. The Secretary will keep minutes of the proceedings of the Union.
10. The Union may collect subscriptions and organise funds for carrying out its objects. It can also hold meetings or conferences of students, or send delegates of the College with the previous sanction of the Principal.
- *11. The Union may present an address to any distinguished person.
12. Notices of meetings will be placed on the Board at least 24 hours before the time of the meeting.
- *13. The foregoing rules can be altered or modified only at a general meeting of the College.

SUB-RULES FOR THE DEBATING SECTION.

1. The President, if present, will take the Chair. In his absence, a Vice-President will preside. In case of the absence of the President and all Vice-Presidents, the meeting will elect its own Chairman.
2. The Chairman's decision in any point of order is final.
3. Every motion and every amendment must be duly proposed and seconded before it can be put to the vote.
4. Not more than one amendment should be put to the house at the same time.
5. No amendment will be put to the vote which in effect constitutes a negation to the original motion.
6. The Chairman has the right to veto any amendment.
7. Any remark liable to offend the susceptibilities of other members on religious, political or social matters will be out of order.
8. The mover of a motion may speak for ten minutes. Seven minutes will be the limit for other speakers. The mover may be given five minutes' time for replying to the debate. The Chairman may allow more time to any speaker.

OURSELVES

A VISIT TO THE BENGAL CHEMICAL AND PHARMACEUTICAL WORKS.

The Bengal Chemical and Pharmaceutical Works is far off from the noisy teeming of streaming population and I do not exactly remember the particular sense of pleasure I had, on my journey to that spot on the 29th November 1922. Surely I had a keen sense of the lighter atmosphere in which I drew my breath, and it goes without saying that we were on the tip-toe of expectation, which was then at its height due to long standing. However, we had our expectation amply, if not fully, fulfilled; for brief was our time and many were the things on which our wondering eyes could feast.

The first thing we were taken to see was the Pharmacy. It seemed, as if, order and neatness reigned there hand in hand. The extracts of drugs were obtained, and the concentration of those drugs effected, with the help of steam passing through "spiral tubings." The "filling," "finishing," and "despatching" departments as well as the store-rooms were a sight which could please the eyes of even an ignorant person. The printing of labels, advertisements, etc., was carried on within the compound. Most of the machines were worked by a dynamo and the lights too had their current from it. The construction of stoves and chemical balances interested us much. But the process of getting screw bolts out of a long brass rod, the machine being managed by a single person, was a thing which we would have watched for the remainder of the day, had not our Guide's call brought us back to our senses.

We next came to the Sulphuric Acid Plant the mechanism of which did not much outrun our imagination, thus giving us no opportunity to join voices with Wordsworth in his well-known lines:—

"Then, that did'st appear so fair (perfect?)
To fond Imagination,
Dost rival in the light of day
Her delicate creation."

It was here that our throats got nearly choked with the fumes of burning Sulphur and they needed a thorough washing, before we could swallow anything that night.

The concentration of the "Chamber Acid" was carried on in shallow

Lead pans which were arranged in the form of a staircase. The pans were all lipped and the acid was thus made to flow slowly from the highest to the lowest pan.

We were then in a hurry to pass by the spots where Hydrochloric Acid was manufactured and Commercial Nitric Acid concentrated.

The preparation of Mag. Sulph. from Magnesite and crude Alum from Bauxite were the things that we next viewed. The distillation of coal-tar, the oxy-acetyline flame playing on a piece of iron, the machine for the refinement of Mag. Sulph. were sights on which our eyes gazed with mute admiration.

We then assembled in the Reading room where we timidly felt the association of the mighty minds whose genius was enshrined in this achievement of theirs.

In conclusion we beg to offer our thanks to the Head Chemist of the B. C. P. W. who took great pains to act as our guide. Lastly we were treated to the well-known Bengal Chemical Syrup but I think it was a poor remedy for the Sulphur fumes.

SHANTIMOY BANERJEE,
Second Year Science Class.

PRESIDENCY COLLEGE UNION.

Dr. Rabindra Nath Tagore delivered a lecture on "Visva-Bharati" on the 21st August. Detailed reports have already been published. The Secretary likes to record his cordial thanks to those gentlemen who helped him in organising the meeting. His respectful thanks are also due to Prof. P. C. Mahalanobis.

A general meeting of the Union was held on Thursday the 7th September, at 4 p. m., to discuss the draft rules, framed by the Executive Committee. Principal J. R. Barrow presided. On the motion of Mr. Suresh Chandra Ray, seconded by Mr. Hari Charan Ghose, the rules were unanimously adopted. Several amendments were moved but all of them were negatived.

The annual meeting of the Union came off on Friday the 8th September, at 1 p. m., under the presidency of Principal J. R. Barrow, President of the Union.

Mr. Suresh Chandra Ray, Secretary of the Union read out the Annual

Report. In moving its adoption, he said that the question of finance had not been dealt with in the Report. So he proposed to place a short statement of the accounts on the Notice Board. He added that the Union Committee had already undertaken to collect funds for the Midnapur Flood Relief. As it was found rather inconvenient to hand over its charge to the new Committee, he liked to keep it in the hands of the retiring Committee of the College Union. The motion on being seconded by Mr. Birendra Nath Ganguli was unanimously agreed to.

The next item was the election of office-bearers for the session 1922-23. Professors Khagendra Nath Mitter, M.L.A., and Panchanandas Mukherji were elected Vice-Presidents.

Messrs. Jitendra Nath Bagchi and Tara Kumar Mukherji were elected Secretary and Assistant Secretary, respectively. Nominations for class-representatives were also received.

Principal Barrow in course of his speech said that the success of these societies solely rests upon the energy and enthusiasm of the students. He then complimented the retiring Secretary for his works and asked the students to take a livelier interest in the affairs of the Union.

With a vote of thanks to the chair, proposed by Mr. Saurendra Mohan Banerji, the meeting came to a close.

Under the auspices of the College Union Rao Bahadur L. K. Ananta Krishna Iyer delivered an interesting lecture on the "Racial History of Southern India" on Friday the 8th September, at 4 p. m. The lecture was illustrated with lantern slides. The full text of his speech is published elsewhere.

Principal J. R. Barrow who presided made some interesting remarks on the subject.

Mr. Suresh Chandra Ray thanked the speaker and the President on behalf of the meeting.

During the session 1921-22, the Union had fourteen general meetings, and the Executive Committee met seven times.

S. C. R.

COLLEGE UNION ELECTION RESULTS.

The following gentlemen form the Executive Committee of the College Union, Session 1922-23 :—

President—Principal J. R. Barrow.

Vice-Presidents—

Prof. Khagendranath Mitter, M.A., M.L.A.

Prof. Panchanandas Mukerji, M.A., F.R.E.S.

Secretary—Mr. Jitendranath Bagchi (3rd Year Arts).

Asst. Secretary—Mr. Tara Kumar Mukerji (2nd Year Arts).

Members—4th Year Arts—Abdur Rauf.

4th Year Science—Janendranath Ray.

3rd Year Arts—Sourendramohan Banerjee.

3rd Year Science—Dukshaharan Chakravarty.

2nd Year Arts—Bimalaprosad Mukerji.

2nd Year Science—Narendranath Sen Gupta.

1st Year Arts—Humayun Z. A. Kabir.

1st Year Science—Sumantra Mahalanabis.

N.B.—Upto the date on which this report was written we did not get any name from the Post-Graduate classes, for the memberships on the Committee of the Union.

J. N. B.

AUTUMN MEETING.

As the Executive Committee was not formed, the Secretary with the special permission of the President, was able to convene the Autumn Meeting on Friday, the 15th September at 4 p.m. Prof. P. C. Ghose, M.A. took the chair.

The proceedings commenced with a concert played by the members of the Eden Hindu Hostel and an opening song sung by Mr. Bhubaneswar Bagchi. The Secretary could not join the meeting owing to his ill-health. So the Assistant Secretary addressed the meeting in neat and lucid Bengali explaining the object of such meetings. The members of the college were entertained with Bengali and Hindi songs. There was a Sanskrit recitation by Mr. Asoknath Bhattacharya. The students highly appreciated the songs of Prof. Srikumar Banerjee and Mr. Snigdhendru Bose. The meeting dispersed at 5-30 p.m.

J. N. BAGCHI,

Secy. College Union.

MIDNAPUR FLOOD RELIEF FUND.

In accordance with the arrangements made at the Annual Meeting of the College Union, the Executive Committee of the Session 1921-22, took charge of the Midnapur Flood Relief Fund. The following collections have been made :—

	Rs.	A.	P.	Collected by
Principal J. R. Barrow	20	0	0	
Prof. Nilmani Chakravarti	5	0	0	
Mr. Bharat Lal Mitra (5th Year Science)	1	0	0	
1st Year Arts Class	39	4	0	Mr. B. K. Ray.
2nd „ „ „	13	0	0	„ T. K. Mukherji.
3rd „ „ „	46	6	0	„ K. K. Hazra.
3rd „ Science „	36	1	0	„ D. Chakravarti.
4th „ Arts „	38	0	0	„ H. C. Ghose.
4th „ Science „ (Physics Honours)	6	8	0	„ M. S. Sil.
Total	205	3	0	

The whole amount has been sent to the Sub-Divisional Officer, Ghatal.

SURESH CHANDRA RAY,

Secretary.

NORTH BENGAL FLOOD FUND.

The Executive Committee of the College Union has up to this time collected a sum of Rs. 587-12-3 from the staff and students of the College in aid of the flood-stricken people of North Bengal. The whole amount has been handed over to Sir P. C. Roy, President of the Flood Relief Committee.

T. K. M.

DR. MACDONNELL IN OUR COLLEGE.

A general meeting of the College Union took place on Friday, the 1st December, at 3 p.m., in the Physics Theatre under the presidency of Principal J. R. Barrow. Dr. A. A. Macdonnell, M.A., Ph.D., D.L.O. Boden Professor of Sanskrit in the University of Oxford, who came at

the special invitation of the College Union, delivered an interesting address on "The Western Methods of Study."

At the outset the Principal cordially welcomed the distinguished guest and introduced him to the audience dwelling briefly upon his high qualities.

Dr. Macdonnell then delivered his lecture. He dwelt on the Hellenic and the Vedic culture and made his speech highly impressive by his wise suggestions to Research scholars and by pointing out the responsibilities of Editors of ancient manuscripts and the difficulties of translation from Sanskrit to English.

After the speech was over, Professor Nilmani Chakravarty expressed his thankfulness to the speaker and spoke of the high culture of the Hindus in ancient time. The President then made his remarks on the highly impressive character of the speech.

Mr. Tarakumar Mukherjee proposed a cordial vote of thanks to the President and the speaker which was carried with acclamation.

T. K. M.

DR. G. N. BANERJEE IN OUR COLLEGE.

At the special invitation of the College Union, Dr. G. N. Banerjee, M.A., Ph.D., came to our college on Friday the 8th December and delivered an interesting lecture on the "Art of Gandhar" in the Physics Theatre at 1 p.m. Prof. K. Zachariah was in the chair. The lecture was illustrated by lantern slides and seemed to be much appreciated by students and professors.

After the lecture was over, Dr. U. N. Ghoshal, also spoke of the high stage of perfection to which Gandharan art rose at one time. The president in a few words thanked the lecturer and the meeting terminated with a vote of thanks.

T. K. M.

AN "AT HOME."

An imposing ceremony was held in the Historical Seminar under the presidency of our principal Mr. J. R. Barrow, on Friday, the 24th November, when the Fourth Year History students gave an "At Home" to Dr. U. N. Ghosal on his recently obtaining the Doctorate of Philosophy from

the University of Calcutta. Dr. Ghoshal was a brilliant student of the same University, and his career was made still more illustrious by his successful professorship for a good number of years. He wrote his thesis on the "Ancient Hindu Political Theories" thus solving the difficult problems in the history of ancient India. The whole staff of History was present on the occasion.

After the opening song was over Mr. Sures Chandra Roy, expressed, in a neat little speech on behalf of the students, his heartfelt reverence and admiration and presented a bouquet of flower at the feet of Dr. Ghoshal.

Mr. Snigdhendu Bose then entertained the members with a fine Hindi song—which being over the President delivered his beautiful address. Speeches were also made by Prof. Binay Kumar Sen and Mr. Dharendra Nath Sen.

Dr. Ghoshal then gave his short and beautiful reply which was very attractive. He advised his students to work heart and soul and absorb themselves in research work—which would enable them in creating a new chapter in the obscure and misrepresented history of ancient India.

After the concluding song was over all the members were served with light refreshments and tea.

S. N. B.

A FAREWELL "AT HOME."

(From our own Correspondent.)

The staff and students of the Physics Department were at home to meet Dr. and Mrs. E. P. Harrison on the eve of their departure for England. The function which took place on Saturday, the 11th of November, at 4-30 p.m. was of a strictly informal character speeches being barred. Among the guests present were Principal Barrow, Prof. S. C. Mahalanobis, Dr. C. V. Raman and Dr. D. N. Mallik besides the guests of the evening.

A group photograph was taken and Prof. P. C. Mahalanobis presented a handsome Silver Cup to Dr. Harrison as a token of the good wishes of the Professors and Students. Light refreshments were served and there were a few songs in the Science Library. At about 6-30 p.m. Dr. Harrison rose to leave. He said a few words expressing his gratification at this palpable evidence of the goodwill of his colleagues and students adding that though very likely he would not return to India,

he would never forget this day. Dr. and Mrs. Harrison then left among loud and prolonged cheers of those assembled.

Prof. P. C. Mahalanobis is at present in charge of the Physics Department and also of the Meteorological Observatory at Alipore.

A SOCIAL GATHERING.

On the 7th December at 3 p.m. the Students of the Second Year Science Class gave an "At Home" to Prof. Purna Chandra Kundu, M.A., I.E.S., on his transfer to Chittagong as Principal. The meeting was quite an informal one, no president being elected and speeches being barred. A group photograph was taken and musical entertainments were gone through. Mr. Lal Mohon Ghosh played well on his "Setar" and Mr. Haripada Chatterjee entertained the gathering with his exquisite songs. Prof. Kundu briefly addressed the meeting. Light refreshments and tea were served. Principal Barrow and Profs. R. N. Sen, C. C. Bhattacharya, N. C. Bhattacharya, B. B. Roy, Srikumar Banerjee, H. C. Sen Gupta, N. M. Bose, H. C. Dattagupta, K. C. Roy and J. Mukherjee were present on the occasion.

N. N. S.

THE BENGALI LITERARY SOCIETY.

Along with the annual meeting of the College Union, a general meeting of this Society was held on the 8th September at the Physics Theatre. The last year's report was read and adopted, several nominations were made for the Executive Committee for the session 1922-23. But the final election had to wait and is still waiting. With not little difficulty the names have, at length, been discovered, and we hope, we shall be in a position to publish them ere long.

In the last meeting Mr. Suresh Chandra Roy moved a resolution that the election of President and Vice-Presidents be referred to the Executive Committee but it was lost a overwhelming majority voting against.

Since then, the society has found no opportunity to organise any other meeting—the time under its disposal being covered mostly by the Pujahs and partly by the election-affairs. It hopes to resume its activities from the present week.

This year's election has revealed to us a most striking fact, namely that the Post-graduate classes are gradually alienating themselves from

our concern. We miss their representatives both in the College Union and in the Bengali Librery Society. It goes without saying that this is highly regrettable. We earnestly hope this indifference will soon be removed and they will take lively interest in all the College functions and activities.

C. C. C.

THE HISTORICAL SOCIETY.

The second meeting of the Historical Society was held on the 25th August 1922 in the Historical Seminar. Prof. Nilmoni Chakrabarty presided. There was a fair attendance. Amongst those present were Professors Zachariah, Sen, Ghosal and Mazumdar. The subject selected by Sj. Hirendra Lal Biswas of the Fourth Year (Arts) Class was the history of the ancient capital "Pataliputra" which appears elsewhere in this issue of the Magazine. The paper was exhaustive and exceedingly interesting. The writer dwelt on the growth of the city, its importance as an Imperial capital under the Mauryas, its political and social conditions as stated by Megasthenes and Kautilya. He further referred to the accounts of the city left by foreigners and traced its decline. Next he referred to the work of excavation on the ancient site, that had been undertaken by Waddell and subsequently by Dr. Spooner. The latter has been able to reveal the glory of the lost city to a great extent. Many relics of importance have been found and even the traces of fire and flood have been discovered. The latter fact, the writer pointed out, was entirely consistent with the prophesy generally ascribed to Buddha, regarding the destruction of the city.

Prof. Ghoshal supplemented the writer saying that the city was important not only as a political but also as a religious centre. Both the cults, Jaina and Buddhist flourished in this city.

There being only a few minutes left, the President closed the meeting with a few remarks. Among other things he referred to the foundation and the destruction of the city. He quoted a *sloka* from the *Mahā-parinirvānasūtra* in support of his statement. He further referred to the importance of the city as a great centre of learning. Many great scholars such as Upavarsha, Katyayana, Vyadi, Indradutta, Panini, Kautilya, Vishnusarman, Moggoliputtatisya, Patanjali, Vatsayana and others lived and flourished in this city.

The venue of the meetings has been shifted from the noisy common room to the Historical Seminar where the atmosphere is calm and quiet. But unfortunately, the Society brought to existence only a year, lacks the sympathy of its members. Will the members be more concerned about the condition of the society and take sincere interest to make the Society a success? I hope that my appeal will not fall upon deaf ears.

BIKAS CH. GHOSH,
Secretary.

REPORT OF THE PROCEEDINGS OF THE POLITICAL SEMINAR.

The Fifth Meeting.

The Fifth Meeting of the Seminar came off on the 21st August with Prof. P. Mukherjee as President. Mr. Provas Chandra Chatterjee, Mr. Amalendu Lahiri and Mr. Bhupendranath Bose read papers on Second Chambers. Mr. Chatterjee said that the unicameral system of administration had been weighed in the balance and found wanting. He then noted the various functions of the Second Chamber, viz., (1) preventing party legislation, (2) acting as a guarantee of liberty, (3) safeguarding against tyranny, (4) representing special interests, and especially, minorities in the unitary States, and distinct units in the federal States. The writer deprecated the composition of the Second Chamber either on the principle of heredity or nomination or direct election, and recommended the system of indirect election which has secured for France an efficient Senate. Finally Mr. Chatterjee remarked that the Second Chamber ought only to be a suspensory body and not a co-ordinate or revisionary body.

Mr. Amalendu Lahiri who followed advocated that the Second Chamber should be unfettered in its powers and co-ordinate with that of the two Chambers on account of his co-ordination of powers, Mr. Lahiri would have popular election as the basis of the composition of the Upper Chamber. The difference between the Houses in legislation or even in financial matters could be settled without any friction by the methods of Joint Committee or Joint Session, or by the method of Dissolution.

After Mr. Lahiri, Mr. Bhupendranath Bose spoke at length on the composition of the Second Chamber, especially of the House of Lords in England. The subject was then thrown open to debate.

Mr. Abdur Rouf in criticising the system of administration by means of Second Chambers said that the Second Chamber in spite of being helpful by acting as a check to hasty legislation sometimes acts as an unwholesome burden in times of emergency.

There being no time for further discussions, the debate was adjourned to the 28th August, 1922.

The Sixth Meeting.

The adjourned debate on Second Chambers came off on the 28th August, 1922 with Prof. P. Mukherjee in the chair. Mr. Khagendranath Sen, who opened the debate, showed that none of the writers unfortunately had taken any cognizance of the fact that ancient India furnished some illustrations of the bicameral administration. He also attempted to demonstrate the futility from principles and from practice of the Council of State as a Second Chamber, firstly because the resolutions of the Legislative Assembly were regarded merely as "recommendations" and secondly because the Governor-General was vested with the powers of Certificate. Mr. Dhirendranath Sen took strong objection to the remark of the previous speaker that the European Members of the Council of State representing commerce could almost always be depended upon for support to the Government and said that European Members like Mr. Norton often voted with the Indian Members. Mr. Sib Chandra Dutta and Mr. Birendranath Ganguly also took part in the Debate. The latter gentleman spoke on the new constitution of Ireland and regarded its Second Chamber as the best and ideal of its kind.

The President in clearing the debate expressed his gratification at the keen interest which is being evinced by the students on the debates and offered some desultory remark on some points which had arisen during the course of the debate. In course of the address, the President recounted the respective dangers of both the Chambers having the same party dominant or the Second Chamber having the conservative element dominant. The Second chamber should on this ground contain a strong impartial element. In meeting the arguments of Mr. Khagendranath Sen, the President remarked that if not for anything else, the Council of State justified its existence firstly because of the growing strength and volume of the Democratic Party in the Legislative Assembly and secondly as a training ground for a thorough going full-fledged Second Chamber

which would be so much necessary when the Indian Constitution would be completely federalised in accordance with the policy enunciated in Lord Hardinge's Durbar Despatch of 1911.

The Seventh Meeting.

The Seventh Meeting of the Seminar came off on the 4th September, 1922 under the presidency of Prof. P. Mukherjee. The subject for debate was, "The Foundations of Responsible Government." Mr. Sib Chandra Dutt opened the proceedings with a very lengthy but instructive paper and traced the first mention of the term in the petition presented to the House of Commons through Mr. Stanley Reid by a number of Canadians though it was in England that Responsible Government first developed. Mr. Dutt then enumerated the factors on which Responsible Government was founded. Coming to the case of India Mr. Dutt said that though woven with a network of impeding restrictions, the present Reforms provided ample opportunities for the training of the Indians in Responsible Government. Considering the way in which India has stood by the Empire in the War, Mr. Dutt hopefully pointed out, we might reasonably look forward to the introduction of a fully responsible Government, at least in the provinces in the year 1929.

Mr. Dhircndranath Sen who followed mostly traversed the grounds which had been traversed by Mr. Dutt. He also displayed a stout optimism in the Government of India Act of 1919, and referred to the recent resignation of Mr. Montagu, the late Secretary of State for India, as an instance of how rigid the principle of joint Cabinet responsibility was. As the time at the disposal of Mr. Sen was very short, he had to cut short his paper very materially.

The Debate was adjourned to the 11th September.

The Eighth Meeting.

The Eighth Meeting of the Seminar came off on the 11th September when the debate on the "Foundations of Responsible Government" was opened with Prof. P. Mukherjee in the chair. Mr. Hirendralal Biswas referred to the necessity of a sound public opinion and propaganda work for a solid foundation of Responsible Government and remarked that all the previous speakers had omitted these important factors. The President in closing the debate remarked that the writers of the papers had dealt

with all the working principles very exhaustively but had ignored the basic factors just mentioned by Mr. Biswas. The fundamental principles of a Responsible Government, continued the President, are the following:—(1) A vigilant and educated electorate electing only the best men, (2) a vigorous and responsible Opposition, that the legislatures may be ever-awake to the weaknesses and shortcomings of the Executive, and parties ever-ready with their own schemes to carry on the Government, (3) a programme of political action to be frankly laid before the electorate signifying not only an intention to carry it out honestly but showing also a sound financial backing, (4) a platform for the programme, (5) an important, responsible and critical Public Press, and (6) a civic spirit aiming solely at public interest. These are, said the President, the real “foundations” of a Responsible Government signifying the subordination of the Executive to the Legislature.

After the President had finished, and as the College was to break up for the Pujah holidays on the 16th September, the Seminar was adjourned *sine die*.

KHAGENDRANATH SEN,
Secretary,
Political Philosophy Seminar, 1922.

PHILOSOPHY SEMINAR REPORT.

While the other Seminars sent in their reports for publication in the last issue of the Magazine we could not do so which must not be attributed to our wanting in any zest for doing complete justice to the Seminar. Since the beginning of the session we have been holding meetings and debates, preparing essays and utilizing our leisure hours in the Seminar.

This year as many as 381 books have been borrowed from the College library by our Seminar the use of books being strictly confined to the Presidency College Post-Graduate students in Philosophy and Fourth and Third Year Hons. Students in Philosophy. The pass-students may also derive the benefit of books in the Seminar.

As many as four meetings have been held under the Presidentship of Dr. Adityanath Mukherji, M.A., Ph.D., P.R.S., I.E.S. and Mr. Khagendra Nath Mitter, M.A., M.L.A. The Summary in a nutshell of all the meetings held up till now is given here below.

*Report of the First Meeting of the Philosophy Seminar (1922-23)
held on July 22, 1922.*

President—Mr. Khagendra Nath Mitter, M.A., M.L.A.

Essayist—Sj. Shib Chandra Sinha.

Subject—"Idealism of Berkeley."

Summary in a nutshell :—Berkeley's Philosophy was the outcome of a very careful sifting and balancing of the thoughts of Descartes and Locke. He formed a bridge between Empiricism on the one hand and Scepticism on the other. After proving the Primary qualities to be as subjective as the Secondary and Secundo-Primary qualities Berkeley went on to maintain the total denial of matter as existing apart from mind. Our conception of the independence of matter accrues from our believing in General or Abstract Ideas as legitimate and valid. Substantiality is eliminated from the material world but retained for the spiritual. Berkeley's idealism, as Kant afterwards observed, is pure empiricism.

After the paper was read the President after remarking upon the essay that it was well-written emphasised upon the indispensableness of æstheticism in student-life. Our ideal, said he, must be pitched up as high as possible. This is the training ground where training should touch us in every direction ;—not only in the proper spirit of scholarship but in our successful life.

Then a debate on the subject followed. Mr. Nirmalacharan Das said that Berkeley's theory of knowledge fails to account for a man's peculiar attachment for himself. Others also spoke on the occasion.

The President said, in the end, that the essayist might do well to institute a comparison between Berkeley, Leibniz and Kant. Berkeley, continued the President, fails to explain the whole of nature by leaving out of account the vegetable kingdom and the lower animal kingdom.

*Report of the Second Meeting of the Philosophy Seminar (1922-23)
held on August, 12, 1922.*

President—Mr. Khagendra Nath Mitter, M.A., M.L.A.

Essayist—Mr. Syed Motazem Ali.

Subject—"Spinoza."

Summary in a nutshell :—Spinoza improved upon the philosophy of Descartes according to whom there are three substances, one uncreated

and two created. The two created substances exclude each other so completely that Descartes had to invoke a Deus ex Machina to explain their correspondence. According to Spinoza there is but one substance possessed of an infinity of infinite attributes of which we can know but only two, namely thought and extension. By following strictly the geometrical method Spinoza derives the world and all that it contains (modes) from Substance. Spinoza's system is anti-teleologist where God is identified with the unwise. Spinoza gives an account of the three stages of knowledge, viz., imagination, reason and intuition. There is no freedom on the part of man;—there is no good or bad. The notion of good and bad rests only on our error due to our imperfect knowledge. Spinoza's main defect consists in his identifying the method of Geometry with the method of Philosophy which is responsible for his conceiving the infinite as positive and the finite as negative, and also for his rejection of free-will and teleology.

The President after remarking that the paper was very elaborate though lacking in originality opened the debate.

Sj. Shib Chandra Sinha said that Spinoza's attempt to bridge the gulf between Natura Naturans and Natura Naturata proves futile.

Sj. Sudhir Chandra Sanyal said that there is an obvious contradiction involved in the very notion of Substance.

Sj. Nirmala Charan Das objected to Spinoza's taking Substance as a legacy from Descartes without proving it, and to his coming back from the emptiness of Substance to the idea of plenitude with a vengeance.

Syed Motazem Ali speaking on the defects of the Spinozistic method
Sj. Rabindranath Mukerji said Substance would not be proved being itself the precondition of all-that-goes-to-prove.

After the debate closed the President said that critics might attack Spinoza on the charge of his taking the existence of Substance for granted without having proved it, but in Spinoza's defence it might be said that Substance could not be proved. The Vedanta, the President said, here refers us to **শ্রুতি:** (Revelation) because Substance is not a subject matter of words.

যতো বাচো নিবর্তন্তে অপ্রাপ্য মনসা সহ
That from which words return disappointed with the mind itself. The modes are **মায়** (illusion) and being so, cannot know Substance. The President in concluding his remarks said that he would have been glad had a comparison been instituted between the Spinozistic system and

the system of the Vedanta. The writer could as well put down the doctrine of Sophism.

*Report of the Third Meeting of the Philosophy Seminar held on
September 16th, 1922.*

President—Dr. Adityanath Mukerjee, M.A., Ph.D., P.R.S., I.E.S.

Essayist—Mr. Khitish Chandra Goswami.

Subject—Immortality of the Soul.

Summary in a nutshell:—

Immortality must be the postulate of both Ethics and Religion. Pantheism however stoutly opposes the belief in a post-mortem existence on the ground that the finite as a mode of the infinite must ultimately be merged into the infinite. But Pantheism loses sight of the fact that self-surrender is a 'personal' act and consequently when the "self" has been surrendered the person, who performs the act, instead of vanishing away into the infinite lives a 'higher' life. Science also apparently seems to oppose the belief in immortality. But the arguments advanced by science against the belief may cut both ways, as has been shown by some.

After the paper had been read the President remarked that the paper was a well-written one. The President also said that the proper way to handle the subject is to begin with a clear conception of the nature of the self. For if byself we mean only a series of mental states then there can be no question of immortality.

SHIB CHANDRA SINHA,
Secretary, Philosophy Seminar.

*Fourth Meeting of the Philosophy Seminar (1922-23)
held on November 18, 1922.*

President—Mr. Khagendra Nath Mitter, M.A., M.L.A.

Essayist—Sj. Nirmala Charan Das.

Subject—"Materialism".

Summary in a nutshell:—

The writer first gave a historical account of the theory beginning with Chinese materialism and showing how each subsequent phase of the theory constituted an advance upon the previous one which it had supplanted. He next referred to materialism in France. Arguments in favour

of materialism were then considered e.g., the vital connection between the physical and the psychical process, the thorough-going parallelism between the complexity of the brain-structure and the wealth of mental life; and the further cosmological consideration that the time was when the universe was not, and the time shall be when the universe shall not be. Next, the writer proceeded to the criticism of the theory in its two aspects—the Atomic and the Dynamic.

After the paper had been read a debate followed.

Prof. Mitter at the end of the debate remarked that materialism could not be smashed by the stock argument of the idealist that if matter is the only reality, how to account for the difference in the two messages “your library is on fire” and “your library is all right”—a difference is so great that in one case we sit quietly in our place, in the other case we perform feats of strength that surprise not only others but also ourselves. In this connection he referred to the physiological explanation of the phenomenon.

He next referred to the very cogent argument in favour of materialism that has been furnished by the theory of Evolution. In this connection he referred us to Hæckel’s work.

SHIB CHANDRA SINHA,
Secretary, Philosophy Seminar.

THE HISTORICAL SEMINAR.

The fourth meeting of the Historical Seminar came off on the 13th September, with Prof. B. K. Sen, M.A., on the chair. Mr. Devabrata Mitra of the Fourth Year Class read out a paper in which he discussed the dictum of Mr. Holm that the Athenian State was an attempt to realise the principles of Socialism.

The writer began by pointing out that the Athenian State realised the principles of socialism in their economic system. He supported his statement by referring to the Themistoclean theory of the rights of citizenship. This theory, according to him, was semi-communistic, and it meant that the country with all its natural advantages was the property of the citizens to be exploited by them in all possible ways, direct or indirect. Thus Themistocles provided employment for the indigent citizen-proletariates specially on fleet, and encouraged the influx of metics and craftsmen. Aristides also provided for the support of the

Athenian populace by what the writer called the league policy. This point, he said, is asserted both by Aristotle and Plutarch. Mr. Mitra also cited the authority of Xenophon, who noticed the tendency of wealth and capital to be concentrated in the hands of the few;—an inevitable result from the exploitation of slave-labour. Xenophon did not want the abolition of this system, but recommended the distribution of the profits among the whole community. Xenophon further advocated the state-ownership in the matter of trading vessels, where all the Athenian citizens might be employed. The speaker next referred to the Periclean policy. Pericles, he said, enlarged the Themistoclean theory "Attica for the Athenians" into Attica and the Empire for the Athenians. Pericles thus met the economic danger by the practical exploitation of the Empire with a view to securing the foreign food supply and provided for the support of the indigent element in the "imperial proletariat." Mr. Mitra finished his essay by quoting from Grundy. "It presents a curious paradox in history, this necessitous democracy ruling a beggar's empire. It is communism, but communism in the strangest form in which it was ever realised."

Then Mr. Sarojnath Banerji rose to contradict the writer by saying that Athens could never be called a communistic state as there did not exist a common capital.

Lastly, the President in a neat little speech showed why the Athenian State could not be called a Socialistic State. He began by saying that in Athens, socialism was subordinated to another higher end, namely individualism. Athens was not primarily a socialistic city-state, but rather an individualistic state, and this was a differentiating factor between Athens and Sparta. Equality of chances and systematic share in the common capital were wanting in the Athenian Constitution. He further added that owing to the economic inequality, the State undertook the work of making every individual worthy of the State by requisite training and also the work of helping the poor people in order to give them an opportunity to join the public life; all these, however, were nothing but a sort of public service. Continuing, the President said that unlike socialism the State did not interfere with the domestic government of the people. One of the most essential features of a socialistic State was wanting in Athens; the State did not own all property. The President concluded with the remarks that for the above reasons, Athens could not be called a socialistic State, although some principles of so-

cialism came of themselves in the constitution in the process of realising the individualistic theory.

PRESIDENCY COLLEGE ATHLETIC CLUB.

At a meeting of the Presidency College Athletic Club under the presidency of Prof. Zachariah the following office-bearers were elected:—

- Tennis Secy.—Mr. Jiten Roy.
 Asst. Secy.—Mr. Prandhan Dey.
 Capt.—Mr. Satyen Roy.
 Cricket Secy.—Mr. Prafulla Dutta.
 Capt.—Mr. Pratul Ghosh.
 Hockey Secy.—Mr. Sukhada Chakravarty.
 Capt.—Mr. S. Hyder.

THE PRESIDENCE COLLEGE FOOTBALL CLUB.

Annual Report 1922.

The football session commenced on 23rd July this year. At a general meeting held in the Historical Seminar Room, the following gentlemen were unanimously elected as the office-bearers for the present year.

- Mr. Suhrid Sen—4th Year Science (Captain).
 Mr. Hemendranath Gupta—4th Year Arts (Secretary).

Six of our regular foot-ballers of the last year having left the college, it had little hopes of putting up a decent eleven this year. In fact, many of us thought it advisable not to enter into any competition. But the friendlies that we played, showed excellent signs of hopes before us. A record of the friendly games played is given below:—

- (1) Presidency College vs. Vidyasagar College (2—0).
- (2) Presidency College* vs. Carmichael Medical College (3—0).
- (3) Presidency College vs. University Law College (3—0).

The College was generally represented by the following gentlemen:—

- (1) Kshetra M. Lahiri, (2) Jotish Chatterjee, (3) Suhrid Sen, (4) Anil Dutt, (5) Hemen Gupta, (6) Prodosh Bose, (7) Nalin Bannerjee, (8) Sailen Roy, (9) Sachin Das Gupta, (10) Amulya Sen, and (11) Bankim Gayen.

The competition matches then began with the Elliot Shield.

1st Round.—We met the St. Xaviers College on the Town Club

ground. The game ended in a point-less draw after a keen and tough fight for full 65 minutes. Next day the St. Xavarians were defeated by three to two on the same ground. Mr. N. Bannerjee opened the score by a hard and measured kick. Das Gupta and P. Bose were the next scores.

2nd Round.—On the day following we met the Medical College F. C. on the Mohun Bagan ground and we defeated them by a goal to nil—our team displaying a brilliant form.

Semi-Final.—We drew with the Scottish Churches College on the Mohun Bagan ground. Next day in the replay we had an unlucky defeat owing to the absence of three of our regulars who had been seriously injured the day before.

After the Elliot Shield Competition we went to Rajshahi to play a friendly game with the College team there. The first day's game ended in a draw. On the second day we were defeated by a goal to nil.

Harding Birthday Shield Competition.

1st Round.—Playing on our ground we defeated the Government Commercial College by a goal to nil.

2nd Round.—We met the Medicals (Civil and Military) on the Marcus Square ground and were unfortunately defeated by a very narrow margin of a goal to nil.

The Bengal Challenge Shield Competition.

In this Competition we went up to the Semi-Final when the College closed for the Pujas and we had to withdraw.

The above annual Report of the games shows, without doubt, that irregularity of the players in turning up is the main cause of all the defeats. So if I am allowed, let me request all those who are interested in the College Athletic, to come forward and take a keener and livelier interest in the College games.

Before concluding, I must acknowledge with heartfelt thanks the kind help rendered and interest taken by our Principal. We are also greatly thankful to the Staff who took so much interest in our games.

HEMEN GUPTA,

Hony. Secretary,

P. C. F. C.

TENNIS NOTES.

Our season last year closed with the Annual Social in the first week of April. The annual report revealed the presence of some enthusiasts of sport but the absence of any notable successes.

Principal Barrow presented the prizes for athletics and tennis. The handsome winners' cups were the gift of the Principal. Mr. Saroj Ghatak won the singles trophy while the doubles cups went to Messrs. Saroj Ghatak and Satyen Ray. The singles runner-up's cup presented by Messrs. Carr and Mahalanobis went to Mr. Satyen Ray. The doubles runner-up's medals went to Messrs. Jiten Ray and Amar Bose. Tennis colours were won by Messrs. Haren Dutt (Capt.) and Satyen Ray.

The proceedings terminated with light refreshments for the guests.

The tennis elections resulted as follows this year:—

Captain—Mr. Satyen Ray.

Secretary—Mr. Jiten Ray.

Asst. Secretary—Mr. Prandhone De.

Owing to shortage of Athletic Club funds the preparation of lawns were taken in hand late and the work has been of a patchy character. We can only hope for better times to come.

The lawns were opened on the 10th of November with a match between Mr. Barrow's VI consisting of Messrs. Barrow, S. Ray, N. Sircar, P. Dutta, M. Chatterji and J. Gupta, and Mr. Zachariah's VI consisting of Messrs. Zachariah, Jiten Ray, Barua, P. De, Ghose and Chatterjee. Mr. Barrow's VI won by 16 games (52 games to 36).

The College played a match with St. Paul's College when our players (Messrs. Barrow, S. Ray, J. Ray, S. Hyder, M. Chatterji and P. De) were beaten the score being 41 games to 28.

The progress of the season reveals that we are not suffering from a superfluity of future Champions of Wimbledon. As the Principal expressed it—we have many useful players but few of them brilliant. In hope lies the Captain's only remedy—and expectation for the Arthur who is to come, who still "sails under looming shores point after point" till the day when he can say "Arthur is come."

S. N. R.

HINDU HOSTEL NOTES.

We are back again to the hostel after the Puja recess. There is

"a frown on the face of the earth" in winter and we are no exception to this law. Partly for the cold of winter and partly for the fear of the "ordeal" which most of us will have to face soon our buoyant spirits are repressed and there is a dark and weird atmosphere around us.

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Last time we talked a little about our messing. We regret there has been no improvement in our diet even till now. During this season there is usually a fall in the price of articles of our daily consumption, e.g., rice, fish and vegetables. We think therefore that the standard of our dish can be considerably improved if a little more care and attention are paid to it. We hope the Mess Committee will give this question their consideration. Boarding charges for the twenty days of September amounted to Rs. 7-10-0 only. This is a very small sum. We must offer our hearty thanks to Mr. Satyen Chakravarty for the excellent manner in which he discharged his duties as Secretary of the Mess Committee.

* * * * *

The other day the Library Committee had their first sitting after the Pujahs. We are glad to hear that the Committee have decided to take necessary steps regarding the recovery of the lost books. The additions they intend to make to the Library this session ought to be books of general interest.

* * * * *

Our athletes have just begun hockey, the game of the season. But what about the Common Room? It is uncommonly lonely. We think the Chess boards and ping pong tables ought to be made good use of lest they fall a prey to the epidemic of retrenchment.

* * * * *

Boarders of Ward IV celebrated their L'allegro before the Puja holidays. Dr. Megnad Guha himself an ex-boarder, presided. The programme included among other items, the songs and recitations by the members, comic sketches by Mr. Biren Ray and concert. In the course of an interesting speech the President remarked that the Hindu Hostel could claim among its past members some of the greatest men of the generation in Bengal. He also repudiated the charge so often made that the Calcutta University is merely a machine producing institution and said that the students of the University were not inferior in mental culture and moral elevation to students of any other University in the world. He however admitted certain existing defects and weaknesses of the Univer-

sity. The remedy lay, said he, in removing them by progressive reform and not in demolishing it altogether.

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We think the Government employees including the menials get full pay during the holidays. In our hostel, however, 8 cooks are debarred from this privilege, while all others enjoy it. What has led the authorities to make this exception in the case of these 8 unfortunate men is more than we can understand. Of course, each of them gets Rs. 17 a month, but considering the fact that they have to arrange their food themselves and no extra allowance is paid for the purpose, this sum is not very substantial. We appeal to the Principal kindly to see that they are not denied this privilege, viz., pay during the vacation which is, we think, their legitimate due.

DHIRENDRA NATH SEN.

J. C. NAG MEMORIAL MEETING.

(From our own Correspondent.)

On the 25th November at 2-30 p.m. a meeting was held in the Physics Theatre under the presidency of Dr. Hara Prasad Chowdhury, M.Sc. (Cal.) Ph.D. (London), F.L.S., to perpetuate the memory of the late Prof. J. C. Nag.

Dr. Chowdhury, a distinguished ex-student of the late Prof. Nag, dwelt on the charming personality, sweet reasonableness and amiable character of the late professor. He also took pride for being able to sit at his feet and concluded his speech appealing to the gentlemen present and members of the Executive Committee to approach the ex-students of the professor Nag who will, he was sure be very glad to contribute to the fund.

Besides Dr. Chowdhury several other students spoke about the sterling qualities of head and heart of the late lamented professor.

After usual vote of thanks to the chair the Meeting then separated.

The following Executive Committee has been formed :—

President—Principal J. R. Barrow, M.A. (Cantab.).

Hony. Treasurer—Prof. Girija Prasanna Majumdar, M.Sc., B.L.

Secretary—Mr. Punyendra Nath Majumdar,

Fifth Year Class.

- Members—Mr. Jyotish Chandra Sengupta,
 Sixth Year Class.
 Mr. Nares Chandra Sen,
 Fourth Year Class.
 Mr. Sudhansu Chatterji,
 Third Year Class.
 Mr. Karunamoy Bhadury,
 Second Year Class.
 Mr. Timir Haran Majumdar,
 First Year Class.

MOTI LAL GHOSH CONDOLENCE MEETING.

On 6th September at 4-15 p.m. a general meeting of the Students of the College was held in the Physics Theatre under the presidency of Mr. Prafulla Kumar Sircar, B.A. to express sorrow at the death of Mr. Moti Lal Ghosh, the father of Indian Journalism.

Mr. Sircar moved the following resolution which was carried, all standing in solemn silence: "Resolved that this meeting of the students of the Presidency College places on record its sense of profound sorrow at the death of Babu Moti Lal Ghosh and expresses sympathy with his family."

Mr. S. C. Ray moved the second resolution which was adopted un-animously. The resolution runs thus: "Resolved that a copy of the above resolution over the signature of the President be sent to the family of the deceased."

MAGAZINE NOTES.

Magazine Committee.

On the 7th September a general meeting of the students of the College was held in the Physics Theatre under the presidency of Principal Barrow to consider the draft rules of the College Union and the formation of a Magazine Committee.

After the adoption of the draft rules of the Union Principal Barrow left the meeting as he had to attend to another engagement and requested Prof. P. Mukherjee to take the chair in his absence.

Mr. Uma Prasad Mukhopadya moved the following resolution: "Resolved that a Magazine Committee be formed consisting of one President,

one Vice-President, one Editor and twelve members, eight from the undergraduate classes, Arts and Science, two from the Post-graduate classes and two from the staff, and that the following draft rules for the said Committee be adopted.”

Mr. Mukherji was seconded by Mr. Suresh Chandra Ray who in a neat little speech dwelt on the utility of the formation of a Magazine Committee. The resolution was carried unanimously.

Several amendments of the draft rules were put, some were carried and some lost.

The following are the Rules as amended:—

Rules.

1. The Principal will be the President (Ex-officio).
2. The Principal will nominate the Vice-President who will be the ex-officio Treasurer.
3. The Editor will be elected by the Committee.
4. The Secretary will be elected by the student members of the Committee from among themselves.
5. The student members will be elected by their respective classes at a general meeting.
6. The two Professors representing the staff (one from the Arts Department and the other from the Science Department) will be elected at the general meeting.
7. The Editor, the Secretary and the members of the Committee will be hold their offices for one session only but they will be eligible for re-election.

Press Comment.

The following comment about the September issue of our Magazine appeared in the “Bengalee” and in the “New Empire,” on the 6th October 1922.

“The September number of the Presidency College Magazine is a bright little issue, containing several well-written articles contributed by the students and ex-students of the College. Of the contributions by the students, special mention must be made of Mr. Benoyendra Nath Ray Chaudhury’s article on “Persian Poets”, a finely written theme. “The League of Nations” from the pen of Mr. Khagendranath Sen and Mr. Akshay Kumar Sircar’s critical study of Babu Sarat Chandra Chatterji’s

novel Palli Samaj. It also contains the address which Dr. Rabindranath Tagore recently delivered to the College Union. From a perusal of the Magazine we also come to know about the various social, literary and sporting activities of the Premier College of Bengal."

Expenditure.

"The expenditure in connection with the College Magazine during the year under report (session 1921-22) was Rs. 1,308 against Rs. 917 of the previous year. The receipts of the fund during the year were Rs. 1,413 from the student's subscription, etc., and Rs. 571 from the Provincial Revenue, i.e., in all Rs. 1,984. Thus there was a balance of Rs. 676 to the credit of the fund."

Report of the Presidency College and the Attached Institutions for the quinquennial year 1917-1922.

A. K. S.

CORRESPONDENCE

To

The Editor,

The Presidency College Magazine.

Sir,

I regret to find that a very serious mistake has crept in the report of the unveiling of the late Prof. J. N. Das Gupta's portrait published in the last issue of the College Magazine (p. 96, l. 4). The report which I read at the meeting says that after meeting all expenses, the balance of the Memorial Fund "may be utilised in erecting a tablet in memory of the late Prof. Das Gupta," and not of the late Prof. J. C. Guha, as has been reported in the Magazine. I may tell you that a certain amount of money has already been collected for the late Prof. J. C. Guha Memorial which is deposited with Principal Barrow. I hope, the question of this memorial will be taken up shortly.

Will you kindly insert the above lines in the December issue of the College Magazine?

Yours truly,

SURESH CHANDRA RAY.

Presidency College,
Calcutta, 13th November, 1922.

To

The Editor,
Presidency College Magazine.

Dear Sir,

Will you please allow me to ventilate a few general grievances about the Library through the columns of your Journal?

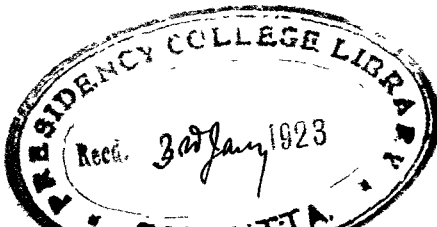
Every year there are new additions to the contents of the Library, but the catalogue is as old as the Ark of Noah. The shapeless mass of musty papers is shamelessly flaunted on the counter as if the 'Premier College' were suffering from a want of waste-paper baskets; or else the government college is as conservative as the government itself and would not part with its old papers for anything in the world.

The bearers are no less useful and whenever you want a book for use in the library they are sure to oblige you in not more than fifty minutes. The new staff of clerks again have resolved not to part company with their comrades, the bearers, and are as efficient as they. Some keys of the book-cases were said to be lost just after the Pujahs, but they did not feel the necessity of replacing them until early in December. They will take five minutes to find the name of the borrower in his card and if he asks them about a book they are sure to grumble about the catalogue and at the end of an hour speak (whisper?) seriously to him that they never knew anything about it. Right men in the right place indeed! They may be quite sure that we are highly amused at their innocence.

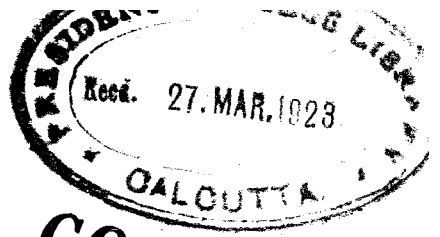
These are but some of the bits. But fearing you may take me for an unkind fellow which I am not, I shall stop even here. I sincerely hope that I shall be given no further occasion for complaining.

Yours etc., etc.

P. B.



THE
PRESIDENCY COLLEGE
MAGAZINE



Vol. IX.

MARCH, 1923

No. 3

EDITORIAL NOTES

The Mookerjee Committee's recommendations for "the deprovincialisation of the Government schools and the Arts Colleges with the exception of the Presidency College" and the raising of the tuition fee of our College have, we frankly say, taken our breath away. We strongly protest against this drastic change of policy regarding secondary and collegiate education. If these recommendations are given effect to it will be a severe blow to higher education in Bengal. We cannot also praise the attitude of the Retrenchment Committee in looking upon education as a "business concern." We think that the Government should never abdicate its function in regard to higher education. We also protest against the raising of the tuition fee of our College. Such a step will prevent many meritorious students who are not so well off from reading in our College.

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The Founders' Day Reunion was celebrated on the 20th January under the auspices of the College Union. A good programme was arranged which included musical entertainments, comic skits, light refreshments, etc. All thanks are due to the Secretary of the College Union and the other members of the Reception Committee for making the function a success. We should also thank Mr. Dilip Kumar Roy, son of the late poet, D. L. Roy and an "old boy" of our College for entertaining the audience with his exquisite Hindi song which was very much appreciated. The attendance of the ex-students was not so satisfactory.

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On the next day the boarders of the Eden Hindu Hostel enjoyed a very fine night with the "Ganesh Opera Party." On these occasions we are painfully reminded of the necessity of having a College Dramatic Club. We have for some time past heard of a talk of reviving the College Dramatic Club. We lend our full countenance to the proposal and pin our hope on Sj. Suresh Chandra Ray, the Ex-Secretary of the College Union who will render really very useful service to his *alma mater* if he can carry the proposal into reality.

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We congratulate Dr. Pramatha Nath Banerjee, Minto Professor of Economics of the Calcutta University—who is by the way a Presidency College man—on his election to the Bengal Legislative Council in the last Bye-election.

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In the death of Babu Ambica Charan Majumdar—"the Grand old man of East Bengal"—Bengal has lost one of her sane politicians. Babu Ambica Charan was a co-worker of Sir (then Mr.) Surendranath Banerjee in the Swadeshi days. He did not belong to the school of arm-chair politicians who travel in a Rolls Royce and preach the doctrine of "Self-sacrifice". The most outstanding feature of his character was "his absolute freedom from the idealistic mists and illusions which cloud the vision of the Indian politician of to-day." May his over-worked soul rest in eternal peace!

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In our College there is an infant organisation which is working silently but fruitfully and that organisation is the Presidency College Co-operative Society. But it is a matter of great regret that the students of the College are not allowed to be the members of the Society. Will Prof. P. Mukherjee, the Secretary of the Society, take his courage in both hands to remove this bar and make it an ideal College Co-operative Society like the Khalsa College Co-operative Society so that the students and the staff of the "Premier College" may work shoulder to shoulder for the development of Co-operative activity in the Premier City of the East?

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We understand that the Government Grant for our Common Room is Rs. 500 annually and that twenty-six copies of magazines and periodicals are bought for it (P. C. Magazine, Vol. ix, No. 1, pp. 90—91) but the students for whom all these are meant cannot reap the least benefit

therefrom. After the delivery from the peon's bag the magazines and periodicals go straight within an almirah in a room of the first floor for 'eternal rest'. They are occasionally unpacked and seldom placed on the students' table in the Common Room. We also understand that several good magazines and periodicals are never placed in the Common Room for fear of "molestation". May we enquire why they are bought at all? We fear if the Common Room is not raised to a state of efficiency the Retrenchment axe may be safely directed in that direction.

* * * * *

We have good reasons to believe that the Economics Seminar of our College is doing very useful work and that the students take a lively interest in it. Will they try to establish an Economics Society on the lines of the Historical Society or the Bengali Literary Society? This plea was put forward in the pages of our Magazine by Prof. P. Mukherjee in 1919 (P. C. Magazine, Vol. v, No. 2) but it did not materialise in action. But that was in 1919.

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We hear that a Physical Society has been formed in our College by the Fifth and the Sixth Year students under the leadership of Dr. Meghnad Saha. It is only the Physiology students who are lagging behind. They have not any organisation which they can call their own. Will they try to revive the defunct Biological Society?

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The Library Bulletins which appear in these pages tell a very lamentable tale. The names of Bengali books are few and far between. We earnestly desire that the proportion of the Bengali books should be increased. We draw the attention of the Library Committee to this matter.

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We have received the first three issues of a Bengali Magazine named "Beparoya". Among those who regularly contribute to it we find the name of our popular Professor Babu Charu Chandra Bhattacharya. We have carefully gone through the three issues and we can therefore safely recommend it to the students of our College who are sure to find great joy in it. We wish all success to this new contemporary.

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We have received several letters from students enquiring about the fate of the proposal to start a Bengali Magazine. Want of space does not

permit us to publish them. We inform our correspondents that the proposal will be taken up for consideration by the Magazine-Committee which will be formed in the next session. As to the query of our view regarding the proposal our reply is that we hail our Bengali contemporary with delight.

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In our last issue through a regrettable oversight we did not congratulate Prof. P. C. Mahalanobis on his appointment as Meteorologist and we hasten to do it now. Our congratulations, though belated, are sincere.

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The Unemployment Problem has for some time past been staring us in the face and we are glad to find that it has engaged the attention of our leaders. A Committee has been formed with Sir Ashutosh Mookerjee at its head to further the scheme of the proposed Agricultural Association for the "Bhadralogue" class. We wish this new-fledged committee all success in its noble enterprise. This is truly a right move in the right direction and we hope Young Bengal will rise equal to the occasion.

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The staff has not undergone much change since our last issue.

Dr. D. N. Mullick, M.A., D.Sc., F.R.S.E., I.E.S. on his retirement, has joined the staff of the Aligarh College. Our good wishes go with him. Prof. K. C. Roy of the Chemistry Department has taken leave for three months.

Prof. T. S. Sterling is again with us. A few months' stay at home has made him fresh and active.

Our Librarian Babu Gokul Nath Dhar has not yet joined his post. But we understand he is progressing well.

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In our last issue Mr. P. L. A. pointed out an evil practice in the Hostel. We make the following extract from his article to show the nature of the practice: "Immediately the college is closed lights are taken away, and the water connection is cut off. The examinations often go on up to the middle of May, so the examinees when they require attention most are left entirely to themselves, groping in darkness, without a drop of water when Father Francotte registers 105° temperature." We draw the attention of the College Authorities to this.

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Is a college to be the hunting-ground of bookworms only? To this question one of our Ex-Editors gave the following reply: "A College is not a collection of heads, nor college education a stuffing of them." We do not ask the students not to aim at a "first-class first" but that should not be any reason why they should not take part in or at least present themselves physically at the various activities of the college. We join our voice with Principal Wordsworth when he says: "The various clubs, teams, societies, are a necessary expression of corporate life and these activities form a valuable element in the training that a college gives, and the student who neglects them because he wishes to give all his time and attention to his own interests, rejects a great opportunity. Social usefulness is as valuable in a college as in the wider world." (Foreword, P. C. Magazine, Vol. VII., No. 1.)

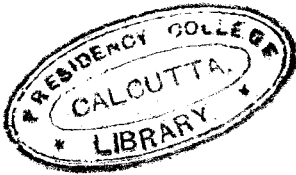
* * * * *

Our University has for sometime past been the target of all sorts of queer criticisms. In 1921 every one is aware how persistent and strenuous efforts were made to wreck the great national institution. As a result it has faced a deficit and this again has given a pretext to some *Nam-ka-wastes* to charge the University with "thoughtless expansion" and "criminal waste of money." These charges however do not stand if put to the "acid test." We are at one with the Report of the Government Grant Committee when it says that "the deficit of the University is due to the causes over which it had no control." The Post-Graduate Department of the Calcutta University was not created by the whim of any one man at College Square but it was the off-spring of the recommendations of a Committee appointed by the Government of India. With its thousand and one faults the Post-Graduate Department has given a very good account of itself and we are not inclined to be "business-like" at the cost of researches in Arts and Science. If we remember aright Lord Lytton in his speech at the Scottish Churches College said that the education in India should be placed on a firmer basis so that "the students of India shall not have to go to foreign countries to complete their education." If this consummation so devoutly wished for is to be achieved the Post-Graduate Department of the Calcutta University must be preserved at any cost.

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This being our last issue in this session we bid good-bye to our readers. We seize this opportunity to convey our heart-felt thanks to the students

of the College who were kind enough to give us their full co-operation and if the Magazine has met with any success in this session it is due to them and we earnestly hope that they will show the same amount of co-operation, if not more, to our successors, who, we are sure, will try to make it more prosperous. We also thank those ex-students and professors who took interest in its welfare.



THE RACIAL HISTORY OF MAN IN SOUTHERN INDIA

By RAO BAHADUR L. K. ANANTHA KRISHNA IYER

Professor of Anthropology, University of Calcutta.

(Continued from the last issue.)

The Dravidian Problem.—Equally unsettled is the original habitant of the Dravidians and their migration and settlement in India. The “pre-Dravida type” of the so-called primitive or mountain tribes or savages, says Ratzel, has negroid elements in the flat nose, the bulging mouth, the prognathous upper jaw, the sparse beard somewhat more abundant on the chin only. Stature is generally small and the dwarfs of India belong to this kind. Professor Keane says that these auchthothones were the first arrivals in India, and were undoubtedly the Negrito whom he called the “submerged element;” because they now form the sub-stratum, have nowhere preserved their racial or social speech, and are now everywhere merged in the surrounding Kolarian and the Dravidian populations. Regarding their emigration to India, Herr Fehlinger thinks that they reached partly from Africa and partly from Australia. Professor Keane differs from the view above advanced, and says that “these dark auchthochthones in India, were Pigmies apparently allied to the Aetas of the Philipines and to the Samangs and Sakais still surviving in the Malaya Peninsula. From Malayasia these woolly-headed Negritos would have moved through Tennaserim and Arakan round the Bay of Bengal to the Himalayan slopes, where they have left traces of their former presence, and whence they gradually spread over the peninsula most probably in early palaeolithic times. Their spoor may everywhere be followed from the flat-faced, curly-haired Koch of Assam, with the thick protuberant lips of the Negro to the dark and irregularly featured Nepalese, Hayas to the Santhals of Chota Nagpur, to the Khonds and Ghonds of the Vindhyan range, as also to the low-caste hill men of the southern uplands. Thus speaks Dalton who knew the Vindhyan hill men, and who adds that they are creatures who might justly be regarded as the unimproved descendants of the manufacturers of the stone implements found in the Damodar coal-fields. These are the true aborigines, the Asuras from whom a considerable proportion

*Ratzel, History of Mankind, Vol. II.

of the black pigment which has darkened the skin of a large section of the Indian population is derived.

This fact is almost fully established by the recent researches of Mr. E. Thurston, of Mr. Nanjundiah of Mysore, and of myself of Cochin. The numerous photographs of the types of castes fully strengthen the theories above advanced.* Professor A. C. Haddon and others call this type a pre-Dravidian one.† Then came apparently from the north-east those aborigines who have been called the Kolarians, and who, as a separate race, are now confined to the Vindhyan hills along the borderland between North and South India.

Next followed the Dravidians from the North-West, where some Brahui still survive. They have evidently come long after the Kolarians whom they have largely absorbed, and seem to have reached the peninsula during the early stone age. But, since pre-historic times their true home has been the Deccan, part of the Peninsula, south of the Vindhyas. Here many of the more primitive tribes are in close contact with the Kolarians, while others passed to Ceylon where probably they are still aborigines. "W. Crooke denies the distinction between the Dravidian and Kolarian races, because this distinction depends mainly on the evidence of language and is disproved by anthropometry, which he regards as the final test. At the same time he thinks it fairly certain that the Dravidians were of the Negroid type. Lastly came in the dominant Aryans, whose conquest of the so-called prepotent aboriginal elements was a more moral and intellectual one than a wholesale substitution of the white man for the dark-skinned people, *i.e.*, it was more social than racial."

A migrating race is a conquering race. In all migrations the males of the conquering race cross with the females of the conquered race, and not *vice-versa*. It seems one of the well-established results of exact investigations in Anthropology that in a mixed race, the eyes, the hair, the colour and the ears of the mother race tend to persist, and that the mental characteristics of the mixed race are likely to be derived from the conquering or father-race.‡ The truth of this maxim has been substantiated by Dr. Boas in his anthropometric examinations of the American Indians, and by myself in my study of some of the higher castes of Cochin.§

*A. H. Keane, Introduction to the Cochin T & Castes, Vol. I, pp. XXV.

†A. C. Haddon, Wanderings of Peoples, pp. 17, 24, and 34.

‡Giddings, The Principles of Sociology, part 3, ch. ii, pp. 229.

§Keane, Past and Present, pp. 559.

In India the later immigrants intermingled with the black aborigines and afterwards crossed with the Aryans. The same remark may apply to the Dravidians, but with this difference that both the black and the Mongol traits are effaced, and the Aryan more accentuated. But there are many aberrant groups showing divergencies in all directions as among the Kurumbas and Todas of the Nilgrís, the former approximating to the Mongol, and the latter to the Aryan standard.†

According to Sir Herbert Risley, the Dravidians of South India are classified into two groups, namely, the Scythic-Dravidians and the Dravidians. The former types include the Mahratta Brahmans of West India, the Kumbis and the Coorgs, in all of whom the Scythian and the Dravidian elements are combined, the former predominating in the higher groups, and the latter in the lower. The head is broad, the complexion fair, the hair on the face rather scanty, the stature medium, and the nose invariably but not conspicuously fine.

The Dravidian type extends from Ceylon to the valley of the Ganges and pervades the whole of Mysore, Hyderabad, the Central Provinces and most portions of Central India and Chota Nagpur. Its most characteristic representatives are the Paniyans, the Kadars and the Malaveddians of the South Indian hills and the Sontals of Chota Nagpur. Probably the original type of the population of India is now modified to a very varying extent by an admixture of Aryan, Scythian, and Mongoloid elements. In typical specimens, the stature is short or below mean; the complexion very dark approaching black, and the hair plentiful with an occasional tendency to curl. Eyes black, head long, nose very broad, sometimes depressed at the root but not so as to make the face appear flat.

It is observed by Risley that the head of the Scythio-Dravidian is broad, and that of the Dravidian long; but Taylor in his "Origin of the Aryans," refers to the Todas as fully brachy-cephalic, and the Dravidians as dolicho-cephalic. In the cephalic index of the classes selected as representatives of the different areas, Mr. Thurston says, that there is a constancy in the Tamil and Malayalam classes; but not in the Tulus, Canarese and Telegus. This variation in the last two of the various classes must be due to some external influence which is absent in the former. A similar constancy of type in the cephalic index is found among the Todas as the result of his measurements. His measurements also prove that Brahmans have a higher cephalic index with a wider range in the northern than in the southern area. These

variations are in his opinion due to crossings and interminglings which are said to have taken place in former times as well as at present. Traditions also refer to the Brahmanisation of a number of families of non-Brahman caste. Sir Alfred Lyall refers to a similar and gradual Brahmanising of the aboriginal non-Aryan or casteless tribes. "They pass," he writes, "into Brahmans by natural upward transition which leads them to adopt the religion of the caste immediately above them. In the social scale of opposite population among which they settle down ; and it may be guessed that this process has been going on for centuries." In the Madras Census Report of 1881, Mr. H. A. Stuart opines that the Brahmans of the South are a mixed Aryan and Dravidian race. In the earliest times the caste division was much less rigid than now, and a person of another caste could become a Brahman by attaining the Brahmanical standard of knowledge and assuming Brahmanical functions. As an instance of the kind, the Nambudiris contract alliances, informal though they may be, with the women of the country, and it is not difficult to believe that on their first arrival such unions were more common, and the children born of them would be recognised as Brahmans though of an inferior caste.

Whatever might have been at the time of their early migration it is tolerably certain that they would never have allowed any such concessions within historic times. There are popular traditions relating to the wholesale conversions of non-Brahmans into Brahmans by Rajas, who, with a view to feed large numbers in expiration of some sin or to gain religious merit make up the deficit at their bidding by the elevation of the requisite number of the non-Brahman community.* Here and there a few sections of them are found whom the orthodox community do not recognise as such though the ordinary members of the community regard them as an inferior class of Brahmans. Between a Brahman of high culture with a fair complexion and a long narrow nose on the one hand, and a less civilized Brahman with dark skin and broad nose on the other, there is a difference which can be explained only on the assumption of race admixture. Such are the complexities in the ethical problem of South India, that nothing worthy of the name has been done in ascertaining the number of types persisting in the country, to which no other country in the world, can be compared as possessing so many varieties. The whole matter of physical anthropology as it relates to Anthropology has been, as Professor Dorsay has said, greatly abused chiefly because investigators failing to define their

*Thurston, Castes and Tribes of South India, Intro. pp. LII-LIV.

problems have naturally come to no conclusion. The need of a systematic survey is pressing and should be done by experts ; but more valuable than the determination of the number of types would be the application of anthropometry to the rate of growth of children and especially to effects of environment and cross-breeding.

In the following pages is given a short account of the representatives of the Dravidians and pre-Dravidian races.

1. The Toddas.—Of all the South Indian hill tribes the most important in many respects, are the pastoral Toddas of the Nilgiris, who are considered to be true aborigines. Ethnically they are neither true Negroid nor Dravidian, but Caucasian of a remarkably fine type; “rather tall, well-proportioned and stalwart, with straight nose, handsome regular features, light brown skin, long ringletty hair even on the chest, not so fully developed as is often described.” Still the abundance of hair is still pronounced and is rather the most marked physical characteristic which differentiates them from the surrounding populations, and points rather to ethnical affinities with the Caucasian Veddas of Ceylon and the Ainos of Japan. They are naturally of a cheerful, simple disposition fully devoted to their buffalo-herds, which, in their opinion, are the sacred animals on earth, and on which they maintain their livelihood. Under European influence they have contracted vices. They have recently considerably deteriorated by their drunken habits, lax morals and untruthfulness.

Both men and women bear a white robe, extending from neck to foot, but the latter throw it over the shoulders and clasps it with the hand. Young women are distinctly good-looking with their long hair dressed in long glossy ringlets, and bright shining eyes; but they are said to become prematurely old. The Toda herdsmen once led a simple matriarchal life in their isolated mands or hamlets which include their huts, a cattle pen and a dairy, the last being also their temple. The huts are roomy, oval structures, eighteen or twenty feet long, ten feet broad and high with an open gate-way blocked in at night by a stout wooden slab, so that the inmates have to wriggle in and out on all fours. These dwellings present a neat appearance and are built of bamboos interlaced with rattan and covered with a ‘water-proof’ thatch, but would have been more comfortable if there had been an opening for smoke and ventilation. In the floor is dug a small pit which serves as a pit for rice-pounding. It is partitioned by planking into two compartments, one for storing ghee, curd and milk, and the other for

housing the priest, from which are excluded the women while strangers avoid it through fear of the presiding deity.

Girls are married both before and after puberty. In the event of a girl's failure to secure a mate, her father may bribe a young man with a buffalo to wed her. But in such cases he receives a purchase fee of five rupees from the bridegroom. In the event of divorce she may marry again, if the new husband refunds the expenses incurred at the first wedding. There are no puberty rites, no mutilations nor purificatory ceremonies nor any such traditions of such practices.

Their chief deity is the Supreme Being, the Creator of the Earth, to whom they pray at night and in the morning for the protection of their wives, children and cattle from all harm. The moon and the rising sun are also worshipped, and special reverence is paid to their hunting God Betagan, grandson of En, the first Toda and Hiria Deva, the bell-cow God whose shrine is at Melur. Once in four or five years a buffalo calf is sacrificed to their Gods for good luck, to get more milk from their cattle. A priest clothed in black kills the animal with a blow on the head with a club made of the branch of a sacred tree, and the flesh is roasted on fire kindled by friction. It is either distributed amongst the Kotas or is eaten by the celebrants. When a buffalo is sacrificed, it is believed that its soul accompanies the deceased to Heaven beyond the mountains, where the good will live in bliss for ever. On the road thither a river full of leeches has to be crossed by a thread which aways breaks under the wicked who are thus plunged into hell. But they may at times return to earth disguised as giants or demons who go about killing the Todas and other people.

The Toda claim their superiority over the hill men of the Nilgiris, and live on friendly terms with them except the Kurumbas who are dreaded as potent wizards with power to cast the evil eye on them and thus to cause sickness and death.*

Education is now spreading among them, and those attending the local schools, show some proficiency in Tamil and English, but to Christianity and Hinduism, they turn a deaf ear.

2. *The Kotas*—It is said that the Kotas lived near each other before the settlement of the latter on the Nilgiris, because their dialects betray a great resemblance. According to a tradition they lived formerly on the

*River, The Toddas, pp.

Kollinalai, a mountain in Mysore; but they are chiefly found in Kotagiri, Todanad and Sholur of the Nilgiri plateaux.

The Kotas are known as skilled blacksmiths, carpenters and rope-makers; and are a set of stout hardy people thriving on the coarsest food carrion of the entrails of buffaloes and carcasses of cattle dying in epidemics. They are still a primitive people whose women "bolt like rabbits to their warrers" at the sight of a European. They are scantily clad in filthy rags, scarcely reaching to their knees; and are perfect drudges doing all kinds of hard work both in their field and in their wretched hovels. Nevertheless they have a liking for ornaments, and adorn themselves with graceful tattoo markings. They wear silver bangles on the wrist, silver rings on the fingers and toes, and gold ear-rings. Even men make their dirty loin cloths fast with silver chains round the waist." This love of finery is thus seen to be one of those universal sentiments which crop out of the thick incrustation of sheer savagery. The Kota priests are not different from Shamans, or medicine-men, who are sometimes possessed by the Gods to whom they communicate the wants and wishes of the people and report their oracular answers. The office of the priest is hereditary, and on the death of his predecessor, the mantle of the deceased descends on him. Immediately he enters on his duties as an inspired mediator between God and his fellow-men.

They have some recognised village-temples, and yet sacrifices are made to rude images of wood or stone, or rocks or trees in the gloomy recesses of the woodlands. They believe that an imported Hindu God Kamataraya created the Kotas, the Todas and the Kurumbas, but not the God forsaken Irulas. But of the profuse perspiration of the God wiped out three drops of water from his forehead, from which he made the three oldest hill-tribes. The Todas' diet was to be milk, the Kurumbas were allowed to eat buffalo-meal, and the Kotas even carrion if they could get nothing better. Other deities (Makali-Mariyama, the cholera demon) were gradually started and propitiated with sacrifices. They celebrate a feast after the annual harvest in honour of their God, when a fire is kept up for several days in front of the temple. All the villagers, men, women and children merrily pass the nights in dancing round it. On the ninth day all the hill-tribes assemble and get up an elaborate dance, the performers wearing gaudy attires of skirt, petty-coat, trousers with much jewellery often borrowed for the occasion. This is followed by a mock funeral at which the role of the sacrificed buffaloes is played by men with buffalo horns on

their heads, a body wrapped in a black cloth, after which all go on a hunting expedition with bows and arrows ; and on their return, report the bagging of some big game. But nobody knows what really takes place in "the put-up" hunting parties.

When a Kota head-man dies, the funeral concludes with a very painful ordeal for the widow who has to part with all the ornaments, which nevertheless are to be worn by the women after several months.

The Kotas have a game in which two tigers and 25 bulls or else three tigers and fifteen bulls engage, the object being for the tiger to kill all the bulls.

3. *The Badagas*—The Badagas are the agricultural tribes of the Nilgiris. Though agriculture is their primary occupation, yet there are among them clerks, merchants, public-works contractors, school masters, brick-players, carpenters, gardeners, forest-guards, barbers, washermen, scavengers, etc. Many work on coffee and tea-estates. Some have recently migrated to the Anamalai hills to work in plantations which have been opened there.

The name of the Badaga or Vadugan means northerner and the Badagas are believed to be descended from Canarese colonists who immigrated from Mysore three centuries ago owing to famine or local oppressions there. It is interesting to notice that the head of the Badagas like that of the Todas and Kotas is dolicho-cephalic, and not of the sub-brachy-cephalic type prevailing though Mysore as in other Canarese areas.*

The Badagas live in extensive areas, villages situated on the summit of low-hillocks, and are comparatively better-housed ; and no males or females under pollution having passed near or touched a Kota or Paraya may enter a house unless he or she has had a ceremonial bath.

Toda sorcerers are very much feared by the Badagas as by the fellow-Todas ; and the latter still continue to pay their tribute of grains owing to the fear of their witchcraft. The Badagas sometimes consult the Toda diviners, who take advantage of it.

The Badagas and Todas of the Nilgiri plateaux are not wild tribes having negroid characters like the Kurumbas and Irulas of the Nilgiri slopes, as Professor Keane is inclined to believe.

The Badagas are not the only people who perform the fire-walking ceremony which may probably have originated in South India, ranging

*Thurston, Castes and Tribes of India, Vol. I, pp. 87.

thence in remote times eastwards through Fiji, North America, and westwards through the Balkan peninsula to Italy. There is not, in the Madras Presidency, a single district in which it does not prevail among some of the low castes. It is generally celebrated in honour of *Draupadi*, the hero of Mahabharata. The popular belief that the ceremony is only the juggler's trick performed by professionals is not true since all may take part in it except the very low castes. The persons who make a vow to walk the fire, bathe in the tank near the temple, and in the morning renew their ablutions before breaking fast. At noon the servants of the temple heap up fuel on a platform to the depth of a few inches; the space thus covered being now aglow with hot charcoal and embers. Then the temple priest decked in garlands and dressed in yellow-cloth walks over the fire with measured steps and quite calmly. He is followed by the devotees who rush in a body on to the platform and walk over the glowing cinders to the other side, where they cool their feet in a pool of water. Here their friends receive them, cover them with new garments, give them a drink and escort them home. Children are sometimes carried on their shoulders. It is sometimes suspected that the votaries protect their feet by rubbing in certain vegetable juices; but when they are asked about it they indignantly ask what more protection would be needed than the saving power of the goddess whom they adore.

The Badaga fire-walkers worship not only Draupatdi, their deities are chiefly innumerable demons that infest the woodland to whom are attributed the fevers caught by being out after dark, and all other maladies that Badaga flesh is heir to. Hence the shrines where they can be appeased are very many, all scattered over the land, ranging in size from a tiny jungle on the road-side. "Oratory" to the big temple Karamadai at the foot of the hills. This demonlatory is the one phase of religious life that is common to all the southern aborigines among whom it plays so large a part that it seems to call for special notice. Both in the Aryan and the early Dravidian mythology the demons are supernatural beings intermediate between Gods and men, and occupy much the same place as they did amongst the ancient Greeks and Romans and still do as jins among Semetic Arabs.

4. *The Irulans*.—They differ very little from the Kurumbas except in their prominent cheek-bones and shorter flatter noses and in more primitive ways. They are the darkest of all Negrito tribes as may be guessed from their Tamil name. Irul meaning darkness. They are

supposed to worship Siva under a native name, but truly know no difference between him and Vishnu, and have less respect for either than for the small-pox goddess Mariamma worshipped in the form of a stone block set up in their temples. To her the offering is a sheep which is simply brought into the temple and sprinkled with water, anybody stepping forward to cut its throat and share the remains with all present there.

All eat mutton, goat, poultry, deer, pork, hare, jungle-fowl, pigeons and quails, but draw the line of buffalo beef which means growing Hindu influences. They are monogramists purchasing their brides for a sum varying from thirteen to twenty-five rupees. There is no tali-tying marriage, and the wedding is one of the simplest, little more than a feast of mutton for which the bridegroom collects a few annas, goes to the bride's house, and carries her off to her future home.

After death men and women get up a musical concert outside the hut of the deceased, who is then buried cross-legged tailor-wise in his own village cemetery, and in his own cloths and jewellery with a lamp and some grain thrown in, to help him along in the shadowy land.

The women are elaborately tattooed across the forehead and decked in an incredible quantity of clothes. Their ordinary dress is a body cloth or stripped cotton worn across the breasts and reaching below the knees with print cotton cloth over the shoulders, tied into a knot in front, the long hair-falling in heavy masses on both sides of the head without any parting in the middle.

5. *The Kurumbas.*—The Kurumbas otherwise called Kurumars, are the modern representatives of the ancient Kurumbas or Pallavas, who were once so powerful throughout Southern India, but now very little trace of their former greatness remains. The final overthrow of the Kurumba sovereignty, shortly after the seventh or eighth century caused the dispersion of the Kurumbas far and wide, and many fled to the hills in the Nilgiris, Wynad, Coorg and Mysore. Representatives of this ancient race now consist of wild and uncivilised tribes. Elsewhere they are more advanced, are generally shepherds, and weavers of coarse woollen blankets.*

Kurumbas in the aboriginal state, are now found in the Nilgiris, Wynad, Nilumbur and the Attapady hills in Malabar. The hill and the plain Kurumbas are said to be originally identical, and the present separation is merely the result of isolation in the fastness of the Western Ghats to

*Madras Census Report, 1891.

which their ancestors fled. The name Kurumberanad, one of the taluks of North Malabar, bears testimony to their former position.

From the anthropometric measurements of Mr. Edgar Thurston, it is found that there is a sort of affinity between the three jungle-tribes the Kurumbas, Paniyans and Kadars.

The villages of the Kurumbas are called *Mottas*, consisting of four or five mud-huts with thatched roofs. Round the village they clear the patch of ground to sow ragi and other grains for their food for which they dig up roots, and collect the jungle produce, honey, resin, gall-nuts, etc., which they barter with low country traders. They are clever in catching game in nets and dispose of the flesh in a surprisingly short time. The Kurumbas take work on plantations, and some earn a livelihood by officiating as priests to the Badagas. They are also engaged as musicians at wedding feasts and funerals of the other tribes where they play on clarionets, drums, and tamborines. They make baskets of rattan and milk vessels out of a joint of a bamboo as well as nets of thread called alhatti. Their women are mostly confined to the work of their households, fetching water, cooking, etc.

Among the Kurumbas of the Nilgiris, it is the custom for several brothers to take one wife in common (adelphogamy), and they also permit their women being open to others. A man and woman will mate together and live as husband and wife. If in a family there has been a succession of such wives for one or two generations it becomes an event and is celebrated as such. The pair sit together and pour water over each other from pots. They then put on new cloths and a feast is partaken of. Among the Shola Nayakars, a feature of the marriage ceremony is said to be for the bride to roll a cheroot of tobacco which both parties must smoke in turn.

After every death among them, the Kurumbas bring a long water-worn stone (*deva kottokallu*) and put it into one of the old cromlechs sprinkled over the Nilgiri plateaux. Some of the larger ones of these have been found piled up to the capstones with such pebbles which must have been the work of generations. It is said that they make small cromlechs for burial purposes and place the long water worn pebbles in them. The Kurumbas are largely dreaded for their magical powers which possess the Todas and the Badagas. They are believed to summon wild elephants at will, and reduce rocks to powder by scattering mystic herbs upon them. Kurumbas were said to have been murdered for having brought disease and death into the Badaga village. The Badaga's dread for

Kurumbas is said to be so great, that a simple threat of vengeance has proved fatal.

The Kurumbas collect honey-combs on the Nilgiri hills, and the supply varies according to the nature of the season. They are said to possess very keen eye-sight, gained from keenly watching the bee to his hive. They are good trackers.

6. *The Paniyans of Malabar.*—The Irulans show several negroid traits; but of all the hill people, the Paniyans have preserved the best original but of all the hill people, the Paniyans have preserved best of the original negroid characters. So true is this that they have sometimes been taken for real Negroes recently imported from Africa. They are unquestionably the true aborigines of South India, and they have a tradition that they were brought from a distant country, where the ruler who captured them found them living in such a wretched state that a man and his wife had only one cloth between them. They were so timid that they had to be taken in the hunting nets. Even now, they are like the Vettuvans of North Malabar, virtually the slaves of their land-owners, and though legally free to leave they are easily traced and prevented from getting employment elsewhere.

The tribal name of Paniyan means labourer, that is, they are serfs or land-lack peasants such they are, and such they will apparently remain till they die out. Their distinctions regarding food are peculiar. Thus they eat land-crabs to prevent baldness or grey-hairs, but object to eating jackals, snakes, vultures, rats, and lizards freely eaten by some of their neighbours. They wear a curious basket work, knotty, a most effective protection against the rain. "It is made of split reeds interwoven with arrow-root leaves, and shaped like a huge inverted coal-scuttle turned on and, giving to the wearer the appearance of a gigantic walking mushroom.

Owing to their great reputation for reckless daring, they were often hired to take some desperate enterprise—a murder, robbery, and the like. Their tactics were to surround the doomed homesteads at dead of night by a gang of desperados with large bundles of rice straw, which were carefully piled up round the thatched house; and at a signal set fire to. The wretched inmates trying to escape were knocked on the head with clubs and thrown into the fire. In these more peaceful times, they devote their energies to tiger-hunting in which they display their dauntless courage.

Their religious notions are extremely crude. They believe in all kinds of devils and pretend not only to worship the Hindu deities, but to reserve all reverence either for *Kad* Bhagavathi; or God of the jungle and spiteful hermaphrodite, whose shrine takes the form of a stone set up under a wide

branching tree or else a cairn in the open. Here are brought their simple offering of rice boiled in the husk, roasted and pounded, half-a-cocoonut and small coins. The banyan, another tall tree, is also revered not for its own sake, but for evil spirits reputed to haunt them. They themselves have an evil reputation on another ground. They are believed to have the power of changing into certain animals for certain nefarious purposes. If a woman has to be abducted, one of them pays a nocturnal visit to the house, and walks round it with a hollow bamboo. This acts as a charm to draw the woman out, whereupon the magician changing to a bull or dog works his wicked will, his victim always dying in the course of two or three days.

The dead are laid on a mat and buried in a pit four or five feet deep, always on their left side, with head pointing south and feet to the north. The mat is then rolled and then tucked into a prepared cavity, while a little cooked rice is deposited for the use of the departed spirit. For seven days after the burial, some rice-gruel is placed near the grave by the priest who clasps his hand as a signal to the evil spirits prowling about in the vicinity. Thereupon the pair materialise in the form of a couple of crows, who partake of the food, which is hence called *kaka conji*, (crows' rice.)

7. *The Vettuvans of North Malabar or Peringala Vettuvans.*—In my first volume of the Cochin Tribes and Castes an account of the customs and manners of the Vettuvans, or Vettu-pulayans, a purely agricultural tribe with no wild habits whatever, has been given by me;* but an aboriginal tribe, purely jungle folk living in the forests of the Northern parts of the Chirakkal Taluk of North Malabar, came to my notice in November 1909 during my ethnographical tour in those parts. I had the opportunity of seeing them in their own places and studying their manners and customs which are described below. The word *vettuvan* means a hunter. They are probably of the same ethnical type as the Vedans or Veddas. In the Tamil districts of Salem, Coimbatore and Madura, Malabar, Cochin and Travancore, Vettuvans are an agricultural and hunting caste. It is curious to see, that while the Vettuvans of the plains have become agristic serfs with a higher culture, their brethren of the forests are still in the primitive state, their women still in leafy garments. This is due chiefly to environment and geographical distribution. Like hill-tribes they live in mud huts made of split bamboos and thatched with elephant grass called *Kudumbas*. Sometimes the roof is supported on four or six bamboo

*Cochin Tribes and Castes, Vol. I, Chap. 7, pp. 128—134.

pieces or wooden posts with the sides covered with bamboo mats, palmyra leaves or reeds, with a small opening which serves the purpose of the door. The fire place is in one corner of the hut and the cooking is done inside it in the rainy months and outside it during the summer.

Marriage customs.—Among them the marriage is performed before and after puberty. It is purely a transaction between the parents of the couple. Blood relationship is a bar to marriage and a young man may not marry a young woman of his father's or mother's family. When a young man wishes to be married, his father and maternal uncle select a suitable girl for him, and on the appointed day, the parents of the bride and bridegroom with a few of the relations meet together in the bride's house to make the preliminary negotiations for the celebration of the wedding. The bridegroom's father or uncle presents the bride's parents ten measures of rice and a pot of toddy with which they are treated to a feast.

The Vettuvans generally celebrate their wedding on Wednesday nights, and on such an auspicious night the bridegroom and his party arrive at the bride's house an hour or two earlier with a few pieces of cloth for the wedding and some cocoanut oil. At the appointed hour the bride is introduced to the bridegroom who ties the *tali* round her neck. The bridegroom's party and their relations are treated to a feast. Next morning after breakfast the bridegroom returns home along with his party, and the newly wedded wife, where the bride's party are similarly entertained.

The Vettuvans who are steeped in ignorance are animists in religion. Their chief Gods are Gulikan, a demon, Son of Saturn, Malamkorathi, a sylvan diety, and Kuttichathan, a mischievous nymph, to whom offerings of goats and fowls are made in Thulam October-November and to Vishu on the first of Medom about the 12th April. They are believed to be the Gods of hills and valleys rocks and forests.

Ancestor worship is also much in vogue amongst them, and the spirits of their departed ancestors are invoked at all times of calamities, because they are potent for good and evil.

Occupation.—As soil slaves they do every kind of agricultural work on the hills for their landlords. At times when they have no regular work, they are ardent sportsmen and organise a party to go and for hunting. Some of them beat the game while others who provide themselves with bows, arrows and knives, aim at them. The animals thus hunted are generally hares, monkeys, porcupines and even tigers. They have a peculiar method of hunting at night which is called bell-hunting. A skilful Vettuvan with

a conical basket on his head with a kind of lamp burning therein begins to dance holding a small wooden frame in each hand to which four bells are attached. The sound of the bell attract the game in the neighbourhood of the forest. As the beasts approach him, other Vettuvans who are on each side of him, and who are provided with arrows and guns, aim at them. This is one of their favourite pastimes.

In appearance they are dark in colour and below the medium height. Their type is almost negritic and their women have the same complexion and appear to be dwarfish. The men wear a small loin cloth. Their women on the other hand wear three clusters of long, forest leaves round their waists with a rolled cloth, and these leaves are changed for fresh ones every morning. It is curious to note that they refuse to change this leafy costume even now. The costume worn every day is thrown aside on the next morning in an unfrequented part of the forest, and anybody either seeing it or treading on it, is believed to be bewitched by devils. They wear necklaces of small kinds.

(To be continued).

THE MEMENTOS IN THE COLLEGE LIBRARY

BY GOKULNATH DHAR, B.A., M.R.A.S.

Librarian, Presidency College.

(Concluded from the last issue.)

The third ancient memorial on marble is inscribed to Mr. Henry Scott Smith, Bachelor of Arts of Trinity College, Dublin. It is placed on the western wall, facing the tablet dedicated to Mr. Lyall, and reads as follows :

IN MEMORY OF
HENRY SCOTT SMITH,
BACHELOR OF ARTS
OF TRINITY COLLEGE, DUBLIN,
FELLOW AND REGISTRAR
OF THE CALCUTTA UNIVERSITY.
DIED 26TH JUNE, 1864.
SOME WHO ESTEEMED HIS WORTH
HAVE RAISED THIS TABLET.

Mr. Smith came out to India in 1856, being appointed to the chair of Mathematics in the then newly started College of Civil Engineering. He joined his post on the 8th of December on Rs. 380 a month. He was a devoted teacher ; but his status in the College seems to have been that of an Assistant Professor only. In the Civil Engineering College Report for 1858-59, the Principal (Major George Chesney) expressed his sense of the able and zealous manner in which Mr. Smith was performing his duties and brought to the notice of higher authorities the anomalous position he held "in being placed and paid on the footing of an Assistant Professor only. There is nothing in the nature of his duties," the Principal observed, "to call for this anomaly. Mathematics must always form a prominent part of the studies here, and the duties Mr. Smith performs are fully as important as those of any Professor in Calcutta, while they are certainly as laborious." In March, 1860, Mr. Smith was appointed to act as Inspector of Schools in Eastern Bengal during the absence on leave of Mr. Lodge, but, having expressed a wish to return to his own appointment, was re-transferred to the Civil Engineering College. His mathematical teaching was spoken of in very high terms by the College Examiners ; and the highly satisfactory results of students were put down to his credit.

On the 1st of August, 1858, on the motion of Vice-Chancellor Sir James William Colville, Mr. Scott Smith was appointed Registrar of the Calcutta University : this post he held concurrently with the Mathematical Professorship of the Civil Engineering College. He was at the same time elected a Member of the Faculty of Engineering. In his capacity of Registrar, Mr. Smith had very onerous duties to perform. The University had not yet completed two years of its existence ; and the rules and regulations were still in the making. "After two years' experience in the working of the Bye-Laws and Regulations of the University, it was thought desirable to reconsider some of their provisions, with the view chiefly of giving them greater elasticity, by conferring wider discretionary powers on the Syndicate as the executive authority of the University." The Registrar employed his talents and the resources of his well-developed intellect to the satisfactory performance of the duties entrusted to his charge, and acquitted himself most creditably. Mr. Smith proceeded to Europe in 1862 on leave on medical certificate ; he died there on the 26th June, 1864.

At the meeting of the Calcutta University on the 29th June, 1864, the

Syndicate recorded "its sense of the great loss which the University has sustained in the sudden death of the Registrar, Mr. H. Scott Smith, whose kindness of heart, courtesy of manner, practical habits of business, intimate acquaintance with the details of his work, and interest in the University enabled him to perform the duties of his important and often laborious office in a manner which won for him the hearty esteem of those who are now called to the melancholy task of making arrangements for the appointment of a successor."

Some readers will be at a loss to account for the presence in the Presidency College Library of the memorial assigned to a Professor of the Civil Engineering College. It is necessary for their benefit to make a short digression and explain the event.

Surveying, it appears, was taught in the senior classes of the Hindu College as part of the regular course of instruction for a very long time, a Professor of Surveying having been attached to the institution since 1833. The subject, however, did not form part of the Examination before 1855. The importance of giving instruction in Civil Engineering to Indian boys attracted the attention of the Education Department in the early forties of the last century. The Government of Bengal suggested to the Military Board, in their letter No. 302 of the 9th April 1845, the desirability of establishing "a School of Engineering at the Presidency"; and classes were opened in Government Colleges for training Civil Engineers. After about a decade had elapsed, the Chief Engineer of Bengal, in his letter No. 57 dated the 16th May 1854 addressed to the Secretary to the Government of Bengal, advocated "the institution of a College of Engineering for the general improvement of the Department of Public Works, the people and the province". The Governor-General in Council sent up the proposal to the Court of Directors recommending that the projected institution "instead of forming a branch or department of the Presidency College, should be separate from it in a distinct College, affiliated if necessary." The Court's concurrence having been obtained in their Despatch No. 18, dated the 19th September, 1855, "Nos. 9, 10, 11 and 12 Writers' Buildings, in Tank Square, a portion of which had lately been vacated by the Fort William College" were rented,—“the greater part from 1st October, the whole from 1st November, at a monthly rate of Company's Rupees 580." In course of time, however, the policy of maintaining the Civil Engineering College as a separate academy fell into disfavour; until in November, 1864, the

several classes were transferred to the Presidency College, of which they constituted a separate department. It was in this transitional period of the Civil Engineering classes that the news of Mr. Scott Smith's death arrived. When his memorial was completed, these classes had come to form a part and parcel of the Presidency College,—where they continued their existence till the establishment in 1880 of the Engineering College at Sibpore.

The bust placed in a very conspicuous position in the centre of the Library represents Babu Ram Chunder Mitter. He was employed for a good many years as a teacher in this institution ; indeed, his connexion with it began in the days of the old Hindu College and continued for several years after it had undergone transformation into the Presidency College of the present day. Born in 1814, Babu Ram Chunder appears to have entered service on the 1st of March, 1830, as a teacher in the Junior Department of the Hindu College. By sheer dint of perseverance and selfless devotion to his task he rose gradually into prominence. The Professors of the College Department who conducted the examinations of the junior boys expressed their unstinted admiration of the classes put under his care, and were invariably of opinion that they “reflected the highest credit on their teacher”—Babu Ram Chunder Mitter. He appears to have become the Second Master of the Junior Department in 1841, when he drew a salary of Rs. 175 a month. The task of teaching “the class in Geography, Dictation, Translation and Writing” was entrusted to him. On the 21st of July 1848 he was promoted to the grade of Rs. 200 and appointed “Teacher of Translation” in the Senior School. “As an experimental measure, the Vernacular Classes of the College Department were entrusted to his charge” in 1854. It was no easy thing in those days to create in Bengalee boys a taste for their own language and literature. “Young Bengal” would be thoroughly anglicised and have nothing to do with the mother tongue ! The following anecdote abstracted from the *Hindoo Intelligencer* of 2nd Septembebr 1850 will give some idea of the apathy of Bengalee students towards the cultivation of the Bengali language : “We know a young alumnus of the Hindoo College who writes to his father in English which he does not understand, and the father's favours of course are indited in Bengali, which the son holds in great abhorrence and consequently never reads. The Governor has several times conjured his hopeful heir not to send him English letters, but to no effect” !! Ram Chunder Babu, however, performed his duties with such remarkable

success that the College authorities were glad to confirm him as Professor of Vernacular Literature on Rs. 300 a month.

Babu Ram Chunder Mitter was appointed Examiner in Bengali by the Calcutta University in 1858; he was elected a Fellow of the University and a Member of the Faculty of Arts on 15th April 1864. He died in his sixtieth year. In addressing the Convocation on the 21st March 1874 the Vice-Chancellor (Sir Edward Clive Bayley) observed: "Ram Chunder Mitter, too, has passed away; he deserves a tribute of respect as a veteran champion of education, whose services were rendered at a time when there were few to fight, and when the struggle was hard to maintain, and because his personal high character lent force to his exertions."

He was intimately associated with the literary societies of his time; the Bethune Society claimed and received his earnest attention. The bust in the Presidency College Library was prepared under the auspices of the promoters of this Society, and was presented to this institution which had witnessed the best years of his labours. It bears on the pedestal the following inscription:

ERECTED
TO THE MEMORY OF
BABOO RAM CHUNDER MITTER
BY
THE MEMBERS & WELL-WISHERS
OF THE BETHUNE SOCIETY,
IN RECOGNITION OF
THE UNTIRING ZEAL WITH
WHICH HE FOR 25 YEARS
LABOURED IN THE CAUSE OF THE SOCIETY.
BORN 1814.
DIED 1874.

The Bethune Society, it may be remarked in passing, was established in 1851 as a mark of respect to the memory of the Honourable John Elliot Drinkwater Bethune, its avowed objects being "to create a taste for literary and scientific pursuits, and to promote an intellectual intercourse between the Europeans and Indians."

On either side of the central bust there is a marble tablet on each of the projecting wings of the walls. One of them—that on the western side—perpetuates the memory of Professor Benoyendra Nath Sen; the other, on

the eastern side, commemorates the labours of Mr. John Howard Gilliland. To these we shall return presently. On the southern face of the projection containing Babu Benoyendra Nath Sen's tablet, and occupying a position on the west exactly corresponding to that of the Donors' Memorial Tablet on the east, is engraved on marble an inscription to the memory of Dr. Hugh William McCann, who filled at one time the chair of Mathematics in the Presidency College. To Professor McCann Providence had given a very short tenure of life ; he died in his thirty-first year : but it was a very useful life nevertheless. His mathematical attainments were of an exceptionally high order. In 1883, though still quite young, he was appointed to conduct the Premchand Roychand Studentship Examination of the Calcutta University, in Mixed Mathematics ; a year later he was a Fellow of the Calcutta University and attached to the Faculty of Arts and Engineering. In an old number of this magazine Sir Abdur Rahim remembers Professor McCann as talking "the broadest Scotch I ever heard in this country," and observes that "Notes of his lectures were much sought after for purposes of Examination." Sir Asutosh Mukherji alluded to him as a man of "unquestioned intellectual calibre."

Dr. McCann died on the 21st June, 1884. His colleagues and pupils perpetuated his memory by erecting in the library the tablet with the following inscription :

IN MEMORY OF
 HUGH WILLIAM McCANN, M.A., D.Sc.
 PROFESSOR OF MATHEMATICS IN THIS COLLEGE.
 BORN 5TH JANU., 1853, DIED 21ST JUNE, 1884.
 THIS TABLET IS ERECTED BY HIS FELLOW-PROFESSORS
 AND PUPILS AS A MEMORIAL OF HIS
 KINDLY DISPOSITION, HIGH ATTAINMENTS,
 AND DEVOTION TO HIS WORK, AND IN TOKEN
 OF THEIR REGRET AT HIS UNTIMELY DEATH.

The McCann Memorial Committee approached also the authorities of the Calcutta University and offered a 4 per cent. Government Promissory Note for Rs. 500 on the following conditions :

- (1) That an annual silver medal be instituted bearing the words
 "McCann Medal awarded to....." on
 one side and the University Arms on the other ;

- (2) That the medal be presented publicly every year at the annual Convocation for conferring degrees, to that student who obtains the highest number of marks in the B. A. Examination for Honours in Mathematics among the successful Presidency College students who gain no other University prize, scholarship or medal for Mathematics at that Examination.
- (3) That the names of the Medallists be printed in the University Calendar.

The subject of the tablet on the eastern wing of the wall, Professor John Howard Gilliland, was originally a member of the Civil Engineering College Staff at Sibpore. Shortly after the death of Dr. McCann, he officiated as Professor of Mathematics in the Presidency College,—from the 31st January to the 2nd of March 1885, when he was relieved by the arrival of Mr. G. W. Kuchler. He was subsequently attached to the permanent staff of the Presidency College, where he twice officiated as Principal. By the middle of 1898 Mr. Gilliland's health was seriously impaired: on the 18th of August he sailed for England on furlough on medical certificate, and died on September the 14th, 1899.

His loss was mourned by his superior officers and his pupils. In his Report for the year 1899—1900 the Director of Public Instruction observed that "Mr. Gilliland's work in the Department had been of an exceptionally valuable nature, and by his death Government has lost one of the most valuable members of the Education Department." His pupils honoured his memory by erecting on the walls of the Presidency College Library the following eloquent tablet, in the form of an open book:

THIS TABLET
IS ERECTED BY THE PUPILS
OF THE LATE
JOHN HOWARD GILLILAND,
B.A. (*Cantab.*)
PROFESSOR OF MATHEMATICS
AND PHYSICAL SCIENCE
AND
SOMETIMES OFFICIATING PRINCIPAL
OF THE COLLEGE.

TO COMMEMORATE HIS
KINDLY DISPOSITION TOWARDS
HIS PUPILS AND HIS EMINENT
SERVICES TO THE CAUSE OF
EDUCATION IN BENGAL.
BORN 20TH JULY, 1854.
DIED 14TH SEPT., 1899.

The photograph on the eastern wall, hung over the inscription of Mr. John Edwards Lyall, is a portrait of Sir Charles Elliott, Lieutenant-Governor of Bengal, 1890—1895. Sir Charles was a veteran civilian officer, having joined the service in November, 1856. Before assuming

the reins of the Government of Bengal he had filled many important posts in various parts of India. "Throughout his career," remarks Mr. Buckland in his *Dictionary of Indian Biography*, "Sir Charles Elliott has laboured with great energy and ability in his various charges and made a reputation as an expert in Settlement, Famine, Finance, and Education." He took unusual interest in the student community of Calcutta. The success of the Calcutta University Institute was to a great degree due to Sir Charles's initiative and interest. At the western or dining-room end of the hall in Belvedere are to be seen portraits of Sir Charles and Lady Elliott presented as a token of deep esteem by the Mahomedan Literary Society of Calcutta. His Honour's attachment for the Presidency College seems to have been more than ordinary. In July 1892, Lady Elliott and the Lieutenant-Governor "entertained the students of the B.A. Class at two parties, one at Belvedere and the other on the river. The honour was immensely appreciated by the students." When he retired in 1895 he presented to the College the signed photograph now before us.

The story of the remaining mementos is briefly told. They were unveiled within the last dozen years; and many of the figures are familiar to most of us.

The portraits of our gracious Sovereign and his Royal Consort placed high up on the western and eastern projections respectively, were presented to the College as a *souvenir* of Their Majesties' tour in India in 1911. Principal James very pertinently observed in his Report on the Presidency College, bearing date July the 2nd, 1912: "The Royal Visit last year has had a beneficial effect in stimulating the sense of corporate unity in the College. The gracious presentation of Their Majesties' portraits to the College enables us to see in a fresh light our relation to education and the State."

A photograph of Mr. Charles Henry Tawney, M.A. (Cantab.) adorns the eastern wall above the inscription of Mr. G. H. Gilliland. Mr. Tawney came to the Presidency College as a Professor in 1864; from 1876 to 1892 he was the Principal of the College. He acted as the Director of Public Instruction for Bengal, from the 4th April to the 27th of December, 1892, when he retired from Government service. He was a man of varied acquirements. He was employed in England, after retirement, as Librarian of the Bodleian Library at Oxford. He died in 1922. The framed portrait in our Library was presented, during Mr. Tawney's life-time, by Professor Gopal

Chandra Ganguly of Ravenshaw College, Cuttack, and was unveiled before an illustrious gathering by Sir Asutosh Mokherji, on the 5th of January 1915. It is an enlargement by Messrs. Bathgate & Co. of a "recent" photo received at the time from England. A short biographical sketch of Mr. Tawney appeared in the first volume of the Presidency College Magazine, pages 275 to 280.

Fancing the photo of Mr. Tawney and hung up on the western wall, is the portrait of Babu Benoyendra Nath Sen, M.A., for some twenty years a Professor of the Presidency College. In pages 17 to 23 of the fourth volume of this magazine will be found a short notice of the achievements of this distinguished Professor. Benoyendra Babu was for some time the Deputy Secretary, and afterwards the Secretary, of the Calcutta University Institute. He died on the 12th of April, 1913. A memorial meeting was held in the hall of the Calcutta University Institute on the second anniversary of his death, with the late Mr. Satyendra Nath Tagore in the chair. The portrait before us was unveiled in 1915, with a significant inscription in marble below :

To

BENOYENDRA NATH SEN, M.A.

FOR TWENTY YEARS PROFESSOR OF PRESIDENCY COLLEGE, CALCUTTA.

THIS TABLET IS RAISED BY

MEMBERS OF THE COLLEGE, HIS PUPILS AND COLLEAGUES, TO KEEP
IN REMEMBRANCE THE RESPECT AND AFFECTION

HE INSPIRED AMONG THEM AS
SCHOLAR, TEACHER, FRIEND.

BORN 25TH SEPTEMBER, 1868.

DIED 12TH APRIL, 1913.

On the western wall, above the marble tablet of Mr. H. S. Smith, is the likeness of Babu Nabbin Chandra Sen, the famous Bengali poet. Readers of his Bengali autobiography are quite familiar with the uphill work of his life and with various incidents of his service under Government as an Executive department officer. He was a student in the F.A. classes of the Presidency College from 1863 to 1865. On the death of the renowned poet a "Nobin Sen Memorial Fund" was started in the Presidency College. A paltry sum of only twenty rupees was realised as subscription. "By Prof. Mitter's influence, it has been left on record, "this small sum was accepted for the portrait by the well-known photographers, Messrs. Hop Sing & Co."

Mr. James, the Principal, was good enough to pay ten rupees from the College fund to meet the cost of the frame. The portrait was unveiled on the 15th of September, 1916, at the inaugural meeting of the Presidency College Bengali Literary Society.

Further north, on the western wall is displayed the picture of Babu Chandra Bhusan Bhaduri, B.A., who retired in April 1916 after putting in thirty years of meritorious service in the Education Department; during the major part of this period, he was a Demonstrator of Chemistry in the Presidency College. Of him Principal James remarked in one of his annual reports: "The College owes a special debt.....to Babu Chandra Bhusan Bhaduri for bearing so large a share of the burden of every day responsibility in the department of Chemistry."

In front of the portrait just mentioned is placed an enlarged photograph of our late lamented Professor J. N. Das Gupta, B.A. (Oxon.) It was unveiled last year. Professor Das Gupta's connexion with the College covered a period of about twenty-five years. For over twelve years he was on the Syndicate of the Calcutta University. He had sailed for England in May 1921 as one of the representatives of the Calcutta University to the Congress of the Universities of the British Empire. When about to return home, a fatal disease overcame him in a few days. A notice of his Life appeared in the seventh volume of this magazine, pages 133 to 135.

There are two paintings in the Science Library. Mr. Henry Rosher James's on the western wall, was unveiled October the 2nd, 1917. Mr. James was Principal of this College from 1907 to 1916. His administration was signalised by numerous improvements of a far-reaching character: a synopsis of these will be found in the article headed "Progress 1906—1916" in the third volume of the College Magazine. A short biographical notice of Mr. James appeared in pages 72 to 75 of the fourth volume of this journal.

The portrait of Sir Gurudas Banerji on the eastern wall of the Science Library was unveiled on the 9th of March, 1920. Sir Gurudas was a distinguished student of the Presidency College in its earlier days. While still an M.A. student here, he achieved the unique distinction of being also appointed a Lecturer of the College. On his death in 1918, the students of the Presidency College convened a meeting "to raise a memorial to their distinguished alumnus and erstwhile Professor." The portrait in the Library is a "water colour bust"; its cost was met by certain members

of the staff. A biographical sketch of Sir Gurudas—drawn up in his lifetime—was published in the first volume of this magazine (pages 14 to 17), being the first in the “Old Presidency College Men” Series.

ENGLISH WRITTEN BY INDIANS*

BY PHANIBHUSON CHAKRAVARTY, M.A.

Let me, at once, pacify the reader by disclosing to him that among ‘Indians’ I count myself. I do not do that because I think it would be a superb parade of modesty but because I think I shall thereby assist the chances of this article being read. And incidentally I would be stating an obvious fact. I might warm the reader up to some good humour also, for it is always pleasing to be laughed at by one of our own for oddities committed in attempting a distinction which he too, like ourselves has failed to achieve. When failure has been common, it is no longer a reproach. In speaking of failure I am not thinking of exceptional men like Aurobindo Ghose or Mohandas Karamchand Gandhi. Far from deserving any adverse comment, the former, whenever he writes, rises beyond mere felicity of phrase into a dignity and grace of syntax unexampled in contemporary English writing. He loves to throw around his language the glory of rare and delicately moulded expression and it moves like some brilliant Eastern beauty, loaded with many ornaments whose steps tinkle with their miscellaneous music. The latter writes a style which is bare and spare like his own physical frame but unparalleled in its beauty of inevitable expression and concentrated thought and charged in every word with a reposeful strength that rarely animates a man or his writing. I have not mentioned the great Rabindranath Tagore, for his language, clad in a beauty that none could even dream as possible in human speech, is still not quite English, but seems to be an ideal creation of which the material is the English word. It is its own reason for existing and with its marvellous rhythmical life and a fine freedom and richness of effect which such rhythmical life produces, is in itself and to itself, an end. But it is useless to consider Tagore’s work

*I have purposely made my essay an extreme statement.

or the work of the other two I have named, in an examination of our average ability. The greater number find it a baffling task to master the intricacies of English, and compelled to attempt the impossible, blunder and grieve.

The moral unit of human speech is the word, but for us, the unit of English is the ready-made phrase or the finished sentence. Generally, words are all that a man, seeking to express himself, takes from the public store. He knows their values and with the enjoyment that accompanies all self-expression, he arranges and leads them out in phrases and sentences of his own. These, together, make his language. We do not know the ways of our English words and unable to fashion them into forms we would like, are always seeking to find out where they have been fashioned by others and fixed in completed phrases. These we store in our memory and when need arises, transfer bodily into writing or speech. We dare not introduce anything of our own beyond some harmless connectives which, we know, cannot compromise us. These are our contribution proper and we feel happy and safe, in the knowledge that for every expression we have risked, we can adduce the sanction of authoritative use. It is as if in constructing a building we should gather and somehow fix together blocks of old walls, broken columns and remains of pillars once smooth and rounded, rather than lay brick upon brick and build every part of the structure ourselves. The result is certainly not a triumph of creative energy, but apart from the quality of what we achieve, the pain involved is wasting. It requires less labour to handle small bricks than to mass together entire blocks and raise them one on another; and to write English would be a much smaller strain on us if we could handle words ourselves and had not to carry in our memory an immense load of certified expressions.

I think when one of us has to express himself in English, he mentally enters his store-house of authorised phrases. There are a great number there, seized at various times and jammed into the lumber-room, and he tries to find out one that would express his thought. If he even discovers one that must have been coined to express something fairly analogous, he accepts it and sacrifices part of his meaning rather than suffer the tension of finding adequate language for himself. But it may be his collection will fail him absolutely; then he turns the eye of his mind to books he recently read and strains it to recover a vision of pages he dimly remembers to have contained some striking word. What comes to him is a composed vision of ends and middles of printed pages and he scans these

literally, with a pathetic craving for something helpful. If there is nothing even there to suit him, he translates resignedly, with whatever success may be within his powers, the vernacular sentence he has had in his mind all along. If however, the idea exercising his language so cruelly be one called up for decorative use only and it is not specially needful to put it in, more usually he will apply the sure remedy of discarding it altogether. This is how it is in speaking. If he is writing, he places around him books opened at pages where something like his own subject is discussed and seriously turns to them over and over again in search of some expression he might appropriate. It is only too true that writing or speaking, he is equally unhappy. In conversation he cannot even be direct or clear, for he gets confused in the triple work of following the winding line of talk, saying something to supply his share and mentally casting about for fit phrases. In writing he is inexact and loose, often vague and needlessly elaborate; for the fine things he has garnered without judgment do not match together when sought to be arrayed for display, and they lie about isolated and lifeless.

Everyone has his number of specially favoured expressions which are his show-case pieces. These appear in every piece of his writing, generally towards the beginning—for he cannot help trying to inspire some respect at the very outset—but at times towards the end also, for he knows the old trick of providing for the last impression, the only one that will linger. Often they appear at both the beginning and the end, if these happen to be at a great distance from each other. They are like the common jewels of a family on which the house relies for its prestige on great occasions and which will adorn the person of any fair member when she has need to show herself at a festive party. Kept lovingly bright through frequent use and cherished with infinite tenderness, these expressions are the object of very amusing pride. Often, in moments of introspection when their master's faith in the excellence of his English begins to waver, one or two of them emerge into his memory and reassure him that he need not despair so long as they are in possession. Gradually he remembers more and more of them till he remembers all and when a knowledge of his total wealth thus revives in him, he smilingly relapses into complete self-satisfaction.

Out of this complacent self-regard, possibly, arises the desire to write finely, manifest in the English Composition of every Indian. There are many who could express themselves clearly and well if they kept to simple modes of speech. But they too will attempt flourishes and confuse them-

selves grievously. What leads them to commit this indiscretion must be the inherited passion for embellishment, nursed by the pomp of language in native classes. It is also fed by a secret hankering for the prestige that still attaches to a reputation for mastery of English. With all their painful striving, however, and all the torture to which they put their thought these writers never learn the subtle tact of omission which is really the critical spirit in art and their writing continues to be as far away from perfect language as ever. Only there is at times an extravagance of good things but those are good things which, together, form no beautiful whole. Often again there is a ludicrous incongruity of theme and style or something even more curious which is a paragraph in which in every sentence the several parts differ in structure. But the faults that make those pretentious essays in style uglier than one can bear are not merely the faults of misusing English words. If the writer be one ambitious of a fame for learning also, he indulges in foreign phrases which he italicises carefully to ensure the reader's noticing that they are foreign. This anxiety to parade the special character of his phrases is certainly an anxiety one can understand; for they are the savings of a life-time for spending which he may well expect some credit. But by such prodigality he often loses more than he imagines. He loses whatever correspondence of form and spirit may have otherwise developed in his language. For no foreign phrase except *via media*, *esprit de corps* and *sine qua non* is ever correctly used by the average Indian. Fancy a great newspaper concluding its annual review of events with bidding *Au revoir* to the departing year! Foreign phrases remind me of the enigmatical tricks of speech that once ruled the taste of Indians under the name of idioms. We had them in Bain and McModie's book was studded with them—verbal, nounal and adjectival freaks and all other weird and queer compounding of words. Indeed some of them were so queer that from an examination of the component words, nobody could suspect, even remotely, what they actually meant. Sanskritists of old who loved to compose riddling couplets which nobody could understand without their personal assistance, would have been delighted to be acquainted with this set of expressions. But the English speaking Indian of forty years ago, seems to have been no less pleased to cultivate them. He wove his web of idioms, admiring it more and more as he wove it to unwonted degrees of complexity and when he judged his fellows, he judged them by the measure of their skill in this art. No serious work,

however, was attempted in those days in English and the language was chiefly used for journalism or pamphleteering. It is amazing, however, what numbers of those unfortunate phrases, were squeezed into the small compass of a newspaper article or a two-page pamphlet. And I have been told that while reading an article in English, the reader's attention would be constantly distracted to note how prettily the language was stuffed with idioms and would be reaching forward to lines lower down than that which was being actually read, to look out for novelties and surprises in idiom. Happily the love of these shapeless things is no longer the strong passion it once was. But even to-day, many a page of powerful writing, remarkable alike for the use of apt words and their satisfying harmony, is found disfigured by stray idioms which bring in falsity and weaken entire passages.

On the whole, the evil of idioms has worked itself out and it is also true that many can write grammatically correct sentences. But all that can be said in favour of those sentences has been said. They are grammatically correct. If, however, any one were to look for higher qualities such as balance, freedom of march or deft arrangement of words that make music, he would labour for nothing. It may indeed be contended that higher qualities such as make the writing of great masters lovely or grand, cannot fairly be expected in a foreigner's work. But it is surely excusable to demand qualities which no writing should be without, those of simplicity, directness and consistency. Even these are wanting in the English we write. For we but piece together, with puny connectives, blocks of words which dangle awkwardly on weak joints. Frequently we choose blocks bigger or smaller than would fit the gaps we have to fill and after we have pressed them in, our sentence is either top-heavy, with a light beginning and a cumbrous, over-loaded end or heavy at the base, with ponderous first words, and gradually thinning away into the slenderness of monosyllables. It does not seem to end naturally where we put the full-stop; or again it seems to lengthen itself unnecessarily beyond its obvious termination. The supreme power of directness does not belong to it, for the simple reason that it is not in any sense the body of the thought that stirs in us but only its patched-up dress—a laboured translation of the thought into the got-up language of others. That language is a curious medley and fails to create an unity of impression. It collapses on the mind—much as a heap of loose pieces would collapse on the earth—the several unsoldered parts tumbling tumultuously down and rolling away,

one or two, of some shining substance, flaming up into flashes of light as they roll.

If our sense of the perfect English sentence is very much less developed than we might desire, our knowledge of types of sentences is not appreciable either. I am not thinking of minor features that do not affect the basic character of a sentence, but of the fundamental peculiarities of cast which are illustrative of fashions marking out sentences as belonging to a particular age or school. These we cannot readily perceive and it is a common experience to come across a paragraph of which the several sentences are centuries apart in their make and finish. Even styles nearer one another in time must differ. The logical elaborations of John Stuart Mill accord ill with the inspired gushes of Carlyle and the symphonic music of Ruskin's prose is not the alluring monotone of R. L. Stevenson. And though Oscar Wilde modelled his style on Pater's, the liquidity and flashfulness of his language that reveal a new world of unnaturally exquisite sensations, and its very delicate insincerity would at once mark it off from its more serene ideal. It is useless to give other contrasts which must occur to anyone who goes back in memory to his reading in prose. Yet while writing, we perceive no absurdity when we begin a paragraph in a Ruskinian inflation of grandeur which in our hands becomes flamboyance, let it flatten towards the middle into a plainness as of Addison, reclaim it to some elevation with a touch of Elia and then level it down finally to the assiduous bareness of Newman.

Besides these structural flaws in sentence and paragraph there are some more general peculiarities, equally characteristic. One of them is to preface every piece of writing whether a book or an essay, with a long and totally irrelevant introduction. This, I suppose, is an expression in literary activity of the national habit of never approaching our work except through a long series of preliminary evasions. Whatever it is it damages the effectiveness of our writings considerably. An introduction has its place in writings on abstruse or unfamiliar subjects, where its function, as of a guide in a strange place, is to lead on with friendly help to points or positions of importance. But a guide who thrusts his attendance upon you in a locality where you are no stranger and leads you through devious paths back to the place where you started only irritates you and delays your work. Indeed an unnecessary introduction can only create a prejudice against the writer. The introductions we write are not only necessary, but often absurdly out of place. Whatever the subject may be, demanding

expenditure of imagination or not, the general tendency is to begin from the creation of the world, or if the writer be willing to practise some self-denial, from a slightly later period of the world's long story. Only an Indian writing in English could have begun an essay on 'Flowers' with the sentence "In this great world, our Almighty Father has created both happiness and misery."* It is remarkable that compositions in the vernacular, even when by persons who essay English to the disaster of their theme, are mostly free from the encumbrance of an introduction. Secure in the belief, perhaps, that words answering to their thought will always come under its stress, the writers in the vernacular plunge at once into their subject; while such confidence cannot be theirs who write in English wherefore they take as long a time as possible and spin out a long introduction as they mentally prepare to face their subject proper. They approach gradually under cover of this clumsy device, doing all they can to avoid an abrupt intimacy with their reader or a direct surrender of their thought. But this only makes their weakness obvious and makes them crumpled and creased as if they are being always shoved back in a drawer.

Another characteristic is the superfluous use of adjectives. It causes us pain to let a noun go out into the world without the support of a qualifying word. We therefore give one to each, often more than one, though they might serve no purpose and might ever weaken the force of nouns they are intended to benefit. For a noun standing by itself is free to liberate all the energy that it may possess, which, penned in by adjectives, is often in difficulty for a way out. Again, adjectives, except those that are participial, are among the static parts of speech and too many of them attached to a sentence will seriously impede its movement.† One of the reasons why our sentences do not move freely and do not succeed one another with naturalness and ease, is certainly this heaping of redundant words. Acute readers must have noticed further that because of this perpetual pairing of noun and adjective, our sentences fall into periods of regular length the monotony of which is the ruin of rhythm. They look as if they have been made by straightening lines in verse, not, however, without occasional breaking of joints, and when read aloud, seem on the whole, like passages in iambic multimetre.

*It was not a student.

†It might be useful to explain my meaning a little further. A verb, I conceive, is a dynamic part of speech and gives movement to a sentence. Its psychological effect is to create a sense of motion and make the mind of the reader move. A simple adjective is static. Its psychological effect is to create a sense of rest and fixedness.

A third peculiarity is the use of abstract expressions. This nomenclature of the expressions I have in mind may not be very happy, but I cannot just now devise a better popular name for turns of speech which avoid expressing things bluntly and directly as things and seek to express them in terms of general ideas. Borrowing the language of Philology, I can call them symbolic expressions as opposed to the presentative. They evoke no image before the mind and stand for no concrete objects, but are a sort of spirit-words, bodiless and possessing abstract values only. They are symbols of conceptions, of mental weights and measures associated with no form. They may very properly be used in speculative writings so that there may be as little a touch of matter as possible, but in ordinary writing their vagueness can hardly prove welcome virtue. One of the present-day tendencies of the English language is certainly to be more and more concrete and directly presentative, so that it may be possible to capture in words the physical reality of the things described. It is quite possible to achieve this result, for though human language is an artificial creation, it has developed a strange power to penetrate into the heart of things and acquire for itself the essence of their beings. To-day a word affects us almost in the same way as the thing of which of it is the name, and words dexterously arranged will often give us an almost physical realisation of things and events. This power of words is the real root as it is the real power of language, but in our English, we refuse to recognize it for our use and our joy. We love the abstract phrase. We do not work out our plans but "translate our thoughts into action," do not begin to work but 'put our shoulder to the wheel' and then do not feel delighted at the result, but "experience a wave of satisfaction pass (!) through the length and breadth of the body." We "undergo great pain" to "acquaint ourselves with" the intricacies of the English language, "lay under contribution" many help books, "carry into effect" many directions and then "give ourselves up to despair" when we find our hope of "reaping the harvest of our endeavours" "vanish into thin air"!

I refrain from noticing minor faults of which a great number could be pointed out. An English missionary, I have heard, frequently gives it as his opinion that nobody in India knows the correct use of the articles. Not knowing, therefore, their correct use and speaking of Indians only, I shall venture to say no more than this that the principle on which contemporary English has been shedding its articles so largely, is understood but imperfectly amongst us. Yet we dimly feel that the rejection

of an article, coupled at times with a somewhat new arrangement of words, gives to a sentence a sharpness of outline and clarity of form that could by no other means be secured. For us it may not be so easy to discharge with judgment these ancient attendants of words; and so long as we cannot perceive at what positions they are indispensable, all of them might well remain. It is also a difficulty with many that they cannot choose the right prepositions for verbal phrases. But greater than any other difficulty is that of achieving genuine Englishness which during these long years, has not been overcome by more than a score of our men. The best method, I suppose, of testing the purity of one's composition in a foreign language, is to translate it. If it lends itself easily to translation into graceful vernacular, with all that was in its phrases as delicate implication preserved, it must be adjudged a failure for every language has its sharp corners which have to be rounded off in translation; and paradoxical though it might seem, different languages will induce the adoption of different styles and orders for the presentation of the same facts. A language, therefore, that falls without much mutilation into the mould of another, is not its pure self. It has lost whatever could give it a character; between the words of one language and the genius of another. The English written by Indians cannot stand this test of untranslatability. Almost in every case it will be found that though the words are English words the style is really the vernacular of the writer.

Besides, as has already been hinted, the wholes that we make up of our fragments, possess no distinctive character. They look like illegitimate growths which can be referred to no known original. Their bearing, touched with an occasional dignity, is in general, undistinguished and quaint, like that of some child of noble blood whose parentage is not known and who has grown to be a curious compound of instinctive aristocracy and acquired narrowness of outlook. Fifty years ago, however, it was different. Those were almost the first days of European learning in India and our reverence for it was only equalled by the contempt we suddenly developed for our ancient lore. Ages of barren speculation had left us weary. When Science flashed its wonders before our eyes and promised immediate rewards, we began to follow its gleam with intemperate zeal and those that had brought to us the gift of this wonderful lamp, became at once the masters of our heart. It became our ambition to live their life and to speak their language. We began to copy the manners of Englishmen and adopt

their modes of living. We set to learning their language assiduously. And as the need of a spiritual guide is one of our temperamental needs, each one of us chose one of the great masters of English thought on whom to model his thought, his speech, his whole being. Imitation is imitation, but it is also true that devoted labour is not altogether lost. Many therefore succeeded in reproducing in their language the methods and mannerisms of their masters, at least so well as to make it possible for any fairly well-informed person to say under whose influence a particular writer was. Their productions were recognizable likenesses of their originals. It is possible to recover even now many an indignant denunciation of wrong, consistently in the clamorous if somewhat empty periods of Burke or a Spenserian dissertation on the unknowable or an effective piece of special pleading of Macaulayesque force and clarity and flow.

To-day that interest in the English language has begun to pale. One of the reasons why this has come to happen is certainly the political revulsion of feeling against England. Allied to it and nourished by it, is the new-born desire to organise our own resources and to devise ways of self-fulfilment through only what is our very own. Another and a deeper is the absence in English literature of any work of art that reflects the new ideas troubling the world to-day. Mankind has grown amazingly in thought and passion since the last great English writer wrote and the message of those that are great names in English literature, became a stale message long ago. Their work was chiefly devoted to the analysis of human passion or the elaboration of fine imaginings about human fate, but in all this they considered man as confined within the circle of those with whom he was bound by ties of blood or heart. Or at times they related him to God and Nature. However brilliant his literary work might be, lit up by whatever gleams of emotion or understanding, none of the English men of letters, Shakespeare included, ever went beyond these old and narrow ways. Till recently they satisfied us. But to-day our recovering mind is eager and open to see the world beyond and to feel in itself the stir of the forces that are working outside the insular England. Nor is this curiosity vain. The literature that is growing up in the continent and is already grown to a strength and stature that the old literature might well envy, is a new thing altogether, literature of association, of vast numbers, of the relation of man to man, not the relation that depends upon ties of blood or sentiment, but the pathetic relation of the very companionship on earth, as members of the race of man, subject to

the clash and interplay of material interests and psychological inter-communications, healthy or unhealthy. The pain and tragedy of the tension on every man, which is the social and spiritual tension of the whole world, forms the arresting theme of this literature. None can escape the thought-waves and passion-waves at work on earth and the wave of social pressure—this is its uneasy refrain. It has pointed out that the brotherhood of man is no mere poet's dream, but is a tragic fact—the fact of our all being members of a vast, unwilling, sad fraternity. It has not flinched to say that the only liberty worth the name, is personal liberty, and of it, both as citizen and men, we must have more and more; that the only equality of man and man is the pathetic equality of subjection to common impulses of heart and to a common fate; and that the only fraternity possible on earth is an economic fraternity. It has also spoken plainly of many passions and tendencies of thought which have either come to stay or will be worked off only through frank handling. It has familiarised us with the male-hunting female and the bi-sexual male. It has startled us with new theories of right to wealth and land. It has broken the reticence on the human body. It has looked beyond the earth and shown us characters in whom the sensibilities are astonishingly developed and for whom the wall between this world and the next thins away till the faces of the gods become apparent to them. It has also given us an inspired interpretation of the civilisation of the West and a visioned forecast of its future. It is precisely the literature for the modern man and our soul hungers for it as the soul of the whole world hungers. But English literature will not satisfy that hunger, for it has not up to now thrilled with the unrest of the new desires that have come to the world to-day or the new vision or the new moods. What it can give instead, is not very substantial food. The intellectual derision of Bernard Shaw or G. K. Chesterton, with all its assumptions of profundity can only amuse for a while; and H. G. Wells who is describing the destiny of man as it appeared in history or as it has appeared to him in his hope, is too densely packed with fantastic things to be a popular favourite or a living force. The great Hardy has ceased to write and Conrad is not very well-known here. The work of Pinero and Barrie is of ridiculously meagre content and does not satisfy. We find affinity of spirit only in the melancholy literature of the Irish, for long a defeated people like ourselves, "who went to battle, but who always fell." But apart from Yeats and Synge, all of us, almost without excep-

tion, turn to Norway and Sweden, Russia, France and Germany; and the classics for educated Indians to-day are not any English authors but Ibsen, Strindberg, Bjornsen, Turgeniev, Tolstoy, Dostoievski, Tchekov, Gogol, Daudet, Gautier, Flaubert, Maupassant, Maeterlinck, Rolland, Anatole France, Sudermann, Hamsen and Hauptmann—a numerous company. We have to read them in fair or indifferent translations, and in this circumstance lies the whole point I have been driving at. The language of translations cannot be of such striking force and beauty as to be able to create a love for itself. Besides as we know that the literature we are reading is foreign literature, our mental attitude towards its language is entirely different from what it would have been if those were original writings in English. The result is the only result possible. We come across no style that we feel impelled to love and admire and imitate; or even if any of the translations be in a style which is its own glory, it fails to rouse us to love because of the notion rooted in us, that grace of language is not to be sought in what are mere translations. When, therefore, we write English, unlike our predecessors, we write without any model before us. It may be we remember a chance word or phrase because of the life and light in it, but we remember no whole styles. We cannot get our sentences or parts of sentences to fall into the shape and order of some classic prose which is the perfect body of some perfectly noble or lovely thought. I have come to the end of what I had to say. In writing this discursive criticism of Indian English, I think I have given both rule and illustration, for the foregoing pages must be full of all the defects of style I have noticed. I do not write this for effect but fully believe it. And I do not consider it a reproach not to be able to write English perfectly. It is not many who can write even their mother-tongue well. The vernacular written by the average Indian and the bad English perpetrated by ordinary Englishmen around us—many of them teachers of the language—are evidence enough of that. But since such immense labour is expended on the acquiring of English, it makes one sorry that some more critical thought is not given to a proper arrangement of the materials gathered, which is all that is often required to make a piece of our writing quite presentable. Perhaps after the strain of learning the vocabulary and the grammar, no energies are left for that. Perhaps a wearying sense of its futility kills all pleasure in the work. It is certainly no pleasure to learn English. It is an industry that has been forced upon us by fate and its futility is a fated futility in the nature of things. The

pain and waste it causes leave their blighting mark on our whole life. It is one of our national sorrows. For long its shadow has lain upon this afflicted land but there are no signs of its soon being lifted and for some time yet, we must spend the substance of our years on painful imitation of alien exercises in thinking and speech.

TRANSLATIONS FROM TAGORE

By KAMAL KRISHNA GHOSH, M.A.

I

The wild bird is warbling in my bower of Youth. Awake, my love, awake. Open, open thy soft, languid eyes.

Awake, awake—for lo! maddening is the night! Awake, my love, and sing the joys of new-born spring.

Hark, hark, the cuckoo is singing in the new Eden of my Heart. Awake, awake.

Awake in all thy virgin glory—awake amidst the wild perfume of flowers—awake, while soft zephyr is sighing.

Away from the eyes of the world, in a lone secret corner of my heart, awake, my love, awake.

Awake, awake, come to me wildly decked with flowers. Come, come to thy love-couch, my heart, with soft, trembling, bashful steps.

Hark, the sweet lute breaks into in my Heart. Awake, my love, awake.

II

Night after night, night after night, O how long will I deck my bed with streaming eyes! Day after day, day after day, O how long will I roam from wood to wood and gather flowers in vain!

How many moonlit nights and how many blooming springs will, alas, pass in vain! How many sweet dreams will, alas, rise up at night and drop down with the light of day!

O how long will I keep my hastening youth in check ! O to get those blessed feet once again ; and sighing and weeping, weeping and sighing, Death will I beg of him.

Alas, for one sight of whom am I gazing at the road this lifelong life? Alas, who it was that went away promising to come back? For him alas am I here sitting and sitting and sitting.

THE INDUSTRIAL POSSIBILITIES OF INDIA

BY DEVAPRASANNA MUKHERJI

Fourth Year B.A. Class.

The verdict of Western economists seems to be that India with her "huge, sluggish population" is a country of backward industrial conditions where progress is still at a low ebb. Many query in despair, 'Should India for ever lag behind?' My answer to them is an emphatic 'No'.

I shall attempt to show in the following paragraphs that the Industrial possibilities of India are many and varied. Raw materials for manufacture can be found in abundance here. Labour is also cheap and plentiful, though unhappily, as Justice Ranade says "unthrifty, unskilled and unsteady." But this defect is not inherent in Indian labour; and so far as it is taken to be inherent, 'better housing facilities, a more industrial bias in primary education, the training of apprentices and other devices would remedy or at any rate mitigate the evil'.

The Indian labourer is ill-paid, and we must admit, inefficient at present. But he is inefficient for one reason because he is ill-paid. The evil is, in one sense, cumulative.

The Indian Fiscal Commission of 1921-22 remarks that Indian labour is 'often scarce and generally migratory.' The same Commission however suggests that better housing facilities and industrial developments will *pari passu* create a local market for labour.

As regards Indian Capital it cannot be said that there is dearth of Capital in India, in particular. As a result of the last Great European

War, there has been a scarcity of Capital all the world over. Again the complaint too often laid at the door of Indian Capital is that it is shy ; the Industrial Commission reporting in 1916-18 specially emphasised this fact. It maintained "where money has been invested in industries, it has generally been confined to a few safe and simple enterprises of an obviously attractive nature, while equally important minor industries have been almost entirely neglected partly through ignorance of the country's resources in raw materials, but mainly because commercial firms have prospered along conservative and stereotyped lines. People have naturally preferred a cotton, jute or any such established industry to such doubtful ventures as metallurgical or chemical manufactures. Generally speaking, industries based on technical science have been disregarded, because profits in other ways have been easy and assured." But recently, there has been a change for the better. The much-condemned shyness of Indian Capital is gradually disappearing. The Fiscal Commission has voiced the same opinion.

We know that the basis of the industrial development in other countries is the development of what are called the 'Key-industries' (*i.e.* iron, steel coal). On a review of the iron and steel industries of India, we find, that pig-iron has been continuously produced in India since 1875, though it was only in 1914 that the steel industry was established in India on a sound basis. The imports of iron and steel, however, amounted to 1,250,000 tons in 1913-14, valued at 25 crores of rupees. This is due to the fact that the total capacity of the two large iron works of India is only a fraction of the total amount imported, and at present, only simple forms of steel such as nails and rolled sections are produced in India. But vast quantities of ore lie in potential reserve. We find in the 'Iron resources of the world' that India possesses 65,000,000 tons in actual reserve and the potential reserve is 250,000,000 tons plus 'considerable'. Thus we see that the potential iron resources of India are not inadequate. Also the coal resources of India are not insignificant. The 'Coal resources of the world' tells us that India possesses 79,000,000,000 tons of coal. We might note that this is equal to about the entire coal resources of Africa and South America. As a matter of fact 18½ million tons of coal are raised from India annually, of which Bengal's share is about 4½ million tons. The Fiscal Commission maintains that the coal resources of India "though not, on the whole, of high quality, are sufficient in quantity". The Tata hydro-electric schemes have also been started at Malshi Peta. There are again

certain possibilities of utilising Indian oil fuel. Thus the power situation may on the whole be regarded as satisfactory.

I have so far attempted to show that Indian conditions are not unfavourable to high industrial development. Now I shall consider serially the industries in the development of which India is most favourably situated.

I shall take up cotton first. Cotton cultivation in India extends over a very large area. The area under cotton in 1913-14 was 25,023,000 acres which yielded 5,065,000 bales of cotton. The average yield per acre is very low, at present, being only 75 lbs. of lint cotton per acre against 180 lbs. in the U. S. A. and 400 lbs. in Egypt.

But this low yield can be remedied to a large extent by means of better agricultural methods, *e.g.*, deeper ploughing, liberal use of fertilisers, etc.

The tendency in recent years has been to export about half of the annual yield of cotton in a raw state. They are re-exported to India in the form of manufactured piece-goods. The result is that India imports annually cloth and piece-goods worth 66 crores of rupees. If India could clothe herself with her home-made cloth, much of this huge sum would go to develop her industries.

It is true that in 1916, 266 mills (weaving and spinning mills) were working in India. The Fiscal Commission again tells us that in 1921, 277 mills were working in India. Thus in 5 years there has been an addition of 11 mills. But the number of mills still falls short of the mark. India's imports of yarn and piece-goods have not decreased to any appreciable extent, excepting so far as they have fallen off owing to the boycott movements. This is due to the fact that the internal supply has not kept pace with demand. The 300,000,000 millions of India have to be clothed. The cultivation of Cotton has to be extended still further. We see hopeful signs in this direction. Mr. Mackenna observes that during the last 20 years the area under cotton has increased by 6%.

The yield of cotton at present is low. The quality is not high, most of the indigenous variety being short-stapled. Again 50% of the raw Cotton is exported to other countries. All these factors go to explain the huge imports of piece-goods. The yield of cotton per acre can be much increased by the latest scientific methods of cultivation. Long stapled exotic varieties can be profitably introduced. Thanks to the efforts of the Agricultural Department certain exotic varieties have already been intro-

duced in India, *e.g.*, the broach cotton at Bombay, karunganni cotton at Madras, the buni cotton in the C. P. and Berar.

It is to be noted with pleasure that the Indians have awakened at last to the urgent necessity of making themselves independent of the foreign supply. The number of handlooms has vastly increased. There are, at present, 2,000,000 spinning wheels in active operation. The number of cotton mills has also been increasing from year to year. These are good signs. They all make for progress.

Now I come to jute. Of the fibres of India, jute is commercially by far the most important. India is the only country which produces jute on a large scale and in India, jute-growing is confined almost entirely to the Ganges-Brahmaputra delta and the province of Assam. The Native State of Cooch Bihar and some parts of Bihar and Orissa have also a good record of jute cultivation. For statistical purposes the Bimlipatam jute from Madras is also included. India enjoys a practical monopoly as virtually the sole producer of jute.

Jute is also one of the progressive industries of India. The area under jute and the yield of fibre have increased 400% in the last 40 years. The area under jute varies yearly, but averages in recent years about 3,000,000 acres. Here also, a peculiar feature of this crop was, until recently, to export on an average half of the total yield in a raw state to European industrial centres (specially to Dundee.) Only the remaining half was locally manufactured and exported as gunnies and coarse cloth.

The local manufacture of jute is capable of vast development. One hopeful sign is that the manufacture of jute in India has expanded enormously in the last 10 years. The first power mill in India to spin jute was started at Risra in 1855 and the first weaving mill at Barnagore in 1859. The industry progressed steadily till 1875 when it received a temporary set-back owing to a too rapid increase in the number of looms. Since then the record has been one of almost uninterrupted progress.

The number of jute mills in Calcutta alone has increased in the last 10 years from 38 to 66. Lately there have been some more additions. The statistical return of 1919 goes to show that there are 76 jute mills working in India, besides 211 jute presses. It may be confidently expected that the number of mills has increased still further since then.

Hand weaving of jute has altogether died out owing to the increasing number of mills, but handspinning of jute twine is still carried on as a cottage industry throughout the jute-growing districts. It is to be recorded

with pleasure, however, that the product of jute mills to-day is 3,000 tons per diem and the consumption of raw jute in Indian mills has grown to be five times that of Dundee and two-thirds of the total production of India. The most interesting development during the war was the manufacture of jute canvas, when the Russian Revolution closed the principal flax market to France and Great Britain.

We have it on the authority of Prof. Radhakamal Mukherji that "the industries in which we have been making the best progress in the last two decades, have been cotton and jute, coal and gold mining."

Then I come to sugar. It is, as the Industrial Commission puts it, one of the anomalies of Indian industries that "though India possesses a larger acreage under sugarcane than any other country in the world, her imports of sugar have grown with great rapidity". The Industrial Commission maintains however that sugar is of very great interest to the Indian consumers and might prove the foundation of a great Indian industry.

We know that though India's share in the world's cane-sugar is 34% and cane-sugar—India's included—represents about 52% of the world's total sugar supply, India at the same time imports largely increasing quantities amounting to 10% of the total supply of cane-sugar outside India.

Many causes go to explain this paradox.

We have first to note that the *per capita* consumption of sugar in India is about 35 lbs. This demand has to be met. The obstacles in the way of increasing the local manufacture of sugar lie mainly in the poor type of cane, the inferior culture methods in the principal cane areas (the U. P., Bihar, Bengal, and the Punjab), the smallness and scattered nature of the holdings, and the consequent impossibility of securing the regular supply requisite for a modern Central Factory. This is the reason why India lags behind her rival producers of sugar (*viz.*, Java, Mauritius, Cuba, etc.). The Indian Sugar Committee reported that India's outturn of actual sugar per acre was less than $\frac{1}{3}$ that of Cuba, $\frac{1}{6}$ that of Java and $\frac{1}{7}$ that of Hawaii.

Dr. Barber holds that the limiting factor in cane-growing in South India is water and in North India warmth. Such generalisations, though, are always to be taken with caution. The destruction of the crop by 'red-rot' was also a menace to the industry till 1902, when Dr. Barber started the Samalkota farm to discover the red-rot resistant varieties and Red Mauritius was found to be the hardiest.

The development of the sugar industry, in India, by the Central Factory System has at present, no very great prospects. The difficulty

chiefly lies, as has been pointed out by the Industrial Commission in the organisation of a large supply of sugar cane at one centre. The growing of sugar-cane requires great skill and care on the part of the farmer and is thus distinctly a business for the small farmer.

It has been suggested that the central factory instead of manufacturing sugar *directly from sugarcane might produce it from gur* (crude sugar). But gur as a starting-point for sugar-making is admittedly scientifically unsound. It involves a good deal of waste.

Prof. Radhakamal Mukherji suggests an interesting alternative. He maintains that "the refining industry might work on cane during a portion say $\frac{1}{3}$ of the year and on gur during $\frac{2}{3}$." By such a combined system, he thinks, central factories would be gradually brought into existence. The improvement of the indigenous process of sugar manufacture has also been suggested by Mr. Mohammed Hadi and his Scheme is known as the Hadi process.

An extensive tanning industry can also be established in India. The Industrial Commission calculated that in 1918 there were 180 million head of cattle and 87 million sheep and goats in India. But unfortunately for India skins and hides are exported in huge quantities to other countries and the tanning industry still lies undeveloped. To the eternal shame of India we find that "only the capacity of English tanneries has been extended to deal with the increasing supplies of raw hides from India." (Cf. Cotton's Handbook of Commercial Information).

An export duty of 15% ad valorem has been imposed on raw hides with effect from the 11th September, 1919, avowedly for protective purposes. But the Fiscal Commission reporting in 1921 maintains that "the duty has injured the producer and served to aggravate the depression in export trade. And the duty has been particularly injurious to low quality hides which Indian traders do not require. Moreover there is no evidence to show that the duty has reduced the number of cattle slaughtered, as suggested by some." The Commission therefore recommends the abolition of export duty on hides and suggests the imposition of an import duty for protective purposes, if necessary. The tanning industry of India has vast prospects before it and should receive the attentions of the Indian industrialists.

Tea is another important product of India. India's exports of tea are equivalent to 7% of her total exports. India is probably the largest tea-producer of the world. Tea is also one of the progressive industries of

India. In Assam the area under tea has increased since 1914, by 30,000 acres, in Bengal and Madras by 10,000 acres and in Travancore by 6,000 acres. The average yield per acre has also considerably increased in the last 30 years from less than 300 lbs. per acre to about 600 lbs. Tea is taken to be an indigenous product of Assam and there the yield is about 800 lbs.

But in the production of tea, India has a menacing rival in Ceylon and Java where, in recent years, the average yield has been over 1000 lbs. per acre.

Rubber presents one more paradox in the annals of Indian industries. In 1917-18 India exported raw rubber valued at 162 lakhs, but owing to the lack of rubber manufacture in India, goods to the value 116 lakhs were imported into India. Local manufacture of rubber could have utilised in the country the huge sum that we had to pay for the imports of goods manufactured from rubber.

In 1918, the area under rubber was estimated to have been about 125,000 acres. The area can be easily extended and the local manufacture of rubber encouraged. The Industrial Commission aptly remarks that "it is one of these industries that are essential in the national interest, and should be inaugurated, if necessary, by special measures."

Again large quantities of vegetable products are exported for the manufacture of drugs, dyes, and essential oils which in many cases are exported back to India in the form of manufactured products. This involves obvious waste which may well be avoided by the local manufacture of these into finished products. The Industrial Commission reminds us that "also the sources of raw materials for heavy chemicals are not deficient in India."

I have attempted to show in brief, the industrial possibilities of India. But the latent possibilities are to be developed. Small industrialists are to be encouraged and financed. The country is to be enmeshed with a network of industrial banks. Vocational and technical training are to be imparted in the primary schools. And finally protection is to be given to those industries which have:—

- (a) very great natural advantages;
- (b) which without the help of protection are not likely to develop at all, or are not likely to develop so rapidly as is desirable in the interests of the country;

(c) and which will finally face world competition without protection.

(These are the conditions laid down for discriminating protection by the Indian Fiscal Commission.)

A very long and acrimonious controversy has raged over the question of giving 'protection' to India. The knotty problem has at last been solved by the Fiscal Commission which has recommended "in the best interests of India a policy of protection to be applied with discrimination". "It now remains to be seen how far the government abides by their recommendations. It must be admitted however, that the government cannot consistently ignore the sound recommendations of the Committee if its professions for India's welfare be sincere and fervid."

The Fiscal Commission has also refuted the theory put forward in some quarters that a rapid industrial development of India would reduce the food supply. The Commission points out that the theory rests on two unjustifiable assumptions—(a) it is assumed that the transfer of population from agriculture to industries would be very large. But this is very unlikely, the industrial workers at present being only 1% of the agricultural workers.

(b) Secondly, it is assumed that a diminished population on land must mean a diminished production. But it is hardly fair to assume that the Indian agriculture must forever remain in a semi-medieval stage and the yields must forever be as low as they are now.

However, industrial development does not mean simply extension of factories. Any treatment of the industrial development of India would be incomplete which does not include in its scope the development of her cottage industries. The cottage industries in handloom weaving, hand-spinning and metal-working have shown a wonderful vitality in India. They serve as a by-occupation to many. They create an elevating moral atmosphere. The cottage industries of India should on no account be allowed to die out. At the present day, they suffer most for want of funds. The Raiffeisen and Schulze Delitzscke types of co-operation, if properly organised, and extended, can help them to work side by side with the latest machines.

The Industrial Commission has indicated the way along which developments are to be made. The Fiscal controversy has at last been set at rest by the Indian Fiscal Commission. It is now for the Government to initiate the policy of 'protection' and for the people to develop the latent industrial possibilities. I confidently look forward to a time—and that day is not distant—when India will be pre-eminently an industrial

country. A rapid development of industries will free the land of our birth from economic bondage to the West and will,—I am led to hope—be her salvation.

SCIENCE AND THE ECONOMIC DEVELOPMENT OF INDIA

DEBABRATA CHAKRAVERTI

Third Year Science Class.

The bread problem of India has become so very acute in the present day that the attention of the whole nation has been forcibly diverted in this direction and many of the best brains of the time have been disturbed over its solution. What has led to these financial straits of the country and what lies at the root of this poverty of the Nation, are the questions that we must leave to Economics to settle. There may be a thousand and one factors that can cause economic distress, and many of them may be at work in bringing India to this miserable plight. But leaving all these questions aside, we shall only consider how best we can grapple this problem and find a satisfactory solution of it. For the time has come when an earnest effort should be made to save the nation from utter ruin.

Certainly it is beyond the scope of this article, and also the powers of the present writer, to analyse critically this economic distress of India, to find out the solutions of the problems that face the nation and suggest their remedies in detail. I shall only briefly describe, as the heading of this article clearly implies, how India can get rid of many of her difficulties, and proceed a long way on in the path of economic salvation, only if she begs a helping hand from Modern Science, the guiding power of the present-day world.

The grave note of warning that has been sounded by Sir Visveswarayya from the Presidential Chair of the Science Congress at Lucknow, should draw the attention of all the people of India. The brief sketch of Modern India that he has drawn in such bold outlines is sufficient to send a sad pulsation of sorrow and despair in the hearts of all who have a burning

fire of patriotism in their bosoms. But what is there that can lift her up from this dark chasm of despair? "With the enormous numbers of our population chronically ill-fed or under-fed the country can hardly afford to neglect the study of science or scientific research which the much smaller communities in the Dominions have provided themselves with and regard as essential to their permanent welfare." This is one of the most powerful appeals that have been ever made for the advancement of scientific studies in India. And coming as it does, from one who is not only a Scientist of the highest order, but also an authority on industrial and economic problems of India, it should throw new lights on the path of those, who were so long groping in the dark for finding a solution of the bread-problem of this country.

How to fight with the poverty of a country, has been the problem that has confronted many a nation at different ages and has baffled many a Government at different times. Big intellects have been engaged in its solution and large volumes have been written on the subject. And in fact the whole of history is a running record of how a nation can successfully combat with these problems and find a solution thereof.

In this connection I should refer to a speech that Mr. Lloyd George, the late Prime Minister of England delivered in a public meeting a few years ago. While discussing this question, he remarked that the best way to fight poverty was to increase the material resources of the country. And perhaps this one sentence gives the best suggestion for finding a way out of this bewildering chaos; and in fact this is the fundamental principle of the entire science of Economics. But this definition is so very broad and sweeping that it requires a considerable narrowing down and a good deal of intelligent explanation. Beside mentioning that this very definition has been subjected to various interpretations by different people to suit their own ideas and opinions, we shall not enter into any controversy over issues or vainly attempt to clearly bring out the subtle points that revolve round this definition. But it is an undoubted fact that the steady development of the industries of a nation goes a long way to increasing the material resource of the land and thereby increases the wealth of the country and alleviates the poverty of the people to a great extent. And in modern times, as science is the best help—the most powerful ally, of mankind in this direction we shall mainly confine ourselves to this point, and discuss in brief how best it can be applied for the industrial development and material progress of India.

The industrial poverty of India is brought to our view by a cursory glance over the trade returns of the land, and still more closely brought to our notice by a passing inspection of the goods that adorn the show-case of any up-to-date shop of the city. The balance of trade, even when apparently in favour of India clearly shows the miserable position of the country in the industrial world and shows how the bounty of Nature is often misused and her material products wasted.

If the raw products of the land can be carefully handled and scientifically manufactured the income of the land will not only be enormously increased but employment will be provided to thousands and wealth distributed throughout this land. And this is the channel to which science should divert her attentions, for these are the most important problems that require her thoughts and careful manipulation.

In the course of a lecture before the Mining and Geological Institute of India the Governor of Bengal remarked "I am always hearing the complaints that India is a poor country and the evidences of its poverty are too apparent, but I am convinced that it is potentially a rich country—its mineral resources are enormous but as yet undeveloped, its soil does not produce as much as it might; and the manual and the technical skill of the people is not fully utilised. India, in short, is a vast field of buried treasure." The diagnosis of the disease is true and we can justly add to this that India is enormously wealthy in her raw products that require to be industrially manufactured. And we shall take up first of all the question of the Industries of India.

Though all the factories or the manufacturing industries on this soil cannot be said to be quite out of date or inefficiently run, the majority of them are not as up-to-date as they should be and are not as efficiently managed as they are expected to be. One curious fact about all the industries of India is that none of the factories ever attempt to make any new inventions on the lines they work or attempt to cut a new way for themselves. They must wait for other countries to lead them, and that too after the foreign industries have had a good start. This fact has so much hampered the progress of India in the past, and is still doing so in the present day that India has been ousted out from the world market by foreign competition. She cannot even retain her own market if she does not protect herself by Tariff or other Protective duties. The economic and the political aspects of the question do not belong to my subject and I do not enter into any question as to their merits or demerits. The very fact

that the national industries cannot stand on their own legs without the help of a crutch is sufficient proof of the weakness of the legs.

Again, the factories are often conducted in such an uneconomical way on account of the absence of most up-to-date and advanced knowledge, that the industries concerned can hardly eke out an existence in the face of any hard competition. Any attempt to harness the natural sources of energy is a thing that is to be scarcely met with in India. And it may be mentioned for instance that though there is no dearth of rapids or waterfalls in India, still the number of hydro-electric schemes that are successfully worked here can be counted on the fingers. In the lecture before the Science Congress, Lt.-Col. B. Battye, R.E., while dealing with the Hydro-Electric Problems of India remarked that the coal age was rapidly drawing to a close and India's resources in steam coal would at the present rate of progress be entirely used up in seventy or eighty years. She would therefore have to depend upon the development of water power for her future economic stability. So it can be rightly said that it is time for the industrialist to think over the question in right earnest. Even if we lay aside this question of the source of energy for the industries, the machinery and the tools that are used here are often so very crude and old-fashioned that they often excite ridicule and laughter in foreign industrialists or up-to-date men of science. And as a consequence, much of the energy of the plant is sadly lost and the manual labour horribly mis-spent.

I have not touched upon the question of the creation of new industries upon the most scientific basis. India is still undeveloped in so many directions as regards her industries that one cannot give a complete list of the channels in to which the national efforts can be directed. And Science is the motive power that can rightly guide India in this path of industrial development. This subject in itself is so very broad and subtle that I should proceed no further with it but merely point out the path of economic salvation for the land.

The next question is the development of Indian Agriculture on modern lines. Though it is a fact that India produces far in excess of her needs, still it cannot be denied that she could produce far more if the methods of agriculture were properly developed. Fortunately India is a very fertile land and so she can annually produce the provisions of the land for 3 years even though the cultivation is carried on in the most primitive ways.

Certainly it is an undoubted fact that the main difficulty in the way of the scientific development in agriculture is that old question of poverty. I

am sure there are not a few persons who will laugh at the very idea of the poor Indian cultivator ploughing his fields with a motor tractor, or preparing the ground with the explosion of dynamite or scattering seeds from an aeroplane. But though they may cause laughter in India, they are to-day actual facts in America, Spain, Switzerland, Denmark and other countries of Europe. But admitting that these are beyond the powers and ability of the poor peasant, we find no reason why organisations should not spring up with a broad financial basis and reliable expert knowledge at their command for improved methods of agriculture and betterment of the condition of the peasantry in general.

Another main cause of the inefficiency of India in the line of industry lies in the fact that the manual labour is not properly trained in this direction and the technical skill of the people is not fully developed. A few days ago, in an interview to a Press representative, a great Indian industrialist remarked that there is an ominous dearth of skilled labour in the industries of India, and strange to say, with an increasing demand, there is a gradual deterioration in the skilful workmanship. And in consequence the industries are suffering heavily.

As regards expert knowledge, or technical skill the case is worse. Though the attention of the people of the land has been aroused in the matter and there has been a persistent demand for technical education and matters are advancing fast, yet it cannot be honestly declared that India is producing in sufficient number highly efficient experts capable of conducting big industrial concerns on most up-to-date methods in the light of most recent scientific developments. But people are now earnest, and every year students are going to foreign lands to secure more efficient training in applied sciences or to specialise in some branches of industrial science. And let us hope in the near future the sons of India will be able to take charge of the national industries and work them on most efficient lines.

I have now briefly sketched how science can cause an economic development of India. It now remains to see what the respective duties of the people and the Government are in this connection. While it cannot be denied that the people of India have been surprisingly inactive for all these generations, it must be admitted that Government has not properly looked after or fostered the developments of the industries of the land. Though there may be an instance or two where Government has stepped in, these cases are so few and far between that they may be taken to be mere

apologies for the State subsidies for the industries. When the history of the industrial development of Germany or Japan is brought to our eyes, and the part that the Government took in this upliftment is brought to the mind, we naturally expect such things from our own State.

The most important step that is to be taken in the direction of the industrial development is the systematic research work in the different branches of applied sciences and the application of the results of these researches in the industries of the country. In Germany with every big industrial concern there is a vast establishment for research in the particular industry in which the firm works. Thus with every firm in Germany there are no less than 40 or 50 scientists working in the laboratory and engaged in discovering better and improved manufacturing processes. So the best scientists of the country are in some way or other engaged for the improvement of the national industries. And though a costly laboratory with a few dozen of the most highly paid scientists at its helm, may appear to be an extravagant luxury to an unaccustomed eye or to a short-sighted business man, yet Germany knows what she does. And if Germany is one generation ahead of world in industrial development,—to quote an English statesman of fame and renown,—it is solely due to this systematic research work in industrial concerns. The father of the greatest industry of India, the late Jamsheedji Tata realized it so closely that he made a donation of 30 lakhs for the establishment of a technical institute carrying on research for industrial development and training youths capable of conducting the national industries on the most scientific lines. But unfortunately for India, this institute has not come up to the mark the donor had in view. It is so very ill-organised and ill-managed *at present that the last year the Government had to appoint a commission to examine its working.*

The next institution responsible for working after the development of the technical skill of the people, is the University. Every University should train up a number of students to be able to manage efficiently the industries of the land. Real and systematic research work should be the aim of all the Universities worth the name. The University and the industries should closely co-operate with one another and while the latter should provide funds as far as their means permit for the research work, the former should on its part find out new ways and means for the developments of the industries. Thus a happy co-operation on the lines suggested would be of immense benefit to both the parties concerned. In considera-

tion of the comparatively small capital outlay and the financial stringency of most of the Indian firms, it is not possible for them separately to bear the cost of running a research establishment, as in Germany. So the best way left to them is to engage on research work in the Universities,—the homes of learning of the country,—and to take advantage of these researches in improving their own concerns.

The Government too owes a responsibility to the people for providing them with suitable technical education. Though there are a few schools and colleges in India that go by the name of technical institutions, yet they are so few in number, they are so very inefficiently run, the standard of their teaching is so very low that they do not serve the purpose for which they are intended. They may supply the demand for technical men of the lower grade, but they cannot turn out most efficient technical experts, in the proper sense of the word. So there should be colleges for training experts capable of taking charge of up-to-date factories. The number of secondary colleges for technical education should also be greatly increased. It is really gratifying to learn that the Government of Bengal is going to start a technical college very soon and we learn that it will not have to “await the prosperous days of the Government”—as the Report of the Retrenchment Committee puts it.

Lastly, comes the duty of the Government to be in intimate touch with the foreign world as regards scientific developments. No country can be self-sufficient and every one has to learn something new from some one else. In order to facilitate this inter-communication and rapid dissemination of knowledge the Government should annually send out to foreign countries the best scholars and the keenest intellects of the land in order to study the latest scientific developments on the spot. The system of the granting of State scholarships is in existence, but its scope is so very limited that it gives scarcely any palpable results. I know that the scheme requires money and the financial condition of the Government is sure to be put forward as the insuperable barrier. But if the enormous military expenditure of India has not to “await the prosperous days of the Government”—this question of industrial development of the country, which is of far greater importance than any other scheme whatsoever, should not have to wait for the better times of the State.

It is an axiomatic truth that the wealth of a nation chiefly depends upon its industries and India is no exception to the rule. If India is to get

rid of the curse of poverty the only course left open to her lies in this direction. Economic salvation is the immediate need of India and the concentrated efforts of the nation are urgently required here.

THE EVOLUTION OF CURRENCY IN INDIA

(In Continuation)

THIRD PERIOD: UP TO 1893

The Origin of the Gold Exchange Standard.

BY KHAGENDRANATH SEN

Fourth Year Arts Class.

We have noted that Lord Dalhousie demonetized gold to the amount of about £120,000,000, and that since the anticipated fall in the value of gold relative to silver did not take place, the Government found itself in a very tight corner. Commercial bodies as well as finance officials seriously took up the question of rehabilitating the gold currency: but the discussions were vitiated by much wire-pulling from British interests which precluded the Secretary of State from sympathising with the attitude of the Indian financier in any practical manner, and the questions regarding a gold standard for India were systematically shelved. It is not likely that in a short paper like this, I shall be able to expose the fallacies or misconceptions underlying the arguments of all the opponents of a gold standard for India, but there are two stalwart economists whose arguments need the most careful consideration—I mean, the Right Hon'ble James Wilson, the first Finance Member of India, and Mr. John Maynard Keynes, one of the living authorities on Indian Finance. But before we enter into the arguments of these two economists, let us pause and take a review in brief of the conditions that led to the demonetization of gold in 1853. For this, we have but to look to the following evidence of Sir James Melvill, before the Select Committee of the House of Commons on Indian Territories, July 14, 1853.

Chairman: Will you explain to the Committee what were the grounds upon which the Government of India directed its receivers at the different treasuries not to receive gold coins in payment of the revenue?

Sir J. Melvill: The Government of India, after the establishment of the uniform currency reserved to itself the right by proclamation to regulate the terms upon which Gold was to be received at the public Treasury.

Q.—That was in 1835?

A.—It was finding that gold was coming largely into their treasury, under the proclamation, and that they had no means of re-issuing it, it not being legal tender, the Government exercised the right and withdrew the permission.

Q.—The permission was issued in 1891?

A.—Yes.

Q.—The change making gold a legal tender occurred in 1835?

A.—Yes.

Here we get in a nutshell how gold came to be demonetized in 1853. Gold was being overstocked in Government treasuries, the Government having no power to re-issue it. One alternative was to sell the gold as bullion but in that case, Government would have had to incur huge losses on account of the depreciation of gold. Another alternative was to lower the silver value, *i.e.*, the rupee-equivalent of the gold coin as received in the treasury, either by directly lowering the number of rupees to be exchanged for the gold coin or by increasing the gold content of the coin. The Government unfortunately could not adopt even this alternative because it went against the provisions of the Act of 1835, and perhaps because of the uncertainty how far the price might still be going down. But it is difficult to bring oneself to understand why Government did not amend the Act to meet the emergencies of the time. In fact, there were proposals of this sort, and some forty-five years later than the demonetization of gold, the British Sovereign which is a gold coin was declared legal tender at 1s. 4d. per rupee, and there is no reason why this provision could not be made forty-five years earlier. I will show that this blunder of 1853, this complete dissociation of the Indian currency from gold when all the countries of Europe were drifting on to a gold standard, is the most serious plaguespot in the currency evolution of India; and however ideal the present system of currency in India might have represented itself to be in normal times, the last Great War has clearly brought out the manifold defects and drawbacks of the system, because it is in the times of severe stress that the efficiency of a standard is tested.

But how was this step taken in 1853 a blunder? It can be best shown if we examine at some detail the views held by the Right Hon'ble Mr. Wilson who sought to justify the step by positive arguments. This is a digression, but it is a necessary one for this essay; and I make no apology for this deviation.

Mr. Wilson, the first Finance Member of the Government of India, landed in this country in November 1859 and expressed his views on the subject, on the 25th of the following month, in a Despatch to the Secretary of State. It is therefore quite natural to expect that Mr. Wilson did not find much time to study the question deeply, his recommendations being based more or less on general principles and on the superficial aspect of the thing.* He opposed the introduction of a gold currency on the three following grounds:—(1) The change to a gold currency would involve a breach of faith with the creditors who had contracted their obligations in the form of silver, the standard currency of the country; (2) it was opposed to much of foreign precedent and example; and (3) since silver was also legal tender, he could perceive no particular good in change although he admitted that it would have been an advantage to the country if gold had been the original legal tender instead of silver.

It is clear from a perusal of the above that Mr. Wilson considered the currency conditions prevailing in India at that time *absolutely*, that is, without any relation whatsoever either to her currency systems in the past, or what her currency policy in future ought to be. The Finance Member, learned as he was, could not look liberally on the destiny of India as the stay and prop of the British Empire, but allowed every other consideration to be over-riden by the consideration of expediency. Expediency measures are always bad *per se*, and should at the earliest opportunity be replaced by permanent and stable measures in order to ensure prosperity to the country. Action on the ground of expediency is indeed poor statesmanship and almost always brings unwelcome consequences in its train.

Such were the proposals of Mr. Wilson. His commanding personality together with the powerful influence which he exercised over the finance of India at that time makes it incumbent on us to examine his arguments in detail and to show how far his three arguments could be borne out by theory or by fact.

Take up the breach-of-faith argument, for instance. The introduction of a gold currency was objected to as involving a change in the legal tender of India which is to be deprecated because large liabilities had been contracted by the State under the former; as a matter of good faith, there-

2. "The perusal of his Speeches and Minutes on Indian Currency", says His Excellency Lt.-Genl. Sir William Mansfield, K.C.B. (afterwards Lord Sandhurst) in his Minute dated March 8, 1864, "has further persuaded me that Mr. Wilson's views were formed without sufficient attention to the social condition and the habits of the great masses of the people of India". Chap 1.

fore, the public creditors "might reasonably demur to being paid under any other." Here, as Sir W. Mansfield points out, the very ground upon which a currency, properly so called, rests is ignored, *viz.*, that the so-called standard of value is but the legal means of expressing how value is to be measured, and does not itself affect value. For instance, in the case of a State-loan, the State borrows value as represented by a certain number of coins. Says Sir W. Mansfield:—

"The State does not and cannot bind itself never to change the character of its legal tender, or expression of measure, which it looks on as liable to change like other institutions. Its engagement deals with the value of the loan, and not with the special expression of the measure of value, which in equity cannot be a matter of consequence either to the lender or the borrower". (*Minute* dated March 8, 1864, Chap. III).

Even if the relative value be greatly raised,—“an assumption, however, which must be received with the utmost caution,”—not only is there no question of a breach of good faith on account of the change in the standard, but we are also absolutely bound to do so in justice and in good faith to the public at large: unless, we should lay ourselves open to the charge of regulating our measures solely in favour of certain classes, *viz.*, creditors, public and private, who had lent value under a silver domination, and of the actual possessors of silver. This phenomenon explaining as it does the flimsiness of the breach-of-faith argument also shows why there is so much wire-pulling from the interested quarters of London, whose liabilities with regard to the Indian trade are mostly and necessarily in silver. As regards their own currency, however, we have never heard of the British public creditor being permitted to raise a cry of a breach of faith because the value of the public debt has from time to time been diminished, “by the development and improvement of affairs, and the machinery used in conducting them, including the Bank-note circulation.” Here as we find that the change to a gold standard has been sought to be opposed as a breach of faith so far as the creditors are concerned, it might also be said that the sudden demonetization of gold in 1853 involved a breach of faith towards those on the debit side of obligations because of the depreciation of gold. But did anybody raise any hue and cry then?*

*“All injustice in this respect may be obviated by Government’s agreeing, if it desires it, to pay its debts not according to the value of the rupee at the date of payment but according to its value when the debt was contracted, or if paid in gold, by paying the creditor a sum which after a comparison of the course of the value of the two metals shall at the time of payment, be the commercial equivalent of the silver rupee in which the debt was contracted.”—*The Despatch of the Bengal Chamber of Commerce*, dated July 25, 1859.

The first method is economically unjustifiable since the creditor in that case—for no fault of his own—receives command over a less number of commodities than he had given up when the debt was contracted.

We may now take up the second argument of Mr. Wilson, *viz.*, a gold currency is opposed to much of European precedent and example. The idea is that such a currency therefore should not be introduced into our country. I do not know if the West has any right to dictate economic and political policy to India, especially when such a policy goes directly against the genius and requirements of the people. Also I do not suppose that because India is politically linked up with one of the most powerful countries of the West, she must always follow the lead given by that country in any and every way, especially in currency policy, which, as I have remarked at the very outset of my paper must be strictly consonant with the intrinsic habits of the people. Says Sir W. Mansfield (afterwards Lord Sandhurst) :

“Theories are not taken on trust. The experience of other countries is not admitted as sufficient. Custom is paramount till it is dislodged by the actual evidence of the senses, that success attends to a change and that gain follow on the change.” (Chap. VII).

To be more correct, it is only when we have attained a high stage of commercial and political development, such as now obtains in the West, that we can successfully carry out the policy and methods of the West. It is a clumsy experimenter who predicts a conclusion however obvious without analysis, a conclusion which in such cases may not often times be warranted by facts. Moreover even if we take the proposition of Mr. Wilson for granted, we find that the currency history of the West subsequent to 1873 made his second argument perfectly obsolete.

Mr. Wilson's third argument is extremely conservative in its form. Since India is a debtor country to the tune of crores of rupees in the form of Home charges, expenditure in London on account of interest, pensions, salaries and so forth, a little fall in the gold value of the silver may inflict a huge and unpreventible (that is, so long as the present system continues) drain as it has often done on the Indian Exchequer.* This is not a desirable possibility and to mend it or end it is really the *raison d'être* of a change in the standard; since almost all the countries with which India has to trade have adopted a gold standard, it is not unreasonable that India should also ask for the same. The controversy which was provoked by the continued fall in the gold value of silver in the latter part of the last century affords an interesting but painful episode in the currency policy of India.

*See V. G. Kale : *Gokhale and Economic Reforms*, p. 28.

I may therefore be justified in supposing that Mr. Wilson's arguments do not hold water in face of actual facts. The arguments of Mr. Keynes who is a modern authority and which take a different direction we reserve for later treatment. Let us now see what the position of the supporters of the Gold Standard was. We have entered on a stage of currency evolution in India where it is not merely with an academic interest that the student of India's currency problems ought to note the vicissitudes of our currency but with a living interest and a critic's eye. My treatment of the subjects is clearly and consistently being directed towards an irresistible conclusion which I shall lay bare when I come to discuss the right currency policy for India, and for which the analysis of the currency policy of India in the past provides the materials adequate for the purpose.

One of the earliest supporters of the Gold Standard during this controversy was the Bengal Chamber of Commerce which in its despatch of the 25th July, 1859, suggested the adoption of gold as legal tender to the amount of 20 sovereigns or Rs. 200 as a subsidiary currency. The Government which thought "that the wants of the community will be better met by means of a paper currency," than by the introduction of a gold currency, sanctioned the scheme of paper currency in the Secretary of State's despatch, dated 26th May, 1860. How far this paper currency scheme succeeded—though it arrogated to itself the power of meeting "the wants of the community" better than a gold currency,—will be evident from the following extract of the Memorial of the Bombay Association, submitted four years later,—"The currency notes do not circulate in the interior and even in large towns in the Muffassil, only rank as Hoondies and cannot be cashed except under heavy discount." After the Paper Currency Bill was passed into law, the Secretary of State as a matter of course opposed the scheme of any gold currency, and the representations of the various commercial bodies proved futile. The following extract from the Despatch of the Secretary of State, dated May 2, 1861 may be read with interest :

"I am not insensible to the possible advantage which might arise from the introduction of the sovereign as the current coin of India, (as it is, I believe, in Ceylon); but, at the present relative intrinsic value of gold and silver, no combination of Indian Coins can express the value of the sovereign. If by any change in the relative value of the two metals, a sovereign and 10 rupees were to become of equal intrinsic value, the sovereign might readily be introduced, and become the standard Coin of India; but at present it can only be taken at its value as gold and that value will vary from time to time, according to the demand at the moment for that metal."

It may be noted that the above is no reply to the suggestion of the Bengal Chamber of Commerce to adopt gold as a subsidiary currency, legal tender to the amount of 20 sovereigns or Rs. 200. It was objected to on the ground that the fixing of the ratio of the sovereign to the rupee at 1 : 10 was not warranted by the fact that "at the present relative intrinsic value of gold and silver, no combination of Indian coins can express the value of the sovereign." We admit the validity of the argument, but it holds water only when you try to introduce a full legal-tender currency side by side with a currency of a different metal, that is, when you introduce a perfect bimetallic currency with a fixed legal ratio. In fact, the failure of the bimetallic movement was mainly due to this factor that there were constant and often unforeseen fluctuations in the ratio of exchange between the two metals, a trouble which could not be rectified. But what the Bengal Chamber of Commerce suggested was altogether a different course. Here gold was sought to be introduced as a subsidiary currency, legal tender up to a certain fixed amount. There was thus no necessity of "fixing" any ratio, the gold coins might have been "overvalued", that is, the bullion value of each coin made less than its face value. The rupee, for instance, which is a subsidiary currency so far as India's external exchanges are concerned is artificially valued.* Indeed this was what the Right Hon'ble S. Laing, Finance Member of the Government of India from January 1861 to July 1862, had proposed with respect to the gold coin. In his Minute on Currency and Banking dated May 7, 1862, he wrote: if the "rate were fixed with a little margin below the ordinary market price, and adjusted, if necessary, every six months, no risk of loss to the Government would be experienced." Nor was it to be supposed,—though Mr. Findlay Shirras erroneously thinks it to be so,—that the gold coins in India were unpopular. It may be true that gold formed "no part of the currency" for reasons already explained before,* but the gold coins were by no means unpopular. It is said that in Bombay, certified gold bars passed current as money simply because in spite of Government prohibition, the population appreciated the positive advantages of a gold currency. The Finance Member wrote in 1862: "The importation of gold already exists and is increasing, and the metal is so much appreciated by

*For instance, in 1919, in which year the Babington Smith Committee fixed exchange at 2s. gold, the average price of silver per standard oz., was 47½d. at which rate the market price of the rupee in gold was only about 17.644d. In 1893, when exchange was fixed at 1s. 4d., the gold price of the silver content of the rupee was only about 14.984d.

†See *The Presidency College Magazine*, Vol. IX, No. 2, p. 185.

the native population as generally to command a premium," and the Bombay Association wrote in 1864: "The few gold coins in circulation are greatly prized and command a considerable premium in the market." An idea of the increase in the net imports of gold into India to which the Finance Member had referred may be gathered from the following Table*:

IN LAKHS OF RUPEES.					
Year.		Net Imports.	Year.		Net Imports.
1855-1856	...	2,51	1860-1861	...	4,23
1856-1857	...	2,09	1861-1862	...	5,18
1857-1858	...	2,78	1862-1863	...	6,85
1858-1859	...	4,43	1863-1864	...	8,90
1859-1860	...	4,28	1864-1865	...	9,84

*Taken from Shirras: *Indian Finance and Banking*, p. 452, Table 8.

These huge amounts were systematically absorbed as soon as they appeared though gold was not coined in British Mints and though it was not a legal tender. The duty of the Government to the people was, in the words of Sir W. Mansfield (Lord Sandhurst), "to give an administrative form to a gold currency which in a rude and barbarous manner, they have to a certain degree worked out for themselves." We need not multiply evidence but the above will sufficiently indicate how urgently a gold coin was needed in India. Even the Bank of Bengal remarked in 1865 that "the time has come when sovereigns and half-sovereigns of full weight may, with safety and advantage, be declared legal tender at the respective rates of 10 and 5 rupees; and that the introduction of the sovereigns into the currency of India will be generally welcomed as a great public boon." We do not know with what commercial acumen Sir Charles Wood dissented from the view taken up after due experience by the Board of the Bank of Bengal. Memorials indeed followed Memorials, high public officials joined hands with commercial bodies in their demand for a gold currency, but the public was, in the words of Burke, "lashed round and round the miserable circle of occasional arguments and temporary expedients," by the 'Home' Government, the Government of India being treated only as "a subordinate branch," to quote Lord Curzon's phrase.

At last the Mansfield Commission was appointed to enquire into the whole matter in 1866.* We have already been acquainted with the Lieutenant-General as a powerful critic of the Right Hon'ble Mr. James Wilson ; Sir William and his Committee warmly recommended the adoption of gold as the legal tender money "that which is believed to have been erroneous in the original proposition being modified so that the rupee price of the sovereign would be correctly adjusted." The proposition to which the above extract refers was the proposition of Sir Charles Trevelyan, K.C.B., Finance Member, made in a lengthy Minute dated June 20, 1864, that sovereigns and half-sovereigns should be declared legal tender in India at the rate of one sovereign for ten rupees, that Indian mints should be thrown open to the coinage of gold at the small seigniorage of 1 per cent. and that the Government currency notes be payable at the rate fixed either in rupees or in sovereigns, but no gold or silver bullion be received in exchange for notes. The Mansfield Commission found out that the real par of the sovereign was somewhat above 10 rupees (a fact which received official recognition in October 1868 when the rupees price of the sovereign was raised to Rs. 10-8) and reported "that gold coins of 15, 10 and 5 rupees respectively would find more favour in the eyes of the people than notes of like value ; that the introduction of gold would facilitate the establishment of the currency notes, outlying treasures being assisted by such a measure towards the convertibility of the notes and that the opinion is general, almost unanimous, that the currency should consist of gold, silver and paper."

The Government remained still obdurate. Almost all the countries in the West began to adopt the single gold standard by this time. A scarcity of gold was anticipated and the fear found definite expression in the International Monetary Conference held at Paris in 1867. And that was the year just succeeding a sharp crisis in England when the Bank Act of 1844 had to be suspended for the third time in succession on account of the

*Composed of—

His Excellency Genl. Sir W. R. Mansfield, K.C.B.—*The President.*

Members—

1. Hon'ble H. S. Maine.
 2. Hon'ble W. Grey.
 3. Hon'ble J. N. Bollen.
 4. Hon'ble D. Cowie.
 5. Mr. F. H. Lushington, Secretary to the Govt. of India, Finance Dept.
 6. Mr. G. Dickson, Secretary to the Bank of Bengal.
 7. Mr. W. Anderson, Manager, Oriental Bank.
 8. Mr. H. G. Dunlop, Manager, Agra and Masterman's Bank.
- Mr. D. R. Onslow,—*Secretary.*

dearth of gold reserves. Besides, the crisis of 1857 which was felt all the world over had set all the leading countries of the world a-thinking. In these circumstances, it was not to be expected that the Government of England would allow the Government of India, however, strongly and unassailably the latter might represent the case for a gold standard, to introduce a gold currency in such a vast country as India—which would mean the abstraction of a huge amount of gold from the West. The controversy was ill-timed; and even the strong advocacy of the Mansfield Commission found no favour in their hands. The interests of India were overlooked in the larger interests of Great Britain.

The Latin Union formed with France, Belgium, Italy and Switzerland made all the gold coins and the silver five-franc pieces legal tender. The Government of India did not make gold legal tender in India but raised the exchange value of the sovereign and the half sovereign to Rs. 10-8 and Rs. 5-4 respectively in 1868. The Gold Mohur was also made receivable at the treasuries at Rs. 15 to the Mohur, that is, the proclamation of 1853 was re-called. Here the gold received in the treasuries could not lie unutilised (which was the case when the proclamation of 1853 came into force, it being not a legal tender and the Government consequently being unable to re-issue them, *vide* Sir James Melvill's evidence quoted above) because by a Notification issued in 1864, it was authorised to issue notes in exchange for sovereigns or half sovereigns to an extent not exceeding one-fourth of the total amount of issues represented by coin, or by coin and bullion in each circle.

More than this the Government could not do. The period of the fall in the gold value of the rupee, however, set in and the agitation for a gold currency into India began to revolve on new hinges. This period was concluded by the appointment of the Herschell Committee in 1892, the first serious effort of the Government towards the introduction of a gold standard. In 1880, the average price of silver was $51\frac{1}{4}d$ per oz., in 1890 it fell to $42\frac{11}{16}$ per oz., a fall at which the Government could but ill conceal their alarm.

Let us now see more closely what were the causes that raised the Government from its unhealthy stupor. The first factor working silently was of course the portentous rate at which public opinion was organising itself in favour of a gold standard and which no Government could ignore. The second factor was the economic folly underlying the financial policy the Government had hitherto adopted. And the third,—by far the most

decisive—factor in the whole question was the steady fall in the gold price of silver since 1871. This meant a tremendous increase in the rupee value of the liabilities of the Government of India in England. The drop of one penny in the exchange value, says Prof. Kale, “added more than one crore to the amount of rupees that had to be provided for procuring the necessary amount of gold to meet the Home Charges in England.” How hard the Government was hit by the continuous fall in the gold price and silver would, therefore, be apparent from the following Table prepared by Mr. Shirras (Indian Finance and Banking, p. 458, Table 12) :

Year.	Average price per oz.	Year.	Average price per oz.	Year.	Average price per oz.
1871	60½ <i>d.</i>	1879	51¼ <i>d.</i>	1887	44⅝ <i>d.</i>
1872	60⅝ <i>d.</i>	1880	52¼ <i>d.</i>	1888	42⅞ <i>d.</i>
1873	59¼ <i>d.</i>	1881	51⅞ <i>d.</i>	1889	42¼ <i>d.</i>
1874	58⅝ <i>d.</i>	1882	51⅝ <i>d.</i>	1890	47¼ <i>d.</i>
1875	56⅞ <i>d.</i>	1883	50⅝ <i>d.</i>	1891	45¼ <i>d.</i>
1876	52¾ <i>d.</i>	1884	50⅝ <i>d.</i>	1892	39¼ <i>d.</i>
1877	54⅞ <i>d.</i>	1885	48⅝ <i>d.</i>	1893	35⅞ <i>d.</i>
1878	52⅞ <i>d.</i>	1886	45⅞ <i>d.</i>	1894	25¼ <i>d.</i>

From this time onward for a few years, the thought uppermost in the minds of the Government of India as well as the British Treasury was the rehabilitation of silver. The proposal for the closing of the Mints to the free coinage of silver in India was made as early as 1876 before the silver question had assumed any serious proportions. The Secretary of State was to be authorised, according to this proposal, “on payment in London of the proper gold seigniorage,” to issue “authority for having coined in India without further payment of seigniorage, specified amounts of silver bullion.” The Mints should not coin for the Government and “any extraordinary Government demand for silver money should have to be met by borrowing in India.” In a long Despatch dated November 8, 1878, the Government of India pointed out the difficulties in which the Government of India was placed owing to the continuous fall in the gold price of silver and pressed strongly and anxiously for a gold standard. It was also suggested that British or British Indian gold be accepted for

payment for any demands of the Government at rates to be fixed from time to time until exchange was stabilised sufficiently to enable the rupee to be fixed at 2s. sterling. Simultaneously the seigniorage on silver coinage was to be raised so that the cost of a rupee to persons who would import bullion would be the same as the value given to the rupee relative to these gold coins. Silver would under this arrangement be admitted for coinage at the fixed gold rate according to trade demands. The provision that the Government would accept gold coins in payment of Government dues would secure the needful facilities for the import of gold. At a later period it might be necessary to throw open the Mints for the coinage of sovereigns and half-sovereigns (as in Australia). This Despatch of the Government of India was referred to an expert Committee of the Imperial Government and the India Office which completely vested that proposals of the Government of India. The Lords Commissioners of Her Majesty's Treasury found out after much deliberation that "the responsibility of doing nothing" was less than "that for doing something!" "Of one thing my Lords are sure," they wrote, "that it is better to sit still than to have recourse, under the influence of panic, to crude legislation, the result of which could not be foretold and the effect of which cannot be measured". The wisdom of Seven Solomons indeed guided the fruitful wisdom of the Lords Commissioners.

Sir David Barbour, K.C.S.I., took up charge of the Finance portfolio of the Government of India in November, 1888. He was the most distinguished bimetallist of the day but his experience on the Gold and Silver commission and the failure of the Brussels Conference turned him into a supporter of the gold standard. Besides, the American attitude towards the silver question weighed very much with the authorities and when America decided to stop her silver purchases in 1893, the unadulterated silver standard was doomed in India. Early in 1893 the Government of India proposed to make the English gold coins legal tender at a rate of not more than 1s. 6d. per rupee. The Currency Reform Association headed by the Hon'ble J. L. Mackay (now Lord Inchcape) also carried on a powerful agitation. A change to gold standard was practically certain; the question was as to the method, that the transition might be smooth and as free from sudden disturbances as possible. This was how the committee of Lord Herschell came to be appointed in 1893. Lord Herschell was the Lord Chancellor of England, and besides Lord Herschell the Committee consisted of Sir Thomas Farrer, Lord Welby, Lord Kilbracken,

Sir Richard Strachey, Mr. L. Courtney and Mr. B. W. Currie. The Committee reported by the middle of 1893 and recommended a gold standard. The Government could not now sit still and by the end of June, the Mints were closed to the free coinage of silver, only the Government retaining power to coin rupees on its own behalf. The Gold Standard was however not adopted, neither was the unadulterated Silver Standard kept up. A scheme of a gold standard without a gold currency emerged out of all these reports, representations and discussions. The silver was retained for internal circulation while gold at a fixed rate of exchange was to be used in foreign payments. Mr. Lindsay, Secretary to the Bank of Bengal, who was really the propounder of this scheme gave to it the bewildering name of the "Gold Exchange Standard," by which name it has come to be known even to this day. This Gold Exchange Standard will be the next subject for our study.

(To be continued.)

SHELLEY AND RABINDRANATH

The centenary of Shelley has been celebrated the other day, and we shall have no better occasion than now, to note how after a century has passed over the grave of Shelley, his spirit is still alive in many of our modern poets, specially in Rabindranath. It is the best tribute to his memory and an interesting study as well.

The two realms of art in which Shelley most excelled, were, to quote the exact expressions of a critic, the realms of ideal regret and ideal approaches. No one has expressed so sadly and so tenderly, the feeling of regret, consequent upon some irrecoverable loss or upon the fruitless yearning for something distant and unknown, which one knows not how to attain. The note of the past with all its treasures of past happiness, has indeed knocked at the heart of almost all poets, but for none has it a sound so sad and so tender, as it had for Shelley. He is almost matchless in this branch of poetic art. An admirer of Wordsworth may place his favourite poet by the side of Shelley in this respect, and point out the famous Ode

on the Intimations of Immortality which begins with a wistful note. But in this poem, we seek in vain for that intensely lyrical cry, that abandon,* which marks every line of Shelley, uttered under a similar feeling of loss. The point becomes clear, when we contrast such lines of Shelley as :

When will return the glory of your prime?

No more—oh never more.

with a couplet from the ode of Wordsworth :

“We will grieve not, rather find

Strength in what remains behind.”

Rabindranath may be said to have approached Shelley in this realm of his art, and worked with an equally master hand. In a poem entitled “Pathabhrasta” (পথভ্রষ্ট), we find him, wistfully looking back to his past years :

কে গো সেই, কে গো হায় হায়

খেলাইত হৃদয় মাঝারে

সচেতন অরুণ কিরণ

সে শৈশবের কুঁড়ি

জীবনের তরুণ বেলায়

ছলিতবে অরুণ দোলায়

কে সে প্রাণে এসেছিল নামি

সে আমার স্বকুমার আমি।”

He painfully describes how with years a shadow came over him and darkened his life: “পথ হ’ল পঙ্কিল মলিন, প্রতিদিন বাড়িল আঁধার।” He feels the sharp contrast between his past and his present :

“কিছু হেথা নাই যে স্মরণ

কোথা’ গো শিশির মাথা ফুল

কোথা’ গো প্রভাত রবিকর।”

He feels the equally fruitless and painful yearning for the distant and unknown which drove Shelley mad after the Skylark and after the West wind :

“আমি চঞ্চল হে, আমি স্তূরের পিয়াসী।”

The distant has a charm for him which nothing can break :

ওগো স্তূর, বিপুল স্তূর,

তুমি যে বাজাও ব্যাকুল বাঁশরি।”

But he knows his own weakness. He can only listen to the sweet notes that the distant plays to his ears, but he can do no more. He is bound down with a strong chain to his present, and has no power to run after the sweet music of the distant.

কক্ষে আমার রুদ্ধ ছয়ার, সে কথা যে যাই পাশরি।

We find here an exact echo of the lines of Shelley, when eager to share the impulse of the West wind, he is made painfully aware of his own drawback.

“A heavy weight of hours has bound one too like thee.”

*This yearning has absorbed the entire soul of our poet, and the sights and sounds of nature only serve to kindle it all the more.

আমি উন্ননা হে, হে স্বদূর আমি উদাসী
রোদ্র মাখান অলস বেলায়, তরু মর্শ্বরে ছায়ার খেলায়
কি মূর্তি তব নীলাকাশ শায়ী নয়নে উঠেগো আভাসি
হে স্বদূর, আমি উদাসী।

He well knows that this yearning of his is insatiable, but yet he cannot get rid of it: “তুমি দুর্লভ তুরাশার মত, কি কথা আমায় শুনাও সতত।”

In the words of Shelley, it is like

“The desire of the moth for the star
Of the night for the morrow
The devotion to something afar
From the land of our sorrow.”

Thus far Shelley and Rabindranath meet on the same platform over the gulf of a century. But we come across a note of difference also. This yearning in Shelley made him extremely susceptible to the worldly sights of woes and misfortunes, and consequently turned him away from the common highway of life with its little joys and passions. Like the second spirit in the ‘Two Spirits’, he ‘plumed with strong desire, would float above the earth’, when the inhabitants below, would look from the ‘dull earth’ his ‘moonlike flight.’ Like the Skylark, he would float in the blue deep like ‘an unbodied joy whose race is just begun’. But he seldom succeeded and what he tried to forget, returned to him with a double force and plunged him into the abyss of despair. Such is the genesis and the finale of many of his lyrics. He could neither get rid of the thoughts of the human lot like Keats, nor triumph over them with an unflinching faith like Wordsworth. He could not like the first intoxicate himself with the cup of beauty and ‘fade far away, dissolve and quite forget the weariness, the fever and the fret of human life’, nor could he like the second fall back upon his faith and say

“Welcome fortitude and patient cheer
And frequent sights of what is to be borne.”

When we turn to Rabindranath, we perceive a different tone. As we have already seen, Rabindranath has his own yearnings. He too feels the impulse of some undefined desire

“পাগল হইয়া বনে বনে ফিরি, আপন গন্ধে মম, কস্তুরি যুগ সম
ফাল্গুন রাতে দখিন বায়ে কোথা দিশা খুঁজে পাই না।”

But his yearnings do not like Shelley's, urge him to leave the 'dull earth' and accompany the Skylark to the heavens, or to rush with the West wind through the forest, the ocean, and the skies. They do not like Shelley's, make him sensitive to the misfortunes of the world, nor do they drive him into a fit of despair. He knows that the path of human life is not strewn with roses, that many of its hopes and aspirations are destined to perish in the dust. But that does not evoke from him the passionate, despairing cry of Shelley. On the other hand, he holds out hopes for the disappointed and the despairing.

ভয় নাই তোর, ভয় নাই ওরে ভয়নাই,	কিছু নাই তোর ভাবনা
কুসুম ফুটিবে বাঁধন টুটিবে,	পুরিবে সকল কামনা
নিঃশেষ হয়ে যাবি যবে তুই,	কান্তন তখনো যাবে না।

Again :

“দখিন পবন দ্বারে দিয়া কান,	জেনেছে রে তোর কামনা
আপনারে তোর না করিয়া ভোর,	দিন তোর চলে যাবে না।”

The same sight of woe, which evoked the despairing cry from Shelley :

“We look before and after
And pine for what is not.”

made Rabindranath write

“তাই বলি প্রাণ ওরে, মরণের ভয় ক’রে
কেন রে আছিস শ্রিয়মান
সমাপ্ত করিয়া গীত গান ;
গান গা পাখীর মত, ফোঁটরে ফুলের প্রায়

We must not however mistake it for the triumphant note of challenge in Wordsworth. The note perceptible in lines like these are in a much milder strain. In fact, Rabindranath feels the pang with as much intensity as Shelley ; but he does not like him 'die and faint and fail' under its effect. In his song of sorrow, he carries home to his readers not its benumbing effect, but its tenderness. In his song, pain loses its horrors and retains its sweetness.

Again whenever Rabindranath feels himself carried away in his pursuit of that unattainable desire which always lies latent in him, he clasps the earth, as a child its mother and restrains himself. In 'Prabashi' (প্রবাসী),

he reproaches himself for yearning after something afar, when the whole earth he can call his own.

“সব ঠাই মোর ঘর আছে, আমি সেই ঘর মরি খুঁজিয়া।”

He feels a close kinship with his earth and listens to her call :

“এই সাতমহলা ভবনে আমার
চির জনমের ভিটাতে
স্থলে জলে আমি হাজার বাঁধনে
বাঁধা যে গিঠাতে গিঠাতে,
তবু হায় ভুলে যাইবারে বারে
দূরে এসে ঘর চাই বাঁধিবারে

He wishes to merge himself completely in the embrace of mother earth, and therein finds his glory.

“ধূলা সাথে আমি ধূলা হয়ে রব,
ফুল মাঝে আমি হব ফুলদল,
মে গৌরবের চরণে
তব পূজারতি বরণে।”

How much he despises self isolation from the world at large, appears in his poem entitled ‘Mukti’ (মুক্তি), where he prefers ‘অনন্ত জগৎ ভরা যত দুঃখ শোক’ to personal salvation :

“বিশ্ব যদি চলে যায় কাঁদিতে কাঁদিতে
আমি একা বসে রব মুক্তি সমাধিতে ?”

As in the realm of ideal regret, so in the realm of ideal approaches, Shelley and Rabindranath are akin to each other, with however a little bit of difference. The expression ‘ideal approaches’ of course, refers to the hopes, and fears, fancies, and dreams, which one experiences when one stands before his beloved—— beloved, not in the ordinary sense but as referring to the object of ideal love. Shelley conceived of an archtypal Beauty, which is the model and source of all other beauty as embodied somewhere beyond this material world, and for him, to attain ideal love was to ascend to the love of this ideal Loveliness. His ‘Alastor’ for instance, records the coming of a vision of this supreme Loveliness and the agony of not finding it realised in reality. There were moments in Shelley’s life when he thought that he attained his ideal love, and the poems recording these moments may be said to belong to that realm of his art which we have termed, the realm of ideal approaches. His Epipsychidion for

instance, gives an exquisite picture of his thrill and rapture of love in such moments.

“We shall become the same, we shall be one
Spirit within two frames
.
One hope within two wills, one will beneath
Two overshadowing minds, one life, one death
One heaven, one hell, one immortality
And one annihilation.”

Corresponding to this idea of Shelley, Rabindranath has his own conception of ‘জীবন দেবতা’ —the deity of his life. Like Shelly, Rabindranath also yearns after a union with this god of his life and feels the same rapture of love when he thinks, he has approached her. In উৎসর্গ addressing her, he writes :

তুমি এস নিকুঞ্জ নিবাসে,	এস মোর সার্থক সাধন
লুটে লগু ভবিষ্য অঞ্চল	জীবনের সকল সম্বল।”

He offers to her, all the best in him—his joys and sorrows, his dreams and inspirations :

“দুঃখ স্তূথের লক্ষ ধারায়,	পাত্র ভরিয়া দিয়াছি তোমায
নিষ্ঠুর পীড়নে নিঙারি বক্ষ,	দলিত দ্রাক্ষা সম
কত যে বরণ কত যে ছন্দ,	গাঁথিয়া গাঁথিয়া করেছি বধন
বাসব শয়ন তব।”	

Shelley’s Ideal Beauty corresponds in outline to Rabindranath’s জীবন দেবতা ; but they appear to have a good deal of differences also, when we go deeper. There is this weakness in Shelley’s conception that he continually glides back into a desire of realising his conception in some real mortal. Hence he experienced frequent disappointments which were inevitable. Rabindranath is immune from this weakness. He knows that his Love, his জীবনদেবতা is the presiding Spirit of his own soul. He has not to seek her in the external world ; he has to feel her in himself. He is vaguely aware of his close kinship with her from birth to birth.

“আজ মনে হয় সকলেরি মাঝে	তোমারেই ভাল বেসেছি
জনতা বাহিয়া চিরদিন ধরে	তুমি আমি শুধু এসেছি।”

But though his জীবনদেবতা, his অন্তরতম, his অন্তর্যামি is his old acquaintance, yet she is girt round with a mystery which he has not been able to solve. In অন্তর্যামি ; he writes :

“রাখ কৌতুক নিত্য নূতন
আমার অর্থ তোমার তত্ত্ব

ওগো কৌতুকময়ী
বলে দাও মোরে অয়ি।”

The highest ambition of our poet is to solve the mystery, to feel his জীবন দেবতা in himself; for unless the mystery is solved, unless darkness gives way to light, his union with his Love will not be complete. In the same poem he hopes that, at least in death he will be able to see her in all the light of her glory. She will stand before his dying eyes and put an end to his doubts.

“চিরদিবসেব মর্শ্বের ব্যথা,
আমার প্রেয়সী আমার দেবতা
মরণ নিশায় উষা বিকাশিয়া,
মধুর অধরে করুণ হাসিয়া

শত জনমের চির সফলতা
আমার বিশ্বরূপী
শ্রান্ত জনের শিয়রে বসিয়া
দাঁড়াবে কি চুপি চুপি ?

SANITY IN POLITICS

By A. M. JALALUDDIN AHMAD.

Sanity is essential and indispensable for a smooth and successful performance of every form of human activity—be it in the sphere of society, or of literature, or of religion,—alike in arts and in sciences. And what is the true import of ‘sanity’? In it are embodied the noble and admirable ideas of broad vision, cool calculation, and practical wisdom. Detach any of these from the concept of ‘sanity’, and, lo, the splendid edifice collapses! These elements, in their turn, depend for their existence entirely upon reason; so that we can safely assert that sanity is but a direct outcome of the proper exercise of reason—reason which is the differentiating factor between man and the lower animals. So in all dealings of mankind, sanity claims a fair and all important share. But at present we are concerned only with such human activities as may relate to the domain of politics, that is, with matters pertaining to the State.

Now, the members of a State are broadly divided into two well defined classes—the ruling and the ruled. And sanity has to play the most conspicuous part in both. It is the one grand law that can uphold the unified character of the State, that can maintain law and order in it, and that can steer it clear from the sea of stormy times. 'Good government' is the immediate effect of sanity in matters political. The work of the rulers will be easy, smooth and undisturbed. Contentment will reign supreme. Progress, peace, and prosperity will be its inevitable concomitants. Sure and rapid strides will be taken in the direction of improvement in the multifarious aspects of the panorama of human life. The realization of the ultimate aim of the State, namely, the general welfare and happiness and perfect morality among mankind, leading to the "Parliament of men and federation of the world",—will not be a far cry. So, for all these, sanity coupled with unselfish efforts on the part of all concerned, is the imperative condition.

Whenever in any country sanity is pushed to the background, anarchy ensues from within or foreign aggression from without. This is invariable and unavoidable. Lack of sanity either on the part of the rulers or of the ruled, is sure to bring about tremendous upheaval, nay sometimes radical transformation, of the entire social fabric. History is replete with instances to bear out this statement. Apart from events of contemporary politics which might afford ample illustrations to suit our purpose, suffice it to cite the case of America of the late 18th century. It is too well-known a chapter in the history of the world. Edmund Burke sounded a timely note of warning, but in vain. What the despotic savour that clung about the British assumptions over the colonies, the dogged tenacity of England to some undefined right, and the arbitrary taxation imposed upon America (unrepresented in Parliament), have resulted in, is a matter of common knowledge. In consequence of the unstatesmanlike policy of the Stamp Act of 1765 and the Revenue Act of 1767, America became desperate and threw off the British yoke in utter defiance. Take another example. Before the establishment of the Muslim rule in India, the wild fire of intestine quarrels was furiously aglow. No sound method was mutually adopted by the contesting parties for amicable settlement. The result was that a foreign power stepped in and conquered the whole country, ousting the children of the soul. Then again, the Bolshevik movement is in point. The extreme advocates of socialistic principles adumbrated by Karl Marx and practised by Soviet Leaders, created a mighty revolu-

tion in Russia in 1917 and subverted the vast autocratic Empire of the Czar. But bloodshed and atrocities followed and Russia was soon hurled in to a sort of chaotic state. Thus we see that whenever sanity is at a discount with the members of a political society, the whole structure receives a rude shock often to its very foundations. Discontent is the proximate consequence, giving rise to attempts for a subversion or disruption of the social order. In case of the manifestation of discontent, the powers that be might bring repression into requisition. The rulers would forget that "the natural effect of fidelity, clemency, kindness in governors, is peace, goodwill, order and esteem in the governed", that "acts of lenity are the means of conciliation". Nor will the ruled remember that loyalty and obedience to the governing class are the very first conditions of good government, the absence of which would undoubtedly mean creation of a chaos (for the fact is that there can be no liberty without law). So one might, with good reason, shudder to think of the probable results of 'insanity' in politics.

Next, there is another point to take note of. In most of the modern countries there exist more than one political party, (generally two—one for evolutionary and the other for revolutionary methods in legislation and administration). Almost every action of one is likely to meet with severe criticism and vehement opposition at the hands of the other. So each party, in order to keep itself "on the go", has to be guided constantly by calm thinking, wide outlook, and practical wisdom; or else its schemes, though actuated by motives of welfare to the State, cannot but fall miserably to the ground. Thus we see that sanity is the very life-blood of politicians—politicians in the true sense of the term.

Let us now examine briefly the chief requirements of a sound politician. In the first place he must needs be characterized by breadth of view; otherwise he will consider his objects in "lights that are rather too detached"; that was what Prime Minister Grenville is said to have done in trying to raise revenue in America. Unless a politician is possessed of a very wide outlook on the affairs of the world, unless he considers the whole in the light of every component part, unless the past experiences of the world are taken full cognizance of,—his principles and measures can never stand the test of time, his policy can by no means have any savour of permanence; his efforts are sure to be nipped in the bud. Large and liberal ideas are essential in the management of great affairs, so that a good many things may be considered at one and the same time and in

their mutual relations to one another. "Magnanimity in politics", says Burke, the prince of political philosophers, "is not seldom the truest wisdom; and a great empire and little minds go ill together."

Secondly, true statesmanship requires that passions and prejudices must under all circumstances be kept at a respectable distance, nay banished altogether. Reason and intellect should be the only things in operation. Sentimental considerations are sure to coat solemn political schemes with a transient and superficial polish. Cool calculating intellect, on the other hand, sifts out all trivialities and redundancies, and leaves unalloyed the solid substance of facts and truths. The true politician accepts these and these alone, and then maps out his plan which commands genuine worth and secure permanence. A Cool head is his strong point; love of truth is his indestructible pedestal.

But above all, a politician has to be intensely practical. Expediency should be his watchword. Whether he has the *right to do* a thing, ought to yield to the question whether he *should do* that thing. Abstract principles however sound in theory and valid in reason, should never have a free unrestricted play in the sphere of politics. In formulating any particular measure, the politician has to see not only whether the State has a right to enact it, but also whether it is opportune to introduce it, and whether it will be beneficial to those who will be affected by it. He must also consider human passions and prejudices, and understand that a whole people cannot be guided against their will. He must have a greater faith in the efficacy of conciliatory measures wisely adopted than in the efficacy of force and violence hastily and foolishly applied. In other words, he is to realize the full significance of *conciliation cum coercion*. For once the British politician lost sight of these fundamentals, and consequently lost America for good.

Be it said in conclusion that sanity in politics is always productive of wholesome and momentous results whereas lack of it is a sure sign of disorder and maladministration. Although the world has seen the cult of sanity respected often in its breach rather than in observance, still let us hope that it will receive the due meed of honour and recognition as time rolls on and experience accumulates.

THE FOUR-DIMENSIONAL THEORY OF SPIRIT

DURGA PRASANNA ACHARYA

Fourth Year Science Class.

Those who maintain that spirits and all incidents connected with them are but illusions of the eye may well be spared the trouble of going through this short article. I have nothing to do with them. I shall only formulate a theory on the assumption that there are spirits and that they possess certain peculiar properties.

Those who hold that they had the good fortune of having a personal interview with any of these ethereal beings, are all agreed on the point that spirits can change their shapes at will and can vanish suddenly from before our eyes. Indeed many persons are alleged to have been startled at the sudden appearance of an uncomfortable personage looking fiercely into their eyes, even though the doors and windows of the room may all be perfectly closed. These phenomena appear unnatural to many people, so much so, that they reject the very idea of a spirit. I shall however show how these, far from being grotesque and unnatural, may be reconciled to our present knowledge by the theory which I am going to propound.

We all know that we live in a world of three dimensions; the space around us is of three dimensions. Every object we see before us,—the book, the table, the tree, the mountain, the sun, the moon,—everything possesses three dimensions, *viz.*, length, breadth, and thickness.

Now imagine for a moment that you are being pressed laterally by some mechanical force until your one dimension has vanished. Imagine that you have been reduced to a plane figure. You can move your hands and feet only in the plane of your body. You can see objects which come only within your plane of vision.

Suppose now, I place an object of three dimensions before your eyes. You cannot surely perceive the object as a whole, your vision being limited to a plane. Only the section of the object made by your plane will be visible to you; you will believe that the object is a plane figure having a certain area. Now if I move the object in any direction, the section made by your plane will vary in size and shape and you will be led to believe that the object before you is changing its size and shape.

Lastly, if I remove the object so that it does not intersect your plane, you will solemnly declare that the body has vanished into air.

Let us now stretch our imagination a little further. Let us consider that a spirit is a being of four-dimensions. It is then reasonable to suppose from analogy, that we, being of three dimensions, cannot perceive the spirit as a whole. Only that portion of the spirit which comes within our three-dimensional world become visible to us. When the spirit moves, the section made by our three-dimensional space will vary. So what we call the sudden change of shape and size of the spirit is nothing but the effect of its movement.

Again, just as a three-dimensional object may intersect a plane figure without crossing the boundaries of the plane, so the spirit may cross our space without passing through the boundaries. Thus the sudden appearance of a spirit in a closed room is accounted for.

Lastly the sudden disappearance of the spirit is easily explained if we suppose that when it disappears, it passes out of our three-dimensional space. One may, however, argue as to how it can pass out of our space, because everything is contained in this space. To this I may reply that just as a three-dimensional space may contain many planes of two dimensions, so a world of four dimensions may consist of many such spaces as ours, of three dimensions. Still one may challenge the possibility of a four-dimensional world. As a reply I may quote Shakespeare,

“There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.”

N.B.—It may not be out of place here to mention that the idea of four-dimensions is in keeping with modern science. Prof. Einstein has recently developed a world of four-dimensions.

[Herewith I beg to state that this four-dimensional theory of spirit has a greater authority behind its back than I can claim to be. An interested reader is requested to consult “Recreation in Mathematics”.]

LATEST NEWS FROM THE TABARD INN.

(From Dame Fancy, our own correspondent).

The dim frosty morning saw a remarkable scene in the Tabard Inn. Harry Bailey, just disturbed out of his bed by a tremendous noise outside.—“Ah, is it you, Sir Knight! And you, Nonne Prioress! And you, and you, and you!—Ah, heavenly wonder,—the old good company! But where’s the grave poet? Perhaps he will never return. You all look wiser, and yet sadder and sicker.”

The first confusion subsided, they went in, and the host asked “To Canterbury again, my Lordlings?”

“No not to Canterbury this time, good host” replied the Merchant whose continued worldly success during the past centuries had raised him into a pitiable self-importance, and who therefore chose himself to act as Spokesman of the company. “Not to Canterbury, Sir. Our angles of vision have changed. We have been thoroughly modernised, except in our paying prejudices to which however we have succeeded in giving modern deceptive names. I, for my part, am on my way to India via Kimberley. These gentlemen intend to start for America to attend the All-world Scientific conference. And these ladies, well, they mean to join the *Æsthetic*—”

“Let women speak for women, noble Sir”—interrupted Madame Eglantine; the merchant felt blank, and Harry Bailey began to nod significantly.

“Yes, host, women have greatly changed since the country of our pilgrimage. They want now to realise themselves”—insisted the Nonne.

“Well, well, realise yourself as much as you like, only remember that there is but a step between the serious and the ludicrous.” said Bailey, and then turning to the Merchant in order to change the topic “You, Mr. what’s your name,—but don’t take offence sir I never could know how men called you,—where is your forked beard?”

“The fashion changes sir,” replied the Merchant, turning grave, “Men now like to be clean-shaven; I don’t know why. Perhaps the reason is—”

“No more of your researches, haughty merchant” interrupted the Miller in a Pilate’s voice (as he once did before) “you monopolise the talk, as if conversation were a market. The whole party sits dozing; my humble self

has an important suggestion to make ; but you go on talking what men call friend,—a new member of our company. They call him a ‘Man of no importance’. He is ready,—in fact over-ready,—to treat you with a very—

“Order, order” shouted the host.

“No more of order, Sir. I must have my say or else go my way” insisted the Miller.

There was no silencing the Miller and so the wise host gave him leave to tell on a devil way.

The Miller went on: “Ladies and gentlemen, I must make the declaration that I am drunk, and this you may easily know by the sound of my voice. But good ale does in my case contribute to a peculiar clearness of judgment. Moreover, I do seriously mean,—well,—”

“Finish, finish” urged the Merchant by way of retaliation.

“Yes,—what I propose is this. Let us have recourse to the good old device of telling tales; that would be very pleasant.”

“But we have no time to listen to tales! The express leaves in an hour,” said the Merchant.

“Ay, that’s true; and there’s the pity of it, good host, there’s the pity of it. They have turned machines,” said the Parson and gave out a deep sigh.

“Besides”—suggested the Man of Law in support of the Merchant’s idea,—the merchant was his client,—“Besides, we retain little taste for long tales. The cry of the day is for short central single thoughts.”

“You need not trouble, sirs,” interposed the Miller “Here I have a short tale;— don’t look so, Sir Merchant, he will finish very soon.”

“Then begin at once, Good stranger” said Harry Bailey in his old mild way. The man began:—

THE TALE OF THE MAN OF NO IMPORTANCE.

Aware that the world regards me as a man of no importance I cannot help attaching the greatest importance to myself and to my opinions and I never talk except about myself. This shows that at the depth of my heart I have a secret desire to impress myself on others, and that is no wonder; for, self-advertisement is one of those few things that make life worth living.

I will therefore try to reveal myself to you; this self-revelation is my tale. You may treat it with scorn; I will not mind that: for in my

opinion, the wisest and easiest way of living pleasantly is never to take anything seriously.

I cannot make myself believe in God: in fact, whenever I try to think of God, it is only the three letters G, O, D, that remain fixed before my mind's eye; around them there spreads an enjoyable obscurity. I wonder if any man has a clearer idea of God than this. Even if he has, it is different from that of other men. 'God' is one of those words which men use vaguely and understand vaguely. Faith in God seems to me a mighty self-deception; by believing in God men are deriving a too easy satisfaction in this mysterious world. I try to picture the day when all men will lose faith in God: at first there will be a chaos; a reaction against the conventional bondage imposed by the thought of God: but soon,—or rather gradually,—men will grow habituated to live without God.

I have lost faith in the guiding power of conscience. What you call conscience is a habit of thinking,—a habit formed by cherishing certain ideas for many generations. Therefore, conscience may err; for, many erroneous ideas may reign in a race for many centuries.

Religion has been divested by me from any connection with divinity. Every religious law is ultimately traceable to a law of self-preservation. If a man does not care to preserve himself and his society, he is perfectly justified to disobey all laws, religions, (ethical), social or legal.

I always fail to understand why men live so very earnestly. As soon as I try to live in zeal, I feel that there is something hollow somewhere. Sometimes I pity myself and envy others; but the next moment I chuckle in cynic exultation,—how these people work and work and yet know not why!

No wonder therefore that now and then I should feel a strange impulse to welcome death. The immediate gain, if I die, is the acquisition of a speedy knowledge of what lies beyond. If I do not live after death, there the matter ends. If I do live after death,—why, then too there is no difficulty,—for, I will manage to create a good position for myself even in the world beyond, just in the same way as I, who found myself suddenly born in this world, made friends around and began to live. But the impulse passed; a new thought possessed me; death is sure to come some day or other, and then the knowledge of the other world will be thrust upon me. Why die then now? Why not live this life consciously, moment by moment? There is a vague pleasure in that.

Well, masters, you need not gaze at me in that way. I know that you are not convinced; to understand and to be convinced are different things. I cannot expect that an hour's reasoning put forth by me can alter the ideas held by men for generations and generations. And moreover there is no guarantee that I myself am right; for, every thinkable matter remains on the whole a mystery,—and that is why every fact may be viewed both as a tragedy and a comedy. This consciousness of the mysterious nature of everything helps me never to mind anything seriously and constitutes another of those few reasons which make life worth-living—”

He was here stopped by the merchants; “You will make us miss the train”—and so he rose, and others rose, and they hurried to the station. Harry Bailey's eyes followed the party as far as they could, and he was thinking,—

“Ah, the world has really changed since those days; whether for the worse or for the better, I don't know. The Knight of to-day never speaks and seldom acts. The Nonne has turned a suffragette. Perhaps he is a lunatic, or very ignorant. Yet he has a knack to raise misgivings in his hearers. But, after all, he is a man of no importance. I feel drowsy”—and Harry Bailey went to bed again;—his sleep was disturbed, as you remember. The Merchant rules the day. It is only the drunkard that has survived—exactly the same man. The poet is no more, and has been supplanted by that strange dreamy sceptic who could scarcely make himself heard in those days.

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OURSELVES.

THE BENGALI LITERARY SOCIETY.

It was not till after the publication of the last issue of this magazine that the society could resume its activity. In spite of this unusual delay which was mainly due to election affairs, we succeeded in holding no less than five general meetings during the period under review.

The 1st meeting.

The first meeting of the Society came off on the 17th of November with Prof. Khagendra Nath Mitra, M.A., M.L.A., in the chair. S. Charu Chandra Chakrabarty read a lengthy paper on "Education of Woman in the life of the Country". The writer began by pointing out the prominent absence of any connecting link between the inner and the outer life of young Bengal, which was to a large extent, brought on by foreign culture. From its light woman had all along tried to shade herself and her home, of which she was the presiding deity, and in so doing had deprived her educated brother of a full rational domestic enjoyment. The only way to reconcile these two clashing ideals within and without was to raise the woman to a conscious touch with modern life. The paper next dwelt on the various requisites of a healthy womanhood in the various fields of her activity, and concluded with a practical line of training suitable to the end in view.

The 2nd meeting.

The second meeting was held on the 24th of November, under the Presidency of Prof. Prosanta Chandra Mahalanobis, I.E.S. S. Sudhir Kumar Chakrabarty in his neat little paper on "Patriotism in Rabindranath" traced the development of a healthy spirit of love for the poet's sacred native land—its past glories, and present achievements, its verdant fields and smiling sky, its gentle brooks and silent rocks. This noble feeling found a charming expression in his earlier poems, grew in beauty and splendour till in his later works, it culminated in a wide conception of universal love which has of late been the gospel of the poet all over the world.

The paper occasioned a lively discussion started by Prof. Charu Ch. Bhattacharya, M.A., which however took such a wrong turn after a time that the President had to interfere. For want of time Prof. Mahalanobis

could not express his own views which, he assured us, he would more than compensate by a lecture on the subject at a later date. We are earnestly awaiting that opportunity.

The 3rd meeting.

The third meeting took place on the 5th January, Prof. Benoy Kumar Sen, M.A., presiding. A well-written paper on "The Poet Beharilal and his works" was read by Sj. Asoka Nath Bhattacharya—wherein he reviewed all the works of the poet in their chronological order and sought to bring out their central tone, not without hinting at other points of excellence. The writer further dwelt on the metrical beauty of Beharilal's lyrics which, not the least impeded by rigid conventionalism ran with a free rein, with a smooth and genial flow.

Rising to criticise the essay, one gentleman suggested that the great fact about Beharilal, which the writer had omitted, lay not so much in the intrinsic value of his poetry as in its prophetic character, in its heralding the dawn of a new era in the history of Bengali literature.

The president proceeding on the same line remarked that Beharilal was the first Romantic poet in Bengal and he for the first time revealed the poet in his poetry. He was not a passive observer of beauty, but felt it as a truth in his inmost heart and this accounted for his sincerity, and spontaneity.

The 4th meeting.

"Tolstoi and Bolshevism" was the subject, on which Sj. Jyotish Chandra Dutt read a learned paper on January 19. Prof. Charu Ch. Bhattacharya, M.A., presided. Mr. Dutt first expounded the doctrine of Tolstoi, showed its communistic basis and then went on vividly depicting how the oppressed millions of Russia in their new movement ultimately failed to retain that great ideal. The writer fervently hoped, however, that Tolstoi's teaching would come to be accepted by the world and the Bolshevists would, one day, be able to translate their dream into reality.

The paper was criticised by Mr. C. Chakrabarty and Prof. K. C. Chakrabarty on one or two points. The President in conclusion tried to show how in every great movement in history a struggle was evident between the ideal pure and simple and the limited powers of the masses unable to realise it. The difficulty to reconcile them must give rise to some evils and the same truth was applicable to the Bolshevic activity. Any other generalisation would be too rash at the time.

The 5th meeting.

This meeting was held on the 9th February, Prof. Siva Prosad Bhattacharya, M.A., being in the chair. A paper written by S. J. Birendralal Ganguly, on "Formation of Society in India—its relation to her political life" was read by the Secretary on account of the writer's absence from the meeting. The paper attempted to show the social ideal and structure of India placing it side by side with that of the West and having pointed out their underlying want of unity drew the necessary conclusion that the Party Government or the Centralised Government of Europe could not thrive on Indian soil. The social life in India was based on three fundamental points—(1) unity of varna, (2) unity of profession, (3) unity of territory, and all these assumed a distinct shape in her self-governing villages. Her proper form of Government must therefore have its root in the village-life.

The paper was briefly criticised by Messrs. P. R. Sen and C. Chakraborty, and discussed at length by the President who in passing gave a clear, short history of the social and political growth of India—its merits and demerits, its ideals and peculiarities.

C. C. C.

DR. J. W. GARNER IN OUR COLLEGE.

The college union invited Dr. J. W. Garner last December (1922), to speak on American Universities. The good humoured Doctor denied the charge on rising. He drew our attention firstly to the number of Universities in America. There are to-day more or less five hundred Universities in America, unlike India. The Universities are of two kinds—the State Universities and the Private Universities; the outstanding difference between them being that fees paid by the student in the state universities, are less than in the latter. The relation between the professor and the student in American Universities, is very cordial. The Doctor said that he had knowledge of the French Universities most of all and compared the state of things obtaining there with that in his own Universities. The French professors are too busy with outward shows of their own achievement and keeping up their higher atmosphere to allow students to approach them freely much less dare to ask a question. The American professors, on the other hand, mix with the

students freely, satisfy their questioning and invite them very often to tea. The Doctor is very proud of the fact that his own Universities are the only ground where manual labour does not stand as a barrier to higher education. Students earn their money by means of manual labour. Almost all the Universities have organisations of their own to supply needy students with jobs. To work with their hands is no disqualification.

The learned Doctor was given a good hearing and was thanked by Mr. Jyotish Chandra Dutta, on behalf of the College Union.

JITENDRA NATH BAGCHI.

FOUNDERS' DAY RE-UNION, 1923.

Under the auspices of the Presidency College Union, the Founders' Day Re-union was celebrated on Saturday, the 20th January, 1923, in the college compound.

A charmingly decorated pandal was erected for the purpose of entertaining the past and present members of the college. An interesting programme was gone through amidst the cheers of the audience, on a miniature stage, set up specially for the purpose, on the western extremity of the pandal.

An interesting game of Tennis between the past and present students of the college, on the adjacent lawn was an additional charm to the function.

The opening song sung by Mr. Dilip Kumar Roy, an ex-student of our college, simply captivated the audience. This was followed by the songs of our old friend Mr. Harendranath Dutta.

Comic songs by Kasi Babu evoked a chorus of side-splitting laughter from the audience. These were followed by recitations, ventiloquism and a selected scene from "Banganari". The Fancy string party then treated the audience to a delightful concert which was much appreciated.

Light refreshments were then served to the guests and students and the event came to a happy close at about 7-30 p.m.

Among the guests, present, besides the staff, were:—

Sir Asutosh Mukerji, Justice C. C. Ghosh, Dr. Gouranga Banerji, Dr. Meghnath Saha, and many other distinguished ex-students of the college.

J. N. B.

REPORTS OF THE HISTORICAL SOCIETY.

(1)

The first general annual meeting of the Historical Society came off on the 22nd December, 1922, in the Historical Seminar. Prof. U. N. Ghosal, M.A., Ph.D. presided.

The meeting being declared open by the President, Sj. Bikas Ch. Ghosh submitted the report for the Session 1921-22.

After the adoption of the Rules (*vide* elsewhere), the meeting proceeded to elect office-bearers for the new Session. The results of the election are as follow :—

Secretary—Sj. Susil Ch. Chattopadhyay

President—Prof. K. Zachariah, M.A. (Oxon.)

Vice-Presidents—Prof. B. K. Sen, M.A. (Cal.)

Prof. U. N. Ghosal, M.A., Ph.D. (Cal.)

Prof. S. N. Mazumdar, M.A. (Cal.)

Prof. N. Chakraverty, M.A. (Cal.)

(Specially elected at the Second Meeting)

Secretary—Sj. Susil Ch. Chattopadhyay

Asst. Secretary—Sj. Humayun Kavir.

Class-Representatives—Sj. Bikas Ch. Ghosh (4th Yr. Hons.)

Sj. Birendranath Ganguly (4th Yr. Pass)

Sj. Prithvis Ch. Chakraverty (3rd Yr. Hons.)

Sj. Sourendramohan Banerji (3rd Yr. Pass)

Sj. Tarakumar Mukherji (2nd Yr. Arts)

Sj. Sukumar Bhattacharyya (1st Yr. Arts)

It is extremely regrettable that the two Post-Graduate classes have not yet sent their representatives.

With a vote of thanks to the chair, the meeting terminated.

(2)

RULES OF THE HISTORICAL SOCIETY.

1. The Society shall be called "The Presidency College Historical Society."

2. The aims and objects of the Society are primarily to organise periodical meetings, in which papers on historical subjects will be read and discussed by the members of the Society or by other specialists invited

for the purpose. The Society will also in order to bring the students and professors of history as well as other distinguished workers in this particular subject in touch with one another, arrange for social gatherings, conferences, etc., from time to time, and thus create a general atmosphere of research.

3. All the students and professors of history of the Presidency College will be members of the Society. Any other professor or ex-professor, student or ex-student, of the college may be enrolled as a member by the Executive Committee.

4. The official year of the Society will begin from July, every year.

5. A general meeting of the members of the Society will be held every year in the beginning of the session to elect the office-bearers for the session.

6. The work of the Society will be carried on by an Executive Committee consisting of the President, four Vice-Presidents, a Secretary and an Assistant Secretary (to be elected at a general meeting) and eight representatives of the different classes to be elected at a general meeting as follows: one each from the First and Second Year Classes, two each from the Third and Fourth Year Classes (one from the Honours and one from the Pass) and one each from the two Post-Graduate Classes.

7. The Senior Professor of History will be the *ex-officio* President and the other members of the history staff will be *ex-officio* Vice-Presidents.

8. Ordinarily, the general meetings and the meetings of the Executive Committee will be convened by the Secretary. An extraordinary meeting of the Executive Committee or the society will be convened by the Secretary, at the requisition of four members of the Executive Committee or fifteen members of the Society. If the Secretary fails to convene the meeting within seven days of the requisition, the requisitionists may themselves call the meeting with the permission of the President. Five will be the quorum for the meeting of the Executive Committee and fifteen for general meetings.

9. The Secretary will keep the minutes of the proceedings of the meetings. He will have to submit an annual report at the annual general meeting of the Society.

10. The Executive Committee is empowered to collect subscriptions for any specific purpose, if it thinks necessary.

11. The above rules may be altered or modified only at a general meeting of the Society.

(3)

The first meeting of the Historical Society came off on the 12th January, 1923. At the request of Doctor Ghosal, Professor Nilmoni Chakraverty took the chair. S. Birendranath Ganguly of the Fourth Year Class read a paper on "Varnasrama Dharma in Ancient India."

The essayist discussed in detail the origin and merits of the above institution. Varnasrama Dharma, the writer pointed out, was the backbone of the old Aryan civilisation. The credit of it lies in the fact that it solved in a curious way the problem of distinction between man and man, class and class, by the sweet influence of religion. It not only brought about a peaceful affinity in social life, but tended to produce a spirit of co-operation, from the Aryan national point of view. The whole structure of the Aryan civilisation was conceived as a Divine body, of which the Brahmins were the head. These, by their spirit of self-sacrifice and eminence of knowledge, were destined to be the fit leaders of men. The Kshatriyas were the arms—the representatives of the active human force. They developed in a high degree the materialistic institutions and moulded the Hindus into the form of a nation. The Vaisyas were the thighs of that body, a class of men indispensable for the stability of Society. The Vaisyas preached to the world that the Hindus were a race not simply of philosophers, but also of great workers. The Sudras represented the feet, whose mission was service. But the Varna Dharma, however beautiful it may seem, had one great defect, viz., its tendency to heredity, which being based on the inequality of labour was bound to lead to dissatisfaction. The Asrama Dharma was created to remove it. By infusing a spirit of renunciation in the Aryan life, it upheld a distinctly higher ideal for mankind. The writer pointed out the superiority of the Gahrasthya Asrama, which was the pivot for the other Asramas to rest upon.

The writer next traced the growth, rise, and decay of the Varnasrama Dharma. The Epic Age was the golden age in the history of this institution. The Varnasrama Dharma received the rudest shock from the Buddhists, and its decay was hastened by the growing complexities of life and the Musalman rule.

Dr. Ghosal, after congratulating the writer, paid a glowing tribute to the Varnasrama Dharma and expressed deep satisfaction as the essay had been written in Bengali. He pointed out that the different Varnas

were so inter-related that the decay of one of them involved that of others. He also explained how the future regeneration of a Hindu India depended upon the revival of the above institution.

Prof. Sivaprosad Bhattacharyya said that the Varnasrama Dharma covered in a sense the whole social history of the ancient India. According to him, the Asrama Dharma furnishes a universal ideal, worth realising by all civilised countries.

A keen interest was evinced by both students and professors present in the meeting.

The meeting was adjourned.

(4)

The second meeting of the Historical Society came off on the 26th January under the presidency of Prof. Nilmoni Chakraverty, M.A.

Doctor Ghosal moved an amendment of the Rules 6 and 7 to the effect that the post of a fourth Vice-President be created. He also moved that Prof. Nilmoni Chakraverty should be that fourth Vice-President. The motions were carried.

Prof. Chakraverty took up the adjourned discussion on Varnasrama Dharma. He affirmed that originally Varna involved a reference to 'colour.' The first mention of the Varnas is found in the Purusha-sukta of the Tenth Mandala of Rig Veda. Prof. Chakraverty then dealt with another phase of the question—whether the Brahmins were undisputedly superior. The Bratyas, the Buddhists, and the Jains did not accept their superiority and upheld the supremacy of the Kshatriyas. Mention is also made of the Brahmins who learnt at the feet of such eminent Kshatriyas—as Asvapati and Janaka. From the religious point of view also, although the Brahmins were superior in the field of ceremonies, the true path of religious freedom was captured by the Kshatriyas, notably Krishna, Buddha, and Mahavir. As regards the numerical question, the Brahmins were only handful in Northern India—"an island in a sea." All these prove, concluded the learned professor, that the superiority of the Brahmins was not undisputed.

SUSIL CHANDRA CHATTOPADHYAY,

Secretary.

THE REPORT OF THE HISTORICAL SEMINAR.

The first meeting of the Historical Seminar came off on the 29th November, 1922, under the presidency of Prof. B. K. Sen, M.A. The subject for debate was "Themistocles as a statesman."

Sj. Jogendra Bose, the first writer, read an exhaustive article on the subject. He brought out in a neat way the psychological growth of the statesman in Themistocles from his early boyhood. He also dwelt at length on his achievements,—achievements which only could justify us in calling him a great statesman. Born of an obscure family, Themistocles rose to be the greatest man of the day. The true great work of Themistocles lies in the fact that he could divert the mind of Athens from land to sea. A far-sighted genius, he clearly saw the necessity of a naval policy, for herein lay the strength of Greece. The question of leadership in the Hellenic Congress was ably solved by Themistocles by offering the headship to Sparta and this shows that he regarded necessity over sentiment. Another great work of his was that he could persuade the Athenians, bag and baggage, to take to ships at a critical period; and had it not been for this, Athens could not have survived the loss of men that would have been incurred by the conflagration. But his most splendid achievement was found in the Salamanian Gulf, where, by a clever stratagem, he compelled the Persians to give battle to the unwilling Greeks. The recall of Aristides showed that he was no mean statesman. Another illustration of his statesmanship was the building of the Long Walls and the Piraeus in the face of vehement Spartan opposition. A progressive democrat, he invited the metics to give a great impetus to industrial growth. Lastly, the writer defended Themistocles by saying that he had no mean thought of leading Persia against his own dear home. The writer concluded his essay by paying a glowing tribute to Themistocles, by quoting Bury, "Greece owed her salvation to a single man, namely Themistocles."

Sj. Bibhuti B. Banerji, the second essayist, pointed out that three qualities constituted Themistocles, namely, "foresight, straightforwardness, and stratagem." He cited from Holm that it was a gross exaggeration to call Themistocles the creator of Athenian navy, but that the Piraeus was his real work—it could alone enable Athens to become a great maritime power. The chief failure of the statesman, the writer observed, was that he could not create any real supporting party to whom he could turn in times of danger.

Sj. Susil Ch. Chattopadhyay supplemented the readers by saying that Themistocles was the man the time needed. It *did* want such a diplomatic statesman. Much is said of his moral defects, but it is clear that if Aristides with his unassailable probity was the helmsman of the state at that momentous period, Athens would have been lost for ever.

Sj. Narendra K. Sinha added that the policy of Themistocles actuated the work of the confederacy of Delos. Aristides got his inspiration from Themistocles, and in this sense Themistocles had more credit than Aristides.

Lastly, the President, after congratulating the writers and the critics, explained in a neat way how Themistocles made possible the future greatness of Athens. He shaped the future and seized it, as it were, in realising the importance of the sea. The immediate necessities required his maritime policy but he had the bigger ideal as realised by Aristides and Pericles. This is 'Themistocles' real title to greatness.

The meeting then terminated.

SUSIL CHANDRA CHATTOPADHYAY,

Secretary.

ANNUAL REPORT OF THE POLITICAL PHILOSOPHY SEMINAR, 1922.

It will satisfy even the most die-hard critic of Government extravagance to find how economical the Economics department of our Library has become. Possibly they have got orders *in camera*, because I find nothing to that effect in the Report of the Retrenchment Committee itself. In the first place, the Library has very consistently refused to buy new and current publications so far as the Department of Economics is concerned. The Government have effected another wonderful retrenchment in the way of reducing the number of chairs in the Seminar-room. It is as well to take out the remaining chairs because to accommodate the growing number of students in Economics with the existing number of chairs in the Seminar would be a clear mathematical impossibility—unless, of course, two boys sit on each chair (that, by the way, would also be difficult for particular individuals), or unless the room be utilised only as a show-room to the archæologist.

But in spite of these and sundry other instances of the extravagance of Governmental wisdom, there has happily been no retrenchment in

the patience and perseverance of the students. A record of ten sittings of the Seminar for discussion of papers—some of which were admirably written—was held. There was also a very fair average of borrowing among the fourth-year and post-graduate students, but the Secretary has a complaint here to make. A large number of the borrowers have got a knack of forgetting that there is a time limit to the possession of books by any single student. It is useless to point to these students how limited the stock of the library is and that rules for the regulation of the issue and return of books have been made primarily for their own mutual advantage. No Secretary relishes the idea of issuing notices and reminders (which, by the way, students for whom they are intended conveniently ignore)—it is only to remind the particular members that, besides themselves, there are other members who are as keen to derive the utmost benefit from the Seminar as they themselves.

Finally I have the pleasure (the only pleasure that the Secretary can enjoy) to record my warm appreciation of the kind and courteous treatment which I always received from the members, and specially, from the President, and thank them most heartily for the discipline which they have maintained throughout the year.

KHAGENDRA NATH SEN,

Secretary, 1922.

OUR CONTEMPORARIES.

We beg to acknowledge with thanks the receipt of the following of our contemporaries :—

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| 1. Nabyabharat. | 13. "Sphinx"—(The University of Liverpool). |
| 2. Upasana. | 14. The Cambridge University Magazine. |
| 3. Bihar National College Magazine. | 15. Oxford University Magazine. |
| 4. Holkar College Magazine. | 16. St. Paul's College Magazine. |
| 5. Canning College Magazine. | 17. Krishnanagore College Magazine. |
| 6. Madras Presidency College Magazine. | 18. Murray College Magazine. |
| 7. Elphinstonian. | 19. Health and Happiness. |
| 8. Chittagong College Magazine. | 20. Ernakulum College Magazine. |
| 9. Central Hindu College Magazine. | 21. Hoogly College Magazine. |
| 10. Aligarh College Magazine. | 22. Dacca Collegiate Magazine. |
| 11. Mysore University Magazine. | 23. Rangoon College Magazine. |
| 12. "Gryphon"—(The University of Leeds). | 24. Ripon College Magazine. |
| | 25. Bangabasi College Magazine. |

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| 26. Scottish Churches College Magazine. | 33. Mahamandal Magazine. |
| 27. Patna College Magazine. | 34. Debarshi Durbar. |
| 28. Ravenshaw College Magazine. | 35. Hare School Magazine. |
| 29. Dayal Sing College Magazine. | 36. Hindu School Magazine. |
| 30. D. A. V. College Union Magazine. | 37. Rangpur College Magazine. |
| 31. Allahabad University Journal. | 38. Ananda Mohun College Magazine. |
| 32. Lucknow University Journal. | 39. B. O. C. Journal. |
| | 40. Students' Chronicle. |

CORRESPONDENCE

To

The Editor,
Presidency College Magazine,
Calcutta.

Dear Sir,

I have been informed and asked to inform you by my friend Sj. Banku Behary Ghose who had passed the B.Sc. Examination from the College in 1920 and is now a student of Cambridge University that Mr. K. P. Chatterji, B.Sc., an old student of Presidency College has been appointed a Lecturer in Anthropology of the Cambridge University and at present lecturing to Part II Tripos students there. It is, I think, a matter of great pride to all students of Presidency College old or new ; and I hope that you will be kind enough to insert the news in the next issue of the Magazine and oblige.

Yours faithfully,
SUBODH KUMAR DUTT,
Late 6th Year Class, M.Sc.

52/2, SUKHA STREET,
CALCUTTA,

The 21st December, 1922.

