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NOTICE

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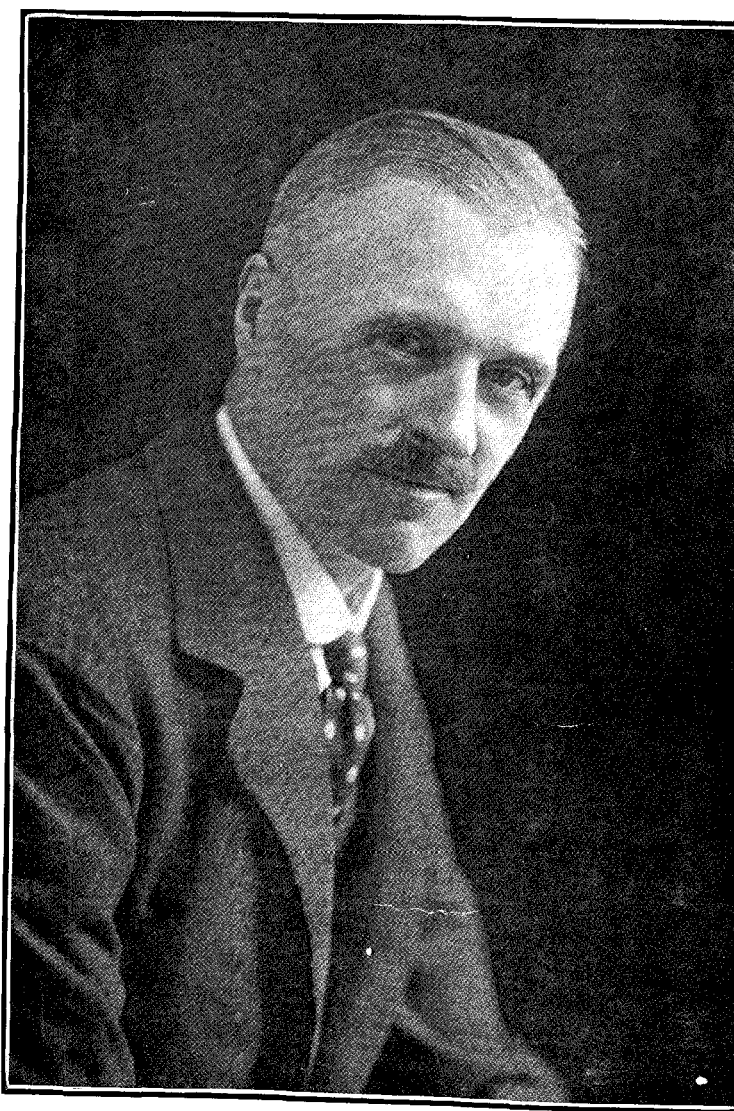
There will ordinarily be three issues a year, in September, December, and March.

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

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

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

TARAK NATH SEN,
Editor.



OUR EX-PRINCIPAL
MR. R. B. RAMSBOTHAM.

FOREWORD.

I have been asked by the Editor to write him a 'Foreword,' in accordance with the usual custom, for his first issue. I have been working under considerable stress during the last few weeks, and have had no time to attend to the matter. But perhaps I may be allowed to make a few comments on recent events.

Let me first repeat and emphasize what I said to many students in the Physics Theatre on the day when it first became evident that attempts were being made to foment disorder in the College. I make no fetish of discipline. To me it is merely a means to an end, and that end is peace and order. Are peace and order worth having? I count them among the greatest blessings of life, and in a College I think them essential if the students, for whom the College exists, are to reap the benefits which their years at College should yield them. Nothing that is worth having in the world can be obtained or kept unless one is prepared on occasion to fight for it. Such an occasion has recently arisen. I said, when I spoke in the Physics Theatre, that I then felt I had been fighting a battle on behalf of the peaceable and orderly members of our community ; and I have felt the same throughout the remainder of our troubles. Above all things I feel that so long as I am here I am bound to do what I can to protect the interests of students of this type.

I also said that the task of the Principal and Professors became hopeless if those whose interests they were trying to protect not only gave them no assistance, but turned against them ; and this brings me to the pleasantest part of what I have to say. Throughout the vexatious week which began on September 2, it was the greatest pleasure and support to feel that we had a solid nucleus of students who were prepared to make day by day a real effort to come to the College and show that they were not inclined to submit to interference. I make these students my compliments and offer them my thanks.

J. R. B.

THE PRESIDENCY COLLEGE MAGAZINE

Vol. XVI.

SEPTEMBER, 1929.

No. 1.

NOTES AND NEWS.

WITH this issue the Magazine steps into the sixteenth year of its existence. Through long fifteen years it has lived—fifteen years during which many ex-editors of the Magazine have grown venerable, elderly gentlemen. During this long period, it has inherited a great tradition, and every ex-editor of the Magazine has borne his worthy share in building that tradition up. The present editor succeeds to a noble heritage, all too keenly conscious of the responsibilities of his position. He will not exploit an occasion like this to indulge in poses of humility or to utter time-worn platitudes. He knows that he will do his best, and hopes that he will be enabled to do so by that unvarying goodwill and co-operation which it had been the fortune of his illustrious predecessors in the office to receive from the staff and the students alike.

* * * * *

The editor is glad to say that such good-will and co-operation has not been denied him in bringing out this first issue. The Magazine makes its appearance this year with an altogether altered get-up, and all thanks are due for this to Professors P. C. Ghosh, D. G. Chatteraj and S. C. Majumdar for their active help and encouragement, and to the Principal for his kind permission for getting the old cover and design altered. Mr. Ajit Roy, the Secretary of the Magazine, has done his share of the business quite well. Thanks are also due to Mr. Charu Roy, the renowned artist of the city who is also one of our old boys, whose brush has given to the College a new design and symbol for its mouthpiece. Particular mention should be made of the services of Mr. Jitendranath Basu of the

5th year English Class, but for whose help and co-operation the Magazine would not have made its appearance in the form it does.

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Presidency College is the *alma mater* of a very large family, and the new students who have joined our College this session are welcome arrivals in the ever-widening circle of her children. They have already been welcomed into their classes by their teachers, and we now welcome them into the corporate life of the College. It is a belated welcome, but not any the less kindly. During the three months that have just passed, the 'freshers' have seen a good deal of College life ; and it must be admitted that their newly acquired experience, if it has raised some new hopes, has also crushed many. The homely atmosphere of schools must have been missed in the college and the ties of affection that have been sundered may not be replaced by kindlier ones. But there are re-assuring facts yet ; and, after all, the clash of disappointment and new experience always leaves a residuum of affection for one's old college. Time changes the value of everything. Looked forward to, College life is bright ; looked at from behind, it has a serene and melancholy charm of its own—yea, indeed, a music which, even when the soft voices that sang it are dead, still vibrates in the memory.

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It is sad to reflect that the new additions every year to the large family of Presidency College men should correspond with a steady depletion of the ranks on the front. It is our melancholy duty here to notice the deaths of several of our *ex-alumni*. Mr. Byomkesh Chakravarti was one of our illustrious ex-students. As a leading member of the Calcutta Bar, leader of the Bengal National party, Minister to the Government of Bengal and founder of several national concerns, Mr. Chakravarti was a distinguished figure in the national and public life of Bengal. Rai Bahadur Prasanna Kumar Basu was the oldest of our ex-students living. He was a Senior scholar of the Hindu College, and the first M.A. of the Calcutta University. He rose afterwards to be the leader of the Krishnagar Bar. Khan Bahadur Afzalar Rahaman and Mr. Niranjani Roy, M.B.E., were both distinguished members of the Bengal Civil Service. Mr. Hemendranath Sen, Advocate, was connected with various industrial concerns like the Calcutta Pottery Works and the Bengal Glass Works, Ltd. Mr. Satis Kumar Banerji was a veteran educationist, having been connected with the Mitra Institution since its foundation in 1898.

We offer our sincere condolence to the friends and relations of the deceased. May their souls rest in peace!

* * * * *

The current session has been marked by many reshufflings in the staff. Principal Ramsbotham has left us for Chittagong. In him we had an eminent scholar, a man of sterling integrity of character, and above all a kind-hearted friend of students. His brief regime in the College leaves happy memories behind it, and it is pleasing to reflect that he has carried with him to Chittagong equally happy memories from the College. In a letter which he sent to the editor along with his photograph, he writes, "I can assure you that I cherish happy and grateful recollections of the unfailing kindness which I received from Presidency College students; they were most generous to me." We are extremely glad to be so kindly remembered by our old Principal, and we thank Mr. Ramsbotham most heartily for it. Elsewhere is published a letter in which Mr. Ramsbotham expresses his thanks to those who entertained him at a farewell ceremony before his departure, and congratulates the College on its brilliant results this year in the University Honours Examinations.

In welcoming Principal Barrow, who succeeds Mr. Ramsbotham, we welcome an old friend. He was in this College as its Principal from 1917 to 1923. We welcome him most heartily back in our midst, and wish him regime of successful Principalship.

* * * * *

Professor B. G. Mukherji, Senior Professor of English, has left us to take up his duties as the newly appointed Principal of the Krishnagar College. While we keenly regret to miss his smiling face and suave personality from the College, we rejoice at the same time at the fresh honour that has been bestowed on him almost on the eve of retirement. Professor A. K. Chanda, back from his recent tour in which he accompanied Poet Rabindranath Tagore as his Private Secretary, rejoins the staff as the Senior Professor of English. The vacancy caused by the departure of Prof. Mukherji has been filled by Prof. S. N. Maitra who officiated on the English staff on several previous occasions. Mr. M. C. Chatterji has rejoined the Bar on the termination of his services here, and is succeeded by Mr. S. C. Sen Gupta, in whom we hail an ex-editor of this Magazine.

Turning to the Economics Staff, we are sorry to note that Prof. P. D. Mukherji is still suffering. His leave has been extended till the end of

the session 1929-30. Prof. Akshoy Kumar Sircar of the Hughly College has come to officiate in the vacancy.

Turning to the Mathematics Staff, we are very glad to welcome Prof. B. M. Sen back to the College. He had been on study leave for a few months, during which he visited Germany and attended the International Congress of Mathematics. He is such an asset to the College that we can scarcely afford to miss him. Prof. Naresh Chandra Ghosh of the Bengal Engineering College, who had been acting in his place, remains here as a permanent member of the staff, while Mr. Ananta Mohan Sengupta, officiating Professor, has been transferred to Sibpur. Prof. S. P. Das, who has been ailing for sometime past, has taken two months' leave, and Mr. Surendra Nath Das of the Astronomical Observatory acts against the vacancy. In the Botany Department, Prof. Jatish Chandra Sengupta M.Sc. (Cal.), Ph.D. (Heidelberg), has been appointed *vice* Prof. Srish Chandra Sinha, deceased.

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We now turn to changes in the Eden Hindu Hostel staff. Prof. D. G. Chattoraj of the Department of Economics has been appointed Superintendent of the Hostel. Prof. Sadananda Bhaduri of Sanskrit has been appointed First Assistant Superintendent ; while Mr. Subodh Chandra Sen, the Physical Instructor, continues as Second Assistant Superintendent.

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Prof. H. K. Banerji of the English staff has succeeded Dr. S. K. Banerji as Bursar of the College. Like his predecessor in the post, Prof. H. K. Banerji has also recently made his mark in the field of English literature. A book by him on Henry Fielding (*Henry Fielding—Playwright, Journalist, and Master of the Art of Fiction*) has been published by Messrs. Basil Blackwell of Oxford. The book is the result of extensive researches in England and on the Continent undertaken by Prof. Banerji while he was on study leave during the year 1926-27. Our congratulations to Prof. Banerji.

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It is such a pleasure to be remembered by old teachers who have left us. And if Mr. Ramsbotham remembers us from the other end of Bengal, so does Mr. Sterling from across the seas. Writes he to a member of the staff, "I was indeed glad to get your letter. It touched me deeply and made me realize what I had given up in the way of affection and

friendship by severing my connection with Presidency College. The work here is interesting. But I often think of my days at Presidency College, particularly during the last 18 months of my time there, as the happiest of my life. Still I have not given up the idea of visiting the College again, for as soon as opportunity offers I propose to come to Calcutta for a few months, and I shall be most pleased to see you all again." We, on our part, shall be eagerly looking forward to this promised visit.

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Mr. Sterling, by the way, has recently become the Secretary of the Universities' Bureau of the British Empire, of which he was hitherto the Under-Secretary. It is a news which, we are sure, will be welcomed by all who are connected with Presidency College. In the letter from which we have quoted above, Mr. Sterling has expressed his great eagerness to help Indian students going to England for study ; and we are quite sure that those students of Presidency College who have left for England this year will find in their old Principal a kind and benevolent patron, always ready to help. We congratulate Mr. Sterling on his new position of honour.

* * * *

Our College has done brilliantly this year in the University Examinations. In the I.A. Examination, it has taken the first, second, and eighth places, and in the I.Sc. the first, second, seventh and eighth places. In the B.A. and B.Sc. Examinations it has stood first in all the subjects in which it is affiliated with the exception of Philosophy, Arabic, and Physiology. In the Economics list, the name of Presidency College at the top followed by as many as nine dittos provided a spectacle at once heartening to some and embarrassing to many. We do not know whether this is the first of the seven years of plenty for Presidency College, but this much we can predict that many a lean year is still in store for the College if the present scale of fees is not revised. As things stand at present, Presidency College has practically barred its doors to poor but meritorious students, and the results thereof have been disastrous. There has already been too much of aristocratisation in the atmosphere of Presidency College, and a little democratisation will do harm to none and good to many.

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Our College does not go unrepresented this year in the All-India Examinations. Messrs. Ranjit Kumar Ray and Anilbehary Ganguly, both of them brilliant students of our College, are the only successful candidates

from Bengal in the I. C. S. Examination held at Delhi in January last, standing seventh and ninth respectively in the whole list. Mr. Harisadhan Ghose Chaudhuri, another Presidency College man, has been successful in the I. P. S. Examination. Our best congratulations to each of them. May success be theirs in their new-chosen careers.

* * * *

Several of our students have left for England for higher studies. Among them is Mr. Hirendranath Mukherji, an illustrious ex-editor of the Magazine and one of the finest flowers both of our College and of the Calcutta University. He has proceeded as State Scholar to Oxford for prosecuting higher studies in History. Our best wishes go to them all. Let us hope that amidst their new environments they will be able to hold the name of Presidency College high. They have yet a greater duty than that—that which was emphasised by the Vice-Chancellor in course of his address at the Special Convocation of the University held last month: they have to remember that they are “ambassadors going forth on behalf of India to remove misconceptions and to win honour for their country.”

* * * *

Turning to the Birth-day Honours list, it is with the greatest pleasure that we welcome the distinction that has been conferred upon one of the most brilliant ex-students of our College, who is also one of our ex-Professors. Sir Jadunath Sircar, C. I. E., deserves in every way his recent knighthood. As scholar and historian, educationist and late Vice-Chancellor of the Calcutta University, Sir Jadunath Sircar has already made a name for himself; and we confidently hope that he will be equally prominent as a legislator and debater in his new capacity as nominated Member of the Bengal Legislative Council.

We are also glad to note in this connection that Mr. Hara Chandra Majumdar, retired Head-Clerk of our College, has had his long and meritorious services rewarded by the title of Rai Sahib.

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Among the new Knights this year is no less a person than Prof. C. V. Raman. He is not one of us, but he is one of our country, and one of our country's very best; and we therefore rejoice in the honour bestowed on him. In having been awarded the Matteucci Medal for this year, Prof. Raman has added yet another glorious feather to his cap. “The Societa Italiana Delle Scienze,” which awards the medal, is of international fame;

and the medal award is made for "the most important discovery in Physics at the present time." As a holder of the medal, Prof. Raman stands in very noble company; for among the past recipients of the medal we find names like Helmholtz, Kelvin, Edison, Hertz, Rontgen, Marconi, Curie, Rutherford, Einstein, Niels Bohr, Sommerfield and others. As has been remarked in the local press. "The inclusion for the first time of an Asiatic man of science in this list of men who have made scientific history may justly be regarded as a national event of the first importance in the history of the Indian Intellectual Renaissance."

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The other great scientist of our country, Sir Jagadish Chandra Bose, has already achieved international reputation. He is among those of our ex-Professors who have made Presidency College famous. We note with pleasure that his work is obtaining increasing recognition abroad. The British Press has written in highly appreciative terms of the lecture which he recently delivered at the India Office, in which he gave a survey of his fascinating researches into the reactions of plants and concluded with the stimulating suggestion that they would be of medical value. Referring to the potentialities of his discoveries, the *Spectator* writes—'Now a whole new sphere of knowledge is opened up and we are confident that the Bose Institute will make a rich contribution to the welfare of mankind. A Faraday said, when a politician asked of him of what practical value his induction coil would be, "one day you will be able to tax the spark." ' The *Manchester Guardian* lays stress on the fact that the very sensitive instruments that have been invented in the Bose Institute were all made by Indian mechanicians, thus proving the inherent power of invention and discovery by the people, and remarks that "on this will greatly depend the prosperity of India by utilising her natural resources."

It were time the Presidency College did something to honour the great scientist. When Sir J. C. Bose was here on the last occasion, Principal Ramsbotham suggested the erection of some suitable memorial in the room where he carried on his researches while he was a Professor of this College. We hope the suggestion will not be forgotten.

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Like Sir J. C. Bose, Sir P. C. Roy is also one of our illustrious ex-Professors, and like him, he too has dedicated his life to the cause of Science. For the past few years, he has given up drawing his salary, and out of

the savings thus made, an endowment has been created for the promotion of Chemical Research. Dr. Roy's sacrifice was mentioned in highly appreciative terms at a recent meeting of the Senate of the Calcutta University. It does honour not only to himself but also to his old College, and sets an example for others to follow.

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We congratulate Mr. Justice Dwarakanath Mitter on his confirmation as a Judge of the High Court *vice* Mr. Justice B. B. Ghosh retired. Both, it may be noted, are former students of Presidency College.

We also congratulate Mr. Shyamaprasad Maukherji, second son of the late Sir Ashutosh Mukherji, on his election to the Bengal Legislative Council as the Calcutta University Graduates' representative. Mr. Mukherji was Secretary to the Presidency College Magazine during 1920-21, and Editor of the same during 1921-22.

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The last month was one of Convocations, and we have had many important pronouncements of the subject of education. Addressing the Bombay University Convocation, Sir Frederick Sykes, Governor of Bombay, stressed the ultimate importance of the individual man who, he said, in an age of organisation and elaboration, was apt to be lost sight of particularly in the province of education. The true ideal of education might be summed up in two short words, *viz.* "being yourself." Education, Sir Frederick declared, was in the last issue a matter between man and himself. Any man more or less advanced in years would like to say to his younger contemporaries, "Remember that there is really no other education than that which you can give to yourselves, and that ten and fifteen years of early manhood after you left college are years in which you can do most to make a success of your lives, for it is then that you can take your education definitely into your hands." No better ideal of education can be conceived of than that put forward in these very wise and remarkable words of the Governor of Bombay. Referring to the complaint that education given in Indian Colleges did not encourage "first-hand thinking," Sir Frederick said that the charge was one which could be brought against any organised system. This is sound common sense, and constitutes an effective reply to a good deal of amateur criticism regarding the defects of University education in India. Much as we regret the fact that education in India should fail to foster habits of

independent thinking, we see no reason why other peoples should forget the beam in their own eyes and point out the mote in ours.

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The Convocation of the Dacca University was also held in the last month. Speaking about the Hall students, the Vice-Chancellor of the Dacca University referred to gradual breaking down of caste in the Halls where caste distinction in matters like taking of food and performing of worship in common had particularly disappeared. A very welcome news this, if it is true. The Universities are nothing if they are not agents of progress ; and it is indeed a good sign of the times that the large part which they are destined to play in the national regeneration of India is being increasingly recognised. This was the point stressed by Sir C. V. Raman in his address at the Convocation of the Mysore University. Addressing the students, he said, "It is to you that I look to see the country set on the high road which leads to national honour and regeneration, and not on the wrong turning which can only lead to national humiliation and decay." This is a call to action from one of the greatest savants of our country. Shall we fail to respond?

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A persistent demand has been growing up during the last few years for the introduction of supplementary examinations in the Calcutta University. The system is already in existence at several of the Universities of India. The B.A. and I.A. Examinations of the Madras University are held twice every year, once in September and once in March. A plucked student has not to undergo the strain of attending a college for one additional year. He can appear at the examination every six months until he passes. Yet another facility is afforded to plucked candidates in the shape of what is known as the compartment system of examinations, under which the subjects for examination are divided into two parts, the one consisting of English and Vernacular, and the other of group subjects or optionals. If a candidate has passed in either of the parts in one examination, he need not appear in that in the next examination for which he sits. Similar systems are in existence at the Andhra and Annamalai Universities as well as at several of the Universities of Upper India. It is well-known too that the English Universities hold examinations every quarter. There is no reason why the supplementary and compartment system of examinations should not be introduced in the Calcutta Univer-

sity. Under the system now obtaining at our University, a candidate who gets plucked in one subject for want of a few marks, although he may have passed with distinction in other subjects, has to attend lectures for another additional year before he can sit for the next examination. This not only means waste of time and energy, but also has had a damping effect on scholastic ardour. The tragedy of a brilliant first-class with Honours blighted by failure in a pass subject has become all too regular a feature of the Degree Examinations. It were time the Calcutta University discarded its old-fashioned and inefficient system of examinations.

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The rains in India have had their poetry, but that poetry is too often of a tragic order. This year from Assam to Sindh the country has been devastated by floods. It is India's age-old tale of distress. Nature has blessed her and cursed her at the same time. In face of a cataclysm like this, we can only look on with painful helplessness. We strive to undo the cruelty of Nature by human charity. Fortunately, public consciousness has been thoroughly roused in India, and men and money have rushed forth to the succour of the distressed. The student community have not been slow in falling in line with this march of beneficent humanity. We are glad to mention that our College has contributed Rs. 300/- to the Assam Flood Relief Funds ; and a charity performance has also been organised in aid of the same.

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The compulsory physical training of students in our College has been revived. We are glad that the educational authorities are beginning to take an active interest in the health of students. A good deal of spadework, however, is required to be done before real physical education can be imparted to students. Physical training done in a happy-go-lucky, haphazard manner can be of no good. We regret to say that this is exactly what is happening in our College. As things now stand, our students, when they come out of their classes late in the afternoon, jaded in body and mind, are required to perform certain picturesque movements of hands and feet ; and this they have to do only once or twice a week. What good should come of all this?—one naturally asks in wonder. To our mind a more important thing to do than teaching spectacular drills and movements to students is to help to develop a sanitary and hygienic conscience among them. The Government can do a good deal in this direc-

tion, at least by the distribution of free literature. We draw the attention of the authorities concerned to this matter ; and we are glad to note that our views have been echoed by Colonel P. S. Lelean, Professor of Public Health at the Edinburgh University, lecturing to the British Social Hygiene Summer School at Cambridge. "It is futile," said the Professor, "to expect to rear an A1 race while the only time devoted to health is an odd hour twice a week doing physical jerks."

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The death of 'Rasaraj' Amritalal Basu has been a distinct loss to the world of letters in Bengal. His life had been full of work as of years. In a very literal sense, he warmed both hands before the fire of life ; and that fire burned long before it sank. Throughout his long life, he laughed himself and made generations laugh ; in fact he is one of the creators of the comic and humorous literature of modern Bengal. We offer our homage to the departed. May his soul rest in peace !

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When the last General Elections were over in England, Mr. Garvin wrote in the *Observer* that the access of the Labour Government to power meant "more speed." Mr. Garvin has proved to be a false prophet. Three months the Labour Government have been in office ; and yet unemployment in England has not fallen off, and the prospects of peace and disarmament are none too rosy. The Hague Conference narrowly escaped ending in a fiasco, while the project for the resumption of Anglo-Soviet relations has proved to be still-born. The world cries for peace, but where is peace ? The Kellogg pact seemed to many to usher in a new age, but that age, if it has dawned at all, has had a rather stormy daybreak. Pacts and protocols notwithstanding, war broke out between China and Russia, and the throat-cutting business thrived merrily for days together over there on the Sino-Soviet borders. "

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Across the North-western frontiers of India, too, peace has fled and speed has received a sudden check. We are not here concerned with the political aspects of the tangle in Afghanistan, but we cannot be blind to the cultural significance of the situation that has arisen there to-day. The *débaclé* of King Amanullah means a triumph of reaction and a setback to the movement for the modernisation of the East, which every sane man must deplore. Deplored particularly it must be in India, which has had need of a thousand Amanullahs to cut her off from the moorings

of the past and set her moving with the tides of time—with the tides of the new age.

* * * *

Here too in this College of ours, speed seems to have died down. The College Hall seems to be as remote as ever, and the clearance work that is now going on bids fair to last till doomsday. Meanwhile the College goes on the dull round of its daily routine-work. The sombre, weather-beaten building of the College presents a peculiarly phlegmatic outlook. The atmosphere gets agitated now and then, but seldom does it grow active in the true sense of the term. The heaps of indifferent contributions that have piled themselves up on the editor's desk make a sad reflection on the intellectual level of the College. "We might put on more steam," wrote an ex-editor. "But shall we?" It is six years since that was written, but the query yet stands.

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Of the few organisations that have helped to keep life astir in the College, the "Rabindra Parishad" must come in for particular mention. For the last few years it has been doing valuable cultural and literary work. Of late it has decided to start a library, and is therefore in urgent need of funds. We appeal to all students of the College to join the Parishad, and help it to carry on its valuable work.

* * * *

"Thanks to the "Rabindra Parishad," we had had the good fortune to have the Poet himself in our midst on Sunday, the 18th August, and hear from him a talk on literature and literary ideals. A "Rishi" himself, Rabindranath talked like a seer on that day. He protested strongly against literature being monopolised by sex matters. The "is" of the world is not the "is" of literature. Creation is of its very essence. The creator does not feel things through the senses. He sees them through the mind's eye, and feels the pure joy of seeing: he is like the bird in the *Upanishada* that observes another feeding on fruit and enjoys the sight.

Truer and wiser words were never uttered. Transformation is the very soul of literature which metamorphoses the real into the super-real. If the dust of the everyday world is its material for creation, it breathes the breath of life into it. Paradoxical as it may seem, it is the great realistic writings of the world which help to establish this truth. Take up a work like Gorky's *Mother*—how realistic! And yet not a single

factory in the world will yield you a Pavel or a Nilovna, a Rybin or a Little Russian. Out of the grime and smoke of the factory, they have stepped into the sunshine of literature, where their faces are as the faces of angels. They have become denizens of the world of aesthetic experience, where they attain the proportions of the superhuman.

We wish the poet would come oftener to the "Parishad" and deliver more such beautiful addresses. In these days of high-sounding shibboleths and insincere literary criticism, the beautiful and earnest words of the Poet strike home and help to awaken the true literary instinct in his hearers.

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A few words in conclusion about the quality of contributions received. The Editor heartily thanks those contributors whose excellent writings have graced the pages of this issue. He wishes there were many more such contributions, but he regrets to say that he has been flooded with writings which have left him cold with amazement and despair. Some of the "freshers" have, with quite admirable naïvete, sent to him some of their best school-essays for publication in the Magazine. Others more ambitious, both freshers and elders, have with their rhapsodies and extravaganzas, left him giddy with reeling thoughts and dancing imageries. Poems have reached him which have caused him to explain with Pope -- "It is not poetry, but prose run mad," and even pieces of drama in which the tragic Muse smiled and the comic slept.

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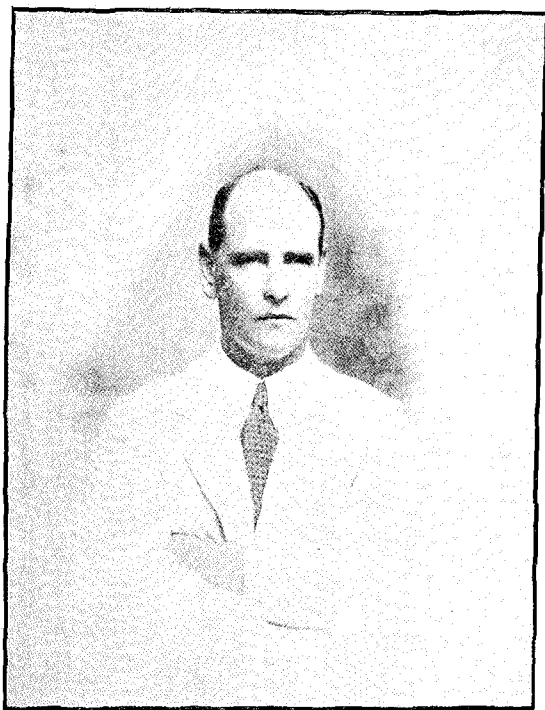
In making these observations, the Editor has no intention at all of discouraging youthful literary endeavours ; all that he desires is that such endeavours should move along the right channels of thought and expression. After all, it is in every way desirable that the Magazine should represent the best that is in the College ; and naturally therefore it must expect certain standards to be fulfilled by contributors. It were well if young literary aspirants would remember that Sense and Sensibility are two closely related terms, and that the first can stand without the second but not the second without the first.

CLASSICISM AND ROMANTICISM.

PROF. SRIKUMAR BANERJEE, M.A., Ph.D.

MANY have been the attempts to define "Romanticism"; equally conspicuous have been the confessions of failure in such attempts. It has been hitherto found impossible to hit upon a single phrase comprehensive enough to take in all its facets and subtle implications. (The problem has, it seems, been further complicated by something wrong in the method of approach. The romantic effect is undoubtedly caused by a multiplicity of causes. These causes are, to a large extent, independent of one another; and the trouble begins when we fix upon one of these causes as going deeper than all the rest, and designate it as the central impulse of the movement. But no sooner is the choice made than our courage begins to ooze away. Then follows the mournful realisation that the so-called central quality does not cover the entire area, and the timid admission of reserves and qualifications which practically undoes the whole work.) Thus one by one several phrases have been taken up and ultimately discarded. Return to Nature, Subjectivity, Mediævalism, Lyricism, Liberalism, and finally Renaissance of Wonder have each been held aloft for a brief whole and then laid by with a melancholy confession of inadequacy. The phrase that still seems to hold the field, 'dominance of imagination', has survived mostly by reason of its vagueness and inconclusiveness, which saves it from coming to too close a grip with realities. In the meantime the quest of the perfect phrase, the widest formula still continues.

What is wrong in the whole affair? How can we account for this persistent refusal of romanticism to yield up the secret of its soul? There is something maladroit in our handling of the problem that must account for such a steady run of ill-success. We have, in all probability, begun our enquiry from the wrong end. Our failure has been due to our continued inability to see that in a question of such subtlety and complexity, the true starting-point should be the effect, and not the cause. We should begin by estimating the precise quality of the romantic effect attained from the most diverse sources, and then try to arrive at the common element in all these various kinds of appeal. When there has been an appreciable measure of success in the ascertainment of this common element, then we must work backwards, to reconstruct the cause, if possible. If no one cause is discoverable, we must at any rate hold fast to the effect, as to



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buted to Jiva Goswami a commentary on the 10th 'skandha' of the *Bhagavatapurana* and a grammar named *Hari-Namamrita*, in which all the examples are connected with Krishna and Radha, are important. Gopala Bhatta is famous for his *Haribhaktivilasa* which he wrote at Vrindavana at the order of Chaitanya to settle the daily rites and ceremonies of the Vaisnavas. One of the later contemporaries of Chaitanya, Kavikarnapura, wrote the *Chaitanya candrodayanataka* and a number of other works.

I have said before that this period was a period of great activity in the domain of philosophy. Of the several schools of Indian Philosophy, activity was chiefly shown on the side of Nyaya and Vaisasika which were ultimately combined into one system in the Navadvipa school of Navya-nyaya, as well as in the Vedanta Philosophy. Gangesa Upadhyaya wrote his *Tattvacintamani* about the 13th century A. D. The work was divided into four parts dealing with the four pramanas or sources of knowledge, viz., *pratyaksa* or perception, *anumana* or inference, *upamana* or analogy, and *abda* or words. This book was largely read by the people and a very large number of commentaries and sub-commentaries were written on it. The centre of study in the East was Mithila which was under Hindu rule from the beginning of the 14th century A. D. It was in the latter part of the 15th and the beginning of the 16th century that Bengal developed the system which is popularly known as the Navya-nyaya under the auspices of Vasudeva Sarvabhauma and his distinguished pupil Raghunatha Siromani. Vasudeva was himself a student of Mithila, but he started a school at Navadvipa to teach Nyaya. One of his pupils, Kanada by name, went to Mithila to complete his study, but came back with the idea that if a scholar of superior merit goes to Mithila he can rise superior to the pandits of that country. He induced Raghunath who was a junior pupil of Vasudeva to go to that place. Raghunath went and in a short time defeated the most famous of the Maithil Pandits and coming back, threw off the allegiance of Mithila and started the Navadvipa school. Raghunath was a voluminous writer. He wrote commentaries on the works of some of his predecessors such as Udayana and Gangesa as well as some original works. He was succeeded by his pupil Mathuranatha Tarkavagisa who was also a highly renowned writer and besides commentaries wrote some original works. In the 17th century Navadvipa produced two great men, viz. Jagadish Tarkalankara and Gadadhara Bhattacharya. Both of them were voluminous writers of the Navadvipa school of Nyaya. The former is the renowned author of the *Sabdasaktiprakasika* and *Nyaya-darsa*. Of the

latter it is said that he never completed his studies and got no title ; on the death of his teacher he thought that there was nobody at Navadvipa who could teach him, so he never completed his studies. But he wanted to be a professor himself. No student however would come to a man who never completed his studies and got no title ; so he began to teach the trees in his garden near a public road, which very soon attracted the attention of students, who deserted other teachers and came to him in large numbers.

A very popular work of the Nyaya Vaisesika system which is widely read now-a-days, viz., the *Bhasaparicekha* with its commentary the *Siddhantamuktavali*, was composed by Visvanath Nyaya-Panchanan Bhattacharyya towards the end of the 16th century.

In the domain of Vedanta Philosophy great activity was shown. I have already referred to two new Vedantic schools which arose in this period, viz., the Dvaita Vada of Madhavacharya and Suddhadvaitavada of Vallabhacharya. Each school composed *Bhasyas* or commentaries on the *Brahmasutras*. Of these commentaries, one must not think that they were mere interpretations of the Sutras. These commentaries are generally the exposition of the views of the particular schools, and the Sutras are interpreted in support of those views. Several other commentaries were written in this period but they are not much known and are not of very great worth. Elaborate treatises on Vedanta Philosophy were written in this period. Benares was a great centre of Vedanta teaching and study. When Chaitanya in the beginning of the 16th century visited the place, it was a strong hold of Mayavada of Sankaracharya and no body wanted to accept him or his doctrine in which dancing and singing, which are strictly forbidden to ascetics, found their place.

Mr. Fitzedward Hall in his *Index to the Bibliography of the Indian Philosophical Systems* published in 1859 mentioned nearly 300 works in Vedanta alone. Most of these works excepting those of Sankara and Ramanuja and their disciples belong to this period. I give below an account of some of the important works. One of the most important Vedanta works of this period, which is very widely read, is *Pañcadasi*, so called because it consists of fifteen chapters. It was composed by Madhavacharya, the well-known writer of *Sarvadaršana-Sangraha*. *Vedanta Paribhasa* by Dharmaraja Dikṣita and *Vedantasara* by Sadananda Yogindra are two other Vedanta works which are widely read and which may be referred to this period. *Sastra-sidhanta-lesa-sangraha*, commonly called *Siddhantalesa* is an extensive Vedanta work by the well-known writer

Appayyadikshita who flourished in southern India about the middle of the 16th century A. D. Appayyadikshita was a voluminous writer. Nearly 60 works on various subjects are attributed to him. He was an ardent follower of Sankara and wrote some treatises refuting the doctrine of Ramanuja and Madhavacharya. Two works on rhetoric (*alamkara*), viz. *Kuvalayananda* and *Citramimamsa* were written by him, of which the first one was written at the request of Venkata, King of Vijayanagar. Madhusudana Sarasvati, who wrote a commentary on the *Sastra-siddhanta* was a great Vedanta writer. He probably flourished in the 17th century A. D. His well-known work is the *Advaitabrahma-siddhi*. Towards the close of the 17th century Gangadhar Sarasvati, who was also called Gangadhara Yati and Gangadhar Bhikshu, wrote a versified summary of the Vedanta doctrine, under the name of *Svarajyasiddhi*, with a commentary of his own named *Kaivalya-Kalpadruma*. The date of this author as given by Aufrecht is not correct.

During this period two important works dealing with Indian Philosophies in general were composed, viz., the *Viveka Vilasa* of Jinadatta in the 1st quarter of the 13th century A. D. and the *Savadarsanasangraha* of the well-known Madhavacharya. The only other work of this kind that has been as yet discovered is the *Saddarsana-samuccaya* of Haribhadrāsuri.

Activity in the field of Vedic literature ceased long ago, but the Vedas continued to be studied chiefly from religious and ritualistic point of view. In Bengal and Behar, however, even the most diligent search could not discover a single manuscript of a Veda. Upto this time only one manuscript of the *Rigveda* with Sayana's commentary in Bengali character has been discovered in the library of the Gurusvami Matha of Benares. During the period under review some priestly manuals for Vedic sacrifices were written. But the most important achievement in the direction of Vedic studies was the composition of Vedic commentaries. About the 3rd quarter of the 13th century Bharatasvamin wrote a *Bhasya* of the *Samaveda* under the patronage of Ramanatha, son of the Haysala King Someswara of Dvara Samudra. He was followed by Sayanacharya whose activities fell in the middle of the fourteenth century. Both Sayana and his brother Madhava lived under the patronage of the Kings of Vijaya-nagara. Madhava was the minister of Bukka and Harihara I. Sayanacharya not only wrote commentaries on the *Rigveda* but also on the *Taittiriya Samhita* of the *Kṛishna Yajurveda* and a number of *Brahmanas*. A manuscript of his commentary on the *Kanvasakha* of the *Suklayajurveda*, which was hitherto unknown

has been discovered at Orissa. To Sayana are also attributed some Vedānta treatises. His commentaries are not without defects but there is one thing which goes highly in his favour. He has recorded the traditional ritualistic connexions of all the Vedic mantras and in this he has done a great service to the students of Vedic rituals.

I have said before that on the side of Smṛiti a large number of compilations and digests were written which guide the social and religious life of the Hindus of modern times. Many of these compilations are voluminous and their number is so large that an exhaustive enumeration is not possible. I mention only a few important works below. Hemadri who was the "Śrīkaranādhipa" (Chief Secretary) to Mahadeva, the Yadava King of Devagiri, compiled the *Caturvarga-cintamani*, about the third quarter of the 13th century A. D. This work is still considered as an authority in various matters throughout India. In the third quarter of the 14th century Sanmisra Misaru compiled the *Vivada-Candra* at the order of Lakhima-devi, the queen of Chandra-Simha, King of Mithila. About the year 1475 Vachaspati Misra made a compilation under the patronage of Bhairava Hari Narayana. Vardhamana, who was a Judge in the Court of Ramabhadra Rupnarayana of Mithila, wrote a series of works with the title *Viveka*, towards the end of the 15th Century A. D. In the saka year 1410, i.e., 1488 A. D., one Premanidhi compiled a digest of Smṛiti rules in the Nizam Sahi dominion and perhaps under the patronage of Ahmad Ibu Mahamed Sha.

In Bengal Govindananda Kavikankanacharya compiled a code of Smṛiti rules about the end of the 15th century under the title of *Kaumudi*. He was a predecessor of Raghunandan, the great law-giver of Bengal, whose *Tattvas* serve as guide to the majority of the population of Bengal. *Smṛiti Kaustubha* was composed by Anantadeva, son of Apadeva, under the patronage of Baz Bahadur, King of Malwa. *Todarananda*, a Smṛiti compilation, was compiled under the patronage of Todarmal, the Finance Minister of Akbar. In the beginning of the 17th century Kamalakara Bhatta wrote the *Nirnayasindhu*. *Viramitrodaya* was composed about this time by Mitra Misra under the patronage of Virasimhadeva of Bundelkhand. About the middle of this century a very big Smṛiti compilation was made by Nilakantha Bhatta. This work is known as *Bhagavant Bhaskara* and its sections are called *Mayukhas*, one of which the *Vyavahara Mayukha* has been edited by late V. K. Mandlik. Digests of Law continued to be written and even in the 18th century two big digests were compiled under

the orders of the East India Company, viz. *Vivadarnavasetu* and *Vivada-bhangarnava*.

POETRY AND DRAMA.

Before the Mahomedan conquest Sanskrit poetry became highly artificial and the artificiality reached its climax in the *Naisadha* of *Sriharsa* who flourished about the middle of the 12th century A. D. and was patronised by Jayachandra, King of Kanauj. Since then no poetry worth the name has been written. There are some works however which have some local historical interest. One such work is *Kirttikaumudi* by a poet named *Somesvara*, who was the priest of *Bhimadeva II* of Gujrat and to the *Dholkaranas Lavana-prasada* and *Viradhavala*. His *Kirttikaumudi* was written in honour of *Viradhavala* and his Minister *Vastupala* who was a Jaina, in the samvat year 1422. *Jayasinha* wrote *Kumar Pala Charitra*, life of *Kumarapala*, *Chalukya* King of *Anhilvad*. There is an work of unknown authorship, named *Nanakabhyudaya*, relating the life of *Nanaka*. The *Jama-Vijayakavya* gives an account of the Jam dynasty of *Kacch* and *Navnagar*. The rest of the literature is mostly imitation of well-known works. I have already referred to two imitations of the *Meghaduta*. There were several other imitations of the same work, viz. *Padankaduta* by *Krisnasarvabhauma*, *Panthaduta* by *Bholanath*, *Manoduta* by *Visnudas*, *Kavindra*, *Bhramaraduta* by *Rudra Nyayavacaspati*, and *Candraduta* by *Krisnachandra Tarkalankar*. *Gitagovinda* too has its imitations in the *Gita Gaurisha* of *Bhanudatta* and *Gita Raghava* of *Hari-sankara*. There is a curious work named *Ramagita-Govinda* dealing with the life of *Rama* by a *Jayadeva*. All these works possess very little merit. There is one work however which has some poetic merit, viz., the *Krishna-karnamrita-stotram* by *Bilvamangal* or *Lilasuka*. It consists three satakas or centuries and contain altogether 332 verses. There are some short poems by the followers of *Chaitanya* which possess some artistic merit. Sanskrit ceased to be a spoken language long before this period. With the rise of the present vernaculars about the 10th and 11th centuries A. D. it had an academic interest only. Very few people could read and appreciate it. This is the reason why poetry so greatly declined.

Coming to the side of drama we find a large number of them. I have already referred to some of the dramas composed by the followers of *Chaitanya*. There are several other dramas with well-ascertained dates.

About the year 1250 a drama named *Dutangadam* was composed by Subhata under the patronage of Tribhuvanapala, Chalukya King of Anhilvad. In 1327 Vyasa Moksaditya composed a drama named *Bhima-Vikrama* on Bhima's conquest of Jarasandha. In 1380 Manika composed the *Bhairavananda nataka*, under the patronage of Jayasthitimalla, King of Nepal. In the early part of the 15th century two dramas named *Subhadra Parinaya* and *Ramabhyudaya* were composed by Ramadeva. About the middle of the 15th century A. D. a very interesting drama was composed named *Gangadasa-Pratapavilasa*. It relates the exploits of Gangadasa, King of Champanier, in his war with Mahamed Karimsah, a Sultan of Gujrat. Towards the end of the 16th century A. D. two dramas were composed : one *Kritarthamadhava*, a social drama by Ramamanikya Kaviraja and the other *Vikhyatavijaya* on the fall of Karna in the battle of Kurukshetra by Laksmana Manikya, one of the Bhunyas of Bengal in Akbar's time, who ruled Noakhali almost independently. In the middle of the 17th century a drama named *Gitadigambara* was composed by Vamsamani on the occasion of "Tulapurusa-dana" by Pratapamalladeva, King of Nepal.

The well-known author of the *Sahitya-darpana* in the middle of the 14th century composed *Chandrakala* and *Prabhavati*, and his father, *Puspamala*. The author in the chapter on dramaturgy refers to a very large number of Sanskrit dramas which are otherwise unknown.

GRAMMAR AND RHETORIC.

This period has some interest in the History of Sanskrit Grammar. The *Mugdhabodh* which is so widely read in Bengal was composed by Bopadeva in the 3rd quarter of the 13th century. The author's patron was Hemadri, the Chief Secretary of Mahadeva, King of Devagiri. In the saka year 1297 in 1375 A. D. Padanabha Bhatta wrote the *Supadma* grammar which is read in some parts of Bengal. In the beginning of the 17th century Bhattoji Diksita re-arranged the sutras and compiled the *Siddanta Kaumudi* with its commentary *Manorama*, a work which is widely read throughout India and has replaced the old system of Panini. Bhattojidiksita found a rival in Jagannath Panditaraja who very adversely criticised the former's commentary in a work named *Manorama-kucha-mardana*.

Some works on rhetoric were also written in this period, of which the most important is the *Sahitya Darpana*. I have already referred to the

work of Rupagoswami and Appayadiksita. Sahitya Darpana is a very popular work, while Rupagoswami's *Ujjvala Nilamani* is popular amongst the Vaisnavas of Bengal. Appaya Dikhita's *Kuvalayananda* is also an well-known work. Early in the 14th century A. D. a writer named Vidyanatha wrote a work on Alankara named *Prataparudra-yasobushan* under the patronage of Prataparudra, Kakatiya King of Warangal. Kavikarnapura, a later contemporary of Chaitanya wrote *Alamkara Kaustubha*. *Rasagangadhara* is an extensive work on rhetoric by Jagannath Panditaraja, the Court Pandit of Darasheiko. *Alamkara-shekhara*, a compendium of rhetoric, was compiled by Kesava Misra under the orders of Maharaja Manikyachandra of Tirabhukti or Tirhut.

OTHER BRANCHES OF LITERATURE.

There was some activity in other branches of knowledge, such as Medicine, Astronomy, Astrology, Music, Tantra, &c. Astronomy was much cultivated. Many commentaries were written on standard works of astronomy and some original works on astronomy were written during the period. In saka 1418 an astronomer named Kesava wrote *Graha Kantaka*. In saka 1494 Narayan composed *Muhurtta Marttanda* with a commentary of his own. Some years before him another writer wrote an original astronomical treatise named *Grahalaghava*, but the activity of the writer was principally directed towards astrology. Emperor Shah Jehan used to take interest in astronomy. In sambat 1685 one Nityananda composed an astronomical work named *Siddhanto-sindhu* and in 1643 A. D. one Vedanga Roy composed *Parasiprakasa*, a vocabulary of Persian and Arabic terms used in Indian Astronomy and Astrology. Another writer named Vrajabhushan wrote a similar work named *Parasi Vinode*, the date of which is unknown.

During the middle of the 15th century Mandana, an architect wrote two works on architecture named *Rajavallabha Mandana* and *Vastumandana* under the patronage of Rana Kumbha of Mewar (1419—69 A. D.). Works on architecture are extremely rare in Sanskrit. Three works on the geography of India were written in the period under review. One is the *Lokaparakasa*, an elaborate work by a Jaina author named Vinayapala. The date of the first copy of the work is samvat 1603. The second work was composed in Jesalmir by Pemyasagara Mahopadhyaya while King Bhima was ruling. It is known as *Jambudvipapanatti*. The third is an

elaborate anonymous work, a manuscript copy of which is in the Sanskrit College Library.

The above is a rapid survey of the activities in various branches of Sanskrit literature during this long period. A detailed account of Sanskrit literature of this period is a very difficult task and requires the collaboration of a number of experts. Though much has been done by scholars in the department of search for Sanskrit manuscripts still much remains to be done. The Asiatic Society of Bengal is publishing descriptive catalogues of its big collection manuscripts. There are still many libraries which have not yet been properly examined. When all these materials will be available much useful information about the history this period will be obtained.

ANATOLE FRANCE— SOME ESSENTIAL TRAITS*.

HIRANMOY GHOSAL, *5th Year Philosophy.*

HERE we have an author who lived in the midst of great literary events that have been taking place during two consecutive centuries, the nineteenth and the twentieth. No hundred years have been so fruitful, from the point of view of literature at least, as the nineteenth century in the history of the world. And in France specially it is the most glorious age of her literature. How many literary movements are found to spring up, beginning from the death of André Chénier in 1794! Great writers succeed one another with an electric rapidity, so to say. Lamartine, Victor Hugo, De Musset, Merimée, Dumas, and Théophile Gautier appear with their "red vests" (*gilets rouges*) of romanticism. The Restoration and the Monarchy of July had seen the birth and triumph of Romanticism, displacing the classical literature, as the Revolution had overthrown traditional politics. But the bankruptcy of romanticism is complete with the deaths of its very able bankers—Lamartine, Sainte Beuve, Merimée, Dumas and Gautier. The chief, Victor Hugo survives, but age and exile render him totally decrepit.

*Abridged and translated from a French essay read by the writer before the "Union Indo-Latine."

A new school is seen with new masters. Baudelaire, Leconte de Lisle, Taine, Renan, Flaubert, however different in their opinions, all hold together in their joint attack on Romanticism. And later on, this school, scattered though it is, is organised in a definite order, formed between 1866 and 1876, and this is the "Parnasse." Still newer men make their appearance—Proudhomme, Copée, Verlaine, Mallarmée and others of the Parnassians take the field.

The "Parnasse" also goes into liquidation in its own turn. New forces shake it to the very root. They are Realism and Naturalism. The Goncourts, Alphonse Daudet, Emile Zola, Guy de Maupassant, Huysmans and Jules Renard are the leaders of these two new movements. Before them Classicism and Romanticism disappear, and they reign without any rivals, practically speaking. They drag literature from its altitude down to our own lives, just as we live them. Truth is sought for, and the question generally asked is, whether this truth can be found in the "realm of the formless," to use a phrase of Rolland's, or in Life that holds us all, like an affectionate though feeble mother.

Naturalism at last gives way to another movement, which may be called its necessary consequence. After the cruel and monotonous paint-ings of the plagues and sorrows of existence, the human heart, as far as it is human, naturally grows quite weary and disgusted. Art is for con-soling our miseries and not for exhibiting our sufferings. The new movement is that of an Anti-naturalistic Reaction, and Anatole France enlists as a fighter against Realism and Naturalism.

Anatole France is born in 1844, the period when the Romanticists are in their palmy days. Thus Anatole France is ushered in a romantic at-mosphere, as we might say. And he passes his early days amongst Parnassian and naturalistic influences. Though an anti-naturalist, he naturally ab-sorbs almost all these influences, which go to create his gigantic genius.

Before proceeding further we have to face a very striking question here that would determine our whole point of view. Many French critics have claimed from time to time some one or other of their writers as their own. Thus La Fontaine is called a Frenchman *par excellence*. And so also Anatole France is given the epithet of being "the most French" (*le plus Français*). There is no gainsaying that Anatole France is the expression of the veritable "*esprit gaulois*"—as represented in Rolland's Colas Breugnon,—the joviality and the finesse that characterise the Frenchman. But this is only one single phase of France, and the joviality

of France is anything but the pure "*esprit gaulois*," as it will be found later on. France is a Frenchman only because he is born so, and because his themes are mostly of the typically French aristocracy. Anatole France is decidedly for all those who think of life, with its charms, and doubts, and loves, and jealousies.

It would be doing a great injustice to Anatole France, if we would try to consider all his literary works in such a short essay, which would be taken up entirely merely by the naming of all of them. He has written not less than a hundred and fifty books on different subjects,—history, criticism, poetry, and novels—of which the number of his novels is twenty-eight. We shall confine ourselves exclusively to the consideration of the essential traits of the writer. But before that a passing comparison with some known authors may help us to understand him on a background as it were.

The first is La Fontaine. Both are typically French in their style, and their way of satirizing the society, and in the finesse of their expression. They both appear as *laughing cavaliers*, setting everything at naught, the social and political customs so dear to the Frenchman. This is what distinctly differentiates France from Rolland as a critic of society. Rolland's criticism is flung as by an outsider. France is sitting by his dearest friend and indulges in the filthiest conversation, all the while winking an eye at the reader.

Among the other literary relations of France are Dickens, Oscar Wilde, Shaw, Hardy and Molière.

France can laugh at least as violently as Dickens. Both are characteristically humorists. But the laugh of Dickens holds its sides, while that of France is to hide the tears that flow under each peal of laughter. Here is a striking similarity with the author of the "*Misanthrope*". But Molière is not so cutting as Anatole France. Molière weeps while laughing, but there is a great revolution in the silent tears of Anatole France when he laughs.

Oscar Wilde has a special relationship with the writer of "*Le jardin d'Epicure*." If a collection of the epigrams of Wilds were made, we could not at first sight distinguish it from "*Le jardin d'Epicure*." Some maxims of Bernard Shaw's, those of his "*Revolutionists' Handbook*" are exactly of the same type. Besides this, the two equally throw their satires on the hypocrisy of man and of society, which are like the spray

of tincture iodine on bleeding wounds, in the words of Georges Duhamel. And moreover they both write with perfect erudition.

With Hardy, it is the Blind Will of Schopenhauer that drives us all, as a watchdog his bleating flock. Anatole France's view of life is somewhat akin, and this leads us to the consideration of his philosophy.

But, Anatole France, the universal doubter, can hardly be said to have any philosophy or to be a philosopher at all. Unfortunately he has had a philosophy, a negative one, that of skepticism and pessimism, and this philosophy is codified, as it were, in his "*Le jardin d'Epicure*." He is a David Hume in philosophy, which is merely a luxury of thought, the true position of a faithful and consistent skeptic. Like Hume's, the skepticism of Anatole France is constructive, but that only after destruction. Truth is not absolute—it changes from age to age, and hence we should change the measures too with the passing of time.

This pessimist has a bit of optimism in him as well. All that we see around us is falsehood, but falsehood also has a great value in life. While defending the cause of stories, he says, "It is that, with its lies, which sows all beauty, and all virtue in the world is great only by its contact." —("*Le livre de mon ami*"). Dr. Troublot in the "*Histoire Comique*," says the same thing, "I am a doctor. I keep a shop of falsehoods. I console. Can a man console without lying? Women and doctors know only how lies are necessary and beneficial to men." About women in general, he has the same view. They are egoists and egregious liars, but they are charming. "In love," says he, "only men are concerned in images, while women are interested in sensations"—(*Le jardin d'Epicure*). But after all they know how to console man.

We have another aspect of his philosophy, which is characteristically influenced by his skepticism. He is only a spectator in life. He takes his seat by the side of his window, and sees the world pass, in its own way. "I have never been an observer ;" says he, "the observer conducts his sight, while the spectator allows himself to be carried away by the flux of the scenes. . . I shall keep alive the disinterested curiosity of children, all my life." The observer is an optimist, he believes in Law, the skeptic does not.

This is what in brief may be called anything like philosophy in Anatole France. Now about his works.

The period of the apprenticeship of Anatole France, if it may be so called, terminated in 1881 when he was thirty-seven. His first novel,

"*Le crime de Sylvestre Bonnard*" made him famous in a day. Before that he wrote some critical and historical works and had been associated with a small satirical review, "*La Gazette Rimée*," since 1867 when he was only twenty-two.

In the "*Crime de Sylvestre Bonnard*" and in "*Le livre de mon ami*," Anatole France appeared with a smiling *bonhomie*, under which flew a vein of malice prompt to burst forth. There seems to be a passive fling towards society and the existing laws in the "*Le crime de Sylvestre Bonnard*" without, however, any obviously violent attack.

"*Thaïs*" announces "*Le jardin d'Epicure*"—the tale takes up the criticism of Christianity of Voltaire. By a subtle point of figure Anatole France delicately underlines the relativity of the dogmas and the strange mystical interversions, which assure eternal happiness to the courtesan and damnation to the monk, culpable of an overcharitable zeal for her sake. The psychologist is amused to observe the fear that shrivels up the superstitious heart of Thaïs, and the jealousy for Nicias, torturing Paphnuce. "Do not irritate Venus," says Nicias to Paphnuce, the monk, "she is too full of vengeance." This is, in one word, the theme of the whole work.

"*La Rôtisserie de la Reine Pedauque*" is the masterpiece of Anatole France,—this is the general opinion. Diverse forms and topics veil the satire of an eternal humanity, under the charm of a "Thousand and one Nights." Here are Tournebroke, silly and delightful, his father Léonard, and his mother Barbe; the brother Ange, a knavish Capuchin friar, the Cabalist d'Astarac, and Mosaïde, the old Jew, the gallant Mr. d'Anquetil, and above all Catherine, the lace-woman, and the profligate, coquettish Jahel, who sow in their passage comedies and dramas, for in the heart of man, God has put Desire. In the centre stands the incomparable Mr. Abbey Jérôme Coignard, drunkard and indulging in all the feebleness man is heir to—even in stealing some jewels of the Cabalist—maliciously frank, tiding over all the vicissitudes of destiny by a serene *prudence—sans souci* like the gods.

This Mr. Jérôme Coignard is painted elsewhere more vividly, in "*Les opinions de Monsieur Jérôme Coignard*." The opinions of M. J. Coignard are only the application of the theories of "*Le jardin d'Epicure*." In the preface of the "*Opinions*," Monsieur Coignard is assigned two masters—Epicurus, to whom he owes the enfranchisement of his thought, and Saint François d'Assise, who taught him simplicity of heart and

bearing. Coignard is a "philosopher and Christian." Should we say, it is Anatole France himself?

In "*La Revolté des Anges*," we have the charming Gilberte des Aubels who, "created for pleasing and charming, undresses herself easily, like a woman, who knows, that it is only decent that she should show herself naked, and exhibit her beauty in all its naturalness". This is the type of woman abounding in almost all the works of Anatole France. They are more sensual than sentimental—they are like Mme. Bergeret of "*Le Mannequin d'osier*," "sociable by richness of flesh, and poverty of interior life." Another trait is met with in the book. Anatole France is called a negator. He does not *negate*, but doubts. To deny everything would be more than a mere affirmation. It would be a definite assertion. In the last chapter, the army of the rebels meet the Archangel Satan in his retreat, so that he may lead them to attack the celestial fortress. That night Satan dreams that he has vanquished God. And after awaking, he says to his companions, "We shall not conquer heaven, because it is not worth the trouble. War engenders war, and victory defeat. God vanquished will become Satan, and Satan vanquished will be God." Negation, if it endeavours to replace affirmation, becomes affirmation itself; hence abstaining should be the right attitude of the philosopher—suspend your judgment, for any utterance will be an affirmation. Satan is a pure soul. The strictest doubter and the most violent hater of dogmas—does not take shelter under affirmation, after having denied.

What would then be, in the midst of the desert of thought, the land of Canaan, that Anatole France would bring before us to shine as a place of rest and of repose? It is the idea of Goodness and of Beauty. It is found in "*La Vie Littéraire*"—"I have asked my way of all those who, priests, savants, sorcerors or philosophers, pretend to know the geography of the unknown. None has been able to indicate the right path. This is why the route, which I prefer, is that of which the elms rise more tufted against a clearer sky. The sentiment of the Beautiful is my guide." France is here an Omar Khayam, who after having knocked at the doors of the savants, comes back to his Saki, weary of philosophy and life, and asks her to fill his glass which had been left neglected in the corner,

Edmond Jaloux, an eminent French critic says, "France is at bottom an optimist, and even a believer." We should read his "*Le Jongleur de Notre-Dame*" in "*L'Etui de Nacre*." Anatole France appears a

mystic and a Hindu Sannyasi in this short story. But I would like that he remained a skeptic and a pessimist all his life. Here appears a breach in his general system.

We have reserved the discussion of his most interesting work for the conclusion. This is "*Le Lys Rouge*." The red lily is the emblem of Florence, the eternal city of love and merry-making. "The interest of '*Le Lys Rouge*,' says a Frenchman, 'is in the description of France, the picturesque corners of Paris and Florence.'" But we differ. The interest of the book is in the episodic personages, the epigrammatist critic, the decadent poetess, the equivocal Italian prince, amongst whom passes the delightful Choulette. Le Ménil and Dechartre are each a type, and Thérèse only adds the charm of her white arms to the refined phrases that the author prompts to her. This is perhaps the only book in which there is little of Satire. This is the book of love and jealousy—of our life itself, with its *mêlée* of all sorts of men that we come across in our passage. But very striking epigrams are also met with here; for example, Paul Vence says, "Let us give to man as witness and as judge, Irony and Pity." This is a monomania with France, it seems, and it betrays many facts of his private life, which may be really pitiful. The quotations of "*Le Lys Rouge*" would well make an anthology, a sort of a melancholy garland to some Statue of Sensual Love. "We like to be loved, and when we are loved, we are tormented and bored". . . . "A woman is frank only when she does not tell useless lies. . . ."—are the words of the afflicted lover who does not dare to love Thérèse any more, who, after a series of her dangling tricks, comes at last to offer her heart in all purity of sentiment.

With this, salutations to the Great Skeptic, Anatole France (may he rest in peace!).

SOME BUILDINGS OF MEDIEVAL INDIA

GOVINDAPRASAD GHOSE, 4th Year History.

A race is remembered not for what it is but for what it leaves behind. India of the old is no more. The Mauryas and the Guptas do but live in the pages of History; the mighty Moghuls are dead and gone; the names of Ala-u-ddin and Tuglak now signify nothing

but a cycle of myth. Nevertheless India is still a holy shrine to all lovers of art ; the writings of her sons still delight and inspire mankind. Who forgets to regard with awe the wonder caves of Ellora and Ajanta ? Who fails to love the immortal Taj ? The early Muslim invaders of India if they left nothing so wonderful as the Ajantá frescoes or so strikingly handsome as the Tájmahal did, no doubt, bequeath to posterity such monuments of glory as would perpetuate their names in the annals of the land ; and above all, their buildings signify one cardinal truth, that of the fusion of the ideals of the two great Asiatic races, Hindu and Musalman.

Before we can enter into a detailed study of the buildings of Medieval India, it is necessary to say a word or two about the architectural style of the period under review, the period which ranges from the conquest of Ghori in 1191 A.D. to the accession of Babar in 1526 A.D. What Fergusson described a number of years back as the Pathan architecture is undoubtedly a misnomer. To quote Mr. Havell, "Fergusson in his admiration for these monuments shut his eyes to the fact that they actually and positively represent a new link in the chain of Indo-Aryan culture which stretches from the remotest antiquity down to our own times..... The proselytising swordsmen of the Prophet would have scorned to claim the merit which modern dilettanti thrust upon them. Their interests were in the battle-field, in the chase and in an adventurous open-air life..... The art of those great works is therefore purely Indian and neither Turkish nor Pathan.....their craftsmen were brothers of those who in the same epoch built the palaces of Chetor and the magnificent Towers of Victory." But Mr. Havell, too, as will be seen from the preceding lines, has not escaped the partisan spirit. Mr. Fergusson's arguments are really to be reckoned with in some cases. What he says about the construction of mosques is substantially true. "In the first place," says he, "the Moslems found in the colonnaded courts of the Jaina temple nearly all that was needed for a ready-made mosque. All that was required was the removal of the temple in its centre and the erection of a *new wall* on the west side adorned with *mihrábs*. They determined in addition to erect a *screen of arches* in front of the Jaina pillars and to adorn it with rich decorations." Thus broadly speaking, Indo-Islamic architecture derives its character from both sources, though not always in an equal degree. Wherever the Muhammadans established themselves—whether in Asia or in Africa or

in Europe—they invariably adapted to their own needs the indigenous architecture which they found prevailing there. So though Islamic architecture acquired a fundamental character of its own and found expression in standardised forms and concepts in general use, it still remains true that almost every land which acknowledged the sway of the crescent, developed a local Muslim style of its own based primarily on indigenous ideals and stamped with a strong national individuality. “Nowhere but in Spain could the romantic gateway of Toledo would have taken shape, and nowhere but in India could the Quwwat-ul-Islam Mosque of Old Delhi or the chaste and stately fabric of the Taj have been designed.” To a superficial observer the contrast between the Hindu temple and the Moslem mosque is rather striking. The shrine of the former was small; the prayer chamber of the latter was spacious. The one was gloomy; the other open to the winds of heaven. The Hindu system of construction was trabeate, based on column and architrave; the Moslem was arcuate based on arch and vault. The Temple was crowned with slender spires; the Mosque with expansive domes. Decorative ornament in Hindu architecture delighted in plastic modelling; it was naturalistic as the Gothic and far more exuberant; Islamic ornament on the other hand inclined to colour and line or flat surface carving, and took the form of conventional arabesques or ingenious geometric patterning. Yet with all these ‘conspicuous’ contrasts there are certain factors common to both forms of architecture which materially assisted towards their amalgamation. Thus, for example, a characteristic feature of many Hindu temples, as well as of almost every Mosque, was the open court encompassed by chambers or colonnades; again both Hindu and Islamic art were inherently decorative. Ornament was as vital to the one as to the other.

In the fusion of the two styles Muslim architecture has inherited and absorbed so many ideas and concepts from the Hindu that Mr. Havell seems almost to be right when he enthusiastically concludes that “the so-called Saracenic architecture of India was in no sense a foreign importation, but a new development of Indo-Aryan culture.....Islam did not alter Indian æsthetic principles or add to them, but was the unconscious instrument of giving Indian art a new impulse.” “Apart from visible borrowings of outward and concrete features,” says Sir John Marshall, “the most important debt which Indo-Islamic architecture owes to the Hindu are for two of its most vital qualities; the qualities of

strength and grace..... These are the two qualities which India may justly claim for her own, and they are the two which in architecture count for more than all the rest." But much as Muslim architecture owed to the older school of Hindu art, it owed much to the Moslems themselves. "It was they who endowed it with breadth and spaciousness." This is however an exaggeration of Marshall's. The Moslems did, in fact, adopt in many of their buildings the time-honoured Indo-Aryan plan of the hundred-pillared halls used for public assemblies. But in many other respects the Muhammadans did really import some new ideas to the existing principles of the land. Before their advent, concrete had been little used in India and mortar scarcely ever ; by the invaders these materials were used freely. Thanks to the strength of their binding properties, it was possible for the Muslim builders to span wide spaces with their arches and to roof immense areas with their domes. It is of course no longer possible to concur with Fergusson that the Indians did not know anything of the arch ; but without a cementing agent for the masonry their knowledge had been of little avail. With the Moslems on the contrary, the arch and the dome were the key-notes of their construction. Other characteristic features which they introduced were the minar and minaret, the pendentive arch, stalactite, honey-combing and half-domed double portal. As Mr. Coomarswami so ably points out, "the essential features of their own tradition included the dome, pointed arch and minar. These in India fused with the already existing motifs of the same character." This appears to be the soundest possible expression of both sides of the case. Among the other striking innovations may be mentioned the introduction of flowing arabesque and intricate geometrical devices, and these the Moslem architect often interwove with graceful lettering of his sacred texts in a way as only a medieval calligraphist could do. The new architecture required colour also, and colour was supplied by painting and gilding, or by employing stones of various hues. Later on, by the employment of more laborious processes of tessellating, the designs themselves were reproduced in stones. Still more brilliant were the effects produced by encaustic ceiling which was used at first sparingly, but later without restraint, to embellish whole buildings with a glistening surface of enamel. Thus, though the structures of this period were mainly Indian, they imbibed to a large extent the new ideas imported from outside and gave form to a special type of architecture widely different from that already existing in the land. The

new architecture was neither Pathan as Fergusson called it, nor purely Aryan as Havell maintained ; but rather it symbolised the fusion of two ideals which ultimately led to the creation of an Indo-Islamic architecture with principles and methods peculiarly its own.

Of the many and various groups into which the Islamic monuments of India are divided, that of Delhi occupies the central and pre-eminent place. The city which the armies of Qutb-ud-din Aibak occupied in 1191 was the Qat-in-Rái Pithaura, the oldest of the seven cities of Delhi, within the perimeter of which was included the citadel known as the Lál-Kot. Inside this citadel the conquerors erected one of the most remarkable series of monuments of which Islam can boast. "By far the most interesting group of ruins that exist in India," remarks an enthusiastic critic, "or perhaps in any other part of the world is that which is grouped round the Tall Column of Victory which Kutb erected at Delhi. Even in situation the ruins are beautiful." "All the walls are of Moslem and all the pillars of Hindu architecture." "It is the only instance," continues Fergusson, "known of Hindu pillars being left undisturbed." That these are all Hindu pillars can be affirmed once for all ; the joints of the pillars are all fitted with the precision that Hindu patience alone can give. The history of the mosque is rather interesting. The Hindu architects employed by Afghans had seldom built arches, so they proceeded to make the pointed openings on the same principle upon which they built their domes. They carried them up in horizontal courses as far as they could and then closed them by long slabs meeting at the top, "the construction being in fact that of the arch of the aqueduct at Tusculum." The nucleus of the building as a whole is the Quwwat-ul-Islam mosque founded in 1191 A.D. by Qutb. It consists of an open quadrangle enclosed by colonnades of which the western one constituted the prayer chamber. Seen from within or without the building presented an entirely Hindu appearance. This, however, did not satisfy the invaders, and so in 1198 A.D. a remarkable arched screen of essentially Moslem design was thrown across the prayer chamber. Simple as it is in form, it consists merely of a lofty central arch about 53 feet in height flanked on either side by two lesser arches. It would be hard to imagine carvings more superbly ornate—band on band of sacred texts, their Tughra character entwined with curling leaves and sinuous tendrils side by side with floral scrolls and flowing arabesques or geometric traceries of wonderful pattern. "It was only an Indian brain," declares Marshall that could

have devised such a wealth of ornament, and only Indian hands that could have carved it to such perfection." But unfortunately, this screen, remarkable in its own way, seems to be the outcome of an afterthought, not an integral part of the structure itself. It is somewhat out of keeping with the elegant pillars of the hill. Anyway, this beautiful ruin is of surpassing interest to all lovers of art. In 1230 A.D. Altutmish more than doubled the area of the mosque by throwing out wings to the prayer chamber and screen and by adding an outer court. Shafts and capitals of a Hindu pattern were still used, but in the screen extension Moslem influence is predominant. By this addition the building gained more in organic unity but sadly lacked the spontaneous charm and vitality so characteristic of the earlier screen. The last of the Delhi kings to extend the mosque was Alauddin Khilji who reduplicated the prayer chamber, added yet a third court and built another Minar. The most exquisite gem of the whole group of ruins is undoubtedly the lofty Tower of Victory, popularly known as the Kutb Minar. Originally designed to be a *mázina* from which the muezzin would call the infidel to prayer, it soon came to be regarded as the great Tower of Victory commemorating the fall of independent Delhi. The Minar is 48 ft. 4 inches in diameter at the base and about 242 (or according to another calculation, 234) ft. in height. It is ornamented by four projecting balconies placed at intervals between which are richly sculptured raised bells. In the lower storey, 24 projecting ribs which form the flute are angular and circular alternately, in the second circular and in the third angular. Above this the minar is built of plain white marble. The whole conception of the minar and almost every detail of its construction is essentially Moslem; and Fergusson, no mean judge, regarded the Tower as the most perfect example of its class. The lofty and stupendous Minar is no doubt very symbolic of the Moslem power at the heights of its glory nor can one fail to admire its exquisitely rich but restrained carvings. But somehow or other one misses the quiet charm that lingers round the Tower of Kumbha at Chitor, or the simple grandeur that marks the Asokan Columns. Another interesting structure of the period is the little tomb said to be that of Altutmish. In its forms and dimensions it is unpretentious, a simple chamber of red sandstone within and grey quartzite relieved by red sandstone without. But if the building was simple, its decoration was surpassingly elaborate, being in fact one of the richest examples of the architectural style of the period. Another noteworthy

structure is the one now known as 'Sultan Ghári' built by Altutmish about 123-32 A. D. In this tomb the pillars, capitals, architraves and most of the decorative motifs are purely Hindu, and even arches and domes are erected on the Hindu corbel principle. The plan too is unlike that of any other Tomb in India. It stands in the middle of a square fortress-like enclosure with round turrets at the four corners and an arched entrance, approached by a flight of steps, on its eastern side. Walls and turrets are alike pierced by arched openings. At the back of the gateway is a pillared portico carried on Hindu pillars; and opposite to it is a second portico flanked by colonnades. *Most of the enclosure is of grey granite but the mosque and the entrance portico are of white marble.*

But by far the most remarkable building which owed its existence to this great Moslem king is the celebrated Arhai-din-ka Jhompra at Ajmer. This structure, though situated quite far away from Delhi, should be classified with the Delhi group of mosques erected during the period. Originally begun by Qutb, it was really finished by Altutmish. The story-teller would claim it to be built within two and a half days, but the historian would rather connect its name with the annual fair that was held near the place during Maratha times. In style it closely resembles its rival at Delhi, but the area is much larger. Moreover, at Delhi, the planning of the prayer chamber had been on make-shaft line, the colonnades being too constricted and the pillars too low. At Ajmer, these defects were remedied. A single broad aisle took the place of two or three narrow ones at Delhi, and the arrangement of domes and pillars in the prayer chamber was uniform and symmetrical. The hall at Ajmer is of really solemn beauty—a fit setting for the exquisitely carved Mihráb of white marble set in its western wall. A further note of distinction was imparted to the building by the addition of circular bastions. But the most eminent feature of the edifice is undoubtedly the magnificent screen of arches which Altutmish threw across the front of the prayer chamber. "It is neither its dimensions" says Fergusson, "nor design that makes this screen one of the most remarkable architectural objects in India, but the mode in which it is decorated. Nothing can exceed the taste with which the Kufi and Tughrá inscriptions are interwoven with the more purely architectural decorations, or the manner in which they give life to the whole without interfering with constructive lines of the design." This is no doubt high praise. Nevertheless one would rather agree with Marshall that despite its workmanship sans reproach, its grandeur and

perfection of technique, "it missed the delicate and subtle beauty of its rival." Perhaps its very mathematical accuracy fails to supply that natural artistry which beautifies and enriches the lovely ruins round the Kutb Minár. Anyway, it is one of the most notable examples of early Indo-Moslem architecture.

To return, however, to Delhi. Between the death of Altutmish and the accession of Ala-ud-din the story of architecture at Delhi is all but a blank. One structure, however, that of Balban's tomb, deserves notice. Hitherto arches were constructed in corbelled horizontal courses in pursuance of the old Hindu tradition of dome building. Now for the first time an arch constructed with voussoirs made its appearance. That a new science was gradually growing up through the fusion of Hindu and Moslem ideals is more than evident in the buildings that were erected during Ala-ud-din's reign. Some of the characteristics were markedly new and have led critics like Marshall to declare that it was a positive reaction against Hindu influences. But this view appears to be rather exaggerated. Hindu influences worked all through the period, the only distinction being that they were led to run on different channels. Anyway, the Jaináah Khána Musjid and the Alái Darwaza mark the inauguration of a new set of styles. The former, built in accordance with Moslem ideas, was of red sandstone and consisted of three chambers, a square one in the centre and an oblong one on either side, each entered through a broad archway in the facade. All three entrances are framed in bands of Quranic inscriptions and embellished with lotus cusplings. The central chamber is covered with a single dome supported at the corners on fourfold squinch arches. Every part of the structure is well-balanced and the mosque presents the delightful picture of a neat organic whole. The Alái Darwaza built in 1311, was the southern gateway leading into Ala-ud-din's extension of the Quwwat-ul-Islam Mosque. "In spite of its mutilations" says Marshall, "it is one of the most treasured gems of Islamic architecture". In some of its features it resembles closely the tomb of Altutmish. We meet the same square hall roofed by a single dome with arched entrances piercing each of its walls; like the tomb it is built of red sandstone relieved by white marble. But here the likeness ends. "The great gateway," as Coomarswami called it, displays the Indo-Moslem style at its period of perfection when the masons had learnt to fit their exquisite style of decoration to the forms of their foreign

masters. "Seen at a distance its well-proportioned lineaments are accentuated by the alternating red and white colour of its walls..... At closer range, the harmony of form and colour is enhanced by the wealth of lace-like decorations graven on every square foot of its exterior walls. Then as one passes into the hall, this effect of warm sumptuous beauty gives place to one of quite solemnity to which every feature of the interior contributes: the subdued red of the sandstone, the stateliness of the portals the plain expanse of dome, the stately horse-shoe arches that support it, and the bold geometric patterning of walls and window screens. The key-notes of this building are its perfect symmetry and the structural propriety of all its parts." One has little to add after this warm description of what undoubtedly is a fine example of the Indo-Moslem architecture. Still an impartial observer should in all fairness remark that this colour effect was not unknown to Indian craftsmen. The ruins at Ajanta have given ample proof of it. The other monuments that are ascribed to Khilji is the City of Sri and the Hauz-ukhas Tauk. But these are of comparatively small value. The Tugluks ushered in a more austere style. The City of Tuglahabad and the tomb of Ghias-ud-din are eloquent of the rapidly changing spirit of imperial architecture. The early Tuglaks were men of simple habits, and besides puritanism and bigotry were conspicuous in the race. Their monuments betray the sentiment which swayed this new dynasty that came to occupy the throne of Delhi. Few strongholds of antiquity are more imposing in their ruin than Tuglakabad. Its cyclopean walls, towering grey and sombre above the smiling landscape; colossal splayed-out bastions; frowning battlements; tiers on tiers of narrow loopholes; steep entrance-ways; and lofty narrow portals, all these contribute to produce an impression of unassailable strength and melancholy grandeur. The tomb of the Emperor equally massive is of less forbidding aspect. Set in the middle of an artificial lake in a castle-like form and connected with the citadel with a causeway, its red and white fabric in sharp contrast with the grey embattled ramparts, the tomb leaves a striking impression on the observer's mind. Up to the springing arches the structure is of red sand-stone, but above that red is relieved by panels of marble white. The dome itself is entirely of white marble. The effect of this treatment is to impart a certain lightness and diversity to the structure. Still the sloping walls and almost Egyptian solidity of this mausoleum combined with the bold and massive towers of the fortification that surround it,

form a picture of a Warrior's Tomb. There are no doubt some obvious defects—the sloping pilasters for example, or the crudely shaped panels of marble. Still, on the whole, it is an imposing structure. One, in this connection, is led to recall the tomb of another great Afghan warrior. It was not imperial Delhi that was chosen to be the resting place of that mighty soldier of fortune: to Sher Shah the secluded corner at Sásserám was of infinitely greater appeal; and there he lies, the wily Afghan who one day shook the Moghul Throne to its very foundations. The Tomb of Sher Shah is one of the largest of its kind. It stands on a massive terrace, each angle of which is ornamented with an octagonal kiosk, and the various smaller pavilions and kiosks make up an architectural object of great beauty. “As a royal tomb,” says Fergusson, “there are few that surpass it in India either for beauty of outline or appropriateness of detail.” Centuries lie between the reigns of Tuglak and Sher Khán and principles of architecture had run on new courses during the period. Still one cannot help comparing the one with the other. In spite of ‘beauty of outline,’ the monument at Sásserám signifies strength and grandeur rather than elegance, and it has in this respect a prototype in the castle-like building of Tugluk.

Muhammad Bin Tuglak left little that may be compared with other buildings of the period. His city of Jahanpanah or the fortress of Adilábád followed the traditional methods. At Jahanpanah the most interesting structure is the Bijai Mandal with its horse-shoe arches and intersecting vaulting, the latter a new feature. The tomb immediately below it is praiseworthy for its well-balanced proportions. The next Emperor, Firoz, was an indefatigable builder. He was the founder of two cities, while innumerable forts, palaces, embankments, mosques and other edifices owed their existence to his enterprise. The most valuable of his works however were the canals, the most prominent of which the Jumna Canal may be taken as a triumph of the then engineering skill. The buildings of Tuglak generally consist of simple outlines and are built of cheap materials. The virtue of this new architecture resides in straightforwardness; in simple effects; in the purposefulness with which it evolved new structural features—the multi-domed roofing, for instance, or the tapering minaret-like buttresses at the quoins. Its faults on the other hand are seen in the repetition of self-same features, in the prosaic nakedness of its ideas, and in the dearth of everything that makes for elegance. Lack of Hindu craftsmanship is, as Marshall rightly observes, responsible for this; and if

the new style of architecture attracts our attention at all, it is because, try as they might, the architects employed by the bigot king could not free themselves from inherent Hindu ideas. "Had Indian imagination," says Marshall, "been allowed freer play, a much higher level of aesthetic beauty would undoubtedly have resulted. As it is, we must be grateful that this imagination was not wholly absent." Of the many monuments of Firuz Shah which have survived at Delhi, the most considerable is the Kotla Firuz Shah—the palace-fort which the Emperor built within his new city of Firuzabád. Little remains now of what once had been of immense proportions according to the writings of Shams-i-Siraj. Still the few monuments that are left are quite interesting in their own way. Noteworthy features of the citadels fortifications are the machicoutes, which make their appearance in India for the first time, and the absence of any raised gallery. Within the walls, the best preserved monuments are the Jami Musjid and a pyramidal structure crowned by a pillar of Asoka. The former was an imposing building of two storeys, with arcades and chambers on three sides of the ground floor and with deep triple aisles around the open court of the mosque above. This is however the picture of the building as it once appeared; at the present time, it is but a mouldering heap of ruins. As for the Asoka pillar, it comes from the village of Topra and it bespeaks highly of the engineers of Firuz's reign to have shifted the pillar and grafted it into a fresh soil without any injury to the structure. A smaller but more striking group of buildings is that forming the college and tomb Firuz built for himself at the Hans-i-Khas. The tomb is at the south-east corner of the lake, and the College buildings extend some 250 feet on its Western and 400 feet on its northern side—a structure of considerable length. The latter for the most part consist of arcades or colonnades, two or three bays deep, interrupted at intervals by square domed halls. Marshall speaks highly of these buildings. "The happy grouping of these buildings, the effective combination in their facades of the Hindu and Moslem arch, and their exceptionally decorative appearance, all combine to place them on a higher place than the other monuments of Firuz Shah's reign, and, to make them one of the most attractive groups of Delhi." The tomb of the Emperor forming the central structure of the whole with slightly battering walls and surmounted by a single dome raised on an octagonal drum is an imposing mausoleum. Sikandar Lodi improved it further by the addition of marble and sandstone cornices,

floral reliefs and coloured plaster decorations, but even without these the tomb would have drawn notice of the passing traveller.

Another monument of great architectural interest is what is known as the tomb of Khan-i-Jahan Tilangani, the Prime-Minister of Firuz. It is placed a little south to the Dargah of Nizam-ud-din. The enclosure is of fortress-like character, but the tomb itself marks a distinct departure. Instead of being square, it is octagonal, surmounted by a single dome and encompassed by a low-arched verandah. The diverse materials of which it is built, marble and plaster, sandstone and granite, produce almost a queer effect. The structure is not faultless, and both domes and arches seem to be defective; but it set up a new standard for funeral monuments to be followed by the Sayyids and consummated in the splendid mausoleum at Sásserám. The mosques of Firuz's reign are more or less uniform in style; but there are notable exceptions. Such as the Kali Musjid built by Jauna Khan, and such again is the Kirki mosque in Jahanpanah. But the latest development of the period in the traditional construction of the mosque is to be found in the mosque of Alam Shah at Timurpur where a ladies' gallery was added. Before we finish the account of the Tughluk architecture, we shall speak of only another monument—that of the Saint Kabir-ud-din Auliya, locally known as the Lal Gombad. This monument is not of exceptional beauty but it evokes a certain interest inasmuch as it indicates a reviving sympathy for the colouristic style of the earlier ages. This was a happy sign. Under the Sayyids and the Lodis there emerged a vigorous and catholic spirit of design which drew inspiration in equal measure from latent Hindu genius and the never failing resource of Islamic art in Persia. Of course there could be no return to the style of the twelfth or the thirteenth century. The prosaic formality of Tughluk architecture had left too deadening an effect to be shaken off altogether, and besides, only a shadow remained of what once was the great Muslim Empire, stretching from the Himalayas to the Deccan. So the chief and best examples of architecture during the Sayyid rule are the tombs of the kings and the nobles. One of the earliest of mausoleums is that of Mubarak Shah Sayyid. Here the central dome was raised to a considerable height, pinnacles (guldastas) were added at the angles of the octagonal drums and the summit was crowned in a novel fashion with an arched lantern. Another striking feature was the substitution of subsidiary domes by pillared kiosks (chhatris). In the tomb of Muhammad Shah, the archi-

fects went still further by increasing the height of the dome and adding a second range of pinnacles on the angles of the verandah cresting. Some of the decorative features were quite new; the use of blue enamelled tiling, for instance, the elaborate treatment of surface ornament incised on plaster and embellished with colour, the lotus finials which however were borrowed from Hindu motifs. In the mausoleum of Sikandar Lodi, there was generally a more lavish display of colours, and the use of enamelled tiling which was greatly in vogue was much extended. But the most striking feature was the introduction of the double dome which corrected in a great measure the disproportion that lay between the size of the single dome on a lofty drum and the building as a whole. Moghul architecture owes much of their perfection of symmetry to this introduction of the double dome by the Lodis.

As in the royal tombs, so also in the mausoleums of the nobility, new and distinctive types made their appearance. The most notable examples of this class are the tombs of Bare Khan and Chhote Khan, the Bara Gumbad, the Shish Gumbad, the tomb of Shihab-ud-din Taj as also the two tombs known as the Dadi-ka Gumbad and Poli-ka Gumbad. The general characteristics of these monuments may be summed up as square buildings with domes erected on squinch arches with an octagonal kiosk rising from each corner of the roof. In the middle of each side is an arched bay projecting from the body of the building, and for the rest, the facades are divided into two or three storeys and further relieved by a series of shallow arches. As for the colour effects and ornamental display, these tombs resemble closely the royal mausolea. It is to be observed, however, that unlike the royal tombs these possess no walled enclosures around them, though on the other hand there are instances of mosques being appended. At the tomb of Taj Khan, for example, there is a single battlemented wall—an open Idgáh provided with a mihrab and flanked by turrets at the corner. Attached to the Bara Gumbad again was a walled court with a highly ornate mosque on one side and a low arched structure on the other. The mosque is rather interesting, for while marks of Tughlak style are evident in the tapering turrets and in the takkhana basement, striking differences are noticeable in the treatment of the five arched bays into which the facade is divided, in the increased size of the dome, in the balconied windows and above all in the fine plaster ornament with which the eastern facade and the prayer chamber are covered. But by far the most noted structure of the period is the

Moti-ki-Musjid built by the Prime-Minister of Sikander. The structure, gigantic in proportions (prayer chamber measures 124 ft. 6 in.), epitomises all that is best in the Lodi architecture. I cannot refrain from quoting Sir John Marshall's words:—"It cannot aspire to the poetic refinement which characterised some of the slave and Khilzi monuments; nor can it pretend to the rhythmic perfection of the Moghul style; but if it lacks these qualities, and if it betrays a certain organic looseness, it displays on the other hand a freedom of imagination, a bold diversity of design, an appreciation of contrasting light and shade, and a sense of harmony in line and colour, which combine to make it one of the most spirited and picturesque buildings of its kind in the whole range of Islamic art."

We have now gained a bird's eye view of the architecture of Delhi during the first three centuries of Moslem rule. All this time, the provinces were busy developing local styles combining what was inherent in the land with the ideas and aspirations of Persian art. Like Delhi the capital, each of the provinces could boast of evolving new architectural principles and creating novel and charming types of structure. But that is another tale. Suffice it to say that in one point all agreed. They all could trace the history of their birth not from the beginning of the Moslem era, nor from the hey-day of Hindu rule, but from the earliest days of Aryan rule. The history of Indian art is continuous, and in fact there has been hitherto no break in its rhythmic course. "The æsthetic ideal which Islam ushered in was no new inspiration to Indian art; it ran through the whole tradition of Indian sculpture and painting from the beginning of the Christian era to the time of the Moslem conquest." Anybody who fails to realise this simple and cardinal truth will strive but in vain to grasp at the innermost ideals of Indian art. To quote the picturesque words of Havell, "In the heroic spirit of that noble Rajput lady, the mother of Firuz Shah, India surrendered her body to the Muhammadan conqueror that from her womb a new Islam might be born."

In conclusion, I may be permitted to add a word or two about the preservation of these specimens of medieval architecture. No doubt the authorities are doing something for their maintenance, but still much is left to be done. As S. J. Mukul Dey was constrained to remark the other day, "In India, works of art abide in utter neglect"; and unless we Indians take upon ourselves the task of keeping in tact these old insignias

of our country's greatness and glory, they will fast disappear from the face of the earth. A more signal dishonour to the memory of our forefathers cannot be thought of and for ourselves, it will betray but a mournful lack of human sympathy and fellow-feeling. After all,

"Men are we and we must
Grieve at the passing away
Of what once was great."

(To be continued).

RASA.*

GOURINATH BHATTACHARYA—*Fifth Year Sanskrit.*

ABHINAVAGUPTA, the greatest champion of the Dhvani School after Anandavardhana, has discussed the nature of 'Rasa' in his *Abhinavabhāratī*, the well-known commentary on the *Nāṭyaśāstra* of Bharata; and it will be our humble endeavour here to give a succinct popular presentation of the different theories discussed and criticised by him both in his commentary on the *Nāṭyaśāstra* and in his masterly *Locana*.

Bharata, in his work, has spoken of eight *Rasas* and corresponding eight abiding passions. He has also enumerated 'Vibhāvas,' 'Anubhāvas' and Vyabhicāribhāvas.' The Vibhāvas are the causes of abiding feelings and they may be grouped under two heads:—(a) 'Alambana,' or the central object of passion (e.g., a lovely damsel who generates the emotion in the mind of the lover); (b) 'Uddipana' i.e., excitants, e.g., moon-shine, garden, etc.). 'Anubhāvas,' again, are the effects or expressions of the emotion that are manifested in the person of the hero or the heroine. Vyabhicārin is the passing feelings which tend to strengthen the dominant passion, called the Sthāyibhāva.

Now, Bhatta Lollata thinks that the dominant passion is generated in the hero by the heroine, and this passion is enlivened and developed by the passing feelings and are made manifest by 'Anubhāvas,' such as oblique glances, particular pose of the arms, movement of the eyebrows, smiles, tears and the like. When this dominant passion reaches the

*I am much indebted to Prof. S. K. Mookerjee of the Calcutta University for having kindly seen my paper and also for offering some valuable suggestions.

climax with the help of exciting and auxiliary circumstances, it gets the denomination "Rasa," which is evidently possible in the actual hero or the heroine represented by actors. But by virtue of their perfect training and histrionic skill, these actors are taken to be the original hero and heroine by the spectators, and this feeling of mistaken identity and the fact of love gives æsthetic pleasure to the spectators.

Sankuka, however, differs from Bhatta Lollata in this that he holds that the fact of love is inferred by spectators by a regular syllogistic train of thought, and this inference gives the peculiar æsthetic satisfaction which is called "Rasa." Thus 'Rasa' becomes a property of the spectators and not of the original hero and the heroine or the mimicking actor.

But neither of these interpretations is quite adequate to account for the intense delight which is experienced by the Sahridaya, the appreciative spectator. Bhatta Náyaka, therefore, came forward with his theory, startling alike for its psychological insight and philosophical depth. He formulated that words were possessed of three distinct powers by virtue of which they exercised a three-fold function. The first of these powers is "Abhidhá"—the commonly accepted function by which a word expresses the meaning fixed by convention or the meaning directly associated with it. So 'Abhidhá' is comprehensive enough to include 'Laksaná' or implication.

The second power is 'Bhavakatva' which consists in universalising the Vibhāvas and the Sthāyibhāvas. By virtue of this power, the particular hero or heroine is presented not as an individual person, in whose fate the spectators cannot obviously have any interest, but as the universal man or woman, whose love is not the private property of the particular person but one that is shared by all men and women who have the heart to feel it so. The third power is 'Bhojakatva' which makes active enjoyment of the *Sthāyibhāva* possible. The *modus operandi* is set forth as follows. The human mind is composed of three principles, "Sattva," "Rajas" and "Tamas"—the three *gunas* of the Sāṅkhyas—a theory completely accepted by the Vedāntins too. Now, when Tamas gets the upperhand, the mind sinks into a state of dejection and becomes insensitive to all finer feelings and sentiments. Rajas is ever active and so when it predominates, the mind wanders from one subject to another as a consequence of which complete absorption of the mind in any one subject is impossible. The last, though not the

least, constituent of the mental fabric is 'Sattva', that masterful entity, which stands for all that is noble and good and lovable in the human heart. When "Sattva" gains supremacy, the mind becomes light, free and responsive to all that is good, elevating and beautiful. It is only through the medium of this Sattva that the blissful nature of Atman (the Self) manifests itself. Now word, by means of its third power, namely "Bhojakatva," removes the influence of "Rajas" and "Tamas" which rather veil the innate joy of the Atman, and liberates Sattva in which the Ananda, the essential nature of the spirit, shines forth in its undimmed glory; and this Ananda becomes thoroughly transfused with the ideas of the Vibhavas etc., and pervades the entire fabric of the mind and gives rise to that æsthetic experience, called 'Rasa', which is experienced by the Sahridayas, (men gifted with an innate or acquired sense of beauty) when they witness a dramatic representation or read a work of poetry.

Bhatta Náyaka thus denies the place and function of 'Vyañjaná' or suggestion in his theory of 'Rasa', as 'Vyañjaná,' according to him, only makes known a thing which is already in existence. And as 'Rasa' can by no stretch of imagination be deemed to be an accomplished fact, Vyañjana is incompetent to function in this respect. The philosophical depth of Bhatta Náyaka's theory seems to have captured the imagination of the learned of the day and came to be regarded as the last word on "Rasa." It completely eclipsed the Dhvani theory of "Rasa" which was none too strong and was still struggling for possession of the field. Bhatta Náyaka's powerful criticism gave it a staggering blow and Dhvani once again fell into disrepute. That this was the case may be well imagined from the fact that Dhanañjaya and Dhanika, the respective authors of the *Dasarúpaka* and the *Avaloka* and proteges of Muñja, uncle and predecessor of the celebrated Bhojarāja, have emphatically repudiated the place of Dhvani in the evolution of "Rasa" and have preferred Bhatta Náyaka's theory. And perhaps the scrupulous omission of all references to Dhvani (except in one place where it has been degraded to the rank of a *guna*) in the *Saraswatī Kanthābharana* of Bhojarāja, is to be traced to this very circumstance, if the author of the *Saraswatī Kanthābharana* is believed to be the successor of Muñja. But it must be observed that Bhoja has not shown any leaning for Bhatta Náyaka's theory either. He prefers to follow the theory of Dandin. In the circumstances, the value of the serious and

supreme effort of Abhinavagupta in the matter of reinstatement of Dhvani in the evolution of "Rasa" cannot be overestimated. The appearances are that but for Abhinavagupta's masterly defence of the function and nature of Dhvani, the Dhvani School would have sunk into an insignificant position, perhaps attracting attention only as a historical link in the evolution of the theory "Rasa"

Now let us proceed to see what Abhinavagupta has got to say against this theory, and how he establishes his own view. This masterful exponent of the Dhvani School has pointed out that the two functions of Bhávakatva and Bhojakatva, which have been heralded with such a flourish of trumpets by Bhatta Náyaka, are not in evidence anywhere except in a dramatic representation or poetical composition. So if a word can be believed to have these powers by their inherent constitution, the latter cannot but discover themselves even in our ordinary discourse. Bhatta Náyaka, however, is quite right in his psychological analysis of the functioning of "Rasa," but makes the mistake of making two unwarranted and uncalled-for assumptions with regard to the two functions mentioned above. The explanation of the etiology of the peculiar psychosis, that is generated in the enjoyment of "Rasa," is to be sought elsewhere. It is due to the æsthetic quality of the *gunas* and the *alamkáras*, with which words and their meanings are presented in poetry, and the efficiency of histrionic training and other accessory circumstances, such as scenic representations and the like, that are in evidence in a dramatic representation. These again, by a power of suggestion (*i.e.* Vyañjaná), make the reader or the spectator, as the case may be, to forget his own limited individuality and the Vibhavas also to present themselves in their universal character. And the predominance of the Sattva is also an effect of the magic power of Vyañjaná and nothing else. Thus Vyañjaná removes the veil of Rajas and Tamas that covers the Eternal Light of the spirit whose essence is bliss, and this bliss is experienced in and through the medium of the psychosis which is already possessed of the idea of Vibhavas, etc.

The main point of difference from Bhatta Náyaka's theory is the substitution of Vyañjaná for the two functions postulated by Bhatta Náyaka. Another circumstance has been posited by Abhinavagupta as a necessary precondition of the experience of Rasa, and that is the existence of 'Vásanás' or the subconscious impressions of the dominant passions in the Sahridayas, without which there can be no experience of

Rasa. That grammarians and logicians fail to enjoy Rasa can be explained by the fact that they lack such 'Vásanás,' the possession of which distinguishes the appreciative Sahridaya from the common herd.

The prevailing idea that seems to have been given currency by a casual observation of Govinda Thakkura, the commentator of the *Kárya-prakáśa*, that Bhatta Náyaka shaped his theory in the light of the Sāṅkhya philosophy, seems to be a positive misconception. Bhatta Náyaka has compared the blissful experience of "Rasa" to the blissful vision of Brahman, whose nature is absolute joy. Now 'Ananda' or joy is not a connotation of the Self so far as the Sāṅkhya system is concerned. Had the joy of Rasa-experience been a matter of the Sattva element of the mind, it could not have been compared to Brahmánanda, which is altogether a foreign idea to the Sāṅkhya philosophy. The theory of triple guna also is not the exclusive property of the Sāṅkhya, but is equally accepted by the Vedántins too. And in this our view, we have the full unqualified support of Jagannátha, that masterful writer on Poetics, who is unrivalled for his trenchant logic and refined æsthetic sensibilities. Jagannátha could not but have mentioned this momentous fact, had the Sāṅkhya influence been a reality. The present writer has felt it imperative to expose this canard which seems to pass for gospel truth by virtue of iteration and re-iteration.

THE INDUSTRIALISATION OF INDIA.

A STUDY FROM THE VIEW-POINT OF PROTECTION.

NABAGOPAL DAS—*Fourth Year Economics.*

THE industrial backwardness of India is a fact too poignantly well-known to need emphasis, and even a cursory comparison of her past glory with her present decay would bring home to one's mind the urgent need for immediate reform, change and innovation. Various are the causes that have contributed to the decay of Indian industries and the steady but progressive ruralisation of India: the establishment of the British suzerainty and with it the disappearance of the pompous and magnificent Moghul courts, the competition of machine-made goods im-

tramping—trudging on and on indefinitely over meadow and heath. To open oneself out, body and mind, completely, passively, unthinkingly, before this wondrousness—this *simmering*, golden sunshine and the cool, almost sharp freshness of this breeze—that seems to be the greatest joy in life. I want to be a passive receptacle to hold the wonder of this early March morning within me—to feel submerged in its blueness, its goldenness, its jubilant, green buoyancy. The tread is firm and light, the eyes seem to catch the sparkle of the sun, in the rhythm in my veins I feel the throb of health. I draw a deep breath and stand upright—to survey the world with a smile. There is an enormous *inrush* of boldness—confidence in my power. I feel capable of doing great things—deeds of heroic strength—some wonderful feat that will take the world by surprise and bring about a rejuvenation of its jaded energies. Miracles! Magic!—nothing seems impossible of achievement on this morning!

Down the quiet lane and up on the High Road and so on to the railway station, holding a wonderful soliloquy within the mind that fills me with a great elation. Men and women pass by—entirely unnoticed. Mere individuals they; while I belong to Humanity in the collective! Who would stop to scan the details when the majesty of a spacious perspective takes up the vision? I contemplate the world in its infinite vastness—a vague and grand luminosity which can envelop my soul, wherein I can lose every speck of my identity. A tramcar running by—or that old dame perambulating the obsolete amplitude of her skirt—what place have such trivialities of common-day life in the mystic grandeur of that world?

In the train I sit opposite a young woman who eyes me curiously—has she seen the flush of joyousness upon my face? I have the “Nation” supplement of new spring publications with me and I try to fix my attention on it. But, somehow, to sit cramped so while the sun smiles and beckons from the sky outside seems an unpardonable anomaly. The sun filters through the glass panes but the breeze is sorely missed. Could I open the ventilator up there? Perhaps the lady opposite me wouldn’t mind? I look up and meet her eyes and then up at the ventilator: “Do you mind.....,” I begin—but she has guessed it already and smiles pleasantly back at me: “O no, no, not at all!” And so I get up and let in a wisp of the spring freshness. “Warm to-day, isn’t it?” she says as I resume my seat. The train rushes into a tunnel

and shuts out both sun and breeze and clangs and thunders loudly. "Yes, rather," I reply, when we are out into the open again.

She is warm with the fulness of health like the spring morning itself. Not particularly pretty—O, no!—but youth and freshness give her a charm that makes me feel friendly towards her. The happiness and gaiety within find vent in a general goodwill to all, but for youth it has a natural affinity, to her it goes out with a special tenderness. Who is she, I muse, why is it that I feel such a friendliness for her? Just another fellow creature who also, perchance, has heard the voice of this morning and revels in the joy of life. No more an individual but a type—a symbol of the freshness and vitality that pulsate in the air. If it were someone else, I know I would feel just the same!

The brown tweed coat gives lines to her shapely slimness. A pair of white kid gloves lies on her lap; they could have been cleaner. And her finger-nails—surely, she does not take too great care over them! Adorable! Altogether sweet! Suppose I suddenly snatch up her hand and tell her—"O come, let's get out of this stuffy hole and roam over the fields and drink in the golden glory of this bright day outside." What would she think? Will she be startled? I cannot believe it. It seems so much the natural thing to do! She is young—she will understand.

But somehow I do not do it. I turn instead to the copy of the spring book-list. "A treatise on Money, by J. M. Keynes, to be published shortly by Macmillan." I get out my note-book and jot it down. The train draws up at Queen's Park and dives underground. The lights are switched on.

I fume and fret within my mind. There we have left the sun above! There was yet one chance of making the best of this rare, bright day—but I let it slip. Why can't I be just true to nature for once? Why must I always be balancing consequences and measuring steps? Have I lost all impetuosity, and with it, the quality of youth? What is this compelling censorship that is ever-active, ever-suspicious, ever spying on my conduct? Irrational convention—absurd, repressive rules to cramp spontaneity! Yet I cannot get out of their toils. Even if I do, I suffer. I have to come back, shamefacedly, to subject myself once again to their discipline. I have been broken too well, I fear—broken too well to their obedience. Despite all the riotous radicalism of my rebellious mind, I find it hard to violate them in practice.

Rationalisation continues. "I do not deny their efficacy," drones the voice of Reason petulantly, "their indispensable function in a scheme of social harmony. Yet, have they not been multiplied needlessly? How many of them can be sustained on the basis of the collective good, which is their sole claim to respect? And are there not some which are definitely anti-social in their incidence upon personality?"

Oxford Circus! She gets up and turns to me a face all lighted up with friendliness. As much as to say—"thank you, we have had such a pleasant time!" She bids me good-bye with her eyes. I smile back at her some word of farewell: she may take it to mean just a snappy "Cheerio!" or a more old-fashioned "Bye-bye!"—just as it suits her taste.

So on to Trafalgar Square and School. And then as I walk up the steps of the School of Economics, I hold back for a moment. It occurs to me I am passing out of the realm of Romance. A dream of sun-lit meadows dotted with yellow butter-cups and purple clover and star-like marigolds must be left behind me on the sunny pavement of Houghton Street. It must give place to a waking in Room No. 9 on the ground floor—a particularly depressing, ill-lighted place—where Professor Gregory will prove to his own satisfaction the utter impracticability of Keynes's monetary scheme. When I come out again shall I find my dream back and resume the strands of the golden reverie? Alas, it will not be! Standing before the gates of the School I know it for certain and regret for that reason. Dreams of spring do not come easily to me to-day—to slip back once again into the world of spring romance, amidst tulips and buttercups and sunny fields of green—that may not be possible any more. Already, as I hurry forward and step inside the School, the sight of the busy lifts and the eager faces studying the notice-boards and of the men and the women rushing past with their attaché cases makes me feel a little ridiculous—somewhat ashamed of my sentimental lapse. Life in 1929, argues wisdom, has nothing but contempt for idle day-dreaming. Romance had a place in a pre-capitalist age when the world was larger and adventure enjoyed a greater freedom of space and time. Routine, mechanization, standardization have usurped its place. A few sentimentalists cry out against this desecration, but that cry is futile before the irresistible advance of material progress. It can perhaps change slum-lands into barracks of uniform pattern, but the fields and heaths are submerged

by the onrush of factories and mansions. Economic need presses for a greater intensive use of the limited land surface that is Nature's free gift to mankind; and when the soot and smoke of factory-chimneys will screen off the light of the sun, the physicist may be depended upon to provide industrialized humanity with synthetic sunlight manufactured in his laboratory.

Perhaps! But emotional exultation has its place even in that mechanized system that is fast to become our life: yes, even if that life will insist upon measuring its values by the sole test of practical efficiency and material utility. For is not this elation of the spirit the indispensable stimulus, the dynamic urge that sets to motion all those multitude of human forces which seek to-day to contend against industrial depression and international war and every other anti-social tendency?

Therefore, I will hold precious these fleeting moments of poetic vision and idyllic phantasy and will cherish their memory with reverence and delight. The grotesque paradox of hypersophisticated culture is the desperation of attenuated scepticism become sceptical itself: the "reductio ad absurdum" of the intellectual recipe prescribed for the most fastidious. The self-conscious experiment with a child's simplicity or a poet's faith can then become nothing more than the hideous mockery of a pathological intellect. To crystallize through the written word our rare spiritual experiences and preserve them from oblivion in the strenuous rush of the day's routine, is perhaps the only means of insurance against the utter bankruptcy of such a situation.

MR. LEONIDAS CLINT*

[We are privileged to publish the following letter from among the materials that are being collected by Mr. H. E. Stapleton, Director of Public Instruction, Bengal, for compiling a history of the Education Department especially in the direction of English Education. The letter relates to the foundation of a Memorial Prize in memory of Mr. Leonidas Clint, who was Principal of the Presidency College when the Calcutta University started. It expresses appreciation of the services and activities of Mr. Clint, and will, it is hoped, be of interest to those who are interested in the past history of the Presidency College :—*Ed. P. C. M.*]

13, THAKURDAS PALIT LANE, BOW BAZAR,
Calcutta, 24th January, 1914.

To

THE REGISTRAR, CALCUTTA UNIVERSITY.

SIR,

On behalf of the subscribers to a small fund of Government Securities of the nominal value of Rs. 400 that has been raised, I have the honour to approach you with the request that the University will be pleased to accept the fund for the foundation of a money prize of the value of the annual interest of the fund to be called the Clint Memorial Prize and to be awarded every year to the student who being of Bengali race obtains the highest mark in Ethics at the B.A. Examination of the year. It is also requested that the names of the winners of this Prize be published in the University Calendar.

It seems appropriate that something should be said here about the value of the late Mr. Leonidas Clint's services to the cause of education in Bengal and about the special propriety of his name being associated with the award of a prize for proficiency in Ethics.

Mr. Leonidas Clint, B.A., was connected as Principal with the Hooghly, Dacca, Presidency and Krishnagar Colleges in Bengal. It was while he was Officiating Principal of the Presidency College in 1856-57 that the University of Calcutta came into existence and he was one of the Fellows appointed under the Act of Incorporation.

The pupils of the Presidency College, who, during his tenure of office as Officiating Principal, had the benefit of being taught by him in Mathematics and of being elevated and refined by his character and example,

*Published by the courtesy of the Director of Public Instruction, Bengal, and with the kind permission of the Registrar, Calcutta University.

had a high feeling of reverence for him, and the 'kindness supported by authority,' which characterised his dealings with them, keenly touched their hearts. He held strong views on the subject of maintenance of discipline in Colleges and Schools, and these views found expression in his report on the Presidency College for the year 1856-57 which is incorporated in the General Report on Public Instruction in Bengal for the year. He held it to be an essential part of sound education to be trained up in habits of respect for authority and practice of good manners which in words quoted by him in his report from Archbishop Whately are 'a part of good morals.' He was a staunch maintainer of discipline in the institutions over which he presided and in his report above referred to, occurs the following passage :

"It would be doing injustice to those pupils of the Presidency College with whom the Officiating Principal has been in daily contact not to acknowledge that, on the improprieties or omissions above referred to (and others) being pointed out to them, they were discontinued, and there is no doubt that a gentle pressure, kindness supported by authority, and due influence, would produce the same effect in other quarters."

In connection with Mr. Clint's resignation of his Principalship of the Hooghly College to take up the Principalship of the La Martiniere College at Lucknow, the following extract from the proceedings of the then Council of Education was published in the General Report on Public Instruction in Bengal for the year 1846-47 :

"That Mr. Clint be informed of the very high estimation in which his zeal and abilities are held by the Council of Education, that the state in which he leaves the Hooghly College is considered to be in every way most creditable, and the Council part with Mr. Clint with much regret as they consider him in every respect an able and excellent officer. That the opinion of the Council be incorporated in the next annual report of the Hooghly College for general information."

The names of the principal subscribers to the present fund are given below in alphabetic order. These subscribers are all Mr. Clint's surviving Presidency College pupils—

1. Ananda Coomar Sarbadhicary.
2. Rai Kalikadas Datta Bahadur, C.I.E.
3. Kshetramohan Basu, B.A.
4. Lalgopal Datta, B.L.

5. Neelmoney Comar.

6. Syamacharan Gangopadhyay, B.A.

I have the honour to be,

Sir,

Your most obedient servant,

NEELMONEY COMAR.

“THINGS ESSENTIAL & THINGS CIRCUMSTANTIAL.”

By THE EDITOR.

In Bunyan's crowded gallery of portraits, there are some strange faces and curious eyes which peer out above the shoulders of those at the front, and at once divert our attention toward them. One such is Talkative, he that dwelt in Prating Row and could talk of things heavenly and things earthly, and things sacred and things profane, and things past and things to come, and things essential and things circumstantial. I could perhaps admire Christian from a distance (although I have had my doubts about that), but, of that motley crowd of pilgrims, Talkative is the one whom I would like to be near to and speak with.

* * * * *

Talking of crowd, the subject begins to fascinate me. Fascinating indeed to one who, during the last soccer season, had been engaged in many a hopeless and desperate struggle amidst the long queues that gathered of evenings at the ticket-gates on the Maidan. Well, regarding the crowd, what shall I talk about? The torn shoes and odd things discarded on the roadside (quite in consonance with a well-known Sanskrit adage)? Or, the almost aerial carriage provided for those who are unfortunate enough to be thrust into inconvenient positions? But these are not the things which strike me about a crowd. That which does is the behaviour of those who are the earliest at the ticket-gate. I often wonder how they manage to be ; for in the world, constituted as it is, to be the earliest at the ticket-gate is a business in which many can compete if they choose. However, taking things as they are, it is interesting to see how the man at the head of the crowd smiles

benevolently on his less fortunate brethren. Let some one among the crowd remark about its size, and he nods a smiling approval. If there is pushing and jostling in the crowd, he smiles again from his secure isolation, and advises the men to be orderly and disciplined. As he sees the late-comers hurrying from all sides, he sets about thinking complacently about their fate. And he smiles as he thinks. It was said by one of the most penetrating observers of mankind that one may smile and smile and be a damned villain.

* * * * *

But it is not the man at the head of the crowd who alone is at fault. Smiling and villainy are the twin processes of nature which we indulge in time and again in our lives. One of the most interesting experiences in life is to be hailed on the road by an old acquaintance whom we do not recognize. How do we refuse to be put out, and pretend recognition, and smile with self-satisfaction if the ruse is successful! I have seen perfect strangers hailing each other by mistake, and then, each determined not to be outwitted by the other, keeping themselves carefully along the common line of polite conversation, as 'How do you do?' and so on. And so they meet like two dog-apes, and part smiling as if they had been knowing each other for ages. We are all smiling villains, we are.

* * * * *

Quoting from Hamlet suggests the subject of quotations. Quote we do often, and, quite as often, misquote too. Hamlet has supplied writers with many a fine phrase and many a smart quip; yet the present writer has seen even this Hamlet misquoted thus—"Woman, thy name is Frailty!" "Fresh fields and pastures new" is one of our favourite phrases; and we would indeed be going into a fresh field if we were to look at the last line of *Lycidas*, for Milton wrote 'woods' and not 'fields'. And many who work themselves up into a reverie over the quotation—

"We are such stuff
As dreams are made of"—

may at first be shocked to read in the Folio—

"We are such stuff
As dreams are made on."

Yet misquotation is tolerable, but the misapplication of quotation is dreadful. Many would be deprived of their last resort in argument

if they were told the true meaning of—'Exception proves the rule.' Because of this misapplication of quotation, quite a well-meaning poet has been subjected to the grossest misinterpretation. When we quote with indignant disapproval the well-known line—"Oh, East is East, and West is West, and never the twain shall meet," we forget that the next lines are—

"But there is neither East nor West, Border, nor Breed,
nor Birth,
When two strong men stand face to face, tho' they come
from the ends of the earth!"

Poor Kipling!

* * * * *

The motor-horn nuisance has become of late the subject of general complaint. Is it the cry of the horn that grates upon peoples' ears, or is it the flaunting of other peoples' wealth that hurts their eyes? That certainly is an interesting question to ask and to decide. To the owner, the sound of the horn is perhaps among the sweetest of earthly sounds; it is a sound that grows around the jingling of silver and gold. I fancy even an owner will complain of the horn of another. He curses the horn that wakes him up in his bed at the dead of night; had it sounded at his own doors and from his own car, his voice would have been the voice of welcome. Anyway, it seems to be all a matter of the sweets of ownership and the bitters of non-possession.

I hope readers won't misunderstand me. I haven't got a motor-car myself, not I.

PAGE OF MISCELLANY

The World of Letters.

CHAUCER

[The following is from the pen of Alfred Noyes, a distinguished modern poet and critic.]

THE poetry of Chaucer has long been in danger of orbiting itself into a star. Distance has concentrated it into a small glowing sphere, an evening planet over a fading sunset—or, according to your view of the past, a morning planet over a lost dawn. We know that it represents a rich and many coloured world. Its characteristics have become legendary, and we illustrate them by stock quotations of one or two lines:

“A verray parfit gentil knyght,”

which incidentally a leading newspaper recently attributed to Spenser.

Closer contact with the planet is left too often to the astronomical scholars, who analyse its composition, and pass its various rays through philological spectroscopes. But it is human life itself that keeps poetry alive; and there ought to be more readers who are not content to take that work on trust, or to rely on intuitive impressions of its beauty. There are few who actually bury their noses in its wild flowers, listen to the music of its wild birds, or breathe its April airs as they ought to be breathed if its living poetry is to be appreciated. The language, as Matthew Arnold pointed out, presents less difficulty than the dialect of Burns for the general reader who can escape the pundits.

SO-CALLED INDEBTEDNESS.

Critics, searching for his sources, have laid too much stress on the foreign element in him, and on his debt to foreign authors. In spite of the fact that he was considerably nearer to what may be called the “melting pot” period of England, in which newly arrived elements had not yet been completely assimilated, he borrowed very little more than Spenser from foreign sources. Many of the Elizabethan sonnets are much more literally “translations” of foreign authors than anything

in Chaucer. One may even doubt whether Chaucer owed very much more to Boccaccio than Shakespeare owed to Plutarch and others, at second or third hand; and, indeed, if debts are to be assessed, a considerable part of Milton's "Paradise Lost", "Paradise Regained" and "Samson Agonistes" owes its very existence to the Bible. It cannot be emphasised too often that real literature is a tree with branches, leaves and blossoms, not the riot of infinitely repellent particles which ignoramuses aim at creating to-day. It is a cosmos, not a chaos; an evolution, not a series of disconnected explosions; and though the species to which Chaucer, Spenser, Shakespeare, Milton, Shelley and Keats belong is national, the genus, which includes every species of poet, is international. With all the greater poets of England, it would be a mistake to merge the genus in the species, and to forget that they belong to a still greater tradition, but it is still true to say, as an inheritor of the European tradition in the New World once said, that Chaucer was the fruit of his native soil. "Nothing more genuine in flavour, more sound in health, did it ever bear. The note of each bird is not more proper to its kind than the genius of Chaucer is the right music of Britain." In the distinction between international *genus* and national *species* we find the reconciliation of the apparent contradiction of those scholars who affirm in one breath that Chaucer was more French than English, and, in the next breath, that he was the very voice of his own country. Many of his tales, and much of his technique he derived from abroad. He transplanted them, as Shakespeare and Keats transplanted other things; but, in English soil, and in the English tongue, they acquired a new quality. In the "Prologue", and the various continuations of it which form the introductions to the "Canterbury Tales," all the England of Chaucer's generation lives again. On the whole, the "Prologue" must be set down as his greatest achievement. Chaucer shines out there, as the happiest of all poets on record in the unjaded gusto with which he enjoys all the variety and colour of human life, and floods everything with April sunbeams and showers; but he also proves himself to be the forerunner of the great humorous stories in Shakespeare. His host reminds us of the Shakespeare who saw a man laugh till his face was "like a wet cloak ill-laid up;" and his Miller, whose mouth was like a great furnace, reminds us of the Shakespeare who compared a flea on Bardolph's nose to "a black soul burning in hell fire."

THE "PROLOGUE."

The Tales themselves were obviously, at times, a task to their author. He grows tired, and, when he is tired, the reader begins to lose interest. But in the "Prologue" Chaucer is radiantly enjoying his own craft, with a whimsical delight in the characters he depicts. It is not only Shakespeare that he anticipates in that wonderful gallery of English portraits. His Monk, a manly man, "to ben an abbot able," whose bridle men might hear as he rode, jingling in a whistling wind "as clear and loud as doth the chapel bell," is after the very heart of Walter Scott; and the Wife of Bath has descendants not only in those merry ones of Windsor, but in Smollett, and even in some of the stout matrons of Dickens, though in the last case a smoky London has robbed them of their colours or made them blowzy. They have come down in the world too, for the Wife of Bath had seen cities of men and nations.

It is doubtful whether living characters have ever been depicted more vividly than some of these in the comparatively short space of the "Prologue." The Wife of Bath is drawn at greater length than most, and with a more lavish use of colour; but it is a picture worthy of Rubens. She rides before us in her scarlet hose, with a hat as broad as a buckler or a targe, and the broad smile on her bold, fair, rosy face robs even her coarseness of what would be offence in others. She is as coarse as a farmyard, and as healthy, and, if some of our slimmer moderns would like to know the difference between the healthy animal and the unhealthy; they cannot do better than study this magnificent portrait, and the glorious part played in it by the broad clear sunlight of humour.

The picture of the Prioress is equally perfect; and she lives for us to-day as vividly as for her own generation. The grey eyes; the small, soft, red mouth; the coy, simple smile; the little airs and graces; her French, entuned through her neat little nose,

"After the scole of Stratford-atté-Bowe,
For Frenssh of Paris was to hire unknowe,"

and the elegance of her table manners:

"Her over-lippe wypéd she so clene,"

are all brought before us to the very life. We see her raising an elegant little hand to her mouth to disguise the faint hiccup:

"Fall semely after her mete she raughte."

The ludicrous concentration of some of the scholars on "sources" has misled even Hazlitt into suggesting that Chaucer got these details from contemporary books of etiquette! But such things are not found in books. We see the tears coming into her eyes at the sight of the trapped mouse, for;

"All was conscience and tender heart."

And there was a mind also—a fair forehead, almost a span broad; and with it all, a genuine love of the dainty and decorative in her attire, as attested by her graceful cloak; her beads of coral, "gauded all with green;" and the golden brooch:

"On which there was first write a crownéd A,
And after *Amor vincit omnia*."

OBJECTIVITY AND IMPARTIALITY.

In all these pictures and portraits there is a glorious objectivity and impartiality. These characters are not pale reflections of Chaucer's own thoughts. He is interested in the world around him, and in other human beings than himself, as all great poets must be, and as no minor poets really are; and in accordance with this objective attitude, he paints the passing pageant with the love of colour which characterises the great old masters. "Death to the optic nerve" is all very well as a slogan for the anæmic art of a world grown grey in self-analysis; but Chaucer knew that eyes are for seeing with, and ears for hearing with, and that music and colour are not to be despised; for the invisible and inaudible things of the Eternal are to be discerned by the aid of the audible and the visible; and the master-key on earth to all great art and religion is to be found, not in the Word alone, but in the Word Incarnate, the word made flesh. He is not fooled by the human weakness of its ministers. He is quite ready to paint you a wicked Friar; but, over against this picture, it must be remembered that he gives you that other, of a good "man of religion" who, like Goldsmith's Chaucerian figure, "passing rich on forty pounds a year"

"Koude in litel thing have suffisaunce.
Ne maked him a spicéd conscience.
But Criste's loore, and his Apostles twelve
He taughte, but first he followed it hymselfe."

THE "GREAT LINE" TEST.

It is in such character-painting, and in the delicious sparkle of his bird-haunted country air that the poetry of Chaucer is to be found. The

"great line" test does not apply to him. One of the most famous of English critics found a Keatsian neo-romantic quality in the second of the following lines:

"Now with his love, now in the coldë grave,
Allone withouten any compaignye."

But it is difficult to be sure of those elusive qualities in the work of a poet so remote, and modern readers are likely to deceive themselves by reading their own modern feelings into the lines.

One certainly hesitates before accepting the serious praise of that line when one finds that line repeated by Chaucer, syllable for syllable, in the very different context of the Miller's scurrilous tale of Hendë Nicholas, who also, at the beginning, was

"Allone, withouten any compaignye."

If that line does contain all the subtle harmonies of thought and poignant feeling attributed to it by the famous and learned critic in the first instance, it is the only great line in all literature that has proved flexible enough to be used by its author, syllable for syllable, in so different a context, for so different a purpose, and with so different a content. Poets do sometimes repeat their best lines; but we do not meet the best lines of Hamlet in Falstaff's tavern. And the same question arises with regard to the famous "pitee renneth soone in gentil herte" of the Squire's Tale. The words are used in the Merchant's Tale, in a very different context. Is it not possible that our lack of familiarity with Chaucer's language allows us lend something of our own to a phrase that could be repeated as a whole, with so different an inflection, in another context? And may not the day come, when Tennyson's worst lines in the May-Queen, read by posterity as we should read an ancient:

"Gif ye're wakyng, calle me erly,
Calle me erly, mooder dere,"

will seem to be transfused with a rich glow that they hardly possess for contemporaries?

CHAUCER AND THE PRE-RAPHAELITES.

We may prefer the delicate touch, not dependent on the mere phrasing of a line, which William Morris noted in his beautiful tribute

to Chaucer, the "dreamy flush that came into Criseyde's face as Troilus rode up the praising street." But even so, the "blush", as evoked by Chaucer, is of uncertain quality. In the "Parlement of Foules" he makes two well-feathered birds blush. One of them, usually of a demure brown, blushes "right as the fresshe, rede rose new." There is some excuse for the other bird, a turtle, since she had been listening to the talk of a goose; but, on the whole, I would not attach my faith in Chaucer's poetry to these delicacies. William Morris made him too much of a post-Keatsian. Returning to Chaucer himself from his modern "Pre-Raphaelite" worshippers is like coming out of a heavily tapestried room into a great laughing meadow. William Morris imputed his own "dreaminess" and brooding melancholy to a poet who was as wide awake as a thrush looking for his breakfast. For Chaucer's delight in the visible world was like that of a child in its unspoiled freshness and undimmed clarity. He had nothing of the twilight about him. All was clear-cut and as brightly coloured as his own daisy. And when we see him kneeling in rapture over the flower which he made his own, his little "eye of day," kneeling there to watch it open to the spring dawn:

"Kneeling alway, till it unclosed was
Upon the smale, softe, swote grass"—

we come nearest to his own simple heart.

PILGRIMS ALL.

Matthew Arnold and Swinburne are right in asserting that Chaucer definitely falls short of the highest poetry. He never touches the sublime; he never gives us that deep undertone of the eternal harmonies that we hear in that other Catholic poet of the Middle Ages:

"In la sna voluntade e nostra pace."

He is of the earth, in its coarseness, and in its sweetness. But, even so, he gives us at least the sense of the high road, leading elsewhere. He is a lover of truth, and in the greatest of his ballades, he tells his fellow-pilgrims that "here is no home, here is but wilderness,"

"Forth, pilgrim, forth! Forth, beste, out of thy stall;
Know thy contree, look up, thank God of all,
Hold the high way, and let thy ghost thee lead,
And trouthe shall delivere, it is no drede."

It is this "high way" that gives unity to the many-coloured variety of his work. If we had to choose two lines from the "Prologue", we

may well think that the most significant of all—for there is a beautiful touch of unconscious symbolism in them—are those lines descriptive of that motley assemblage, at the Tabard in Southwark :

“Of sondry folke, by aventure, y-falle
In felawe-ship, and pilgrims were they all.”

Pilgrims were they all, Chaucer included, and even the wicked friar, and the man with his wallet “full of pardons.” It is a gracious act of the Muses that they should have set at the head of the long and glorious pageant of English literature, this many-coloured company of pilgrims, winding through the lanes of an English April, down to England’s noblest shrine.

—(From *The Bookman*, July, 1929).

The World of Science.

WHAT IS THE INFERIORITY COMPLEX ?

THE inferiority complex has become a catch-word, and since it is usually understood to mean a tendency to underrate ourselves, it is not surprising that so disarming a quality should make a strong popular appeal and be readily and widely claimed. But, writes a Medical Correspondent in the July number of *Discovery*, it is not quite in this sense or so simply that Dr. Adler uses the term which he invented, and, indeed, it is hardly likely on general grounds that a feeling of inferiority should arise spontaneously and persist without support.

It is true that the attitude of self-depreciation seems irrational and even perverse, but it becomes a little less mysterious when we examine the effect upon character of a real disability and discover that the effect is proportional, not to the degree of inferiority, but to the intensity with which it is resented.

This may be illustrated by the reactions to blindness and deafness. The character of the blind man is seldom much altered by his infirmity, while the deaf man, though his disability appears to be slighter, is liable to become irritable and suspicious. The blind man accepts his

inferiority and has no hesitation in admitting it, but the deaf man is usually somewhat reluctant to disclose that he is even "a little hard of hearing," and is apt to attribute his difficulty to other people, who "won't speak clearly." We certainly cannot blame the deaf man, for it is a curious piece of injustice that the help and sympathy of society should be distributed so unequally between the blind and the deaf. But the deaf man is on the way to develop an inferiority complex when he is reluctant to admit his deafness, or tends to underestimate it and to attribute to other people the inconvenience that it causes him. For if we resent an inferiority so much that we cannot bear to think about it, then our next step must be to push it away into the background of our mind, to refuse to admit to ourselves its importance—perhaps even its existence. But this quite natural procedure does not abolish the feeling of inferiority, which continues to exist though without apparent justification; that is to say, an inferiority complex has been created. But it has been created not so much by an inferiority as by an intense resentment of inferiority, a trait that is not quite compatible with the humility implied in the popular conception of the inferiority complex.

RESENTMENT.

The actual inferiority which we hate so much to think about that we bury it out of sight, is often relatively unimportant; it may be our social position, our personal appearance, or our lack of physical strength or some other shortcoming that we consider we ought not to mind and ought to be able to accept with reasonable acquiescence to the inevitable. So we tell ourselves that we do not feel strongly about this inferiority, whatever it may be, and we try to ignore it; but the resentment remains, and it is difficult to avoid the conclusion that this resentment of inferiority in general is the effective cause of the distortion of character. It may be so strong that it will, by itself, create a feeling of inferiority out of the mere falling short of perfection which every sane person must acknowledge in themselves and most are willing to accept.

It is not a simple matter to account for this intense resentment and intolerance of inferiority. Both Freud and Adler attribute it to an ideal self, which may set for us a standard of perfection from the height of which we look down upon our real self and condemn it as miserably

inadequate. The word *ideal* does not here imply moral excellence, for the ideal self may be all-powerful, universally admired or wholly unscrupulous, and in a woman it may be masculine and in a man super-masculine. On the other hand, it contains what we call "conscience," and it is a normal and necessary part of the personality.

According to Freud the ideal self, or super ego, is created chiefly out of the child's conception of the parents or from day-dream substitutes for them. Adler is not quite so definite, and seems inclined to regard the ideal self, which he calls "the fictive goal of superiority", as primarily a reaction to man's awareness of his own weakness in comparison with the hostile forces of nature. It is a general reaction of mankind, which the child recapitulates in the process of growing up, and it is recognised also by Freud. The ideal self, linked through our parents with our remote ancestors and dominating our work-a-day personality, for good or ill, from the shadowy background of the personality, is an attractive and difficult subject. But it would lead us away from the inferiority complex, which, if our explanation of it is correct, now appears in the light of a superiority complex and, indeed, it is in this form that we are chiefly aware of it in other people.

The man who suffers from this complex lives with a vague feeling of inferiority for which he cannot satisfactorily account, since he feels, intuitively and correctly, that it is not adequately explained by any manifest disability. With the unattainable standard of the ideal ego in the background he feels his inferiority of the very "I—myself." There are two lines along which he may deal with this uncomfortable feeling. The more normal way is to try to counter-balance it by single-minded concentration upon success; and the feeling of inferiority may be more or less stifled by the realization of personal ambition or, since "money answereth all things", by the accumulation of wealth. Although neither of these things may bring complete satisfaction to the individual, they are usually a benefit to society in general. The less normal way is to see an antidote to unfavourable self-criticism in the approbation of others and by the exploitation of every occasion that may be used to enhance self-importance. If the inferiority complex acts along these lines it may compel a man to advertise his acquaintance with those who are great and distinguished, almost pathetically, as a reassuring testimonial of his worth, while at the same time he is compelled to belittle his fellow men in order to reduce them to his own level or beneath it.

OUTWARD POSE.

If we can bring ourselves to imagine the diffident personality behind this uneasy self-aggrandisement we shall be able to feel at least more sympathetic towards a type that is superficially not very agreeable ; we may even discover, as the intimate friends and biographers of Lord Curzon discovered, that this outward personality is in a way artificial and may conceal, all too effectively, a likeable human being.

The subject of the inferiority complex sometimes dreams that he is walking up a descending escalator in a gigantic railway station, and whether we believe in dream-symbolism or not, this is an apt simile for the task to which the dreamer is committed ; neither in the dream nor in life can he reach the unseen top of the staircase and join hands there with his ideal ego.

The feeling of personal inferiority drives a man not only to insecure heights of self-aggrandisement, but compels him to take elaborate precautions against failure. For he tends to see almost every situation in life as a test which will either expose his weakness or, happily, disprove it ; and he uses unconsciously many shifts to escape without loss of self-esteem from situations that shake his confidence and from competition with his equals. He is too unworldly to engage in commerce, too shy to speak in public, too modest to submit his writings to a publisher, or too idealistic to find a wife, and there is no end to the subtle evasions which the inferiority complex may require in order to safeguard the personality from failure. Such a man is over anxious about the future, often overworking in order to make his position doubly secure, and he dare not forget his work even at the end of his long day. Life becomes a difficult business and is apt to take on a hostile colouring, so that any avenue of escape from it may prove dangerously attractive. A physical illness is a temporary refuge that is sometimes hard to leave and, if the situation is desperate, neurotic symptoms may appear and justify a retreat from battle.

GOGOL.—AN EXAMPLE.

The conflict between ambition and mistrust is often shown rather patently by the stammerer, who seems to provide his own excuse for failing to realize his ambitions. The writer remembers well a sufferer from this disability declaring, with the grinding emphasis of a bad

stammerer, "If it were not for this cursed affliction I should be one of the greatest orators—and revolutionaries—in England," and one could not help feeling that this eagle had clipped his own wings.

An example of a personality far more severely, and, indeed, disastrously dominated by the superiority-inferiority complex, may be found in the Russian novelist Gogol. Professor Lavrin ("Russian Literature," Benn's Sixpenny Library) gives the following vivid and penetrating description of his character:—"As a youth he was restless, secretive, boasting, suspicious and touchy. Already at that age he was a bundle of contradictions, and such he remained all his life. Being small and ugly, he soon became extremely self-conscious. It is quite possible that from sheer self-protection he fostered his tendency to discover in things and people all that was bad, ridiculous and grotesque. This tendency he combined with a temperament and imagination completely romantic. Yet his mentality showed, above all, the negative features of a romantic type: uprootedness, fear and hatred of reality; a strong need to forget the world as it is; and an even stronger need to expose it, or to take revenge upon it by means of a protesting 'realism'."

Of Gogol's last book Professor Lavrin says that ". . . it is a collection of high-faluting commonplaces about religion, morality, art and literature on the part of a man who forces himself to be a preacher, or even a new Messiah, for the ultimate benefit of Russia, if not of the whole world. . . . It marks the decline of Gogol's genius, and also of his sanity. At this period he was already haunted by the idea of death and hell."

A COMMON COMPLEX.

But in order to observe the workings of this complex we need not go far afield, for although the type of character that we have already sketched is abnormal to the point of neurosis, yet we cannot stand aloof from it in wholly complacent superiority. We all begin our life in the relative inferiority of childhood, and the success with which we outgrow it and learn to accept the inferiorities that fall to our lot in later life, depends very largely upon our parents and upon our education. There can be few of us who have not cherished, at some time or other, the day-dream that we are far greater than circumstances allow us to appear. The popularity in melodrama of the chauffeur who turns out to be a Duke, of the despised clerk who is really the great detective incognito, and of the

harmless old man whom only the reader knows to be the master-brain of the great criminal organization, seems to indicate the vitality of the myth of the hero in disguise, which has already provided us with Heracles in the house of Admetus, Siegfried the fosterling, Haroun al Raschid, Cinderella, and many other great ones who have stepped from obscurity to triumph. And we may reasonably suspect that the birth-place of these heroes is really in our super-ego, where they have remained imprisoned by implacable reality.

Health and Hygiene

DENTAL HYGIENE*

The mouth is the gateway of the body: it is also the gateway to health. Healthy teeth—teeth that secrete no poison to lower our vitality—can do much for the welfare of the whole body. They ensure proper mastication of food, and facilitate digestion—they give you sweet breath and a wholesome appetite. Unhealthy teeth means unhealthy mouth; and an unhealthy mouth is the breeding ground of all sorts of disease-germs.

Overcrowding.—The teeth should be just clear of each other; they should not be able to retain water in the mouth when the lips are unclosed. Nature sometimes crowds the mouth, giving us teeth a little too large for their neighbours. When the second teeth are all through, if there is any crowding or irregularity, it is time for the first guardian of the teeth—the dentist—to step in. He will regulate the teeth at this age. Perhaps he will remove one or more. If ever he removes one subsequently, it will probably be our own fault.

Food Particles.—Crowded teeth are a danger because they cannot be easily cleaned of particles of food clinging to them. Dental decay is caused by invisible particles of food that cling to the teeth and are much too small to attract the attention of the tongue, that natural scavenger of the mouth. These food atoms, as we might call them, decompose. They enter into a conspiracy with certain minute organisms or germs to attack the hard enamel of the teeth. Through the agency of these bacteria or germs, the residues of food left in the mouth become acidified. The acid, feeble though it is, is able to dissolve a little of the enamel on our teeth,

*A few selected notes.

and gradually—by the slowest and most insidious degrees—wears it thin. The worst part of the decay happens while we sleep: the tongue helpless to perform its daily duty of scavenging, while the germ-born acids have a free hand. So be careful to go to bed with a clean mouth and clean teeth.

How to keep your Teeth.—How to combat these invisible food-atoms? We cannot get them out of the teeth—so small they are. So the only way to combat them is to neutralise their acid-forming properties. This is how you can do it.

Use a good, scientific dentifrice, one that combines liquid with frictional properties. Choose a good, prophylactic tooth-brush, *i.e.*, a tooth-brush with a curved serrated surface. First rinse the mouth thoroughly with warm—not hot—water. Then use the brush with vigour again the teeth. But be sure that you are doing the right movement. Many who fail to derive any benefit from brushing do so because they use their brushes in the wrong way. The movement of the brush should not be horizontal but vertical to the surface of the teeth, and should begin with the gums, upwards in the case of the lower teeth, and downwards in the case of the upper teeth. Brush thoroughly both the outer and inner surfaces of the teeth; brush also the gums and along the tops of all the teeth. Finish with a circular motion of the brush against the teeth. Afterwards rinse the mouth with warm water.

Hold the tooth-brush for half a minute or so under running cold water if this is available; if not, shake it in a tumbler of quite cold water, empty this away, and repeat, afterwards standing or hanging the brush in a current of air. This will keep the bristles stiff. A tooth-brush must never be dipped into water that is warmer than tepid. Nor should water any warmer than tepid be taken into the mouth.

It is your duty to brush the teeth night and morning. Night is the *more* important of the two. Both are important.

WIT AND HUMOUR.

Visitor (who has just given sonny boy a penny): "Take care of the pennies—the shillings will take care of themselves."

Sonny Boy—"They don't—as soon as I've saved a shilling, father takes care of it."

* * * * *

Patience is advocated by a school-teacher in dealing with the timid child who is given to telling lies. Improvement (says *punch*) comes with confidence and practice.

* * * * *

One of Shakespeare's plays has been banned in America. Why not (asks *Punch*) try this method of popularising his work over here?

* * * * *

Mrs. Rich (in the stalls): "Just look at the crowd in the gallery."

Mrs. Cash (also in the stalls): "Really I could not; people might think we knew someone there."

* * * * *

She—"Mother asked me to object to use of the word 'obey' in the ceremony when we are married."

He—"And what did you tell her?"

"I said I'd let it stand. I told her you could take a joke as well as any man."

* * * * *

"You must drink hot water with your whisky," the doctor told his patient; "otherwise you mustn't take it at all."

"But how shall I get the hot water?" the patient queried. "My wife won't let me have it for the whisky toddy."

"Tell her you want to shave," the doctor said, and took his departure. The next day the doctor asked the wife how his patient was.

"He's quite mad", she replied. "He shaves every ten minutes."

* * * * *

"In Palestine they speak the aromatic language"—*Schoolboy's Answer*.

"Just like in Billingsgate"—*Punch's Comment*.

* * * * *

"Mr. Smith fired several shots into the head of the lion, and was no doubt eventually responsible for its death"—*Daily Paper*.

"A Piercing Glimpse into the Obvious"—*Punch's Comment*.

* * * * *

"Omnibus signs are gathering in the coal industry that indicate the possibility of serious industrial trouble there"—*Local Paper*.

"These General Omnibuses are so red"—*Punch's Comment*.

* * * * *

An irate landlord wrote to one of his tenants asking whether he would "quit or pay."

The tenant replied: "Dear Sir,—I remain, yours faithfully,——."

REPORTS AND CORRESPONDENCE.

THE HISTORICAL SOCIETY.

[The publication of the following reports of the Historical Society, which were due to appear in the last issue of the Magazine, has been delayed owing to the illness of the Secretary. Ed. P. C. M.]

The fourth meeting of the Historical Society was held on Friday, the 22nd February, 1929, at 1 p.m. in the Historical Seminar. Mr. Santosh Kumar Chakrabarty of the 3rd Year Arts Class read an interesting paper on 'The University of Nalanda.' Dr. Upendra Nath Ghosal, M.A., Ph.D., presided.

Mainly based upon the materials derived from the Chinese travellers who visited India in ancient times, Mr. Chakrabarty's paper was a learned one. He gave a graphic description of that famous ancient Indian shrine of learning, and concluded his essay by eloquently pointing out the ideals of ancient Indian culture and civilisation—Truth, Beauty, Knowledge and Toleration.

A keen debate took place in which Messrs. Jaladhi Ray, Jyotsna Chanda, Kamalesh Banerjee and P. P. Sriwardena took part. The learned president in his address dwelt specially upon the international significance of ancient Indian culture. "The University of Nalanda," said he, "typifies the character of ancient Indian civilisation, and has exercised a far greater influence upon humanity than the far-famed Academies of Athens or the Schools of medieval Europe." With a vote of thanks to the Chair, the meeting terminated.

A TRIP TO THE INDIAN MUSEUM.

A trip to the Indian Museum under the guidance of Prof. U. N. Ghosal, M.A., Ph.D., was made under the auspices of the Historical Society on Sunday, the 27th January, 1929. Dr. Ghosal explained some of the Buddhist Jataka Stories, depicting the numerous previous births of the Lord Buddha, that were engraved on the gateway of the Bharut Stupa. We could obtain a glimpse of the mode of life in ancient India from several beautifully carved sculptures; all charming relics of India's glorious past. Dr. Ghosal then explained to us the gradual evolution of Indian art and the influence exerted by foreigners upon it. Our thanks are due to Prof. Ghosal for the valuable information we gathered on that day in his company.

JALADHI LALL RAY,
Secretary.

THE HISTORICAL SEMINAR.

The second meeting of the Seminar took place on the 19th of July, under the presidency of Prof. B. K. Sen, when Mr. Amarendra Nath Sinha of the 4th Year

Arts Class read a paper on "The Reformation as a modernising movement." The writer showed very clearly in his brilliant article how most of the ideas characteristic of the modern age can be traced back to the Reformation. A discussion followed in which Mr. Tara Krishna Bose, Mr. Santosh Chakravarty and the writer himself took part. The President endorsed the views of the writer and said that the Reformation in its various aspects was a distinct departure from the past.

The third meeting of the Seminar came off on the 2nd of August, when Mr. Jaladhi Lal Ray of the 4th Year Arts Class read an article on "The Athenian Democracy." Prof. B. K. Sen was in the Chair. The writer tackled his subject excellently, pointing out the nature, merits and demerits of the Athenian Democracy. According to him, it failed because of the suicidal policy of Cleon and other demagogues of his school. The discussion was languid, only Mr. Santosh Chakravarty and the writer taking part. The President congratulated the writer on his excellent paper, and said that the success of the democracy was due to two causes,—the Slave system, and the spirit of equality that reigned among the Athenians.

[For want of space in the present issue, the report of the 4th meeting is reserved for the next.]

SANTOSH KUMAR CHAKRAVARTI,
Secretary.

THE GEOLOGICAL INSTITUTE.

The first ordinary meeting came off on the 9th February, 1929 with Mr. K. K. Sen Gupta, M.A., M.Sc., in the chair. The following papers were read :

- (1) "Geological excursion to Parbad" by Dharani Sen of the 3rd Year Class.
- (2) "Geological excursion to Burakar" by Tarakeswar Roy of 3rd Year Class.
- (3) "Influence of geological environments on the evolution of man" by Prof. S. L. Biswas. The author in a lucid and impressive manner dealt with such features as have an influence in shaping the physique, habits and customs of man and are responsible for the peculiar nature, taste and culture of the people inhabiting the different parts of the world. He explained how the barren mountain tracts of Tibet were responsible for the polyandrous habits of the Tibetans as contrasted with the polygamous customs prevailing in the plains. Among other things he mentioned how the geology of Great Britain partly contributed towards the cause of the last great war.

The next meeting was held on the 28th February, 1929, Prof. H. C. Das Gupta presiding.

Mr. M. N. Bhattacharyya of the 5th Year Class read a paper on "Radio activity and its relation to mountain formation and other surface changes of the Earth's crust." There was a short discussion, which was wound up by the president advising the students to endeavour to write their papers in Bengali, so that a scientific vernacular may gradually be established.

MANMATHA NATH BHATTACHARYYA,
Secretary.

ANNUAL REPORT OF THE PHYSICAL TRAINING DEPARTMENT SESSION, 1928-29.

Medical Examination of the students.—Physical Training was not compulsory for the students of the College this year. At the beginning of the session all

students were examined by the Medical Officers of the Students' Welfare Committee. The examination was conducted with a view to classify students according to their physical ability so that exercises might be prescribed for each individual according to his need.

The guardians of the students, found defective as a result of the medical examination, were informed of the defects. The students were also advised to take exercises for correction of malpostures and other defects. But as Physical Training was not compulsory, only a few of them attended the gymnasium.

Out of nearly 150 cases of remediable defects, only 60 cases were attended to. These sixty students regularly attended the gymnasium. These cases are mostly of constipation, dyspepsia, obesity and general muscular weakness. These cases were carefully attended to and exercises were prescribed and the result obtained was highly satisfactory. All of them have improved in health.

Organisation.—The Principal who is the President of the Physical Training Department nominates a Treasurer from amongst the members of the staff who supervises all expenditure and guides students in matters of policy in consultation with the Physical Instructor who is in entire charge of Physical Training. He, with the help of an executive committee, runs the programme of physical activities of the College. The executive committee consists of the Secretaries, Captains and Vice-Captains of the Athletic and Gymnastic departments who are elected in the case of each particular game by members of the previous year's team. In the case of Tennis the officials are elected by the Executive Committee.

Activities actually conducted.—Physical Training of the College can be summed up under the following two heads :—

(1) Athletics :—

- (a) College Football Club.
- (b) College Cricket Club.
- (c) College Tennis Club.
- (d) College Hockey Club.
- (e) College Sports and Sports practices.
- (f) Inter Class league in Football, Cricket and Hockey.

(2) Gymnastics :—

- (a) Calisthenics (freehand exercises).
- (b) Gymnastics.
- (c) Group games.
- (d) Basket ball (both practice and competition).
- (e) Volley ball (both practice and competition).
- (f) Ring Tennis and Badminton.
- (g) Inter Class Leagues in Basket ball, Volley ball and Handu-du-du.

Attendance.—Attendance in the Physical Training class was optional. Throughout the year about 450 to 500 students had some sort of activities in the College gymnasium or on the playing field. Out of these 250—300 students were regular. They attended the gymnasium or the playing field almost every day in a week ; and the rest were irregular.

A list of *daily attendance* is given below :—

From July, 1928—October, 1928 :—

1. Gymnasium attendance ...	...	...	30
2. Baker Laboratory ground—			
(a) Basket Ball ...	...	...	20
(b) Foot-ball Inter Class League and Practice Games ...	...	...	25

3. Eden Hindu Hostel Ground—			
Foot-ball	...	...	20
<i>From November, 1928 to February, 1929 :—</i>			
1. Gymnasium	...	...	50—60
			both morning and evening.
2. Baker Laboratory ground—			
(a) Cricket Practice	...	...	25
(b) Basket-ball (both practice and competition)	...	...	20—25
(c) Tennis	...	...	15—20
(d) Volley-ball (class league)	...	...	25—30
3. Eden Hindu Hostel Ground :—			
(i) Basket-ball (Inter Ward League and Practice)	...	...	15—20
(ii) Volley-ball (Interward League and Practice)	...	...	30—35
<i>From March, 1929 till the end of the Session :—</i>			
1. Gymnasium	...	...	50—60
2. Hockey (Inter Class League and Practice)	...	...	20—25
3. Volley-ball	...	...	20—25
4. Ring Tennis	...	...	10—15
<i>Eden Hindu Hostel :—</i>			
Hockey League (Inter-ward) and practice	...	...	20
Volley-ball (Practice and Competition)	...	...	30—35

Athletic Notes :—

Foot-ball.—The College has been able this year to revive the glorious tradition associated with it. The foot-ball team has won the Lady Hardinge Birthday Shield thus winning a trophy after a lapse of fourteen long years. In the *Inter-collegiate* league competition, we tied with the Law College for the first place. In this connection we regret to say that we lost two valuable points in the league through the failure of the requisite number of players to turn up in the game with the Bangabasi College. This year the *Inter-class* league competition was successfully conducted and the 3rd year Science Class won the League Championship prizes. The particular importance of this tournament is that it gives the players some practice and specially that it gives a chance to the vast majority of players who are not fortunate enough to be included in the best Eleven of the College.

Cricket.—We had a very strong fixture this session. The games had mostly been drawn including the games with His Excellency the Governor's eleven and with the Calcutta C. C. Our Captain Mr. B. Sarkar and Mr. Ardhendu Das deserve special mention; and they were included in His Excellency's Cricket Team, an honour which comes rarely to few players of Bengal.

Tennis.—This year there were about 30 members in our Tennis Club. Owing to scarcity of water supply the courts could not be kept in good condition. We hope to get a system of hydrants near the courts very soon. If this is done, our difficulty regarding Tennis courts would be obviated.

Hockey.—We entered in the B.H.A. League. Out of eleven games we won 5, drew 4 and the rest we lost. The Inter Class Hockey League was successfully conducted and the trophy went to the 3rd Year Science Class.

Basket ball.—A most successful session for the Basket ball. We got two trophies; namely Maya Indu Memorial Trophy and the Inter Collegiate League Trophy presented by the Y.M.C.A. Basket Ball Association. Captain Dinesh Mukherjee and Messrs. B. Dam and B. Mazumdar of the 4th Year Class deserve special mention in this connection.

Gymnasium.—Students are taking more interest in the activities conducted in the Gymnasium. Attendance in the Gymnasium is gradually increasing as will be seen from the list of daily attendance already given.

The following are the requirements which should be met with :—

1. A good Gymnasium for the College. The present Gymnasium is very small, the site is not at all suitable for the purpose. Thatched as it is with corrugated iron sheets and its walls being made of the same stuff, the hall becomes extremely hot throughout the session except a few months in winter. Besides it is away from the playing field. There is no arrangement for bath attached to it which is essential for every good gymnasium. Students find it very uncomfortable to change their clothes as there is no room for that purpose.

2. A small temporary shed (Pavilion) near the Baker field for keeping Athletic gears which the players may use for the purpose of changing their clothes before they enter the field.

PRESIDENCY COLLEGE DEVELOPMENT SCHEME.

Since the last report was written, the new building which houses the Astronomical Observatory and the latrine block have been completed and are now in use. It has not however yet been found possible to complete the boundary wall towards the south owing to difficulties having been placed in the way by the Corporation of Calcutta.

Government have accorded administrative approval to the acquisition of certain houses and plots of land on the Bhowani Dutt Lane at a cost of Rs. 3,55,400/-, which, when acquired, will permit not only the accommodation of a Muhammadan hostel and the Post Graduate Hindu Mess within the college area, but also provide us with good-sized play-grounds, the want of which is so keenly felt. It is hoped that the necessary funds will be allotted during the next year to carry out the scheme.

Principal Ramsbotham was of opinion that the first and the most pressing necessity of the College at the present moment is proper provision of quarters for the menial staff. There are more than 80 menials employed in the College and more than half the number in the Eden Hindu Hostel and only a few of these have any proper provision in the way of housing : most of them are compelled to live in circumstances which can only be described as a disgrace to their employers. Since the demolition of the old Astronomical Observatory building and the temporary servants' sheds, the position has become more acute: the D. P. I.'s attention has been drawn to it, and it is to be hoped that necessary funds for the erection of a suitable building will be allotted without further delay, for no Government employee should be allowed to live in such a destitute condition for lack of housing.

Funds have been allotted for levelling and turfing the college grounds which have so long lain in a derelict and unsightly condition and the P. W. D. have been asked to take the work in hand as soon as possible.

A LETTER FROM PRINCIPAL RAMSBOTHAM.

To

THE EDITOR,

PRESIDENCY COLLEGE MAGAZINE.

SIR,

I shall be grateful if I may be permitted to use your columns in which to express my grateful thanks to all my kind hosts of Friday, July 6th. I greatly appreciated the compliment of being entertained, and I shall always remember the kindness which I received. I should like further to express my gratitude to those gentlemen who so kindly came to say good-bye to me on Sealdah Station: those acts of kindness leave very pleasant memories for me.

The College appears to have done magnificently in the University Honours Examinations this year. I offer my most cordial congratulations to all concerned, and my best wishes for continued success.

Yours etc.,

R. B. RAMSBOTHAM.

CHITTAGONG.

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OUR LATE PROFESSOR
PANCHANANDAS MUKHERJI.

THE PRESIDENCY COLLEGE MAGAZINE

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NOTICE

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

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

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

TARAK NATH SEN,
Editor.

23. 12. 29r

THE PRESIDENCY COLLEGE MAGAZINE

Vol. XVI.

DECEMBER, 1929.

No. 2.

EDITORIAL.

THE College met after the Pujahs under the shadow of a melancholy event. *It had lost a distinguished member of its Economics staff,* PROF. P. MUKHERJI. After inflicting on him a long year's suffering, Death has finally snatched him away prematurely from our midst. We have lost in him not only a very able teacher and a scholar who, in the few works he has left, gave promise of greater achievements, but also a man of exceedingly loveable personality. The charming simplicity of his character and his gracious and amiable manners are to-day pleasant though sad memories. He had sometime been connected with this Magazine as its Vice-President ; and it was only a few years ago that the Magazine had the privilege of publishing an appreciation of his work on the Indian Co-operative Movement from the Chief of the Co-operative Service, International Labour Office, Geneva. It did not know then that congratulation was so soon to be followed by mourning. To the inevitable, however, it must bow down with all resignation ; and if its felicitation did not fail in heartiness, let not its requiem lack in reverence and solemnity. *Requiescat in pace.*

* * * * *

It is our melancholy duty to prolong this obituary list. In the late MR. SURENDRANATH RAY (a brief life-sketch of whom is published elsewhere), we lose one of our distinguished ex-students who rose to be a prominent figure in the public life of Bengal. His activities were manifold ; he was a successful lawyer, member of various municipal bodies, chairman of the South Suburban Municipality and the first elected member of the Bengal Sanitary Board, and had had a unique record of seventeen

years' membership of the Bengal Legislative Council. During his long public career, he served in various committees including the Provincial High Prices Enquiry Committee of which he was the elected chairman ; represented the Council in connection with the Meston Award ; introduced and passed the Primary Education Bill of 1917 ; moved for the manufacture of salt in Bengal ; and turned down the proposal for the abolition of the Sibpore Engineering College. He was the first elected Deputy President of the Reformed Bengal Legislative Council, and also acted as President for about 20 months ; and it is a noteworthy fact that he served in both capacities without remuneration. In all these various spheres of activity he rendered an amount of service to the cause of public welfare in the province which will not be easily forgotten. In the late MR. SUDHINDRA NATH TAGORE, Presidency College loses yet another of its distinguished ex-students, and Bengali literature one of its devoted votaries. The late MR. KSHITIS CHANDRA RAY, born in a family of talents, rose to be the leader of the Mymensingh Bar. The late MR. PANNALAL BANERJEE was a pioneer of Swadeshi Insurance enterprise. In the late PROF. LALIT KUMAR BANERJEE we lose one of our most illustrious ex-students : one who was a great scholar, a veteran educationist, and a man of varied literary interests. On a vast erudition and extraordinarily wide reading he brought to bear a keen and intense appreciation of literature which he made it his duty throughout his long professorial career to bring "home to the businesses and bosoms" of the generations of students who sat at his feet. But he was not only an interpreter but a creator himself. There are few other writings in Bengali literature more enjoyable than Prof. Banerjee's. With their style—a model at once of liveliness, simplicity and restraint, their store of wit and wisdom, their wealth of apt illustrations, their perfect balance of literary and human qualities, and that genial humour that clings like a faded perfume to every line of them, Lalitkumar's writings constitute a permanent enrichment of Bengali literature, in whose illustrious rolls his will certainly be an honoured and a revered name.

Finally, we must not forget the late MAHARAJA SIR MANINDRA CHANDRA NUNDY of Kassimbazar who, though not connected with our College, was not only a distinguished public figure but a noble heart and one of the greatest benefactors of education in this province ; and as such he must have had his share of posthumous homage from the student community as he has already from the rest of the country.

We offer our sincere condolence to the friends and relations of the deceased. May their souls rest in peace!

* * * * *

Our comments in the last issue on physical training seem to have lent themselves to the misunderstanding that they were meant to reflect on the physical instructor. This is rather regrettable. Attack on a system does not mean attack on those who work under it; and we take this opportunity of declaring with all the emphasis we can command that no such reflection was ever intended. In Mr. S. C. Sen, the present physical instructor, we have the best instructor we have ever had since the introduction of physical training in this College; and nothing could be further from our thought than to deny to the very excellent work which he has done within the short time he has been here the recognition it deserves. But it is a standing condemnation of the system entrusted to his care that a man of the type of Mr. Sen is prevented from giving us the very best which he is capable of. One cannot expect too much of a man who has to work under great limitations. The very idea of imparting physical instruction to students within college hours implies rather ticklish business: an aspect of the matter to which the authorities concerned do not seem to have given serious attention. Nor have they ever taken the trouble of devising a comprehensive programme to realise the aims which they have set before themselves. They have regarded their duties done with the routine-part of the work: passing resolutions, and issuing notices, and appointing instructors; and they have left their poor subordinates to do the best of a bad business.

About what we said regarding the necessity of imparting sanitary and hygienic knowledge to students, additional confirmation is available from the report of the Students' Welfare Committee for 1928, which has been recently published. The passage which we quote speaks for itself—"So far as the incidence of disease is concerned, the regular exercisers suffer less than the rest. But it may be noted here that even in the regular exercisers digestive troubles are fairly common, the percentage being as high as 26 p.c."

* * * * *

On the eve of the Founders' Day it is pleasing to reflect that the Magazine should be able to play its part in renewing the links between the old and the new. We sent out before the Pujahs invitations for con-

tribution to a number of our old teachers and students. Among those who have responded, Sir J. C. Bose and Principal Ramsbotham have both pleaded want of time but have sent their good wishes. Mr. Asokenath Bhattacharyya, one of our distinguished ex-students, has ungrudgingly lent us the service of his valuable pen. Mr. Percival—*clarum et venerabile nomen*—has sent a fine message to the editor and his fellow-students. We make no apology in reproducing the following extract from his letter ; the noble sentiments therein carry their own commendation :

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

as exists in other forms of corporate life—army, factory, trade union—which, under such discipline, may well continue to live, but under which *alone* college corporate life would lose its soul, and die See that it does not so die.”

* * * * *

The speech delivered by His Excellency Lord Irwin in opening the last session of the All-India Universities' Conference at Delhi deserves more than a passing notice. “The problem which faces educational statesmanship in India to-day,” said Lord Irwin, “is nothing less than an adaptation, without too violent a jar or stress, of an ancient and organic structure of society to the dynamic forces of evolution that are driving the modern world. New forces are moving unloosing new energies, kindling the imaginations and hopes of millions of the future citizens of India at their most impressionable age. Can this ardour of youth, this coursing of blood through young veins of India, be utilized and directed to constructive ends, or will it become an explosive force charged with incalculable danger to the future of the land?” It is encouraging to find that such a statement, involving as it does a complete abandonment of all obsolete notions of discipline and a frank recognition of the new spirit of the times, should come from the head of the administration in India. Let us hope that the Viceroy's lead will instruct and inspire others. To what Lord Irwin was pleased to term ‘the ardour of youth,’ the martinet's idea of discipline, its utter superficiality, and the shabby individualism on which it is based, must become, from their very nature, revolting. Readers of the letter about Mr. Leonidas Clint, an old Principal of this College, which we published in the last issue, must have seen that Mr. Clint's idea of discipline was kindness supported by authority.’ Such an attitude is benevolent and amiable enough; but what we are pleading for here is a more intellectual attitude, broad in outlook, tolerant in spirit, and having the capacity to understand ideas and recognize the demands of necessity. Lord Irwin, in course of his speech, used a very happy and significant expression, *viz.*, educational statesmanship. In the sphere of education to-day the martinet of discipline is a figure hopelessly out-of-date. He must make room for the educational statesman.

* * * * *

We spoke in the last issue of the *Rabindra Parishad*. The *Bankim-Sarat-Samiti* is no less important. It began its session's work in September

last by presenting an address to S_j. Saratchandra Chatterji on the occasion of his 54th birth-day. The speech delivered by S_j. Chatterji in reply to the address shall be of great value in the literary history of modern Bengal ; and the *Samiti* may well pride itself on the fact that one of its own meetings should have been the occasion for such an important declaration. An article written by S_j. Chatterji on an abstract literary issue, which appeared sometime ago in a Bengali monthly, had been vaguely regarded in several quarters as a defence of the so-called new school in Bengali literature ; but this time he has come to more concrete facts, and finally cleared away all misconceptions. The charge of monotony brought by him against the "new" school represents a feeling shared by not a few readers of current literature. Love, passion, emotion—all these are good things ; but familiarity makes even good things contemptible, and a good custom can corrupt literature as it does the world. Of passion and emotion, and of what Prof. Raleigh has called 'magnanimous recklessness,' we have had enough in the Romantic poets, and a great deal too in Burns ; and with regard to the glorification of lust and sexuality, there are passages in the works of the minor Elizabethan dramatists and the Restoration comedians which would leave even the "new" school cold with despair. We don't want old wine labelled in new bottles. Let us have something that is really "new." Europe has already developed the novel without love—the novel in which love is not at all in the foreground : witness Gorky's *Mother* and Bojer's *Pilgrimage* ; witness too Wells' *Clissold* which promises to be the beginning of a movement which would ultimately shatter the orthodox standards of novel-writing. Her drama has long ceased to do with the mere commonplaces of love and emotion ; and much of her poetry even is slowly turning intellectualistic in outlook. One vainly looks for parallel movements here in Bengal. However much we may pride ourselves on our being "modern" in literary outlook, the fact is that in an age of intellectualism we are still living in an atmosphere of sickly, perverted romanticism. Take a single example—our attitude toward the sex-problem in literature, which is not at all intellectual but grossly and stupidly romantic. It were time it was recognised that there are things in life other than mere forbidden love which claim their share of representation in literature. S_j. Chatterji pleaded for as much, and so did S_j. Atulchandra Gupta in a recent meeting of the *Samiti*. Yes, literature can be created out of immorality, but that is the work of genius ; and

even to be an ordinary Wycherley, it requires some talent. Where such genius and talent are wanting, it will be only too wise to refrain from rushing in where angels fear to tread.

* * * * *

To look beyond the four walls of the College, we find that we have passed through three eventful months since we appeared last. In our own country political speculations have been rife over the Viceroy's pronouncement which has raised alternate hope and mistrust. In Afghanistan the regime of reaction has been ended by Nadir Khan whose trophies of victory include the crown. Looking further afield, we find that negotiations for the resumption of Anglo-Soviet relations have been started afresh. Talks of disarmament have been given a fresh lease of life—whether natural or artificial it is yet too early to say ; and peace parleys have sprung up anew in an atmosphere of vague enthusiasm and mutual admiration. This is but one side of the shield ; the obverse shows us the Sino-Soviet dispute still lingering on, and the unseemly squabble at Hague over the spoils of the War even ten years after its termination. Meanwhile an influence for peace has passed away from the international stage in the person of Dr. Stresemann who has died a victim to duty. Following him, there passes away another international figure in M. Clemenceau, a man of controversial achievements but undoubted personality. Things are moving apace, and the shadows of mighty changes are on the horizon. One cannot say as yet whether they are the shadows of darkness or the shadows of light.

NOTES AND NEWS

The Staff.

We are very sorry to miss Prof. H. C. Sengupta of the Mathematics staff, who has been transferred to the Hughly College. His transference means the severance of a long connection with this College of a man who was extremely sincere and earnest in his work.

The English staff will have to feel the temporary absence of Prof. P. C. Ghosh who will be on leave from the 11th of January till the commencement of the summer vacation.

Congratulations.

We congratulate Prof. M. Huq on his having stood first in the first class in Arabic in the M.A. Examination this year. Prof. Huq is already a first-class-first M.A. in Persian.

We also congratulate Rai Surendranath Guha Bahadur on his having been appointed Additional Judge of the Calcutta High Court. Mr. Guha is an ex-student of our College ; so also Dr. Saratchandra Basak, M.A., D.L., who succeeds him as Senior Government Pleader of the High Court.

We have much pleasure to announce that two of our ex-students, Messrs. Sushilkumar Dey and Nirmalkanti Raychoudhuri have been successful in the I.C.S. Examination held in London in August last. Mr. Raychoudhuri graduated in Science from our College in 1926. Mr. Dey is of course well-known, as well for his brilliant academic record as for the prominent part he took in the social life of the College while he was here. Our heartiest congratulations to both of them. To those of us who are appearing in various competitive examinations this year we offer our best wishes for success.

We regret to state that when we wrote in the last issue of Mr. Sterling's having become the Secretary of the Universities' Bureau of the British Empire, we did not know that he had already resigned from that body. We understand that he has subsequently been appointed Head of the Department of English in the University of Cairo. Our congratulations to Mr. Sterling and best wishes for success in his new sphere of activity.

Contributions to Assam Flood Relief Funds.

We mentioned in the last issue that our College had contributed Rs. 300 to the Assam Flood Relief Funds. A charity performance organised in aid of the same cause has since contributed an additional sum of Rs. 1,200. This beats the record of all other previous charity performances held in our College.

Gift of a Portrait.

We announce with pleasure the gift of a portrait of Mr. Robert Hand to our College Library by Mr. H. E. Stapleton, Director of Public Instruction, Bengal. Mr. Hand was Headmaster of the Uttarpara Government High School from 1846 to 1852, and was subsequently at the

Hindu College as Professor of English at the time it was converted into the Presidency College and remained on till 1879. Mr. Stapleton found his portrait reproduced as frontispiece to the Foundation Number (May, 1929) of the Uttarpara Government High School Magazine. The portrait-block having been available at the school, Mr. Stapleton had it enlarged by the Government School of Art, and the resulting portrait mounted and framed at his expense for presentation to the Presidency College Library. Our thanks to Mr. Stapleton for this handsome gift.

A Complaint.

Complaints have reached us of the non-publication of the College Information Book since 1927. It does not take much time and trouble to get a small brochure like the College Information Book re-edited and re-published ; and we see no reason why there should be no re-issue for two consecutive years. Meanwhile changes are taking place in the College which require elucidation, if not for the students, at least for the general body of the public which wish to know about the Presidency College. Let us hope that there will be no cause for repeating this complaint when we appear next.

Apologia.

With reference to Prof. S. K. Banerji's article on "Classicism and Romanticism" published in the last issue, we regret that we omitted to mention the fact that it was printed from a broadcast speech and was published by the courtesy of the Indian Broadcasting Co., Calcutta.

STUDENT-LIFE IN GERMANY.

PROFESSOR B. M. SEN, M.A. (CANTAB.).

IN the summer of 1928, early one June morning, when the whole town was in brilliant sunshine but hardly a soul stirred, I found myself with my wife and children on the platform of a small provincial University town of Germany. Göttingen is a small town with no chimneys and factories, its only industry being that of teaching and being taught. And isn't it proud of its associations with some of the greatest intellects of Germany?

But what struck me most was the German student life which was different from anything that I have seen before. In Germany as well as in most other European countries, the High School keeps its students until they are about eighteen years of age. There are no facilities for games which are such prominent features in the English school life. From the railway carriage window the whole countryside seems to be neatly appropriated either for cultivation or pasture, or for afforestation. There is hardly a plot of land which could be utilised as a playing field. The country, they say, is too poor. So the only exercise the school boy gets is gymnastics which have been brought to a high standard of perfection. And then there are the winter sports which are enjoyed alike by the young and the old.

On the other hand, the curriculum is heavy. On the classical side, the boys are taught German, Greek, Latin, English, Mathematics, Geography, History, Physics, Chemistry, Theory of Music and the History of Art. On the modern side Latin and Greek would be replaced by one other modern language and one other scientific subject. So the German student comes to the University quite well-equipped. He claims to be better informed than his confreres of the same age in any other country ; and I believe his claims are not seriously disputed.

After the stern discipline of the school which gives him a good start, the German student comes to the University where he enjoys a great deal of freedom. But most of them are serious pupils working with a will. Many of them come from middle-class families who are, in post-war Germany, none too flushed with money. Some of them had probably spent years scraping together funds necessary to take them through the University course. The University however, on the other hand, makes every effort to meet the difficulties of the students. The tuition fees are low. It provides in the precincts of the Auditorium a tea and coffee stall where bread, butter, cakes and tea, coffee and milk are sold at very reasonable rates. It provides also the midday dinner which is the chief meal of the day at very reasonable terms at the Students' House. Facilities are also given to students to work in the libraries and thus save the cost of fuel—a very heavy item of expenditure in winter and spring.

Normally a student starts his day pretty early. Though the bulk of lectures begin at 9 a.m., there are some which begin at eight and a few even at seven. After a hasty bite of a roll and a cup of coffee, the student hastens to his lecture sometimes even carrying his frugal breakfast in his

satchel. Between lectures he has his roll and his cup of coffee at the stall. Usually he is quite smartly dressed wearing the gay many-coloured cap of his corps. The dinner interval is between 1 and 3 p.m. when all lectures cease, and our friend probably retires to his room for a nap or drops in to some friends for a chat. Work begins again at three and continues intermittently till seven. He may, if he feels so disposed, go out for a short stroll or have a course of gymnastics. Supper is at eight consisting chiefly of cold dishes. And after supper comes again further study for the studiously bent, and for others, the amenities of the Corps House.

One most remarkable movement in post-war Germany is the youth movement. One of the chief cults is that of physical fitness. Accordingly on Sundays, one meets crowds of students going out tramping for miles. There are inns interspersed all over the country which are largely patronised. Some of them provide open air concerts and dance music. Another effect has been the disappearance of the old conventional aloofness of the sexes. Dancing is a craze all over Germany. And wise old men are, as usual, very pessimistic about the future of the country.

A distinctive feature of the University life is the Corps. Most students belong to one or the other of the numerous Corps. They have houses of their own which serve as club houses. Formerly beer drinking used to be an institution at these. Occasionally there used to be an election of the Beer-King. The member who could empty the largest number of cans one after another without stopping would be acclaimed king. More drinking would follow in his honour until the members would be fit to burst. This has recently declined, as modern Germany is very much concerned with the physical fitness of the younger generation.

But the institution which is unique in the German Universities is that of duelling. Most of the Corps participate in duelling as sport in much the same way as clubs in India or England would take to foot-ball or cricket. A club would send out a friendly offer of a duel to another which would naturally be accepted. Early in the morning the two teams would meet on the grounds of one of the clubs. Only the face of the duellist would be exposed but the eyes protected. Two umpires would stand by and a surgeon. At a signal from an umpire, the two men would close on each other and begin to fight with extraordinary agility. As soon as blood is drawn, the umpires would cry halt and the wound would be attended to. If it be not a serious one, the duel would proceed. And

so it goes on, in rounds of about one minute, for about fifteen minutes when the two combatants would retire. It would be considered an act of unpardonable cowardice to wince under the foil. Students with bandages and sticking plaster are quite a common sight, and they get the unexpressed homage of many in the same way as a Rugger Blue would at an English University.

ORIGIN OF INDIAN WRITING.*

GAURINATH BHATTACHARYYA—*Fifth Year Sanskrit.*

THE immemorial practice with students of Sanskrit literature has ever been to commit to memory the various subjects of their study and this practice of oral tradition has preserved the ancient Vedic texts. This fact has led scholars to surmise that writing was perchance unknown in the earliest period of Indian civilisation and that the later forms of alphabet were not of pure Indian growth.

The earliest references to writing in Sanskrit literature are to be found in the *Dharmasutra* of Vasistha, which, as Prof. Buhler thinks, was composed about the 8th century B.C. There are some scholars who would like to assign a much later date to the work; viz., 400 B.C. There we obtain clear evidence for the widely spread use of writing during the Vedic period, and in XVI, 10, 14-15, mention is made of written documents as legal evidence. Further, the *Astādhyāyī* of Pānini contains such compounds as 'lipikara' and 'libikara' which evidently mean "writer." [III. 2.21.]. The date of Panini, however, is not fixed. Prof. Goldstucker wants to place him in the 8th century B.C.; while the general body of scholars holds that he lived in the 4th century B.C. In addition to the few reference set forth above, we may say that the later Vedic works contain some technical terms such as 'aksara,' 'kānda,' 'patala,' 'grantha' and the like, which some scholars quote as evidence for the use of writing. But there are others who like to vary in their interpretations of these terms.

*I am much indebted to my revered Professors, Mr. R. D. Banerjee, M.A. (Benares Hindu University) and Mr. N. C. Chakravarty, M.A. (Presidency College) for having kindly seen my paper as also for offering some suggestions. —G. N. B.

All the aforesaid references come to little help in determining the genuine Indian growth of writing inasmuch as none of the works in which they are found can be safely dated earlier than the period of the inscriptions. In the same way, evidences in the Brahmanical works such as the Epics, the Purānas, the Kāvya and the like are of little or no help. Among them, the Epics are by far the oldest but we fail to prove that every word of their text goes back to a high antiquity. According to Prof. Jacobi, the modern recension of the *Rāmāyana* is not the same as the first or the earliest one. The *Mahābhārata* too, shows no difference of readings.

One fact is, however undeniable, viz., that the Epics contain some archaic expressions, such as, 'likh,' 'lekha,' 'lekhaka,' 'lekhana,' but not 'lipi,' which, as many scholars think, is after all a foreign word. This may suggest that writing was known in India in the epic age; but nothing definite can yet be stated.

There are two other facts which also suggest the same thing. It is believed that the Aryans were in an advanced state of civilisation—there was a high development of trade and monetary transactions, and that they carried on minute researches in grammar, phonetics and lexicography. Are we, under these circumstances, absolutely unjustified in drawing the conclusion that the above facts may presuppose the knowledge of the art of writing among the ancient Indians? But still we have to adduce evidence, without which nothing can be taken for granted. So we turn to the Buddhist works.

There is quite a large number of passages in the Ceylonese *Tripitaka*, which bears witness to an acquaintance with writing and to its extensive use at the time when the Buddhist canon was composed. 'Lekha' and 'lekhaka' are mentioned in the *Bhikkhu Pacittiya* 2, 2 and in the *Bhikkhuni Pacittiya* 49, 2. In the former, writing has been highly praised. In the *Jātakas*, constant mention is made of letters. The *Jātakas* know of proclamations. We are also told of a game named *Aksarikā* in which the Buddhist monk is forbidden to participate. This game was in all probability one of guessing at letters. In the rules of *Vinaya*, it has been laid down that a criminal, whose name has been written up in the King's porch, must not be received into the monastic order. In the same work, writing has been mentioned as a lucrative profession. The *Jātaka* No. 125 and the *Mahavagga* 49, bear witness to the existence of elementary schools where the manner of teaching was the same as in the indigenous

schools of modern India. All these references prove the existence of the art of writing in pre-Buddhistic days.

The earliest written record is the Piprawa vase inscription which was discovered sometime ago by Colonel Claxton Peppe. This inscription is written in Bráhmí character and is in a language which does not conform to any of the standard Prakrits. Some of the case-endings tend towards Mágadhí. No compound consonant has been written—they have been either simplified or divided by epenthesis. No long vowel, excepting two “e”’s, have been used. The inscription has been differently interpreted; according to some scholars the relics that were enshrined were the relics of Buddha, while others maintain that the relics were those of the Sákya, who were massacred by Virulaka, son of Prasenjit, King of Kosala. In any case the inscription belongs to the early part of the 5th century.

Next in order of antiquity comes the Sahgaurá copper plate which, as V. A. Smith thinks, may be dated about half a century prior to Asoka. The characters of the document are those of the Brahmi of the Maurya period and his statements, according to Dr. Buhler’s opinion, are incontestable as everyone of them is traceable in the Edicts. About the proper import of the inscription none is sure. Smith says that he cannot find out any meaning from it. The English translation of Dr. Buhler’s version is given below:

‘The order of the great officials of Srávastí (issued) from (their camp at) Manavasitíkata—“These two store-houses with three partitions (which are situated) even in famous Vamsagrama require the storage of loads (bharaka) of Black Panicum, parched grain, cummin-seed and Amba for (times of) urgent (need). One should not take (anything from the grain stored).”’

The value of the inscription rests on the fact that it is an evidence for the assumption that in the 3rd Century B. C. the use of writing was common in royal offices and that the knowledge of the written characters was widely spread among the people.

We now come to the inscriptions of Asoka, which are found almost all over India and are written in two different scripts, *viz.*, Bráhmí and Kharosthí. Two of these inscriptions—that of Sháhbazgarhi and Mánserá are written in the latter. The rest are written in Bráhmí. The language of the early Indian inscriptions is not Sanskrit, but vernacular, which is known as Prakrit. In the inscriptions of Asoka, local varieties

that the prevention of war and the attainment of peace were the primary objects, and the covenant is replete with the efforts of its makers to construct the machinery for realising them. And the reason is obvious: the makers of the covenant were assembled at Versailles with the painful experience of the wastes and devastations of war before their very eyes, and naturally their first thought was the prevention of such occurrences in future. The economic wastes of war, its melancholy reactions upon personal responsibility and freedom, its repercussions upon progressive thought and constructive ideals—all these were green in their memory; and, further, they noted with genuine apprehension that with the progress of mechanical and chemical sciences wars were growing increasingly destructive and wasteful, and they rightly feared that another great war fifty years hence or so would completely wipe out the magnificent triumphal arches of civilisation that have taken years of constructive effort and continuous preparation to build.

Nevertheless, we shall be doing the framers of the covenant an injustice if we assert that it was the thought of prevention of war alone that occupied all their minds. The ideal of prevention of war connotes far more constructive and real work than is usually and apparently expressed by the term. "In all that was done to prevent war there was, of course, a strong tendency to develop the spirit of internationalism."

All this work may be said to have three main aspects; first, we have the aims of the League as the executor of the Peace Treaties; secondly, we have its ideals as the promoter of international co-operation and service; and last, but not the least, there are the aims and objects directly to do away with war and establish peace and harmony. And the unifying factor in all these diverse forms of work is that all these tend to promote the *raison d'être* of the League—the outlawry of war and the maintenance of peace.

As the executor of the Peace Treaties, the League's aims and objects are not many. It has, on the one hand, to concern itself with purely temporary problems of administration like the control of the Saar Basin and the "protection" of the free city of Danzig; and, on the other hand, with problems like the supervision of mandates and the protection of the rights of national minorities. It is with regard to these last that the high purposes of the League as the executor of the Peace Treaties become manifest: for, under Art. XXII of the Covenant, the well-being and

development of "those colonies and territories which, as a consequence of the late war, have ceased to be under the sovereignty of the states which formerly governed them and which are inhabited by people not yet able to stand by themselves under the strenuous conditions of the modern world" form "a sacred trust of civilisation." And as to the rights of minorities, it has been the aim of the League from the beginning that they should be granted protection of life and liberty, power of free exercise of religion, and civil and political equality, and free use of their mother-tongue, and the right to establish their own religions and educational institutions—in fact all those fundamental and preliminary powers that are the rights of every civilised people.

More important than the function of executing the Peace Treaties, however, is the function of the promotion of international co-operation and service, for this is more directly responsible for the maintenance of peace and order than the actual execution of the Treaties concluded. But it is rather strange that the Covenant does not say much about the League's aims and ambitions in this direction. Beyond broadly stating that the aim of the High Contracting Parties is the promotion of international co-operation, the only reference to this very important aspect of the ideal is to be found in Art. XXII. Nevertheless, this Article with its five clauses takes note of some very useful fields of international co-operation and pledges the League to the exploration thereof.

But perhaps the most important of all is the League's restatement of the aim of doing away with war and establishing lasting peace—an ideal after which intellectuals and statesmen have been striving from the palmy days of Charlemagne down to the present time. This aim is set forth in detail in Arts. VIII—XVII of the Covenant which contains important provisions designed to secure international confidence and the avoidance of war, and which states the obligations the members of the League accept to that end. Fundamentally, any threat of war, whatever nation or state is concerned, is declared, in highly hopeful and idealistic phrases, "a concern of the whole League," and the League is empowered to meet it by taking "any action that may be deemed wise and effectual to maintain the peace of nations." All means, direct and indirect, of averting war and nipping causes of war in the bud are here set forth—disarmament, pacific settlement, arbitration, and, lastly, economic blockade and even combined military measures in case the League is defied. It is a wonderful piece of arrangement, so unlike some of the utopias of the early fifteenth

and sixteenth centuries and yet so much like them in that this is also an apparent utopia translated into positive reality.

These are the many aims and ideals with which the League was ushered into being, and now, as the League is soon going to complete its first decade of existence, it is worth while to enquire whether and how far it has been able to translate its visions into reality. At the outset it is important to remember that no unqualified answer can be given ; but judging its achievements as a whole and considering the many difficulties to which a young institution is likely to be subject, especially in this complex world of ours, it may safely be asserted that the League has outlived the ridicules of its critics with glorious dignity and has made its position firm and secure in the comity of nations. This is no mean achievement, and a further analysis would show that it has a good volume of successes to its credit in almost every aspect of international life on which it laid its hands.

First, as regards the mandates. To take only two instances, the recent vigilant inspection of the Permanent Mandates Commission into the administration of the Nauru Island and the grant of practical independence to Iraq by its mandatory show that not only the Commission itself but the mandatories, too, are acting fully up to the noble spirit of the covenant. No doubt many more things might have been done, but the test of the good working of a system is not what it might have done, but what it has actually achieved. There may still be some gap "between the principles adumbrated and the measures taken to ensure their application," but this is a matter for the critic and not for the impartial observer who has to take account of the immense difficulties and suspicions amidst which the system started. Again, the League's ideal as to the protection of minorities has been consistently upheld all these years not only in the terms on which states like Albania, Finland, Esthonia, Latvia and Lithuania were admitted into membership, but also in the framing of rules empowering minorities to petition the League when their guaranteed rights are infringed or are in the danger of being infringed. Further, even in its temporary work like the control of the Saar Basin and the "protection" of the free city of Danzig, it has shown its capability for discharging its duties with such fairness and impartiality in the midst of very conflicting and delicate circumstances that it has rightly won the applause and appreciation of the public all over the world.

But far more creditable is the record of the League's *direct* efforts to promote international co-operation, "the development and success of which have been the great revelation of the last few years." Most of the achievements in this sphere "are undramatic and make poor headlines for the sensational press." But they cover a very wide range, multiplying points of human contact, overleaping barriers of frontier, race, creed and religion, and building up a glittering record of "positive constructive work." Prominent among such undramatic achievements is the social and humanitarian work of the League. Thus the League's Health Organisation began its career by checking the flood of epidemics which threatened to sweep over Western Europe from the East at the close of the War ; and when this was done, it has gone on to organise a world-wide campaign against malaria, to promote international conferences on other particular diseases, to despatch international medical missions to parts of the world where such diseases are rife and, lastly, to the co-ordination of medical research in many lands. Somewhat similar have been the achievements of the League with regard to the suppression of traffic in opium. Other successes are, to name only a few, the repatriation of prisoners of war and the care of refugees in Greece and Bulgaria, the inquiries into the traffic in women and children, the protection of children and young people, the prohibition of slavery, and, lastly, the promotion of intellectual co-operation among thinkers all over the world.

Besides these humanitarian and social works, we have another type of silent and perhaps undramatic achievements in the record of the League. These are in the financial and economic sphere. Thus the League has successfully attained financial reconstruction for Austria and Hungary in a surprisingly short time and has rescued the two countries from a monetary chaos and dissolution that seemed all but incurable. Further achievements are the consolidation of the Dawes Scheme which for the first time brought order and symmetry into the reparations chaos, the formulation of the Young Plan, and the new International Bank, a long contemplated dream of financiers and bankers at last going to be a fact. Then we have the brilliant record of the League's achievements on communications and transit, and the first attempt at looking at economic problems from an international standpoint materialised in the International Economic Conference of Geneva.

Last, but not the least, we have in this work of co-operation a prominent place for the League's International Labour Office. It was created by the

Peace Treaty in an hour of mixed emotions: generous idealism and transitory visions combined with the fears of an unemployed proletariat revolution served to usher in this new creation. And "the promise of this creation still remains incomparably greater than its performance." Although many governments have hitherto failed to ratify its conventions and act up to its recommendations, the importance of this Office is daily growing. By its direct appeal to public opinion it has been acquiring a tremendous force, and the day may not be far distant when its conventions would assume the colour of positive obligations and force of binding rules.

But while the degree of success achieved in these spheres has been great, it must be conceded that this is due to the fact that the League has had a comparatively smooth walkover here. The most delicate and complicated—and also the most fundamental—however, has been the task of doing away with war. It is here that the League has a record not simply of glittering successes but of dim and uncertain failures as well.

Of the successes of the League in directly preventing war, we may note only a few: these include the prevention of war between Finland and Sweden over the Aaland Islands in 1919, between Poland and Lithuania over the possession of Vilna in 1920-21 and between Jugo-slavia and Albania over a disputed frontier in 1921, and the dramatic move in the case of impending ruptures between Greece and Bulgaria in 1925. And more recent instances of the League's triumph are its successful intervention in the Rumanian squabble over Hungaria and in the spectacular quarrel between Bolivia and Paraguay. All these show that the League is already strong enough to compel states to keep peace, and this, in the light of history, is no mean claim.

Perhaps the greatest dissatisfaction has been expressed with regard to what has been done to reduce and limit armaments. Nevertheless, the preliminary work that has been done in spite of heavy odds is no mean achievement, and this is sure to serve as a firm basis for further constructive and positive plans of disarmament. Doubts have also been expressed in some quarters as to the achievements of the League in the sphere of compulsory arbitration for the settlement of disputes. But here also it must be stated with emphasis that the League's successes have been much greater than they seem to be. Much capital has been sought to be made out of the failure of the Geneva Protocol. While conceding that the Protocol, if accepted, would have hastened the aims of the League in this

direction, its rejection must not be interpreted as a retrograde step. The Locarno Treaty is an important advance forward, and it should be noted that the League, while rejecting the famous Protocol, has unanimously accepted its underlying principles as "the ideals to prevail if the nations are to dwell in peace." Further, the prestige and influence of the International Court of Justice which was set up at Hague in 1920 in pursuance of the lofty aims and objects of the League are steadily increasing, so much so that even the U.S.A. is at last expressing a genuine desire to join this world Court. Again, many of the states including Germany, Austria and Hungary have signed the optional clause and thereby demonstrated their willingness to make the ideal of world peace a real fact; conscription has been abolished in the defeated states and "a new anti-napoleonic demilitarised tradition" is in the making all over the world. And, finally, we may refer to the League's most spectacular achievement of recent years—the so-called Kellogg Pact for the renunciation of war. It is a new departure from the League Covenant and the Locarno Treaty inasmuch as, unlike them, it does not leave war as a legitimate instrument of international policy even in certain circumstances, but depends with unflinching calmness and confidence on pacific means for the settlement of international disputes and antagonisms.

It was on the fateful day of June 28 in 1919 that the Treaty of Versailles with the Covenant of the League was signed and it was in the following January that the Treaty came into force and the League saw the first light of day. Soon the world will be celebrating the tenth anniversary of the inauguration of the League, and hence it is worth while to consider now what general change it has effected and what general influence it has exercised on the international aspect of our life. At first sight the League appears to have succeeded almost too well. In less than ten years it has been converted from an idealist's dream into a familiar feature on the political landscape, and has become "the medium through which first-class powers settle first-class business." In spite of the fact that the League has no existence apart from its members, there is growing up a League entity, "distinct from any state of the League and with a life of its own." In this slow but sure growth of the League entity lies the key to the progressive realisation of that international peace and harmony which have been the watchword of the League from its very inception. There is growing in and around Geneva an atmosphere that "makes even the very calculating and nationally selfish Foreign Secretaries keen

friends of the spirit of conciliation." Indeed, "we need still to think ourselves back into the pre-war international anarchy in order to realise the perceptible, if still modest, advance in opinion and organisation which has taken place." The sunlight of publicity which has attended most of the activities and deliberations of the League has dissipated the fogs of suspicion and distrust which are the real menaces to international harmony ; the old whispers of agonised rumour and prejudiced suspicion are no longer to be heard. With every passage of time the League is attaining strength and importance that make idealists stand agape in admiration and sceptics rub their eyes in astonishment.

It is no wonder that criticisms are occasionally levelled at this most wonderful institution of modern times. Criticisms are bound to come ;— but they do not in the least detract from the League its worth and importance. Thus, when some say that there is an urgent need for 'filling the gaps' in the covenant and others lament the proud isolation of important countries like the U.S.A., Russia, Mexico and Turkey from the League, they only point to the means by which particular aspects of the League may be embellished, but do not in any way diminish its very firmly established dignity and importance.

It is again no wonder that this new experiment in the history of modern times has drawn another form of criticism from another quarter. Some have visualised with apprehension in the establishment of the League the setting up of a super-state and a drastic curtailment of that national dignity and sovereignty to which most people still cling with passionate blindness. No doubt the League repudiates the doctrine of state sovereignty as enunciated by Bodin and Austin ; and a clear recognition of the economic interdependence of modern states would show that the acceptance of such a limitation is inevitable. Still, "the poison of Machiavelli is so much in our blood" that amidst passion and differences many refuse to recognise in the League "that ultimate reserve force in society from which, in the last resort, definite action originates" ; the "dangers and absurdities of the national myth" still surround many of us, so much so that not infrequently we lose sight of the fact that "a crowd of national sovereignties can only make an international anarchy."

After all, the real proof of the League's value is not the list of wars it has stopped, but the list of wars that were strangled, so to speak, long before their birth when they were no more than dim possibilities. The "war to end war, the hope of which shone like a pale star above the

bloody trenches," may not have been yet won ; but the League, full of promise and full of imperfections, is a positive fact—the most ambitious piece of international machinery that has ever been built. It may be that the high hopes in which the Covenant was conceived will be frustrated in the long run. But in spite of all obstacles, latent or manifest, it is hardly conceivable that the League would be allowed to disappear. It was created in an anxious moment and amidst an evil atmosphere ; while there were high hopes among the framers of the Covenant, there were legitimate fears and suspicions among others. The League has successfully outlived all these anxieties and apprehensions, fears and suspicions. And to-day we stand again, more in hope than in fear, at the close of nearly a decade, with the League of Nations as a positive reality on the international landscape, asking : Is it likely that this institution will ever be repudiated by its members and broken up in confusion in a contingency that we cannot perhaps foresee ? Or, are we really moving towards a Parliament of Man—a Federation of the World ? Whither are we going—*Quo Vadis* ?

THE COASTAL RESERVATION BILL—A RACIAL DISCRIMINATION ?

DEVENDRA NATH GHOSE—*Fourth Year Economics.*

IN the September Session (1928) of the Assembly Mr. S. N. Haji moved his Bill for the Reservation of Coastal Traffic of India. It evoked a very interesting and protracted debate which revealed its desirability and long-felt want. Accordingly the Assembly referred the Bill to a Select Committee with instructions to report by February, 1929. Now the Bill has come out of the Select Committee with certain amendments, but the vital principle of the Bill remains.

The object of the Bill is to reserve the Coastal Traffic of India to Indian vessels, and this end it seeks to achieve by forbidding other than licensed Indian vessels from plying in the Indian Coastal trade. Licenses are to be issued only to ships, the controlling interest in which is vested in British Indian subjects, "controlling interest" being defined to include only those concerns whose 75 per cent. of the capital management, directorate and voting power of shareholders are Indian. The Indian

share of the coastal trade being at present a very small proportion of the total (less than 13 p.c.), it is proposed to bring about this Indianisation in the course of a period of five years by insisting that not less than 20 per cent. of the tonnage licensed for the first year, 40 per cent. for the second year, 60 per cent. for the third year and 80 per cent. for the fourth year, and all the tonnage for fifth and subsequent years shall have the controlling interest therein vested in British Indian subjects. The legislation is sought to be extended to the coastal traffic of not only British India but the whole continent of India including the territories of Indian States and foreign powers.

Various criticisms have been levelled against the Bill both from within and without India. The main among them are :—

1. It is economically unsound and not in the interests of India.
2. It is unfair to Burma.
3. It is a racial discrimination against the foreign commercial interests.
- *4. Its scope is too wide.

1. Critics are tired of repeating that during the short period of five years India cannot furnish an adequate number of ships under her present conditions to ply the coastal trade. At present not more than 13 per cent. of the coastal trade is in Indian hands. In the five-year time-table provided by the Bill, this has got to increase to 100 per cent.—an increase more than she can effect profitably. Grave doubts are entertained as to whether such rapid development is possible under the present economic situation of India. It will most probably be impossible—except with Government help—to raise the capital required for the new enterprise. It is estimated that one hundred ships at a total cost of Rs. 16 crores are required for the purpose. In view of the fact that Indian capital is traditionally shy, enough capital may not be forthcoming to meet the new situation. As there is no shipbuilding industry in India, we shall have to depend on foreigners for our supply of ships and other necessary materials, and there is no knowing whether within the five year time,

*It is generally contended whether the India Legislative Assembly can legislate for the whole of India. There is a growing discontent among the native states, demanding their participation in the passing of legislative measures. It is for this reason perhaps that the select committee have excluded the ports of foreign territories and native states from the proposed legislation. The exclusion of these territories from the Marriage Bill recently passed is also a significant fact. If this amendment, however, is accepted, the last criticism goes, though this exclusion gives rise to many economic questions detrimental to Indian interests.

of providing an adequate number of ships within the specified time by India is only a speculative apprehension. It may not at all come true as the proverbial shyness of Indian capital is gradually breaking down. Mr. Haji has worked out interesting details to show that the reservation of coastal traffic is not an unworkable proposition. He estimates that taking the average tonnage of a steamer to be 6,000, the employment of 100 steamers will suffice for the coastal trade. He holds that a capital outlay of Rs. 16.5 crores would suffice for the purpose and points out that this is only equal to about 1/10th of the amount (Rs. 150 crores) recently provided by the Government of India for the development of Indian railways. This calculation of Mr. Haji may perhaps do for a rough estimate. Also in view of the provisions for extending licenses to foreign shippers in case of India's inability to meet the situation, the reservation scheme is not likely to be unworkable.

The recommendation of the Select Committee to exclude the foreign ports and State ports from the proposed legislation is not at all a well-thought out suggestion. If the Bill is to be carried through the Legislature, it should be carried without any amendment of the sort. For in that case the chief aim of the Bill will effectively be defeated. And also many economic changes in the currents of coastal trade and unwholesome rate wars will inevitably ensue. Already the atmosphere is to a great extent clouded in anticipation of the passing of the Bill ; no one knows what will be its future working. Speaking on the Bill at the Annual Conference of Associated Chambers of Commerce held in Calcutta, last year, Lord Irwin pleaded for "a spirit of co-operation and good will," so that a solution of the controversy resulting from the introduction of the Bill might become possible. And it is now reported that he is going to convene a conference of the representatives of business and commerce in India to discuss the question. It is surely a commendable step in right direction but it is doubtful whether any satisfactory decision will be arrived at. The term 'Indian' is so vague and indefinite that a good deal of controversy is likely to rage around it. As far as it is known, there is no law making a clear distinction between a European doing business in India and an Indian native. So the term Indian must be given a fixed, determinate meaning before the problem of the legislation contemplated in the Bill is solved.

The legislation, however, in its entirety, seems to be a bit too early at this stage of India's progress. No one will perhaps question her right

to determine her own economic policy ; but every step towards that policy should be cautious and deliberate. A single wrong step may carry the country some fifty years back, in point of progress and advancement. Hence the necessity of prolonged calculation, speculation and deliberation cannot be over-emphasised. During the period 1894-1911 Japan adopted the policy of a system of reservation for the smaller ports and leaving free the larger ones. India, perhaps, will do well to take to such a policy under her present economic situation. The five important ports—Madras, Bombay, Calcutta, Rangoon and Karachi—may be left open, for the present, to all ships, leaving all other smaller ports exclusively for Indians. Perhaps this will not only abate the exigencies of the situation but will also cause very little economic strain on India.

THE NEW PORTRAIT IN THE LIBRARY.

G. N. DHAR, *B.A., Librarian.*

A PORTRAIT of Mr. Robert Hand, sometime Professor of (the Hindu, afterwards) Presidency College, has been presented to the College by Mr. H. E. Stapleton, M.A., B.Sc., I.E.S., Director of Public Instruction, Bengal. Mr. Stapleton's undying interest in the historical events of Bengal is too well-known: his admirable devotion to the Presidency College, while he was Principal here, was chiefly responsible for the preparation of the Presidency College Register, which has been described as "the first of its kind in this country."

The subject of the portrait, Mr. Robert Hand, was known in the Education Department records, as Mr. Robert Hand, Junior. He appears to have first done teaching work as a teacher in the Government School for the Mysore Princes from 1840 to about the middle of 1842. On the 10th of September 1842, Mr. Hand was appointed First Assistant Master in the Junior Department of the Hindu College. Only a year of work in this institution appears to have earned him undoubted reputation as a successful teacher. The Examiners of the Junior Department at the annual examination of 1844 reported that the First Class was "on the whole in a highly efficient state, creditable alike to the industry and intelligence of its immediate teacher, Mr. Hand, and to the able superin-

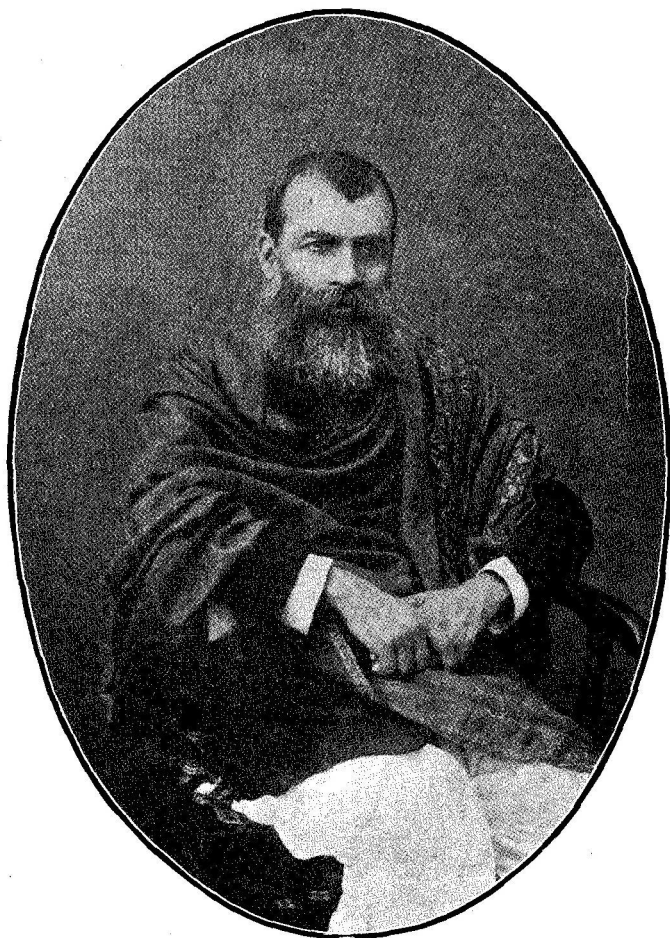
tendence of the Head Master, Mr. Jones." Mr. Hand's dutifulness was soon rewarded, and he was appointed the Third Master of the Senior Department at the beginning of the session 1844-45. But he was destined shortly to leave the Hindu College for a few years to come.

In his report on the Sylhet Government School bearing date, April the 7th, 1845, Inspector Lodge attributed inefficiency to the Head Master of the institution who submitted his resignation. Mr. Hand was thereupon transferred to the Sylhet School as the Head Master on the 20th August 1845, and was succeeded in the Hindu College by Mr. C. T. Vaughan, formerly a teacher of the Calcutta Madrasa. Mr. Hand, however, "after having been little more than four months at the station, during which the Committee reported favourably of his exertions, was compelled by sickness to leave it."

On the 23rd March 1846, Mr. Hand was appointed the first Head Master of the Uttarparah School. The annual report of the Committee testified to the general progress of the different classes and expected excellent results from the system of instruction introduced by the Head Master. An upper storey was soon built to the School for the residence of the Head Master, as great advantage was anticipated "from the increased personal superintendence which he will be able to bestow on the school in consequence of this arrangement." So long as Mr. Hand was at the helm, the Uttarparah School was highly spoken of by the Local Committee which paid glowing tributes to the zeal and qualifications of the Head Master. Even the Council of Education considered that "the result of the Scholarship Examination [of 1848] and the high state of efficiency of the school generally" reflected "much credit on the Head Master." His untiring and successful efforts for the improvement of the school were rewarded in 1850-51 by a personal allowance of Rs. 50/-.

Mr. Hand came back to the Hindu College on the 17th November 1852, as the Assistant Professor of English Literature, on Rs. 300/- a month.

About September 1861, he was appointed Principal of Berhampore College. The College then was in the eighth year of its existence, but still occupied a thatched shed, which was utterly unsuited for its purpose. It was through the indefatigable energy of Mr. Hand that it was provided with a suitable building, the foundation-stone of which was laid by the Lieutenant-Governor on the 29th July 1863. This building was finally completed and occupied on the 28th June 1869.



THE LATE MR. SURENDRANATH ROY.

Various other improvements were done to the Berhampore College during Mr. Hand's tenure of office as Principal: among others, may be mentioned the addition to the teaching staff. It is striking to note, in passing, the unbounded faith of the Uttarparah public in Mr. Hand's method of teaching. Babu Joykissen Mukherji, the renowned Zemindar of Uttarparah, moved Government for raising the local school to the status of a College. When the proposal was still under consideration, the Zemindar wrote privately to Mr. Hand offering two Scholarships for Uttarparah Students, *tenable at Berhampore*, should Government not entertain the proposal he had made regarding the school. Mr. Hand was transferred to the Presidency College on the 5th May, 1875. In 1878 he became here a Professor of History.

He appears to have published in 1855 a volume of selection of David Hume's "Essays: Moral, Political and Literary", with notes, for the Government Colleges, under the authority of the Director of Public Instruction, Bengal.

A BRIEF MEMOIR OF SURENDRA NATH ROY.

THE late Mr. Surendra Nath Roy was a distinguished student of this college in the later seventies and early eighties of the last century. He was a brilliant specimen of orthodox Hindu culture and western scholarship. He came of a well-known Brahmin family of Behala and was the ninth in descent from Raja Gajendra Narayan Roy, a distinguished financier under the Moghul Emperor Shah Jehan.

Surendra Nath was born in April, 1861, and was the eldest son of the late Rai Ambica Charan Roy Bahadur, a well-known Zeminder in South Calcutta. The late Rai Bahadur was Chairman of the South Suburban Municipality, which office devolved upon Surendra Nath, who may be said to have died in harness, as he was Chairman of this Municipality for 30 long years.

The early training of Surendra Nath was begun at the St. Xavier's School and was completed in the Hindu School under the inspiration of the late Pandit Iswar Chandra Vidyasagar. He passed his Entrance Exami-

nation in 1876 and graduated from this college in 1880. He secured his B. L. Degree in 1883 and entered the profession of law in right earnest though the most absorbing object of study with him was politics. It was his singular good fortune to come in intimate and familiar contact with all the great *doyens* in politics, literature and art, and the impress they left on his active mind was deep and abiding. He learnt politics at the feet of his great namesake, the late Sir Surendra Nath Banerjee, who was his lifelong friend and guide.

Surendra Nath was always a silent worker, and as one of the pioneers in the field of Indian politics his name will be always remembered by his grateful countrymen. He was an elected Commissioner of the Calcutta Corporation in 1895 and he introduced many amenities in the civic life of Kidderpore. He was also the first elected Vice-Chairman of the Garden Reach Municipality and an elected member of the Local and District Boards of 24-Parganas for many years. In January, 1913, he was returned as member of the Bengal Legislative Council from the Municipalities of the Presidency Division. He honourably discharged his duties as a member of the Bengal Council for seventeen long years and he retired from active politics only a few months before his death owing to reasons of health.

In 1913 his motion for the constitution of a Sanitary Board in Bengal (of which he subsequently became the elected member) was adopted by Government. In 1914 he defeated the proposal of Government to abolish the Sibpur Engineering College. His proposal for establishing a City Civil Court in Calcutta for the trial of suits valued at Rs. 10,000 or under was also passed by the Council, but unfortunately it has not been given effect to. Surendra Nath was the distinguished sponsor of the Primary Education Bill, which was passed in 1919. While introducing this Bill, Mr. Roy most pertinently observed, "The questions of Primary and Secondary Education of the country are the burning questions of the day, in which the rich and poor, specially the poor, are vitally interested." In 1918, Mr. Roy brought a motion asking the Government to take steps for the manufacture of salt in Bengal and to abolish the salt-duty. In 1919 Mr. Roy was elected by the Bengal Legislative Council to send a note on the Meston Award to the Government of India. The Meston Award was highly inequitable to Bengal, and in the words of Mr. Roy, "It proceeded upon an exaggerated and indefinite idea about the taxable capacity of Bengal."

During his career as a member of the Bengal Legislative Council since 1913 Surendra Nath served in almost all the select committees. He was elected Chairman of the Provincial High Prices Enquiry Committee formed by the Government on his own recommendation. The Report which Mr. Roy and his colleagues drew up was an admirable document and found favour both with the Indian and the European press.* He was the representative of the Bengal Government on the Calcutta High Court Retrenchment Committee presided over by the late Sir Alexander Muddiman (afterwards Governor of U.P.). He was the Chairman of the Committee for the release of Political Prisoners; the elected representative of the Bengal Council to the Indian Institute of Science, Bangalore; Chairman of the All-Bengal Ministerial Officers' Conference held at Burdwan; Vice-President of the British Indian Association; Secretary to the Bengal Landholders Association; member of the Governing Body, Ripon College, Calcutta; one of the Governors of the Calcutta Blind School (Behala); member of the Managing Committee, the Lewis Jubilee Sanatorium, Darjeeling; treasurer of the Scientific and Industrial Association of Bengal; and president and patron of many libraries and other literary institutions. He was the first elected Deputy President of the first Reformed Council of Bengal. Although Deputy President of the Council, Mr. Roy had to act for the President for nearly a period of 20 months owing to the ill health and subsequent death of the President. While acting in these capacities, he did not accept any salary. This selfless and ungrudging service of Mr. Roy was publicly acknowledged by Lord Lytton, Sir H. E. A. Cotton (Mr. Roy's successor to the Presidentship), and by all members in the Council.

Mr. Roy was also a man of wide literary interests. A finished scholar in Sanskrit, he was given the coveted title of *Sastra-vachaspati* by the erudite pundits of Nabadwip. Sweet, genial, courteous and unassuming, Mr. Roy with his sagely beard, finely moulded physique, and his smiling countenance made himself loved by all. A widely travelled man, he made various literary contributions of inestimable value, which include "Native States of India (Gwalior)," "Suggestions for the present Economic

*The *Englishman*, in its issue of November 26, 1920 observed: "A point to be noticed about the Report is its undoubted honesty. The Committee made a very wise choice in selecting Mr. Surendra Nath Roy as Chairman. He is one of those men who is above and beyond party feeling and the wide range of his activities in Calcutta have placed him in touch with all classes of the community.....The Report which he has drafted is written in a style and vein quite outside the usual run of those things."

Problems," "Some thoughts on Local Self-Government in Bengal" (a subject of which Mr. Roy was a great master), "Financial condition in Bengal," and two unpublished volumes of "Native States of India (Indore and Kashmir)," besides various contributions to many journals and papers. He was a staunch advocate of the old Ayurved system of medicine and was the patron of many *tols*. His last days were made gloomy by the death of his wife. He unfailingly attended the Founders' Day ceremony of this college every year. We shall see him no more. But we may console ourselves with the noble words of Wordsworth :

"Thou hast left behind
Powers that will work for thee, air, earth and skies :
There's not a breathing of the common wind
That will forget thee ; thou hast great allies ;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind."

M. M. M.

S. N. R.

"THINGS ESSENTIAL AND THINGS CIRCUMSTANTIAL"

I SIT down determined to write only of things essential. But the first scratch on the paper reveals something wrong with the pen, and when that is set right, there lies a speck of dust in the line of my writing—too gross an impediment. I blow it off, and watch it as it goes out scintillating in the morning sun. Maddening all this—this eternal conflict of the essential and the circumstantial. Meanwhile I am poised precariously on the blessed three-legged chair, and hesitate to put on the poor thing the additional weight of seriousness.

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* *

I have had strange fancies. Who knows whether the things circumstantial are not the things essential? What is your life itself?—laughter at the one end, tear at the other: small things. There are whole lives turning on crotchets and hobbies ; lives blasted on broken toys. And, after all, what is the essential but the quintessence of dust?

The triumph of the inessential! What if life should not be a journey along a set road toward an end forseen or desired, but, as Mr. Samuel Butler has so excellently put it, ‘a series of jaunts or pleasure-trips from meadow to meadow.’ And to think that you should lie down in one of these meadows, till the world dies about you and nothing remains but the blue sky above and the green expanse beneath! And the sky seems to come down, nearer earth than it was wont, and the green lifts you toward the blue. And then you begin to feel within you vast and undefined aspirations—a feeling like being co-terminous with the sky itself, and flinging yourself through space in an aimless self-expansion of the spirit. . . .

The folly of such an attitude—yet the glory of it all!

T. N. S.

PAGE OF MISCELLANY

The World of Old.

FAILURES OF EVOLUTION

NO human invention was made all at once. Edison's first phonograph, Wright's first airplane, were crude and elementary. And the inventor has to throw away many of his early trials. Thus, too, nature may have proceeded in her evolutionary processes. And students are beginning to conclude, says a writer in *The American Weekly* (New York), that some of her early failures have been mistaken by Science for "missing links" in the chain that led to the modern completed product. Strewn through the rocks scientists find bones of extinct creatures, even of extinct men ; not links in man's upward rise from the beasts, but cousins of mankind who tried and failed ; who proved unsuccessful and vanished as individuals and as races.

NATURE'S FAILURES.

Thus are modern experts on human evolution more and more inclined to interpret the skull and leg bone and other relics of the famous ape-man of Java, or that other creature who left his jaw-bone to be found in a sand-pit near Heidelberg, of the ogrelike Neanderthal men, thousands of whom roamed over Europe for not less than fifty thousand years. These misshapen creatures were nature's failures.

Seven years ago there were discovered in a cave deposit in Rhodesia, in Africa, ancient bones of a manlike creature, now well-known among scientists as the 'Rhodesian man.' The skull of the prehistoric African is manlike, but not quite human. The back of the head was more fully developed than the upper front part, where modern brains have their greatest development. Probably the jaws projected for biting and gnawing,

more or less like the jaws of an ape. When this remarkable fossil of a halfman was first found, many scientists hailed it as a true link between man and African apes. Now the experts are less sure.

The skull and other bones of this fossil man have been studied recently by the British zoologist, W. P. Pycraft, who has published his findings in a report of the British Museum. His chief conclusion is a remarkable one.

The hip-bones of the creature show, he believes, that this dawn man never walked erect. Perhaps he could not even stand erect without the aid of a rock or tree. His gait was probably a slouching run.

The base of the skull indicates, he believes, enormous muscles at the back of the neck. They were needed, Mr. Pycraft believes, to lift the great head sharply and instantly in case danger was heard or glimpsed in front.

There would be grave difficulties in imagining this stooping, slant-jawed low-brained creature as standing in the direct line of man's ancestry. A more plausible interpretation, scientists are now virtually agreed, is that this creature was one of nature's unsuccessful tries; undoubtedly related to man, but representing a failure that led nowhere.

The famous jawbone found at Heidelberg, Germany, is probably another of nature's tries that failed. Only a few months ago Dr. Wilhelm Freudenberg announced the finding of several additional fragments, including pieces of leg-bones and what are perhaps bits of skull.

Like the jaw that was first found, these bones are partly apelike, partly manlike. It is as though evolution proceeded by fitful progress on one organ or feature while all the others held back.

NATURE'S BEST TRY.

The best-known example of ancient manlike creatures are the famous Neanderthal men, whose skeletons have been found at a dozen places in Europe and Palestine. H. G. Wells, in his *Outline of History* suggests that these might have occupied Europe side by side with the more highly evolved ancestor of modern man, lurking in dense forests. Thus may have arisen, he thinks, the myths of forest-dwelling gnomes and giants.

Neanderthal men were shorter than modern men, standing not over five feet high, some of the women scarcely over four feet. What was

lacking in stature seems to have been made up, however, in girth and strength. It is probable that Neanderthal men stood and ran habitually a little stooped, but here resemblance to the Rhodesian creature ends.

At least one distinguished anthropologist, Dr. Ales Hrdlicka, of the United States National Museum, believes that these ogres of the Neanderthal race survived to mix their blood with that of slenderer, erecter races and to constitute, at least in part, ancestors of modern mankind. In some isolated spots in Europe, Dr. Hrdlicka thinks, traces of the Neanderthal face or figure may still be discerned.

Undoubtedly these Neanderthal men and women were nature's best try until modern man came along. Almost, the Neanderthal man succeeded. For thousands of years they seem to have been the only manlike creatures in what is now Europe.

Many times, perhaps, nature has tried out manlike legs, as she did in the Java ape-man, or manlike bodies or eyes or spines, or other organs. Even among the Neanderthals, she had begun to experiment with manlike skulls for the growth of brain. But none of these poor relations of true humanity were sufficiently perfect. Even the large-skulled Neanderthals evidently found something wrong, and died. Only when a creature who had all of man's modern characteristics came along was nature satisfied to let that creature's descendants multiply and people all the earth.

The World of To-day.

UNITED STATES OF EUROPE.

[The idea of a United States of Europe, as propounded by M. Briand, has provoked discussion. The following article of Mr. Sisley Huddleston, published sometime ago in the *New Statesman*, makes an analysis of the various implications of the idea.]

BECAUSE nobody knows what is meant by the expression *United States of Europe*, everybody feels free to applaud it. Great care has been taken not to furnish definitions. M. Briand has revived an idea; he has not submitted a project. He expects the governments of Europe to make suggestions; and then there will be another *dejeuner*, and more pleasant conversation on a theme which no diplomatist takes

seriously. I confess I have always felt it a mistake to induce responsible Ministers to participate in the Assemblies of the League of Nations; for they are there placed in a false position—they are obliged to make insincere speeches and to pretend to beliefs which their functions may forbid them to entertain. It is practically impossible to be a good Minister of one's own country and a good delegate to the League of Nations at the same time. Failure to appreciate the simple fact that everybody should stick to his role is responsible for many of the contradictions and confusions of this post-war period.

FRENCH ATTITUDE.

The notion of a United States of Europe has been received in France very much as it has been received in most countries. Perhaps it is there treated with a little more respect by the journals that are always on the side of the Government; and unquestionably French diplomatic prestige is served by this clever move to make France the centre and capital of the ideal United States of Europe. For many months to come, France will conspicuously preside over the new discussions for the consolidation of peace in Europe; and even if nothing comes of it all, France will have obtained great popular credit. The sceptics themselves, while scoffing at the United States of Europe, see that the debates cannot do France any harm (provided it is always borne in mind that they are mere debates, which must not affect the course of diplomacy proper), and indeed are calculated to do France much good. From time to time they protest that M. Briand is going too far and too fast in the establishment of European peace, but they do not appear really to think so; in all probability, he has gone no farther and no faster than any other French statesman would have been obliged to go, and yet he has produced, in France at any rate, the impression that France is the true leader of Europe in the path of peace.

Once more, M. Briand has caught for himself and for his country the full glare of the limelight. The other actors on the international stage seem little more than supernumeraries. They are playing up to France. There can, of course, be no objection; but one would like to be assured that Europe as a whole will profit by this new public attempt to bring to it unity and harmony. Not a year is allowed to go by without a fresh proclamation of peace—usually of world peace, but this

year there is a geographical shrinkage, and we apply ourselves to European peace.

VARIOUS FORMS OF FEDERATION.

What is—or are—this—or these—United States of Europe? The idea can be interpreted in a score of ways. There are those who insist that it should confine itself to the economic sphere. There are others who are afraid of it in its economic aspect, and will not think of anything but a political federation. Some would merely call a tariff “holiday.” Others would actually lower European tariffs. A few would consider whether in the United States of Europe tariffs could not be swept away altogether. But, on the other hand, there are those who look on tariffs as the domestic concern of the country which adopts them; and would rule tariffs, which correspond to national needs, out of the purview of whatever is the executive council of the United States of Europe. Again, there are those who think that production is the principal problem of Europe, and who would organise Europe (as it is already being organised) in cartels. The conception seems to certain objectors to give excessive power to the producers; and in practice great producing nations might crush the smaller producing nations. If stress is laid on finance as the link between the various countries of Europe, similar advocacy and opposition are found.

Political federation has its partisans. They point out that already the economic organisation of Europe is out-stripping the political organisation, and if we are not careful we shall find ourselves in a Spenglerian world in which international industry, commerce and finance will laugh at puny national governments. On the whole, it is perhaps not economic development which should be encouraged, but political development . . . Yes, but what kind of political development? Is there to be a European Parliament, a European Government? What powers will a federal organism possess? If it possesses none, then it will be farcical. If it possesses some, then those powers will be subtracted from each national sovereignty; and everybody knows that national sovereignty must not be touched. It is because national sovereignty must not be touched that the League of Nations is not more successful. It is facile enough to urge that there is no such thing as national sovereignty in the ultimate and absolute sense—that national sovereignty, like indi-

vidual liberty, is purely relative, and is conditioned by legal and moral obligations towards particular countries and towards the world in general. No matter ; national sovereignty is held to quite as determinedly in 1929 as in 1919, and the Super-State is much as ever a bogey.

All this, I admit, does not sound especially helpful; and if Europe were in agreement about the United States of Europe, it might well be that the creation of the European 'bloc' would provoke the creation of other Continental 'blocs,' Asiatic and American, to say nothing of the 'bloc' of the British Empire, of which something has lately been heard. It is, however, unnecessary to consider these reactions, for the European 'bloc' is not likely to be created at any date we can envisage. Yet these discussions may serve to educate the public. They may even provoke diplomatic thought. Though it is nothing more than an idea or an ideal, the United States of Europe already seem to place the *entente cordiale* in proper perspective. If with or without special machinery, it is our desire to form an association of nations, it is obvious that we must stand on an equal footing with each other, and not be divided up into little groups. Though the United States of Europe is not realised, and may not be realised for a number of generations—or ever—yet the fact that we even discuss it as a possibly desirable goal cuts sharply against the whole practice of alliances and *ententes*.

"ENTENTES CORDIALES."

Surprise has been expressed that the *entente cordiale* should be described as dead. But how can it be alive in a Europe which has agreed not to break up into armed camps, and not to revert to the old principle of a balance of powers? There is no need to denounce the *entente cordiale*. It expired years ago. Certainly it did not survive the Locarno Pact, which placed England in exactly the same relation to Germany as to France.

Both those who plead for the continuance of the *entente cordiale*, and those who ask that it should be abolished, are hopelessly out of date. There is no such thing. At least, I do not know of such a thing, and if there are secret diplomatic arrangements between France and England, I should like to learn about them. We fall into the habit of using terms that have no substantial meaning, and we should be puzzled if called upon to explain them. At the end of the last century, France and

England cordially detested each other, and England and Germany were almost prepared to conclude an alliance. But the wheel turned ; England and Germany were openly rivals, commercially and navally. Delcasse's proposals for an Anglo-French understanding in respect of Morocco and Egypt were, however, rejected. Not until King Edward visited Paris in 1903 did the *entente cordiale* come into sight. In 1904 a comprehensive agreement, giving France a free hand in Morocco and England a free hand in Egypt, and settling other claims in various parts of the world, was drawn up. This was the *entente cordiale*, which was mistakenly regarded by the pacifists as a peace move.

In point of fact, the exclusion of Germany provoked (diplomatically speaking) German intervention in Morocco, and led to incidents which forced France and Great Britain in military consultations. M. Elie Haley has dealt with these events in the new volume of his great *History of the English People*. The *entente cordiale*, whatever was intended or foreseen, was a preparation for the Great War. So much was this the case that at least one prominent French statesman strove for a Franco-German rapprochement which would have shattered the *entente cordiale*, in the hope of preserving peace. In 1914 the *entente cordiale* automatically became a definite alliance. After the war, it was natural enough, and indeed unavoidable, that France and England, in spite of their quarrels, should, during the peace-making period, stand together as against Germany. But as the necessity and the intention of ranging France and England against Germany disappeared, what could possibly be left of the *entente cordiale*?

For several years everything that has been said of the European reconciliation has implied the lapse of the *entente cordiale*. The so-called liquidation of the war must carry with it the liquidation of the special pre-war and war associations. If *entente cordiale* is employed merely as a convenient phrase for the affirmation of Franco-British friendship, of very much the same character as Anglo-German friendship, then there is nothing to be said against it, except that it is rather misleading. But if it is suggested that there is some diplomatic document which calls on France and England to act together, or even unwritten or tacit military and naval understandings, then the use of the term is positively mischievous.

There cannot be anything unfriendly either to France or to England in re-stating these somewhat obvious truths. The *entente cordiale*, in

the old sense, is unquestionably obsolete; and it is hard to understand the pained comments of French, as well as English, newspapers. Moreover, quite apart from the diplomatic facts, every time we speak of our aspirations towards the United States of Europe, we are assuming that *ententes cordiales* are anachronisms. The League of Nations already admits Germany and France and England as collaborators in its great enterprise of organising universal, as distinct from partial, friendships; but, perhaps, in a still more pointed way, those who strive for the United States of Europe cannot consistently tolerate special *ententes* between the prospective members of the United States of Europe.

MR. BERTRAND RUSSELL ON THE NEED OF FEARLESSNESS.

MR. Bertrand Russell, writing in the *Forum* for September says: There will be no safety in the world until men have applied to the rules between different States the great principle which has produced internal security—namely, that in any dispute, force must not be employed by either interested party but only by a neutral authority after due investigation according to recognised principles of law. When all armed forces of the world are controlled by one world-wide authority, we shall have reached the stage in the relation of States which was reached centuries ago in the relations of individuals. Nothing less than this will suffice.

The basis of international anarchy is men's proneness to fear and hatred. This is also the basis of economic disputes; for the love of power, which is at their root, is generally an embodiment of fear. Men desire to be in control because they are afraid that the control of others will be used unjustly to their detriment. The same thing applies in the sphere of sexual morals: the power of husbands over wives and of wives over husbands, which is conferred by the law, is derived from fear of the loss of possession. This motive is the negative emotion of jealousy, not the positive emotion of love. In education the same kind of thing occurs. The positive emotion which should supply the motive in education is curiosity, but the curiosity of the young is severely

repressed in many directions—sexual, theological, and political. Instead of being encouraged in the practice of free enquiry, children are instructed in some brand of orthodoxy, with the result that unfamiliar ideas inspire them with terror rather than with interest. All these bad results spring from a pursuit of security—a pursuit inspired by irrational fears; the fears have become irrational, since in the modern world fearlessness and intelligence, if embodied in social organisation, would in themselves suffice to produce security.

EINSTEIN'S FORMULA FOR SUCCESS IN LIFE

THE following is an account of an interview which Mr. S. J. Wolf had with one of the world's greatest scientists, Professor Albert Einstein:

'The general trend of my thinking was present in my mind from the beginning, but as I progressed the later ideas came to me gradually,' said Professor Einstein when I asked him to tell me something of the history of the development of his theories.

'Twenty-four years ago I published my first pamphlet and two years later I formulated the general theory of relativity. Since then I have been constantly working on developments.'

In reply to the question as to how he came to work along the particular line he did, he replied, 'First I was struck by the fact that experiments showed that the velocity of light is constant, that it travels at the same rate of speed whether sent out by a source at rest or in motion. It was thinking over this that my first theory of relativity came to me.

'The experimental fact that the material mass of a body is the same as its gravitational mass set me thinking along lines which ultimately resulted in my later work.

'An infinite number of theories can always be devised that will describe natural phenomena. We can invent as many theories as we like, and any one of them can be made to fit facts. But that theory is always preferred which makes the fewest number of assumptions. From among the innumerable theories which can be constructed to fit the

facts of science we choose, naturally, the theory which starts off with the fewest of these assumptions.

‘Of course, there are several kinds of theories in physics. Most of these are what I should call constructive, for from some relatively simple propositions they build a picture of complex phenomena.

‘Thus when philosophers say they understand any certain group of natural phenomena they mean that they have evolved or built from similar propositions a theory which explains and embraces the complex ones.

‘The theories which I have worked out are of a different character. They are theories of principles and are the result of an analytical rather than a synthetic method. Their starting point and foundations are not hypothetical constituents but empirically general properties of phenomena, no matter how complex, from which mathematical formulæ were deduced, formulæ of such a kind that they apply to all cases which present themselves.’

I realised that very shortly I should be beyond my depth and when the Professor stopped, I referred to his violin playing.

‘Yes,’ he replied, ‘I get a vast amount of pleasure from it. When I am too tired to read or work I find that music rests me. Much has been said of my playing but I am sure that I am the one who gets the most amusement from it.’

‘A great artist,’ he said, ‘has a much harder job than I. For he must do his work at a certain specified time. His audience is expecting him and he cannot disappoint them but I can do my work when I please and when I feel like it.’

I asked him what he considered to be the formula for success in life. He smiled an awkward bashful smile and thought for a minute.

‘If ‘a’ is success in life” he replied, “I should say the formula is: $a = x y z$, x being work and y being play.”

‘And what,’ I asked, ‘is z?’

‘That,’ he answered, ‘is keeping your mouth shut.’

The World To-morrow.

FUTURE OF MAN

[The following is from the pen of Dr. Ales Hrdlicka of the United States National Museum, a distinguished anthropologist.]

IT is now known beyond any reasonable conjecture that man has evolved in the past from forms at first less than human, and later from forms of man that were less—physically as well as mentally—than man is to-day. And there is ample scientific evidence that wherever subject to factors to which he has not yet become adapted he is reacting to these and in accordance evolving further. The very great and serious question that remains is whether and how will man evolve in the future. If not, then it means stagnation with probable mental extinction ; if so—then the road upward is still open to men, and there is no possibility of telling what heights he may yet reach.

The best scientific evidence of the present indicates that man is capable of further evolution, both physically and mentally, but specially in the latter direction; and it is perceivable that the more civilized branches of human-kind are actually proceeding in these lines. But it is a largely new and highly interesting evolution which they follow. It is largely an evolution in response to a new order of factors.

In the past human development was almost wholly natural, that is, in response to factors inherent in nature, in the "environment," taking this term in its widest sense. This great complex of natural causes, which is still far from being thoroughly understood, is still acting but it has gradually lost some of its potency. Heat and cold, mountains and valleys, food and drink, and even occupations, habits, diseases, have lost more or less of their former influence on man, because of his artificial inventions and self-protection; or he has become so accommodated to them in certain localities that they produce no further reaction in him. And where there is no reaction there is no corresponding change. Thus a whole range of possible further adaptations has been or is being neutralized, and to that extent further evolution is ceasing. There is but little future for the environment of evolution of man.

HYBRIDIZATION AND SEX-SELECTION.

Another great range of factors that were always a potent source of modifications which, acting together with natural selection, were capable of influencing evolution, were those of hybridization. This is again a

highly complex subject which is not yet fully understood. These factors are as active to-day as ever, perhaps more so, and will continue to influence human evolution in the future. A good deal has been written on the question as to whether mixtures of blood are beneficial or detrimental. What can be said to-day is that mixture of normal individuals under normal conditions and if not too different in blood is not harmful but rather otherwise, and that it often acts as stimulant to, and an opener of the way for, further evolution.

Another agency, that has always acted favourably on human evolution, is now more active than ever in cultural man and will increase rather than decrease in potency in the future, is sex-selection. Both subconsciously and consciously, this tends towards the selection of the more fit, the more "ideal," the stronger. It will act so increasingly as man's knowledge of the laws and conditions of his own breeding advances. It will remain a strong and growing factor of further evolution of man in the right directions.

NEW INFLUENCES.

But, as time, civilization and knowledge advance and modern life with all its complexities involves man, there arise a whole new category of more or less powerful agencies which will influence his further development.

These agencies are in part favourable, in part unfavourable. The favourable ones are a large series of new stimuli; the unfavourable comprise various strains, depressives, poisons, and injuries.

The most influential of the favourable stimuli are the evergrowing desire for the better and higher in all directions; the modern ambitions; competition; higher education and physical as well as mechanical training; and the needs for new adaptations brought about by new inventions. The main unfavourable factors are modern large-scale wars; modern diseases; overwork, over-excitements and strains; prolonged poverty or malnutrition; the mechanization of large numbers of men and women; child labour; alcohol, narcotics, and industrial poisons; indolence; malpractices of various sorts, and criminality.

The future of man will be, as it is already now in a large measure, struggle against the influences that are and will be interfering with his progress in evolution. It will no more be merely a struggle for existence, but an intense struggle against impediments and dangers.

Will man succeed in this great struggle—or succumb, as so many species and genera have done before him? It is hard to tell. Yet there are substantial reasons for hope. The three foremost of these are: (1) Man's progress in the past, notwithstanding all the difficulties in his way; (2) The fact that true happiness of man lies only in his wholesome activities; and (3) His increasing knowledge of nature, of himself, and of what is beneficial and what harmful to him and his progress.

MENTAL EVOLUTION.

No living form in the history of the world has been gifted, had its way opened, to such a degree. None reached mass-consciousness, mass-knowledge, mass-direction. Man has greatly surpassed all previous organic beings and can no more be judged by their example. He has a growing understanding of everything, and it is inconceivable that he would not use this ever increasingly for self-protection and for his benefit.

Man may thus reasonably be expected to safeguard and assist materially in his future evolution. The course this will follow is also indicated. It will evidently be mainly of further mental evolution—mental strengthening, refinement, differentiation. And there are endless possibilities in this direction.

The evolution of man to his present state has taken several hundred thousands of years. It was a purely natural phenomenon, or "function," for the larger part of the time. To the natural were gradually added social factors. And to both of these there is gradually being added in the most recent time man's conscious, scientific co-operation, which promises to assume an ever-increasing importance. Man thus is becoming more and more of a co-operator in his own organic and mental progress, or in a sense a co-creator. The limits of possibilities in these lines are unknown and for the present wholly unknowable. All that science can assert is that the way is still open, that man still progresses along it, and that as far as perceptible it leads ever upward, especially in the mental direction.

A thorough general appreciation of all this will at once be a moral factor of great importance. It will be one of the main pillars of future religion.

—From the *Outlook*.

Health and Hygiene.**HEALTH HINTS.**

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

FEW individuals are capable of looking after their own body and few parents realise the importance of obedience to the laws of hygiene in regard to the health of their children. In this connection the following points are worthy of mention.

Habit:—Habit is a remarkable and controlling characteristic of all living beings. Habits are most easily acquired in early life, become confirmed by practice and may be strong enough to produce good or evil in individuals, communities and posterity. It should be the aim of all therefore to acquire good habits as the health and happiness of themselves, their children and their neighbours depend on them. In order that hygienic habits may be acquired some knowledge of hygiene is necessary. Parents and teachers should try to teach by practice these rules which will have a good effect throughout life. It is quite unnecessary to be in constant anxiety with regard to health in order to acquire and practise hygienic habits. Attention should be paid on the following points:—personal cleanliness ; household cleanliness ; temperance in food, drink, sleep and sexual indulgences ; plenty of mental and physical exercises ; avoidance of mental worry and great bodily fatigue ; and care in obtaining pure drinking water, wholesome food and fresh air.

Custom:—The habits and custom of the people have much to do with the health and disease of a country. Some of the objectionable customs which should be removed may be mentioned, *viz.* (i) excessive eating and drinking specially at festivals and entertainments ; (ii) pollution of drinking water by bodily ablutions and washing of clothes ; (iii) drinking foul water from holy places ; (iv) infant and early marriages ; (v) deficient exercise for women, and the purdah system ; (vi) sucking of babies after they can run about.

Cleanliness:—It is said that “cleanliness is next to godliness.” In its broad sense it includes nearly all sanitation ; cleanliness of food, water, air, soil and dwellings ; and cleanliness of persons. Cleansing of the skin is particularly necessary in hot climates where the amount of sweat is considerable. Dirt and retained excretion not only interfere with the proper action of the skin but prevent the contact of air which oxidizes

Not only does suitable exercise improve the condition of the body but mental improvement also follows such training. The brain becomes alert and active, and given a fair intellect, one can get through life more successfully than his fellows and can do more mental work. No exercise whether physical or mental should be carried on until the stage of exhaustion is reached. Students usually do serious injuries to themselves by trying to do hard exercises with heavy apparatus.

The rapidity with which the work is done is far more important than the actual amount of work in so far as its effect on the body is concerned. A comparatively small amount of work done in a short space of time is far more exhausting and puts a much greater strain on the heart, lungs and muscles than a large amount of work done slowly. For this reason rapid exercises are best for those who play for health and pleasure and can only give a limited time to it, whilst less rapid exercise is more suitable for those who have a large amount of work to do. It must be remembered that severe muscular effort exhausts the nervous system just as severe mental effort does. A man who is in the habit of doing hard mental work cannot therefore expect to recuperate his nervous system by sudden and hard physical exercise. The brain must be rested before muscles can work properly.

Temperance :—Temperance in all things is one of the highest sanitary virtues. Overeating is injurious to health. The enormous eating sometimes of unwholesome food which takes place in wedding feasts is often the cause of acute illness such as cholera, diarrhoea and dysentery. Constant overeating causes indigestion, congestion of the liver and other disorders. Intemperance in drink is generally confined to alcoholic liquors. Drinking alcohol is a bad habit, and to drink in temperate doses is a very difficult thing as the dose often goes beyond the limit. Statistics prove that total abstainers from alcohol suffer much less from disease and live much longer than moderate drinkers.

The practice of taking opium, smoking ganja, etc., are very common in some parts of India and hardly less harmful than excessive drinking. Persons who indulge in such practices sooner or later become physical, mental and moral wrecks. Tobacco smoking is distinctly harmful to the adolescent.

Mental Hygiene :—Hygiene of the mind cannot be separated from hygiene of the body. The brain and the rest of the body constantly react on each other. Bad health has as injurious an effect upon the brain as upon

other organs, and unhealthy action or disease of mind reacts upon general health.

A healthy mind in a healthy body is the ideal condition, and to attain this, healthy habits of mind must be carefully cultivated from childhood. Anxiety, care, disappointment, and depressing emotions have all a very bad effect upon health, whilst a contented and self-controlled mind is conducive to good health. It is therefore important that mental training should go along with physical training. Healthy development of brain is promoted by moderate and regular exercise.

WIT AND HUMOUR.

Mr. Thomas Edison has announced that he is very fond of babies. Mr. Edison, by the way, is deaf.—*Punch*.

■ ■

One theory with regard to the enormous footprint of early man which has been discovered on the Limpopo River is that it is that of a direct ancestor of the man who arrives late in theatres.—*Ibid*.

■ ■

According to a woman writer, in society circles there is a new theory that a marriage will be successful if a pet dog is taken to the wedding. A similar superstition has long existed with regard to taking a bridegroom.—*Ibid*.

■ ■

Two friends were parting—the one an American, the other a Frenchman. The former had a smattering of French, the other of English. Here is their watery farewell:

‘Reservoir.’

‘Tanks.’

■ ■

TO AN UNKNOWN PHILANTHROPE.

[A centenarian attributes his great age to having always assumed a horizontal position at frequent intervals throughout the day.]

Some men, my friend, might be inclined to blame you,

Taking your actions at their surface worth,

Heap on you bitter curses and proclaim you

As one who merely cumbereth the earth.

Not such am I, although your conduct *has* won
 In bygone times my censure now and then,
 I take that censure back and write you as one
 That loves his fellow-men.

If I could only look upon your features
 I'm sure they'd prove abnormally benign,
 You fain would benefit all fellow-creatures;
 To do them kindness is your sole design.
 To serve us all is ever your intention;
 Naught caring though you get no meed of praise
 You seek, despite our lack of comprehension,
 To bring us length of days.

That is what we all desire, and what we want'all
 Be ours, as you're presumably aware,
 If only we assume the horizontal
 Whenever we have got the time to spare;
 This fact alone impels you to attest your
 Indubitable philanthropic zeal
 When on the pavement with a kindly gesture
 You cast your orange peel.—*Punch*.

CHIPS FROM CONTEMPORARIES.

THE June number of the *Gryphon* (Journal of the University of Leeds) informs us that Professor Lascelles Abercrombie, the well-known poet and critic, is vacating the Chair of English Literature at the University of Leeds. He has been appointed to the Hildred Carlyle Chair of English Literature in Bedford College, London.

■ ■

This from *Gryphon* Editorial for those who have gone out of the college this year:

'Unduly prolonged attachment to the aprong-strings of Alma Mater may render one unfit to play one's part in that life of the outer world which awaits each one of us.

'We have always had an idea (which we never ventured to express in our English Literature papers) that certain distressing events at Elsinore

might have been avoided, if the Wittenburg University Fencing Committee had awarded Hamlet his colours a few years earlier.'

■ ■

This on examination results from the same journal:

'To the victors the spoils! Nothing could be further from our thoughts than to belittle the achievement of those who have emerged triumphantly from the hard-fought Battle of the Books. . . . But to those who have been less fortunate we would say—"Lift up your hearts." There are other things in life besides degrees. If you have done your utmost at something no matter what, while you are here, then you have not lived altogether in vain. A man is not damned for all eternity because he writes no letters after his name. You may still get some little of the world's work done before you sit the Great Exam. Dr. Johnson had to wait for a honorary degree; Swift got an Ordinary "by special grace"; Tagore "ploughed" London Matric; Lincoln had to make a success of his Presidency because as he said, he "had tried well-nigh everything else and failed." '

■ ■

After reading these sane and encouraging words, what should one think of the following which, as we gather from the pages of a contemporary, appeared on the notice-board of a Bombay college?—

'The following students from I.A. class and F.Y. class are fined Rs. 3 each for appearing for the Terminal Examination—totally unprepared.'

Our terminal examinations are just over—but, thank God, we belong to a different college.

■ ■

The famous dialogue of Alexander and the Robber (in the version with which children are so familiar) appears as a contribution to the pages of the *Khyber* (Journal of Islamia College, Peshawar). Is this meant to be an original contribution, or does our contemporary contemplate to introduce a Children's Page?

■ ■

A writer in the *Ravi* suggests an original interpretation of the famous lines of Shakespeare:

"The lunatic, the lover, and the poet
Are of imagination all compact."

Relying on Elizabethan usage, he explains 'of imagination' as 'by imagination,' and suggests that 'compact' is a compression, made necessary by exigencies of printing, of 'com-packed' meaning 'packed together.' So the two lines mean—"The lunatic, the lover, and the poet appear, to the eye of imagination, all packed together in one building." Having come to this conclusion, he asks whether it is not staggering to think that these lines written in the year 1595, three hundred and twenty-five years ago, apply with the perfectest appropriateness to the condition of things in Government College, Lahore, in the year 1929.

'Government College, Lahore' is of course a generic term. We wonder whether the writer has ever been editor of a College Magazine.

■ ■

We take the following from the *Collegian* on Education by Machine :—

'Great emphasis is now laid upon the value of the cinema as an educative factor. That school children assimilate knowledge easily when it is brought before them in the form of moving pictures, and that by this means it will be possible to make the cinema a medium for the teaching of most of the descriptive sciences have been proved experimentally. An International Cinematograph Institute has been founded, by the direct inspiration of Signor Mussolini, the object of which is to promote "the uttermost development of the cinema as a means and instrument of education." Great Britain has founded an Advisory Council, upon which vice-chancellors and principals of universities and headmasters of schools will serve, which is to consider various aspects of the same subject. On the other hand, eminent educationists are debating whether the effects of such mechanical stuffing of a child's brain may not be to place a premium on instruction, and leave originality and mental development in the background. The essence of true education is to induce the student to read and think for himself and to make his own researches in the fields of knowledge. For this purpose the personal relationship between teacher and student and between the student and Nature is necessary; it would be disastrous when the teacher becomes a mere minder of machines. Mechanisation has its limits as a factor in education.'

OURSELVES

PHILOSOPHY CLUB—REPORT FOR 1929.

ALTOGETHER five meetings were held during the year under review, and all of them were marked by lively and interesting discussions.

The first meeting took place on the 18th January last with Dr. S. N. Das Gupta in the Chair. Dr. Das Gupta read a very interesting paper on the 'Nature of Perception', which was the result of his own investigations into that rather difficult problem. The first stage of perception, he said, was a revelation.

The second meeting was held on February 21, under the presidency of Dr. S. N. Das Gupta, when Mr. B. K. Mallik, Lecturer of the Calcutta University, delivered a very interesting lecture on the 'Future of Philosophy'. The lecturer traced the history of philosophical thoughts with special reference to social and religious problems and expressed the opinion that none of the existing systems was satisfactory. A new philosophy on an altogether different basis must be formulated so that all forms of social and religious observances might have the fullest scope of growth.

The third meeting came off on the third August last when Dr. Das Gupta spoke on 'The psychology of the Yoga'. The learned Doctor said that in Yoga psychology has been treated not only as a mere process of the mind, but also as psychical methods by which many human ills could be cured. It was through the mental powers that the highest liberation of man was attained.

The fourth meeting was held on August, 17 with Dr. Das Gupta in the chair. A keen debate arose on the proposal of Mr. P. P. Siriwardhan that in the opinion of the House the existence of God could not be rationally demonstrated. Messrs. Burman, Ghosal, B. Dhar, M. Goon, A. Bannerji, J. Hore, Anil Roy and P. Bose took part in the debate. When the motion was put to the vote, it was carried by a clear majority.

The fifth meeting was held on the 14th September last when Prof. N. K. Brahma took the chair. Dr. Snehamay Dutt delivered a highly interesting and instructive lecture on 'The Composition of Matter'. Dr. Dutt began by giving the history of the various attempts made to unfold the mystery of matter. The learned Doctor dealt with many problems connected with the atomic theory, and from the beginning to the end he was followed by all with the keenest interest.

The annual gathering of the Club took place in the form of a dinner at which Dr. W. S. Urquhart and Mr. J. R. Barrow, our Principal, were the chief guests. Dr. Das Gupta presided.

It was for the first time in the history of the Club, nay in the history of the College itself, that such a dinner was held. Several speeches were delivered by the Vice-Chancellor, Dr. Das Gupta, and Professors H. C. De, Brahma and Chanda. Among the students who spoke were Messrs. P. P. Siriwardhan, Bimalendu Dhar, and Amiya Kumar Banerji.

The meeting was a unique success, for which all thanks are due to our very able and enthusiastic president, Dr. S. N. Das Gupta.

P. P. SIRIWARDHAN,

Secretary.

THE ENGLISH LITERARY SOCIETY: A HALF-YEARLY REPORT.

THANKS to the apathy of English Honours students of the third and the fourth year classes, only three meetings could be arranged during the whole half-year from April to October. The first of these, the nineteenth meeting of the Society, came off on April 23, with Prof. H. K. Banerji in the chair. Mr. Sauransu Bose read a paper on 'The Drama and The Lyric,' followed by a discussion, a little lengthy but of absorbing interest. The twentieth meeting of the Society took place on August 31 with Prof. A. K. Chanda in the chair. A paper on 'Toru Dutt' was read out by Mr. Sauransu Bose, and commented on by the President in a fine, little speech. The twenty-first meeting came off on September 14, with Mr. Jyotsnanath Chanda as president. Mr. Banamali Das read a paper on 'Yeats and Synge'. The president brought a lively discussion to what everyone felt to be a livelier end with a word of eulogy on Mr. Das for his exquisite treatment of two of the subtlest and most delicate literary artists of modern times.

SAURANSU BOSE,
Secretary.

THE HISTORICAL SEMINAR.

THE fourth meeting of the Historical Seminar came off on Saturday, the 17th August, with Prof. B. K. Sen in the chair. Mr. M. Eusuf of the 4th Year Class read a paper on 'The Contributions of Islam to European Civilisation'. The attendance was fairly large.

Mr. Eusuf gave a brief sketch of the growth and spread of the Muslim power down to the conquest of Spain by the Arabs. He dwelt largely on the history of the Moors in Spain, and opined that the Muslim administration of Spain was very happy in its results, inasmuch as it taught Europe religious toleration, promoted Philosophy, Mathematics and the Physical Sciences, and gave her a new form of architecture. The reading of the paper was followed by a keen debate, in which Messrs. Atin Bose, Kamalesh Banerjee, Bisheswar Chakravarty, Santosh Chakravarti, and Jaladhi Ray took part. The main drift of their arguments was that Islam borrowed much from other sources and her original contribution was small.

Prof. Sen in his speech congratulated the Seminar on its excellent debate, and said that the chief importance of Islam to European Civilisation was that she preserved and greatly improved the essence of the older civilisations.

SANTOSH KUMAR CHAKRAVARTI,
Secretary.

THE HISTORICAL SOCIETY.

THE fifth meeting of the Historical Society was held on Saturday, the 31st August at 1 p.m., when Mr. Santosh Kumar Chakravarty of the 4th Year Arts class read an interesting paper on 'The Moghul Administration and the Maurya Administration—a comparative study.' Dr. Upendra Nath Ghosal, M.A., Ph.D., presided. The essay began with a detailed and critical description of both the systems of Governments and the writer pointed out from the historical point of view the merits of each type, and the demerits which ultimately led to the down-

fall of the respective systems. Mr. Chakravarty concluded his paper by saying that the Maurya Government was a constitutional monarchy, whereas the Moghul Administration was a military despotism.

A keen debate took place in which Messrs. Jaladhi Ray, Kamalesh Banerjee, Santosh Chakravarty and Atindra Nath Basu-Thakur took part. Mr. Jaladhi Ray raised the objection that the Maurya Administration was not a constitutional monarchy, but it was a benevolent despotism, pure and simple. Mr. Ray supported his theory by quoting passages from Kautilya's *Artha Sastra*. Mr. Chakravarty replied in brief. The learned president, after congratulating the writer on his erudite paper, summed up the whole controversy by saying that as Kautilya's *Artha Sastra* was the contemporary political literature of the Maurya age, its authority should be mainly relied upon. 'India of bygone days', concluded the learned Professor, 'showed the first example of a paternal despotism which Europe knew only in the 18th century.'

JALADHI LALL RAY,
Secretary.

AUTUMN SOCIAL.

PRESIDENCY College students celebrated their "Autumn Social" on the 1st October last under the presidentship of Principal J. R. Barrow. Sarat Chandra's "Datta" was staged for this occasion. It was never before staged in the form of a drama by any professional institutions. Messrs. Murali Nag, Santosh Banerjee, Sailesh Das Gupta, Roby Maitra and Manab Datta played in the roles of Rashbihari, Bijaya, Naren, Bilashbihari and Dayal respectively. Every gentleman played his part nicely and well. The other actors did their parts tolerably well.

It goes to the credit of the students that they also staged the same drama as a charity performance in aid of the Assam Flood Relief Fund. The realised sum amounts to Rs. 1,200/-, and was sent to the Governor of Assam. They also contributed Rs. 300/- previously from the Union Fund of the College early in the month of August, 1929.

RABINDRA NATH SEN, IV YEAR SC.,
Secretary.

OUR CONTEMPORARIES.

WE beg to acknowledge with thanks the receipt of the following of our contemporaries:—

- | | |
|-----------------------------------------------------------------------------|----------------------------------------------------------------|
| 1. The Bhagsu, Government Intermediate College, Dharamsala. | 7. Journal of the Muslim University Chemical Society, Aligarh. |
| 2. The Zamorin College Magazine, Calicut. | 8. The Ravi, Government College, Lahore. (2 issues). |
| 3. American College Magazine, Madura. | 9. Narsingha Dutt College Magazine, Howrah. |
| 4. The Dayalbagh Herald, Radhasoami Educational Institute, Agra (3 issues). | 10. Rajaram College Magazine, Kolhapur. |
| 5. Sir Parashurambhai College Magazine, Poona. | 11. The Jharia Raj School Magazine, Jharia. |
| 6. The Durbar, Khalsa College, Amritsar. (2 issues). | 12. The Gryphon, University of Leeds. |
| | 13. Feni College Magazine, Feni. |

- | | |
|-------------------------------------------------------------|----------------------------------------------------------------------------|
| 14. Brojo Mohun College Magazine, Barisal. | 26. St. Xaviers College Magazine. |
| 15. Carmichael College Magazine, Rungpore. | 27. Ananda Mohun College Magazine, Mymensingh. |
| 16. Chittagong College Magazine. | 28. Bethune College Magazine. |
| 17. Krishnagar College Magazine. | 29. Hindu School Magazine. |
| 18. Ravenshaw College Magazine, Cuttack. | 30. Hare School Magazine. |
| 19. Serampore College Magazine. | 31. The Collegian (Journal of Education and Culture). |
| 20. Morris College Magazine, Nagpore. | 32. "The Bugle" (Chandranath High School Magazine, Netrokona, Mymensingh). |
| 21. The Khyber, Islamia College, Peshawar. (2 issues). | 33. Murray College Magazine (Sialkot). |
| 22. The Maharaja's College Magazine, Ernakulam. (2 issues). | 34. Ashutosh College Magazine. |
| 23. Bangabasi College Magazine. (2 issues). | 35. Dayal Singh College Magazine (Lahore). |
| 24. Benares Hindu University Magazine. | 36. D. A. V. College Union Magazine (Lahore). |
| 25. G. B. B. College, Muzaffarpur. | 37. "Indraprastha" (Hindu College, Delhi). |

CONDOLENCE.

A CONDOLENCE meeting was held in the Physics Theatre on the 12th November, 1929, in memory of the late Professor P. Mukherji, the late Maharaja Sir Manindra Chandra Nandi of Kasimbazar, and the late Mr. Surendranath Roy. Principal J. R. Barrow presided. Touching references were made to the deceased gentlemen by various speakers, and appropriate resolutions passed which have been duly conveyed to the bereaved families.

The following letter of condolence was sent by Mr. H. E. Stapleton, Director of Public Instruction, Bengal, to the bereaved father of the late Prof. P. Mukherji :

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION, BENGAL,
Calcutta, The 28th November, 1929.

DEAR SIR,

I was extremely sorry to hear the sad news of the death of your son Professor Panchanandas Mukherji of the Presidency College and now beg to convey to you, as well as to the wife and children of the deceased Professor, an expression of my deepest sympathy at his untimely demise and of my appreciation of the valuable services rendered by him to the Department of Public Instruction.

Professor Mukherji was a keen and devoted scholar and an efficient and popular teacher. He was one of the leading members of the College staff and of the College Co-operative Society, and gave me personally every possible assistance on my return to Presidency College as Principal in 1924. The Department is a great loser on account of his premature death and it will be very difficult, in particular, to fill the gap in the Economics staff of Presidency College. I am only sorry that I was not able, before he passed away, to secure for your son some mark of appreciation from Government of the services he has rendered to Government and the College of which he was for so long a member.

Yours sincerely,
(Sd.) H. E. STAPLETON.

REVIEW

“SHAKESPEARE’S TRAGEDIES” (King Lear, Macbeth, Hamlet and Othello) by William Miller, C.I.E., D.D., LL.D. Published by G. A. Natesan & Co., Madras. Crown 8vo. Pp. 1—259. Price Re. 1-8.

The author, late Principal of the Madras Christian College, is introduced in the publisher’s note as having had a reputation for Shakespearean scholarship in his Presidency, and his work is represented as being written from an ethical point of view. A work written from such a standpoint is expected to suffer from certain defects of judgment; and indeed, in many instances, the author’s judgments are stilted by a curious tendency toward moralising. Apart from that, however, they have a refreshing touch of originality about them; and even where they happen to concur with current opinions, the arguments by which they are reached bear the stamp of having been thought out in the author’s own mind. In each case, the play is treated as the product of certain general ideas on which the interpretations of the particular characters are made to hinge. In the case of *King Lear*, the author starts from the general proposition that in the Britain laid open to us in the play, the stage in the development of the social order has passed by in which passive obedience secures good government. Love alone can henceforward be the effectual bond and basis of a healthy social order. Lear understands the absolute necessity for love, but he does not understand how love can be awakened and set to work. So he snatches at what he conceives to be the readiest and quickest means of realizing his ideal; and this leads to tragedy and disaster. The next stage in the development of the same social order toward a higher and more complex form, inspired by a purer moral life, is, according to the author, shown in *Cymbeline*, which he defines as ‘the Odyssey to the Iliad of *King Lear*.’ All this is stimulating and original; but what is gained in the way of appreciating Shakespeare by bringing the play, as the author does, to bear on the current political problems of India is more than we can understand. The judgments in the case of Macbeth and Hamlet are quite commonplace; ethically sound but aesthetically lacking in what De Quincey calls ‘the sympathy of comprehension’ as apart from ‘the sympathy of pity or approbation.’ To certain aspects of their characters, however, the author does full justice; to Hamlet’s inwardness, for example, and his independence of the outward circumstances of his life; to Macbeth’s sensitive and sympathetic nature, his inborn courage, and his natural tendency to frankness and honesty of speech and to straightforwardness of action. The portrait of Lady Macbeth is more sympathetic; and the treatment of Horatio shows greater insight. In the case of *Othello*, the attitude of moral disapproval takes palpably away from what would otherwise have been a fairly adequate recognition of “the massive simplicity and terrible impressiveness” of the tragedy. The book is written in a good style, and a dignity of tone pervades it all throughout.

THE PRESIDENCY COLLEGE MAGAZINE

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NOTICE

	RS.	A.	P.
Annual subscription in India including postage ...	2	8	0
For Students of Presidency College ...	1	8	0
Single copy ...	0	10	0
Foreign Subscription ...	4	shillings.	

There will ordinarily be three issues a year, in September, December, and March.

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

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

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

TARAK NATH SEN,
Editor.

14.4.30

THE PRESIDENCY COLLEGE MAGAZINE

Vol. XVI.

MARCH, 1930.

No. 3.

NOTES AND NEWS

SINCE we appeared last, we have lost some of our very old and distinguished ex-students—men who have carried with them the memories of a whole generation that is past. With the late PRINCIPAL KHUDIRAM BASU, who had sometime been a student in the now abolished Law department, there passes away a landmark in the history of education in Bengal. He had been among those young men who passed out of the University while the latter was yet in its infancy, and clustered enthusiastically around the older leaders with whom they took part in the making of Bengal. His own immediate ideal was Pandit Iswarchandra Vidyasagar of venerable memory, following in whose foot-steps he founded one of the earliest unaided private institutions in Calcutta, which provided him with his life-long occupation. To that occupation he gave the best years of his life; and one thought alone, if there were no other, must have been the solace of his old age, *viz.*, that he had been the educational mentor of generations of youths whom he had sent with his blessings into the various walks of life where some of them particularly distinguished themselves. The beneficence which inspired his public activities was carried into his private relations with the added charm of a personality so cultured, and yet so homely, and so saintly and yet so tolerant. In the late MR. AMARNATH BASU and RAI RAJENDRAKUMAR BASU BAHADUR we lose two of the oldest of our ex-students living. It was in the sphere of law that both of them particularly distinguished themselves. Mr. Amarnath Basu, who had a very good academic career, was the senior-most member of the Calcutta bar; although he had other interests, among which his association with municipal administration may be mentioned.

Rai Rajendrakumar Basu Bahadur, who had been a member of the Bengal Judicial Service, was the author of several legal commentaries of standing. Law and municipal administration were also the spheres of the activities of the late **RAI CHARUCHANDRA SINHA BAHADUR**, one of **Howrah's** foremost citizens, and for years Government Pleader at the local Court and Chairman of the town municipality. The late **MR. AKSHOYKUMAR MAITRA**, C.I.E., was a distinguished historian, being in fact one of the founders of that glorious tradition of historical research which is now one of Bengal's most cherished intellectual possessions. While the Varendra Research Society and the Bangiya Sahitya Parishad stand as living monuments to his efforts for organising historical research in the province, his own published writings constitute a remarkable proof of that daring originality and independence of thought which led him to explode many popular myths of early British Indian history, and to rescue the memory of a much-maligned Nawab of Bengal from accusations that had been believed in against him for a whole century and a half. With him must be named that very renowned scholar in Ancient Indian history and culture, the late **PROFESSOR SURENDRA NATH MAJUMDAR-SASTRI**, for this belated obituary notice of whom we beg to apologise.

It is our melancholy duty to have to add several other names to this obituary list—that of **RAI PRAMATHANATH BASU BAHADUR**, late Post-Master General of Bengal and Assam, and afterwards of the United Provinces; of **MR. CHUNILAL BANERJI**, late Superintendent under the Deputy Accountant-General of Posts and Telegraphs; of **MESSRS. D. L. DAY and HARENDRAKUMAR MAITRA**, both of them distinguished members of the Bengal Civil Service; and of **MR. SATISCHANDRA SEN-GUPTA**, a veteran educationist and late Headmaster of the Metropolitan Institution. The last name which we add with the extremest regret is that of a young student of our College, **SJ. DWIJENDRANARAIN CHAUDHURI** of the First Year Science class.

We offer our sincerest condolence to the friends and relations of the deceased. May their souls rest in peace!

* * * *

It is always gratifying for a College to be remembered by those distinguished teachers and students who have left it. It was our proud privilege last time to have been able to appear with a noble message from **Mr. Percival**; and it is with the greatest pleasure that we here refer to a letter which we have received from **Mr. James**, which shows what great

interest he is still taking in his old College at this distance both of space and time. He speaks of the Magazine, and makes enquiries about the Founder's Day celebration (which owes its inception to Mr. James himself) and the projected College Hall. For an extract we choose the following lines, which reveal our old Principal in an attitude which we much appreciate, contemplating with anxious hopes the nursling of his labours as it grows under his aged eyes into manhood and renown :

I think my proper function now is to look on with sympathy and hope, while you young people, staff and students, resolutely carry on the traditions of the College and of the Magazine.

More than ever Bengal and India need the services of their best-endowed and best-trained children. If the alumni of Presidency College can contribute to the practical issues now under consideration good will, good *temper*, reasoned judgment, and moderation, the College and its history will be justified.

* * * *

We give below an analysis of our M.A. and M.Sc. results :—

Subjects.						Total number of passes.	First Class.	Second Class.
English	...	...	...	...	...	6	1	3
Sanskrit	...	...	...	...	...	1	1	...
Pali	...	...	...	...	...	1	1	...
History	...	...	...	...	...	2	...	2
Political Economy and Political Philosophy—Group A	...	...	...	...	...	5	2	2
Do. do. do. do. —Group B	...	...	...	...	...	2	...	2
Mental and Moral Philosophy	...	...	...	...	...	2	1	1
Applied Mathematics	...	...	...	...	...	1	1	...
Physics—General Group	...	...	...	...	...	3	1	2
Physics—Thesis Group*	...	...	...	...	...	1	...	1
Pure Chemistry*	...	...	...	...	...	6	...	3
Botany*	...	...	...	...	...	2	...	1
Physiology	...	...	...	...	...	2	...	2

*There were no first classes in these subjects.

The following are some of the places occupied by our College in the lists :

English—3rd, 6th and 9th places.

Sanskrit—1st place.

Pali—1st place.

History—5th and 6th places.

Political Economy and Political Philosophy—Group A—1st, 2nd and 8th places.

Do. do. do. do. —Group B—2nd and 10th places.

Mental and Moral Philosophy—2nd and 6th places.

Applied Mathematics—1st place.

Physics—General Group—2nd, 7th and 8th places.

Do. —Thesis Group—2nd place.

Pure Chemistry—1st, 2nd, 4th, 5th, 6th and 7th places.

Botany—1st and 4th places.

Physiology—4th and 6th places.

The results are perhaps not altogether unsatisfactory; but they should have been better. The fact however must be taken into account in this connection that the number of Post-graduate students attached to our College is steadily falling off. The College charges fees more than half as high as those of the University; and in return for this excess payment students do not get much of additional benefit in the shape of special classes or tutorials. The Science students have got at least the Laboratories to work in. For the Arts students there is only the Library; the permission to use which is for all practical purposes the only outward token of their connection with the College. To have its Post-graduate department well-filled, the College must either reduce its fees, or make arrangements for special teaching in addition to that given by the University.

These are, however, all extraneous considerations which must not make us forget those who have now permanently left the College. As they go out into the world, let them carry away the blessings of the *alma mater* from the pages of the Magazine.

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There is not much to report about the staff. Contrary to expectation Professor P. C. Ghosh did not go on leave in January, and contented himself with a fortnight's absence. There have been a few changes in the Mathematics department. Mr. Gurudas Bhur has joined the staff *vice* Professor Hemchandra Sen-Gupta transferred. Mr. Bhur, who comes from the Sanskrit College, is a Premchand Roychand Student and a brilliant scholar in Mathematics. Professor S. P. Das, the Senior Professor, who has not been in good health for sometime past, is going on leave preparatory to retirement. Our best wishes go with him for his speedy restoration to health.

Sir J. C. Coyajee has been nominated a member of the Council of State, and is now away to attend the session now meeting at Delhi. Dr. S. N. Das-Gupta has been appointed a Reader in Indian Philosophy of the Patna University; while Dr. U. N. Ghosal is shortly going to deliver a series of lectures on the Land Revenue system in Ancient India as a Reader of the Calcutta University. Our congratulations to each of them.

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It is a real pleasure for the Magazine of a College to note the achievements of its ex-students. Sir Bepinkrishna Bose, one of our most distinguished old boys, has been honoured by the Nagpur University which he has served so well as its first Vice-Chancellor with the honorary degree of Doctor of Laws. Professor Benoykumar Sarkar, another of our distinguished ex-students, who is now on industrial and commercial investigation in Europe, has been invited by several Continental Universities and institutions to deliver courses of lectures on economic India in reference to its contacts with the world. He has already completed a lecture-tour in Italy and Switzerland; and we have recently learned that he has been invited by the Bavarian Ministry of Education to lecture on the economic and social problems of Modern India for one year at the Technische Hochschule in Munich. His lectures have been appreciatively mentioned in the continental press; the following is the comment of *La Suisse* on a lecture delivered at Geneva :

The professor has presented the Indian people as the peers of the Greeks, the Romans and their successors of the Middle-Age and the Ancient Regime. The thesis has been maintained by a series of precise facts. It is a marvellous lesson that has been delivered by Mr. Sarkar.

The Jubilee Research Prize and Gold Medal in Science for the year 1929 has been awarded by the Calcutta University to Dr. Abaninath Sarkar, PH.D. (London), now Reader in Physics at the Aligarh University. The Prize and Medal in literary subjects has been awarded to Mr. Priyaranjan Sen, now Lecturer in English and Indian Vernaculars at the Calcutta University. Both are ex-students of our College. The Basu-Mallik Lectureship in Vedānta has gone to an ex-editor of this Magazine, Dr. Sarojkumar Das, PH.D. (London), now Lecturer in Philosophy at the University.

Among the successful candidates at the last I. P. S. Examination, we have been very glad to find the name of one of our ex-students, Mr. P. L. Mehta, whose name has been for the last few years on the lips of every lover of sport. The rise of Mehta to the front rank of Indian tennis-players has been as phenomenal as it has been brilliant. This season he had the distinction of measuring swords with Cochet; and the lawn kept him fully occupied till the requirements of service called him away. The hand that wielded the racket so well will certainly not do injustice to the administrator's ferule.

Our congratulations in each case.

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A mild stir was created in the local press over the report that the Glasgow Students' Representative Council had rejected an offer to admit undergraduates to a city dance-hall at a reduced fee because the owner would not extend the concession to the coloured students attending the University. If the report is true, we send our fraternal greetings to students in Glasgow for having so resolutely upheld the purity of the educational sanctum against the pollution of the market-place. On students, more than all others, rests the responsibility of being the vanguard in the movement toward internationalism; and the sphere of education should be the last place for racialism to encroach on. Of the other party concerned in this affair, *viz.*, the coloured students who were refused admission into the dance-hall, we wish we could have said things half as complimentary; but we have had a suspicion that they have not a very small responsibility in the matter of making themselves disrespectful. Why should they be so anxious for getting into places where they are not wanted? Their honour lies in their own hands; and, while it may reflect credit on others, it is not to their own credit certainly that those others should come forward to keep their honour for them.

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The movement toward internationalism, of which we have spoken above, has been one of the legacies of the Great War, which has not been without its blessings. The spectre of one common ruin for humanity, called up by the terrible sufferings of the War, has created a feeling among men that they must stand or fall together. Not the least among the blessings of the War has been an attitude of heart-searching and self-introspection. The easy-going optimism of the earlier years disappeared with a great many other things amid the general desolation of the War. People could no longer be so sure as a preceding generation if all was well with the world and God was in His heaven. It is a good sign that our students should be touched by this prevailing restlessness of thought, this attitude of doubt and uncertainty, and be led to think on questions that affect the world as a whole. We have received for this issue quite a number of articles dealing with such questions—with the problems of peace and war, and of the future of civilisation. They strike up a variety of attitudes, from sheer optimism and pessimism to cautious analysis and anticipation. No one can say which of these attitudes will be justified in the end. So far as peace is concerned, one thing is certain, *viz.*, that things are not going on so well as they should.

At the second Hague Conference as at the first, it was the financiers who carried the day; and events have yet to prove that the Naval Conference now sitting in London will not be a show of admirals. Between the dollar and the dreadnought Peace has got herself stranded. Will she be able to steer clear of both?

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To return to ourselves. When the College met after the Christmas holidays, things began to look up from the extreme slump in College activities which the terminal examinations had brought in their train. A soft murmur of business spread gradually from the classes to the Professor's room and to the office, and thence downstairs to the Common Room and the Library, where it stayed gathering strength till, on the Founder's Day on the 21st January, it burst into a great clamour in the Refreshment Hall in the Science buildings, whence it went out into the fields and broke into hurrahs around the Principal as the evening's function drew to a close. And then, as the last batch of people was leaving the compounds, an unearthly voice broke into the stillness of the night with a ghostly treble, which later turned out to be the effort of a particularly enterprising student to sing *dhruvad* on the terrace of the Astronomical Observatory. So the Founder's Day evening passed away—an evening of re-union and rejoicing, but above all an evening alive with sound. Closely following came the Annual Sports, revived after two years, which aroused sufficient enthusiasm to call away many of the examinees even from their studies, one of whom particularly distinguished himself on the day. The Bestman's Prize went to Mr. C. A. Bloud, who, within the few months he has been here, has proved himself to be an acquisition to the athletic activities of the College. Apart from the Annual Sports, the Athletic Department seems to have put in a good season's work. The tennis finals have just been over, cricket has completed a fairly successful season, hockey is still going strong, while the basket-ball men have added a fresh feather to their cap by annexing the Weddell Cup for the second year in succession. It was literally in the flush of success that we went in for the Inter-Collegiate tournament; and then we became discreetly silent. Alas, the crash had come! We did fairly well in the heats, but went down badly in the final events; Mr. D. Ghose alone keeping up the name of the College and his own as a high jumper by occupying the second place in the High Jump Final.

Our athletics men, by the way, seem to have become aesthetically alive of late : which is quite a remarkable fact, having regard to popular assumptions on the subject. The improvements made in their site on the Maidan, including the new commodiously furnished tent which has replaced the old rickety structure, do them real credit and to the Secretary, Mr. C. G. Goffer, who has been mainly responsible for these changes.

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We expected that the College as a whole would fall in with this revival of activity. The *Rabindra Parishad* and the *Bankim-Sarat Samity* have indeed done excellent work. But what about the other College Societies? We would not have complained if they had ceased to function; for nothing could delight us more than the knowledge that our students had begun to talk less. But the notice-board belies such conjectures. Among the secretaries to the various organisations, there seems to be an extreme reluctance to write a decent report for the Magazine; and the editor had much ado to scrape together the few reports that adorn the pages of this issue. Well, if the College Societies choose to "exult in their own renown," unwilling to let the Magazine shine in their reflected glory, let them; we shall not grudge.

Perhaps all is not well with these Societies. For the last few years we have been noticing them to be gradually declining; and at present the tradition of earlier and more glorious days is perhaps the only justification for their existence. Even the *Rabindra Parishad* and the *Bankim-Sarat Samity* have been faced with the prospect of a steadily dwindling audience. For sometime past there have been efforts to build up a library for the *Parishad*; and the Secretary had been fondly dreaming of a couple of decent admirals and of books that flew in to nestle in between the shelves. Of late he had occasion to look into his purse; and, alas, his dreams are gone. Will our kind students and professors take pity?

Dreams are being shattered on all sides. If what has been disclosed to us be the real state of affairs, the much-talked-of College Hall, with its pillars and auditorium and all, threatens to melt into utter nothingness. This is what the Director of Public Instruction has written to us in reply to a query from Mr. James :

As regards your query about what reply to give to Mr. James regarding the College Hall, I am afraid there is nothing to report as no old student or benefactor has yet come forward to start off the scheme with a handsome donation. Mr. S. N. Mallik was not successful in interesting any one in England on the project as he

hoped to do, and until a sufficiently large-hearted benefactor is available, there is little likelihood of the scheme progressing.

Yet let us hope. A large number of our ex-students have got into the Council at the recent bye-elections. If they fail to do anything for the country at large, for which they have promised so much, they might at least do something for their *alma mater*. Will they kindly see that the lands acquired for the College at so much trouble and expense do not lie vacant for years on end?

* * * *

Meanwhile the College fields have become deserted as of old; and the cheers and hurrahs that had once lent them life and animation have died away into whispers of suspense and alarm as the examinations have begun drawing nearer. At such a time people are accustomed to expect some extremely inane words of advice and encouragement from the pages of a College Magazine. We have recently seen a contemporary devote two whole pages to this matter, to which has been added a list of *oughts* and *don'ts* for examinees. We could have grafted that list on to these pages if we wished; but we saw it would be of no use. By the time these pages are read, the Intermediate Examination would be drawing to an end; and the Annual Examinations of the College would perhaps be fairly advanced. We are left only with the B. A. and B. Sc. Examinations; but the candidates for these examinations are all veteran people who will laugh advice to scorn. So with regret and reluctance we let go this opportunity to show ourselves wise; and as the deadening atmosphere of the examinations is closing in around us, we can have energy left only to wish our examinees a soft but hearty "Good luck, fellows!" Yes, the slump is on us again. Before, however, we finally break up for the vacation, we shall yet notice some hectic activity on the corridors. For days together, a pilgrimage of men will be kept up unbroken between the office and the Professors' room. And then, as the results will be published, the gloomy faces will be lost in a crowd of victors who will caper down the stairs and vanish through the gates, leaving the College buildings to the sultry stillness of the summer holidays.

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When they reassemble for the next term with their fees in their pockets, will they grudge if they have to bring something more for the Magazine than they did in the past? We hope they won't. In asking

for increased contribution from them on behalf of the Magazine, we are in a position to face them with a safe conscience; for the issues which they are now receiving are certainly worth more than eight annas apiece. With the meagre income which the Magazine has at present, it is impossible to bring out decent issues, on which the prestige of the College so much depends. We don't want to be lavish, but neither do we want to be stingy. In every kind of expenditure there are two minimum limits; one below which economy is impossible, and another below which it is possible but may be extremely undesirable. If we are able to afford it, we must not go below the second of these limits. If, however, we are merely concerned with bringing out a number of printed pages, without caring for decent business, the possibilities of economy are many and varied. We have even seen a contemporary print a portion of its matter on the inside of one of the covers.

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As we hand this our last issue over to our readers, let us hope that the Magazine will never have to fall on such evil days. On this very solemn occasion of parting, let us part with the best of wishes for its continued success and improvement. To the present editor, the Magazine has given any amount of worry and trouble; but it has all been a labour of love; and in the mute pages of the Magazine he has found a kind of solace in his work which has been his sufficient recompense. The year spent at the editorial desk is one which it will be a pleasure for him to look back upon as one of the best years of his life at this College; and not the least among its happy memories will be that sense of camaraderie with which the whole College has rallied around him to work together for a common cause. To the Principal and the Vice-President of the Magazine, as to all those students and members of the staff who have helped him with their advice and contributions, his best thanks are due. "Charmian, adieu!"—this was how we found the outgoing editor of the Magazine of one of the lesser English Universities address his *alma mater*. It is the privilege of the editor of the Presidency College Magazine to employ a more glorious form of address. As he relinquishes his charge, shall he not look back at this very Cleopatra among Colleges, and mutter from the depths of his heart—

"Thy summer shall not fade"?

A BRIEF SKETCH OF THE ORIGIN OF AN ADMINISTRATIVE SERVICE IN INDIA, AFTER THE ASSUMPTION OF THE DIWANI OF BENGAL BY THE BRITISH E. I. COMPANY

PRINCIPAL R. B. RAMSBOTHAM, M.A. (Oxon.).

AT a time when the administration of India is a matter of absorbing interest to all those who live in this ancient land, it is not out of place to make some study of the conditions in which the present district administration of British India came into being. The Indian Civil Service of to-day cannot be said to enjoy the prestige which that Service enjoyed forty years ago, nor, for a variety of reasons, does it still attract to its ranks the cream of the Universities. It remains, however, a great administrative service, with traditions reaching back for over a century. For many years it has been *tout ce qu' il y a de plus* official, as they say in France. So that its friends and admirers are apt to forget its commercial origin.

The eighteenth century in Europe recked little of Civil Services. The appointments under the Crown, if worth having, were absorbed by relations and friends of the politicians in power, and the politicians were drawn from the landowning classes reinforced by successful barristers. It is not until after the 1832 Reform Bill in England that we get the birth and development of a professional civil service which is essentially the product of the middle classes.

Consequently in India, when the British "Company of Merchants trading to the E. Indies" found themselves in control of large territories, they were faced with the problem of providing for the administration of them. In 1765, when the Company became Diwan of Bengal, this problem began to grow formidable, for the Diwani was responsible for the revenue and non-criminal judicial administration of Bengal. Between 1765 and 1772, it became evident to the Company that they must choose definitely between placing the administration under an Indian officer with an Indian cadre, or finding a European staff who should combine administrative duties with their commercial work. Neither alternative was satisfactory to the Directors. They had a most capable Indian ready to hand in the person of Mahomed Reza Khan, the Nawab-Nazim of Bengal,

to whom they also entrusted part of the Diwani; while in Raja Shitab Rai, they had perhaps an even better officer for their purpose, and they made him responsible for the revenue administration of Behar. Under these officers it is possible, though not probable, that a cadre of administrative officials could have been created. But there were several reasons why such a cadre never came into being.

In the first place, no idea of a purely administrative service was then known either in the East or the West. In the East administrative service so far as it existed was hereditary, *e.g.*, in the revenue administration, the two most important classes of officers, the zamindars and kanongos were hereditary; while other forms of administration, if not hereditary, were chiefly military or semi-ecclesiastical in character. Secondly, the Directors were, unjustly as it now appears, distrustful of both Mahomed Reza Khan and Raja Shitab Rai; both were regarded with a certain amount of suspicion, to which ignorance of language and customs, dependence on interpreters, the dealings and confusion due to the lengthy voyages by which the Directors' orders had, perforce, to travel, all contributed. Thirdly, the Company succeeded to chaotic conditions due to the collapse of the Mughul Government in which the administration had ceased to function, and usurpation of authority was rampant. When these points are considered, it will be seen that the Company had to build again from the beginning, and that to criticise them by the standard of an organised administrative service is anachronistic. Too often we pass easy judgment on our predecessors in the light of experience and knowledge which were denied to them: we might just as well blame the Company for not using steamships as blame them for their failure to establish an administrative service within their territories when they took over the Diwani of Bengal. In 1771 the Directors determined to control directly that part of the administration in which they were most interested, *viz.*, the collection of the revenues, and this was no sudden resolve on their part. As early as June, 1769, they had ordered an enquiry into the revenue collection, and had attempted to obtain local information by the appointment of officers, known as supervisors, and by a commission with full powers sent from England consisting of three men who knew the conditions well, and to whom absolute discretion had been granted. Those three Commissioners, Messrs. Henry Vansittart, Luke Sraffton and Colonel Ford sailed in the autumn of 1769. Their mission was considered of such importance that a King's ship, the "Aurora," was placed at their

disposal. This ship reached the Cape of Good Hope, but has never been heard of since. It is, I think, a loss to which due attention has never been given by writers of British Indian History. Had H. M. S. "Aurora" reached her destination, the entire foundations of the revenue administration would probably have been differently laid. In the meantime Governor Verelst and his colleagues placed on record their opinion as to the state of the administration in which they laid stress on the excessive concentration of power in the hands of a few Indian officers; the crowds of "Persian adventurers"; the numerous parasites and agents "who had to be satisfied from the spoils of the industrious raiyat," and the complete ignorance of the Company's European officers as to what was going on. Ignorance: that was the real trouble. The Company's servants in India had most to gain from a well conducted Government, but they had little or no knowledge of the real state of any one single part in the Niabat of Bengal.

While waiting for the arrival of H.M.S. "Aurora" certain changes had occurred among the Company's representatives in Bengal. Governor Cartier had been ordered to resign, and Warren Hastings had been appointed Governor in his place. The first duty undertaken by Hastings was to tour through Bengal with a Committee consisting of some of the leading members of his Council. Hastings himself did not get very far, but the Committee of Circuit, as the touring Committee was called, submitted opinions in which may be traced the origin of the Indian Civil Service as we know it to-day.

This germ of a bureaucracy is not so apparent in the proposals submitted by the Committee for the collection of the land revenue as in their suggestions for the establishment of a judicial service. So far as the land revenue is concerned the Committee of Circuit failed, in my opinion. They neither alleviated existing evils, nor introduced improvements. Most of their resolutions consisted of vague prohibitions and assertions; they can be found conveniently assembled in Miss Monckton* Jones' book but the writer overestimates their value, a very cursory perusal will reveal the futility of the bulk of these suggested improvements but the Collector, who is the old supervisor "writ large," is undoubtedly considered as an official rather than as a trading assistant. This point of view, which appears to have been unnoticed at the time, is still more marked in the proposed regulations submitted for the administration of justice.

*Hastings in Bengal, pp. 274, 275.

the Directors of a Mercantile Company, not the Public either of England or Bengal.

These boys were almost invariably drawn from families of good social position; the names recorded in the early records are the names of men who belonged to the lesser ranks of the landowning class; the sons of younger sons, etc. In fact after 1756, it required a considerable amount of influence to obtain nomination to a writership, in the Company's civil establishment. The Company's military ranks were undoubtedly drawn from a lower social class than the boys recruited for the Company's civil establishment; but both appointments were sought after and large sums, amounting to over £1,000 were paid for nomination to a writership in the Company's Service.

As has been said, the Civil Service existed in all but name before Warren Hastings left India in 1785 : it had already a fine list of devoted and capable workers. Warren Hastings, who in 1769, was holding the official position of store-keeper; Shore, afterwards Lord Teignmouth; David Anderson; Thomas Pattle; Augustus Cleveland; Charles Grant; George Bogle, and Jonathan Duncan were recruited as mercantile assistants, but as members of an administrative service they can challenge comparison with names selected from any Civil Service in any country. It has been the custom to decry and belittle the Company's early servants and to hold them up to obloquy. Historical Research does not support this view. Between 1756 and 1765, the Company's affairs were badly managed; but it was a period of chaos when adventurers flourished and control was relaxed; among the worst offenders were Bengali officers, and Indian subordinate officers of the large Zamindaris, who plundered wholesale the Zamindars (in most cases an easy prey), whenever they could get the opportunity. As soon as Warren Hastings obtained control, he enforced discipline and laid the foundations of one of the greatest administrative services of the world. Others who should have known better, slandered the Company's officers; *e.g.*, Sir Elijah Impey, who spoke disparagingly of Mr. Otto Ives, among others. Mr. Otto Ives introduced into the gaol under his control a set of regulations one hundred years in advance of anything existing in England, remarkable for their humanity and common-sense : he was also the originator of the system of appointing Munsiffs; a great boon to the small and therefore most numerous class of litigators. Their detractors are listened to and the good work which they did is interred with their bones : "the iniquity of oblivion blindly

scattereth her poppy." When Lord Wellesley arrived in India his capable mind grasped the immediate necessity of recognising what was an accomplished fact, and of giving the Indian Civil Service its proper style and status. He protested against the retention of such terms as "writers", "factors", junior merchants," etc., and found "the officers of the Secretariat to possess the industry of clerks with the talents of statesmen." He was impressed with the necessity of giving these boys a proper vocational training on their arrival in India, and to provide facilities for their education in the Indian classical languages, in Bengali, and in Indian law and Indian history. For this purpose in 1805 he founded his famous College at Fort William, which duly may be regarded as the official birthday of the Indian Civil Service.

The rest of the story does not concern the scope of this paper. I have merely attempted to give a brief sketch of the conditions in which the Indian Civil Service came into existence, and to show that it was not born, like Minerva, fully equipped from the brain of Jove, but was the usual English improvisation of existing material to meet an unforeseen and unprepared-for situation. Young mercantile assistants found themselves thrust into the position of magistrates and district officers, and within a short time, less than a generation, they had made themselves into a definite service with high ideals, a real vocation, and a genuine love for the land in which they were serving.

TAJMAHAL

Rabindranath Tagore's poem done into English prose.

PROFESSOR S. N. MAITRA, M.A.

O EMPEROR Shah Jahan, you knew that life and youth, and wealth and fame drift away in the current of Time; and it was your ceaseless endeavour that only the sorrow of your heart should be enshrined for eternity. Let kingly power, thunder-hard, be absorbed if it will into the Eternal Slumber as the purple colours of sunset fade away into the darkness of night; but let this one sigh from the depths of the heart rise up for ever and make the sky above it tender with regret—this was the longing of your soul. Let the pomp of diamonds and pearls

and rubies be lost if it will, as the play of colours of the magic rainbow suddenly vanishes and leaves the sky bare; but let this one tear-drop on the cheek of Time, spotlessly bright, this Tajmahal, remain for ever.

Alas, O human heart, thou hast no time to look back again and again on anyone here, ah me, no time at all. Life's swift-flowing stream carries thee from one landing-place to another in the World; the burden that thou takest up at one mart thou throwest down at the next. When in thine arbours at the South Wind's magic chant, Spring's *madhavi* buds fill the fluttering robe of the garden, even at that moment comes the twilight of parting and strews the dust with the withered petals. There is no time here for lament; and so thou makest the *kunda* to blossom in the dewy nights to adorn Autumn's bowl of tear-washed joys. Alas, O heart, at the end of thy day and thy night thou hast to leave all thy little hoard behind thee on the road side.

There is no time here, none at all, O king. That is why you were anxious to beguile Time's heart with beauty. What a garland you have hung on her neck by arraying formless Death in deathless Beauty!

There is no time here for grieving evermore, and so you have bound fast your unquiet tears in the coils of everlasting silence. The name by which on moonlit nights in silent halls you softly called your beloved, that whispered call you have left here in the ears of eternity. All the sorrow and tenderness of love has blossomed on silent stone in endless flowers of beauty. O Emperor poet, this is the picture of your heart, this is the new *Meghaduta* that rises up in unique song and rhythm towards the Unseen where your sorrowing Beloved is one with the first glimmer of light at Morn, and the tender sigh of earth and sky at the tired end of Day; and with all the ethereal wealth of loveliness of the jessamines on the night of the full moon—on the shores beyond speech from the gates of which the eye comes back again and again like a beggar turned away. Your messenger of beauty eluding all Time's watchers has run on for ages carrying this wordless message: "I have not forgotten, I have not forgotten thee, my Beloved."

O great King, you are gone for ever, your kingdom has passed like a dream, your throne is in fragments; and of your armies under whose tread the earth used to tremble the memory is blown about in the wind with the dust of Delhi streets. The minstrels sing in your praise no more, and the melody of the Nahabat mingles no longer with the murmur of the Jamuna. The music of the anklets on the feet of fair women has died

away in the drone of the cicada in lone corners of your ruined palace and fills with weeping the sky at night.

Yet your messenger, undimmed and unwearied, untouched by the rise and fall of kingdoms and the swell and cease of birth and death, cries out in unvarying tones the words of eternal longing, "I have not forgotten, I have not forgotten thee, O my Beloved."

False words! Who says you have not forgotten, who says you have not opened the door of Memory's cage, that your heart even to-day is pent up in the eternal night of the Past, that it has not escaped through Oblivion's path of freedom? This tomb stands for ever motionless here in the dust of the world and keeps Death tenderly covered in the cloak of Memory. But who can keep Life so? Each star in the sky calls to it, its invitation is to the worlds beyond, to ever new spheres of light. It cuts the knots of Memory and runs out unshackled into the roads of the Universe. O Mighty Emperor, no empire ever could hold you, nor all the lands and seas be spacious enough for you. So at the end of life's festival you have spurned the Earth with your feet as if it were an earthen pot. The chariot of your life ever moves forward while your handiwork lags behind, because you are greater far than your own creation.

However far I cast my eye I can see no sign of that traveller. His dearest beloved could not hold him back, his kingdom moved aside to let him pass, neither sea nor mountain could block his way. His chariot runs on to-day at the call of the Night to the song of the stars towards the gates of Dawn. It is you who lie here bearing the burden of memory while he, untrammelled, is here no more.

ANCIENT GREEK FEDERATIONS

PROFESSOR S. C. MAJUMDAR, M.A., B.L.

THE idea behind a federation, a union that creates "something less than a nation and something more than a league" is generally conditioned upon racial and geographical contiguity and a peculiar sentiment, due to diverse causes, in favour of union without unity; it strikes the mean between community and identity, between separation and absorption. Except in so far as its dim lineaments are discernible in the early unions between sub-tribes, the federal idea implies more or

less a conscious volition that presupposes a considerable development of the political instinct, an ability to pronounce on the pros and cons before modifying one's relation to one's own political society that gains in strength as it crystallises. Federalism in Greece has a peculiar interest, for the most insistent fact in ancient Hellas on its institutional side is the City-State. But that fact has not hindered additional proof that all the 'isms of politics, federalism not excepted, can be traced to the land of the Hellenes.

A distinguished writer calls "autopolitanism" the passion of Greek cities, a belief in the sanctity of the self-sufficing City-State. Till Zeno preached what may be called the œcumenical idea, the 'polis' was the fundamental conception in political philosophy. The city was to the Greek the breath, as it were, of his being; the city was to be, so Plato and Aristotle wished, the home of moral life and of virtue.

The federal idea had thus to fight an uphill battle. But it had crept insidiously through shrubby alleys where backward Hellenes felt early what racial and geographical circumstances helped into being—the need for coalescence that cultured autopolitanism anathematised. In Acarnania, Arcadia, Aetolia, Epirus, the absence of developed city life brought the villages, like Swiss cantons in a much-later age, into a closer form of union. The obscure townships of the Achæan shore lived in uneventful isolation from the brilliant trend of contemporary history. The pre-eminence of the city-concept casts its shadow on the Boeotian federation that is tied to Theban skirts. The size and ill-organised city-life of Thessaly favours an approximation to federalism. Modern parallels irresistibly occur when threat of absorption incites attempts at an Olynthian federation, or better still, when in the period not very happily called the Hellenistic age, the incentive to federalism was recognition by cities that freedom limited was preferable to an autonomy that could be clung to, but not preserved. A comparative study of the genesis of ancient and modern federations would be fascinating; but that is another story.

The ascription of federal elements to the Amphictyony of Delphi has been proved erroneous. A religious body, with an absurd distribution of votes, passing very incidentally quasi-political decrees, its importance is negative. Was it not characteristic of Greek city-patriotism that, for aught we know, it was never thought of as a possible nucleus for a federation?

The Spartan hegemony in the Peloponnese was the relation between a paramount leader and suspicious allies meeting only in cases of immediate common danger. Athens in the fifth century had attempted a union of cities; but it was not a federation. Athenian citizenship was for the Athenian-born; it was the same with the allies. Citizenship was inalienable, and the idea of a double citizenship involved in federalism was unthinkable. Besides, the overwhelming preponderance of Athens ill-disguised an open challenge to allied sentiment. The second Athenian league marked an advance; but the dualism in the concurrent rights of the *Ecclesia* and the *syndrion* of the allies precluded a federation. But these instances emphasised the need of individual sovereignty yielding to corporate action.

Overshadowed as the federal idea was in the brilliant age of the city-state, it gathered momentum when the atmosphere was transmuted by Philip and his warlike son; it then typified, in Freeman's words, "the after-growth of Hellenic freedom" in its attempts to fight the phenomenon created when, to quote the picturesque language of Glover, "with Philip came the Prince—to rule till 1776." The fourth century moved, though deviously, towards some form of unity; it passed successively through Spartan rule and Theban hegemony to the Macedonian empire. A peculiar irony hovers round the Peace of Antalcidas which, with its insistence on the freedom of the 'polis' as its fundamental basis, really proclaimed, as a writer has said, the bankruptcy of the city-state. Men's minds moved, without perhaps knowing it, in the direction of Thales' advice to Ionians, or probably even the vague suggestions of Aristophanes, till in Polybius' history, significantly enough, "ethnos" largely replaces "polis."

Before the Hellenistic period, or roughly, before 323 B.C., federalism had a more or less chequered career. Thessaly, Boeotia, Acarnania, Olynthus, Arcadia, Ætolia, Achæa and Lycia were federations of some sort, to take them in their known order of development. Lycia, strictly speaking, falls outside our scope; while Achæa and Ætolia made history in the Hellenistic age.

There is something in Freeman's contention that Thessaly saw no real federation, that the "tagus" of whom Jason of Pheræ (375) was the most famous, resembled king or tyrant more than president. But there is no abstract absurdity in supposing federalism, first under a monarchy and then a pseudo-monarchy. Town-aristocracies in Thessaly voluntarily coalesce under a king; they act united in 511; probably some unknown

Thessalian synod, the first instance, says Greenidge, of political representation on a large scale in Greece, helped Athens in the Peloponnesian War and tried to arrest Brasidas' march. The later federal revival is under the 'tagus'; executive officials are recruited from the four leading tribes, reminiscent of olden 'tetrades'. Macedon absorbs it in 344; at Cynoscephalæ, it passes to Rome; the forms are maintained through this change of hands.

Thebes was, as a writer has said, the Prussia of Boeotia; the history of the federation is the history of Thebes. In 424, we find seven independent towns—Thebes, Haliartus, Coroneia, Copæ, Thespiæ, Tanagra and Orchomenus. A large council, divided into four smaller groups, probably local, controls power; there is no primary assembly. The magistrates—eleven or thirteen Boeotarchs, or perhaps as Holleaux says, a President and seven ministers—are chosen from the cities, Thebes claiming double representation. With the democratisation of the League in 379, Thebes has a more marked predominance. Its interest for us ceases as it falls to Macedon in 338; its forms lose life.

Acarnania was, in Thucydides' time, a loose federation with a common court at Olpæ; of its members, Oeniadæ was alone against Athens during the Peloponnesian War. A union of tribes and villages rather than of cities, it had a prolonged life. Probably there was a Council, and a primary Assembly which decided foreign policy and possessed criminal jurisdiction; it once condemned, we hear, two leading citizens on a charge of treason.

The proposal of Olynthus, distressed at the prospect of Macedonian absorption, inviting towns "to use the same laws" as herself, and to share in her "politeia," has been highly eulogised by Grote; the eulogy is probably exaggerated. The attempt interests us as showing the need for defence as a prime cause of federal unions.

Arcadian federal coins date probably from the 6th century B.C. But it is doubted whether they are evidence of religious or of political league. Our definite information dates from 370 B.C. when Lycomedes planned a federation. The Spartan menace removed after Leuctra, we see the resuscitation of Mantinea and the investment of Megalopolis as federal capital, proving indirectly the danger that was perceived of an overwhelming capital. The "Ten Thousand" was probably a name for a primary assembly open to every Arcadian, which, Xenophon records, concluded alliances, received embassies and pronounced on recalcitrant

members. Demosthenes' speech before that body implies that it still professed to represent all Arcadia. There must have been common magistrates; but information is lacking. The union was perhaps dissolved by Alexander; it is revived as a member of the Achæan League in 280 and is mentioned in a late third-century document.

Incidental mention might be made of the Lycian League, an instance reminiscent of modern parallels, of conscious imitation by a non-Hellenic race that, ignoring state-equality, proportioned votes, powers and burdens to the size of the cities; of the scheme of a Euboean federation (351) by Callias the tyrant, as an instance of "vice paying homage to virtue"; of the monetary union between Phocæa and Mitylene, as indicating a factor for unity.

We pass on to the Ætolian and Achæan Leagues, that are in the van during the Hellenistic period. The Aetolians are spoken of in the fifth century as barbarous dwellers in unfortified villages. We find the whole nation acting united in negotiating with Philip the cession of Naupactus or in the embassy to Demetrios. This league has a far from inspiring history; it conspires with Antigonos Gonatas of Macedon to dismember the Achæan League; it enters into a collusion with Rome to share the spoils of Acarnania. But its constitution is eminently important. The relation of its members varied from equality to subjection; Naupactus, Heracleia could be incorporated, it was otherwise with Ceos, Teos or Mantinea, that joined through hope of plunder and fear of brigandry. But we can prove here what we can, in other cases, guess,—the presence of representative institutions. The Council, chosen by the states, was the representative body; while in the popular Assembly any citizen could come and vote with the Councillor for his commune and so mould his vote. This assembly was perhaps meant to secure minority-rights; but in days of hazardous locomotion, it worked towards an aristocratic preponderance.

The executive was vested probably in the Council; the 'apocletoi' who had large spheres of competence and summoned the Assembly with the General, were not identical with the Council, but may have been chosen from the Assembly, being thus the Council in another name.

The Assembly, composed of Councillors and chance-attendants, met regularly once a year to elect magistrates; the strategos, annually chosen, presided over the Assembly, but was forbidden to pronounce on peace or war—a valued precaution in a 'jingo' race. Officials were regularly

appointed for the revision of laws and the care of public documents. After the invasion of the Gauls, we have League coins, none of the constituents minting of their own. In all this, a league-personality is unmistakable.

The history of the Achæan League is more inspiring. Aloof during the best days of Grecian history, it makes the last great stand against overwhelming force. We know of a very early union of 12 Achæan cities; a slight disturbance during the Peloponnesian War, when Pellene sides with Sparta and Patræ with Athens; the presence of local oligarchies in 366, but of common armies and embassies. Dissolution by the time of Antigonus Gonatas is almost immediately followed by resuscitation in 280. It is nursed by Margos and Iseas of Karyneia who sets the fashion by abdicating his tyranny for the league—a striking testimony to the progress of the league-idea. The genius of Aratos adds in 251 Sicyon of ancient fame. Its history thence is one of growth; Corinth, Megara, Troezen and Epidaurus, not to name others, come in. In 234, Lydiadas adds his tyranny of Megalopolis; almost all Arcadia follows and after 229, Argos is admitted. This was the beginning of the end; for Aratos' mistake in seeking Macedonian help against a Spartan-Ætolian entente made it but a member of a Macedonian circle. It reaches its widest territorial extent under Philopoemen when Sparta is forced to join and is followed by Messenia and Elis. But the best days were gone. Roman interference came as sugar-coated bitterness; with the conquest of Corinth by Mummius in 146, we hear the swansong of Hellenic freedom; federal forms continue, but their life had departed.

The constitution was as strictly federal as the times would allow. The Assembly, typifying Polybius' purest democracy, was open to every citizen over 30; wealth and political enthusiasm, however, must have been the strongest incentives to attendance. Leaving Freeman and Dubois to their views of the constitution of the Council, we may hold that Ætolian example was not improbably followed. Early in the 2nd century B.C., the Council was probably a numerous body; Tarn calculates on the basis of Eumene's offer of 120 talents that there may have been as many as 6,000 members. The Assembly met twice a year at Hegium; but the federal sentiment of equality brought about Philopoemen's measure (189) providing for sessions in every league-city in turn. Polybius refers to common weights, measure and money. The extant treaty on the admission of Orchomenus illustrates that a new member had to sign a

special agreement. A clause in the first treaty between Achæa and Rome (198) forbids embassies being sent by any but the common government. A dispensation to Megalopolis (224) authorising an embassy to Macedonia seems to bear out Freeman's view that no state could, unless authorised, send ambassadors abroad. Dubois thinks that each city was perfectly free, while the league had the right of restraint. Pausanias is indecisive on the point; but it is interesting that each city could have its own proxenoi, independently of the league. The strength of the league, however, is evident in its power over financial and military requisitions. The federal congress votes supplies; it once interferes to check a financial revolution in Sparta; it inflicts a fine on Lacedæmonians for offences against Macedonians; it invites arbitrators in disputes between Achæan towns and sends its deputies to decide on internal differences.

The Executive was headed by the strategos with civil and military functions, and ten purely civil ministers (*demiurgi*) who might have formed a sort of cabinet. The strategos was, unlike in Ætolia, leader of the Assembly, and when the strategos was an Aratos, he was virtually sovereign. How strange his position might be is shown after Lydiadas' death. The Achæans refused money to Aratos; but he was left free to carry on war on his own. They could, it seems, prevent the strategos from doing something they disliked only by a refusal of ways and means, a manner analogous to modern practice as Holm acutely points out. But the liberty accorded him at the same time of carrying out his good pleasure if at his own expense, is "not so much modern as naive." The personality of an Aratos, under whose shadow not even a Lydiadas could thrive, or even of Philopoemen is a factor that cannot be overlooked in any study of the League.

We need not follow the fortunes of this famous league in its relations with Sparta and Ætolia, with Macedon and with Rome. What emerges above all else in that story is the fact as in the onrush of Macedonian arms, federalism was "the coffin of the corpse"—Macedonian hegemony disguising itself in quasi-federal forms—so in the later Macedonian period, it is the normal state-system of Greece. Achæa falls from her high estate when Aratos in an evil moment decides to act against the federal interest and invites Macedonian aid against Sparta. The forms continue; under Philopoemen, the lineaments add to their splendour, but are being fast worn out. Rome works insidiously; the federal engine is used and maintained, though shorn of its motive-force.

So, to sum up, the brilliance of the city-state dazzles while the city holds an empire; democracy loses it and is relegated to a parish; the new monarchy comes along and in the fight against circumstances engendered by its presence, we see the birth, in the world's most fertile soil, of a virile federalism, weak, perhaps, if one insists on a literal conformation to theory, but providing none-the-less a picture of a fight for freedom that loses, with time, none of its interest or its lesson.

THE PICTURE

Translated from the Bengali of Sarat Chandra Chatterjee

BY BIMALA PROSAD MUKHERJI, M.A.,

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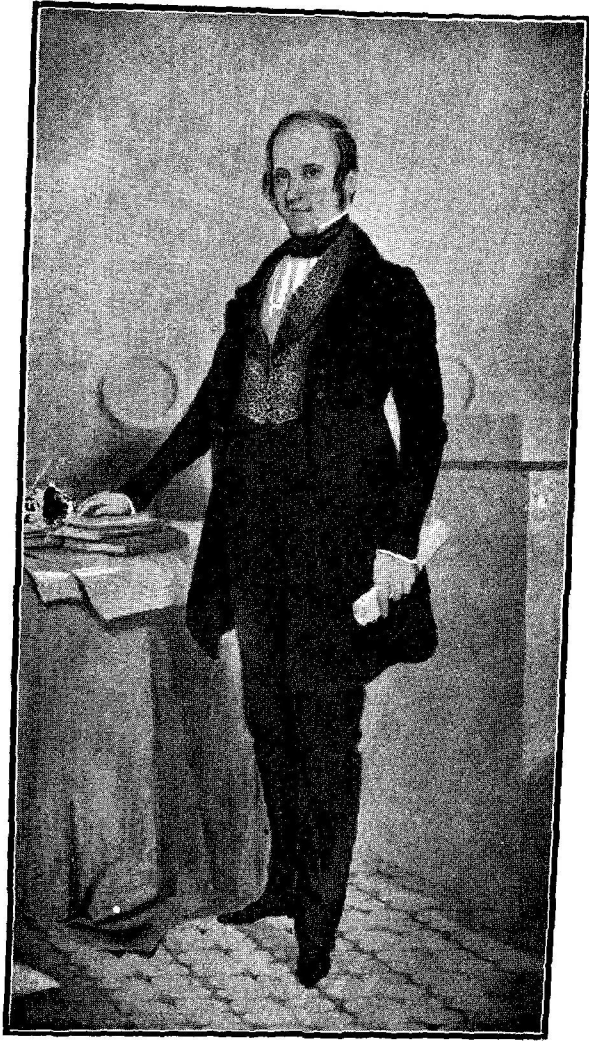
I

AT the time that our story begins, Burma had not come into the hands of the British. The people had their own king and queen, their own ministers and courtiers. They had their national army and their own system of government.

Mandalay was the capital. But some members of the royal family had branched off and taken up their residence in distant parts of the kingdom. Perhaps in the self-same fashion, some one belonging to the royal house had settled in Imedin, a village ten miles south of Pegu.

This noble had a huge palace with a magnificent garden. He was a wealthy man and owned large estates. When Death approached him, he summoned his friend Ba Ko and said, "I had a great mind to marry my daughter to your son and see it done in my lifetime. But time is short and I can't carry it out. I leave Ma Shwe alone, please look after her."

He did not think it necessary to speak more than this. Ba Ko was an old friend of his from his childhood. He too, had seen better days; but he had spent his all in erecting pagodas and feeding the *Vikshus*; and now he lay steeped in debt. Yet this dying man felt no scruple in handing over to him the precious charge of his daughter with all the vast properties he owned. He had the unique opportunity of knowing what his friend was worth, during his life.



MR. ROBERT HAND.

PROFESSOR OF ENGLISH LITERATURE, HINDU (AFTER-
WARDS) PRESIDENCY COLLEGE, 1852-1861; 1875-1878,
PROFESSOR OF HISTORY 1878-1879.

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of Public Instruction, Bengal.*

But Ba Ko, too, had not to bear the burden of this heavy responsibility. Ere long, the summons came from the other side of the grave and before the year turned in its course, the aged man, carrying the eternal and inviolable orders, launched upon the Unknown.

The deceased gentleman was poor, but rich in the possession of a warm and sincere heart. And the villagers looked upon him with deep respect and genuine admiration. Consequently, they commenced making busy preparations for his funeral ceremony, with great enthusiasm.

Ba Ko's dead body lay stretched on the sofa, decked with garlands of flowers and besmeared with sandal paste; while downstairs dinner and amusement, dance and song went on in full swing. It seemed that this merry-making of theirs would never stop.

Ba Thin had slipped out for a moment from this uproarious mirth attending his father's funeral rites. He was shedding tears in solitude under the shade of a lonely tree when he started and saw Ma Shwe behind.

Silently she wiped off his tears with her veil and nestled herself close by his side and whispered into his ears, "Your father is dead, Ba Thin, but your Ma Shwe is still alive."

II

He was a painter and had sent his last picture to the king through a merchant. The king was highly pleased with his work and as a mark of royal favour had honoured him with the gift of a precious signet.

Tears stood in Ma Shwe's eyes through sheer ecstasy. She stood beside him and said softly, "Believe me, Ba Thin, you shall turn out to be one of the greatest painters of the day."

Ba Thin replied smilingly, "Well, in that case, I hope to repay my father's debts."

As her father's successor, Ma Shwe was now in fact his only creditor. She was ashamed to hear him speak like this. She said, "Well, if you persist in your nasty habit of wounding me thus, I think I would rather drop coming to your place."

Ba Thin remained in perfect silence. But he felt his flesh creeping at the thought that his father could not die a freed man but for his debt.

Ba Thin's labours had increased these days. He was painting a picture from the *Jatakas*. He was up to his eyes in work and could not find time enough even to straighten his back.

Ma Shwe had come to-day also as usual. She used to brush up his things carefully and tidy up his bedroom, drawing-room and his studio. She could not leave this only pleasure of hers to the charge of servants and housemaids.

A mirror stood in front and Ba Thin's perfect figure was caught in the glass. For a long time Ma Shwe could not simply take off her eyes from this sight. Suddenly, she heaved out a deep sigh and said, "Ba Thin, had you been a woman like us, you would have, by this time, become the queen of our country."

Ba Thin lifted his beautiful and shining face.

"Can you say why?" he asked.

"The king would have married you and seated you on the throne by his side. He has many queens, but none of them has such clear complexion, such fair hair and such a lovely face as you—"

With this she turned to her work; but Ba Thin started thinking. How well did he recollect his old days at Mandalay when he was serving out his term as a novice of a painter! There he had to gulp down such compliments pretty often.

He replied with a beaming smile, "But if there had been any such process as that of stealing away beauty, certainly, Ma Shwe, you would have given me the slip long ago and taken your seat by the left of the king!"

Ma Shwe made no reply but muttered in her mind, "Thou art frail, soft and lovely like a woman. Thy beauty knows no parallel."

She had a true sense of her own insignificance and she scarcely seemed to realize the power of this beauty of hers that others made so much of.

III

At the advent of spring, races were held annually in the village with great eclat. To-day, on that occasion, a huge crowd had gathered on the open land at the far end of the village.

Ma Shwe came up noiselessly and stood behind Ba Thin. Ba Thin was absorbed in his painting and did not even hear her foot-steps.

Ma Shwe said, "I have come. Won't you look at me?"

Ba Thin looked round startled and asked her all in surprised, "Well, why all this finery to-day?"

"Bah! don't you remember we have races this afternoon? The winner of to-day's event is going to present me with a garland of flowers!"

‘No, I didn’t know that.’

Ba Thin was taking up his brush again, when Ma Shwe lovingly put her arms round his neck and said, ‘Well, you needn’t know! Please get up, won’t you? How late you are!’

The two were nearly of the same age, perhaps Ba Thin was older by a few months. But since they were children, they had spent their days in this way. They had played together, quarrelled and scrambled, but loved each other with a profound intensity.

The two faces were reflected in the huge mirror standing in front, like two full-blown roses.

Ba Thin said, ‘Look!’

Ma Shwe kept silent with her wistful eyes steadily fixed on the glass. Suddenly, for the first time, she perceived that she, too, was beautiful. Her eyes closed of themselves in a delicious langour, and she whispered, ‘I am like the black spot on the moon’s face.’

Ba Thin drew her face more closely.

‘No, you aren’t the stain, you are the soft-moon-shine. Just see—’

But Ma Shwe dared not open her eyes lest this beautiful dream should vanish. She stood there, as before, with her eyes closed.

Probably time would have flitted away thus, but a motley crowd of men and women were singing and dancing their way to the festival. Ma Shwe started up hastily and said, ‘Come, we are being late.’

‘But I can’t go, Ma Shwe.’

‘Why?’

‘I have given my word that I would finish this picture in five days.’

‘What, if you fail?’

‘Well, the man will return to Mandalay without the picture and I shan’t get the money.’

Ma Shwe could never brook this mention of money. She flared up; ‘But I can’t let you work so hard. You are simply killing yourself.’

Ba Thin did not reply. The thought of his father’s debt cast a troubled shadow over his handsome face. This gloom, however, did not escape her eyes.

She said, ‘Give me that picture. I’ll pay doubly for it.’

Ba Thin never doubted the fact. But he said with a weary smile, ‘What will you do with it?’

Ma Shwe showed him her costly necklace and said, ‘I shall set it

with as many pearls and rubies as I have here. Then I shall hang it up in my bedroom right before my eyes."

"Then?"

"Then, the night when a very big moon will rise and the soft light shall slip through the window-bars and play on your sleeping face, . . ."

"What then?"

"I would wake you up and"

Her words were not finished. Outside her coach was waiting for her. She could hear people calling her.

Ba Thin rose up.

"The rest I shall hear later on. But you are getting awfully late. Please get up."

But Ma Shwe did not show any signs whatever that time was up. For she sat down more closely and determinedly than ever, and said, "I feel I am unwell. I won't go."

"Why? What's the matter? But you have promised and they are all waiting for you anxiously, you know that!"

She shook her head violently, "Well, let them! I don't care a jot if I don't keep my word. I simply won't move."

"Psh!"

"Then, come along with me!"

"Only if I could. I wish I were with you, Ma Shwe. But, for this, I can't let you break your promise. Don't be late, please get up."

Ma Shwe stood up seeing his serious face and hearing his firm and determined words. Her sunny face was clouded and with a piquant pout she said, "You are awfully selfish, Ba Thin! You want to get me out of your way, isn't it? And that, too, for your own comforts! Well, I am going away and I promise you not to return."

In a moment Ba Thin's firm sense of duty was clean swept off by the tide of his great love. He drew her up to him tenderly and said with a sad smile, "Don't commit yourself and make such a big threat. No, Ma Shwe, I know how it will all end. But there! you can't tarry again?"

Ma Shwe replied with the same sad voice, "You are shirking me, Ba Thin, because you know full well that I shan't be able to stand it because, because you know I can't simply hold aloof while you are all helpless without me in your dinners, your clothes, and everything."

She flitted out of the room hurriedly without pausing so much for a reply.

IV

Late in the noon, Ma Shwe's silver-coach reached the maidan. At once a babel of voices sent forth its loud acclamations in her honour.

She was young and beautiful. She was unmarried and a rich heiress in bargain. Naturally her rank was high up in the realm of youth. No wonder therefore that the seat of honour should also be reserved for her. She would receive the garland to-day, and the fortunate youth who would crown her with the wreath of victory was indeed an object of envy!

The red riders seated on gaily caparisoned horses could hardly control their restless enthusiasm. The spirit in the air was contagious. To-day, it seemed, they were capable of anything under the sun.

The time drew near, and the men that had come to test their fortune formed themselves in a row. And with the sound of bells they started immediately at breakneck speed.

This was valour and a part of their profession. Ma Shwe's father and forefathers had all been great fighters in their days. And the mad spirit rushed and danced wildly in her veins though she was only a woman. It was impossible for her to sit stiff and erect, and not welcome the winner with all the sincerity of her heart and soul.

When an unknown youth of a different locality came up to her all blushing and nervous, and placed on her head the victorious wreath, Ma Shwe's eager readiness struck all the ladies of noble birth as something awkward and indecent.

On her return home, she gave him a seat in her own carriage and said, "I was afraid on your score. Once I was really nervous lest you should stumble in crossing the big steep wall."

The youth bowed down his head modestly. Ma Shwe could not help comparing in her mind this strong and dauntless youth with her weak and tender painter, adoring and defenceless.

Po Thin was the name of the youth. It came out, while they were talking, that he, too, belonged to an aristocratic family and was quite rich. In fact, he was a distant relation to her.

The same evening Ma Shwe had invited many people to a dinner in her palace. They were all following the coach in a huge crowd. In the exuberance of joy they danced along in a mad gaiety raising clouds of dust, and rent the air with their tumult of music.

When the huge gathering passed before his house, Ba Thin left his work for a moment and silently looked out from the balcony.

V

Talking of last evening's dinner, Ma Shwe said to Ba Thin, "It was quite a success last night. Many guests arrived. Only I couldn't invite you, for your work, you know!"

Ba Thin was working desperately with his brush. "Oh, you did right," he replied, without turning round from the canvas.

Ma Shwe was struck dumb with surprise. She was simply bursting with news and gossip. Ba Thin could not join her last night, so she had thought she would have just a long and lovely chat with him. But somehow it got all topsy-turvy. This was something new to her! So she sat there silent, for one can talk nonsense right and left alone, but one can hardly talk sense all by oneself. And she dared not break the barrier of deadly reserve and immobility of the other. She came everyday, and went away doing her little duties in his room. But to-day they were left undone. She simply had not the heart to do them.

Moments passed by in this way, while Ba Thin looked round not even once and asked not a single question. He had not the curiosity to enquire of last night's fête; he had not breathing time either under the pressure of his work. She waited silently, fidgetty and nervous for a long time. At last she rose and said, "Well, I am going."

With his eyes intent on the easel, Ba Thin replied, "Good-bye."

While bidding good-bye, Ma Shwe thought that she could look deep down into the heart of this man and read his mind which was quite plain to her. She was strongly tempted to ask him—but words failed her. And with pursed-up lips she walked out noiselessly.

Returning home, she found Po Thin waiting up for her. He had come to thank her for her last night's gala event. Ma Shwe welcomed her guest.

The young man, first of all, played on her vanity. He referred to her riches, her noble birth, her father's renown, and his influence in the court-circle. He talked away for a long while. Ma Shwe listened to him somewhat indifferently. She caught a few incoherent words, and to the rest she was paying scant attention. But this man was not a fool. He was not merely a bold athlete and reckless rider, but a shrewd and clever fellow as well. He drifted on cautiously from the court-circle to aesthetics, and finally wound up his talk with a dissertation on beauty. When, at last, with an affected candour and frankness, the young man began to hint at her youth and beauty, she could not help feeling a peculiar pleasure and pride.

Their talk came to an end; and when Po Thin took his leave, he went away with her invitation to dinner the very same night.

After his departure, Ma Shwe now recalled all that he had said. Suddenly her mind was filled with a loathsome disgust at his mean insinuations. Bitterly did she repent of her rash and hasty invitation. She wrote down a few hurried letters to her friends asking them all to dinner. The guests arrived punctually, and to-night also, when they took leave, the night had almost worn away.

She returned to bed, fatigued and infinitely bored. But what struck her most now, was her incurable solitude, her utter forgetfulness of all those things that she enjoyed only recently. They seemed far-off things, all trivial and commonplace uninteresting and meaningless. Only her mind was full of thoughts for him—for the man who lived, all by himself, out there in the far end of her garden-compound. Perhaps not even a faint echo of all this noise and stir had found its way to him and disturbed the calm tenor of his life!

VI

She could not rid herself of an old habit all at once. So, the next morning found Ma Shwe in Ba Thin's room once more. As usual, he welcomed her with a simple 'Come in', and bent over his work. But the other, sitting so near, had only one thought in her mind, and she harped on it,—how this man, cool and collected, deep in his work, had silently drifted away from her.

For a long time, her lips found no words to shape. At last she overcame her delicacy and, brushing off her hesitations, she asked him, "Well, how long would it take to get done with that?"

"A pretty long time," still."

"Then what had you been up to, these two days, may I ask?"

Ba Thin did not answer. He simply pushed to her the box containing his cigars, and said, "Well, I can't stand the odour of wine, you know."

Ma Shwe took this hint. She flared up and roughly pushed away the cigar-box.

"I don't smoke in the morning, you know that. And I have done nothing to hide the smell with a smoke. I am not a slut!"

Ba Thin said, unperturbed, "Perhaps it got spilt on your dress. Anyhow, I didn't invent that!"

Ma Shwe stood up in a flash.

"You are as mean as you are jealous. I don't deserve this unmerited fling. Let it be so even then. I am removing every thing from your room for good."

She was slipping out without so much as waiting for a reply. Ba Thin called her from behind, and said quite calmly, "I have never been called a jealous sneak. I simply warned you because you are slipping beyond your depths; you are carrying things to extremes, Ma Shwe."

Ma Shwe turned.

"How could you say that?"

"Well, I think so."

"Then, please mind your own business. You can never expect sympathy from one who was blessed, and not cursed, with a father!"

She went out, but Ba Thin sat quiet in a stupor. He could never expect one to deal out wounds so mercilessly. He could not dream even how in course of a single day so great a love could turn into a passionate hatred.

When Ma Shwe returned home, she found Po Thin still sitting up for her. He stood up eagerly when she entered and gave her a honeyed smile. That infernal smile on his lips made her screw up her brows. She asked him if he had anything urgent to say.

"No, it's practically nothing. You see, I thought I would rather Really, I came here for er, er,"

"Then, please don't mind if I have no time for you now."

With these words only, she hurriedly flitted upstairs.

Well, this was something unexpected! Recollecting the incidents of last night, the fellow was checkmated. But the servant had come in just then. So, with a discomfited smile, he slipped a coin in his hands and walked out whistling.

VII

Through irony of fate, these two people who had known no parting since their childhood did not meet each other for more than a month.

Ma Shwe had her own reasons with which she consoled herself. She thought it was better for her that the tie which had bound her to him so long should have broken at last. His presence, now, did not interest her in the least. Even when her father was alive, her wild nature had sometimes prompted her to do things she dared not for fear of displeasing Ba Thin. But now? She was free as the air, yes, absolutely the

mistress of her own affairs. There was none to whom she had to offer explanations. She had turned this one idea over and over again in her mind, shaping and re-shaping it into many forms. But never for a day had she knocked against the unopened chambers of her soul and peeped at what lay hidden in the security of her blindness. If she did, she could find she had deceived herself so long. In that great secrecy they two sat only facing each other, . . . no spooning, no lovers' quarrels between them, . . . but with eyes brimful of tears, tears, silent tears too deep for words.

Her mind, however, refused to see this side of the picture, and she deliberately shut her eyes against this distracting pathos. So in her gala nights the hideous mockery of mirth and excitement went on and the shame of her defeat did not lay her low in the dust.

But, to-day, above all, was something else, a thing apart from her usual course of life. Why? Well, that is our story.

Every year, her birthday was celebrated with dinner and amusement. This year also it was being arranged on a grand scale. Cooks, servants and housemaids were all astir, and some of the neighbours had kindly dropped in to lend a helping hand. Only, she was totally indifferent to what was going on round her. Since the morning she had been thinking it all a loss of labour for nothing—sheer waste of energy. Somehow, she had cherished a belief all these days that Ba Thin was just a man no better than others, certainly not above jealousy. Surely, the talk of all these amusements in plenty in her house would find a way up to him through the closed doors of his studio and distract him in his work. Perhaps, he would fling aside his brush and sit in blank silence, or walk up and down the room in rapid impatient strides. Perhaps, with sleepless eyes he would toss about in his bed in agony, or sometimes. . . . But then, off with these cruel thoughts.

So long Ma Shwe had enjoyed a fierce delight imagining to herself all these scenes. But to-day, it struck her suddenly,—no, no, it counted for nothing. No act of hers could hinder him in any way. It was a huge lie with which she had deceived herself—a colossal hoax. She did not want to play with a bait nor let herself be caught! How was it, then, that this weak and slender man could all of a sudden change himself into a lifeless thing, hard and cold as marble itself? No gale from any quarter could shake or blow it over!

Still, preparations were going on as vastly as ever to make her birthday a thorough success. Po Thin could be seen busy in all things to-day; and it was being whispered amongst friends who were in the know that the day was not far off when he would be the master of this house.

Guests had begun to swarm in and everything was gay and lively. Only the person for whom all this was meant was infinitely sad and lonely. Nobody detected this gloom in her face save a few old servants. Perhaps also, it did not escape Him who sees things though unseen. He alone did see that to her all these had no attraction.

Every year Ba Thin would arrive, first of all, on her birthday and give her a bouquet with his best wishes. But to-day? Ba Thin was absent, no flowers came, and keenly did she feel the want of his blessing.

An old officer of her father's time came and asked her, "Well, little mother, where is he?" The old man had retired from service and settled in his own place. Evidently he had not heard of this recent rupture. He came to learn it from the old servants only to-day.

Ma Shwe replied haughtily, "Well, go to his place if you want to see him. Why look for him here?"

"Yes, of course, I am going," said the old man and went away. He muttered as he left her, "I don't want to see him only, but both of you together. Or it is in vain that I have come all the way here."

This young lady did not fail to guess the old man's thought. And since then, she moved on rather fidgetty and uneasy. Suddenly a faint and suppressed voice made her startle and look round. He had come! A tremor passed through her body, but she soon controlled herself and turned away.

A short while after the old man came to her and said, "Well, ma, he was your guest, after all! You ought to have spoken to him at least!

"But I didn't ask you to fetch him here. Did I?"

"Yes, I acted rather unwisely, I see."

The old man was going off. Ma Shwe called him.

"But there were others besides myself! They could have entertained him!"

"Yes, they could have. But he doesn't need it. He's gone."

Ma Shwe sat silently for a while. She said with a weary smile, "Hard luck again! Or you at least could have asked him to stay to dinner!"

"No, thank God, I've my feelings still. I'm not yet lost to all sense of shame." The old man went away evidently angry.

VIII

Tears stood in Ba Thin's eyes at this deliberate insult. He did not blame anybody, but only reproached himself. Yes, he was served right; he needed such a snub, shameless creature that he was!

But the sting of the snub was not lost then and there the very same night. A far greater insult was in store for him. He realised it very bitterly some two days later, so well that he did not know where to hide this wound.

The picture with which we began our story, the picture of Gopa from the *Jatakas*, was at last finished. To-day was the crowning of all his efforts, the consummation of his unsparing labour for more than a month. The whole morning he was enjoying a deep sense of peaceful joy and relief. The picture was to be sent to the Court, and the gentleman who would take it with him was expected every moment with its price.

But when the cover was removed from over the canvas, the gentleman gave a visible start. He was a good connoisseur of painting. He looked at it long, and then said in a grieved voice, "I am sorry, my friend, I can't take it to the court."

"W-h-y?" stammered Ba Thin in surprise and despair.

"Because I know whose face this is. It is sacrilegious to paint Divinity with a human face. If the king comes to know of it, I shall never be pardoned."

He fixed his eyes on the painter's bewildered face and said with a sly smile, "Please have the goodness to look at your picture a little more attentively. Will you? There, you see who this figure really is. No, it can't go."

The hazy film was slowly receding from Ba Thin's eyes. He stood there where he was with his eyes intent on the canvas exactly as the man had left him. Tears trickled down his cheeks in big drops. Now he saw through it plain. Yes, it was clear to him that all this toil and labour ungrudgingly borne, all this beauty and loveliness he had drawn up deep down from heart was misspent. Lost! hopelessly lost! She who had deceived him so long in the guise of Divinity was not Gopa of the *Jatakas*, but his, his own Ma Shwe.

He brushed off his tears and muttered, "What sin did I commit against you, Oh God, that you should inflict upon me such accursed woe!"

IX

Po Thin ventured to say one day, "The gods desire you Ma Shwe and I am only human!"

"But he who does not is perhaps above them," replied Ma Shwe indifferently.

She changed the course of conversation and said, "You have influence in the court, I have heard. Would you do me a favour? I want it rather soon."

"With pleasure. But what's it, may I know?" he asked eagerly.

"The fact is somebody owes me a great deal. But I can't realise the debt. You see, I've got no deeds. Could you find out some way?"

"Yes, I think I can. But then, you know this officer well, don't you?" said Po Thin with a meaning smile.

His smile plainly gave the answer. Ma Shwe pressed his hands eagerly and said, "Then, you must do it for me. To-day, if you can. I don't want to put off matters."

"Very well, to-day if you like it," nodded Po Thin.

Nobody had ever thought of this debt seriously but laughed it away as something so trivial. But the hopes held out by the officer roused Ma Shwe and she got excited. Her eyes burnt with a strange fierce gleam as she recounted the whole story. But she was not going to let him off so easily! No, she won't give up a farthing. She would suck like a leech. Couldn't it be managed to-day, even now?

It was needless to goad him on further. Indeed, this was beyond what he had hoped. He could hardly repress his chuckle and inward glee.

"But the law of the land", said he, "requires a week's notice. So you must have patience for these seven days at least. After that you might torture him as much and in any way as you like. I shan't object, then."

"Well, let it be so. Now, good-bye."

With this she hurriedly went out of the room.

Po Thin coveted her much, this puzzling, fragile girl. For this he had put up with many such little incivilities on her part, and to-day also, he gulped it down as usual. Returning home with an overjoyed heart, he thought that the path was now quite clear—only one thorn waiting to be removed. And then success, his longed-for day could not be distant! His goal was almost within sight, his dream to be actually visualised. But he could not anticipate what a great surprise was in store for him and that to come so soon!

X

The letter of demand came. Ba Thin sat dumbfounded with the papers in his hands. To him this came not as a bolt from the blue, though he did not exactly anticipate it. Time is short, he must be up and doing, and find some way out of this.

One day, Ma Shwe in a fit of passion had jeered at his father's extravagant habits. He had not forgotten it nor forgiven her that cruel jest. He did not wish to invite fresh insults on his dead father by begging for further time. Now the question was whether he could meet his father's debts by selling all his possessions. In the town there was a big moneyed man who had an extensive scale of business. The next morning he went up to him secretly and proposed to him a wholesale disposal of his property. Ba Thin saw that the offer he had got was sufficient to clear his father's debt of honour. He procured the money and brought it home. But it was too much for him! He realised it, when he was attacked with fever, how all this meaningless cruelty had put a heavy strain on his body and mind. He totally lost count of the days and nights, how they came and passed away. At last he sat up on his bed, weak and convalescent, the day he regained his consciousness. He remembered it was the final date fixed for the clearance of the debt.

To-day was the last day prescribed in the terms. In her solitary room Ma Shwe was weaving an imaginary fabric. Her wounded vanity had only served to show off the other's pride as invulnerable. And she had no doubts whatsoever that to-day his towering pride would kiss the dust at her very feet.

The servant came in and announced Ba Thin waiting downstairs. "Yes. I know that," said Ma Shwe with a meaning smile. She had been waiting for this so long, the great day in her life. Ba Thin stood up as Ma Shwe entered the room. But the sight of his face shot her through the heart. No, no, she didn't want the money nor did she covet it! But to-day she saw it in a flash how wrongly she had wounded him beyond reparation through her unreasoned demand. Ba Thin first broke the silence.

"To-day is the last date and I've brought your money."

It is strange, passing strange, how one is loth to part with one's pride even when the end is come. Or how could Ma Shwe, above all, say that she did not ask for a portion of the money, but wanted a total clearance?

Ba Thin's pallid face was lit up with a ghastly smile.

"Yes, I've brought it all."

"The whole amount? How did you get it?"

"You'll hear of it to-morrow. The money is in the bag over there. Please ask somebody to count it."

The porter called out from the gate, "'Tis gettin' late, sir; if you don't start right now, we won't have lodgings at night in Pegu."

Ma Shwe leant out and saw a cartload of bedding and luggage. Her face turned pale with fear and excitement. She literally showered upon him questions after questions without giving him time to recover.

"Who is going to Pegu? Whose coach is that? Whence did you get all this money? Why do you keep silent? How tired and feverish you look! What am I to learn to-morrow? Why not say it to-day?"

She lost control of herself and drew up to him. She caught hold of his hands but dropped them at once. She touched his throbbing temple and exclaimed, "Ugh! it's terribly hot! I thought as much. It's high fever. So that's why you look so livid and haggard!"

Ba Thin gently freed himself from her hands and dropped into a sofa, asking her to sit down.

"I'm starting for Mandalay," he said. "Would you keep one request of mine?"

Ma Shwe nodded her head in assent.

A brief silence. Then Ba Thin said, "My parting advice to you is it doesn't look well that you should prolong your maidenhood indefinitely. Please get yourself married as soon as possible to someone who is really honest and deserving. Yes, another thing . . ."

He remained silent for some time, and wearily said, "Another thing I would like you to remember. Please don't forget that piquancy, like modesty, is a feminine trait, but if you carry it to extremes, well . . ."

Ma Shwe stopped him and cried out impatiently, "I'll hear the rest of your sermon some time later. Now, where did you get the money?"

Ba Thin smiled. "Why do you ask? I have nothing that you don't know!"

"But the money?"

Ba Thin nervously swallowed the lump in his throat, and spoke out, "I've cleared my father's debt with his property. I've nothing now I can call my own!"

"But your garden, your orchard?"

"Well, that was father's!"

"And your library?"

"What shall I do with the books now? Besides, weren't they bought with his money as well?"

Ma shwe gave a sign of relief, and said, "Tut, let it drop. Now, please get up. You awfully need a cosy sleep and rest."

"But I've got to start to-day!"

"With this fever on? Are you mad? And do you seriously believe I'd let you go in this way?"

She came up to him and held both his hands in hers. This time Ba Thin looked at her in surprise. Her whole expression had changed in a moment. There was no gloom, no jealousy, nor despair in her face. He could read there no trace of her sense of shame and piquancy at her defeat. There reigned, instead, a big, gushing emotion, a silent loving anxiety. The charm of it simply held him in a trance. And he followed her silently upstairs till he reached the bedroom.

Lovingly and carefully she helped him into the bed. She look at him long with her swimming eyes into his face.

"Do you think," she asked, "you've paid me off, because you've brought me this wretched sum? Don't talk of Manadalay. If you step outside this room without my permission, I tell you I'll jump off this instant right into the street below. You've wounded me time and again, but this is the last. Please know it for certain I'm not going to stand it any longer. Do you understand?"

Ba Thin dared not utter a reply.

He pulled up the rug over his body, and with a deep sigh turned on his side with his face towards the wall.

THE MATHEMATICAL WORLD

NIRMAL SENGUPTA—*Ex-Student.*

WE are conscious of a hopelessly wide variety of things around us much as we like it, it is impossible for any one of us to acquire a complete knowledge of the nature and forms of the component elements of the panorama of the external world. There are really too many things to know!

One view of this state of things is expressed in the philosophy of agnostics and pessimists. The other is of course the one that physical science has adopted. The basic principle of physical science is grouping things into types and families, and study the nature and forms of such groups. The individuals of each of these groups are assumed to be more or less uniform in their properties.

How are the individual dissimilarities of the constituent elements of these groups eliminated? It is done by forming what is called a concept.

A concept can be compared to a composite-photograph, as Titchener, the eminent experimental psychologist, has done. If we want to investigate what forms the characteristic features of a scientist, or a criminal, what we do is to print a number of photographs—of notorious criminals, or of famous scientists on the same sensitised paper. And this photograph is called a composite-photograph. On this photograph all that is typical of a scientist or a criminal stands out in prominence, and the individual differences become blurred.

A concept is, similarly, an abstract idea formed from the observation of a variety of objects possessing certain similar nature and forms. You may have seen thousands of steam-engines in your life, you cannot possibly have remembered them all. What you do remember is something which is an embodiment of all the common features of all steam-engines but probably does not resemble any one of them completely. This is your concept of a steam-engine.

The more developed human mind is, the greater does it acquire the power of forming concepts—and the state of progress of a mind can safely be measured by this index, which means the capacity of abstraction. The necessity for such abstraction is obvious to one who has made organisation his job. Take a worker in the carding room of a Lancashire factory. It is quite enough for him to know his machine thoroughly well, and it is quite unnecessary to know other departments. An economist on the other hand has a separate unit of knowledge because he has to deal with not only so many machines, but the various industries, and if he has to examine and know every machine or every factory under a particular industry, he will never advance a step forward with his calculations. So he forms a concept, derived from statistical methods of a typical factory of an industry or an industry as a whole like wool, textile, electrical or chemical and so on. From his abstract calculations he arrives at certain results, which apply to all individual units generally.

Observation of phenomena has revealed to the primitive thinker that there are certain characteristic features between any two of a group of things which can be taken as belonging to all of them. If you add a piece of stone to two others, the result is three stones—and this applies to all objects. This, with your very advanced and developed brain to-day, you regard as an obvious truism, but you must remember it was certainly not so to the savage. The replica of a savage in modern society, *i.e.*, a child, will certainly find it difficult to acquire this very developed conception—which our primitive mathematician discovered and expressed as $1+2=3$. At a later stage, the ancestors of Einstein, Lorentz, Larmor and Minkowski further saw that all these numbers have some similar properties so that it might be expressed in an equation say $(x+y)^2=x^2+2xy+y^2$, whatever numbers these x and y might be. From this starts the powerful symbolic mathematics. Cajori attributes the origin of this (Algebra) to the Hindoos.

Simple as it may seem to us all, this involved several very great transitions, and it evolved perhaps through centuries of human civilisation. The first step in the evolution is the abstraction of physical things into numerical, or more correctly from the substantial to definite quantitative. In order to describe a gathering of people in a village or a plantation of forest, it was no longer necessary to present the listener to the gathering or the forest; the narrator could specify it by *numbers* of people or *numbers* of trees. Difficulty arose however when the object to be specified was not a gathering of units, but such things as the depth of a pit, or the extending capacity of a rope. The contemporary engineer said that the pit was deeper than one man, yet not so deep as one man on top of another. Obviously therefore it was somewhere *between*. Thus sprung up the concept of fractional numbers, and also measurement of length by *comparing* lengths with arbitrarily chosen units. The next step is the development from concrete numerical to abstract symbolic expression: the advent of x and y in place of pure numbers.

This led to the separation of the realm of physical knowledge into several worlds as it were. The first may be described as the substantial world which consists of very real objects: in other words, a world of objects such as roads and carriages, rivers and mountains—all that we say we *sense directly*. The second is a world of Numbers—which have no substantial existence. Here the reality is 1, 2, 3, π , e etc. This world is absolute and quite independent of our physical world. $1+2$ will be in

this world always 3, no matter who the King of England is at the time of adding or where it is done. Though independent, the two worlds have been connected by choice of units and *measurement*, just as space and time are connected by motion. The number 1 or 4 of the numerical world is utilised by physicists or engineers by attaching it to arbitrarily chosen units to describe *extention* of the objects of the substantial world as in expressions such as 1 foot or 5 cm. or 8000 Angström. The second degree Mathematical World, where entities like x , y , or vectors are citizens, come next. It stands aloof from the other two worlds and has administrations according to its own laws; x , y , z , or σ , T , ϕ are *complete specifications* for you in a pure mathematics class; if you want to know *what* the x , y , z , are, you are not advanced enough to be a student of this branch of knowledge. You have not attained the mental development necessary to think in terms of abstract concepts, which are your ultimate elements of Pure Mathematics. "It is a reality of different category" (Weyl). As says Bertrand Russell, "Pure Mathematics consists entirely of such assertions as that if such and such proposition is true of anything, then such and such is a proposition of that thing. It is essential not to mention *what* the anything is of which it is supposed to be true. . . . Thus mathematics may be defined as the subject in which we never know what we are talking about, nor whether what we are saying is true" The entity *vector* may be cited as an example. Force, velocity, E. M. F., flux and the lot as you all know are vector quantities and can be represented by vectors. But when you add a vector to another, or multiply a vector by another to get a vectorial area, it isn't a force or E. M. F. you should have in mind; that will always give you partial understanding of Vector Analysis. The correct approach to it is to conceive of vectors as *elements*, entities in the vector world in which your consciousness rests for the time being, the same way as we take iron, copper, etc., as our elements in the everyday world, having the peculiar properties assigned to them. And even more you should give up attempts to *visualise*, i.e., project the expressions into the physical or substantial world at every step, because in simple equations like $ax+by=c$ you may just draw a nice diagram on the left hand side of your paper and "see what is happening"—and with a little play of imagination, you may visualise a simple three dimensional equation too. But such poverty or arrested growth of imagination or power of abstraction will handicap you considerably when you deal with generalised conditions such as an h dimensional vector manifold. We cannot possibly

visualise an h dimensional vector field, because it does not exist in the substantial world as we directly sense it. Take a moderately complicated generalised vector-equation, and you may fill sheets of double-elephant sized drawing papers, and even build models of clay to understand the complex space relations till you are completely exhausted, and yet you will never grasp it, if you don't take a different, *i.e.*, a mathematical approach to it. In short, you will have to give up the conscious or unconscious translation of mathematics into "reality" and back. The mathematical world is to-day too much of an independent existence to be considered merely an appendage to the substantial world. We must give it its right place and consider it as a separate world existing side by side with the world of so-called reality.

It is far from my intention, however, to imply that the conceptions in the mathematical world do not hold good in the physical world. On the other hand, mathematics is the pioneer of the new conceptions of Physical reality. The separation, however, is merely preparatory to a future inter-linkage or harmony. The Theory of Relativity has hardly brought anything new in our engineering subjects—the revolution in the Mathematical world has thus little affected the administration in our Engineer's or everyday world. The crudity of our physical concepts, for which our external senses are mainly responsible, prevent our being able to translate all Mathematics into the world of the commonplace; and so, leaving our external senses to natural evolution and hoping that some day we will be able to "visualise" effects of Relativity directly, we must meanwhile save Mathematics from our attempts to constantly translate it into familiar language, and thus make it an unnecessary enigma so often. A student, not quite used to differential equations, *i.e.*, not initiated into that world, will always attempt to bring them into their familiar algebraic forms, to 'form an idea'—as he might be expected to say. But such "forming of an idea" will not only not help him but hinder him from understanding what the "hypersphere", or "interval" in relativity physics are.

We say that we can "directly sense" space and time, but can't sense in the same way the interval between two point events in a four dimensional world. But the truth is that we are not *used* to intervals as we are used to Newtonian space and time. To get used to them, we must apply our 'dodge' (which thing all students of Mr. Harvey are familiar with) and that is a mathematical or purely symbolic abstract concept of Nature. We must not seek for their physical counterparts till we are

as used to them as we are with our old space and time. With the evolution of our intellect we will talk of "action" or "Eigenzeit" as familiarly as we talk about energy or time. Says Herman Weyl in his *Space, Time and Matter*: "To recognise the perfect mathematical harmony we must discard the particular dimensional number 3. . . . It is left to metaphysics to make this "comprehensible", [*i.e.*, what multi-dimensional geometry means]. We as mathematicians have reason to be proud of the wonderful insight into the knowledge of space that we gain, but at the same time we must recognise with humility that our conceptual theories enable us to grasp only one aspect of nature" (*i.e.*, quantitative correlation).

You need not think however that the need for the quantitative concept is exclusively a matter of pure mathematics. It applies to very elementary knowledge as well. Take such a thing as momentum. I remember having asked our teacher in my school days what "momentum" was. He defined it as a quantity measured by the product of mass and velocity of a moving body. I could not form a concept of such quantity yet, so I asked somebody else and he told me it was "the tendency of a body to continue to move". I felt so satisfied with it that it took some hard hammering to drive this entirely false and unmathematical concept out of me. The root of this muddle lies in the fact that we are unwilling to conceive of physical entities like momentum, mass, energy, moment, etc., as *quantities*, and regard them as *things* or *events*. The FitzGerald-Lorentz contraction puts such a terrific strain on our mind when we try to conceive of it, merely because we have not been taught to regard mass as a quantity, or a ratio of momentum and velocity,—we think of it as a definite absolute existence, a *thing* in our illusory substantial world.

Take Electro-magnetism. When the lecturer asks the student to determine the direction of E. M. F. due to the motion of a conductor in a magnetic field, he looks at both his fists alternately, not knowing which one of the Fleming's rules will apply, and then, which finger stands for which of the three elements. A student of Mathematical Physics will in such a case give the correct answer, not by guess-work or by Fleming's rule but simply by his abstract equation.

Another trouble for people who will know symbols as *things* and not as quantities or numbers is Calculus. I remember somebody's embarrassment who completely misunderstood the meaning of $(\theta - \sin \theta)$ in Calculus and asked the teacher how the sine of an angle—a number—can be subtracted from an angle. Obviously he didn't see that what the sine was

subtracted from is not the *angle*, but the number attached to the angle, expressing its ratio with the unit angle. Thus, in all these cases what we have got to do is to give our mind a training in imaginativeness, and in developing power of abstraction. It has not only a utilitarian value but another kind of value as well. Life isn't all engineering. Professor Eddington describes this beautifully in the chapter on "Science and Mysticism" of his book *The Nature of Physical World*. It is not possible to quote the whole of it here, much as I should like to do so. Referring to poets appreciating the beauty of the waves of the seas and the wind, he says, "We do not look back on them and say, 'it was disgraceful for a man with six sober senses and a scientific understanding to let himself be deluded that way. I will take Lamb's *Hydrodynamics* with me next time'. . . . Life would be stunted and narrow if we feel no significance in the world around us beyond that which can be weighed and measured with the tools of the physicist."

I shall conclude with a quotation from Philip Henry Wynne :

Mathematics is becoming more and more the final arbiter and interpreter in Physics, Chemistry and Astronomy. Like Aaron's rod, it threatens to swallow all other knowledges as fast as they assume organised form. Mathematics has already taken possession of great provinces of logic and psychology—will it not embrace ethics, religion and philosophy?

SOME BUILDINGS OF MEDIEVAL INDIA

GOBINDA PRASAD GHOSE—4th Year History.

(Continued from the September issue).

IF art and architecture be the truest expression and the fittest embodiment of the ideals of an age, the so-called Medieval age of India can rightfully be acclaimed as one of the most noted periods of human achievement. The Pathans, a nomadic race as they were, had the easy adaptability of the Normans, their contemporaries in the western continent, and as time wore on, they assimilated the Indian conception of art and infused into it the vigour of an adolescent race with the happy result that when they handed over the rich legacy to succeeding generations, a grateful posterity hailed them as combining in rare harmony the strength of a Titan with the artistic finish of a jeweller.

What is peculiarly characteristic of this Indo-Saracenic art is its variety of form. While behind every novel structure could be traced the same

fundamental conceptions of Indo-Moslem art, each of the provinces developed its own local style harmonising indigenous conceptions with foreign ideals. Two other factors also played their part in the development of provincial architecture—climatic effects of the locality as well as the ability and adaptability of the workers. Thus it was that Ahmedabad came to be noted for its wood-carving, while Gaur gloried in its brick-work.

But behind this masquerading variety of forms, the fundamental unity of all medieval artistic conceptions was the same, thus typically illustrative of that 'unity in diversity' which holds good in the political life of India as well as in her history of art. Every provincial architecture of this period had, however, a peculiar freshness and distinctive stamp of its own which amply justifies a careful study and some knowledge of which is essential even for the most superficial student of Medieval India.

Of the lesser centres of Indo-Muslim power apart from the capital, the first to claim attention is Multan; not because its few surviving buildings are either as ancient or as magnificent as many elsewhere, but because it was one of the earliest cities to be occupied by Moslems, and for this and other reasons less amenable to Hindu influence. Multan, strange as it may seem, does not possess a single Mosque that can be referred to pre-Moghul times. Such monuments as exist are all tombs of saints. Some of them have been renovated and modernised; such are the tombs of Bahaul Haq and Shams-ud-din—yet they are not devoid of interest. Both monuments had been designed on the same line and consist of a square chamber with walls battering on the outside, surmounted by a lofty octagon and crowned by a dome. These tombs represent the first stage in the development of the local Multan style. The tomb of Shadua Shahid has almost an identical structure with the exception of the dome which is somewhat lower. The tomb of Rukn-i-Alam, on the other hand, marks a distinct advance on its predecessors. "Taken in all," says Marshall, "this tomb is one of the most splendid memorials ever erected in honour of the dead." Its height measured to the top of its finial is 115 ft., its diameter, 90 ft. Here the square structure of the earlier tombs is replaced by an octagonal body which enhances the symmetry of the whole, while any suggestion of weakness, which the octagonal form might have suggested, is cleverly avoided by buttressing the outer quoins with beautiful tapering minarets. The superb surface decorations, mutilated as they are in some parts, the bands of carved

timbering let into the walls, the chiselled brickwork, and the richly coloured tilling have elicited admiring remarks from critics of note, one of whom even declares that "compared with the mausoleums of the Lodis or of Sher Shah, it must be conceded that in the matter of surface ornament and particularly of brilliant colour effects, the tomb of Rukn-i-Alam has the advantage." On the other hand, it certainly loses in rhythmic grace and in the poetry of composition. The difference between these is the difference of Persian and Indian ideals. Despite the presence of many obviously Indian features in the tomb, and despite the local character of much of its craftsmanship, this pre-eminently Persian structure suffers in comparison with the charming mausoleum in Sasaram which is, according to O. C. Ganguly, the eminent Indian critic, almost Buddhistic in its simple grandeur.

In India as in Persia, brick had been used from time immemorial as a building material. We need not wonder therefore at the exquisite craftsmanship which the early Moslem buildings of India exhibit in their brick-work. But there is one all-important feature in which the indigenous architecture of India differed from Islamic. Save on the rarest occasions, it made no use of any other binding material but mud, and so could not aspire to those spacious effects which the arch, the vault or the dome made subsequently possible. In Multan or Delhi where the Islamic traditions established themselves in great strength, these limitations of indigenous building made little or no impression upon the succeeding styles of the Moslems. But in distant parts of the empire, the local architecture drew its inspiration from pre-existing monuments. Let us shift our eyes from the frontier city of Multan to the plains of Bengal and this distinction will be self-evident. "In Bengal," says Fergusson, "the trabeate style was never in vogue. Having almost nothing but brick, it was almost of necessity that they employed arches everywhere. The Bengal style has thus an individuality of its own which is at once curious and interesting." Among the other salient features of the indigenous style may be mentioned a peculiar form of curvilinear roof. Fergusson has not a very favourable impression of this form, but he admits "that there is so much that is conventional in architecture and beauty depends to such an extent on association, that strangers are hardly fair judges of this sort." Irrespective however of its local peculiarities, the architecture of Gaur deserves attention for its extent and the variety of details which it displays. Curiously enough it is at Tribeni and not at Gaur that the

oldest remains of Moslem buildings have survived. But it is at Pandua that we meet with the first notable Moslem monument—the far-famed Adinā Mosque—“the most ambitious structure of its kind ever essayed in Eastern India.” In area it almost equalled the Great Mosque of Damascus : 507½ ft. from north to south by 285½ ft. from east to west. In the centre it consists of a courtyard nearly 400 ft. by 154 ft. surrounded on all sides by a thick wall of brick divided by eighty-nine identical arched openings with nothing to relieve the monotony of the whole save a single archway on the western side. The roof in like manner was supported by 260 pillars of an unvarying pattern. They are bold and pleasing in detail but wanting in novelty. These supported no less than 375 domes, all similar in design and construction, with no variety except where a royal gallery is carried on ponderous Hindu pillars. Considered by themselves some of the details are pleasant enough : the vaulted liwan is well-proportioned, and the mihrab one of the most exquisite pieces of curving to be found in India. But there is a singular lack of organic composition and due proportion in the economy of the whole. Both Cunningham and Fergusson compare its design to that of a gigantic caravan-sarai. “Though their elegance of detail,” says Fergusson, “made them charming objects for the pencil they possess all the defects of design noticeable in the thousand-pillared Hall of the South.” Marshall is still severer in tone when he declares that no place of worship was ever devised of such magnitude and with so little sense of the beautiful.” This is a harsh judgment—harsher than the mosque really deserves ; but critics are unanimous in acclaiming the Eklākhi Tomb at Pandua as much the finer of the two. This was altogether a bolder and architecturally finer structure, being really, according to Marshall, ‘one of the finest in India’. The design is simple ; a square, rather low structure 75 feet each way, with gently curving cornice and octagonal turret at each corner—the whole surmounted by a single dome, which is carried on squinch arches and supported by pillars. Much of the materials have been taken from Hindu Temples, the structure being built of hornblende slabs and brick. The decoration of the exterior is executed in moulded terracotta or carved brick, glazed tile being employed in the overhanging cornices. Compared with the tomb of the Sayyid kings, this tomb is not a great monument. It lacks the height and dignity of the former as also structural formative beauty. In the middle of the fifteenth century, some notable buildings were erected at Bagerhat of which the Sāth Gumbaz is the most

conspicuous. It is a massive brickwork 160 ft. by 105 ft. and its most attractive features are the corner-turrets suggestive of Tuglak architecture. The interior is a fine spacious apartment though somewhat marred by the exaggerated slenderness of its stone pillars. A contemporary structure of the Sāth Gambaz was the Dākhil Darwaza at Gaur—a most striking gateway and a superb example of what can be achieved in brick and terra-cotta. Sixty feet in height by 113 ft. from back to front, it consists of a central arched passage with guard rooms on either side. Walls and turrets are alike relieved by string courses and plaster mouldings and further adorned with sunk panels, niches, rosettes, and other motifs of Hindu origin of which the chain and the bell are the most conspicuous. The most striking feature however is its boldness of design and masterly skill with which facades have been diversified by alternating effects of light and shade. “It is as grand an object of its class” says Fergusson, “as is to be found anywhere.” Marshall is rapturous over this splendid gateway, and remarks that “it is one of the few rare instances in Bengal where structural and decorative beauty went hand in hand,” and “the result was as perfect an example of brick architecture as to be found anywhere in the world.” Between the Dākhil Gateway and Tāntipara Mosque there is a gap of ten years, but the style is markedly different. The building, an oblong brick structure of two aisles divided by stone pillars down the centre, is even in its mutilated condition an object of beauty. Cunningham considered it to be the finest specimen of Bengal architecture as exemplified in the ruins of Gaur, and surely, if perfection of detail were the only criterion, there is none to beat this ornamental mosque. In superficial ornament, the mosque represents the ‘Indo-Saracenic’ School of Bengal at its height. But on broader issues it shows incipient signs of decadence. The virile, bold and spontaneous structural beauty of the Dākhil Gateway is replaced here by an effeminate grace and ornamental mannerism. The same remark applies to the Daras Bāri Mosque, an apparently handsome building. The Lotan Mosque which is said to be the contemporary of these buildings is the best surviving example of a type of Mosque peculiar to Bengal. It is manifestly built on the plan of Eklākhī Tomb with an arched verandah added to its eastern side. Inside and out the brickwork is covered with glazed tiles of a variety of colours. Glazed tilework was also used in the Gunamant Mosque at Gaur but here the coloured decoration was supplemented by reliefs on stone or plaster. The ground plan of this Mosque is not unlike that of Adinā. Although the reliefs

too were inspired by those of Adinā, the new work was far different from the old. The former are far superior, exhibiting in fact all the refinement and natural spontaneity of the old Hindu School of Eastern India. The obscurity which envelops the buildings described above extends also to the single monument commonly accredited to the Hābshi dynasty. This is the Firuz Minār. It was built perhaps to do duty both as a Tower of victory and the *Mazina* of a Mosque. It was a five-storeyed Tower; the three lower storeys were twelve-sided and of equal dimensions. Then came a projecting balcony and above it two circular storeys, the topmost being pierced with four arched openings and surmounted by a dome.

With the monuments of the Hushein Shah period we are on firmer ground, and all of us are more or less familiar with the names of the Bāra Sonā Mosque, the Chotā Sonā Mosque and the Qadam Rasūl.

Of these the Qadam Rasūl, mainly of brick and terra-cotta, is by no means devoid of architectural merit. The solidity of the supports goes far to redeem the inherent weakness of brick architecture and by giving the arches a firm basis to start from, prevents the injury that would have otherwise been rendered to the general effect from the smallness of their parts. The facade is relieved by horizontal mouldings and panels of curved brick. It also presents, in a subdued form, the curvilinear form of roof, so characteristic of the Bengal style. Both the Barā Sonā Mosque and the Chotā Sonā Mosque are built of brick, faced on the outside entirely and on the inside partially with stone. Both derive their name of 'golden' from the gilding that once enriched their domes, and they also resemble one another in some other points; in the half stone, half brick arcading of the interior, in their multi-domed roofs and in the treatment of the mouldings on the exterior facade. The Chotā Sonā Mosque, though much the smaller, is more elaborate of the two. The mouldings of its cornices are more enriched, the bareness of the stone walls more effectively relieved by a wealth of foliate patterns carved in low stone, while the monotony of the domes is somewhat broken by the insertion of a Bengali roof. The Borā Sonā Mosque is much the simpler of the two, and it is acclaimed by Fergusson to be "the finest memorial left at Gaur." Built by Nusrat Shah in 1526, it is 168 ft. in length by 76 ft. outside with eleven arched openings. These enter the front corridor, the arches of which support the eleven domes of the roof. Beyond this is the Masjid proper; it had three longitudinal aisles supported by twenty pillars, and there were eleven mihrabs in the wall. Though

it passes as an imposing building from its appearance of solidity and strength, it has recently been the subject of severe criticism for the monotony and reiteration of its design. It is however doubtful whether the building would have retained its simple grandeur in case it were invested with a greater variety of pattern. Anyway these old ruins at Gaur have their peculiar picturesqueness. "It is not in the dimensions of its buildings or the beauty of their details that the glory of Gaur resides; it is in the wonderful mass of ruins Seen as it is and in this respect, there are none of the ancient capitals of India which produce a more striking and at the same time, more profoundly melancholy impression than these ruins of the old Afghan Capital of Bengal." Even a bird's-eye survey of medieval architecture of Bengal will not be complete if we are to leave out of account some of the smaller but characteristic structures of the period. Such is the small golden mosque in one of the small villages in the District of Malda; such again are the handsome group of buildings at Rajmahal. One of these, the Jāmi Mosque, is 'a noble architectual work with lofty gates and towers'—while the old Rajmahal Mosque is one of the finest specimens of medieval architecture. Another of those notable buildings is the Jāmi Mosque at Hadaf in the Rajmahal District, while Begampur in the Sāntāl Parganās also possesses a remarkable tomb. But by far the finest of these smaller edifices is that which exists at Sonārgaon passing as the Tomb of Ghyāsuddin Azam Shah. "The stones are all beautifully carved, and the corners of the slabs and the arabasque tracery are as perfect as on the day when they left the workmen's hands. There is no old building in East Bengal which gives a better idea of Moslem taste" (*Archæological Survey Report, Bengal*).

(*To be continued.*)

A GOLD CURRENCY FOR INDIA

NABAGOPAL DAS—*Fourth Year Economics.*

A MOST interesting feature of the Currency and Financial system in India has been that ever since the Mansfield Commission was established in 1866, diverse committees and commissions "have sat from time to time to deliberate upon the problem of Indian currency

and ladled out conflicting panaceas to cure the currency ills of the country." Most of these committees and commissions have taken a narrow and short-period view of the currency difficulties prevailing at any time; and as a result we find that before long one committee had to succeed another just to find a way out of the maze to which the first had led the country's system.* Further it has been not infrequently suspected by the Indian public that these committees and commissions have cared more for the interests and stakes of the London money-market than for the real needs of India, with the consequence that there has been a singular lack of bold and emphatic gestures in their recommendations.

It is a real pleasure, therefore, to return to common sense and courageous analysis in the Report of the Hilton Young Commission of 1925-26. Even the casual reader cannot but be struck with its very different and distinctly pro-Indian note; in most of its recommendations there are a boldness and breadth of outlook which distinguish them very remarkably from the apologetic and "careful" reports of all previous commissions and committees. Nevertheless, it cannot be denied that with regard to some questions at least this commission, too, have arrived at certain conclusions which betray a halting tone; and the most important instance of this is found in their recommendations with regard to the question of the standard. Having explained that "a true gold standard does not necessarily imply a gold currency," the Commissioners have formulated a scheme in which "the ordinary medium of circulation in India should remain as at present the currency note and the silver rupee, and the stability of the currency in terms of gold should be secured by making the currency directly convertible into gold for all purposes, but gold should not circulate as money."† It is refreshing, however, to note that the Commissioners have, in their analysis, dwelt primarily on the *practical* difficulties on the way of a gold currency and not made a fetish of theoretical arguments. But a careful analysis of the practical difficulties envisaged by the Commission shows that there are some weak points in their arguments which would seem rather to strengthen the case for a gold currency in India.

Perhaps too much has been made by the opponents of a gold currency in India of the probability of a decline in annual gold output. It is

*Undoubtedly there are exceptions, and the Fowler Committee is an instance in point. But such exceptions prove the rule all the more strongly.

† *Report of the Royal Commission on Indian Currency and Finance (1925-26)*, para 54.

perfectly human and natural to forget the lessons of history; and so we are apt to lose sight of the fact that during the closing years of the last century, too, when the battle for international bimetallism was being fought, many of the economists sincerely believed that unless bimetallism were accepted, the world would have to face a terrible appreciation of gold and fall of general prices. And it is common knowledge, too, how ere long the fears of these economists came out to be false and the battle for bimetallism had to be given up for good.*

Apart from this, there is a substantial difference of opinion among the leading economists of the day with regard to the future of gold. While Prof. Cassel is never tired of harping on the threatening scarcity of gold and Mr. Kitchen thinks that the world's monetary stock of gold needs to increase at the rate of 2.7% per annum to keep abreast of economic development, there are others, like Dr. Lehfelddt, who think it as probable that gold supplies will exceed the world's requirements and lead to a rise in the price-level, and, like Prof. Cannan, who boldly assert that the production of gold is likely to remain high for a considerable period yet.† Indeed, it is very difficult, at the present juncture, to say anything precise and definite with regard to the future trend of gold prices. All that can be asserted with any assurance is, as Pliny remarked long centuries ago, that "there is nothing certain save the absence of certainty.‡ And, even accepting for the sake of argument that we cannot safely count on the possibilities of the discovery of new gold-fields or of improvements in the methods of production, we can, on the other hand, refer to the changes of habit already observable in the West as a result of which the demand for gold for the purpose of internal circulation may be considerably reduced and thus the effective supply of gold indirectly increased.§ Further, the tendency in the post-war world is to keep smaller reserves, "partly because central banks want as large a portion of their assets as possible to be earning assets, and partly because the War showed that gold reserves were not the sinews of War that they had been supposed to be

* Cf. G. E. Roberts (Vice-President, National City Bank of New York and formerly Director of the U. S. Mint): "I am old enough to remember that 30 or 40 years ago there was much talk about a scramble for gold and of falling prices commonly attributed to a scarcity of gold. That situation was changed by a great increase in gold production."

† Cannan: Foreword to Dr. Ambedkar's *The Problem of the Rupee*, pp. xiii-xiv; also note his *Evidence* before the Hilton Young Commission.

‡ *Mysore Economic Journal*, August, 1927, p. 335.

§ Wadia and Joshi: *Statement of Evidence* before the Hilton Young Commission. (Appendix 20.)

before the War broke out.”* Really, we need not be terrified either by the bogey of gold getting rapidly cheaper and prices consequently “soaring,” nor by the other bogey of gold becoming rapidly dearer and prices consequently “slumping.”† Gold may fall or rise, but the quantity in existence above ground is so large in proportion to any probable annual output and consumption that its value is not likely to move rapidly in either direction. “The fact that some high authorities are afraid of a fall and others of a rise is somewhat reassuring.”‡

All these point to the fact that the critics of a gold currency in India are not on very firm grounds when they assert that “a large extra demand from India would cause increased competition for gold among the countries of the world and lead to a substantial fall in gold prices and a substantial curtailment of credit.”§ Indeed, economists like Cannan and Gregory hold that on the whole there is reason to fear a regular depreciation of gold and a rise in general prices rather than the contrary, and suggest that a much more practical way out of the difficulty is to be found in the introduction of gold currency into the East.|| It has been very emphatically asserted by Prof. Cannan in his statement of evidence before the Hilton Young Commission that additional demand from the East, if on a moderate scale, is not to be feared, but to be welcomed by the gold standard countries of the West.

The question of a gold currency in India thus reduces itself to the actual amount and time of her gold demand. And here, too, we tread on controversial grounds. While some have made a reasonably moderate estimate of the demand, others have put forward so high a figure that even sympathisers of a gold currency have been perturbed. It should be noted in this connexion that even America is not unwilling, at least theoretically, to supply India with the requisite gold, provided that the

* Gregory: *Statement of Evidence* before the Hilton Young Commission. (Appendix 80). Cf. Cannan: “The European and American demand for additional gold currency is not likely to be as great as before the War, since (a) people who have once become accustomed to paper currency would not wish to return to gold coins; and (b) the superstition that immense cellarfuls of eternally idle gold are necessary to back or support the value of paper currencies is, like other superstitions, losing strength.”

† Cannan: *An Economist's Protest* (1927), p. 358.

‡ Cannan: *op. cit.* p. 408.

§ *Report of the Royal Commission on Indian Currency and Finance* (1925-26), para. 37.

|| Cannan: *Foreword* to Dr. Ambedkar's *The Problem of the Rupee*. Also note Gregory's *Statement of Evidence* before the Hilton Young Commission: “... Taking a world view, I cannot regard a demand for an extra £100 millions of gold on the part of India as likely to imperil the general stability of world credit in any way.”

amount demanded is moderate and does not cause any serious disturbance to prices.* Now, the Finance Department of the Government of India which formulated a gold currency plan for this country were not blind to the indeterminate magnitude of the liability. Their plan was, therefore, one of progress by stages, and, according to this, it was only after, say, ten years that the rupee was to be made limited legal tender. According to this scheme, about £100 millions of gold were necessary to effect the transition. As was well pointed out by Sir Basil Blackett in his memorandum to the Commission, these figures represented maxima, the assumption throughout having been deliberately made to err on the side of safety.† Further, even if this particular scheme had the defect that gold requirements might prove greater than was contemplated, there were other schemes before the Commission which, it must be said, were not analysed with care and sympathy. Of these, prominent mention may be made of the plans of Dr. Gregory and Prof. Cannan: the scheme of the former sought to effect the transition for less than £100 millions of gold, while the plan of the distinguished advocate of the "barbarous metal" needed a smaller sum still.‡

Another argument that has generally been hurled against the sponsors of a gold currency in India is that such a currency would increase the tendency to hoard, and thus bring in additional difficulties and complexities with regard to the Indian demand for gold and its repercussions upon world trade and credit. Now, it is important to note that the hoarding habit of the Indian is not sufficiently explained away by "religious and racial laws and customs," but is, to a large extent, the outcome of the

*Cf. G. E. Roberts: "I am inclined to the opinion that the prospective supply of new gold is large enough to permit the general re-establishment of the gold standard without serious disturbance to prices, provided possible economies in its use are effected, and the new stocks wanted are acquired without too much disturbance of existing stocks, already in use as the basis of credit . . . My conclusions are that India in working toward the gold standard should adjust her plans in such a way as not ultimately to disturb the gold price level, and that the time selected for the adoption of the gold standard should be when the currency of other important countries formerly upon the gold standard are more firmly established on the gold basis . . ."

† Appendix 7 to the *Report of the Royal Commission on Indian Currency and Finance* (1925-26).

‡ See Appendices 80 and 81 in the *Appendices to the Report of the Royal Commission on Indian Currency and Finance* (1925-26). Prof. Cannan sees no ground for supposing that if complete liberty of exchanging all silver rupees and currency notes into gold coins were given at once all over India, there would be an enormous demand for gold coins, unless some ill-advised action had created distrust in the rupees and notes. So he desires that silver rupees should continue to be unlimited legal tender, and only additional issues of silver coin and of notes redeemable in silver should be suspended.

policy which has brought into existence an extensive token currency.* Thus, what is needed is to convince the people that if they use their gold they will get back when they want it, and that can only be done when there is a currency with gold as a more prominent feature and to which token coins are less freely added. It has been rightly observed that although a gold currency in its first stages may increase the tendency to hoard, it is more than possible that familiarity with a gold currency and the knowledge that gold can be obtained at will in exchange for token coins would ultimately promote the confidence necessary to reduce the tendency to hoard.† We may note in this connexion the remarks of the Fowler Committee as well : “If hoarding did not render a gold circulation an impossibility in the past, we look for no such result in the future Consequently, we are of opinion that the habit of hoarding does not present such practical difficulties as to justify a permanent refusal to allow India to possess the normal accompaniment of gold standard, viz., a gold currency.”‡ Indeed, the plea of the hoarding habit is no effective, argument against a gold currency in India; rather we may say that a gold currency would serve, to a great extent, in mitigating this habit. The Indian can hoard gold only to the extent that he has a surplus of income over expenditure; and the fact that an effective gold standard with a gold currency has come into existence will not in any way add to his surplus means.§ There is another possible deterrent : as has been well observed by Cannan, “to bring the hoards out would be inconvenient to the owners owing to the risk of publicity and robbery, and nothing would be gained by it except some saving of space, which is quite negligible in the case of hoards already made.”

The Hilton Young Commission have apparently been conscious of all this, and that is why they have recommended the introduction of savings certificates payable in gold. But apart from the fact that this scheme lacks the simplicity and directness which are essential to popular confidence, there are practical difficulties, too. “Unless the postal officials

* Sir James Begbie's *Note to the Report of the Chamberlain Commission*, para. 10. Sir James adds; “Up to the closing of the Mints in 1893 to the free coinage of silver the public had been accustomed for generations to full-valued coins for their currency requirements; and they are not now prepared to hold their profits and savings in the form of overvalued rupees. Hence their preference for gold, both coin and bullion.”

† Gyan Chand: Appendix 15 in the *Appendices to the Report of the Royal Commission on Indian Currency and Finance, 1925-26.*

‡ *Report of the Fowler Committee*, paras. 50-51.

§ Wadia and Joshi: *Evidence before the Hilton Young Commission.* (Appendix 20.)

or other government servants who are charged with the duty of dealing in these certificates are to turn into goldsmiths weighing out gold by scales, the use of coin cannot be avoided." Really, "a coin is the most convenient form in which an unmistakable guarantee of a particular weight and fineness can be embodied. And commonsense would suggest that if coins are issued in this manner, it would be advisable to make them legal tender."*

Another argument of the Commissioners has been with regard to the probable effects of the introduction of a gold currency in India on the silver market and the Indian silver hoards. There is no doubt that the drain of gold to India and the sale of large quantities of silver may have serious world consequences which would inevitably react on India, but it would probably be not impossible to avoid serious disturbance by suitable arrangements. Thus, it would be possible to distribute the sales over a long period, and also to impose an import duty on silver to reduce the loss involved in the sale of silver.† Further, there are reasons to suppose that the magnitude of the probable effects on silver hoards has been exaggerated. And lastly, the alternative schemes proposed by Dr. Gregory and Prof. Cannan do, to a large extent, reduce the possible adverse effects on silver hoards and the world market in silver.

Too much emphasis must not be laid also on the effects of a gold currency in India on her trade with China. Apart from the fact that her trade with China is to-day but a small percentage of her total foreign trade, there is no doubt that any possible adverse reactions would be temporary in character, and would be more than offset by the eventual advantages to be incurred from a real gold currency.

Criticism has also been levelled against a gold currency in India on grounds of its costliness. While admitting that the Government of India's scheme was perhaps a bit costly, there are certain factors to be considered in their estimate of the cost. The figures represented maxima; the proposal to reintroduce the import duty on silver bullion would reduce the capital cost by 20 crores on the basis that 200 crores of rupees would have to be exchanged into gold; and there was a third avenue for reducing cost in a reconsideration of the proportions proposed to be adopted for the

* Junnarkar: *An Examination of the Currency Commission Report*, p. 48.

† Denning: *Memorandum on a Gold Standard for India*, submitted to the Hilton Young Commission.

new currency reserve.* Besides, there were other schemes, less costly and more cautious and gradual, before the Commission, which received but inadequate attention from them.†

Nevertheless, it must be admitted that the Commission has made a marked advance upon the previous position. But their scheme is not as simple and direct as it should have been. The gold bullion standard scheme is supplemented by a plan of introducing gold savings certificates and a complicated arrangement of buying and selling rates of gold. In these complexities lies the danger. Caution is imperative in view of what followed the well-meaning proposals of the Fowler Committee. In the recommendations of the Commission that the new notes should be legally inconvertible into silver rupees though practical facilities for such conversion is to be continued, there is the danger of practice nullifying the law and the ultimate occurrence of a situation in which further coinage of rupees would be a very natural temptation.‡ Nor is the complicated system of the proposed buying and selling rates of gold conducive to the effective functioning of the scheme even according to the principles adumbrated by the Commissioners themselves.§ The easiest way out of all these complexities lies on the acceptance of a suitable gold currency scheme.

Even a cursory perusal of the scheme suggested by the Commission makes one fear that the system recommended is neither simple nor certain, and that the actual results may be just the opposite of what the Commissioners themselves intended. Even so great a critic of gold currency as Brunyate admits that the special proposals of the Commission for dealing with the *internal* problem do little to advance its solution and entail a heavy sacrifice to simplicity.|| The convertibility proposed is so remote and so perplexing in definitions that it can hardly interest the general public in India, while to the very few bankers and brokers whom it may

* Sir Basil Blackett's *Memorandum* to the Commission. Sir Basil adds: "My personal view is that the cost involved in an immediate advance to the Gold Standard is worth incurring on two conditions. The first is that the extent of that cost is fully realised in advance and the decision that it is worth facing is arrived at with reasonable unanimity by the Government and the people of India. . . . The second condition is that the problems of disposing satisfactorily of a large surplus of silver bullion and of satisfying a large extra demand for gold, though a temporary one only, will not raise insuperable difficulties in the relation to the world's gold and silver markets."

† There was also a scheme by Profs. Wadia and Joshi, showing the feasibility of converting the present currency into a currency resting on a gold basis.

‡ Junnarkar: *op. cit.*, pp. 42-45.

§ Junnarkar: *op. cit.*, p. 54.

|| J. B. Brunyate in *The Economic Journal*, December, 1926, pp. 663-65.

concern, it is definitely intended to be unattractive. The minimum limit of 400 ounces is so excessive and unreal for a poor country like India that it is hardly likely that any large use will be made of this provision by the bankers and bullion dealers themselves, not to speak of the general public.*

Lastly, it cannot be denied that there is a deep-rooted and wide-spread suspicion that the policy of the Government of India in regard to currency, exchange and finance is dictated by considerations of interests other than those of India.† It is this feeling that needs to be removed; and the remedy is a simple and straightforward policy. But the Commission have not been able to offer this remedy. As has been well remarked, "Sentimentally viewed, the Report of the Commission fails to take cognisance of the overwhelming liking of the Indian people for gold currency in circulation. Psychologically considered, it is a bitter disappointment to popular expectations."‡ India has had enough of "scientific" and "economical" systems, and, rightly or wrongly, she scents danger in every scheme that purports to be so. What is, therefore, badly needed is a gold backing as tangible and visible as the silver backing of the present issue.§

It is no use stigmatising India's preference for gold coins as a "Victorian" choice and arguing that gold currency is out of fashion in the modern world. The practical needs of a people must not be ignored, and, as has been very happily remarked by Prof. Bhatnagar, "the system of currency in a country has necessarily to be something of a compromise between the ideal of economic theorists and the business needs of the country, wherein again a very large part is played by what people call popular sentiment and popular prejudice."|| India should not be judged

* That the minimum limit for buying and selling gold is extraordinarily high and excessive was admitted by the Government themselves when they reduced the limit to 250 *tolas* in the second Reserve Bank Bill.

† Note Mr. B. F. Madon's remarks: "A gold currency is absolutely necessary so that the people of this country may come to know what their real standard coin is, because it was their delusion that the rupee was the standard coin that was responsible for the supposed necessity during 1917-20 of buying silver at almost any price, and giving this rupee to the public."

‡ B. Ramchandra Rau in *The Indian Journal of Economics*, Vol. VII, p. 286.

§ Says Prof. Cannan: "If I were myself an Indian, I should prefer the simpler gold currency standard as being less likely to be broken down by bad management. . . . Opinion in India cannot be disregarded. . . . To argue that India is too poor and backward to make good use of gold is very naturally regarded as adding insult to injury. . . ."

|| B. G. Bhatnagar: *Statement of Evidence* before the Commission (Appendix 14). Note also Prof. Cannan's qualification that a gold currency does not necessarily postulate that the major or even an important part of the national currency should consist of gold coins. "India will have gold currency in the same

merely by Western standards; the present needs of the country require a tangible and real gold currency.

Perhaps the weightiest and most convincing argument of the Commission is the hostile attitude and opposition of U.S.A. to a gold currency in India. The United States is vitally concerned with the question, as it affects her interests in silver and in base metals. And her absolute assurance that India can obtain the amount of gold required has not been forthcoming. Here is the *real* stumbling block to the plan of a gold currency for India. Without American co-operation in particular, it is not easy for India to realise her cherished dream.

All this analysis shows that ultimately most of the practical difficulties of a gold currency in India are surmountable and that the handicaps envisaged by the Commission are often doubtful and unreal. The attitude of America is perhaps the most formidable bar. And, under such circumstances, the salvation of India would lie, first, in moderating her demands and, secondly, in reforming her original schemes, so as to make them least likely to disturb the world's gold and silver markets. Finally, it must not be forgotten that the development of an effective banking organisation in India may also throw large quantities of gold on the market. In short, there is no reason to think that the doors have been finally closed on the question of a gold currency for India. "No longer either a triumphant *credo* or a pestilent heresy," the plea for a gold currency in India remains, even to this day, as more than a mere relic of "Victorian" sentiment or barbarous ideas.

THE FUTURE OF CIVILIZATION

DEVENDRA NATH GHOSE—*Fourth Year Economics.*

THE old order changeth yielding place to new,—this is the message that every age leaves behind. This message has always stimulated enquiries into the future—its possibilities and order of things. A burning curiosity to pry into the secrets of the coming age has been accentuated by the growing dissatisfaction with the existing order. Renan made such an enquiry. Anatole France did it. H. G. Wells has done

way as the United States has it. . . . The fact that nobody there cares to carry about 5-dollar and 10-dollar gold coins does not prevent their being current coin which will satisfy any creditor's claim for dollars."

it, and even Lord Birkenhead made a forecast the other day of how our social life would be by the year 2029. Our anticipations of future are nothing but the expressions of our present fears and hopes; but the tendencies and forces that dominate the living present may perhaps speak something about the unborn future aided by the logic of history. Any prophetic divagations are, therefore, by the very nature of them, inspiring and irresistible.

The present is stranded in such a cataclysm of situation that the past can hardly shed any light on the future. "Civilization to-day seems to be passing through one of its periodic crises. The world is casting off its old garments. Standards, aims, and institutions which were generally accepted even a generation ago are now challenged and changing. Old motives are weakening and new forces are springing up. Any one who has an insight into the mind of the age is vividly conscious of its restlessness and uncertainty, its dissatisfaction with the existing economic and social conditions, and its yearning for the new order which is not yet realized. All this confusion of thought and unstable enthusiasms for ill-defined ideas show that humanity is about to take a new step forward."* One of the factors of this unsettlement is the progress of modern science. It has generated a questioning spirit which defies authority and accepts nothing that does not accord with its way of thinking. Its amazing hold upon human minds has shaken the foundation of the old world civilization. There is a quickened consciousness, a sense of something inadequate and unsatisfactory in the ideas and conceptions we have held, and a groping after new values. Dissolution is in the air. The old forms of faith are tottering, and the echo of this pending storm is being felt in every department of life.

Religion that once formed the nucleus of civilization and held together all the warring elements of discordant tendencies has been shaken. The days of the systems of theology which played upon the simple credulity of men are gone. The supernatural phenomena of divine manifestations in the award of punishment or reward are in the eyes of modern men no better than tales that fascinate but do not convince, amuse but do not impress. Even the very existence of God Himself is questioned. In the varied complexities of human life, in the ceaseless search of human endeavours, the evidence of God is nowhere to be found. No one can

* 'Kalki' or *The Future of Civilization* by S. Radhakrishnan.

give the assuring message that God is here or there. The silence of God is all the answer to the expectant world. "If some happen to cling desperately to a faith in God in spite of all this, it is a matter not so much for surprise as for regret. Their faith is as frail as the straw clutched at by a drowning man." The old scriptures are looked upon as the fossils of ages long past. And any attempt to interpret them to suit modern conditions is branded as intellectual dishonesty. The conviction dominates that there is no God, and that we are the instruments of a cold, passionless fate to whom virtue is nothing and vice nothing and from whose grasp we escape to utter darkness. In the position of the agnostics there is also no consolation. Their half-way house seems to fall to pieces before every breeze that blows. And orthodoxy is obviously a bankrupt policy; its blind belief neither corresponds to the facts of to-day, nor it affords any help in interpreting the tendencies which are shaping a new order of things. So chaos and confusion prevail.

With the loosening of spiritual hold on life the family is dissolving. The sanctity of religion which gave a deep significance to the family bonds has disappeared. Marriage is gradually becoming a business contract for the fulfilment of a definite economic purpose. Nor is there any need for marriage in the old-world sense, for family life is no more. It is almost gone from America and Europe. In other countries the contagion is spreading with alarming rapidity. Economic independence with freedom from the ties of marriage and the responsibilities of motherhood is the ambition of many a young woman. Divorces are increasing in numbers and children are pushed back and forth between parents whose only communications with each other are through their solicitors. A strong dislike for home is driving men and women in diverse directions. Hotels, restaurants, and clubs are taking the place of homes. Washing is done by the public laundry, catering by a public restaurant and sewing by a public workshop. Children are tutored by public teachers who are all experts, and thus they grow up in distinct isolation far away from the genial influence of love and affection and are creating a strange generation. It is like falling back upon the social system of Plato who in his idealist dreams conceived a communistic scheme of bringing up children by state-furnished institutions and of regulating marriage by an appointed magistracy. Only the other day it was reported in the press that a marriage was going to take place between two parties on the distinct understanding that if they failed in fulfilling their purpose of creating a child within a specified period, they

would be free to dissolve the marriage. The society is tending towards an order of things like this.

In the economic sphere of life the tendency is no less ominous. Ours is going to be a sleepless generation. With the dawn of the industrial age, men are increasingly becoming the worshippers of wealth. Wealth seems to be the passport to all success and perhaps even to heaven. Machines have not really relieved men of their drudgery. They have increased it manifold. They are creating a civilized barbarism. The tyranny of a high-power civilization hardly leaves men any time for the saner pursuits of the mind. It is inimical to that repose, detachment and concentration of spirit without which genuine reflection can not go on. 'Greater knowledge has not resulted in greater wisdom'. Quiet evenings at home, solitary walks in the country, the cultivation of spirit and meditation seem to be boring. Leisure, the mother of all art and philosophy, literature and religion, seems to have fled from men. Our age believes only in the creation of new wants and in the discovery of newer methods of satisfying them. It is hurrying onwards with feverish speed. It does not know where it will stop.

Democracy, the guiding principle in politics, has well-nigh gone to the wall. Its purpose is being defeated in every sphere of its application. The people are forced to remain outside, their voice dying out as it runs through the labyrinth of Governmental machinery. "In the name of democracy, some mysterious caucus in the background rules the State. The elected representatives have not any independence or initiative, since they are helpless tools of a vast machine. The votes of the members are not influenced by their innocent convictions or the arguments in the assembly or even the views of their constituencies. The discussion is unreal, the debate unnecessary and democracy is only a name." The individual is least regarded in America and Europe which are said to be the homes of democracy. Soviet Russia and Fascist Italy are only digging the grave of democracy. It has well-nigh become confused with ignorance, lack of discipline, and low tastes. 'A sort of Gresham's law of mental currency, by which good, well-considered opinion is being constantly driven out by that which is hasty, impulsive and bad, operates'. The dominant tendency to, standardizing thought and belief is proving deadly to all creative enterprise. Labour, socialist and communist organizations are trying to capture the State in order to establish a better social order. All

these tendencies are only serving to dissipate the energies of mankind in diverse directions.

The outlook of international relations also is not assuring. The vision of world-peace is as far-off to-day as it was fifty years back. The League of Nations is only a mechanical frame, and the soul has still to grow into its body. The spirit of ill-will and distrust is widespread. Internationalism is only an idea cherished by a few, and not a part of human psychology. Years have passed away after the peace; but the sky is not clearer than it was in August, 1914. The Kellogg Peace-Pact is now well-nigh forgotten. It remains now only as a pious declaration of the signatories who did well discharge their duties by relieving their political conscience by this gesture of peace. Many a disarmament conference took place, and a new one—the much-expected and much-advertised Five-Power Naval Conference—is sitting in London. We have been informed of its great possibilities, and a wave of mutual understanding seems to have passed from the old world to the new. But its conclusions alone can show how far the cause of world peace has been advanced.

All this naturally fills one's heart with dismay. The future of mankind appears to be really gloomy, and any one thinking seriously of these forces and tendencies can not but be concerned; a vague apprehension prevails that mankind is rushing blindfolded to a destiny to which history furnishes little clue. With the quickening sense of struggle which recognises no law *but ruthless competition and with the dissolution* of the old-world thought, the world will be a worse place for habitation. But there are some philosophers who maintain an optimistic view about the future. They believe that ultimately the good will of mankind will prevail and the present upheaval will in the end promote the good of the world. Such optimism has no doubt its value, and if the whole world were equally optimistic with a genuineness of intentions, the future would present hardly any fears. But facts are far from being so. The bulk of the human folk are so swallowed up in the petty business of buying and selling that they can never experience the consciousness of a larger interest and a more human outlook. The world proceeds in the whirlwind of circumstances, and the forces that can carry it become the ideals of the day. And the world follows them up with unconscious perseverance until a fresher set of ideals comes into being and dominates the world's mind. So all philosophers and statesmen who have hazarded predictions have thereby only guessed the future possibilities. Based as their predictions

are on the experience of history, they are more or less precarious and most of them will perhaps be belied by the future.

One thing is, however, clear that the world is going to experience very many changes. Sweeping and revolutionary changes have already set in, and no sphere of life will remain untouched. Starting from the instinctive mental assumptions it may be possible to conceive the ideas and sentiments that will form the background of the normal men and women of centuries after. They will probably believe in a very different universe from ours. The full implications of Einstein's theories have yet to be explored; but there is no shade of doubt about it that they will revolutionize human conceptions of space and time and the material world. So Einsteinian physics will greatly influence the instinctive background of men's minds. So many new conceptions and ideas will get currency then that the universe will be as different from our universe as our own from the mediæval's who firmly considered the sun to be a planet of a flat earth. Before such a revolution in human conception is accomplished there will occur a transitive period, during which Newtonian and Einsteinian conceptions, contradictory though they may be, will simultaneously colour men's minds. And all this will be attained by a far greater measure of scientific education than is now possible. The future generations will express themselves and their personalities largely through the channels and machinery of science. An almost blind faith in science distinguishes our life to-day. This faith will go on deepening in intensity and dominate human life as thoroughly as a belief in current Roman Catholic theology dominated the middle ages.

Biology promises definite and sweeping advances. The secrets of human heredity will undoubtedly receive explicit elucidation. The vague nonsense which now masquerades as "eugenics" will develop into an exact science. Its experts will claim, for example, to predict with accuracy the physical and mental nature of children born of any particular marriage. These eugenic predictions and many more of similar nature will be common-place. Consequently young men and women who contemplate marriage will first be forced to discover what variety of children their union would produce; and the mating of certain types themselves innocuous, known to be disastrous in its consequences, will be successfully prohibited by the state. Psychology also will make giant strides towards perfection. It now remains almost in a condition from which the atomic theory raised chemistry. It is most likely that a Dalton will illuminate

it by postulating a theory which will co-ordinate all its data and expose the working of the human mind with scientific certainty. When this psychological theory arrives, when a belief in its truth grows established in the common mind, a prodigious revolution in every-day life must occur. Then the advertiser who hopes to attract customers by a specially coloured poster will be impotent against the scientific expert able to compound an advertisement which, he can predict, must fascinate every beholder possessed of a certain mentality. The author relying for a living on the sales of novels produced as works of art will starve when books written so that their appeal is inevitable and irresistible are first published by astute publishing houses. These will appear as far-fetched examples, but in sober truth, this event will transform all our every-day occupations and pleasures. Most particularly it may revolutionize politics. Scientific psychology may destroy the possibility of conducting politics any longer on party lines. The voters educated in the light of new psychology will feel well competent to support one party or other unswayed by rhetoric and unhampered by prejudice.

There will possibly be an opportunity for every citizen to receive complete education. But the kind of education will immensely differ from ours. A dispassionate lust for scientific enquiry, an impersonal taste for realities at all costs, will surely typify the influence of education on life. Then there will be altogether a new conception of values. Judged by our standards men and women of the future generations will seem harsh and unemotional. New fashions will dominate their everyday life; precision, lucid sense and keen criticism which distinguished the small educated world of the eighteenth century will form the main features of human conduct. As Lord Birkenhead says, "Wit rather than sentiment, polish rather than naïveté, ingenuity rather than ingenuousness will be valued. It will be an age in which Cæsar or Voltaire might repeat his famous triumphs; but where Garibaldi would lack his need of glory or Dickens would sob in vain."

The acquisition of wealth will be a much easier task with the opening up of new resources and methods of utilization. But the conquest of poverty will not be accomplished. Nor will the vast inequalities of wealth and status disappear despite the world-wide propaganda by Soviet Russia. So long as the differences in inherited capacities and consequent differences in acquired abilities will exist, no artificial, legislative equalization will bear fruits. The most that is likely to be attained is a

more equitable distribution of wealth. But that advantage, too, is likely to be discounted by the intense competition that will inevitably follow the ever increasing wants of everyday life. With the creation of wants and also the discovery of the methods of satisfying them, mankind will not be at any rate happier. They will only pass into a position in which a country finds itself when its currency is inflated. There will always be a clear possibility of a Rothschild or a Rockefeller or a Henry Ford, and side by side with him there will remain teeming millions immersed in poverty. Most probably their poverty will not mean that they cannot enjoy a full meal; but it will mean that they cannot enjoy an evening ride to the opera or possess a radio set or enjoy a pleasure flight in a 'plane. And on the other side, the Henry Fords of a distant future will look upon this twentieth century Henry Ford merely as a petty workshop owner who possesses only a going concern. The idea is always relative.

Lord Birkenhead says: "A more developed humanity will look back upon much of our present-day civilization with amazement and disgust as the superstitions and atrocities of an imperfectly civilized society. Even as we condemn the gladiatorial shows of the Romans, our descendants will condemn our joy at the angry disputes of animals, our prize-fights, not to speak of our 'refined' butchery called war." This is true in a sense for they are likely to condemn us just as we do the Romans without thinking for a moment that we do the self-same things under a different name and in a more organized and violent form. But those who will come after us in the distant future will be amused and disdainful rather than 'amazed' and 'disgusted.' For they will discover how very easy it is to destroy a whole nation or to efface from the face of the earth a smiling capital within a single minute. Then and then perhaps, the era of real world-peace will descend upon mankind. Bertrand Russell spoke the very truth when he said that the materialization of world-peace would come only at that stage when all the nations of the world would possess such a destructive machinery. Before this the efforts of Presidents, Premiers, and delegates—however sincere they may be—will not be rewarded with anything like success. Prof. Radhakrishnan says: "Religious idealism seems to be the most hopeful political instrument for peace which the world has ever seen. We cannot reconcile men's conflicting interests and hopes so long as we take our stand on duties and rights. . . . The world must be imbued with a love of humanity. We want religious heroes." We cannot doubt the truth of this statement

when we remember the gigantic force of religion in bygone ages. But the present circumstances do not seem to favour the growth of such a living faith that will destroy all the disease and infirmities of human society. Tendencies on the other hand fully warrant that the peace of a new life will come only when all mankind will be on the very verge of destruction. The impending peril of a universal character will be the most potent factor in bringing the era of peace and good will on earth. Before that selfish struggles and scrambling for material gains and all the attending evils will have their full sway among men.

Lecky predicted that the democracy of the future would be a government by the "most ignorant and the most incapable." But the truth seems to be the other way. The future democracy will be a government by the most learned and the most capable. The future generations will certainly move in a more clarified mental atmosphere. Knowledge and experience will help them to view circumstances in sharp outlines, untroubled by hazes and shadows. These abilities in the citizens will certainly ensure a real democracy in the future; but unless the machinery of government as it exists to-day in the democratic countries is entirely reorganized the voice of the mass will not be at all effective in influencing the decisions of the government. With the perfection of democracy the narrowing elements of nationalism will pass away. The groups constituting the future world will not be national states; but they will be economic groups, their individual dissimilarities consisting in the differences of productive methods that each one of them will command.

Next to nationalism religion will tend to lose its hold. It is not likely that all the religions will be absorbed into one as efforts to this end have contributed not a little to the trouble and unhappiness of the world. There is every possibility on the other hand that all religions will remain distinct, only undergoing radical transformation as regards their outward ceremonials and points of view. Every religion is the soul of a nation, the law of its growth and aspiration. If one religion absorbs all others, the world will be deprived of the spiritual richness which is a living force in every age. Diverse currents of thought will only help towards the ultimate synthesis of real truths. The future age will realize that 'religion is not so much a theory of the supernatural as it is an attitude of spirit and a temperament of mind.' It will not therefore accommodate any national religion, but it will evolve a system of ethics which will embrace the whole of mankind with its universality. The modern revolt against conventions is

the sign of a quickened conscience and the future age will have to face 'the double task of overcoming the tyranny of tradition on the one side and avoiding the chaos of disruptive subjectivity on the other.'

All these changes are no doubt remote possibilities, but they must come in process of time. Some thinkers are disposed to hold that the present tendencies may not lead to their logical consequence, for a mad dictator jealous of the twentieth century progress may precipitate a destructive world war and thereby reshape the mould of life. This is not perhaps an extravagant speculation; for the history of civilization is so intimately bound up with the expression of gigantic personalities, that a single individual may arise to introduce into the world a new current of thought and a new mode of life. But it is almost sure that religious revolutions will never find favour with the world. The religious fervour which contributed not a little to the disturbances of old will no longer have an appeal to the mind of the world: it will give place to cold, deliberate reason. For the sake of a faith or a principle the world will not find time to fight. It will find its time entirely occupied by bitter struggles for existence. The war-cry of 'woe to the vanquished' will be more acute and universal.

These indications, however, of the future need not fill one's heart with apprehensions. Changes must come and troubles that spring from the friction of ideals must necessarily arise. Adaptability is the very nature of man, and it is the supreme condition of hope that the instinct of self-preservation will equip mankind with such institutions and such ideals at every stage of its progress that it will very well manage to survive.

"ALL QUIET ON THE WESTERN FRONT"*

ANILCHANDRA BANERJEE—*Fourth Year History.*

"THIS book is to be neither an accusation, nor a confession, and least of all an adventure. . . . It will try simply to tell of a generation of men, who, even though they may have escaped its shells, were destroyed by the war."

Remarque does not speak much, but these few words constituting the introduction point to a grim, perhaps perplexing, irony. The book is an

* *Im Westen Nichts Neues* by Erich Maria Remarque. Translated into English from the German by A. W. Wheen. G. P. Putnam's Sons, London, 1929.

In October, 1918, the shadow of defeat had given place to the certainty of ruin in the German army office. No men—no ammunitions. All quiet on the western front!

Yet men were dying, everybody to defend his *country* but none to save the *world*.

The European war is now an incident of the past, but *war*, the god of destruction, lives. It is of *war* that Remarque speaks, the ruin, the terror, the pathos, the over-brilliant but intensely black romance of war. The cry of the wounded horse; the eagerness of the surgeon to amputate the legs of the wounded man; the fury that goads unknown men to kill one another; the helplessness of a boy of eighteen compelled to leave the world; the desire of a friend to shoot a comrade crumbling to death under the pressure of intolerable pain; the earnestness of a widow to hear in details how her son died—this is war; and Paul is a living impeachment of this method of defending and serving one's country.

Optimists know very well that world peace is not coming, and statesmen are intelligent enough to exploit the ideal in order to serve their country. That is a fact, but it would have been well and honourable for man if he could repudiate it. We who are 'civilians' to Paul know little of the actualities of war. The terror of death alone is what we generally fear, but war has factors in a sense more terrible than death itself. As we follow, with breathless interest and almost benumbing pain, this book of Remarque, we intensely and surprisingly feel how living men's souls are destroyed by war and what transformations war usually brings in the life and views of its victims who survive it.

THE NOTE OF ASPIRATION IN POETRY

WITH SPECIAL REFERENCE TO SHELLEY AND RABINDRANATH.*

SUNILCHANDRA SARKAR—*Sixth Year English*.

THE sense of time makes the soul sleep. It throws a veil of unbelief over the eyes. Utterly passive and helpless, the blinded soul moves about as in a trance. It knows not where it is, it feels not when it is touched. For to the touch of Eternity, one must either respond with the desperation of self-annihilation or respond not at all.

*Read at a meeting of the Post-graduate Literary Society, Calcutta University.

It is the poet who has heard the call. He knows that he is, and he has unravelled a holier secret, that there is another. The sense of this beautiful dualism ravishes him, invests him with eternal possibilities, fills him with never-ending hopes and desires. In fact, the one ambition of all poetry is to read the riddle of Life and Nature in relation to a higher Being. The limited and the self-sufficient has no poetical existence. It is the halo of Eternity that ushers it into the world of poetry. A reaching out of the self to meet the selfless—a flight of the aspirant soul that dies to know and to be known, this has ever been the theme of the highest poetry in the literature of all countries and of all times.

All poets have known and felt the spur of an anxious energy that rudely breaks the sleep of the mind and makes it restless and yearning. In the happiest moments of inspiration they have striven to come face to face with the supreme truth. But the profoundest truth is also the greatest of mysteries. The whole of it can never be mastered by a single soul. It can reveal itself only in fragments, in isolated shades of colour. One poet happens to recognise its manifestation in the doings and feelings of man; another catches a glimpse of it in the working of Nature; it flashes upon a third through the magic casement of his imagination. But the spiritual experience is the same in each case. A fragment of Eternity is still an Eternity. And he who kisses the feet of the unknown feels the same warmth as he who kisses the lips.

With some poets this yearning to rise to a higher plane stops midway. They become too much absorbed in the mystery and beauty of the Apparent to think of the Unapparent. They adore the creation and simply take for granted the existence of a creator. The greatest apostle of this creed is Shakespeare. His poetic genius never attempted to soar to the highest summit of spiritual significance. But it spread itself far and wide over the face of the earth like an all-embracing sea, the ever surging waves of which represented human passions and emotions, but caught nevertheless the subtlest image of the overhanging firmament. At times, of course, through his knowledge and wonderful insight into all created things, Shakespeare seems to identify himself with the creator, when his great mind seems to be rhythmically beating with the throbbings of a vaster mind. But the direct impetuous passion that would madden the soul and send it reeling through Eternity is clearly absent in him. To him "our little life is rounded with a sleep,"—a 'sleep' the abysmal depths of which are inaccessible to the keenest ray of knowledge.

Milton's relation with his Task-master is explicit and direct. In him the flight of the aspirant soul is only from a lower moral plane to a higher one; it terminates in his compliance with the preparatory rules, not in the Law-giver who transcends all rules. It is the ever-readiness of his soul and not any deliberate spiritual adventure that characterises his poetry.

The quality of aspiration is most distinctly traceable in the Romantic poets. In them, there is no stopping short, no fighting shy. Wordsworth sings the spousal verse of Man and the Spirit of Nature. Byron infuses into his hero satanic audacity and raving ambition. But in no poet has the note of aspiration been pitched to a higher key than in Shelley. It is the very life-breath of his poetry. His aspiration, in its crudest form, expresses itself in the shape of an indomitable buoyancy of the soul, which, whenever it is loosened from its trammels, cannot but acquire an upward motion. Even when there is no definite end in view, nor the faint sound of a shadowy footfall to beacon him on, his soul starts forth with no further purpose than to give its wings free play and nourishing exercise. Speeding along with a meteoric velocity is to Shelley a pleasure in itself. He will drift like a torn cloud before a hurricane, like autumnal leaves that flee like ghosts from the unseen presence of the wild west wind. He will flit—

* * * like a dizzy moth, whose flight
Is as a dead leaf's in the owlet light,
When it would seek in Hesper's setting sphere
A radiant death, a fiery sepulchre.

This impulse of drifting along one knows not where bubbles forth in Shelley's poetry into a strange variety of imagery. The most common image is that of a broken rudderless boat, desolate as Hope-forlorn Love. In the concluding stanza of *Adonais*, Shelley gives this image a sublime spiritual significance.

* * * My spirit's bark is driven,
Far from the shore, far from the trembling throng
Whose sails were never to the tempest given;
The massy earth and spheréd skies are riven!
I am borne darkly, fearfully, afar.

The note of aspiration breathes through a great part of Rabindranath's poetry. In him, this sentiment clothes itself in inexpressible delicacies of melody and colour. He has of course not much of the Shelleyan vigour and intensity of passion. There is a certain wistfulness

about the sleepless expectancy of his soul that casts a shadow of brooding pensiveness over his poetry. Shelley's poetry breathes like a clarion a single fierce note. But Rabindranath sways a variety of notes at a time, that produces a symphony, immeasurably profound and suggestive.

The spontaneous and aimless movement of the soul that we have already marked in Shelley finds a beautiful expression in Rabindranath. The meaningless acceleration of the heart makes him wonder. He asks in amazement, "I know not why is this sudden call to what useless inconsequence". Frequently, he grows restless at the call of the Far-off, the Far-off that pipes the wildest tune and draws him on to it.

আমি চঞ্চল হে, আমি অদূরের পিয়াসী।

* * *

ওগো অদূর, বিপুল অদূর, তুমি যে বাজাও ব্যাকুল বাশরী,
উড়িবারে চাই, মোর ডানা নাই, সে কথা যে বাই পাসরি'।

Rabindranath also has often used the imagery of a voyage through unknown seas. The sense of a broadening of the limited into the limitless, that puzzles as well as intoxicates the drowsy home-keeping mind, is perfectly conveyed in his *নিরুদ্দেশ যাত্রা*।

Both the poets view the movement of their own thoughts in a peculiarly picturesque manner. Shelley's thoughts fly up like a legion of birds that go round and round till they can capture some phantom—some faint image of the object of meditation.

One legion of wild thoughts, whose wandering wings
Now float above thy darkness, and now rest
Where that or thou art no unbidden guest,
In the still cave of the witch Poesy,
Seeking among the shadows that pass by
Ghosts of all things that are, some shade of thee,
Some phantom, some faint image ; till the breast
From which they fled recalls them, thou art there!

While Shelley is exclusively pre-occupied with his own thoughts, Rabindranath is sublimely conscious of a great pageantry of phantoms of never-expressed or only half-expressed thoughts. Loosened from the womb of the past, they speed madly through Eternity in quest of Form. Seekers of the light they are. The half-formed, half-crystallized thoughts of the poet rush out at their call from the dim sunless caves of his heart to join them in their desperate pilgrimage for self-expression. It is for the poet

to put a torch of unquenchable flame in the hands of as many of them as possible.

অতীতের গৃহ ছাড়া কত যে অশ্রুত বাণী
 শূন্যে শূন্যে করে কানাকানি ;
 খোঁজে তা'রা আমার বাণীরে
 লোকালয়-তীরে তীরে ।
 আলোক তীরের পথে আলোহীন সেই যাত্রীদল
 চলিয়াছে অশ্রান্ত চঞ্চল ।
 তা'দের নীরব কোলাহলে
 অক্ষুট ভাবনা যত দলে দলে ছুটে চলে
 মোর চিত্তগুহা ছাড়ি',
 দেয় পাড়ি
 অদৃশের অন্ধমরু, ব্যগ্র উর্দ্ধশ্বাসে,
 আকারের অসহ পিয়াসে ।

It is significant that both the poets take the attitude of a lover. Shelley woos the spirit of Beauty with the impetuosity of love-enraptured youth. Oftener than not, the inconstant spirit eludes his grasp. And then he is left in a world dark and cold. The whole creation turns into a dull and unyielding mass. Even the lightest particle of the atmosphere grows thick and resists. And the soul that has the energy of fire in it and yet is girt round with weakness labours blindly under the weight of the superincumbent hour.

This elusiveness of his ideal makes a sceptic of Shelley and his love-enterprise so keenly passionate. His intolerance of the unwilling dross gives his wings the velocity of lightning. But it also accounts for his frailty and want of steadiness. The loftiest upheaval loses itself in utter inconsequence. Even in his most sustained flights, he hovers perilously on the brink of blank annihilation. One has only to wait in breathless excitement for the dizzy consummation when the flutterings of the wings will at last be lost in blurred nothingness.

For the very spirit fails,
 Driven like a homeless cloud from steep to steep
 That vanishes among the viewless gales.

This strange alternation of illumination and gloom tinges the feelings and sentiments of Shelley with a beautiful iridescence, and at the same time makes them short-lived and evanescent. The sound basis of unquestioning faith is wanting in him. His spirit of Beauty is only a projection of

his own unfulfilled desires. When Byron puts into the mouth of his hero—

It is to create, and in creating live
A being more intense, that we endow
With form our fancy, gaining as we give
The life we image, even as I do now

—he exactly describes what Shelley did for himself.

The picture of the spirit that Shelley gives in *Alastor* represents his own inner self. In the atmosphere that Shelley creates for himself and breathes in, he is the only living being that can move about and aspire. All other figures with which he peoples it are mere phantoms, bloodless embodiments of beautiful impressions and ideals. He stands in isolation like a single star in the firmament. He shoots like a meteor, cleaving the darkness all around. Hence, when he makes an external image of himself, he cannot but enshroud its glowing and incandescent features in impenetrable darkness :

Her glowing limbs beneath the sinuous veil
Of woven wind, her outspread arms now bare,
Her dark locks floating in the breath of night.

This is only the prototype of Shelley's own yearning soul. Like Narcissus, he worships his own likeness, hunts madly after his own shadow. The inevitable result follows. The apparent inconstancy of the spirit of Beauty is but the inconstancy of his own heart. At the bottom of the surging sea of passion, the sound basis of unwavering confidence is wanting. When the sea wells up, it does so only to subside the very next moment into a dead hollow, and to end in lifeless froth and foam. His dynamic energy finds nothing that can replenish it, but only feeds on itself.

On the other hand,^p a devout and imperishable faith gives strength and composure to Rabindranath's lyric exuberance. His attitude to his Beloved is that of a simple, credulous and self-renouncing Hindu bride. This universe is the paternal home of the bride, where she was born and nourished. There is nothing that is visible to her, nothing co-existent with her and claiming kinship. In this huge family of all created things, she renders and receives love and service. Now and then Mother Nature fondles her in her breast and lulls her to sleep. It is for the Bridegroom to break through the meshes of Máya and win her over to his side from her snug paternal home. This spirit of absolute self-surrender and unhesitating dependence on the Beloved, who cannot fail to come when

the auspicious hour strikes, teaches the poet to conceal the wildest smartings of his soul under a tranquil exterior. He has neither the mad haste of an unbelieving and suspicious soul, nor the head-strong precipitancy of an intolerant fanatic. He knows to wait in silent expectation. The beautiful repose of his poetry indicates depth. But his song goes out to meet his Beloved, who is abroad, even when he is asleep, and is ever drawing nearer and nearer to him.

I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach.

But there are moments when a fierce tempestuous passion for union lashes the sleepy depths of his soul into a wild commotion. It is then that he leaves even Shelley far behind in eagerness and intensity. The self-sufficient imagination of Shelley, that darts forth like a single isolated ray and describes a sharp lightning-curve on the face of Eternal Night, cannot dream of the all-embracing magnitude of Rabindranath's feelings. In these rare moments, he traces in every object of Nature the restlessness of fiery aspiration. From everywhere, he catches the sound of the flutterings of countless invisible wings. Even the mountain and the trees, fast-rooted as they are to the earth, would take wings and fleet. He hears a deep wail ringing through the universe : "It is not here, it must be somewhere else." This cry breaks the spell of time and space and quickens even all insensate things into life. They also fall in and join the eternal quest for love and fulfilment :

মনে হ'ল এ পাখার বাগী
 দিল আনি,
 শুধু পলকের তরে
 পুলকিত নিশ্চলের অন্তরে অন্তরে
 বেগের আবেগ ।
 পর্বত চাহিল হ'তে বৈশাখের নিরুদ্দেশ মেঘ ;
 তরুশ্রেণী চাহে, পাখা মেলি'
 মাটির বন্ধন ফেলি'
 ওই শব্দরেখা ধরে চকিতে হইতে দিশাহারা,
 আকাশের খুঁজিতে কিনারা ।
 এ সন্ধ্যার স্বপ্ন টুটে' বেদনার চেউ উঠে জাগি'
 হৃদয়ের লাগি,
 হে পাখা বিবাগী !
 বাজিল ব্যাকুল বাগী নিখিলের প্রাণে,
 "হেথা নয়, হেথা নয়, আর কোন্‌খানে !"

হে হংস-বলাকা,
 আজ রাত্রে মোর কাছে থলে দিলে স্তব্ধতার ঢাকা ।
 শুনিতেছি আমি এই নিঃশব্দের তলে
 শূন্যে জলে স্থলে
 অমনি পাখার শব্দ উদ্দাম চঞ্চল ।
 তৃণদল
 মাটির আকাশ পরে কাপটিছে ডানা ;
 মাটির আঁধার নীচে কে জানে ঠিকানা
 মেলিতেছে অন্ধুরের পাখা
 লক্ষ লক্ষ-বীজের বলাকা ।
 দেখিতেছি আমি আজি
 এই গিরিরাজি,
 এই বন, চলিয়াছে উন্মুক্ত ডানায়
 দীপ হ'তে দীপান্তরে, অজানা হইতে অজানায় ।
 নক্ষত্রের পাখার স্পন্দনে
 চমকিছে অন্ধকার আলোর ক্রন্দনে ।

QUO VADIS ?*

ASOKANKUR SEN—*First Year Arts.*

AMID the suspicion of a whole world and pessimism of not a few spectators dogging its steps, the League was born while yet the excitements of the war had not died away.

President Wilson adumbrated his plans which led to the birth of the League of Nations—it is a pity that (in his article on 'The League' in the December issue of the magazine) Mr. Das has overlooked him in his enthusiasm to pet this ten-year old child of Geneva.

The well-meaning makers of the League, he tells us, left no loop-hole of war unblocked in the framing of the covenant—with the painful memory of the war still fresh in their mind, these people forsook the temple of the long-woo'd Mars, and sought inspiration in the calm eyes of Dame Peace ! We shall see.

The writer reviews the plans and ideals of the institution. And he concludes with the flattering conception of 'an apparent Utopia translated into a positive reality'.

A word about the Covenant. Its ideal of 'the achievement of international peace and security' seems plausible enough ; then we are told

* A few critical remarks on Mr. Nabagopal Das's article on the League in the December issue of the Magazine, a criticism of the League in that connexion, and a reply to Mr. Das's question—*Quo Vadis?*

'if any threat of war is declared' the League may take 'combined military measures' in case 'the League is defied'. This threat to war is not consistent with the ideal of achieving 'international peace' and abolition of war.

The expressions and words in which the covenant is couched are expressions of high utopian dreams and pleasant words of ambitious idealism—all are in excellent harmony with the colossal inanity around which the League stands to-day. So much about the theoretical aspect,—now as to the practice.

The League's decision has been flouted many times, and yet it is powerless to take 'the combined military measures' which are mentioned with an air of threat that stultifies the very thing that holds it out. As to Treaty obligations, they have been honoured more in the breach than in the observance; these treaties, being limited within a narrow circle, have done much in the way of fostering suspicion.

Regarding the minorities whose protection forms 'a sacred trust of civilization,' it is not true to say that all minorities have the right 'to petition the League.' 'That is by no means the case,' says Mr. Harris, and he illustrates his point by the case of the Austrians of Southern Tyrol.

Regarding the administration of the Saar Basin, Mr. Harris says:

"The greatest danger the League had to face in the Saar was of seeming * * * as something like an instrument of the victorious powers. It cannot be said that that danger has altogether been avoided." And surely this is one of the too many cases of impartiality that Mr. Das so enthusiastically admires!

The next thing our contributor says is about the social and humanitarian work of the League. But it is strange that an international body of much-advertised motives has not yet cared to dole out its generosity to India! No doubt, an anti-malarial commission was gracious enough to come to this highly gratified country, but that only with the pious motive of applying the results of the enquiry to the condition of the states of Southern Europe! Forced labour exists in some places here; slavery is going on as ever in the world; and Labour is always subjected to the whims of the capitalists, so much as to force it to challenge the right of these people to do so, all the world over; and yet the League is doing splendid service!

The Transit Organisation "has by no means yet succeeded in eliminating the obstacles to the free movement of trade across the whole continent * * *", says Mr. Harris.

The writer tells us enthusiastically of the Labour Office, which had its birth, we are to suppose, in a misty atmosphere of 'mixed emotions'. Its conventions, Mr. Das admits, have not been ratified by all the states; that is a sufficient indication of the noble spirit of the member states! And despite all this, we are to watch the time when these obligations would be 'binding'!

He waxes eloquent when he comes to the topic of the prevention of war. Let us examine what has been done in this direction.

* * * It was in reality the concert of the victorious powers working together through their chosen instrument, the Ambassadors' Conference, and not the League of Nations which effected the settlement of Albania and Jugo-Slavia.

MR. SPENDER—*Fortnightly Review*.

* * * There was no one to check the Poles when General Zeligowski sprang into Vilna and held it for his country in defiance of the Treaty of Suwalki * * * To this day the League has been unable to solve the Polish-Lithuanian dispute, and if war has been avoided, it is simply because Lithuania has been unable to hit back.
—*Ibid*.

If the success of the League is to be measured 'not by what it might have done, but what it has actually achieved,' we must also judge it by what it should have done. What it has done any international body with a sufficient backing, more sincere and less tall-talking, could do. If it has succeeded in scotching war in some cases, it is because, either (1) the parties have become wiser by the time of the League's intervention, or (2) the parties were often other than the Great Powers the fear of whom often coerced them into submission. Then in works other than those relating to war, it has succeeded more or less because it had comparatively smooth walk-over, as Mr. Das himself says.

But often it has not done what any impartial body to-day could do. It is because it dared not go against the Powers, because it is supported by the Powers themselves, and for other reasons which will do much in the way of taking away from the much-advertised reputation of the League. After all, the League is impotent enough.

The greatest disservice the League has done is to have given shelter to people who talk big and put an air of nobleness over their motives. It sits over the world in an atmosphere of delusion which must be cleared off with a view to promoting better understanding among the nations.

Then the League's services to India are not such as will add fresh feathers to its cap. Mr. Das himself will admit this. It is strange that he is silent about this important point.

Are these, not sufficient proofs of the failure of the League (not to speak of other things) in praising which Mr. Nabagopal Das has wasted so much enthusiasm worthy of a better cause?

(2)

Now about war and limitation of armaments.

The writer says that the Geneva Protocol should 'not be interpreted as a retrograde step'. But it is obvious that the failure of a conference serves only to put the parties connected in a very unfavourable light. The failure of this and also of the Washington Conference is sufficient to expose the hollowness of the efforts of the League.

Mr. Das sees a step forward in the Locarno Pact, and 'a new departure' in the Kellogg Pact.

The Pacts and Protocols are merely scraps of paper (as it has become apparent) designed for oblivion at the next moment. These magnificent, yet empty, talks of peace have not removed suspicion and misunderstanding. On the contrary, misgivings have found vent from the lips of many people. If these have been signed, it is not because any elevated motive of peace prompted the signatories. The private object of making a name has possibly been the secret motive force.

The circumstances amidst which the treaty of Locarno became an accomplished fact are anything but pleasant. It was after grave suspicion much heart-searching, hesitation, and great opposition that Germany signed the Pact with other Powers; these did not abate even after that 'historic' event. After all, it was a patch-work treaty.

The Kellogg Pact, the credit of which is wrongly bestowed by the writer on the League, is a similar instance of the wordy show of a desire to herald peace into the world. Like a cruel mockery, almost every time these shows are in the air, fights go on, while competition in armaments and ship-building is carried on with amazing rapidity and brisk vigour as ever.

What hope for peace can there be in a world where among the nations acrimony and rivalry, suspicion and insincerity thrive; where under the apparent garb of pacifist strivings armaments are being built with greater vigour than ever; where treaties are disregarded without scruples, and sordid squabbles thrust in their unwelcome appearances frequently? It is mutual concession, earnestness, and equality of the peoples of the world that make way for an internationalistic spirit. To be a completely efficient

body the League must see that no injustice goes on in the mask of justice; that no hypocrisy goes on in the name of truth; and that freedom reigns in the world. It must be earnest in its work; it must do without the Powers if necessary. It must be aware that the very great nations which have been its backbone will not hesitate to desert it for their own selfish ends. Lastly, it should establish associations under its control all over the world to teach the spirit of internationalism.

Unless it is able to do so, it is idle to talk of peace. With America competing with Britain; with a whole Russia excluded from the comity of nations; with the peril of communism dreaded so much by the imperialists; with a large number of people groaning and wailing under the shackles of bondage, and a whole Orient in clash with the Occident, it is futile—this talk of peace, this idea of the League of Nations ushering in a new era.

It is time that the League was warned against future contingencies. The pangs of Prometheus bound, the mutual jealousies of the great nations still ready to dance over the mad orgies of warfare,—all these may burst into a conflagration, that will come roaring and thundering; it will burn away all this hypocrisy and insincerity, and plunge the world into the throes of a terrible revolution. A new world will spring up, it will be the herald of a new order of things. Toward that revolution we are moving fast. That is the answer to—*Quo Vadis?*

QUO VADIS?

A REPLY.*

NABAGOPAL DAS—*Fourth Year Economics.*

IT is with real pleasure that I welcome Mr. Asokankur Sen's "critical remarks" on my article on the League. I feel sincerely grateful to my young friend for having provided me with this opportunity of removing some of the misconceptions that linger in his mind.

Before turning to any of the individual "arguments" of my young friend, let me assure him and my kind readers that I have never made many

*This is a reply to Mr. Asokankur Sen's critical remarks on my article on the League published in the December issue of the College Magazine.

of the general assertions which have been imputed to me; and so I think it would be convenient if my article on the League, published in December last, is looked up in this connexion.

It was President Wilson whose plans led to the birth of the present League, and my young friend has taken me to task for not having mentioned his name. I fail to realise the relevancy of this in a "criticism" of my paper; I have sought in my article to give an idea of the *ideals* that led to the inception of the League, and it is ridiculous to suggest that the names of those who conceived it or blessed it with their blessings needs must be mentioned.

As to my friend's remarks that I have said that the makers of the League left no loop-hole of war unblocked, I should like to point out that I have never said anything of the sort. All that I have said is that "the prevention of war and the attainment of peace were the *primary objects*."* Besides, I have plainly recognised that here (*i.e.*, in the task of doing away with war) "the League has a record not simply of glittering success but of dim and uncertain *failures* as well."†

Now, nobody is more conscious than myself of the imperfections of the League. But I recognise that it is only a "ten-year-old child of Geneva", and that it has begun its work in the midst of unusual difficulties and suspicions; and, in my humble opinion, the League's credit lies in the fact that it has been able to do—in this short one decade and amidst such conflicting feelings—an appreciably large number of things which have undoubtedly served to promote the cause of international peace and goodwill. Numerous instances of this record of success will be found in my paper.

As to Mr. Sen's attack on the League's "combined military measures", does he forget the simple canon that every law needs be attended with a "sanction"? The "combined military measures" mentioned by him are the *ultimate* force of sanction in the reserve of the comity of nations. Nor should it be overlooked that the Kellogg Pact has sought to do away even with this sanction, although how far it will succeed none can foretell.‡

As regards the minorities, my young friend quotes the case of the Austrians of S. Tyrol and the administration of the Saar Basin. Then he speaks of Indian labour; of things still incomplete in transit organisation;

*See my article on the League, p. 127, l. 1.

†*Op. cit.*, p. 131, ll. 15-16.

‡*Op. cit.*, p. 132, ll. 16-20.

of the fact that some of the conventions of the Labour Office have not been ratified by the members. He quotes from Mr. Spender to show that the settlement between Albania and Jugo-Slavia was not effected by the League, and that the Polish-Lithuanian dispute has not been settled yet. And, lastly, he refers to the League's non-interference in the case of India.

I may point out to my young friend more instances of the failures of the League: the case of the plebiscite in Silesia, the Bondelwarts rebellion in S. Africa, and so forth. All that I want, however, to say, in the face of these instances of failures, is that many of these failures have been due to the extraordinary difficulties in the midst of which the League has begun its work, and that many of these represent the passion of a war-time period. And it is significant that as sanity and coolness have returned, we are having more instances of the League's success. In my article I have never overlooked these limitations and difficulties; but, at the same time, I have tried to take a hopeful and sane view of the whole situation.

As to war and limitation of armaments I have already refrained from waxing eloquent over the League's achievements (for they have been comparatively scanty), and have clearly noted the great dissatisfaction that has been expressed with regard to what has been done to reduce and limit armaments.* There is, however, one fundamental difference: while my young pessimistic friend scents a "private object of making a name" in the promoters of the protocol and other idealistic schemes, I have noted behind all these schemes a *genuine* passion for securing international harmony and peace.

That competition in armaments and shipbuilding is going on apace, that there are rivalry, suspicion and insincerity even now among the various nations are all too well-known; and I perfectly agree with my young friend that it is mutual concession, earnestness and equality of the world that make for an international spirit. But I go a step further: I do *not* consider that the League is a mere clique and its successes—however imperfect—no achievements at all.

Human arrangements cannot, after all, be perfect;—still less so can such a vast international experiment as the League, within so short a compass of ten years. It is foolish idealism to overlook what *has been* acheived and simply to pine for what might and should have been done.

**Op. cit.*, p. 131, ll. 15-16, 28-29.

The League is only ten years old ; and, considering this, may we not forgive many of its imperfections, omissions and failures ?

My young friend seems to believe that equality of peoples must come first and that, meanwhile, all experiments at international peace and order must stop. Now, it is very easy to lose sight of realities in the exuberance of youthful ardour ; but can there ever be *perfect* and *final* equality between peoples ? Can a Kaffir of the forests of Congo or a Red Indian of the mountains of America hope to be the *perfect* equal of the Briton with his new science or the Hindu with his ancient culture ? The theory of perfect equality is like a double-edged sword, and hence qualifications in modification of the doctrine are inevitable.

The world is not yet what the impassioned idealist would have it to be ; many things remain to be done ; many nations need to be freed from their bondage. But it is foolish to assert that pending that final consummation—and, as I have already remarked, there can be no such *final* consummation—all international experiments should stop. The League may flourish *simultaneously* with these efforts at equality and self-determination ; and the dreams of ancient thinkers will be nearest their realisation when the League serves to strengthen, firmly and indissolubly, these bonds of equality and nationality.

Perhaps the League will be broken up in confusion in a contingency that we cannot foresee ; perhaps the ideal of a Parliament of Man is beyond our immediate reach ; but the international outlook, the passion for world peace and harmony that have been fostered by the League will *never* die ; and even if the present League breaks up, out of its ashes, like the phoenix of the fables, will grow up a new League, stronger and more powerful, but with ideals in no way different from those adumbrated by this one.

In conclusion, I should like to add that it is not honest business to take up a writer's isolated remarks, as has been done in my case, and make a pretence of criticising him without any reference to the whole drift of a paper. The rhetoric and ardour which have been spent on the "critical remarks" on my article might well have been, to quote a phrase of my young friend, "worthy of a better cause". The League is a reality—more so is the ideal behind it. Prof. Laski, than whom a saner critic of the League the world has not seen, says : "International government as far-reaching as that here outlined is, of course, a new experiment in the history of the world. * * * Life has taught us in the sternest fashion that without these rules of fellowship, there will be no fellowship, and without fellowship

there will be no freedom. Either we have to make a world by a deliberate plan, or we court disaster. It is a grim alternative. But it is also an alternative that proves the pathway to salvation”. In spite of our cry for equality and national liberty, we cannot afford to forget this inexorable logic of facts. The movement towards internationalism must continue *simultaneously* with that towards nationalism and self-determination. Here is our path: here is our solution to that toughest of questions—*Quo Vadis?*

“THINGS ESSENTIAL AND THINGS CIRCUMSTANTIAL.”

“Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.”—*St. Luke*, 10, 38.

IT was a great day for Martha. The Lord had been a guest at her place. She had busily run about the house, making her arrangements to receive him. She had thoroughly tired herself out till she was badly in need of assistance. Her sister, her usual companion in household duties, had left her and been all this time sitting at the feet of the Lord, hearing his words. Not that Martha grudged it, but her need of assistance was great. And so she ran to the Lord, and besought him to tell her sister to join her.

Poor woman! She had not dreamed that herein would be a conflict of necessities—of the particular and the universal, the material and the spiritual: each necessity strong in its own claim. The Galilean, they said, was meek. But in his very meekness lay his greatest strength; for it was born of a sense of the supreme necessity of his task which overshadowed all other necessities. He was so confident in that sense that he felt no need to assert it. If, however, that need came at all, he was not the man to flinch. Personality is self-assertive, and there were times when he did not hesitate to proclaim the inherent arrogance of his own. Had he not said that the rich shall not enter heaven, words which made

his disciples "exceedingly amazed"? Had he not declared that he had come 'not to send peace, but a sword', to set son against father and daughter against mother; that he who took not his cross and followed him, but loved father or mother, son or daughter more, was not worthy of him? Before the needs of his task all other needs must give way. He demanded it.

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The Lord calmly said to her—"Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part which shall not be taken away from her." From his standpoint he was perfectly justified.

Slowly she paced back to her duties. She was not angry, but the uncertainty whether she had chosen the better part or the worse began to torture her. And when the tables were set that day, a gloomy face went about serving silently. They heard the word of the Lord, and noticed it not.

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It was evening, and they were departed. Silently she stood at her doors, and watched the figures of her guests vanishing slowly amidst the gathering darkness. She sighed—and prayed for the Lord, and sighed again.

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Be comforted, Martha! Thy part has been thine own, and thou hast not chosen it in vain. Not in vain has the fire lit thy hearth, not in vain has thy candle been lighted at evening. O Martha! thou couldst have had thy moment of ecstasy, thy moment of triumph, if thou wished. Couldst thou not have raised thy hands to heaven and said, "If I have not created, I have preserved. I have not heard the Lord, but I have preserved him that others may hear him"?

T. N. S.

“RASAS”—HOW MANY ARE THEY?

GAURINATH BHATTACHARYYA—*Fifth Year Sanskrit.*

THE *Nāṭyaśāstra* of Bharata mentions the names of eight varieties of *rasa*—the Erotic, the Comic, the Pathetic, the Furious, the Heroic, the Terrible, the Disgustful, and the Marvellous; and tells us that these are the eight *rasas* known in dramas.* The *Kāvya-pradīpa* of Govinda, while commenting on the text of the *Kāvya-prakāśa* of Mammata, offers two-fold explanation of the significance of the use of the term, ‘*nāṭye*’. He is of opinion that the Quietistic (*Sānta*) is not a *Nāṭyarasa* in view of the fact that it cannot be represented on the stage without horripilations and the like.¹ His second explanation of the use of the aforesaid word is that the *Kāvyas* recognise the same eight *rasas*, accepted by the dramas.

Now, it has been held on the authority of the *Muni* that the Quietistic has no title to be styled a *Nāṭyarasa*; and it will be our humble endeavour here to enter into a detailed discussion of the above statement.

In the edition of the *Nāṭyaśāstra*, published in the Gaekwad’s Oriental Series, we notice at the end of the *Rasādhyāya* chapter some four sentences² and six verses dealing with the Quietistic. There it is said that the Quietistic is a *rasa* with *śama* as its permanent emotion (*sthāyibhāva*)—*śama*, that leads to the liberation of the soul. This Quietistic is generated by the *Vibhāvas*, such as spiritual enlightenment, denunciation of the world and the like; and it should be represented by means of the *Anubhāvas*, such as self-restraint, meditation, universal love and so forth. The passing feelings (*Vyabhicārins*) are *Nirveda*, stupefaction, horripilation and so on.

In other editions of the *Nāṭyaśāstra*, however, this treatment of the Quietistic is not to be met with. This lands us in some difficulty as to whether or not, the *Muni* recognised the Quietistic as a *Nāṭyarasa*. In the *Vṛtti* of Mammata in his *Kāvya-prakāśa*, we see that *Nirveda*³ has been

* *Aṣṭau, nāṭye rasāḥ smṛtāḥ—Nāṭyaśāstra* (Gaekwad’s Oriental Series)—p. 268 Sl. 16.

¹ *Sāntasya romāṇcādivirahenābhineyatvāt kāvyamātragocaratvamityabhidhānān-nāṭya ityuktam. Yadvā nāṭye tāvadaṣṭau rasāḥ pratipādītā, atah kāvyepi tāvanta evetyarthah—Kāvya-pradīpa*, p. 74.

² *Nāṭyaśāstra*, Pp. 333-6.

³ *Nirveda*, the permanent emotion of the Quietistic, should not be taken to mean ‘self-disparagement’ (*ātma-vajñā*). Self-disparagement, however, may legitimately serve as a passing feeling, and this has been pointed out by Viśva-nātha as also by Jagannātha. Self-despisement is, after all, not a healthy state of the mind, and is but an abnormal condition making for melancholia. Melancholia can by no stretch of imagination be made to flower into the blissful

called the permanent emotion of the Quietistic in spite of the fact that the *Muni* reads *Nirveda* in the list of the passing feelings. Mammata says that by virtue of its being mentioned just after the permanent emotions and of its heading the list of the passing feelings it should be regarded as a permanent emotion. Such being the case, we must have a *rasa* corresponding to this permanent emotion and that is the Quietistic. But this only establishes the claim of the Quietistic as a *rasa*; but we are in no way supported to hold that it can be regarded as a *nāṭyarasa*. We, therefore, turn to other works on poetics.

Ānandavardhana, the author of the *Dhvanyāloka*, recognises the Quietistic as a *rasa*. In his opinion, it is the *rasa* marked by the proper development of the happiness arising out of the cessation of all worldly desires,⁴ and he tells us that this cessation of worldly desires brings in the end the supreme bliss compared to which both worldly happiness and heavenly enjoyment sink into utter insignificance.⁵ He next takes up the challenge thrown out by those who hold that such a type of *rasa* as the

experience of *rasa*. Moreover, it is highly doubtful if self-despisement can ever be a permanent emotion. Dhananjaya has very strongly opposed the claims of the Quietistic being regarded as a *rasa*, and his principal argument is that *Nirveda* cannot be the dominating keynote in a man's life, and it cannot reach the highest pitch of development which is one of the necessary conditions of *rasa*. And even if this be conceded for the sake of argument, its maturation will only result in the creation of a revulsion in the minds of the audience. Abhinavagupta perchance saw through the justice of the criticism and has steered clear of such an interpretation of *nirveda* as 'self-despisement'. Ānandavardhana too, does not make *nirveda*, the permanent emotion of the Quietistic. He makes cessation of desires, the central feeling. Abhinava, too, does not make any reference to *nirveda*. Later writers such as Visvanātha and Jagannātha have been careful enough to define the permanent emotion of the Quietistic, as *Vairāgya* or passionlessness which is tantamount to cessation of desires as held by both Ānandavardhana and Abhinavagupta. Jagannātha in explicit language relegates such temporary moods to abhorrence of the worldly engagements, arising from domestic quarrels and the like, to the category of passing feelings. The criticism of Dhananjaya that *nirveda* cannot have the quality of permanence that distinguishes a dominant feeling, therefore, stands. A permanent emotion has been characterised by him as one which continues unabated through the course of varying feelings—hostile, neutral or friendly, and this characteristic, he emphatically asserts, cannot belong to self-despisement from the very nature of it. Mammata, however, calls *nirveda* both a permanent emotion and a passing feeling; but he is silent about the import of the term. It is often seen that Mammata does not venture to make any departure from the older school. He is rather keen on making compromise between the old and the new. He does not, therefore, mention a new permanent emotion such as *Sama*, and thus follows in the foot-steps of the traditional school, headed by Bharata. Again, he recognises the Quietistic as a *rasa* and thus keeps in pace with the modern school. According to Mammata, *nirveda* should be regarded as a permanent emotion because despite its inauspicious nature, it has been mentioned just after the list of the permanent emotions and first in the list of the passing feelings. Mammata's reverence for the older school is noticed on other occasions also. He acknowledges the claim of *citrakāvya*s to the category of *kāvya*s, and it must be accounted for by the respect he has for the *alāmkāra* school.

⁴ *Sāntaśca tṛṣṇāśayasukhasya yāh paripoṣastallakṣaṇo rasah pratīyate eva.*—*Dhvanyāloka*, (Kāvyamālā series) p. 176.

⁵ *Yacca kāmasukham loke yacca divyam mahatsukham. Tṛṣṇāśayasukhasyaite nārhatāḥ śoḍaśim kalām.*—*Ibid.* p. 176.

Quietistic has no universal appeal; and he answers that it is highly injudicious to disregard the claim of the Quietistic as a *rasa* on this ground alone. The Quietistic is enjoyed by those who are possessed of many a good quality of head and heart, by those who are above the average run of understanding and intelligence.

In the *Vṛtti* of the *Dhvanyāloka*, again, the word ‘*pratīyate*’ has given rise to some misconception. There are some critics who like to hold on the strength of the use of this word that *Ānandavardhana* does not attach much importance to the Quietistic and as such we may do away with it.⁶ *Abhinavagupta* makes a most fitting reply to the above statement in his *Locana*, the well-known commentary on the *Dhvanyāloka*. There he points out that those who are possessed of a spiritualistic turn of mind—may naturally be found averse to such feelings as love and the like, and in that case it will evidently be unwise to designate the Erotic and others as *rasas*.⁷

There were probably a few thinkers, as can be gathered from the drift of the debate recorded in the *Dhvanyāloka*, who held that the Quietistic could be included within the pale of the Heroic, inasmuch as both of them have a reference to righteousness (*dharma*). *Ānandavardhana* does away with this suggestion. He is of opinion that in the Heroic the permanent emotion centres round a feeling of self-exaltation, whereas in the Quietistic, subsidence of self-love is the dominating keynote.⁸ Thus the two can by no means be brought into the same category. *Abhinavagupta* also notices the same and he points out that the Heroic is characterised by energy and action and the Quietistic by absolute disinclination towards action, and these two are distinct as poles apart and so, cannot inhere in one whole.⁹

The *Candrikākāra*,¹⁰ who is so called because of his having written a commentary, entitled *Candrikā*, on the *Dhvanyāloka*, and whose opinions have been refuted by *Abhinavagupta* in several places in his *Locana*, thinks that the Quietistic cannot be the permanent emotion of an epical or dramatic work. But his view is untenable on the ground that the

⁶ *Nanu pratīyate, sarvasya ślāghāpadam na bhavati—Dhvanyālokalocana*, p. 177.

⁷ *Tarhi vītarāgānām śṅgāro na ślāghya iti sopi rasatvāccyavatām—*
Ibid. p. 177.

⁸ *Tasya (vīrasya) abhimānamayatvena vyavasthāpanāt. Asya (śāntasya) cāhamākaraparaśamaikarūpatayā sthiteh.—Dhvanyāloka*, p. 177.

⁹ *Utsāhamayatvanirīhatvena atyantaviruddhayoh—Dhvanyālokalocana*, p. 177.

¹⁰ The author of the *Candrikā* was a lineal ancestor of *Abhinavagupta*, as is apparent on such remarks as *alam pūrvajaih saha kalahena*, etc., etc.

Quietistic has been regarded as the highest type of *rasa*, inasmuch as it results in the liberation of the soul, the acknowledged *summum bonum* of human existence. Other *rasas*, on the other hand, the Erotic, the Heroic and the Terrific, only sub-serve the interests of enjoyment (*kāma*), temporal prosperity (*artha*) and righteousness (*dharma*), and these interests, though they have universal appeal, are undoubtedly on a lower level than salvation beyond which nothing exists. It follows therefore, that the Quietistic far from not being a *rasa*, is the highest type of *rasa*, the crowning of all æsthetic, intellectual and moral fulfilment. Moreover, the necessary condition for the experience of *rasa* is to free the mind from the influence of *rajas* and *tamas*. It is only when the *sattva* element gains supremacy that the enjoyment of *rasa* is practicable. Analysing the nature of the Quietistic we find that the entire mental fabric remains from the very beginning, void of all unrest as well as dullness. It is concentrated on the inner spirit, and as such, the psychosis is best suited for the appreciation of the Quietistic; and hence, it is called *rasa par excellence*. Over and above, is it not an admitted fact that the dominant emotion in the *Mahābhārata* is the Quietistic? Ānandavardhana gives us one of his best discourses in this connexion where he has proved with irrefutable logic that the *Mahābhārata*'s dominant interest is Quietistic, from start to finish.¹¹

From the above study of the views of Ānandavardhana and Abhinavagupta, we find that neither of them is explicit on the point, whether the Quietistic is a *nāṭyarasa* or not. So we propose to turn to other authors for light. Vidyādhara, the author of the *Ekāvalī*, admits the Quietistic as a *nāṭyarasa*. In his work, he has given us in brief the substance of the arguments of those that hesitate to accept the Quietistic as a *nāṭyarasa* (nay, as a *kāvya* too). The views of the opponents have been thus summarised: The Muni has neither mentioned its *Vibhāvas*, *Anubhāvas* and *Vyabhicārins*; nor has he given us a definition of the same.

¹¹ *Mahābhāratepi śāstrakāvyarūpacchāyānvayini vṛṣṇipāṇḍavavirasāvasāna-vaimanasyadāyiniṃ samāptimupanibadhnatā mahāmuniṇā vairāgyajanatātparya-prādhānyena svaprabandhasya darśayatā mokṣalakṣṇaḥ puruṣārthah śāntoh rasaśca mukhyatayā vivakṣāvīṣayatvena sūcitah.*

Also note: *Satyam śāntasyaiva rasasyāṅgitvaṃ mahābhārate mokṣasya ca sarvapurūṣārthebhyah prādhānyamityetanna savaśabdābhidheyatvenānukramanyāṃ darśitaṃ, darśitaṃ tu vyangyatvena.*

Again—*Tadevamanukramanīnirdiṣṭena vākyena bhagavadvyatirekiṇaḥ sarvasyānyasyāṅgityatām prakāśayato mokṣalakṣṇa evaikaḥ parah puruṣārthah śāstranaye kāvyanaye ca tṛṣṇākṣayasukhaparipoṣalakṣṇa śāntoh raso mahābhāratasāṅgityena vivakṣita iti supratipāditaṃ. Atyantasārabhūtāvāccāyamartho vyangyatvenaiva darśito na tu vācyatvena—Dhvanyāloka, pp. 237-39.*

Moreover, it is beyond the ken of common experience that it is possible to destroy completely love, hatred and other feelings, the stream of which has been ceaselessly running on from times immemorial.¹² We think we have already given an answer to the first objection. If the Gaekwad's edition gives us the true text,¹³ we can at once silence our opponents. If not, we may say that there is not much substance in the statement that Bharata's work should furnish us with all that may be said with reference to dramaturgy and poetics as well. Is it not a fact that both the two sciences, like all other sciences of the world, must have a growth of centuries; they are not, after all, finished products like Minerva at birth. As regards the second objection, it is necessary to point out that all the different systems of philosophy agree that the goal of human life is to free the mind completely of the influence of love, hatred and other feelings. So, to maintain that it is impossible to achieve such a state of mind is but to undermine the very ideal of moral philosophy.

There is again, a class of thinkers who emphatically deny that the Quietistic has a place in the drama, though they are not prepared to repudiate its very existence. They aver that the drama being primarily meant for stage-representation, the Quietistic is out of place in it. The Quietistic from its very connotation, denotes the cessation of all activities; and inaction certainly does not lend itself to be dramatically represented.¹⁴ The answer to this objection, as offered by Vidyādhara is neither explicit nor adequate. But, the challenge has been accepted by that renowned philosopher and rhetorician, Panditarāj Jagannātha in his epoch-making work *Rasagangādhara*. There the author takes up the point and answers his opponents in his usual masterful way. He says : The gravamen of the objection of the decriers of the Quietistic lies in the charge that it is capable of being enacted by one who is possessed of *śama*; but the actor being naturally devoid of this requisite condition cannot be in a position to represent the Quietistic on the stage. So in the drama at any rate the Quietistic is out of the question, and so the dramatic sentiments cannot be more than eight, as enumerated by Bharata.¹⁵ But this objection

¹² *Anādikālapravāhāyātasya rāgadveṣāderatyantamucchettumaśakhyatvācca—*Ekāvalī, p. 97.

¹³ The writer of the paper doubts the genuineness of the text in connexion with the treatment of the Quietistic, inasmuch as none of the later rhetoricians have quoted or referred to the same.

¹⁴ *Yathā tathāstu. Sarvathā nātakādāvabhīnayaṭmani sthāyitvamasmabhih śamasya niśidhyate. Tasya samastavyāpārāpravilayarūpasyābhīnayaṭyogāt—Daśa-rūpakāvaloka, Nīrṇāyasāgara Press Edition, p. 92.*

¹⁵ *Kecittu—śāntasya śamasādhyaivānmate ca tadāsambhavāt aśīdveva rasā nāṭye na śāntastatra yujyate.—Rasagangādhara, Kāvya-mālā series, p. 29.*

entirely blinks the established fact that the illumination of *rasa* takes place not in the actor but in the *Sahṛdaya*, the appreciative spectator, and as he may be possessed of *śama*, there is no sense in saying that he will be deprived of the *rasa*-experience.¹⁶ It is also a misconception that in view of the fact that the actor lacks *śama* in him, he will fail to represent the spirit of the drama in an effective manner.¹⁷ For had it been a truth, the representation of the Terrible and the Furious would have been impossible, as the actor is not really possessed of the corresponding permanent emotions.¹⁸ If in the case of the latter two, he is able to represent the spirit of the dramas by dint of his perfect training and histrionic skill, there is no reason why he will fail in the case of the Quietistic.¹⁹ Successful representation requires training and preparation only and not the possession of the feeling in question. So this objection has no legs to stand upon.

An objection may be urged from the side of the audience that the vocal and instrumental music, which is an indispensable part of dramatic representation, will not permit the *Sahṛdaya* to form the peculiar psychosis, necessary for the proper appreciation of the *rasa*. On the contrary, it will perturb the tranquillity of his mind. The objection has been set aside on the ground that there is music and music, and music as such, is certainly not opposed to the tranquillity of the mind. The music in the Quietistic will be so selected that it will be in consonance with its *Vibhāvas*, etc., and will carry away the minds of the audience to that level of composure and harmony which will make the emergence of the sentiment quite a natural event.²⁰ Thus does Jagannātha finally establish the claim of the Quietistic to be styled a *nāṭyarasa*. It is on this account that Nāgeśa remarks, that the *Prabodhacandrodaya* is accepted as a drama by all, the dominant keynote of it being the Quietistic.

¹⁶ *Nāṭe śamābhāvāditi heturasangatah. Nāṭe rasābhivṛtyakṛterasvīkārāt. Sāmā-jikānām śamavattveṇa tatra rasodvode vādhakābhāvāt.—Rasagangādhara, p. 29.*

¹⁷ *Na ca nāṭasya śamābhāvāttadabhinayaprakāśakatvānupapattiriti vācya—*Ibid., p. 29.

¹⁸ A question may be asked here that it is difficult to conceive that the actor can represent the spirit of the drama by virtue of his training and skill alone when he is not in possession of the feeling in question. It has been held by almost all the Sanskrit writers on the subject that a sound training and histrionic skill on the part of the actor enable him to represent the spirit of the drama. But, it has also been pointed out that the excellence of the representation is heightened if the actor is actually in possession of the feeling in question—if the actor places himself in the position of a *sahṛdaya*.

¹⁹ *Yadica nāṭasya krodhāderabhāveṇa vāstavatatkāryānām vādhabandhādīnā-mutpattayasambhāvepi kṛtrimatatkāryānām siksābhyāsādita utpattau nāsti vādhakamiti nirīkṣyate tadā prakṛtepi tulyam.—Rasagangādhara, p. 29.*

²⁰ *Nāṭye śāntarasamupagacchadbbhiḥ phalavalāttadgitavādyādestasmin virodhi-tayā akalpanāt—Ibid., p. 30.*

In conclusion, we should mention that the Indian rhetoricians have not only analysed and explained the all-pervasiveness of *rasas* and showed them in proper light, but also the process of evolution of these *rasas* has been explained²¹ and by the reverse process of synthesis, critics have arrived at one *rasa* as the *rasa* or the cardinal and guiding principle in life and literature. Thus, we see that Bhojarāja, the author of the *Sarasvatikanṭhābharaṇa* recognises one *rasa*, and that is the Erotic. It is not in the least surprising that an Indian thinker should seek to trace the origin of all *rasas* to one ultimate principle. Perchance, the same spirit made Bhavabhūti think that there is but one *rasa*, viz., the Pathetic, and the so-called other *rasas* are but different manifestations of the same.²² Should we dive deep into the matter, we might observe that such a tendency to find out one final *rasa* is but the outcome of the very idea of the eternal nature of *rasa*. *Rasa*-experience has been likened by Bhattanāyaka and Abhinavagupta²³ (also by the later rhetoricians) to the blissful vision of *Brahman* and the nature of *rasa* has been compared to the nature of *Brahman*,²⁴ which is but one undivided eternal bliss. *Rasa*, therefore, has an eternal character and looked at from this angle of vision, it is one and only one. But as for the purposes of mundane affairs, we speak of the different modes of *Brahman*, likewise can we legitimately hold that the *rasas* are many if the modal differences are emphasised. Thus we notice that *rasa* has a twofold aspect, one ontological and the other psychological. The ontological aspect, being represented by the eternal blissful nature of the self, is an eternal fact, and the psychological side, being contingent on a variety of accidental

²¹ *Caturvargamadhye sarvaprāṇisulabhasya kāmasya sarvahrdayangamatvāt prathamam śṛṅgārah. Tatatajjanyatvena hāsyah. Tatastadvirodhitvāt karuṇah. Tatastanimittabhūtohrthapradhāno raudrah. Tatorthakamayordharmamūlatvād-dharmapradhāno vīrah. Tasya bhūtābhayapradānasāravāttadanantaram bhayā-nakah. Tatastatkāranabhūta bibhatsah. Virākṣiptabhayānākānantaram vīrarasa-phalabhūtodbhūtah. Trivargaphalakarasānantaram mokṣaphalakah śānta iti—Kumārasvāmī, Ratnāpaṇa.*

²² *Eko rasah karuṇa eva nimittabhevād Bhinnah prthak prthagivāśrayate vivartitān. Avartavudbudatarangamayān vikārān Ambho yathā salilameva tu tatsamagram.*—Uttararāmācarita, Act III.

²³ Abhinavagupta, while summarising the explanation of the *rasa-sūtra* by Bhattanāyaka, has the following line in his *Abhinavabhāratī*: *sattvodreka-prakāśanandamayānijasamvidviśrāntivilakṣaṇena parabrahmāsvādasavidhena bhogena param bhujyate*. The use of the word *bhoga* as well as the mention of the triple *guṇas* have led scholars to think that Bhattanāyaka shaped his theory in the light of the Sāṃkhya system of philosophy. This is undoubtedly a positive misconception, for it is absolutely clear from the line quoted above that Bhattanāyaka speaks here of *Ananda* as a connotation of the ‘self’: which idea is foreign to the Sāṃkhya system. Abhinavagupta also speaks of the enjoyment of *rasa* as the enjoyment of *Brahmānanda*. Cf. *Brahmānandāśvādamivanubhāvayan alaaukikacamatkāraṅkarī* etc., etc.—*Kāvyaaprakasa*, Ullāsa IV.

²⁴ *Raso vai sah—Śruti.*

factors, is an accidental event. The *rasa*-experience being comprehensive of these two elements is a composite whole, of which contradictory attributes can be predicated. This apparent contradiction in its constitution sharply demarcates *rasa* from other experiences, and this is the reason why it has been characterised by all writers on Poetics as a supernormal experience (*alaukika*). Thus, all the *rasas* are characterised by a fundamental unity of nature, and this consists in their essential blissful nature, which is called the ontological aspect of theirs. The psychological aspect however, presents a plurality of conditions. Hence, a synthetic mind will read in them one principle, while an analytic mind will discover the diversity. Thus, in his epoch-making work, *Ujjalanilamani*, Rupagosvāmin treats fully of the psychological side and next of its transition to and culmination in the Infinite.*

COINS OF SOME TRIBES OF ANCIENT INDIA—A STUDY†

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INTRODUCTION.

In Indian History numismatics plays a very important part. Like epigraphy it is an important source of ancient Indian history and not only corroborates it but also helps us to construct it. The geographical, political, administrative and religious histories of India are much indebted to the study of coins. Tribal coins of ancient India are similarly a great source of history. That "Ancient India exhibited a great variety of political constitutions, and large areas were occupied by nations, tribes, or clans who managed to dispense with the commonplace despot and govern themselves under some form of aristocratic or democratic constitution" is evident from these coins. (CCIMC. P. 160). So we can easily

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† Abbreviations used:—

(1) Br.—Brāhmi. (2) CASR—Cunningham's *Archaeological Survey Reports*. (3) CAI—*Coins of Ancient India*. (4) CMI—*Coins of Mediaeval India*. (5) CCIMC—*Catalogue of coins in the Indian Museum*, Calcutta, Vol. I, by V. A. Smith. (6) CL. 2nd series—*Carmichael Lectures*, 2nd series, by Dr. D. R. Bhandarkar. (7) CHI—*Cambridge History of India*, Vol. I. (8) IC—*Indian coins* by Rapson. (9) JRAS—*Journal of the Royal Asiatic Society of Great Britain and Ireland*. (10) JASB Num. Sup.—*Journal of the Asiatic Society of Bengal*, Numismatic Supplement. (11) Kh.—Kharosthi. (12) Obv.—Obverse of a coin. (13) CCPML—*Catalogue of coins in the Punjab Museum*, Lahore. (14) Rev.—Reverse of a coin.

understand the importance of the study of these coins. The tribes whose coins will be described here are the *Ārjunāyanas*, *Audumbaras*, *Kuṇindas*, *Mālavas*, *Nāgas*, *Rājañyas*, *Yaudheyas* and the *Uddehikas*.

ĀRJUNĀYANA.

The coins of the *Ārjunāyanas* which are found up to the present day are very rare and the find-spots of these specimens are not exactly known. Cunningham has found some of them at Mathurā (CAI. P. 89-90). This tribe is mentioned often in ancient Indian literature. In the Allahabad Pillar Inscription of Samudragupta this tribe is noted. In the *Bṛhat Saṃhitā* also the *Ārjunāyanas* are mentioned. The Sloka runs thus :—

*Traigartapauravamvashṭha-
pārātā vāṭadhānayaudheyah.
Sārasvatārjunāyana-
matsyārdhagrāma rāshṭrāṇi.*

Cunningham has classed these coins with those of Mathurā because they are procurable in that city. But Smith, opposing this theory, writes, "The position of the territory is not known with accuracy. The tribe is grouped in the *Bṛhatsaṃhitā* with the Madras, Yaudheyas, and other tribes of Northern India, but the mere collocation of names in the *Bṛhatsaṃhitā* lists does not, as Cunningham erroneously supposed that it did, give any information as to the relative position of the tribes named. The type of the coin is related to that of the Northern Satrap coins, and the *Ārjunāyana* country may reasonably be regarded as corresponding to the region between the Mālava and Yaudheya territories, or, roughly speaking, the Bharatpur and Alwar States, west of Agra and Mathurā, the principal seat of the northern Satrap." (JRAS, 1897, p. 886).

In CCIMC two types of copper coins issued by this tribe are mentioned. In the first type we find on the obv. a human figure and the Br. legend in early script, *Arjunāyanāna*, and on the rev. a bull standing. In the second type we find on the obv. a railing(?) with a bull in front of it and the Br. legend *Arjunāyanana jaya*; and on the rev. a tree in railing; to the left, elephant facing front with head; to the right, trunk raised. These coins are circular in shape.

From a careful study of these coins we know nothing definitely except the constitution prevailing among the *Ārjunāyanas* in about 100 B.C.

It is neither monarchy nor oligarchy but democracy, because the Br. legends *Arjunāyanāna* and *Arjunayanana jaya* show that these coins were issued not by an individual monarch nor an oligarchy but by the whole tribe in its corporate capacity.

AUDUMBARA.

Like the *Ārjunāyanas* the Audumbara tribe is also an old one whose references are found in literature. In the *Bṛhatsamhitā* we find the sloka

Sāketakaṇkarukālakoṭikukurāscha pārijātranagaḥ
Audumbarakāpiṣṭhalagajahvayāscheti madhyamidam.

In the *Harivaṃśa* (1466) also this tribe is mentioned, e.g.,

Devalā renavascaiva yājñavalkyā ghamardhanāḥ
Audumbarā hyāvishnātā stārakāyaṇa chanchalā.

The coins of this tribe are rare and come chiefly from the Kāngra and Gurudaspur districts in the Punjab. Regarding this tribe, Cunningham has observed that "the name of Audumbara or Odumbara is derived from the udumbara fig tree. The country of the Odumbaras must be looked for near Kāngra and Kunet districts, and there the name still exists in the rich tract between the Ravi and the Bias rivers, comprising the forts of Pathankot and Nurpur. (CAI. P. 66, Pl. IV)." As regards Cunningham's description of the Audumbara coins his statement, "The coins of the Odumbaras consist of 2 silver hemidrachms and 5 small square copper pieces. . . . As they all bear the name of *Odumbara*, their assignment is quite certain," should be compared with the general description of Pl. IV of his book. Evidently, his statement and the description do not tally; the former refers to 2 AR. hemidrachms (such as, round in shape) but he describes only one viz., that of Dharaghosha which can be definitely described as an Audumbara coin; again with the exception of No. 2 of Pl. IV of his book, which is undoubtedly an Audumbara coin (cf. the legend and the type), the five small square copper pieces are left without any description. But from his general statement it may be presumed that he was not at all sure about attributing the rest of the coins reproduced in Plate IV wrongly titled as *Odumbara*. Regarding the time to which these coins should be attributed, Prof. Rapson has observed that "the coins are in style like the hemidrachms of the Greek prince Apollodotos and are found together with them. Their date is, therefore, probably c. 100 B.C." (IC. Sec. 43, Pl. III, 8).

Silver as well as Copper coins of this tribe are found. The legends are written both in the Br. and Kh. scripts, as in some of the coins of the Kuṇindas. The coins of two kings, viz., Dharaghosha and Rudravarmā, were noticed by Cunningham. These coins are circular in shape. On the obv. of the coin of Dharaghosha we find the legend *Mahadevasa raño Dharaghoshasa Odumbarisa*; and across field, *Viśvamitra*, (?) in Kh. character. On the rev. the same legend is in the Br. character; to the right, tree within railing; to the left, trident battle axe. On the obv. of the coins of Rudravarmā we find a bull standing and the legend *Raño vamakisa Rudravarmasa vijayata* in Kh. character, and on the rev. an elephant and the same legend in the Br. character (CCPML. P. 167, No. 137). Besides these two kinds Cunningham has called Ajamitra, Mahimitra, Bhānumitra, Virajasa and Vṛṣṇi as the kings of this tribe (CAI. P. 68-70). Smith, following Cunningham, has described Mahimitra and Bhānumitra as kings of this tribe. Whitehead also calls Rudravarmā a king of this tribe (CCPML. P. 167, No. 137). But as there is no mention of the tribal name on the coins of Rudravarmā, Ajamitra, Mahimitra, Bhānumitra, Virajasa and Vṛṣṇi, we cannot call them Audumbara kings with certainty. Mr. R. D. Bannerji has rightly raised this objection in his *Prāchīna Mudrā*, P. 111. Thus regarding the coins ascribed to the Audumbaras, before the Kangra discovery of the Audumbara coins was made, we can conclude that no coins other than those of Dharaghosha can be attributed definitely to the Audumbara tribe.

In 1913 a hoard of these coins was found in the Kangra district. They were 363 in number (JASB. Num. Sup. Vol. XXIII, P. 247). They are of copper, rectangular in shape and the legends are in both Br. and Kh. scripts and the name of the tribe given is Audumbara. On the obv. of each coin we find the Br. legend *Mahadevasa raño Dharaghoshasa* or *Rudradasasa* or *Sivadasasa Audumbarisa* and a tree in railing, an elephant's forepart and a snake. On the rev. the same legend in the Kh. script and a temple, a trident and a snake.

If we study these coins carefully, we know a great deal about the constitution as well as the prevalent religion of the tribe. The legends on the coins of Dharaghosha, Sivadāsa and Rudradāsa show that the constitution prevalent among this tribe in the 2nd century B.C. was tribal monarchy. The coins of Rudradāsa and Sivadāsa are rectangular in shape while some coins of Dharaghosha are rectangular and some circular in shape. This is an interesting point because we know definitely that the

most ancient coins of India are rectangular in shape, and later the circular shape became prevalent in India owing to foreign influence. On this data we can make the happy conjecture that the coins of Sivadāsa and Rudradāsa are earlier than those of Dharaghosha who most probably issued at first rectangular coins and later in his reign circular coins. Secondly, the names of Sivadāsa and Rudradāsa ending in *-dāsa* suggest that there might have been some sort of relationship between them, but we are not sure what it actually was. Anyhow we can have the following chronological table though based on presumption only :—

Either	{	(1) Sivadāsa	or	{	(1) Rudradāsa
		(2) Rudradāsa			(2) Sivadāsa
		(3) Dharaghosha			(3) Dharaghosha

We can also make some reasonable guess regarding the religion of this tribe. On the obv. of the coin of Dharaghosha we find an image of Śiva standing with a snake decorating his crown and on the rev. a tree within railing and a trident. This image of Śiva and also a trident help us to make the conjecture that the Audumbaras were Sivites. The representation of the temple, trident and snake on the coins of Sivadāsa, Rudradāsa and Dharaghosha found in 1913 also leads us to make the former conjecture.

KUṆINDA.

The coins of the Kuṇinda tribe are also found in abundance. This tribe is mentioned in Varāhamihira's *Brhatsamhitā* :—

*Āvantotthānarto mṛtyum chāyāti sindhusauviraḥ
Rājā cha hārahauro madresonyascha kuṇindah.*

In another section of the *Brhatsamhitā* they are mentioned along with the Kulutas and the Sairidhras (CAI. P. 71). "The ancient Kuṇindas seem to be represented by the modern Kunets of Kulu and other territories near Simla, and to have extended formerly into the Sahāranpur and Ambāla districts, where their coins occur in large numbers. Three of the silver coins were found at Jwālamukhi in Kangra associated with coins of Apollodotos (C. 150 B.C.; C. ASR. XIV, P. 134)"—(CCIMC. P. 161).

The coins of this tribe are either of silver or of brass or of copper. In CCIMC as many as 37 coins of this tribe are mentioned. Smith has classified these coins under two heads : those of silver and those of copper or brass. The coins are usually of the stag type because on the obv. of every coin we find the figure of a stag. The copper or brass coins have

been divided into 4 sub-classes, viz., (1) with the Br. and Kh. legends (2) with the Br. legend only, (3) with no legends and (4) the Chatreśvara type. The coins of this tribe are ascribed to the age 150 B.C.—(?) 100 A.D. by Smith (CCIMC. P. 167).

The coins of this tribe may be ascribed to two times as Prof. R. D. Bannerji has shown in the *Prāchīna Mudrā*, P. 112. According to him those coins which have Br. as well as Kh. legends are earlier than those on which we find only Br. legend. The coins of the former type date back as early as 100 B.C. "The latter, which seem to show the influence of the large copper money of the Kusanas and which bear inscriptions in a later form of Br. characters, may, perhaps, belong to the third or the fourth centuries A.D." (IC. P. 12).

The coins of the two chiefs belonging to this tribe, viz., Amoghabhūti and Chatresvara, are found. As the coins of Amoghabhūti have legends in both Br. and Kh. scripts and those of Chatresvara only legends in later Br. scripts, we can definitely conclude that Amoghabhūti was an earlier king. The following conclusion can be arrived at—

- (1) Amoghabhūti—probably 100 B.C.
- (2) Chatresvara—3rd or 4th centuries A.D.

Thus a clear gap of 400 years is found between Amoghabhūti and Chatresvara. It is likely that in the near future coins of some more Kuninda kings to be placed in the intervening period will be discovered. Dr. Smith writes that "the name of Amoghabhūti seems to have been continued on the coinage long after his decease" (CCIMC. P. 161), but he has not given any ground for this assumption. We are at a loss to understand this theory. It is quite absurd to think that coins were issued in the name of a king who had been long dead.

The prevalent constitution during the reign of Amoghabhūti was certainly tribal monarchy, because on the obv. of his coins we find the legend *Amoghabhutisa maharajasa raña Kunadasa* in Br. character and on the reverse the same legend in Kh. character. But we do not know anything definitely about the constitution prevalent in the time of Chatresvara. The legend on this king's coins is almost lost. According to Prof. Rapson the legend is *Bhāgavata Chatreśvara mahāmanah*, i.e., Chatresvara, the follower of Bhāgavata cult and high-minded. This legend does not give us any information regarding the constitution during the regime of this monarch.

We have to note that some Kuninda coins have no legend. It is interesting to study these because if they are really Kuninda coins, then it is certain that there must be some mark on them by which the people of the ancient days knew them to be Kuninda coins. What are those marks? It is evident that on the obv. of these coins we find a female figure, with left hand on hip, offering fruit with right hand to a stag standing on the right with a symbol between horns; and on the rev. in the centre a high six-arched chaitya with umbrella; to the right conventional tree in railing; to the left, *svastika* and triangular-headed symbol; above, *nandipāda* symbol; below, snake. We can say with some surety that these symbols as a whole, or a majority of them arranged in a group, was used to indicate the Kuninda tribe. As a corroborative evidence of this fact we can point out that most of these symbols are also found on the coins of Amoghabhūti, though some of them are conspicuous by their absence on the coins of Chatreśvara.

MĀLAVA.

The Mālavas are also a very ancient tribe which lived in India. When Alexander invaded India in 326 B.C., he had to fight the Mālavas strenuously. At that time the Mālavas lived in the Punjab. As we learn from the historians of Alexander, the constitution prevailing in the Mālava country was republican. "Arrian mentions three tribes, Kathanians, Oxydrakai, and Malloi, which he describes as independent republics" (CL. 1918 P. 158). "And in respect of the Malloi, in particular, Arrian tells us that when they submitted to Alexander, they informed him that they were attached more than any others to freedom and autonomy, and that their freedom they had preserved in tact from the time Dionysos came to India until Alexander's invasion" (*Ibid*). In ancient Indian literature also they are mentioned. In the *Mahābhārata* (400 B.C.) they are mentioned with the Kshudrakas in a single appellation, *Kshudrakamālava*. They are mentioned in combination by Pāṇini (350 B.C. or 550 B.C.) also as two Bāhika peoples of the north-west. In the Allahabad pillar inscription of Samudragupta (middle of 4th century A.D.) this tribe is mentioned as of Northern India along with the Ārjunāyanas, Yaudheyas, Madrakas etc. In the *Bṛhatsamhitā* (middle of the 6th century A.D.) they are mentioned along with the Madras and the Pauravas. Thus the *Mahābhārata*, Pāṇini, the historians of Alexander, the Allahabad pillar inscription and the *Bṛhatsamhitā* all go to show undoubtedly that the Mālavas as

a whole tribe, or as a part of the whole tribe, lived somewhere in the Punjab from at least the middle of the 5th century B.C. to the 6th century A.D. As to the territory of this tribe Arrian states that the territory of the Malloi was of great extent, comprehending a part of the Doab formed by the Akesines and the Hydraotes and extending to the confluence of the Akesines and the Indus (*Indika* IV).

The modern Province of Malwa which is in Central India was doubtless named after them when they were settled there. But when this province came to be called after this tribe as Malwa is not exactly known, but certainly not till the Gupta period. Certainly the Mālavas must have passed through the intermediate regions in the course of migration from the Punjab to Central India. Is there any evidence which lets us know this intervening region? Here coins are of the utmost importance. In 1871-2 Mr. A. C. Carlleyle discovered thousands of Mālava coins at Nāgar in the Jaypur state in Rājputana. 'As the coins here found range in date from *circa* 150 B.C. to *circa* 250 A.D. we may reasonably hold that in this period the Mālavas had established themselves in this province and must have been in occupation of that region when about 100 A.D. Usabhadāta, son-in-law of Nahapāna, defeated them, as we learn from a Nasik cave inscription. They were not then far distant from Pushkar' (C.L. 2nd Series, P. 13).

According to Carlleyle and Cunningham the age of the coins is 250 B.C.—250 A.D. or at the latest 350 A.D. According to Rapson the age is 150 B.C.—5th century A.D. Smith opines that the age is 150 B.C.—330 A.D. Douglas, writing in JASB. Num. Sup., accepts Prof. Rapson's view so far as the latest date is concerned. Judging all the accounts we can safely attribute this class of coins to the age extending from 250 B.C.—330 A.D.

To sum up, the Mālavas were a people who lived in N. W. Punjab at least in the 5th century B.C. At that time they had a republican constitution. By some cause not known, some of them migrated to modern Jaypur and the neighbouring states. During this age they had a republican constitution at first and later most probably monarchical. Being defeated by Ushabhadāta in 100 A.D. some of them probably migrated further south and established themselves in the Central province. It is to be noted in this connection that in the course of migration on two separate occasions—once from the Punjab to the Jaypur State and again from the Jaypur State to Central India—some of them remained as before

in the Punjab and Eastern Rajputana. In support of this theory the *Bṛhatsamhitā* which is undoubtedly a work of the 6th century A.D. mentions the Mālavas with the Madras and the Pauravas who were living in the Punjab in such a late period; and there are still many villages in the Punjab and Eastern Rajputana which are known as Malwa.

The great number of coins described in CCIMC belong to the Nāgar district in the Jaypur State. They are 110 in number. Smith has divided these coins into three broad divisions, *viz.*, (A) with the tribal name, (B) with the names of chiefs, and (C) with no legends. There are eight groups under class A *viz.*, Gr. (1) generally circular; (2) with vase reverse; (3) tree on obv., vase rev. (a. Rectangular, b. Circular); (4) with lion reverse, rectangular; (5) with bull rev. (a. Rectangular, b. Circular); (6) rev. king's head; (7) rev. fantail peacock; (8) rev. devices obscure and various. There are no sub-classes under B and C. Now what is the earliest of these three classes of coins? According to Smith the coins of the class A is the earlier of two other classes. But Rapson attributes these coins to the 5th century A.D. on the basis of palaeography and the similarity between these and the coins of the Nāgas of Padmāvati. Very recently Douglas accepted Rapson's view because he found the legends on many coins in pure Sanskrit (JASB. Num. Sup. 1923 p. 43).

Broadly speaking we have three classes of Mālava coins—(1) with the name of the tribe, (2) with the name of chiefs, and (3) with no legends. There is no doubt in taking the coins of class (1) to be the issues of the Mālava tribe because we find legends on them which definitely show that they were the issues of the Mālavagana. But regarding the second and third classes we are not very sure. It is on the strength of the provenance only that they are known as the Mālava issues. Again regarding the class B we are not at all sure whether the legends are really the names of the foreign chiefs or of the magistrates (?) of the mints from which they were issued. Smith says that 'very odd the names are, and evidently of foreign origin'; but there is no other evidence to support his hypothesis.

What is the earliest of these classes of coins? It is known definitely that the Mālavas lived in N. W. India for a considerable time, had a republican constitution and afterwards some of them migrated to the Nāgar district in the Jaypur state. The coin No. 62 in CCIMC has the legend *Malavaga* (?) in the Br. character reversed from right to left and the coin No. 63 has the legend *(Ma) lavaga (na)* (?) in the Br. character

reversed from right to left. Most probably this is a result of the influence of the Kh. script on the minds of the Mālavas when they had been in the Punjab. We can conclude that these are the earliest of all coins of this tribe because we also know definitely its constitution to have been republican in form which the Mālavas had when they were confined in the Punjab. Smith is right when he says that this class is the earlier of the other two divisions. Secondly, the coins No. 14, with the legend *Malava jaya*, Nos. 15 and 16 with *Malavaṇa jaya*, No. 17, with *Mālavanā jaya*, No. 18 with *Malavanā jaya*, No. 19 with *Malavana jaya* etc., go to show that these legends are not in Sanskrit but Prakrit. Thirdly, we have some Mālava coins where we find legends more in Sanskrit than in Prakrit. We can easily give the second and third places respectively to these two classes of coins. Thus, in brief, the coins which have the reversed Br. legends are the earliest, the coins which have legends in the Prakrit form are next, and the coins which have the Prakrit legends tending towards Sanskrit form are latest in point of date among this class of Mālava coins.

Let us now see the Mālava coins with the names of the so-called foreign chiefs. Carlleyle discovered coins of the 40 so-called chiefs but at present we are in possession of the coins of 20 such chiefs. They are the following :—

1. Bhapamyana.	6. Magaja.	11. Mapaka.	16. Jāmaka.
2. Yama or Maya.	7. Magojava.	12. Yama.	17. Jamapaya.
3. Majupa.	8. Magajasa.	13. Panchha.	18. Paya.
4. Mapojaya.	9. Gojara.	14. Magachha.	19. Mahārāya.
5. Mapaya.	10. Māsapa.	15. Gajava.	20. Maraja.

The history of Mālava saw the rise of two forms of government—(1) republican and (2) monarchical under foreign domination (?). The coins with the legends *Malavaga'ṇa'* (?) reversed, *Mālavanajaya* and *Jaya Mālavanām* show undoubtedly that the constitution was republican.

NĀGA.

The Nāga coins are adequately treated by Cunningham (CASR II, p. 307—328; JASB 1865; CMI pp. 20—24, Pl. II). The Nāga capital was wrongly identified by Cunningham with modern Narwar (Nalapur) in the Gwalior state, situated about 45 miles SSW. from Gwalior. Polpawaya or Pādam pawaya, 25 miles NE. of Narwar, is now regarded as the site of ancient Padmāvati. In the *Purāṇas* they and the Guptas of Magadha are coupled together and the fact of their being contemporary is proved by the mention of Ganapatināga among the tributary rulers in

the Allahabad pillar inscription of Samudragupta. Cunningham observes that "in the *Vishnu Purāṇa* it is stated that the 'nine Nāgas will reign in Padmāvati, Kāntipuri and Mathurā, and the Guptas of Magadha along the Ganges to Prayāga'. This statement is corroborated by the *Vāyu Purāṇa* which gives a second dynasty of the Nāgas. 'The Nine Naka kings will possess the city of Champavati, and the seven Nakas the present Mathura'. Princes of the Gupta race will possess all these countries, the banks of the Ganges to Prayāga, Sāketa and Magadha" (CMI p. 21). "As Kantipura and Mathurā are included within their rule, their dominions probably extended over Bharatpur, Dholpur, Gwalior and part of Bundelkhand (*Ibid.*).” Thus according to the *Vishnu* and *Vayu Purāṇas* there were two Nāga families, viz., (1) the Nine Nāgas with their capital at Padmāvati or Champāvati and (2) the seven Nāgas with their capital at Mathurā. Perhaps Kantipuri was not such an important city.

Thus the coins found at Padmāvati must be attributed to the rulers of the Nāga family who were nine in number. Curiously enough coins of nine Nāga kings are found up to the present day. They are the following :—

- | | | |
|------------------|---------------------|----------------------------|
| (1) Kh + + | (5) Bṛhaspati Nāga. | (9) Achyu (ta)—(JRAS 1897. |
| (2) Va + + | (6) Gaṇapati Nāga | Rapson, Pp. 420-421 ; |
| (3) Bhima Nāga. | (7) Vyāgrha (Nāga). | Smith, p. 643). |
| (4) Skanda-Nāga. | (8) Deva Nāga. | |
| | (CMI, Pp. 23-24). | |

In CASR II, P. 310 Cunningham has given a table of the order of succession of these kings on the ground of palaeography. Though the initial dates given by him are wrong, yet his order of succession is to be considered. He has placed the 9 kings in the following order :—

- A.D.O.—Bhima Nāga.
- A.D. 25—Kha Nāga (? Kharjura or Kharpara).
- A.D. 50—Va Nāga (? Varma Vasta).
- A.D. 75—Skanda Nāga.
- A.D. 100—Bṛhaspati Nāga.
- A.D. 125—Gaṇapati Nāga.
- A.D. 150—Vyāghra Nāga.
- A.D. 175—Vasu Nāga.
- A.D. 200—Deva Nāga.
- A.D. 225—Close of the dynasty.

We understand that the initial dates are wrong because Ganapati Nāga who was a contemporary of Samudragupta could not have flourished in 125 A.D. by any means. Again I cannot understand how he mentioned the name of Vasu Nāga who was not mentioned in CMI Pp. 23—24. Profs. Rapson and Smith have conclusively shown that the coins ending in *Achyu-* must refer to the king Achyuta mentioned with his contemporary Ganapati Nāga in the Allahabad Pillar inscription of Samudragupta. Rapson says in this connection that “the only suggestion which occurs to me at present is that, possibly, all the nine kings whose names occur together in this passage may have been Nāgas; and that the term ‘Nine Nāgas’ used in *Vishnu Purāṇa* may perhaps refer, not, as has been hitherto assumed, to a dynasty of nine members, but to this confederation of nine princes belonging to the same race.” Thus modern scholarship which makes these 9 Nāgas contemporary gives the final death-blow to the theory of Cunningham. In the Allahabad Pillar inscription we find the mention of 9 kings, viz., Rudradeva, Matila, Nāgadatta, Chandravarmā, Ganapatināga, Nāgasena, Achyuta, Nandi and Valavarmā. According to all scholars these are the 9 Nāga rulers mentioned in the *Vishnu Purāṇa*. The natural tendency of scholars like Rapson and others who make Achyuta a contemporary of Ganapatināga is to opine that all these are Nāga rulers and contemporaries. There can be no doubt that Nāgadatta and Nāgasena were of Nāga origin; but we cannot identify them with those kings of whose coins we are in possession. The coins on which we find a ‘va’ is said to belong to a king named Varma Vasta (?) according to Cunningham (CASR II, P. 310), but he has not given any reason for this assumption. In the Allahabad Pillar inscription we find a king namely Valavarmā. On a minute observation of the Pl. II, No. 14, I come to the conclusion that there is sufficient place for three Br. letters after ‘va’. On this ground I presume that it is a coin of Valavarmā.

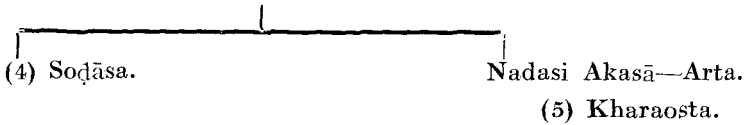
In CCIMC Smith has mentioned 16 such coins—one coin belonging to Devanāga and the others to Ganapatināga. All these coins are of copper. On the coins of Ganapatināga we find the legend *Māharaja Śrī Gaṇendra* on the obverse and a bull on the reverse. The bull is common to this class of coins. On the obv. of the coins of Deva Nāga we find the legend *Śrī* only and a wheel with eight spokes on the reverse. The constitution prevalent during these two reigns was most probably monarchy because the kings issued the coins not on behalf of any tribe but as a right of their royal prerogative.

RĀJAṆYA.

The Rājāṇiya coinage has not been recognised owing to a strange blunder in the reading of the legend, *Rājāṇa janapadāsa*, the first word of which has been misread by everybody as *Rājña* (IC. Sec. 41; CASR XIV, P. 151) or *Rajña* (CAI P. 89). According to Smith the legend *Rājāṇa* whether in Br. or Kh. is perfectly clear-written in three characters. Prof. Rapson accepts the correction and explains the word *Rājāṇa* as equivalent to Sanskrit *Rājanya*, a well-known equivalent for Kshatriya. Thus the legend *Rājāṇa janapadāsa* means 'of the Rajana (Kshatriya) janapada (country)'. Now where is this Kshatriya country to be located? In CAI Cunningham classes these coins with those found at Mathurā because it is procurable at that city, but he also says that some of the coins are also found from the surrounding country (CAI P. 85). Thus the Rājanya territory was not far from Mathurā and it included also some parts of Eastern Rajputana.

In CCIMC Smith has given a list of 8 coins. They are made of copper. He has divided them into two classes, viz., (1) with Kh. legend and (2) with Br. legend, on the ground of palaeography. "The coins bearing an inscription in Kh. character seem to belong to an earlier period than the others which are in fabric like the coins of the satraps of Mathurā" (IC. P. 12). In order to find the age of these coins we must know the dates of the satraps of Mathurā. The following is a genealogical table of the satraps of Mathurā :—

- (1) Hagāna and Hagamasha.
- (2) Hagamasha.
- (3) Rañjubula—Āyasi Komusa.



We have the following approximate dates :—

GREAT SATRAP.	SATRAP.
C. 50 B.C.	Rañjubula.
C. 30 B.C. Rañjubula.	Soḍāsa.
C. 16 B.C. Soḍāsa (CHI P. 576)'. C. 4 A.D. Kharaosta.	Kharaosta.
C. 50 A.D. Close of the dynasty.	

We do not know exactly the dates of Hagāna and Hagamasha, but we can approximately have 80 (?) years for the conjoint rule of Hagāna and Hagamasha and the single rule of Hagamasha. Thus roughly speaking 80 B.C.—50 A.D. *i.e.*, 130 years may be attributed to this satrapal dynasty of Mathurā.

So the coins of the Rājanya janapada bearing Kh. legends should be attributed at least some time before 80 B.C. and the coins with Br. legends to the age 80 B.C.—50 A.D. In other words the age of the former class of coins is 2nd century B.C. at the latest and that of the latter ranges from 80 B.C.—50 A.D. In CCIMC Smith has described 8 coins of this type. On the obv. of every coin we find a standing figure and on the rev. a humped bull.

We can have an idea of the constitution of this tract of land from a study of the coins. It was the Janapada form of democracy as opposed to the Naigama form. The distinction is that while the former is confined to a province, the latter is restricted to a city only. We have also the former form of government prevalent among the Sibis, and the latter form of government in cities like Dojaka, Tālimata, Atakatakā, and so forth.

YAUDHEYA.

Let us now see the coins of the Yaudheyas. This is a very ancient tribe and is frequently mentioned in ancient Indian literature and inscriptions. Pānini groups them with the Shaubreyas. "As we are also taught by Pānini that the suffix 'ya' is added to the names of warlike tribes in the Punjab to form the singular and dual, we learn that the Yaudheyas were already celebrated as soldiers before the time of Alexander." In the Junāgaḍh Inscription of Rudradaman they are said to have been uprooted by the Great Satrap. The date of the inscription is 72. If it refers to the Vikrama era, then his campaign must have taken place before A.D. 15. In the *Harishena Praśasti* the Yaudheyas are mentioned after the Mālavas and the Ārjunāyanas, and before the Madras and the Abhiras. Varāhamihira places the Yaudheyas in the north after the Gāndhāras, the Hematālas and others.

Where are the Yaudheyas to be located? According to Cunningham 'the country, on the both banks of the Sutlej, and the lower Doab between the Sutlej was named after them, the Johiabar.' 'The coins are found in the Eastern Punjab, and all over the country between the Sutlej and

the Jumna rivers. Two large finds have been made at Sonpath, between Delhi and Karnal. Some coins are found in Kangra district, Jagadheri in E. Punjab and at Sahranpur.'

Smith has mentioned not less than 35 such coins. He has divided them into 3 classes, *viz.*, (A) Bull and elephant type, about the beginning of Christian era (Nos. 1—7); (B) *Svāmi Brahmanya Yaudheya*, about 2nd century A.D. (Nos. 8—20); (C) Anonymous, third or fourth century A.D. (Nos. 21—35). In group C we have 3 sub-classes, *viz.*, (1) no obv. numeral, no rev. symbol (Nos. 21—26); (2) numeral *Dvi* on obv. (27—30); (3) numeral *Tri* on obv., shell on rev. (31—35). Thus according to Smith either 300 years, *i.e.*, 1 A.D.—300 A.D., or 200 years, *i.e.*, 1 A.D.—200 A.D. should be attributed to the coins of this tribe.

Rapson, on the other hand, says that 'the coins may be chronologically arranged as follows : (1) the smaller copper coins which, though of rougher workmanship, may in other respects be compared with the earlier coins of the Audumbaras, c. 100 B.C.; (2) the large copper coins, which show both in their fabric and in their types the influence of the Kusanas; (3) the coins which have as their type a six-headed divinity, perhaps Kārttikeya, and are somewhat later' (IC. P. 15). It should be noticed that besides 100 B.C. Rapson has not given approximate dates to other two classes.

We know that the Yaudheyas were a powerful tribe defeated by Samudragupta about 330 A.D. Accepting the date attributed to the 1st group by Rapson we can say that this tribe was powerful from 100 B.C. at the latest to 330 A.D. *i.e.*, approximately 430 years. In Arrian's *Anabasis* we have the statement "From the Ossadioi also, another independent tribe, came envoys offering the submission of their nation." (McCrindle—*Invasion of India by Alexander the Great*, P. 156). Cunningham has identified this tribe with the Yaudheyas. The terms 'independent tribe' and 'envoys' may suggest that the constitution was perhaps not monarchical but either democratic or oligarchic. Curiously enough we have coins which undoubtedly suggest that the constitution was the *gāṇga* or oligarchy. We have also coins with the legend *Yadheyana* which suggests democracy as the prevalent government. In other words I wish to make some distinction between the legends *Yadheyana* and *Yaudheya gaṇasya jaya*. The coins with the former legend perhaps refer to the democratic form of government and the coins with the latter legend most probably refer to the oligarchical form

of government. In the latter group we have the legends with the numerals *Dvi* and *Tri*.

As suggested by Prof. Rapson's theory and also the historical precedents, I wish to have the following conclusion :—The Yaudheyas had a democratic constitution at first. Secondly, by some cause not known to us, the prevalent democracy fell through and oligarchy occupied its place and the whole tribe was divided into at least 3 clans. Lastly, perhaps, some oligarchic chief misused his power and declared himself as a monarch, e.g., Svāmi Brahmanya deva. There are many instances in ancient Indian literature regarding this usurpation of power. Regarding the dates of these coins we may be sure that the age ranges from c. 100 B.C.—330 A.D.

On the obv. of the coins with the legend *Yadheyana* we have the bull, and the elephant on the rev. On the obv. of the coins having the legend *Yaudheya gaṇasya jaya*, we have the deity standing and on the rev. a warrior. On the obv. of the coins of Svāmi Brahmanya deva we have the god Kārttikeya and on the rev. six headed goddess. It is interesting to note that up to the present day only one silver coin of this tribe is found (CCIMC, P. 165).

UDDEHIKA.

The Uddehikas are mentioned in Varāhamihira's *Bṛhatsamhitā* among the peoples placed in the central portion of his astrological chart. The coins, issued by them, like some of the Eran coins, are examples of an interesting stage in the art of coin-making in India. "Their types, struck from single dies, are simply made up of a collection of those symbols, which, at an earlier period, were impressed one at a time by different punches." (Rapson).

The second of these coins gives us the name of the Uddehika chief Suyamita (Suryamitra).

Rapson suggests the 3rd century B.C. as the date of these coins. Thus the existence of the Uddehikas as an autonomous tribe is attested to, in the (1) 3rd century B.C. by the evidence of these coins, and (2) probably 6th century A.D. by Varāhamihira. As regards their locality, probably Uddehika and Eran were not far apart as the general similarity of their coins show.*

* I am much indebted to my revered teacher, Prof. Jitendra Nath Banerji of the Calcutta University for his valuable corrections and suggestions—C. C. D.

CONTEMPORARY ENGLISH LITERATURE :

SELECT BIBLIOGRAPHIES—I.

THIS is the first of a series of articles dealing with certain aspects of contemporary English Literature. It is proposed to give select bibliographies of the more important works first and to follow the bibliographies up by short notes on some of the more significant writers of the younger generation.

A word of explanation about the bibliographies : these are not exhaustive and only the more well-known of the works have been listed. The absence of a well-equipped library at Calcutta makes it impossible to compile any complete bibliography of modern writers. I have had to rely principally on the slender resources of my own collection of books and, for further bibliographical material, on the English Catalogue and the *Times Literary Supplement*. I can only hope that these notes and bibliographies might be of some assistance to students who wish to know something of the English literature of the Twentieth Century.

The first of these bibliographies would deal with the works of what may be called the ultra-moderns. Richard Aldington and H. D. belong to what was known as the Imagist group, T. S. Eliot and Herbert Read now form the principal members of the Criterion group, and Ezra Pound would belong to any group which is new ; it is claimed for James Joyce that he has created a new technique of the novel ; the three Sitwells stand by themselves. H. D. is an American woman married to an Englishman ; Ezra Pound and T. S. Eliot are also Americans ; they are listed here as their works belong more to English than to American literature. Normally, American writers would be excluded from this survey. James Joyce is an Irishman. The others are all English. Unless otherwise noted all the works noted below are published in London ; the references are to the first editions.

Richard Aldington.

- Images 1910-1915 ... 1915 *Poetry Bookshop*.
A Choice of the Latin Poetry of the
Italian Renaissance, many now
translated for the first time ... 1916 *Egoist Press*.
(This was re-issued in 1919 with addi-
tional poems with the title : *Latin
Poets of the Renaissance 1919.*)

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| Images of Desire | ... | ... | 1916 | <i>Elkin Mathews.</i> |
| Images of War | ... | ... | 1919 | <i>Allen & Unwin.</i> |
| Images | ... | ... | 1919 | <i>Egoist Press.</i> |
| Greek Songs in the Manner of Anacreon (No. 1 of the Poets' Translation Series) | ... | ... | 1919 | <i>Egoist Press.</i> |
| The Poems of Anyte of Tegea (No. 2 of the Poets' Translation Series, in the same volume as <i>The Poems of Sappho</i> by E. Stoorer) | ... | ... | 1919 | <i>Egoist Press.</i> |
| The Latin Poets of the Renaissance (No. 4 of the Poet's Translation Series) | ... | ... | 1919 | <i>Egoist Press.</i> |
| The Poems of Meleager of Gadara (No. 6 of the Poet's Translation Series) | ... | ... | 1920 | <i>Egoist Press.</i> |
| Exile and other Poems (Limited Edition) | ... | ... | 1923 | <i>Allen & Unwin.</i> |
| French Comedies of the Eighteenth Century. Translated with Introduction and Biographical Preface | ... | ... | 1923 | <i>Routledge.</i> |
| The Book of Characters from Theophrastus, Joseph Hall, Sir Thomas Overbury, and many others. Translated and Edited | ... | ... | 1924 | <i>Routledge.</i> |
| Literary Studies and Reviews | ... | ... | 1924 | <i>Allen & Unwin.</i> |
| Mystery of the Nativity: Translated from the Liegeois of the 15th Century with a Foreword | ... | ... | 1924 | <i>Allen & Unwin.</i> |
| A Fool i' the Forest: a Phantasmagoria (Limited Edn.) | ... | ... | 1925 | <i>Allen & Unwin.</i> |
| French Studies and Reviews | ... | ... | 1926 | <i>Allen & Unwin.</i> |
| Voltaire | ... | ... | 1926 | <i>Routledge.</i> |
| Collected Poems | ... | ... | 1929 | <i>Allen & Unwin.</i> |
| The Death of a Hero | ... | ... | 1929 | <i>Chatto & Windus.</i> |

H. D.

(Hilda Dolittle, Mrs. Richard Aldington.)

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| Sea Garden | ... | ... | 1916 | <i>Constable.</i> |
| Choruses from the Iphigenia in Aulis (see next item) | ... | ... | 1916 | <i>Egoist Press.</i> |
| Choruses from the Iphigenia in Aulis and Hippolytus of Euripides (No. 3 of the Poets' Translation Series; a re-issue with additional matter of the previous item) | ... | ... | 1919 | <i>Egoist Press.</i> |
| Hymen | ... | ... | 1921 | <i>Egoist Press.</i> |
| Heliodora and other Poems | ... | ... | 1924 | <i>J. Cape.</i> |
| Collected Poems | ... | ... | 1925 | New York: <i>Boni & Liveright.</i> |
| Palimpsest | ... | ... | 1926 | <i>Bumpus.</i> |

T. S. Eliot.

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| Prufrock and other observations ... | 1917 | <i>Egoist Press.</i> |
| Aru Vus Prec (Limited Edition) ... | 1920 | <i>Ovid Press.</i> |
| The Sacred Wood : Essays on Poetry and Criticism ... | 1920 | <i>Methuen.</i> |
| The Waste Land ... | 1923 | <i>Hogarth Press.</i> |
| Homage to John Dryden : Three Essays on the Poetry of the Seventeenth Century ... | 1924 | <i>Hogarth Press.</i> |
| On Dramatic Poesie. An Essay. 1668. By John Dryden. Preceded by a Dialogue on Poetic Drama by T. S. Eliot (Limited Edn.) ... | 1926 | <i>Etchells & MacDonald.</i> |
| Poems 1909-1925 ... | 1926 | <i>Faber & Gwyer.</i> |
| Journey of the Magi ... | 1927 | <i>Faber & Gwyer.</i> |
| Shakespeare and the Stoicism of Seneca (Shakespeare Association Lecture) ... | 1927 | <i>Oxford : Clarendon Press.</i> |
| Selected Poems of Ezra Pound : Edited with an Introduction by T. S. Eliot ... | 1926 | <i>Faber & Gwyer.</i> |
| Dante (No. 2 of Poets on Poets' Series) ... | 1929 | <i>Faber & Faber.</i> |

Herbert Read.

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| Naked Warriors ... | 1919 | <i>Art & Letters.</i> |
| Eclogues ... | 1919 | <i>Beaumont Press.</i> |
| Mutations of the Phoenix ... | 1923 | <i>Hogarth Press.</i> |
| In Retreat (Hogarth Essays) ... | 1925 | <i>Hogarth Press.</i> |
| Collected Poems 1918-1925 ... | 1926 | <i>Faber & Gwyer.</i> |
| Reason and Romanticism : Essays in Literary Criticism ... | 1926 | <i>Faber & Gwyer.</i> |
| Phases of English Poetry (Hogarth Lectures) ... | 1928 | <i>Hogarth Press.</i> |
| English Prose Style ... | 1928 | <i>Bell.</i> |
| The Sense of Glory ... | 1929 | <i>Cambridge University Press.</i> |

Ezra Pound.

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| A Lume Spento (Limited to 100 copies) ... | 1908 | <i>Venice : Antonelli.</i> |
| Personæ ... | 1909 | <i>Elkin Mathews.</i> |
| Exultations ... | 1909 | <i>Elkin Mathews.</i> |
| Canzoni ... | 1911 | <i>Elkin Mathews.</i> |
| Ripostes ... | 1912 | <i>Swift.</i> |
| (Reissued 1915 : Ripostes of Ezra Pound, whereto are appended the complete Poetical Works of T. E. Hulme. Elkin Mathews) ... | | |
| Sonnets and Ballate of Guido Cavalcanti, with Translations of them and an Introduction (by E. P.) ... | 1912 | <i>Swift.</i> |

- Cathay: Translations ... 1915 *Elkin Mathews.*
 Lustra ... 1916 *Elkin Mathews.*
 Gaudier-Brzeska: a memoir; including the published writings of the Sculptor and a selection from his Letters ... 1916 *Lane.*
 Certain Noble Plays of Japan: from the Manuscript of Ernest Fenellosa, Chosen and Finished (by E. P.) ... 1916 *Dundrum: Cuala Press.*
 Noh or Accomplishment; a study of the classical stage of Japan by Ernest Fenellosa and E. P. ... 1917 *MacMillan.*
 Passages from the Letters of John Butler Yeats: Selected by Ezra Pound with Editorial Notes ... 1917 *Dundrum: Cuala Press.*
 Quia Pauper Amavi ... 1918 *Egoist Press.*
 Pavannes and Divisions ... 1918 *N. Y.: Knopf.*
 Instigations ... 1920 *N. Y.: Liveright.*
 Hugh Selwyn Mauberley ... 1920 *Ovid Press.*
 Umbra: Early Poems ... 1920 *Elkin Mathews.*
 Indiscretions: Or Une Revue De Deux Mondes (Lim. Edn.) ... 1923 *W. Jackson.*
 XVI Cantos ... 1925 *Paris: Three Mountains Press.*
 Antheil and the Treatise on Harmony 1925 *Paris: Three Mountains Press.*
 Personæ: Collected Poems ... 1928 *N. Y.*
 Selected Poems. Edited with an Introduction by T. S. Eliot ... 1928 *Faber & Gwyer.*

James Joyce.

- Chamber Music ...
 Dutliners ...
 Exiles ...
 The Portrait of the Artist as a young man ... 1916 *Egoist Press.*
 Ulysses ... *Paris: Shakespeare & Co.*

THE SITWELLS.

Edith Sitwell.

- The Mother and other Poems ... 1915 *Oxford: Blackwell.*
 Clown's Houses: Poems ... 1918 *Oxford: Blackwell.*
 The Wooden Pegasus ... 1920 *Oxford: Blackwell.*
 Children's Tale (from the Russian Ballet); retold ... 1920 *Oxford: Blackwell.*
 The Russian Ballet Gift Book ... 1921 *Oxford: Blackwell.*
 Bucolic Comedies ... 1923 *Duckworth.*
 The Sleeping Beauty ... 1924 *Duckworth.*
 Poetry and Criticism (Hogarth Essays) ... 1925 *Hogarth Press.*
 Troy Park: Poems ... 1925 *Duckworth.*
 Elegy on Dead Fashions ... 1926 *Duckworth.*

Poems (Augustan Books of Modern Poetry)	1926	<i>Benn.</i>
Rustic Elegies	1927	<i>Duckworth.</i>
Gold Coast Customs and other Poems	1929	<i>Duckworth.</i>

Edited by Edith Sitwell.

Wheels	1916	Oxford : <i>Blackwell.</i>
Wheels : Second Cycle	1917	Oxford : <i>Blackwell.</i>
Wheels : Third Cycle. Edited by E. S.	1918	Oxford : <i>Blackwell.</i>
Wheels : Fourth Cycle. Edited by E. S.	1919	Oxford : <i>Blackwell.</i>
Wheels : Fifth Cycle. Edited by E. S.	1920	<i>Parsons.</i>
Wheels : Sixth Cycle. Edited by E. S.	1921	<i>Daniel.</i>

Edith and Osbert Sitwell.

Twentieth Century Harlequinade and other Poems	1916	Oxford : <i>Blackwell.</i>
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Edith, Osbert and Sacheverall Sitwell.

For Young People. With drawings by Albert Rutherstone (Limited to 350 copies)	1925	<i>The Fleuron.</i>
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Osbert Sitwell.

The Winstonburg Line : 3 Satires	1919	<i>Henderson's.</i>
Argonaut and Juggernaut	1919	<i>Chatto and Windus.</i>
Who Killed Cock-Robin? Remarks on Poetry, on its criticism and as a sad warning, the story of Eunuch Arden	1921	<i>Daniel.</i>
Out of the Flames : Poems	1923	<i>Grant Richards.</i>
Triple Fugue. Stories	1924	<i>Grant Richards.</i>
Discursions on Travel. Art and Life Before the Bombardment : A Satirical Novel	1925	<i>Grant Richards.</i>
England Reclaimed : A Book of Eclogues	1926	<i>Duckworth.</i>
The People's Album of London Statues; Thirty drawings by Nina Hamnett with an Introduction and appropriate Comments by Osbert Sitwell	1927	<i>Duckworth.</i>
The Collected Works by Ronald Firbank with personal reminiscences by Osbert Sitwell 5 vols.	1928	<i>Duckworth.</i>
The Man who was himself	1929	<i>Duckworth.</i>

Osbert and Sacheverall Sitwell.

All at Sea : a social Tragedy in three acts for First Class Passengers only.		
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With a Preface : A Few Days in
an Author's Life by Osbert Sitwell 1927 *Duckworth.*

Sacheverell Sitwell.

The People's Palace	...	...	1918	Oxford : <i>Blackwell.</i>
The Hundred and one Harlequins	...	...	1922	<i>Grant Richards.</i>
All Summer in a Day : an autobiographical Fantasia.				
The Thirteenth Cæsar and other Poems	...	...	1924	<i>Duckworth.</i>
Southern Baroque Art : a study of painting, architecture and music in Italy and Spain in the Seventeenth and Eighteenth Centuries. Plates				
Exalt the Eglantine and other Poems	...	...	1926	<i>The Fleuron.</i>
The Cyder Feast and other Poems	...	...	1927	<i>Duckworth.</i>
German Baroque Art	...	...	1927	<i>Duckworth.</i>

A. K. C.

PAGE OF MISCELLANY

Tradition and Change.

GOD BLESS VICTORIA !

By HUGH WALPOLE.

[Something has been heard of late in England about the return of the Victorian tradition. The following article of Mr. Hugh Walpole, written in his charming style, will be of interest in this connection.]

THREE times lately I have encountered her, charming, stubborn, divinely-appointed little ghost, in her bonnet, shawl, pony chaise waiting decorously under John Brown's guardianship, and the Indian servant, his arms folded, his eyes fixed sternly on his tawny-coloured East. . . .

The first occasion was at a dinner-party in the house of Elias Thompson, the world-famous novelist. Paintings by Bracque and Segonzac were on the walls, but in the centre of the table under glass reposed with a ghastly pallid complacency, a pile of wax fruit. Over this little mausoleum hovered the adorable stout little ghost. "I have come back, you see. And this is only a beginning. . . ." It did not seem odd at all to me that before the end of dinner a well-known (and exceedingly modern) poetess said to me : "Do you like Tennyson? I adore him !"

A week or so later I was privileged to have tea in the house of a young woman who, some months ago, permitted the famous Mrs. Devazy-Watson to decorate her mansion in the very latest style from top to toe.

"How do you like it?" my hostess asked me when she had taken me up and down and in and out. I didn't like it. It was not that I objected to the slabs of green and orange, the ceilings swimming in nude women, very fat and muscular, the angular shiny furniture and the beds like planks in a condemned cell. I disliked it only because it was all so dusty and trying to the eyes.

She saw my doubt. "I hate it," she fiercely whispered. "I would like a feather-bed, candles and a tin bath-tub." She was of course exaggerating, but once again the stout little figure and the pony-chaise hovered triumphantly near.

Then, this week, I have been staying with what the daily press calls: "One of our youngest and smartest married women"—my friend, Mrs. Rattle, who only three years ago was a leading member of the band known as The Bright Young Things.

Mrs. Rattle is greatly improved by marriage. When she was a B. Y. T. she was a little too deeply enamoured of Pyjama Parties, privately printed masterpieces from Florence, and the deadliest and greenest kind of cocktail.

She has an enchanting infant of two. This child is all that it should be in the way of obedience and pretty manners but I had not been in Mrs. Rattle's house twenty-four hours before I realized that the poor little thing was suffering a discipline that put Mussolini entirely into the shade.

"You are bringing this child up rather strictly, aren't you?" I asked Mrs. Rattle.

"Strictly!" she replied. "Look at the sort of upbringing I had! Why my parents let me do anything I liked. Not so with this child I can assure you!" and once again the little ghost. . . .

THE NOBLE PURPOSE.

Well, after all, life is only one damned exaggeration after another and I am not writing this article to prove that we have all, with one whisk of the skirt and the trouser-blade, flung ourselves fifty years backwards! If one thing is at all certain in this very uncertain world it is that we never go back. No, we never return, but what we do is to make new patterns—and the pattern that this Year of Grace 1930 seems to me to be beginning to contrive, both in Europe and America, is, I think, worth examining.

The Great War, assisted by Professors Freud and Yung, taught the ordinary simple man and the ordinary not quite so simple woman that they ought first to be ashamed of themselves, and secondly to be much more ashamed of the God who made them (or didn't make them, according to the latest discoveries).

This sense of shame is, when he is conscious of it, the very first thing that Man tries to get rid of. And quite rightly too. It was easy in this

present instance to shift all the responsibility upon a Deity who couldn't answer back and (again according to the latest discoveries) had been for thousands of years putting up a bluff, pretending to a fine piece of work that He hadn't really had anything to do with!

Here then was this humbugging Deity and here was this poor oaf Man who (according to the latest discoveries) wasn't responsible for a single one of his stupid actions.

And here, of course, was found to be the great irrefutable difference between those whiskered peg-topped gentlemen, those crinolined locket-wearing ladies and ourselves, namely—that they not only shouldered the responsibility of their acts but definitely expected a message of thanks for them, while we admit no responsibility and would fling the thanks scornfully into the dust-bin even if we received it.

Look for a moment! Behind every Victorian act, lurking in the railway-bridges, the alms-houses, the protection of crossing sweepers, the benedictions of Florence Nightingale, the poems of Tennyson, the elopement of the Brownings, the curses of Lady Lytton, the Crystal Palace, the Italian opera, the County of Barchester, the immoralities of Covent Garden, the romances of Kew, the saintliness of Wilberforce, the 'Origin of Species' and the jokes of Theodore Hook, the Highland Cattle of Balmoral and the indiscretions of Prince Edward—in all these and more than these lurked always the Noble Purpose, and the only question that this paper, influenced as it must be by that bonnetted figure, that pony-chaise and that Indian servant, is going to ask is—simply—whether that same Noble Purpose (disguised of course) is about to return!

The Noble Purpose of the Victorian Age was one-third Noble, one-third Ignorant and one-third Courageous. The Nobility in it produced sentiment, the Ignorance conceit and the Courage fortitude. We are to-day in 1930 neither so sentimental nor so courageous. We are certainly more conceited. But a word as to this sentiment. There is nothing to-day whether in Europe or America that we fear so completely as sentiment. We call it sentimental to believe in any kind of God, to believe in Home Life, in Business Integrity, in morality in Art, in morality in marriage, in conduct from unselfish motives, in romantic friendship, in happy endings.

And, in one sense of the word sentiment, we are perfectly right. The Victorians set up a standardized Morality in which they never believed for a single moment. They pretended that the instant two people

were married their lives were consecrated to one another; they pretended that parents because of their superior wisdom had every kind of right over the children; they pretended that the human body was an unpleasant object decent only in darkness; they pretended that all British business was immaculate; they pretended that God's Eye was never closed and that Sunday observance covered a multitude of sins.

BELIEF IN LIFE.

All this has been said so often before that it was platitude long before Lytton Strachey made it a public monument, but there is one point about it that has not, I think, been sufficiently emphasised—namely that at the heart of this apparent hypocrisy there was a perfectly real and genuine belief. The belief was neither dogmatic nor ethical, it was a belief of blood and bone, of sound health and a pursuing inquisitive vitality—it was a belief in the absolute worthwhileness of human life.

It was easy enough to refuse to drop conventions when the blood was coursing so warmly through the body. So long life was an adventure the clothing of life could be as absurd as you please.

Take some of the typical figures. Dickens with his amateur theatricals, his public domestic quarrels, his little expeditions to Paris with Wilkie Collins, Anthony Trollope, a ton in weight, riding to hounds although he could scarcely see in front of his nose. Elizabeth Barrett rescued by her impetuous lover out of her dark room, turning tables in Florence and shouting 'Viva!' out of Casa Guidi windows as the procession passes in the street below, horse-faced George holding eagerly her Sunday salons, Mrs. Trollope, and her Cincinnati Bazaars, Mrs. Oliphant, bravest of women, scribbling her fiction beside the bed of her dying child, Fitzgerald scolding affectionately Posh for his extravagances, Meredith and Leslie Stephen shouting arguments on the Sunday walk—these figures as we look back on them have a kind of radiance of health that is not, even in its origins, altogether fallacious.

Yes, but that cocksureness was bound to go. It was a cocksureness (at least as far as England was concerned) of class as well as of belief.

A great deal of our present anaemia has its origin in our determined assertions that every man is as good as his fellows. Every man is not as good as his fellows. And in that direction at least the Bonnetted Figure is going to win her victory. And, it is, I think, one of the oldest features of our present state that we should be so actively engaged in

reasserting the importance of individualism while at the same time we nourish the individual on the meanest little standardized tabloids of false science.

PRIDE OF KNOWLEDGE.

And at the word Science the pony leaps into the air, the Indian servant springs to attention and John Brown prepares for the enemy. It is surely here that we are conscious of the great change, although possibly there is no change at all, for we have simply erected one conceit in place of another—nobility of conduct has been succeeded by pride of knowledge.

Everyone must be aware that our literature of the last ten years has had pride of knowledge for its motive just as Dickens, Thackeray and Trollope depended upon nobility of conduct for theirs. Our novels from *Ulysses* to Aldous Huxley's *Point Counter Point* have been the most conceited works of fiction English literature has ever seen. Exulting in every possible gibe at that poor fish of a fish, the Son of Man, exaggerating every sexual and physical act until the air is dark with Phallic symbols and the floor befouled with excrement, they have yet been as nobly moral, as coldly chaste as the stories of Charlotte Mary Young. They have done a great service for us in the clearing away of humbug, a great dis-service in their constant teaching that man has an ignominious beginning, a worthless conclusion and an intermediate biological frustration. Teaching yes, for these novels, poems and philosophies of our post-war world are intensely moral. There at least we may shake hands with our Victorian aunts and uncles. Just as Thackeray complained that the conventions of his time forbade him to tell the sexual truth, so we may say that the conventions of our time forbid us to tell us anything else, and the hypocrisy of the one is quite as binding as the hypocrisy of the other.

In our eager desire to tell the truth at last, we miss it as completely as the architects of the Albert Memorial ever did. Our new and chilly individualism has led us to a perfect flood of sterilized autobiography. The Victorian poets, novelists and painters were driven to creation. They were seized with a kind of ecstasy of making things so that Browning must paint when he was not writing poetry and Trollope must garden, and fantastic figures of an almost demoniac energy like Henry Kingsley and Lawrence Oliphant are to be found on every side.

And then after the roaring tempest of that extravagant creativeness comes the still small voice of our own period trying to tell the truth.

Trying to tell the truth about ourselves because Science which has extended the Planetary System at one end to a quite blasphemous distance has plunged its fingers into the bowels of the *Electron* at the other and told us that after all its exertions, it isn't really very sure of anything. So nobility of Conduct and motive being forbidden and the truth, the whole truth, and nothing but the truth being the only duty of the artist, autobiography is the only wear.

THE NEW NOBILITY.

And autobiography of how depressing a kind! Instead of the glorious vigour of Mrs. Gamp, Pendennis Major or the savage Heathcliffe we have the consequences of a siedletz powder and the obstinacy of a nauseating chill. Nor is this to say that our own period is drab or in any way less picturesque than the Victorian. It is gayer, brighter, more adventurous. Victoria knew nothing lovelier than a silver aeroplane flying against the sun, nothing so marvellous as the strains of the Philadelphia Orchestra challenging the air for a thousand miles or more, nothing more eloquent than the tombs of the Unknown Warriors. We are alive to-day, I have no doubt, in the most thrilling and adventurous period that man has yet passed upon earth. "Ah yes. Here is exactly the old Victorian conceit back again. They thought that they were the most marvellous of possible beings, and from that belief spread all their sentimentalities, hypocrisies and the rest." But there is exactly the difference.

They found their splendour in their immortal destiny—we are finding ours in the courage of men, who, hopelessly wrecked, are clinging cynically to the bare rock. We have no destinies at all. We have no nobility because we have no souls, no individuality because we are but chemical formulae. We have no hopes because we have nothing to which we may look forward.

Grand then our courage, splendid our haughty independence, magnificent our cynical indifference! And out of this very courage, independence and indifference is to be born this new nobility, new sense of spiritual individuality, new belief in a purpose and a goal?

It may be. It may be that there is the Old Lady's gate of re-entrance. For as space and time are no more, so nobility of conduct and the assurance of a grand personal destiny may have been with us all this while although we did not know it.

Creative zest is returning; romance is returning, once again men will look forward to an incredibly romantic destiny.

The wheel turns full circle and the new sentiment is after all the old, the new knowledge only a confirmation of ancient proverbs and runes, the new man of Science the ancient prophet, the coming Christ the friend of the children of Nazareth.

—From *The Fortnightly Review*.

The World of History.

THE RENAISSANCE

By G. K. CHESTERTON.

[In the following article, written in his characteristic manner, Mr. Chesterton boldly maintains that the Renaissance was 'a Christian miracle' and not a pagan revival. Mr. Chesterton, it should be noted, is a Roman Catholic.]

IN Rome a man feels suddenly the paradox of the Renaissance. It was a Christian miracle if it called up a Pagan God. It was in itself a Christian notion that, if the dead could return, they would not be shadows from Hades, but human beings from Heaven or Hell. But as a fact, of course, the god who rose again was not pagan. He could not be, since he was carved by Christians, even by bad and blasphemous Christians. Something that had not been in heathen antiquity had entered the very blood and bones of the human race; and it entered equally into the stone and clay of all that the human race could make. Without it, even the worst of men would now have felt sadderly cold and strange, like fishes or rather like fossils. To be a Greek god was as impossible as to be a fossil, though both might be beautiful mouldings or even beautiful models in stone. To be completely heathen was no longer to be completely human.

The examples are obvious. Many people must have pointed out that Michael Angelo was really more like Michael the Angel than Apollo the Archer. It was not for nothing that his very name is Hebrew and Greek as well as Italian. Everyone must have noticed that there is, in some mysterious way, more colour in the monochrome marbles and bronzes of the Renaissance than in many of the cold, clay-like pigments that were

called colours in the pagan houses of Pompeii. Even where the work is materially a matter of light and shade, it is not something put down in black and white : the light is richer and the shadow glows. Of course, a great part of the problem here is connected with modern religious controversies. Because modern pagans wanted to go back to paganism, in the sense of destroying Christianity, they said that the sixteenth-century artists wanted it too, though there was not one of them that would not have drawn a sword or dagger and destroyed the critic who told him that he wanted to destroy the Cross. Benvenuto Cellini would have been as prompt as Giotto, for the Christian Church is not made for good men, but for men.

THE DEAD CONVERTED AND BAPTISED.

The difficulty of history is that historians seldom see the simple things, or even the obvious things, because they are too simple and obvious. It is sometimes said of the pictures of the Renaissance artists, especially of the pictures of Rubens, that we ought to stand far back in order to take in the whole stupendous design, and not be annoyed because some detail is technically careless or emotionally coarse. It is probably true of more than one Renaissance picture of the Resurrection ; and it is certainly true of that general Resurrection that is called the Renaissance. There has been too much bickering over bits of the astonishing business ; too much casuistry about whether this or that painter in this or that point surrendered to heathenism, or merely to human nature. The whole story consists of two staggering truths. First, that these men did really raise the dead. They did call up all heathenism, which might seem about as safe as calling up all hell. And, second, that they did really in a manner convert and christen the dead ; that they did baptise all that bodily manifestation and materialisation into the body of Christ. Even when it had been and was no more, it did become something that it had not been. They paraded before the world a wild hypothetical pageant of what old Greece and Rome would have been if they had not been pagan. To do this with any dead society is an amazing achievement. To copy the old body in any case is amazing ; to copy the old body, and also put in a new soul, is amazing beyond praise, beyond question, and certainly beyond quibbling. The fact is so familiar that it has ceased to amaze ; the only chance of conveying it would be to take some fantastic parallel in modern and ancient things. We should be mildly surprised to hear that the English in Egypt

Personalities of To-day.

CLEMENCEAU

SOME PERSONAL IMPRESSIONS.

By WICKHAM STEED,

Editor, "Review of Reviews."

MONSIEUR LE PRESIDENT is being shaved. Will Monsieur have the goodness to wait," said Albert, M. Clemenceau's devoted valet and factotum, the last time I called at No. 8, rue Franklin. He showed me into the familiar study on the ground floor with its windows opening on to a little garden. The bust of Hermes in Greek marble stood, as before, on a bookcase, but it no longer wore—as it had worn during the war—the "tin hat" of a British Tommy, dented by a blow from the butt end of a German rifle, that Sir Douglas Haig had given Clemenceau during one of his visits to the British front. The helmet had saved its wearer's life. Clemenceau thought it a perfect head-dress for Hermes on account of the classic simplicity of its lines.

While I waited, I prowled round the bookshelves and glanced casually at some volumes on the long semi-horseshoe table at which "The Tiger" was wont to work. One of them, nearest to the writing pad and half open, was "L'Imitation de Jésus-Christ" by Thomas à Kempis. As I stood wondering why Clemenceau, of all people, should be reading such a book, he entered, apologised for being late, and motioned me to a seat.

"Now I have caught you red-handed," I said.

"What's my crime?"

"I always thought you were a mystic and have said so in print. Now I have the proof. You can't deny that you are reading that book."

"I, a mystic! You are joking."

"What was the name of your first paper when you joined the honourable company of journalists? Didn't you call it *La Justice*? I remember reading your articles in it in the early 'nineties. In them you attributed all sorts of mystical qualities to 'justice'. In fact, all you Frenchmen think of 'justice' as Anglo-Saxon Puritans think of 'righteousness.' Don't you remember, you, an old free-thinker who know more of the Bible than most Christians, the English translation of the Latin text: *Justitia et Pax osculatae sunt*—'Righteousness and peace have kissed each other'?"

"That must have taken some time" said Clemenceau drily.

"But why are you reading Thomas à Kempis?"

"I am trying to write a book upon 'The Idea of God.' I don't know whether I shall finish it. Tardieu was here the other day and I told him. He was so astonished that I said : 'Calm yourself, *cher ami*. You'll see that I shall manage to bring Poincaré into it' !" And Clemenceau broke into a peal of laughter.

"IN THE EVENING OF MY THOUGHT."

Out of his attempt came the two volumes, "*Au Soir de Ma Pensée*," now published in English.* The only reference in them to Poincaré is, as far as I can discover, to Henri Poincaré, the great mathematician, not to Raymond Poincaré, the statesman. It is an immense work, full of Stoic philosophy and of the courage that was Clemenceau's outstanding virtue. Its substance, as he outlined it to me that morning, is summed up in its final passages :

We must show ourselves worthy of our destiny before the eyes of the world, without expecting any help from the absolute, which is ignorant of our existence, since it cannot descend to our level. We must give up the idea of forcing our will and our ideas upon one another. We must prove ourselves strong men, but we must take no greater pride therein than that which comes of our knowing how weak we are, and that, in spite of it, we have grown, have willed, have achieved.

The day is coming, arduous but inevitable, on which by the simple evolution of knowledge will occur that most beautiful and complete phase of human development which will entitle us to take part in the work that the Cosmos requires. We need only renounce the heavenly mirages of a divinely personified energy in order to put man, at once fragile and strong, into full possession of that actual power or knowledge which alone can perfect him.

"Master" the disciple cries, "who is that God, robed in dazzling majesty, whom I discern yonder above the clouds? Methinks he seems to call me. Didst thou not see?"

And, smiling, Buddha replies :

"It is thyself whom thou seest, O my son!"

Is it not the same story as that of the child who seeks the face behind the mirror? The child will learn. Why should not man who is seeking to find himself, and who is succeeding in so doing, complete in full flight the noble conquest of himself by emotionally accepting his destiny?

In that state of mind, freed from the world, freed from myself, let my last presumptuous deed be to set down here the independent speech of one who goes his way in the "evening of his thought."

1895, 1908, 1915.

We talked that morning of many other things, present, past and future. Talk with Clemenceau was always like a duel with repeating

*In the Evening of My Thought. By Georges Clemenceau. Constable. 2 vols. 30s. net.

rifles. If one did not fire back as fast and as straight as he fired, it was soon over. And he was a good marksman.

The first time I met him he hit me hard. Sir (then Mr.) Edward T. Cook, editor of the *Westminster Gazette*, had telegraphed to me in Paris early in 1895 to interview Clemenceau or Millerand, preferably Clemenceau, upon the resignation of the President of the Republic, Casimir-Périer. Millerand I knew, but not Clemenceau. Nevertheless I called at the office of *La Justice*, sent in my card and was received. "The Tiger" glared at me and growled fiercely: "Young man, know that I never give an interview. Go away!"

More than 13 years passed before I saw him again, at Karlsbad, towards the end of August, 1908. He was then Prime Minister. Our talk lasted nearly two hours. He spoke with the force and velocity of an express train, denouncing the British public, the British Government, Sir Edward Grey and British statesmanship in general, with dæmonic vigour. I tried to give him as good as he sent; and we parted on the best of terms. By a curious play of circumstances the notes of that conversation (which the British Ambassador at Vienna, the late Sir Edward Goschen, asked me to make for his guidance) were handed to King Edward who sent them on to the Foreign Office as an account of a talk which he himself had with Clemenceau two days later. One passage in those notes is of permanent interest as it proves Clemenceau's foresight. It ran:

For France, the danger of invasion is very real. We know that on the morrow of the outbreak of war between Germany and England, the German army will invade France by way of Belgium, and that Germany will seek in France an indemnity for the losses likely to be suffered on sea at the hands of England. What can England do to help us? Destroy the German Fleet? England would thus make a fine hole in the water. In 1870 there was no German Fleet, but the Prussians entered Paris all the same.

When I asked Sir Edward Grey what England would do if the Germans entered and overran Belgium, he replied "It would make a great stir in England." What France would require would be not only a stir but help. One hundred thousand men in Belgium would not be much good, but 250,000 or 500,000 would change the course of the war. As it is, England could not send even 100,000 without the greatest difficulty.

My next meeting with Clemenceau was in the spring of 1915, nine months after the war had begun. Then I reminded him of what he had said in 1908 and told him that King Edward had sent my notes to the Foreign Office as an account of what Clemenceau had said to him.

Clemenceau's comment was : "You can take that as proof that I do not tell different stories to different people."

1917—CLEMENCEAU AND THE WAR.

Whenever I was in Paris during the war I called at the rue Franklin and never came away empty-handed. However little one might agree with the Tiger's outbursts they were always passionately sincere. The bitterness of his strictures upon his contemporaries did but veil his own eagerness to be up and doing for France. I often wonder whether those Englishmen or Americans who talked English with him got a real glimpse of his inner self. He is said to have spoken English well. But I never heard him say more than two or three words in English, and these he pronounced with a strong French accent. Even proper names, like those of President Wilson, Colonel House and Mr. Balfour, he rarely got right. In saying "Wilson" and "Balfour" he put the stress on the second syllable, and he always docked Colonel House's name of the initial "H." It was the torrential quality of his French, his remarkable vocabulary, his dynamic directness of speech that made him overwhelming. Nothing in his writings seemed to me to possess precisely the power of his words. Even his leading articles were Clemenceau and water.

Early in November 1917, when the Painlevé Cabinet was still in office and doubt was spreading whether it would have enough authority to pull through the winter and to face the big German offensive which was to be expected in the spring of 1918, M. Philippe Berthelot, the Director-General of the French Foreign Office, told me that, within ten days, Clemenceau would be Prime Minister. Next morning I went to the rue Franklin and said : "Well M. le Président, you are coming into power again."

"Yes, the country calls me. That is a source of strength."

"What will you do?"

"I shall make war."

We discussed what he meant by "making war" and I soon found that he was in deadly earnest. It was not so much the clear vision he showed in matters of detail as the force pent up within him that impressed me. Within ten days he was Prime Minister and Minister for War, positions that he held until after the Peace Conference when, on the failure of his candidature for the Presidency of the Republic, he withdrew definitely into private life.

THE MISSION TO THE ITALIAN FRONT—1918.

I have related in my book "Through Thirty Years" the most dramatic meeting I ever had with him. An Inter-Allied Propaganda Conference, held in London at the beginning of March, 1918, had chosen me to be the head of a Mission to the Italian front for the purpose of breaking, if possible, the cohesion of the Austro-Hungarian armies. On the advice of Major-General Sir George Macdonogh, the Director of Military Intelligence at the War Office, I had taken as my military adviser a British officer, Lieutenant-Colonel Granville Baker, who, 20 years before, had served for a time in a German Cavalry Regiment and had, in that capacity, made a special study of the Austro-Hungarian army. Strong influences were then working secretly in London to prevent any policy that might lead to the break up of Austria-Hungary—influences as perverse as they were ignorant, since they ignored the fundamental fact that only by the liberation of the subject Hapsburg races could an Allied victory and lasting peace in Europe be secured. One blow was struck at my Mission before it started; and I had to leave the colleague against whom it was directed, Dr. Seton-Watson, behind me. On reaching Paris I found that a secret telephone message from London had denounced Colonel Granville Baker to the French military authorities and to Clemenceau (who was Minister for War as well as Prime Minister) as "suspect" and untrustworthy because he "had served in the German army." On that account Colonel Gourguenne, the head of the French Military Intelligence, refused to receive me or Granville Baker. General E. L. Spears, the head of the British Military Mission in Paris, to whom I protested, advised me to see Clemenceau; but I insisted that, as I was on an official Mission, he should make the appointment officially. He made it at once by telephone for 10 a.m. next morning, March 21, 1918. When I entered Clemenceau's room at the Ministry of War he rose and greeted me with unusual gravity. He knew, but I did not, that the great German offensive had begun at dawn and that the British line had been forced back.

"What can I do for you?" he asked.

"I am here on my way to Italy as the head of an official Mission sanctioned by the British Government" I said. "My object is to begin active propaganda against the Austro-Hungarian army in Italy so as to forestall, if possible, an offensive. A member of my Mission, who has been allotted to me by the Director of the British Military Intelligence,

has now been denounced as suspect through some channel unknown to me—”

“Were you wise to take a fellow who was once in the German army?” Clemenceau interrupted.

“Would you have had me take an ignoramus (*imbécile* was the word I actually used), M. le Président? That is the very reason why I took him, and also because he is one of the very few British officers who have studied the Austro-Hungarian army from the inside.”

“Do you go bail for him?”

“Since General Macdonogh went bail for him, I go bail for him.”

“Then what do you want from me?”

“Three lines of *ukase*: ‘Steed, whom I know, is on an important Mission. He and the members of his Mission are to receive all help from the French military authorities. Any officers and supplies they need are to be given to them.’ ”

Clemenceau rang for his secretary who wrote the *ukase*, or decree. Clemenceau signed it and told the secretary to take me to the head of his military Cabinet, General Mordacq, with orders to pass me on to the proper quarters. But before I could leave the room a door opened behind Clemenceau’s chair and General Foch, the Chief of General Staff, appeared with a map in his hands. He spread it out before Clemenceau, placing his finger on certain points.

“Your people have given ground,” exclaimed Clemenceau, looking almost angrily towards me.

“They will retake it,” I retorted.

Foch said nothing, but gave me a glance of approval. Clemenceau rose from his chair, shook my hand warmly and said: “Get off as fast as you can. You have not an hour to lose. An Austrian offensive in Italy is due to begin on April 10. If you are going to do anything you must be quick.”

Despite the disturbance caused by the German bombardment of Paris with “Big Bertha” from a range of more than 60 miles, I got off on March 23 and, thanks to the help of the Italian authorities and to the impending Congress of subject Austro-Hungarian nationalities in Rome—of which I exploited the decisions before they were taken—my Mission managed to “do something.” Anti-Austrian propaganda was going strong by the end of March. At any rate there was no Austrian offensive on April 10, and no big fighting till June. When I was back in Paris, towards the end

of April, General Spears assured me that, had I not been personally acquainted with Clemenceau, I should never have got away from Paris at all in March; or, if I had managed to get away, so strong an atmosphere of suspicion would have surrounded my Mission that it would have been unable to accomplish anything—information that deepened my gratitude to the dear old “Tiger.”

CLEMENCEAU—THE MAN.

He was a dear old soul, notwithstanding his “ferocity.” Those who judged him superficially, or whom he despised for some weakness or suspected of unworthiness, doubtless found him terrible; for he was made of one piece and rarely curbed his tongue. But beneath his biting sallies and pungent gibes there was a strong vein of good humour and good-heartedness that constantly peeped out. The French standard of good manners in political controversy differs fundamentally from the English standard, perhaps because a man can, or could, always “give satisfaction” for insults with sword or pistol on the duelling ground. Clemenceau was as doughty with foil and firearm as he was with pen and tongue; but to look upon him, as some British statesmen looked upon him, as an “angry old man,” was totally to misconceive his true nature. If one could not quite say of him “Sweetest nut hath sourest rind,” his rough exterior certainly hid a very palatable kernel. Otherwise it would be impossible to understand the affectionate devotion which he inspired in numbers of men who shared neither his Stoic philosophy nor his militant anti-clericalism.

One anecdote, which the late M. Denys Cochin, a devoted and cultivated Catholic (whose Republican sentiments were not thought to be quite sound) told me with great gusto, shows the kind of relations that existed between Clemenceau and men with whom he had nothing in common except love of France and cleanliness of heart. M. Cochin wished to see Clemenceau urgently during the summer of 1918. He sent him a message asking for an appointment, but got no reply. Then he wrote to him, with the same result. At last he complained to Clemenceau’s secretary—and received next morning the following note from “The Tiger”:

“My dear Friend,

Come tomorrow at 10 a.m.; and forgive me my trespasses as I will forgive yours when you are guilty of any. By the way, didn’t someone once say something quite excellent on that point?

Yours affectionately,
CLEMENCEAU.”

Cochin, who knew his Clemenceau, saw that no slight to his religious feelings was intended. He went next morning, the two men embraced each other, and Clemenceau granted Cochin's request.

THE ARMISTICE—1918.

I have already recorded* one of the most interesting episodes in my intercourse with Clemenceau, but it will perhaps bear retelling. When the Armistice was proclaimed on November 11, 1918, I was in Paris. On the following Sunday, November 17, the Empress Eugénie graciously invited me to visit her at Farnborough. She wanted to hear "all about" Armistice Day in Paris; and when I had described what I had seen she exclaimed:

"Ah! that Clemenceau! Were he my worst enemy, I would love him, I could even kiss him, for the good he has done to France."

"May I give M. Clemenceau that message, Madame?" I enquired.

"No," she returned sharply, "no message. I died in 1870."

"But, Madame, 1870 is now dead. Your Majesty can live again."

"No, no! I am quite dead. But Clemenceau blundered. He should have attended the *Te Deum* in Notre Dame. He would have united France. He would have taught a great lesson of moderation and unity. He might have become Consul!"

The Empress pronounced the word "Consul" in a tone of rapture, raising her hand until it pointed to the ceiling.

"She is true to type," I thought; but I said aloud, "I fancy M. Clemenceau cherishes no such ambitions."

"No matter. He can make good his mistake. Presently he will go to Strasbourg. He must visit the Cathedral there. He may still unite France and give a lesson of unity and moderation."

"May I give M. Clemenceau this advice from your Majesty?"

"No! I tell you I died in 1870."

A fortnight later, on Sunday, December 1, Clemenceau and Foch came to London to discuss the preliminaries of the Peace Conference. I had an important message to give Clemenceau and called that evening at the French Embassy to deliver it. He was looking tired, for he had been bruised by the lurching of a destroyer on which he had crossed the Channel in rough weather. Therefore I told him that I would not keep him long; but when he had received my message he said:

"Don't go away. I have leisure now. The poor old Tiger has lost his teeth and his claws. He is all smiles"—and he smiled with the air of a man whose supreme work had been well done.

"In any case, Monsieur le Président," I continued "I will not keep you as long as an illustrious lady kept me a fortnight ago. She talked, or kept me talking,

*"Through Thirty Years." Vol. II., pp. 253-258.

for five hours by the clock, and left me worn out while she, with her ninety-three summers, seemed as fresh as a maiden."

"Ah! you frequent illustrious ladies of such tender age. I cannot say that I admire your taste. What's her name?"

"Eugénie," I answered.

"What! That old woman is still alive?"

"Yes; and she said even that if Clemenceau were her worst enemy she would love him and kiss him for the good he has done to France."

"Excellent sentiments!"

"But when I asked whether I might tell you that, she forbade it, saying that she died in 1870."

"That's true. She is quite dead."

"Then, she added that Clemenceau had made a blunder."

"Ah! What blunder, I should like to know!" exclaimed Clemenceau sharply.

"He ought to have attended the *Te Deum* in Notre Dame. He would have united France and would have taught a great lesson of unity and moderation. He might even have become *Consul*!"

"Clemenceau has no such ambition."

"That is what I told her, Monsieur le Président. 'But,' she continued, 'Clemenceau can retrieve his mistake when he goes to Strasbourg. He must visit the Cathedral there. He can still unite France and give a great lesson of unity and moderation.'"

"She'll be wrong again, the old woman, Clemenceau won't go to the Cathedral. She did well to die."

"I am not giving advice, Monsieur le Président. I repeat only what I heard."

On the next Sunday, December 8th, M. Clemenceau entered Strasbourg amid scenes of indescribable rejoicing. He went to the Cathedral and listened to an allocution from the Canon. On his return to Paris I heard him speak in the Chamber on his Strasbourg visit. One passage of his speech ran:—

"The days at Strasbourg are graven in my heart. Among the crowd I saw an old nun who, with eyes downcast under her coif, softly sang the Marseillaise. Ah! gentlemen, that was a great lesson in unity and moderation."

I have since searched the French *Journal Officiel* for this passage in Clemenceau's speech, but it seems to have been suppressed in revision. In any case, I heard it.

THE PEACE CONFERENCE—1918.

The message I took to Clemenceau on December 1, 1918, bore upon President Wilson and his probable policy at the Peace Conference. Its object was to remove some of Clemenceau's suspicions and to give him a clearer view of President Wilson's character. Few men were less likely to understand each other than Clemenceau and Wilson, and it seemed important that one of them, at least, should have his mind cleared of misapprehensions. The story of their relations, and of the relations of each of them with Mr. Lloyd George, forms a part of the inner story of the Paris Peace Conference that can never be fully told, for Clemenceau deliberately refrained from writing his memoirs, and President Wilson's papers hardly contain an exhaustive record of what actually took place.

Once, when things had reached a deadlock about the questions of the Saar and the left bank of the Rhine, I was brought by chance into direct contact with the true position. Colonel House had suggested that a possible solution of the Saar difficulty might be found if the French were allowed to occupy the Saar Basin, with complete control of the coal mines for 15 years, as reparation for the damage the Germans had done to the coal mines in the North-East of France; and that, at the end of 15 years, a plébiscite should be taken, under the auspices of the League of Nations, to decide whether or not the inhabitants of the Saar wished to revert to Germany. I had discussed this suggestion with a number of intelligent Frenchmen who thought that Clemenceau would probably accept it, but I had no idea of submitting it personally to Clemenceau. On March 31, 1919, however, Mr. Leo Maxse, Editor of the *National Review*, who was an old friend of Clemenceau, told me that Clemenceau would like to see me. I promised to call at the Ministry of War next day and, in the meantime, had a talk with Colonel House who was very worried. He said that Clemenceau and Wilson were not on speaking terms, and attributed their animosity to the manœuvres of Mr. Lloyd George. Maxse, on the other hand, had told me that he had found Clemenceau full of rage against Lloyd George. When I asked House whether there was anything that could usefully be said to Clemenceau he said "No"; but, on second thoughts, added that, if I could persuade Clemenceau to come closer to Wilson, he (House) would do all he could to get the President closer to Clemenceau.

I saw Clemenceau at 2-15 on April 1. He said that things were not going at all well and that the divergent tendencies of Wilson and Lloyd George were making his position almost untenable. In some respects he thought Lloyd George more favourable to France than Wilson; but when it came to details Lloyd George slipped back to the side of Wilson. I suggested that he would do well to have it out with Wilson and to ascertain exactly what was in his mind.

"Talk to Wilson!" Clemenceau exclaimed. "How can I talk to a fellow who thinks himself the first man for 2,000 years to know anything about peace on earth? Wilson imagines he is a second Messiah. He believes he has been sent to give peace to the world, and that his preconceived notions are the only notions worth having. I have done everything to gratify him. I receive him at the foot of the staircase as though he were the King of England; still he is not satisfied."

"It would be much better" I answered "to shut yourself up in a room with him for two or three hours and to have it out."

"No, no," returned Clemenceau. "If I were locked up with him in a room for any number of hours we should get no nearer to an understanding. He will not see that there are certain things I cannot do without enraging the whole of France. But I see that I am nearly at the point of having to hold up my hand and to say publicly that I am at the end of my tether."

"What will be the good of that?" I asked. "Some sort of peace will still have to be made, and you will only have given a public exhibition to the world that the Allied leaders are unable to agree"; and then I outlined briefly the kind of solution which I thought President Wilson might accept for the Saar and the Left Bank of the Rhine, being careful to include the idea that the plébiscite in the Saar should be organised by the League of Nations, and that the League should watch over the settlement in the Rhineland. I had hardly finished when Clemenceau exclaimed:

"Bring me, at 2-30 to-morrow, ten lines of that sort on paper; and, if you can assure me that Wilson will agree to them, I will take them and work with Wilson."

Colonel House was delighted, and thought the President would certainly agree to the solutions proposed. He asked me to write them out so that he could take or send them to the President. Then I could go back to Clemenceau next day with Wilson's endorsement of them. But Wilson flew into a rage when he saw them and threatened to leave Paris immediately unless his "principles" were accepted in their entirety. How the proposals violated his principles neither House nor I could guess—until it transpired later on that, for some mysterious reason, he thought it contrary to his principles that the League of Nations should have any supervising authority in Europe.

When I told Clemenceau of what had happened he said dejectedly "What did I tell you?"; and then asked "What next?"

The next thing I suggested was that he should "go for" Wilson himself, while House "went for" the President from another angle. Something of this sort happened, and on April 5 the questions of the Saar and the Rhineland were referred to a special committee consisting of M. Tardieu (late Prime Minister of France), the late Sir James (then Mr.) Headlam-Morley, and Professor Haskins of Harvard. They hammered out the

solutions which were ultimately adopted; and the Saar Basin was placed under the supervision of the League of Nations for fifteen years.

No fair judgment of the personal disagreements at the Paris Peace Conference can leave out of account the terrible strain to which all the chief negotiators had long been exposed. Both President Wilson and Mr. Lloyd George, far younger men than Clemenceau, felt it severely, and it is no wonder that their tempers were frayed. But Clemenceau, who was then in his 78th year, and had been shot at and wounded by a young anarchist named Cottin on February 19, 1919, stood the strain as well as, if not better than, they did. He continued to preside over the negotiation of the minor Peace Treaties, with a bullet in his lung, throughout the stifling summer of 1919. His physical condition gave ironical point to an incident at the first sitting of the "Minor Supreme Council" in August. Clemenceau and the other three Allied representatives—Signor Tittoni for Italy, Mr. Polk for the United States, and Lord (then Mr.) Balfour for Great Britain—were discussing their plan of work when Signor Tittoni begged Clemenceau not to convene the Council earlier than 3-30 in the afternoon because his (Tittoni's) health was feeble, and his doctor had ordered him always to take a nap after luncheon. Then Mr. Polk pleaded that the Council should not sit after 6-30 because he had been ordered, for reasons of health, always to take a nap before dinner. Clemenceau, who had often noticed Mr. Balfour's habit of dozing during tiresome discussions, rapped out his decision: "Good. The sittings of the Council will begin at 3-30 precisely, and will end at 6-30 precisely. Thus Signor Tittoni will sleep before, Mr. Polk will sleep after, and Mr. Balfour will sleep during them."

CLEMENCEAU AND DESCHANEL.

Often, in post-war years, Clemenceau would review, good-humouredly and in an indulgent spirit, the vicissitudes of the Peace Conference. I never heard him speak of his foreign colleagues with rancour, though he would laugh heartily over their several weaknesses, and not seldom at his own. Towards those of his fellow-countrymen who had done him a real or supposed injury his tone was less mild. For M. Deschanel, a dapper, punctilious little man, who had been suddenly put forward as a candidate for the Presidency of the Republic against Clemenceau in January 1920, and had been preferred to him, Clemenceau felt nothing but contempt. I happened to call at the rue Franklin two or three days after

M. Deschanel's mind had become so unbalanced that he had escaped through a window of the Presidential train at night, and had been found, walking barefoot along the line and clad only in pyjamas, by a platelayer on duty. We had barely begun to talk of the international outlook when Clemenceau burst into scornful laughter and shouted, rather than said :

"And Deschanel! Only think of Deschanel! What a spectacle! He, who never felt he really ought to go to bed without the big ribbon of the Legion of Honour, trapes along the railway line, *in pyjamas*, you understand, *in pyjamas*, barefoot, with never a trace of the ribbon of the Legion of Honour! The platelayer says to him: 'Who the devil are you?' Deschanel replies, 'I am the President of the Republic!' The platelayer says, 'Tell me another!' When the platelayer is asked how, after all, he came to think that Deschanel might be the President of the Republic, he explains, 'Because his feet were so clean.' What a spectacle, my dear friend, what a spectacle!"

A GREAT MAN.

With all his faults (which were many) and with his virtues (which dwarfed them into insignificance) Clemenceau was, beyond compare, the greatest political figure of modern France. To know him was a privilege for any man. To see him at work, bearing sturdily, almost gaily, burdens that might have crushed any spirit less indomitable, was an abiding inspiration. If in his faith there were few intangible, other-worldly elements it is because he thought it treason to his intellectual integrity to take account of hypotheses not susceptible of logical or physical proof. Not insensibility to the spiritual aspects of life but rigid mental discipline and detestation of priestcraft inspired his emphatic negations and his militant scepticism. He was a pre-eminent representative of that school of thought whose outlook on the Universe Renan once defined as that of "heroic resignation." Of it Renan wrote: "How small our misunderstandings appear in the eyes of Eternal Truth. The purest cult of the Divine hides itself at times behind seeming negations; the most perfect idealist is often he who believes that frankness compels him to call himself materialist. How many saints there are beneath the mask of irreligion! How many, among those who deny immortality, would deserve to be splendidly undeceived! The talent that a doctrine inspires is, in many regards, a measure of its truth; for it is not by chance that a man cannot be a great poet without idealism, a great artist without faith

and love, a good writer without logic, or an eloquent orator without passion for good and for freedom."

Clemenceau was, in his way, a poet. None could overlook the artist in him. The logic of his words was irresistible, and the eloquence of his speech fraught with passion for human good and for human freedom. He was a man, in the fullest sense of the word. Neither France nor the world will soon look again upon his peer.

—From *The Review of Reviews*.

Health and Hygiene.

PERFECT EYE-SIGHT WITHOUT GLASSES

WE are living in a bespectacled age. One has only to be in the company of a number of people of both sexes to notice the large proportion who are wearing glasses. If a census could be made of those who wear glasses we should most likely find that the majority do so because they believe they cannot see properly without them; while others believe that their eyesight is improved thereby. Perhaps there are a few who wear glasses merely for the sake of appearance.

That perfect eyesight can, in the majority of cases, be regained and retained without glasses seems to be an entirely new concept in this "Age of Spectacles," writes Dr. William R. Lucas.

Let me say just here that I do not associate myself with those who shout from the house-tops: "Throw your glasses away at once!" There are certain cases in which it would be extremely unwise to act upon such a suggestion. We can, however, aver that, as a result of proper treatment for the eyes, it may be possible to enjoy perfect eyesight without glasses.

With this qualification in mind let us proceed. We must be right with our fundamentals and the first submission to be made is that just as the masterpiece of creation—the human body—is a success as a whole, so the human eye, which is one of the most important parts of the organism, can also be regarded as a success fundamentally.

INTERDEPENDENCE OF BODILY ORGANS.

I have stated many times before, and here repeat, that the perfect human body must be regarded as a complete whole and not as an aggregate

of separate parts. *For one part of the body to function perfectly, every other part must work harmoniously.*

The human eye, therefore, cannot be regarded as an organ separate and apart from the rest of the body; it is merely a member of the League of Organs, and is subject to the same laws that apply to the rest of the body.

Generally speaking, it is a mistaken act of kindness to the eyes to provide them with glasses; we may help ourselves but we do not necessarily help the eyes to see any better, that is, we do not improve or strengthen eyesight by wearing glasses. Yet, as I have already indicated, there may be individual cases where it is expedient to wear suitable glasses in the meantime, for the express purpose of conserving nerve energy.

All the organs of the Body, including the eye, grow, develop, and become strong through proper use, but how few people have learned how to use the body properly?

Again, generally speaking, glasses tend to weaken the eyes.

It is important that the new concept I have mentioned should be understood and appreciated, for it will then open up new possibilities of better eyes and better eyesight. It will mean even more than that; it will mean that better health, greater physical and mental power can be the common possessions of all.

However, before that can be the experience of any individual, he must also understand that neither health nor perfect eyesight can be bought. Viewed as a commodity, perfect eyesight can only be earned through patient and persistent effort. Nature will then give the reward.

Do not for one moment imagine that Nature can be cajoled by clever bargaining. She demands obedience to her laws and requires time to undo all the wrong that has been done, as well as to do the things that have been left undone.

Another fact we must understand is that the eye is the instrument of the mind.

It may be said in addition, that in order to enjoy perfect eyesight there must be co-ordination, relaxation, and muscle control. To see with ease and comfort the eye must be consciously controlled and made to obey the dictates of the mind. Anything that interferes with this perfect control of the eye, interferes with vision.

BINOCULAR VISION

It is interesting to reflect that man is the first and only animal to develop what is known as "Binocular Vision," that is, the power to focus both eyes upon one object at the same time, and see it as a single object. Binocular vision is acquired through effort. The new-born babe does not possess it. Just as the infant has to learn to walk and talk, so he must learn to see correctly.

Now, it is not my purpose to bore you with a long description of the mechanics of eyesight. A better purpose will be served if the most common eye defects are mentioned so that natural methods for strengthening the eyes and improving the eyesight can be discussed.

NEED OF EXERCISE.

Most common eye defects are nearsightedness (*Myopia*) where the eyeball is too long, the retina being too far from the lens of the eye, and the rays of light come to a focus in front of the retina.

Farsightedness (*Hyperopia*) where the eyeball is too short, the retina being too near the lens of the eye, and the rays of light come to a focus behind the retina.

Astigmatism, where the curvature of the cornea of the eye is not symmetrical, rays of light fail to come to a focus equally or at the same place, and blurred or distorted vision results.

Old-Age Eyes (*Presbyopia*) where the power of accommodation is so weakened that the eyes, when looking at near-by objects, cannot bring the rays of light to a focus on the retina, and blurred vision results.

In considering methods of treatment, we shall all appreciate the value of physical culture for the body as a means of maintaining health in general. Very few people realise, however, that physical culture may be a valuable means of maintaining the health of the eyes.

The truth that life is motion is apparent. Movement is the main physical evidence of life. On the other hand, inactivity is evidence of old age or death.

Exercise is Nature's method for clearing the tissues of the body of wastes and poisons and preventing stagnation of blood and other fluids.

If we wish to retain our health and prolong our youth, we must maintain our muscular system in good order through proper exercise.

If we would have healthy and strong eyes and see without strain or effort, as Nature intended, we must keep the muscles of the eyes active and strong through proper exercise.

There are special eye exercises which bring all the muscles into play in a natural way.

OTHER RULES.

Before one starts these eye exercises, however, the system should first be cleansed of its toxins and acids. Any kind of exercise will injure the cells of the body if it is in an unclean condition, because it compels the body cells to swim in their own poisons.

We must always remember that everything that affects the body as a whole, affects the eyes. This includes such factors as sunshine, light, fresh air, temperature, humidity and other atmospheric conditions, such as fog, dust and steam, smoke, fumes, poorly ventilated rooms, discordant noises, etc.

The same is true of bodily conditions, such as fatigue, exhaustion, emaciation, pain, toxemia, etc.

Further, we must realise that mental states play an important part in eye health. Anger, jealousy, fear, worry, joy, faith, cheerfulness, and other mental states influence very powerfully the health of the eyes. This is abundantly proved through the science of irisdiagnosis. The eyes are not only the windows of the soul, but are like a radio station and broadcast conditions of the body and mind.

So we shall understand that *anything which is conducive to the health of the body in general will benefit the eyes.*

Now let us focus our attention on the essential needs of those who wish to improve their eyesight. The first thing necessary is to resolve to do nothing that will injure the eyes, or impair the health, or interfere with the normal and harmonious functioning of the body, and to endeavour to live a natural life and use our powers of body and mind in a normal way.

On the surface this may seem to be rather a tall order, but it is surprising how easy it becomes when we realise our responsibilities towards ourselves and do what is necessary to be done in a cheerful and optimistic way.

IMPORTANCE OF THE SKIN.

Since every eyesight and health problem is an individual and personal one, it is impossible to give specific directions which will apply to every

case, but certain fundamental rules can be outlined which any sincere individual can apply in his own case.

We must avoid the use of everything that impairs the health of the body and mind. This includes wrong foods and drinks, the use of stimulants and narcotics, living and working in impure air, subjecting the body to extreme temperatures, and excesses of every kind.

How many people realise that the skin is the one part of the organism that is most intimately related to the eyes? The skin is an organ of absorption as well as an excretory organ. Millions of cells in the skin are connected with the vision centres of the brain. In addition there are millions of tiny nerve endings in the skin, which react only to light and which supply every cell in the organism with vital nerve power.

It is important that the skin should be given a daily friction rub, so as to stimulate the nerve endings and blood vessels, apart from keeping the pores of the skin open and active.

CORRECT EATING AND EXERCISE.

Next in importance is correct eating. This is far too big to go into in detail, so we must be content to state the fundamental principles of eating for health.

Every individual should make a habit of supplying the body with sufficient water each day. It should be drunk between meals.

Then as a general principle the diet should consist of eighty per cent. alkaline-forming foods and only twenty per cent. of acid-forming foods.

Many eye troubles are caused by systematic acidosis. This is a condition brought on by eating wrong foods, bad combinations of food, and too much acid-forming food.

A general suggestion for those suffering from eye-troubles is to arrange a three meal per day dietary along these lines :—

A fruit breakfast; a raw vegetable salad with cottage or other cheese for the mid-day meal and a cooked vegetable meal, with meat or fish twice a week. Little bread and few whole-grain products are needed.

The next factor to consider is that of exercise, which should be of such a character that it will call into play all the muscles of the body. Simple exercise without apparatus is the best. As much time as possible should be spent in the open air, and a general daily habit made of walking at least three miles per day. At least twice a day, morning and evening, a few minutes should be devoted to deep breathing exercises.

Wit and Humour.

SHAKESPEARE AS MOTORIST.

AN American professor—mostly American, I fancy—has recently had an urge to tell the world that the guy WILLIAM B. SHAKESPEARE is out-of-date—is, in fact, the back leg of a lame tortoise.

All Americans, however, do not think this. Mr. Attaboy D. Hoosh, that well-known lover of the high spots of Parnassus (Gre.), has, on the contrary, just produced a booklet proving conclusively that SHAKESPEARE knew all about motors, for instance, centuries B.H.F. (Before HENRY FORD).

By his very kind permission I am enabled to quote from this work, which will, as he says, “can the boneheaded cackle about old man SHAKESPEARE being a back number.” It is arranged in the form of quotations, and I will let it spiel for itself:—

Engines (Noisy)—

“Thou in complete steel
Revisit’st thus the glimpses of the moon,
Making night hideous.”—*Hamlet*, I. 4.

Engines (Difficulty in Starting)—

“Which, much enforced, shows a hasty spark,
And straight is cold again.”—*Julius Cæsar*, IV. 3.

Engines (Over-oiling)—

“The rankest compound of villainous smell that ever offended nostril.”—*The Merry Wives of Windsor*, III. 5.

Insurance Policy (Flaw in)—

“Never did base and rotten policy
Cover her working with more deadly wound.”—*Henry IV.*, I. 2.

Mass Production—

“The baby figure of the giant mass.”—*Troilus and Cressida*, I. 3.

Mechanics—

“Another lean unwashed artificer.”—*King John*, IV. 2.

Motoring Offences—

“I’ll put a girdle round about the earth
In forty minutes.”—*Midsummer Night’s Dream*, II. 2.

“All his faults observed,
Set in a note-book, learned, and conned by rote.”—*Julius Cæsar*, IV. 3.

Petrol (Advertisements for)—

"A rarer spirit never

Did steer humanity."—*Antony and Cleopatra*, V. 1.

"The spirit of the time shall teach me speed."—*King John*, IV. 2.

Petrol (Water in)—

"These foolish drops do something drown my manly spirit."—

Merchant of Venice, II. 3.

Traffic (Block in)—

"Why, one that rode to his execution

Could never go so slow."—*Cymbeline*, III. 2.

Traffic (Police Control)—

"Look, with what courteous action

It waves you on."—*Hamlet*, I. 4.

Traffic (Lights Control)—

[Go] "The ground is tawny

Yes, with a green eye in't."—*The Tempest*, II. 1.

[Stop] "Making the green one red."—*Macbeth*, II. 2.

Tyre Trouble—

"Let me not burst."—*Macbeth*, I. 4.

"Here will be an old abusing of God's patience and the King's English."—*The Merry Wives of Windsor*, I. 4.

"My high-blown pride

At length broke under me

Vain pump* and glory of the world, I hate ye."—*Henry VIII.*, III. 2.

These extracts should of themselves be enough to convince anyone, thinks Mr. Attaboy D. Hoosh, that SHAKESPEARE was a motorist; but his attitude to pedestrians puts the matter entirely beyond doubt:—

"You are not worth the dust which the rude wind

Blows in your face."—*King Lear*, IV. 2.

So thorough-going was he and so wonderfully provident was his mind that he could even supply an excuse for joy-riding three hundred years before it was actually needed:—

"He that is robbed, not wanting what is stolen,

Let him not know it, and he's not robbed at all."—*Othello*, III. 3.

In conclusion, Mr. Hoosh, who is a great admirer of internal textual evidence, draws our attention to *The Merry Wives of Windsor*. In this play, it will be remembered, a certain Ford did undoubtedly request *Sir John Falstaff* to take half a bag of money, or all of it, for "easing him

* Some versions prefer "pomp," an obvious archaism.—A.D.H.

of the carriage"; and when, later, *Ford* asked him how he had sped, the reply was, "Very ill-favouredly, Master Brook." This point, says Mr. Hoosh, will surely carry conviction to any guy, even a Baconian. I hope it will—*Punch*.

■ ■

Charles Burleigh, the great opponent of the slave trade, was in the middle of one of his eloquent denunciations of slavery, when a well-aimed and very rotten egg struck him full in the face. "This," he said calmly as he produced his handkerchief and wiped his face, "is a striking evidence of what I have always maintained, that pro-slavery arguments are unsound."

■ ■

The famous Wilkes was once whistling "God save the King" in the presence of the Prince of Wales. "How long have you taken to that tune?" asked the Prince. "Ever since I had the honour of your Royal Highness's acquaintance," was the answer.

■ ■

"A MEMORABLE YEAR FOR MANCHESTER."

Many distinguished people visited the city Mr. Baldwin, an ex-Prime Minister, spoke at the Free Trade Hall, and Mr. Lloyd George, another ex-Prime Minister, broadcast on a large scale his message to the nation. Mr. MacDonald, the Prime Minister, also attended and spoke

There was also the Annual Donkey Show.—*Manchester Paper*.

Events which we trust were not related—*Punch*.

CHIPS FROM CONTEMPORARIES

THE School Inspector was coming to test the class in scripture. The teacher warned the boy at the top of the class that he would be asked who made him, and told him what answer to give.

Unfortunately this boy had occasion to go out just before the Inspector arrived, with the result that the question was put to the next boy, who was unprepared.

"Please Sir," he said to the Inspector, "the boy God made is out of the room."—*A Govt. College Miscellany, Mangalore*.

Mussolini is a new kind of stuff—*Ibid*.

■ ■

The following defies comment :

We are glad to remark that Prof. has been favoured with a son after a long time. We accord our hearty congratulations to the Maulana upon this

happy birth. To be favoured with a son for whom you yearn, is a great divine favour, and our Maulana greatly deserved it. We hope the Maulana's generosity will not fail to fill our watering mouths.

■ ■

We commend this to the notice of the authorities of a Calcutta College Magazine which has, on its *Alumni News* page, reported the marriage of a third year student. That has been an entirely colourless act, lacking as it does the mention of 'watering mouths' which alone could raise it to the dignity of first-class reporting. Now that they have the model before them, we hope they will do it better next time.

■ ■

The following is part of "A Dream" described in the pages of a contemporary :

The day-blind bird of the night is singing the song of the Unseen, but the little voice in my heart is lighting the lamp of darkness within.

The dark eyes of my beloved are twinkling in the temple of my dream ; she is beckoning to me at the time of the offering, but the dream of darkness wakes me up from my sleepy silence.

The signs of waking are not very evident.

■ ■

Thus a writer on Chairs in a Poona College Magazine. His words call up familiar pictures :

Sometimes teachers, when they are in want of some word, clutch them tightly, lift them and fidget with them, and great is the wonder for the word flashes on them. How I do not know. Perhaps that may be telepathy. In silent sympathy they must have inspired the teacher. Whatever that may be, there is the sweet realisation of the proverb : 'A friend in need is a friend indeed'.

■ ■

Thus a contemporary on two additions to the College staff :

The former is a double-barrelled gun of the Calcutta artillery, and the latter a sword (*Shamsher*) of the Punjab Arsenal.

They are asked to contribute to the Magazine. Which is quite in the fitness of things.

■ ■

Cows seem to have taken a strong fancy to a certain college in Orissa. This is what we gather from a contemporary which carries the following on its *College Notes* page :

A wire-fence is being set up on the southern side of the College premises to prevent cows from entering the College quadrangle.

■ ■

The Durbar (Khalsa College, Amritsar) gives the following 'Howlers' from General Knowledge Papers :

A Cinema Star—He is a well-known chief in the Punjab.

Aga Khan—Is the Deputy Superintendent of the Police at Amritsar.

Miss Mayo—She is the wife of His Excellency the Viceroy—Lord Irwin.

Zybysko—Discovered New America.

C. F. Andrews—Is a witness in the Lahore Conspiracy Case.

President of the Whitley Commission—John Simon.

■ ■

The following from the *Gryphon* (Journal of the University of Leeds) should be interesting :

This debate was held towards the end of the last term on the motion that "Staff as well as Students should be subject to periodic examinations."

I I I I I I

We ought to mention that the motion was proposed by a Professor. The unkindest cut of all !

■ ■

Something has been heard of late regarding the waste supposed to result from the overlapping of studies among different Universities in a province. The following extract from the address of Dr. Ganganath Jha delivered at the Agra University Convocation (published in the December issue of the *Allahabad University Magazine*) will be of interest in this connection :

It is argued that when there are so many as five universities in the province, there is much needless repetition of work, and there would be much saving of money if there were some sort of co-ordination among the universities, and if the large number of subjects taught were divided amongst them. The proposal is so tempting that it has received the blessings of many persons who have not entered into any detailed examination of the proposal. Let us consider its practical bearing. The proposal, as I understand it, is that, speaking concretely, while Allahabad only should teach Chemistry, Lucknow only should teach Botany.—Now will Allahabad be able to find room for all those in the province who wish to study Chemistry? I am certain it will not ; and I know also that before it takes in even one more M.Sc. student it will need additions to the laboratory and laboratory-grants. This may be hypothetical. But let us look at Medical studies ; they have been concentrated at Lucknow. Is the King George's College able to find room for all who wish to join or for whom there is need in the province? I understand that this year there were more than 125 candidates seeking admission, and there was room for only 35 or 37. The same would be true of the higher study of any other subject if it were concentrated at one place. * * * The only effect of the proposal would thus be the curtailment of facilities for higher study all round, and I do not think any well-wisher of higher education would even agree to a proposal which would be sure to lead to such a catastrophe.

■ ■

Dr. Meghnad Saha, F.R.S., one of our very distinguished *ex-students*, has contributed to the December issue of the *Allahabad University*

Magazine a very important article on the need of an Academy of Sciences for the United Provinces. Such an Academy will serve as a model for similar organisations in other provinces, which may afterwards be combined into an All-India Academy. Such Academies will organise scientific workers, persuade them to take more interest in scientific matters of national importance, found studentships for deserving workers, medals in recognition of good work, and research professorships devoted to special branches. They can also exercise a healthy influence on the Government in its administrative policy regarding scientific matters. Moreover they will be able to remove the great difficulty experienced by scientific workers in India in getting their work published. The foreign societies are of course very courteous, but owing to the enormous increase in the output of scientific work in every country after the War, they find it extremely difficult to cope with the demand in their own country. Hence workers from India have often to wait for even a year to get their papers published. Dr. Saha proposes that the Academies will receive short abstracts of papers from scientific workers in India, and publish them in the form of bulletins. This will ensure to the workers *priority* in their work, leaving to them freedom of publishing their papers in journals at home or abroad as they desire. Such bulletins are published by the *Academie des Sciences of France* (under the name *Comptes Rendus*) and by the National Academy of America.

OURSELVES

CRICKET NOTES.

THE cricket season is over. We have ended our Season with success and glory. Out of the 15 matches played, the College won 6 matches, drew 5 and lost 4. Most of the drawn games were in our favour. A few matches were cancelled. This year our team was not favoured by His Excellency's XI, as His Excellency's team was playing against the representative teams. The formation of the 'Varsity XI to play against Punjab XI was a notable event of the last season. Students were quite astonished not to find any of the Presidency players who played so brilliantly last year. The *fault* on our part was that the Affiliation fees were paid late.

A word of praise is due to Mr. J. Ray for his "Hat-Trick" against Sporting Union C. C. The cricket blue together with a Prize will be awarded to him this year.

Finally I must thank our Principal and our Hony. Treasurer, Prof. A. Maitra, who have always helped us with their advice and guidance and taken a very keen interest in our games. The Principal has been kind enough to send his congratulations to the team, from which I have much pleasure to quote these words—"I heartily congratulate the Captain and the team, especially J. Ray, on a successful season, and regret I could not see more of their games."

AJIT MITTER,
Hony. Secretary.

ATHLETIC CLUB.

AFTER a couple of years the Presidency College Annual Sports were held on the Baker Laboratory grounds on the 24th January, 1930. Principal J. R. Barrow was kind enough to preside on the occasion and give away the prizes. A good number of students competed. Every event was keenly contested, and several competitors showed good promise. Special mention should be made of Messrs. C. A. Bloud and Santosh Roy of the 5th year English and 4th year Science classes respectively. Mr. Bloud secured the highest number of points, and was awarded the Bestman's prize. Mr. Roy stood second.

100 yds. Flat Race:—(1) S. Roy ; (2) C. Bloud ; (3) K. Mukherji.

220 yds. Flat Race:—(1) S. Roy ; (2) C. Bloud ; (3) R. Singhi.

440 yds. Flat Race:—(1) C. Bloud ; (2) S. Roy ; (3) H. Purkayastha.

880 yds. Flat Race:—(1) H. Purkayastha ; (2) S. R. Hossain ; (3) R. Dutta.

High Jump:—(1) D. Ghose ; (2) T. K. Das Gupta ; (3) B. Roy.

Long Jump:—(1) P. B. Ghosh ; (2) C. Bloud ; (3) S. Roy.

Throwing the Cricket-ball:—(1) R. Dutta ; (2) C. Bloud ; (3) N. Pyne.

Putting the Shot:—(1) C. Bloud ; (2) N. Pyne ; (3) B. Roy.

Relay Race:—Won by the 4th year Science class.

Tag-of-war:—Won by the 3rd year Arts class.

Cycle Race:—(1) A. Sabur ; (2) N. Chowdhury.

Ex-Students' Prize (220 yds. Flat Race):—(1) Md. Shafique ; (2) A. Mukherjee.

The Report will be incomplete if no mention is made of Principal J. R. Barrow, our Hony. Treasurer, Prof. A. Moitra, our Physical Instructor, Mr. S. C. Sen, and of Mr. Bhupen Dutta, who have ungrudgingly helped us, whenever we have been in need of their advice and guidance.

The Secretaries take this opportunity to thank the officials and the volunteers for their kind help in making the function a success.

C. G. GOFFER,
A. K. MITTER,
Jt. Hony. Secretaries.

INTER-COLLEGIATE HOCKEY KNOCK-OUT TOURNAMENT.

THIS tournament has been newly started from our College. In football there are inter-collegiate tournaments; but in hockey hitherto no such tournaments were existing. Hence the necessity of such a tournament. Entry-forms were sent to different Colleges, of which the following entered: Presidency College; Bangabasi College; Ripon Law College; Medical College; Serampur College; Scottish Churches College; St. Xavier's College; St. Paul's College; Islamia College; B. E. College.

Messrs. Meyers & Co., the famous dealer in sports goods, have encouraged us by presenting a cup for this tournament.

Had it not been for indifference on the part of their authorities, more Colleges would have entered, and the tournament would have been grander than it has been. The final of the tournament was held on the 25th March last under the presidency of Capt. J. N. Banerji between the St. Xavier's and the Scottish Churches College, the former winning by six goals to one.

The Secretary takes this opportunity to express his heartfelt thanks to those gentlemen who have very kindly helped him by refereeing the games, and to Mr. S. Roy and Prof. S. P. Biswas of the Scottish Churches College for their kind help in making the tournament a success.

C. G. GOFFER,
Hony. Secretary.

THE BIOLOGICAL SOCIETY.

A MEETING of the above society was held on the 17th January, 1930, with Prof. N. M. Bose in the chair, at which the following office-bearers and class representatives were elected:

EX-OFFICIO:—

Patron.—Principal J. R. Barrow, M.A. (OXON.).
Hony. President.—Prof. S. C. Mahalanabis, B.Sc. (EDIN.); F.R.S.E.

EX-OFFICIO:—

President.—Prof. N. C. Bhattacharya, M.A., B.Sc.
Vice-Presidents.—Prof. N. M. Bose, M.Sc.; Mr. S. M. Banerjee, M.Sc., M.B.
Treasurer.—Mr. Sunil Chandra Sen, M.Sc.
Member.—Mr. G. Bera, M.Sc.

CLASS REPRESENTATIVES:—

6th Year Class—Mr. J. Sinha, B.Sc.; Mr. P. Chowdhury, B.Sc.
5th Year Class—Mr. S. Chatterjee, B.Sc.; Mr. N. L. Roy, B.Sc.
3rd Year Class—Mr. M. N. Ghosh; Mr. A. K. Pal.
1st Year Class—Mr. R. Bhattacharya; Mr. S. N. Sen.

The Executive Committee of the Biological Society held a meeting on the 20th January with Prof. N. C. Bhattacharya in the chair, at which Mr. Somnath Chatterjee of the 5th year class was elected Secretary and Messrs. Asoke Pal

and Ramaranjan Bhattacharya were elected Assistant Secretaries from the 3rd year and 1st year classes respectively.

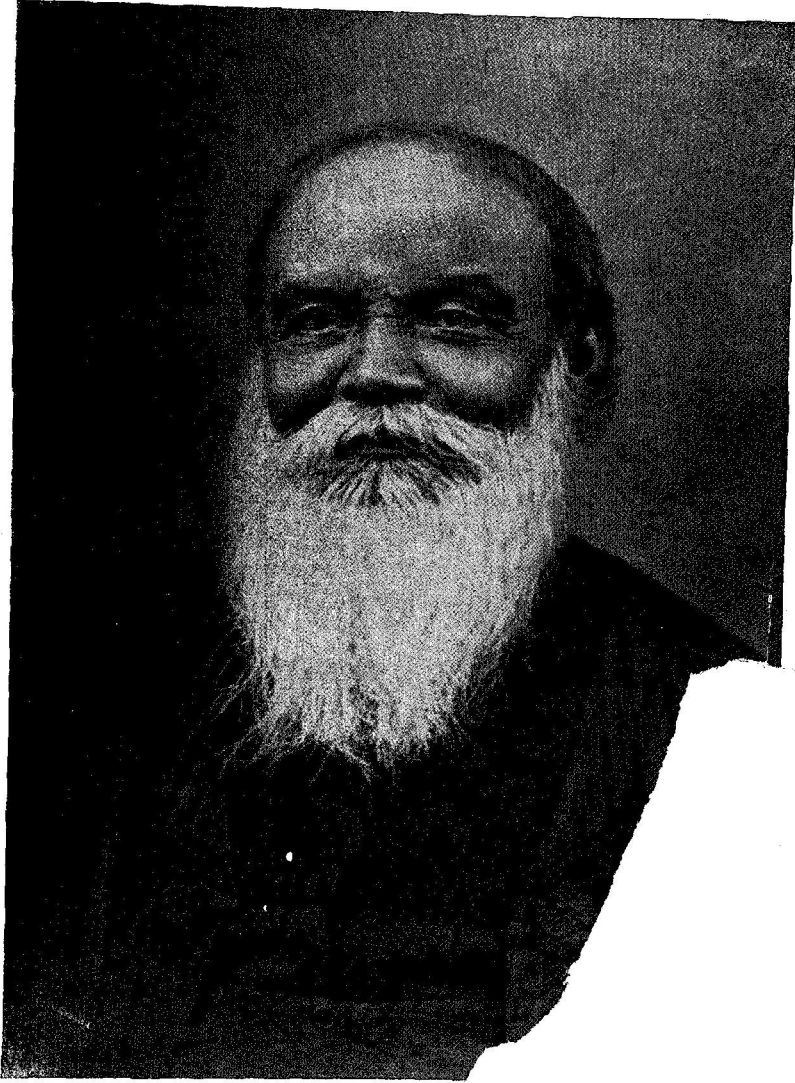
The second general meeting of the Society was held in the Physiological Lecture Theatre on the 6th February. Prof. N. C. Bhattacharya was in the chair. After the Secretaries' report had been read, Mr. S. Chatterjee, B.Sc., read an interesting paper on *The Engines of the Human Body*. Prof. N. M. Bose, Mr. S. M. Banerjee, and some of the students spoke on the subject. The meeting terminated with a short but impressive discourse on the subject from the President.

SOMNATH CHATTERJI,
Secretary.

FOUNDERS' DAY.

FOUNDERS' Day, 1930, was celebrated on Tuesday, the 21st January last.

As in previous years, the staff and students were At Home to all "Old Boys" of the College from 4-30 to 6-30 p.m. on the Baker Laboratory grounds. There was a large and distinguished gathering. Among the guests, who were all received at the gate by Principal Barrow, our representatives noticed the following:—Sir C. V. and Lady Raman, Mr. and Mrs. H. E. Stapleton, Dr. and Mrs. W. S. Urquhart, Mr. and Mrs. S. C. Mahalanobis, Dr. and Mrs. D. M. Bose, Mr. and Mrs. B. M. Sen, Mr. and Mrs. K. Zachariah, Mr. and Mrs. B. K. Guha, Dr. and Mrs. Momtazuddin Ahmed, Justice Sir Charu Chandra Ghose, Mr. Justice D. N. Mitter, Mr. S. N. Mallik, Mr. W. C. Wordsworth, Sir Jadunath Sarkar, Hon'ble Mr. K. Nazimuddin, Col. N. Barwell, Principal A. H. Harley, Principal J. W. Holme, Maharaja Sris Chandra Nandy of Cossimbazar, Mr. Ramani Kanta Roy of Chaugram, Kumar Sarat Kumar Ray of Dighapatiya, Mr. Taraknath Mukerjee of Uttarpara, Messrs. Abdul Karim, Amulyadhan Addy, Satyananda Bose, Dewan Bahadur U. L. Banerjee, Mr. Mohini Kanta Ghatak, Rai Bijoy Gopal Chatterjee Bahadur, Rai Jyotish Chandra Sen Bahadur, Rai Sarat Kumar Raha Bahadur, Khan Bahadur Ataur Rahman, Rai Hem Kumar Mallik Bahadur, Messrs. Bijoy Kumar Ganguli, Bimal Chandra Chatterjee, Basanta Kumar Pal, Nirod Krishna Ray, Asutosh Dutt, Amarendranath Pal Chaudhuri, Jatindra Kumar Biswas, Jogesh Chandra Chaudhuri and Rai Mallinath Roy Bahadur, Rai Gobinlal Banerjee Bahadur, Dr. Syamadas Mukerjee, Mahamahopadhyay Pandit Asutosh Shastri, Dr. Kedarnath Das, Rai Bahadur Dr. Satis Chandra De, Rai Bahadur Dr. Upendranath Brahmachari, Rai Bahadur Dr. Haridhan Dutt, Principal Adityanath Mukerjee, Shamsul Ulama Khan Bahadur Dr. Hidayet Hossein, Haji Captain Dabiruddin Ahmed, Messrs. S. K. Sen, I. B. Sen, M. N. Kanjilal, Pramatha Nath Banerjee, Syama Prasad Mookerjee, S. K. Gupta, R. C. Ghose and Sikhar Kumar Bose, Barristers-at-Law, Messrs. B. K. Basu, Susil Chandra Neogi, Sarat Chandra Dutt, Amiyanath Mukerjee, Sailendra Mohan Dutt, Girindra Nath Sen, Ajit Kumar Sen and Binod Chandra Sen, Solicitors, Dr. Sarat Chandra Basak, Messrs. Satinath Roy, Sachindranath Mukerjee, Rama Prasad Mookerjee, Narendra Nath Set, Suryya Kumar Guha, Sitaram Banerjee, Dr. Radha Binod Pal, Messrs. Amiruddin Ahmed, Zanoor Ahmed, Mukunda Behary Mallik, Jites Chandra Guha, Sachindra Kumar Ray, Amulya Chandra Sen, Hemanta Kumar Biswas, Pasupati Ghose, Dharendra Nath Sen, Syamaprosad Mukerjee, Provat Chandra Sen, Jitendra Mohan Banerjee, Provas Chandra Chatterjee, Nirmal Kumar Sen, Patit Paban Chatterjee, Gopendra Krishna Banerjee, Purna Chandra Ray, Rames Chandra Pal, Pramatha Nath Mukerjee, *Vidyarnab*, and Ramdas Mukerjee, Advocates, Messrs. Badaruddin Ahmed and Sachindranath Banerjee, Assistant Registrars, High Court, Messrs. N. C. Sen, Praphulla Chandra Dutt and Bhujagendra Mustaphi, Judges of the Small Cause



THE LATE MR. KHUR

By Courtesy of Mr. S. Basu.]

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Assistant Librarian / Librarian

Court, Mr. K. C. Basak, I.C.S., Rai Saheb Hari Sadhan Mukerjee and Mr. A. B. Chatterjee of the Finance Department, Messrs. Binod Behari Sarkar and Kshitis Chandra Roy of the Education Department, Professors. P. C. Mitter, H. K. Sen, J. N. Mukerjee, Bidhu Bhusan Ray, Susil Kumar Acharyya, Suniti Kumar Chatterjee, Narayan Chandra Banerjee, Amiya Kumar Sen, Nibaran Chandra Ray, B. B. Ray, Purna Chandra De, *Udbhatsagar*, Mohini Mohan Mukerjee, Dhruba Kumar Pal, Narendra Nath Chakravarti, Debendra Nath Ray, Abu Hena, Sudhansu Kumar Guha Thakurta and Manoranjan Bhattacharyya, Messrs. J. C. Chakravarti, Assistant Registrar and B. B. Dutt, Assistant Controller, Calcutta University, J. M. Sen, Addl. Inspector of Schools, Brahma Kisore Mukerjee, Head Master Hindu School, Amal Ganguli of the Imperial Bank of India, S. N. Banerjee of the National Insurance Co., S. N. Mukerjee, Chartered Accountant, N. R. Chatterjee of the Tropical School of Medicine, Sures Chandra Ray of the Hindusthan Insurance Co., Jatindra Mohan Majumdar of the Port Commissioners, Lokendra Kumar Gupta of McLeod & Co., Noot Behary Banerjee, Ramnath Sen, Hariprasanna Mukerjee, Dwijendranath Dutt, Sourindra Krishna Deb, Dukkaharan Chakravarti, Dr. Qudroti Khuda and others.

The "Veterans" who attended this year's function were :—Mr. Basanta Coomar Bose, Retired Advocate (B.A. 1871), Raja Gopendra Krishna Deb, Retired District Judge (B.A. 1872), Mr. Sasibhusan Dutt, Retired Principal, Krishnagar College (B.A. 1872), Rai Jogendra Nath Mitter Bahadur, Retired District Judge (B.A. 1873), Mr. Joges Chandra Roy, Advocate, Calcutta High Court (B.A. 1874), and Mr. Mohini Mohan Chatterjee, Solicitor, Calcutta High Court (B.A. 1878).

Napoleon's band played music, both oriental and western ; while the Imperial Restaurant of Hogg Street catered for the guests of the evening. Refreshments in orthodox style were also provided for separately in the Peake Science Library. Besides, light refreshments were served to students, about 750 in number, in the Physical and Geological laboratories.

Prof. H. K. Banerjee (the Bursar) and Prof. S. C. Majumdar (the Treasurer of the College Union) were mainly responsible for the arrangements. They were assisted by a committee of members of the staff and a number of enthusiastic student-volunteers who contributed materially to the success of the function.

AJIT NATH ROY,
Secretary.

A CONDOLENCE MEETING.

A MEETING of the staff and students of the Presidency College was held at the Physics Theatre on the 19th February last at 4 p.m. to honour the memory of the late Mr. Akshay Kumar Maitreya of Rajshahi. Principal J. R. Barrow presided over the occasion. The president having formally opened the meeting, asked Prof. U. N. Ghoshal to speak about the illustrious deceased. Prof. Ghoshal, claiming the privilege of an intimate acquaintance with Mr. Maitreya, paid a tribute to the services he had rendered to the cause of historical research and especially in connexion with the foundation of the Varendra Research Society, the premier non-official institution of its kind in India. The speaker also commended the mastery of Bengali prose style shown in Mr. Maitreya's writings, and the part which he took in public movements. After Prof. Ghoshal had resumed his seat, Mr. Debesh Chandra Das of the Third Year Arts class addressed the meeting in a few well-chosen words about the qualities of the deceased gentleman. Afterwards the usual condolence resolution was proposed from the chair and carried, all standing.

FLOOD RELIEF CHARITY PERFORMANCE.

ACCOUNTS.

Total Receipts for tickets sold:

(a) 10 tickets at Rs. 20/- each	...	...	Rs. 200/-
(b) 50 tickets at Rs. 10/- each	...	...	500/-
(c) 110 tickets at Rs. 5/- each	...	...	550/-
(d) 42 tickets at Rs. 3/- each	...	...	126/-
(e) 52 tickets at Rs. 2/- each	...	...	104/-
(f) 75 tickets at Re. 1/- each	...	...	75/-

Total Rs. 1,555/- only.

Total Expenditure:

			Rs. A. P.
Expenses for the Theatrical Performance	...	...	280 9 9
Remitted to the Governor of Assam	...	...	1,200 0 0
Insurance charges for sending the amount	...	...	1 12 0

Total Rs. 1,482 5 9

Balance in hand Rs. 72 As. 10 and Pies 3 only.

N.B.—At a meeting of the Committee held on January 7, the accounts submitted by the Secretary were passed, and it was resolved that the surplus amounting to Rs. 72-10-3 be made over to the Students' Aid Fund of the College.

S. C. MAJUMDAR,
Treasurer, College Union.

RABINDRA NATH SEN,
Secretary.

OUR CONTEMPORARIES.

WE beg to acknowledge with thanks the receipt of the following of our contemporaries:—

- (1) "The Gryphon," University of Leeds (3 copies).
- (2) Allahabad University Magazine.
- (3) Saint Andrew's Colonial Homes Magazine, Kalimpong.
- (4) "Indraprastha", Hindu College, Delhi (2 issues).
- (5) Holkar College Magazine, Indore.
- (6) "A Government College Miscellany", Government College, Mangalore.
- (7) St. Xavier's College Magazine.
- (8) Patna College Magazine (3 issues).
- (9) "The Ravi", Government College, Lahore (3 issues).
- (10) Murray College Magazine, Sialkot (3 issues).
- (11) Sa-adat College Magazine, Karatia, Mymensingh.
- (12) American College Magazine, Madura.
- (13) St. Paul's College Magazine.
- (14) Zamorin's College Magazine, Calicut (2 issues).
- (15) D. A. V. College Union Magazine, Lahore (2 issues).
- (16) Rajsahi College Magazine.
- (17) Journal of the Muslim University Chemical Society, Aligarh.
- (18) "The Dayalbagh Herald", Radhasoami Educational Institute, Dayalbagh, Agra (5 issues).
- (19) Morris College Magazine, Nagpur.
- (20) "Rajaramian", Rajaram College, Kolhapur (2 issues).

- (21) "The Durbar", Khalsa College, Amritsar (3 issues).
 - (22) Hare School Magazine (2 issues).
 - (23) Hindu School Magazine.
 - (24) Dayal Singh College Magazine, Lahore (2 issues).
 - (25) Cotton College Magazine, Gauhati (2 issues).
 - (26) Maharaja's College Magazine, Ernakulam, Cochin.
 - (27) Sir Parashurambhau College Magazine, Poona City (2 issues).
 - (28) Carmichael College Magazine, Rangpur.
 - (29) Scottish Churches College Magazine.
 - (30) Ravenshaw College Magazine, Cuttack.
 - (31) "India To-morrow" (Journal of Indian students).
 - (32) Jagannath Intermediate College Magazine, Dacca.
 - (33) St. Andrew's College Magazine, Gorakhpur.
 - (34) Ashutosh College Magazine.
 - (35) "Modern Journal" (A Journal of the Youth and for the Youth), Calcutta.
 - (36) Rajendra College Magazine, Faridpur.
 - (37) Narasinha Dutt College Magazine, Howrah.
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CORRESPONDENCE

SOME GRIEVANCES OF THE STUDENTS.

To

THE EDITOR,
Presidency College Magazine.

SIR,

It is a matter of pity for the Pioneer College of Bengal that it should be indifferent to the long-existing difficulties and inconveniences under which the students of the College have to labour. Below are pointed out some of them.

(1) The first and the most important is the want of an up-to-date printed catalogue in the library. The existing printed catalogues bear the disappointing mark of so late a year as 1915. During the fifteen succeeding years the stock of books has considerably increased. But no new catalogue has since been prepared. The librarian in the Science Library has got a book of his own, supplemented by hand-written sheets inserted between the old printed pages. The fact that he has occasionally to refer to it, especially when books are requisitioned by members of the teaching staff who can send only the names of the copies wanted and not the numbers, is sufficient to justify his natural unwillingness to part with it at all times. Thus the students are prevented from having the numbers or the names of the new books added whenever required. The fate of the readers in the Arts Library is no better. The Cabinet Index too has not yet been brought up to date.

(2) The huge pyramidal ladders in the Science Library (situated on the first floor) are fitted with iron wheels, and when moved over the pavement does not certainly leave a very agreeable impression on the readers; nor do the people working in the laboratory just underneath have any pleasanter experience. The professors who occasionally use this library will, we hope, extend corroboration. We suggest a replacement of the iron wheels by rubber ones.

(3) The long-standing want of a covered passage from the Baker Laboratory Buildings to the main building has been mentioned several times before, and we repeat it once more. Let us hope that the authorities have by this time been able to visualise the sad plight of the students, who have to cross from one building to the other for attending their classes during the rainy season of the year; and that a covered gangway offering protection from rains will, in no distant future, adorn the grounds of the Presidency College.

(4) Lastly, the fixing of a *single* date (of about two and a half hours' duration) for each class for the payment of fees, and the requirement to pay fines in default, is a unique practice in the Presidency College. The worst victims to this rule are the Post-graduate Science students who have to attend classes also at places (University Science College, Ballygunj, etc.) other than the Presidency College. Specially hard is the lot of the students of Botany whose classes are mostly (4 days a week) held at Ballygunge. Classes begin there at 10-30 a.m. It is thus physically impossible for them to come to the Presidency College and deposit fees, and at the same time attend lectures at Ballygunge. They have either to hunt for some confiding friend (a student of some other branch) who will undertake the task of submitting the fees at some possible personal loss and inconvenience, or to pay fines, for seldom are the fines excused.

Will the kind authorities enquire into the matter, and see that some more dates are fixed for each class, or better that there be no particular date for any

particular class, so that students of any class may pay their fees on any date within a specified period as is the practice in almost all colleges and in the University.

The authorities of the College will earn the gratitude of the students if they will kindly see their way to remove these grievances of theirs.

Yours, etc.,

M. N. BHATTACHARYYA,
6th Year, Geology.

COMMON ROOM IMPROVEMENT.

To

THE EDITOR,
Presidency College Magazine.

SIR,

I beg to draw the attention of the authorities concerned to the extremely dilapidated condition of the furniture of the Common Room which require to be replaced at an early date. The existing accommodation ought also to be increased. The present accommodation is very limited, with the result that, when most of the classes are off, a large number of students crowd into the Library which they use as a Common Room. Which is altogether undesirable. There are also no lighting arrangements in the Common Room, so that on rainy and cloudy days it becomes extremely dark. We also think it desirable that one or two newspapers should be placed on the tables along with other periodicals.

Yours, etc.,

JITENDRANATH BASU,
5th Year, English.

POST-GRADUATE RE-ORGANISATION.

To

THE EDITOR,
Presidency College Magazine.

SIR,

Now that so much is being heard of the re-organisation of the Post-graduate department of the University, we consider it important that students should be provided with an opportunity to lay their grievances before the Re-organisation Committee. Students are expected to possess a more intimate knowledge than others of those defects of the system which affect them rather closely; and their evidence in this connection is likely to be helpful and suggestive.

We therefore suggest that students, and particularly ex-students who have passed recently, be called upon to submit evidence to the Re-organisation Committee, or to any other Committee which the University might appoint, in the form of either unsigned evidence or evidence heard in camera.

In connection with Post-graduate re-organisation one thing ought to be kept in mind, viz., that no tinkering reforms will do. The time has come for considering whether one single system under which students are spoon-fed by means of regular classes and standardised lectures, and their capacity tested at the end of a specified period by the extremely mechanical method of a fixed number of questions to be answered within a given time, should be allowed to dominate the whole field of education from the school to the Post-graduate department; or whether the Post-

graduate department should be allowed to possess the dignity which belongs to higher education. A complete overhauling of the whole system—teaching and examination included—is imperatively necessary. The system of study and examination prevalent at Western Universities may be profitably studied in this connection.

It may take time to bring about the much-needed changes in the present system. Meanwhile one thing ought to be done immediately, and that is the abolition of the percentage system of attendance. It is a vicious system involving intellectual dishonesty on the part of the teacher and the taught alike. Even if its retention may be necessary on some grounds in the undergraduate stages, its existence in the sphere of higher education can in no way be justified. It is certainly not a dignified thing for a lecturer to make sure of his audience by means of compulsion. That is a position not very complimentary to the members of the audience. Neither it is to the lecturer himself. The analogy quite holds good in the case of our class-room lectures, with this added poignancy that in the latter case the teachers have to become a party to the system of compulsion often against their will.

Let me quote in this connection the following passage from a speech recently delivered by Sir C. V. Raman at a students' meeting :

"When I was called upon to deliver lectures to the M.Sc. students in Physics, I received from the Secretary to the Post-graduate Council of Teaching in Arts and Science a roll-book in which the names of the students were entered, and I was asked to take a roll-call every time I delivered a lecture. I tell you my instinct rebelled against the idea. Perhaps once in a way in order to get myself acquainted with the names of the students I could have done it. But imagine, time after time, you have to make a roll-call to find whether students are attending *your lectures or not*. That, to my mind, is an unjustifiable affront both to my commonsense and to the good faith of my students. I felt that if the students did not care to attend my lectures except under the discipline of a roll-call, I would rather that they did not attend my lectures. That is the spirit in which the Post-graduate Department ought to be conducted."

The matter is important, and it is desirable that all educational and students' journals in the province should take it up.

Yours, etc.,
AN *Ex-STUDENT*.

LIBRARY BULLETIN

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- | | |
|----------|--------------------------------------------------------------------------|
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| 151.0608 | Sastri, P. D.—Elementary Psychology. 8vo. Calcutta, 1928. |
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- 524.035 Jeans, J. H.—Astronomy and Cosmogony. R. 8vo. Cambridge, 1928.

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ADDENDA

The Staff—It is with mixed feelings of pleasure and sadness that we announce the appointment of Prof. A. K. Chanda, Senior Professor of English, to the Principalship of the Krishnagar College. Congratulating him as we do on his new appointment, we are grieved at the same time to have to lose from our midst not only a very able teacher but a kind and genial personality who delighted in the company of his students with whom he always mixed as if he were one of them.

Principal B. G. Mukherji, Prof. Chanda's predecessor in his new post and late Senior Professor of English in our College, is now on leave preparatory to retirement. Principal Mukherji's connection with the Education Department runs well over thirty years, so that he goes into retirement with the reputation of a veteran.

Congratulations—We congratulate Mr. Benoybhusan Ghosh, a brilliant Science student of our College, on his having stood second in the Indian Audit and Accounts Examination held in December last.

Our congratulations to Mrs. P. K. Ray on her having been nominated a member of the Senate of the Calcutta University : a recognition of her activities as an educationist which she deserves only too well. She is the first Indian lady-senator, and wife of the first Indian Principal of our College.

We note with pleasure that our College has carried away the best team's trophy at the Inter-Collegiate Debating competition organised by the University Institute. The two best men's medals have been awarded by the unanimous decision of the judges to two students of our College, Messrs. Sureshchandra Sen-Gupta and Ranadhir Sarma-Sarkar of the 5th year Economics class. Our congratulations to the winners.

Obituary—We are extremely grieved to learn of the death of Sir Promodacharan Banerji, Kt., LL.D., who was one of the oldest of our ex-students living. He was one of those many eminent Bengalees who distinguished themselves outside their native province. From a Munsif he rose to be the Chief Justice of the Allahabad High Court, distinguishing himself at the same time in the field of education as the Vice-Chancellor

of the Allahabad University. Our sincere condolence to the bereaved family of the deceased. May his soul rest in peace!

Dr. Ghosal's New Book—Dr. U. N. Ghosal, who has already made his name by his book on Hindu Political Theories, has brought out a volume on the Hindu Revenue System, which is perhaps the only work of its kind on the subject. The book has been spoken of highly by eminent Indologists like Prof. Sylvan Levi. Our heartiest congratulations to Dr. Ghosal.





‘উইপিং উইলো’

(Weeping Willow)

শ্রীদেবেশচন্দ্র দাস— তৃতীয় বায়িক শ্রেণী (কলাবিভাগ)

ঝঙ্কা যবে নেমে আসে পর্বতের সান্নিধ্যদেশে পশি’

হে বিষণ্ণা শোভনা রূপসী,—

মেঘে নভঃ আধারিয়া ছড়াইয়া পড়ে কেশ পাশ,

মুছে যায় ধরণীতে আলোকের মৃদু মন্দ হাস,

হাহাকারে বনভূমি বারম্বার জানায় মিনতি,

পর্বত শিখরে তরু অসহায়ে করে শুধু নতি,

তব শিরে হে ক্রন্দসী নারী

মেঘ ঢালে বারি ।

অঝোর বর্ষণ সাথে ক্রন্দন উচ্ছ্বাস রণি’ বাজে

বিলাপে মুখর ছন্দ মাঝে ;

তোমার মর্ম্মর ধ্বনি শূন্যমাঝে কোথায় হারায়,

সঘন কেশের রাশি কাঁপি’ কাঁপি’ লুটায় ধরায়,

পেলব পল্লব দেহ কাঁদি’ কাঁদি’ পড়ে মুরছিয়া,

অশ্রান্ত মেঘের ডাকে থাকি’ থাকি’ চমকায় হিয়া,

ভাষা মৌন স্তব্ধতার ভারে

সান্নিধ্য অন্ধকারে ।

স্বদূর পথের বাঁকে উপলবিষমা চিত্ররেখা

লুকায়ে লয়েছে শেষ লেখা ;

শস্ত্রশীর্ষ শিহরিয়া তরঙ্গিয়া উঠে সচঞ্চলে,

পর্বতের গন্তীরতা মর্ম্মব্যথা বলে বনতলে,

আকাশ তারকাচক্ষু মুদি’ ফেলে তোমার লাগিয়া,

অনন্ত বিরহ ফিরে তোমা’ মান্নে মুরতি মাগিয়া ;

ধীরে ধীরে আসে সন্ধ্যাসতী

ক্ষোভে ক্ষুণ্ণ মতি !

‘উইপিং উইলো’

অম্বরের প্রান্ত ছিঁড়ি’ মুহূর্হঃ বিদ্যাং চমকে
 অশ্রুভরা আঁখির পলকে ;
 মেঘের মাঝারে হারা আঁধার ঘনায় তোমা’ ঘেরি’
 উতলা কলাপী থামে তোমার আকুল নতি হেরি’
 মেঘুর দাছুরী ডাকে ঝিল্লিরবে কাজল অমাতে
 কদম্ব কেশর রাশি মোহভরে চলিছে ঘুমাতে ;
 অশান্ত পবন সারারাতি
 করে মাতামাতি ।

থামিয়া গিয়াছে বৃষ্টি ; বনান্তের বেণুকুঞ্জ মাঝে
 নীরব প্রশান্ত স্বপ্ন রাজে ।
 নভে শুভ্র অভ্রমালা, দলে দলে চঞ্চল বলাকা
 নীলিমা সায়র মথি’ প্রসারিছে লঘু স্বেত পাখা,
 স্তম্ভিধ্ব ধরণীতলে সুরতি উচ্ছ্বাস উঠে জাগি’,
 তরুণ অরুণ কর আসে দ্বারে আবাহন লাগি’ ;
 তুমি তবু আনত কুন্তলা
 কাঁদ অচঞ্চলা !

অমেয় বেদনা তব একনিষ্ঠা ব্যথিতা ‘উইলো’
 ক্ষণ তরে কেমনে বা ভুলো ?
 মন্দির মন্দির তলে মানিলে যা’ প্রাণপ্রিয় ধন,
 নিভৃত অন্তর লোকে লভিল যা’ অনন্ত জীবন,
 মুছাবে তাহার স্মৃতি বাহিরের তুচ্ছ হাসি রাশি ?
 এমনি প্রয়াস কত অশ্রুজলে গিয়াছে যে ভাসি !
 তব প্রাণ তাই চিরমরু
 হে ক্রন্দসী তরু !

নন্দদা'র পত্র—

“নন্দদা'র ডায়েরী” (ভারতবর্ষ) হইতে ।

শ্রীলক্ষ্মীপ্রসাদ বন্দ্যোপাধ্যায়

বুদ্ধগয়া । সহসা ট্রেনে চড়িয়া যে আমি এতটা পথ আসিয়া পড়িয়াছি—সেটা শুধু নিছক্ একটা ভ্রমণ কাহিনী লিখিবার জন্ত নয়, প্রাণ বাঁচাইবার জন্তও বটে । নয়ত ট্রেনে চড়ার আমি বিশেষ পক্ষপাতী নই । ট্রেনে চড়িলেই আমার মনে হয় যে টিকিট হারাইয়া যাইবে, তা' সে যত সাবধান করিয়াই রাখি না কেন । শুইয়াও স্বস্তি নাই—বাস্ক ও জুতা সামলাইতেই অস্থির, একটা বুঝি গেল । পাশের সহযাত্রীটিকে সব সময়েই মনে হয় গাঁটকাটা, তা তিনি রামকৃষ্ণমিশনের সন্ন্যাসীই হ'ন বা কলেজের প্রফেসরই হ'ন । এসব ধারণা ভাল নয়, ভ্রোজোনোচিত নয় বুঝি । কিন্তু কি করিব ? আমার মনে হয়; আসিবার সময় হইয়াছিল, আবার যাইবার সময়ও হইবে ।

তবু কেন আসিলাম ? সে অনেক কথা । গোড়া হইতেই বলি কারণ আসিবার আগে যে সমস্তার মীমাংসা করিয়া উঠিতে পারি নাই—এই বুদ্ধগয়াতে আসিয়াই সম্বোধিলাভ করিয়া একেবারে বুদ্ধদেব হইয়া বসিয়া আছি ।

তিনদিন আগের কথা । রাত্রিবেলা মেসের ঘরে আমরা তিনটি প্রাণী । মনে করিও না যে মেসে লোকাভাব হইয়াছিল বলিয়া অথবা স্বাস্থ্যতত্ত্বের দিকে লক্ষ্য রাখিয়া ম্যানেজার বাবু একঘরে মাত্র তিনজনকে ঠেলিয়া দিয়া ছিলেন । হারিসন্ রোডের উপরিস্থিত বিচিত্রাকার মেসটি একদিকে ক্রমশঃ এমন সরু হইয়া আসিয়াছিল যে ম্যানেজার মহাশয়ের শত চেষ্টা সত্ত্বেও উহার গহ্বরে তিনটির বেশী প্রাণী প্রবেশ করিতে পারে নাই । মধ্যে মধ্যে ইঞ্জিনীয়ার তাহা হইলে মেসের ম্যানেজারেরও উপর দিয়া যায় ।

যাক্ সে কথা—আমরা শুইয়াছিলাম । শুইবারই কথা, কারণ রাত্রিবেলা ভদ্রলোকে শুইয়াই থাকে—সামনের 'কোণে অক্ষয়বাবু, আমার পাশে নিত্যানন্দ । আমাদের মেসের শয়নপ্রণালী এমন কিছু অত্যাশ্চর্য্য জিনিষ নয় যে তাহার পরিচয় এমন বিশেষভাবে দিতে হইবে । সাধারণ মানুষের মতই আমরা চিৎপাত অথবা উপুড় হইয়া ঘুমাই, প্রয়োজন হইলে পাশ ফিরি, নাক ডাকাই, মশা কামড়াইলে অসভ্য বাঙ্গালীর মত ঘস্ ঘস্ করিয়া চুল্কাই । ঘোড়ার মত দাঁড়াইয়া দাঁড়াইয়া, অথবা বাজুড়ের মত কড়িকাঠ ধরিয়া ঝুলিতে ঝুলিতে ঘুমাই না । তবু ইহার মধ্যে নিত্যানন্দের কথা উল্লেখযোগ্য । কারণ সেইদিনই সে আগতপ্রায় । কোন যোগ-উপলক্ষ্যে স্নানের ঘাটের ভলান্টিয়ার হইয়াছিল । মোটা মোটা দুইটা মিলিটারী বুটের উপর এক ইঞ্চি পুরু পটি

জড়াইয়া সারাদিন ড়িল করিয়া বেচারা এত ক্লান্ত হইয়া পড়িয়াছিল যে জিরাইবার জন্ত শুইবামাত্র ঘুমাইয়া পড়িয়াছিল। জুতা মোজা খুলিবার অবকাশও পায় নাই। যথেষ্ট চেষ্টা করিয়াও ঘুম ভাঙাইতে পারি নাই। অগত্যা নিরুপায়—ঘুমাচ্। গৃহিণী নই যে জুতা মোজা খুলিয়া দিয়া সম্বন্ধে পা টিপিতে বসিয়া যাইব।

দোতলার ঘর—গ্যাসের আলোয় অর্ধালোকিত। চোখ মেলিয়া সম্মুখের পদার্থটি দেখিতেছিলাম। বাঁকুড়া জেলার লোক—লম্বা, রোগা। থাকীর হাফ্‌প্যান্টের ভিতর হইতে সৰু সৰু পা দুইটি বাহির হইয়া মোটা মোটা দুইটি বুটের মধ্যে ঢুকিয়াছিল—তাহার উপর আবার পটির পাক—গণ্ডু উপরি পিণ্ডকঃ সজ্জাত। বেশ দেখিতে।

আপন মনে তারিফ করিতেছি, এমন সময়ে নিত্যানন্দের সবুট দুইটি পা ‘এরূপ শ্বেতপদাঘাতে সকল বাঙ্গালীর প্লাই ফাটুক’ গোছের ভাবে আমার পেটের উপর আসিয়া পড়িল। “কুইক্‌মার্চ”!

অক্ষয়বাবু বলিলেন, “বুঝলে কিছু?”

মরিতেছি পেটের ব্যথায়, বুঝিব কি? বলিলাম, ‘না’।

একটু চুপ করিয়া থাকিয়া অক্ষয়বাবু বলিলেন, “রুদ্ধগতি অথবা প্লাবন, না—কোনটাই ভাল নয়!”

পেটে হাত বুলাইতে বুলাইতে বলিলাম, “কাব্যি করছেন?”

“ঊহ, ফিলজফী!”

“কি রকম?”

“প্যারালল্ এক্‌জাম্পল্ আধুনিক বাঙ্গলা সাহিত্য। আমাদের আমলে কাব্যগন্ধী প্রেম জিনিষটা এ দেশে ছিল না—নিতাই গৌরের প্রেম, বড় জোর একটু আধটু গুপ্ত প্রেম, ব্যস্। এখন নদী হইল সমুদ্র, ভাসে চরাচর।”

বলিলাম, “আপনার প্রথম কথাটা স্বীকার করি কিন্তু শেষের কথাটা In this view of the case my dear I cannot agree. Therefore please withdraw your words. নদীতে যখন বান আসে তখন সে একটু উচ্ছ্বল হয় সত্যি, কিন্তু কতটুকুই বা তার ক্ষমতা, আর কতটুকু সময়ই বা সে থাকে?” “কিন্তু নদীটি সাহিত্যনদী হ’লে দেশময় বয়!”

“তাহলে আপনি বলতে চান সবাই এই নদীতে নৌকা ভাসিয়েছে?”

“নিশ্চয়! এর প্রভাব কাটিয়ে উঠা বড় শক্ত। এমন কি তোমাকেও ঐ রোগে ধরেছে। তুমি আকাশের দিকে চেয়ে চেয়ে চাঁদ দেখ, গল্প ছেড়ে কবিতা লেখা শুরু করেছ, এরপর আর কি সন্দেহ থাকে! আচ্ছা, এবার শোয়া যাক।”

“রীতিমত আধুনিক সাহিত্যমেবা করেও যে লোকে গল্পময় থাকতে পারে তার বিশিষ্ট প্রমাণ আমি দেবই দেব। অল্প লোকের কথা ছেড়েই দিন, বাজী?”

“দশটাকা” বলিয়া অক্ষয়বাবু চাদরটা মাথা পর্য্যন্ত টানিয়া দিলেন।

আমি ও প্রেমে পড়িয়াছি? ক্রোধে, লজ্জায়, শঙ্কায় ও আনন্দে চূপ করিয়া শুইয়া রহিলাম। তাইত গৃহিণী যদি শোনেন। তাহার পর হাসি পাইল—অন্ধেক চুলে পাক ধরা ষ্টেশনমাষ্টার, তার আবার প্রেম। পুরাকাল হইলেও হয়ত সম্ভব হইত। বেশ ছিল পুরাকাল, একালটাও মন্দ নয়, ধৃত্যোয় আমাদের কাল।

হঠাৎ পতিতপাবন বাবুর কথা মনে পড়িয়া গেল। বাজী জিতিবার এমন সুযোগ কোথায় পাইব।

পতিতপাবন বাবুর সহিত আলাপ হয় তিন মাস আগে এই কলিকাতায়। তখন আমরা ছিলাম ভবানীপুরে।

ভবানীপুরের ফ্যাশনএবল্ কোয়ার্টার্স যেখানে আসিয়া খাঁটি বাঙালী পাড়ার সহিত মিশিয়াছে, সেইখানে আমাদের মেস্ ছিল। দোতলার বারান্দা হইতে Wanted Members লিখিত একখানি পিচবোর্ড সদাই দোতুল্যমান, স্ততরাং খুঁজিয়া লইতে বিশেষ কষ্ট হয় নাই। বাড়ীটি সংস্কারের অভাবে জর্জরিত। ঘরগুলি আলো বাতাস-বিহীন। রান্নাবান্না বৈচিত্র্য ও স্বাদ উভয়ই বর্জিত। ঝিটি বৃক ও উগ্রস্বভাব। তবু, গল্প উপস্থানে আমাদের চিত্র যতটা করুণভাবে ফুটাইয়া তোলা হয়, বোধ হয়, ঠিক ততটা অভাগা আমরা নই। রসবোধ শক্তিটা জীবনীশক্তির পরিচায়ক। শূন্য আশ্চর্য্যবোধ করিবে যে রস-বোধশক্তি আমাদের যথেষ্ট পরিমাণে ছিল, অর্থাৎ আমরা সকলেই রসিক। তবে রসবোধের প্রচেষ্টায় পাড়ার লোককে ব্যতিব্যস্ত করি নাই। অভাবকে যতই বাড়িতে দেওয়া যায় সে ততই বাড়িয়া চলে, তাই এক ‘মেস্বারের’ অভাব ব্যতীত আর কোন অভাবই আমরা বোধ করিতাম না। রাজর্ষি জনকের মত আমরা সংসারে থাকিয়াও সন্ন্যাসী। ইহাই আমাদের রসস্থিতির মূলমন্ত্র এবং ইহারই জোরে ‘নিত্য নাই’ এর মধ্যেও আমরা আমাদের চারিদিকে এক স্বপ্নলোক গাড়িয়া তুলিয়াছিলাম—শুধু কল্পনার রঙীন তুলির পরশে।

তবু—

মধ্যে মধ্যে এই ‘তবু কিন্তু’ গুলি মনের প্রশ্ন পাথরটিকে চুরি কবিয়া লইত। রঙীন পরীর পিছনে মেঘের দেশে উড়িতে উড়িতে হঠাৎ এক সময় পথ হারাইয়া ফেলিতাম। তাইত, ঠিক চলিয়াছি ত!

গ্রীষ্মের ছুপুরে কলিকাতার পথ জনশূন্য, নিস্তব্ধ। গভীর রাত্রে যেমন পৃথিবীর বুকে একটা করুণ স্র বাজিয়া উঠে, তেমনি কি যেন গোপন ব্যথায় সময়টা হাহাকার করিয়া উঠিতেছে, কিন্তু সেও নিঃশব্দ। এমনি সময় পাশের বাড়ীর কড়া নাড়িয়া ডাক পিওন হয়ত ডাকিয়া গেল “চিঠি হায়া!” তদ্রূপ মন অমনি ‘ডাকঘরের’ ছোট ছেলেটির মত ঐ পথিকহীন পথের পথ চারিটির কর্ণব্যস্ত ছবিখানিকে ঘিরিয়া নিজের

খেয়ালমত কত স্বপ্নই না আঁকিয়া চলে। কিন্তু তখনি আর একদিক হইতে কে যেন মোড়ল মহাশয়ের মত চোখ রাঙাইয়া উঠে—হেলোটার অঙ্কের খবর পাইয়াছিলাম সাত দিন আগে। কে জানে কেমন আছে। ধার করিয়াও যদি একটা ভাল ঔষধ পাঠাইতে পারিতাম। হায় রে মায়া! তার চেয়ে—কাঁ তব কান্তা, কস্তে পুত্র—

সেই ভাল!

সেদিন ঐ 'কিন্তু তবু'র মোহে পড়িয়া চূপ করিয়া বসিয়াছিলাম। তক্তপোষের উপর চিৎ হইয়া পড়িয়া মাণিক এতক্ষণ একমনে টিকটিকির কসরৎ দেখিতেছিল। টিকটিকিটা অদৃশ্য হইলে বিস্ফারিত নয়নযুগল ইতস্ততঃ ঘুরাইয়া আনিয়া অতঃপর আমারই উপরে নিবন্ধ করিয়া বলিল, “দাদা, কিছু ভাবছেন কি?”

বলিলাম, “বিশেষ কিছু না—অল্পচিন্তা ভয়ঙ্করী তাই!”

মাণিক। “আচ্ছা দাদা ঐ ডাকপিওনটা এসে যদি বলে বাবু লাখ-টাকার ইন্শিওর আছে। এমন কেউ মরেছে যে বিষয়টা আমার কাছেই আসবে অথচ শোক লাগবে না। আশ্চর্য্যই বা কি এমনতর প্রায়ই হয়। সাতপুরুষ আগে কেউ হয়ত বর্ম্যামুল্যকে গিয়ে সোণা কুড়িয়ে বড় লোক হল। আচ্ছা দাদা আমার কি সঙ্গে সঙ্গেই হার্টফেল হবে? তা হলে বাবা মারা গেলে পৈতৃক সম্পত্তিটা পেলেও আনন্দে মরে যাব? সব বাজে কথা!”

তারপর কিছুক্ষণ চূপ করিয়া থাকিয়া আবার বলিল,—“দেখুন, বেশ বড় দেখে একটা চায়ের দোকান—ভয় নেই দাদা আমরা ধারে খাব না। তবে বেশ আধুনিক ঠাইলে হওয়া চাই। ও মহাকালী পরোটা-ভাঙারে হবে না। নামটা হবে ধরুন হোডেল ডি ভবানীপুর। না, না, ও নামটাই যে রাখতে হবে তার কি মানে আছে—অন্ত,—ওকি দাদা হাসছেন যে? ও রসিকতা হচ্ছে? বেশ!” বলিয়া রাগ করিয়া পাশ ফিরিয়া গুইল।

আবার একটু পরেই উঠিয়া গান সুরু করিল

“আমাদের ভয় কাহারে—

আমাদের নেইক বুলি, নেই থলি,

আমরা লক্ষ্মীছাড়ার দল।”

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পূর্ণিমার চাঁদ আমাদের ভাঙা বাড়ীটার ছাতেও আলো ঢালিয়া দিতে কুণ্ঠিত হয় নাই। অত বড় চাঁদ কিন্তু মাত্র ১ candlepowerএর বাতী জালিয়াছে। দু একটা কোকিল তাই দেখিয়াই সহসা গান সুরু করিয়া দিয়াছে। পাশের নিঃশব্দের কালো ছায়াটায় অঙ্গগোপন করিয়া তাহাই গুনিতেছি এমন সময় মাণিক আঁসিয়া ডাকিল, “দাদা।”

“কেন রে?”

উত্তর নাই। আপন মনে ছাতের এ প্রান্ত হইতে ও প্রান্ত পর্য্যন্ত বারকয়েক ঘুরিয়া আসিয়া আমার পায়ের কাছে বসিয়া পড়িয়া মাণিক আবার ডাকিল, “দাদা।”

এবার আমার পালা। চুপ করিয়া রহিলাম।

মাথা নীচু করিয়া মাতুরের কাঠি ভাঙ্গিতে ভাঙ্গিতে অর্দ্ধফুটকণ্ঠে মাণিক বলিল, “দাদা আমি বিয়ে করবো!”

অল্প সময় হইলে চিরপ্রচলিত প্রথা অল্পদূরে রমিকতা করিয়া ঘটকালী করিবার ভার লইতাম, কিন্তু মাণিকের ভাবভঙ্গী দেখিয়া সে প্রবৃত্তি হইল না। সংক্ষেপে বলিলাম, “বেশ ত!”

“কিন্তু বাবার জন্ত যে এ বিয়ে হবার উপায় নেই।”

“তা হলে করো না।”

“না দাদা তা হলে এবারে সত্যিই হার্টফেল করে মরে যাব। এত বিয়ের জন্ত বিয়ে নয়, এ যে লভ্।”

আরে রাম রাম, বাপের বয়সী দাদা, স্বচ্ছন্দে বলে লভ্। তবু মরে যাব, মরে যাব করিতেছে। যে রকম সেটি-মেটাল ছেলে হয়ত কি করিয়া বসিবে। শান্ত করিবার জন্ত বলিলাম, “তোমার বাবাকে একখানা চিঠি লিখে দাও। উত্তর আশুক, তারপর অবস্থা বুঝে ব্যবস্থা করা যাবে।”

“চিঠি কি আর দিই নি ভাবছেন? সে কালই লিখে দিয়েছি। কাল লিখলে আজ পাবেন—মধ্যে কাল বাদ দিয়ে পরশু উত্তর দিলে তরশু পাব। মধ্যে পোষ্ট অফিসের ছুটি নেইত? তা হলে আবার একদিন দেবী হবে। পিওনব্যাটা আবার টিকিটটা না খুলে নেয়। আর বাবা এমন কিপটে যে বেয়ারিং চিঠি গেলে প্রাণান্তেও হুগুণ্ডা পয়সা খসাবে না।”

তারপর একটা দীর্ঘশ্বাস ছাড়িয়া বলিল, “চিঠি এসেই বা কি হবে বলুন? ফলত জানাই আছে। মেয়েটি একে বড়, খুব বড়, তায় আবার হাঁসপাতালের নার্শ।”

বলিলাম, “এত নিরাশ হ’চ্ছ কেন, তোমার বাবা ত রাজী হতে পারেন।”
“আপনি আমার বাবাকে চেনেন না কিনা তাই। লাখটাকার উপর বাবার বিষয়-সম্পত্তি, কিন্তু একেবারে সাইলক দি জু। এই আমার অবস্থা দেখুন না কেন, কে বলবে যে এটা লাখোপত্তির ব্যাটা। এক পরসার জন্তে খুন করতে পারেন—ত, আমার বিয়েতে কোন ন ছ’তিন হাজার এঁচে বসে আছেন।”

কিছুক্ষণ চুপ করিয়া থাকিয়া একটা দীর্ঘশ্বাস ফেলিয়া বলিল, “জানেন দাদা, আমার মা নেই। আর থাকলেই বা কি হত, কোন কথা কি ছাই বুঝিয়ে বলবার যো আছে। সামনে দাঁড়ালেই গলা শুকিয়ে যায়—এমনি চেহারা। খোঁচা খোঁচা দাড়ী, ইয়া গৌফ,

বঁটে মোটা চেহারা, যেন সেই ভূষণীর মাঠের 'বন্ধকী তমস্ক।' ইস, পিতৃনিন্দে করে ফেললাম দাদা, পাপ হবে না ত ?”

বলিলাম, “করে ফেলেছো উপায় নেই, আর করো না।”

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“দেখুন ত মশাই, এ পাতাটায় কি লিখছে, বুঝতে পারছি না। রামায়ণ মহাভারত গড় গড় করে পড়ে যাই, আর এ যে কি বচন” বলিতে বলিতে পতিতপাবন বাবু ঘরে আসিয়া ঢুকিলেন। মাণিকের পত্রের উত্তরে তাহার পিতার পত্র আসে নাই, আসিয়া ছিলেন তিনি স্বয়ং। তাহার কণ্ঠস্বরের আভাষ পাইয়া মাণিক সেই যে খিড়কীর দরজা দিয়া পলাইয়াছিল মদনদেবের পঞ্চবাণ তাহাকে শত চেষ্টাতেও এমুখো করিতে পারে নাই।

পতিতপাবন বাবুর চেহারা সম্বন্ধে বিশেষ কিছু বলিবার নাই। শুধু একটা কথা বলিলেই চলে যে মাণিক যতই মিথ্যা কথা বলুক এ বিষয়ে সে সত্য কথাই বলিয়াছিল। পুত্রের অপেক্ষায় থাকিয়া শুধু শুধু সময় কাটিতেছিল না, সেইজন্ত রামায়ণ মহাভারতের অভাবে তরুণ-যুগের একখানি মাসিক পত্রিকা পতিতপাবন বাবুকে দেওয়া হইয়াছিল এখন এই বিপত্তি।

রামহরি বাবু কাগজটি হাতে লইয়া বলিলেন, “এটা কবিতা”। নবগোপালের, মতে গান। সে বেহালা পাড়িয়া ভীমপলশ্রী সাধিতে বসিয়া গেল। কিন্তু অর্থ বোধ হইল না। শত্ৰুঘ্নে এতক্ষণ এক কোণে চক্ষু বুজিয়া বসিয়াছিলেন। আমাকে বলিলেন, “নন্দ, ওটা গছছন্দে পড় দেখা।”

পড়িলাম—“দরু গলি.....

“ঘেয়ো কুকুরের মত কুকড়ে ওঠা গলি.....

সরকারী কল

জমীদারের ছেলে!

তব্বী তরুণী.....

ছোটলোক, যেন গোবরে পড়ফুল।

আনমনে চেয়ে থাকে, আনিমেষে.....পলক পড়ে না.....

বুকের আঁচল টানতে ভুলে যায়”.....ইত্যাদি

চমৎকার অর্থবোধ হইল। কোন জমীদার পুত্র বাস্তুর মেয়ের সহিত প্রেম করিতেছেন ইত্যাদি। পতিতপাবন বাবু দাঁত মুখ খিচাইয়া কহিলেন, “উচ্ছন্নে যাক্।” নবগোপাল বলিল, “দাদা কি শুধু গীতা পাঠই করেন”। পতিতপাবন বাবু রাগ করিয়া উঠিয়া গেলেন। আবার খানিক পরে আসিয়া বলিলেন, “দাও ত হে দেখি কাগজটে। সবটাই ত আর খারাপ নয়।”

এই আমাদের পতিতপাবন বাবু, ইহাকে পাইলে সহজেই বাজী জিতিতে পারিব মনে করিয়া বেশ আনন্দ হইল। কিন্তু মনের আনন্দ মনেই রহিল। উপযুপরি গুঁতা খাইয়া যখন প্রীহা ফাটিবার উপক্রম হইল তখন অগত্যা প্রাণ বাঁচাইবার জন্ত নবগোপালের উপেক্ষিত নিমন্ত্রণ গ্রহণ করিয়া সটান গয়ায় পাড়ি জমাইলাম। সে তখন বুদ্ধগয়ায় পোষ্ট মাষ্টার, এই আমার বুদ্ধগয়ায় পদার্পণের ইতিহাস। এখন শেষের কথাটা বলি।

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বর্ষাকাল। বর্ষাকালটা কবিদের খুব প্রিয়, কবিতা লেখার উপযোগী মানি, কিন্তু আমাদের মত গড়ভোজীর পক্ষে সেটা তত সুবিধার মনে হয় না। তাই বলিতেছি যে তোমরা কেউ যদি এখানে বেড়াইতে আস, কখনও বর্ষাকালে আসিও না। কোনদিন ছপুরে সহসা আকাশ কালমেঘে ছাইয়া গেল। পশুপাখী জগৎ সব নিস্তব্ধ। শুধু কালমেঘের কোলে কয়েকটি সাদা বক উড়িয়া চলিয়া যায়। মেঘগুলি যেন সেই অনাদি কালের যক্ষের বিরহ বাঁধা লইয়া যক্ষাপ্রিয়ার উদ্দেশে ভাসিয়া চলে। চেয়ারটা টানিয়া লইয়া জানলার কাছে বসি, বলি, “আজ আর তোমার পত্র গেল না যক্ষরাজ—করণব্যথার গানে মেঘ পৌছিবার পূর্বেই গলিয়া জল হইয়া যাইবে।” নিজের রসিকতায় নিজেই উৎফুল্ল হইয়া উঠি। সহসা নৌ নৌ করিয়া ধুলার ঝড় উঠিল, মেঘ কোথায় ভাসিয়া যায়, থাকে শুধু নাকে মুখে চোখে ধুলার রাশ।

আবার কোন দিন সন্ধ্যা হইতে আকাশে মেঘের আসা যাওয়া শুরু হয়। চন্দ্রতারা কাল ঘোমটার আকাশে মুখ ঢাকে। আকাশ থাকিয়া থাকিয়া গজিয়া উঠে; হয়ত দুএক ফোঁটা বর্ষণও হয়। মহারাজকে খিচুড়ী রাঁধিতে বলিয়া খাটিয়াখানা উঠান হইতে ঘরের মধ্যে বহিয়া আনি। লেপটাও চাই, রাত্রে শীত করিতে পারে। পেটভরিয়া খিচুড়ী খাইয়া পেটে হাত বুলাইতে বুলাইতে গান ধরি।

“বরষা আইল ওই ঘন ঘোর মেঘে দশদিশি তিমিরে আধারি,

বারি ঝরে ঝর ঝর ভরা ভাদরে।”

তারপর ক্রমশঃ গান থামিয়া যায়। পাখার হাওয়া খাইতে খাইতে ছেলেবেলার ছড়া শুরু করি—

“আয় বৃষ্টি নেমে, ধান দিব মেপে।”

এমনি করিয়া ছটফট করিতে করিতে যখন অধৈর্য হইয়া উঠিয়া পড়ি তখন দেখি উঠানের পাশে তালগাছটার আড়াল হইতে সাদা চাঁদটি যেন আমার দিকে চাহিয়াই হাসিতেছে “বোকা”।

অথচ বাড়ীর বাহির হইবার উপায় নাই, বিনামেঘে বারিপাত। হইবেই হইবে। স্তব্রাং ভিজিবার ভয়ে বাহির হইতেও পারি না, ঘরেও টিকিতে পারি না। সম্মুখেই

বিশাল চূড়া বুদ্ধদেবের মন্দির। সেইখানে গিয়া বসিয়া থাকি। এইখানে বুদ্ধদেব সম্বোধি লাভ করিয়াছিলেন, অথচ অতবড় কথাটা আমার মনে থাকে না, আমার শুধু মনে পড়ে, গভীর নিশীথে শাক্যসিংহের সেই গোপনে গৃহত্যাগ, পত্নীপুত্রের মায়াভোর ছিঁড়িয়া ফেলার কথা। ছাই, আমিও কবি হইলাম না কি? বোধিজ্ঞানের নীচে নানা রকমের লোক আসিয়া বুদ্ধদেবের নাম জপ করে। আমি তাহাদের তিন শ্রেণীতে ভাগ করিয়াছি। এক শ্রেণীতে লোকের মাথা নেড়া, দ্বিতীয় শ্রেণী মাথায় বড় বড় বেণী রাখে, তৃতীয় শ্রেণী শুধু 'চ' এবং 'অলুস্বার' দিয়া কথা বলে। এমনি করিয়া নৃতত্ত্ব ও ফিলজফী আলোচনা করিয়া দিন কাটিতেছিল এমন সময় সহসা একদিন আকাশ বেশ পরিস্কার হইয়া গেল। নবগোপাল দৌড়াইয়া আসিতে আসিতে বলিল "চলুন দাদা শীগগীর, এমন বেড়াবার দিন আর পাবেন না।" অত সাধের বৈকালিক চা কেটলীতে পড়িয়া রহিল, কোনমতে গলায় জামা গলাইতে গলাইতে বাহির হইয়া পড়িলাম। কিন্তু বিধাতার বাদ—আধ মাইল পথ চলিয়া আসিয়া যখন ঠিক মাঠের মধ্যে আসিয়া পড়িয়াছি অমনি ঝাম ঝাম করিয়া বৃষ্টি শুরু হইল।

নবগোপাল বলিল, "দাদা দৌড়ুন।"

ওকি কথা—বুড়া বয়সে, এতখানি ভুঁড়ি লইয়া। বাপু, সে পারিব না।

নবগোপাল ছাড়িল না, দূরে একটা আলো দেখাইয়া বলিল, "ওই বাড়ী, ছুটুন। ভিজবেন না, ইনফ্লুয়েঞ্জা হবে।"

সে প্রায় আধমাইল। প্রাণপণে দৌড়িয়া যখন আসিয়া পৌঁছিলাম তখন জ্ঞান প্রায় একরকম লোপ পাইয়াছে। সদর দরজা খোলা ছিল। সামনেই হল্ ঘর। সটান গিয়া শুইয়া পড়িলাম।

যখন চোখ মেলিলাম তখন ঘর আলোকিত এবং গৃহস্থামী ও স্বামিনী উপস্থিত। তুমি শুনিলে বিশ্বাস করিবেনা যে গৃহস্থামী আমাদের পূর্বপরিচিত পতিতপাবন বাবু।

চিনিবার উপায় নাই। যে যে লক্ষণ থাকিলে আধুনিক তরুণ কবি হওয়া যায় সে সমস্ত চিহ্নই বর্তমান। গৃহস্থামিনী অল্পবয়স্কা—তাহাকে লক্ষ্য করিয়া বলিতেছিলেন, "ভয় কি ডার্লিং, হসপিটালের নিয়মগুলো ও এখনও তুলি নি। একটু একসু নম্বর ওয়ান দাও, ভাল হয়ে যাবে।" বুঝিলাম ইনিই মাণিকের সেই বিদুষী নার্স। আবার চক্ষু বুঁজিলাম।

পথে বাহির হইয়া নবগোপাল বলিল, "দাদা জানেন, পতিতপাবন বাবু আজকাল এখানে খুব বড় কবি, তরুণীদের নেতা। বাঙ্গালা সাহিত্য পড়ে উনি এমন রিফর্মড্ হয়ে গেলেন যে মাণিকের প্রেমিকাকে যথোচিত শিক্ষা দিতে গিয়ে নিজেই প্রেমে পড়ে গেলেন। মেয়েটিও টাকার গন্ধ পেয়ে বিয়ে করে বসল। তারপর বাকী তে নিজেই দেখলেন।" দেখিলাম বটে!

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তিন দিন পরে নবগোপাল যখন আসিয়া বলিল, “দাদা আপনার পাশ এসেছে—”
তখন তাহাকে বলিয়া আসিলাম, “দূর করে দাও ছাই, আমি কল্কাতায় যাব না।”

অক্ষয়বাবুকে লিখিয়া দিলাম—“আমারি পরাজয়। তবে এখন কলিকাতায় যেরূপ
আবহাওয়া, যাইতে ভয় হয়, পাছে আমিও প্রেমে পড়ি।”

একটা কথা বলিতে ভুলিয়া গিয়াছি, আমি সাহিত্য চর্চা ছাড়িয়া দিয়াছি।

রবীন্দ্রনাথ

শ্রীচন্দ্রশেখর আচা

একটী মোনার লেখা, অনবত্ত বৈভবের বাণী,
শোনালে বুভুক্ষু বিশ্বে অমৃতের অপূর্ব কাহিনী—
হুপূরের ধ্বনি বাজে গ্রহে সূর্য্যে তারায় তারায়
বাশিতে বাধিয়া সুর তাহাদেরি, মোহন লীলায়।
অমরাবতীর শিশু, কণ্ঠে তব কী আনন্দ গান!
সুধার কনক কুন্ত, বিশ্বে তব পুণ্য অবদান!
ধরার ধুলির মাঝে গড়িয়াছ স্বরগের ছবি,
সুন্দরের অলুবাগী, রূপদক্ষ, তুমি রবি কবি।
গীতের অঞ্জলি দিলে, নৈবেদ্যের সৌরভের থালি,
জীবন দেবতা লাগি’ সুশোভন হৃদয়ের ডালি;
বেদের উদাত্ত মন্ত্র স্তবগান, সৃষ্টির বন্দনা
পুরবীর ছন্দে বাজে মধুর গম্ভীর না মিলে তুলনা।
কবি তুমি দেবদূত, কহিয়াছ শাস্ত্র ভারতী,
বিশ্বলোক নিত্যকাল তোমা’ লাগি’ করিবে আরতি।

“নটরাজ”

শ্রীদেবেশচন্দ্র দাস

তৃতীয় বার্ষিকশ্রেণী (কলাবিভাগ)

সমগ্র জল স্থল আকাশের সঙ্গে সঙ্গ লইয়া ফুটে একটা ফুল, একটা ফল ; তাইত ফুল ফলের মর্ম্ম এত বিচিত্র বিস্তারে কাব্যে ছবিতে গানে ধরা পড়ে। কত রূপে, রসে, কত-কাল ধরিয়া তাহা কত রূপদন্দের রচনায় প্রকাশ পায় তাহার ইয়ত্তা নাই। তেমনি কবির এই রূপরচনা তাঁহার অধেষী অন্তরের কত অনন্ত লীলায় পরিপূর্ণভাবে লিপ্ত হইয়া আছে।

ঋতুর মধ্যে কবি একটা পূর্ণ রূপের সন্ধান পাইয়াছেন। সেই রূপ ঋতুপুরুষের; তিনিই নটরাজ। “নটরাজের তাণ্ডবে তাঁহার এক পদক্ষেপের আঘাতে বহিরাকাশে রূপলোক আবর্তিত হইয়া প্রকাশ পায়, তাঁহার অল্প পদক্ষেপের আঘাতে অন্তরাকাশে রসলোক উন্মথিত হইতে থাকে।” অন্তর বাহির উভয় প্রাঙ্গণে তাঁহার অপরূপ লীলানৃত্য চলিয়াছে। ঋতুর বিকাশে চিত্ত পুলকে চঞ্চল হইয়া উঠে; সে চঞ্চলতা কবিচিত্তকে ব্যাকুল করে, তাই ঋতু তার পদের অলক্তকচিহ্ন হৃদয়ে রাখিয়া যায়। “অন্তরে বাহিরে মহাকালের এই বিরাট নৃত্যচ্ছন্দে যোগ দিতে পারিলে জগতে ও জীবনে অখণ্ড লীলারস উপলব্ধির আনন্দে মন বন্ধনমুক্ত হয়।”

তাই কবি ঋতুরঙ্গশালায় নটরাজের উদ্বোধন করিতেছেন। দিনযাপনের, প্রাণধারণের গ্লানি, স্নানিমা যৌবনকে পদেপদে নিপীড়িত করিতেছে। মনোগৃহ অমানিশার অন্ধকারে পূর্ণ; চিন্তা, শঙ্কা, লজ্জা, চিত্তকে জড় করিয়া রাখিয়াছে; প্রাণ ‘প্রাণহারা’ হইয়া পড়িতেছে। তাই কবি নটরাজের নৃত্যচ্ছন্দে যোগ দিতে চান—যে নৃত্যের অশ্রান্ত গতিতে নৃতনের আবির্ভাব, বিপুল পুলকে কোতূহলের উন্মেষ, প্রতি চরণগাতে জন্মমৃত্যুর রহস্যপূরীর দ্বারে প্রাণের অভিযান, সেই নৃত্যচ্ছন্দে কবি যোগ দিতে চান।

প্রাণের রাজ্যে কত রূপে, রসে, বর্ণে, গন্ধে, কত আভাষে ইন্দ্রিতে কত মায়ায় খেলা প্রকাশিত; সেই নিত্য অখচ অনিত্য চঞ্চলতায়ই বিশ্বের সৌন্দর্য্য। কবির মর্ম্মরিত মর্ম্মের জগতে অবিরাম আনন্দোৎসব। সেখানে ভ্রমরের নিত্য গুঞ্জন গীতি, বনান্তের অনন্ত কোতুক, দক্ষিণ পবনের চির অভিযান। তাই নটরাজের নৃত্যের তালেতালে চিত্ত জাগিয়াছে; সকল বন্ধনের বেদনা, স্থপ্তির মোহাবেশ লুপ্ত হইয়া গিয়াছে। প্রকৃতির বহিঃ সৌন্দর্য্যে মন প্রথমে আকৃষ্ট হইয়াছে, পরে তাহার মধ্যে মুক্তির সন্ধানের ইন্দ্রিত প্রকটিত হইয়াছে।

“দেখছি, ও যা’র অসীম বিত্ত

হৃদয় তার ত্যাগের নৃত্য,

আপনাকে তার হারিয়ে প্রকাশ

আপ্নাতে যার আপনি আছে।”

আপন হারা প্রকাশের মধ্যে, ‘মুক্তি দোলের গুরুরাতে’ নটরাজের নৃত্যশালা আলোক উজ্জ্বল, মৃদঙ্গমুখর।

গ্রীষ্মে নটরাজ ধ্যানমগ্ন। বিটপীলতা রসহীন, বাতাস গীড়াদায়ক, মরুভূমিও যেন প্রাণহীন। এহেন সময়ে নটরাজ তপস্কারত। পুরাতন স্মৃতি বিলুপ্ত, বিফলতাময় গীতি বিস্মৃত, সর্বত্র একটা নবীন আবেশের প্রতীক্ষা প্রকাশিত। নটরাজের রুদ্ররূপ চারিদিকে ব্যাপিত হইয়াছে। শূণ্ণ বায়ুর সন্তপ্ত নিঃশ্বাসে ‘চঞ্চলের চকিত খঞ্জনী’ ধ্বনিত হইতেছে; রৌদ্রদন্ধ জীর্ণ পূর্ণ শয্যায় বৈরাগ্য মূর্তি ধরিয়া একাকী জাগ্রত রহিয়াছে; শ্রান্ত মধ্যাহ্নে কাহার স্বপ্নমগ্ন আঁখি স্বদূর দিগন্তে প্রসারিত মনে হয়। এ দৃশ্যের মধ্যে কবি আবাহন করিতেছেন।

“জাগো ধনে ধানে, জাগো গানে গানে

জাগো সংগ্রামে, জাগো সন্ধানে

আশ্বাসহারা উদার পরাণে

জাগাও উদাস নৃত্য।”

কবি বিফলতার মধ্যে সাফল্যের, কঠোরতার মধ্যে কোমলতার, বৈরাগ্যের মধ্যে ঐশ্বর্যের সন্ধান পাইয়াছেন।

কবির আশায় উদ্ভূত চিত্ত গ্রীষ্মে সরস বর্ষার প্রত্যাশা করিয়াছিল।

“ভরুক্ গগন, ভরুক্ কানন,

ভরুক্ নিখিল ধরা,

দেখুক ভুবন মিলন স্বপন

মধুর বেদন ভরা।”

তাহার আশা সফল হইয়াছে। সম্রাসী নটরাজের ললাটে জটাজাল আনত হইয়াছে, গুরু গুরু ডমরু রবে মেঘ আকাশ অন্ধকার করিয়া আসিয়াছে। যে বিরহিণী নীল নদী-জলের ছল ছল উচ্ছল ধ্বনিতে ব্যাকুল হইয়া উঠে, তাহার তরুণমূলে সেচনশীল অলসকর নটরাজের নিকট কাতর। আবেদনে যুক্ত, তাহার বাসনা আজ পূর্ণ। গগনে ভুবনে নটরাজের কত লীলা ভঙ্গী এখন প্রকাশিত। তবু কবি তাহার বর্ষারূপকে বিদায় দিলেন।

“ যাক্ যাক্ তব মন গ’লে গ’লে যাক্,

গান ভেসে গিয়ে দূরে চলে যাক্,

বেদনার ধারা দুর্দাম দিশাহারা

ছুথছুদ্দিনে জুই কুল তার ছাপে।”

বর্ষা চলিয়া গিয়াছে, কবির তাহাতে আক্ষেপ নাই; বর্ষা তাহার বারিহীন শুভ্র অভদলে মুক্তির লিখন, আপন পূর্ণতার রেখা রাখিয়া গিয়াছে।

শরতের আলোর অমল কমলখানি ফুটিয়াছে ; নীল আকাশের ঘুম টুটিয়া গিয়াছে। গগনে পবনে একটা মধুর আবেশ, তৃপ্তির উল্লাস ও প্রাপ্তির পূর্ণতা (realisation)র আভাস আমরা পাই। মেঘের ছায়া আর দিনকে স্নান করে না ; নবীন ধাত্তের সবুজ-ক্ষেত্রে মর্মরধ্বনি জাগে ; কবির মনের ভাবনাগুলি পাখা মেলিয়া উড়িতে চায়। তবু শরতের বিদায়বাণী মনে বিষাদ ঘনাইয়া আনে। শেফালিকা স্নান হইয়া ঝরিয়া পড়িতেছে তাই কবির আক্ষেপ।

“চরণ রেখা তব যে পথে দিলে লেখি
চিহ্ন আজি তারি আপনি ঘুচালে কি !

* * *

তোমার যে আলোকে অমৃত দিত চোখে
স্মরণ তারো কিগো মরণে যাবে ঠেকি ?”

শরতে নটরাজের উন্নত বিধুর রূপ—নয়নে হিমকণা, সর্বাঙ্গ অনাগত কুহেলির ভয়ে সঙ্কুচিত, মন অনিশ্চিতের জগু অধীর।

হেমন্ত আসিয়াছে ; তাহার চক্ষু রুম্ম চুলে ঢাকা, ললাট অঘত্মান, করণ্ড প্রদীপ কোথায় ঘেন অদৃশ্য। দূর গিরিপথের অভিমুখে বলাকাশ্রেণী নদীসৈকতের পথ ধরিয়া উড়িয়া যাইতেছে ; অকস্মাৎ অকারণে বাতাস বহিয়া বহিয়া চলিয়া যাইতেছে। কুণ্ঠিত হৈমন্তিকার মুখ অবগুণ্ঠনে আবৃত, পৃথিবী কুহেলিকায় আচ্ছন্ন, আকাশের তারাগুলিও দেখা যায় না ; তাই বিষাদ ও অবসাদ দূর করিবার জগু দীপালি-উৎসব করিতে হইবে। তাহা হইলেই তামসী রাত্রির অন্ধকার দূর হইবে। হেমন্তে আরও একটা আশার বাণী আছে। হেমন্ত অল্পপূর্ণ্যরূপে ক্ষুধার্ত্তকে অন্ন বিতরণ করিবে। আকাশের দীপ্তি যদি স্নান হইয়া থাকে, ধরার ঐশ্বর্য্য তাহার ক্ষতি পূরণ করিবে।

“অমরার স্বর্ণ নামে ধরণীর সোণার অজ্ঞানে।

তোমার অমৃত নৃত্য, তোমার অমৃত স্নিগ্ধ হাসি
কখন ধুলির ঘরে সঞ্চিত করিলে রাশি রাশি

আপনার দৈন্ত্যচ্ছলে পূর্ণ হ’লে আপনার দানে।”

শীত তীব্র নিঃশ্বাস সম্যাসী। তার নিঃশ্বাসের উত্তর বায়ুতে তরুলতা পল্লবহীন ; কুঞ্জে কুঞ্জে শীর্ণ জীর্ণ পর্ণের মৃত্যুশয্যা পাতা ; চারিদিকে ভীষণতার প্রবল চিহ্ন। “জীর্ণতার মোহবদ্ধ ছিন্ন করো” ইহাই শীতের মন্ত্র। অতীতের আবজ্জনা, সঞ্চিত লাজ্জনা, মোহময় ভ্রান্তি সব দূর হইয়া যাইবে। নিষ্ঠুর কঠোর প্রতাপে শীত পুরাতনকে ধ্বংস করিবে ; মৃত্যুর বিপ্লব জগতের চঞ্চলতা, লঘু আনন্দ সব লোপ করিয়া দিবে। তবু শীত অনিষ্টকারী ধ্বংশের মূর্ত্তি নহে ; ধ্বংসের মধ্যে নবীনের জন্ম তাহার মূলমন্ত্র। বিরোধ-বিপ্লবের পরে পরিপূর্ণ শান্তির মত শীতের পরে বসন্ত আসিবে।

“এতদিন তুমি বনের মজ্জামাঝে
বন্দী রেখেছ যৌবনে কোন্ কাজে
ছাড়া পেয়ে আজ কত অপরূপ সাজে

বাহিরিবে ফুল ফলে।”

মৃত্যুর মধ্যে জীবনের সম্ভাবনা ; শীতের সংহার বসন্তের নবসৃষ্টির অগ্রদূত ; শীত অনাগত বসন্তের নেপথ্য-গৃহ ।

বসন্ত আসিয়াছে, ঋতুচক্রের আবর্তনে বসন্ত তাহার সকল স্মৃতি লইয়া আসিয়াছে ।
এতদিনের দুঃখময় তপস্যার ফল

“বিচ্ছেদের মরুশূণ্যে স্বপ্নচ্ছবি দিকে দিগন্তরে
রচে মরীচিকা ।”

তাই পলাশ বকুল উৎফুল্ল, অশোক করবী পুনরায় সজ্জিত ; সর্বত্র একটা জীবন-উৎসব প্রচারিত । সে আনন্দে পরিপূর্ণভাবে যোগ দিবার জন্ত চারিদিকের সকল ঐশ্বর্য্য বসন্তের ঐশ্বর্য্যের সহিত মিলিত হইয়াছে । কবি তাহাকে অনিচ্ছায় থাকিতে বলেন না ; কিন্তু তাহার অলক্ষণ পরেই বিদায়ের কথা মনে করিয়া ক্ষুব্ধ হইয়াছেন । একদিন উৎসব-বাঁশরী নীরব হইবে, দক্ষিণ পবন বনাস্তে নিকুঞ্জে আনন্দ মর্ম্মর জাগাইয়া বসন্তের বার্তা প্রচার করিবে না ; কোনও অলস সন্ধ্যায় তাহার সহিত বিচ্ছেদ হইবে । তবু

“নয়নে আনন্দ তুমি, এই মর্ত্তো, হে মর্ত্তোর প্রিয়,
নিত্য নাই হ’লে !”

ক্ষণিকের জগত বসন্তস্ত্রী ধরণীকে স্পর্শ করিয়া দগ্ধ করিয়াছে, তাহাই যথেষ্ট ; স্বর্গের উচ্ছ্বাস রসে ভরা, মাটির ভঙ্গুর পাত্রই তখন সম্বল থাকিবে ।

বসন্তের স্পর্শে মনে কত ভাবের উদয় হইয়াছে । তাহাকে বিদায় দিতে ইচ্ছা নাই । বসন্তও পৃথিবীকে তুলিবে না ; যাহার সঙ্গে একদিন “মিলন মেলা” হইয়াছে তাহাকে বসন্ত কখনও তুলিবে না । আবার সে ফিরিয়া আসিবে ; তবু মন প্রবোধ মানে না । নটরাজের বসন্তরূপ মনের মায়াবী ; দোলের দিনের উৎসবে, প্রজাপতির রূপের মায়ায় তাহার স্পর্শ বারবার মনে পড়ে । মনে পড়ে

“কত না দিনের দেখা

কত না রূপের মাঝে

সে কার বিহনে একা

মন লাগে নাই কাজে ।”

মনে পড়ে ‘চাওয়া পাওয়ার’ খেলায় কত ফাস্তান নিশীথ, কত চৈত্র দ্বিপ্রহর কাটিয়া গিয়াছে, কতবার মনে হইয়াছে অন্তরতম বুঝি পাশে আছে, বুঝি বা হয়ত চলিয়া গিয়াছে ।

নটরাজ এখন আর শুধু বহিঃ প্রকৃতিতে নহে, অল্পভূতির মধ্যে অল্পপরমাণুতে মিশিয়া গিয়াছেন।

“নটরাজ” কবির বার্ল্কেয়ের রচনা। দেহের জরা মনকে অধিকার করিতে পারে নাই; কিন্তু প্রভাবান্বিত করিয়াছে। যৌবনের উদ্দাম আবেগ ও উল্লাস ভাল করিয়া ফুটে নাই। যৌবনকে উদ্ধার করিবার জগ্ন “নটরাজের” উদ্বোধনে আশা ও সাহস অপেক্ষা দুর্বলতা ও মিনতির স্বর বেশী বাজে। সর্বত্র একটা শ্রান্তির রেশ পাওয়া যায়। মাঝে, মাঝে

“অবসাদে যেন অন্ধমনে

তাল ভঙ্গ”

হইয়াছে। “মুক্তিতত্ত্ব” যেন অন্তর হইতে বাহির হয় নাই; তাহাতে মুক্তি সন্ধানের প্রয়াস অব্যাহতভাবে প্রকাশ পায় নাই। “ঋতুনৃত্য” অনর্থক অল্পপ্রাসের ভারে পীড়িত।

“ধ্যান-নিমগ্ন নীরব নগ্ন

নিশ্চল তব চিত্ত”

ইহা রবীন্দ্রনাথের লেখা নহে বলিয়া ভ্রম হইবার সম্ভাবনাই অধিক। “বৈশাখের রক্তরূপ ফুটে নাই; সে যেন সত্যই তপঃক্লিষ্ট।” যৌবনের বৈশাখের মূর্তির সহিত তুলনা করিলেই ইহা বুঝা যায়।

“দীপ্তচক্ষু হে শীর্ণ সন্ন্যাসী!

পদ্মাসনে বস আসি রক্তনেত্র তুলিয়া ললাটে

শুষ্কজল নদীতীরে শশিশূন্য ভূষাদৌর্গ মাঠে

উদাস প্রবাসী,

দীপ্ত চক্ষু হে শীর্ণ সন্ন্যাসী!”

বৈশাখের এই ভৈরব মূর্তি “নটরাজে” আমরা পাই না।

“তাপস নিঃশ্বাস বায়ে মুমূর্ষুরে দাও উড়ায়ে

বৎসরের আবর্জনা দূর হয়ে যাক্” (‘নটরাজ’)

আর

“লোলুপ চিত্তাশিখা লেহি লেহি বিরাহি অশ্বর

নিখিলের পরিত্যক্ত মৃত-স্তুপ বিগত বৎসর

করি ভ্রমসার

চিত্তা জলে সম্মুখে তোমার।” (বৈশাখ)

এই দুইটা তুলনা করিলে বার্ল্কেয়ের প্রভাব পরিস্ফুট হইয়া উঠে।

বর্ষার মধুর মুগ্ধ ভাব অক্ষুণ্ণ নাই। বর্ষামঙ্গলের “শিশু সজল মেঘ কজ্জল” দিবসটি “নটরাজে” তার অচঞ্চল শ্যামসৌন্দর্য্য হারাইয়া ফেলিয়াছে।

হেমন্ত লক্ষ্মীর কৃষ্ণ মূর্তি শুধু ম্লান নহে; তাহা কিছুপরিমাণে সৌন্দর্য্যহীন। ঋতুর হিম-মলিন বিষাদ উদাস ভাব কাব্যেও অবসাদের ছায়াপাত করিয়াছে।

শুধু বসন্ত মূর্তিই সরস ও উজ্জল। পলাশ বকুলে মধুকর গীতিমুখর, পুষ্পমঞ্জরী কারণে অকারণে চঞ্চল, মিলনযেলা সার্থক।

রসশ্রুতার মনের পরিণতি ও পরিবর্তন অহুসারে স্থিতিরও বৈচিত্র্য্য ফুটিয়া উঠে। কৈশোর, যৌবনে ও পরবর্ত্তীকালেও যে কাব্যে একই ধারা অব্যাহত থাকিবে এরূপ আশা করা অসঙ্গত। ঋতুর আবর্ত্তনে মনে কত ভাবের উদয় হইয়াছে; “নটরাজের” চরণপাতে কত রসস্থিতি হইয়াছে তাহা অননুমেষ। তাহার সহিত পূর্ব্বের রচনার সহিত তুলনামূলক সমালোচনা করার ভার সমালোচকের, রসপিপাসুর নহে। কোথায় তুচ্ছ ক্রটি, ক্ষুদ্র প্রমাদ হইয়াছে, কোন কবিতা তুলনায় হীন—এইরূপ আলোচনা “নটরাজের” ক্ষেত্রে অপ্রযোজনীয়। যাহার চরণপাতে অন্তর বাহির অপরূপ রূপরসে ভরিয়া উঠিয়াছে, জীবন যমুনার প্রতি তরঙ্গটি অবধি উচ্ছ্বসিত হইয়া উঠিয়াছে তাহার সত্তা অসীম, এবং কবির ভাষায়ই বলা যায়

“অসীমের ত জেরা নেই।”

নদীকূলে

এম্, এ, আলি—তৃতীয় বার্ষিক শ্রেণী (বিজ্ঞান)

(১)

একা যে বসে আছি নদীর উপকূলে,
আঁধার ত ঘনিষে এল নিশুত রাতের তলে ;
উড়ছে পাখী আকাশ পানে
গাইছে গান আপন মনে
ফিরছে এবে বাসার পানে বাতাসে পাখা মেলে ।

(২)

সারি সারি বাউএর বন বাতাস দেয় দোলা,
রাখাল সব ফিরছে ঘরে ছেড়ে খেলা ধূলা ;
ছুটছে সবাই ঘরের পানে
গাইছে গান আপন মনে,
জুখ ও দুখ, সকল স্মৃতি গোপন পুরে ঠেলা ।

(৩)

খুটির সাথে নৌকা বেঁধে ফিরছে মাঝি ঘরে,
এপার যারা এসেছিল তারাও গেছে ফিরে ;
সন্ধ্যা বেলা কে হয় পার,
কে ছাড়ে বা আপন ঘর,
পারে যারা পায় নি যেতে তারাও গেল ফিরে ।

(৪)

বধূরা সব কলসী কাঁকে ঘাট ছেড়ে যায় চলে,
আঁকা বাঁকা পথটি বেয়ে ছোট্ট ঘরের তলে ;
সারা দিন জলের সাথে
খেলেছে যারা পরাণ মেতে,
তারাও এবার গেছে ফিরে আপন আবাসপুরে ।

(৫)

নৌকা যত পালতুলে দিয়ে ঢেউএর সাথে ছলে,
আপন মনে যাচ্ছে চলে, ফিরবে কিগো কূলে ?

আমি যদি এখন ডাকি

কূলের কাছে ভিড়বে নাকি,

সাঁঝের শেষে সবার পরে নিবে নাকি তুলে ?

(৬)

ও মাঝি ভাই, কৈগো তুমি কে যাও একটানা,
একটু খানি ফিরাও নাক' আছে কি গো মানা ?

ঐত তোমার ছইয়ের তলে

অনেক আছে খালি,

একটু খানি দাঁড়াও নাক'

লওনা মোরে তুলি' ;

আমি যে ভাই ঘাটেরপাশে

একাই শুধু আছি বসে

একাই আছি সাঁঝের শেষে

গেছি—ফেরার কথা ভুলি'

‘স’কারের সংসাহস

কাজী দীন মোহাম্মদ, চতুর্থ বার্ষিক শ্রেণী (কলা বিভাগ)

“দেখ তোমরা কাহারও সম্মান বুঝিতে সমর্থ নও ; কারণ আমার সম্মানের প্রশংসা করিবার অবসর তোমাদের জুটিল না, ওদিকে “‘ক’কারের অহংকার,” “‘ম’কারের মাহাত্ম্য,” “‘প’কারের” পাগলামী” “‘র’কারের রাহাজানি” এবং সর্বশেষে ” ‘ন’কারের নেকামি” ইত্যাদির সমর্থন করিয়াছ। আমার সংসাহসের কথা কিছু শুনিলে কি তোমাদের সম্মানের হানি হইত ?

“বস্তুন্ধরার সৃষ্টির মধ্যে কে ? আমি। সৃতিকাগৃহে তোমার প্রসূতি তোমাকে প্রসব করিয়াছিলেন ;—সেই সৃতিকাগৃহের মধ্যে প্রথমই আমি। স্তন্য পান করিয়াছ, সে আমারই দান। নার্সের স্নেহ দিয়াছি আমি ;—আমি তোমার রক্তমাংসে সংমিশ্রিত হইয়া আছি। এত অল্পদিনে ভুলিলে চলিবে কেন ? তোমার মস্তিষ্কের ভিতর বসিয়া আছি। নাসিকার ভিতর থাকিয়া ফুসফুসে শ্বাস গ্রাসের কার্য করিতেছি। তোমার হস্তে থাকিয়া পেন্সিল বা মসীসহকারে লিখিতে সাহায্য করিতেছি। খাইতে যাও আমাকে সেখানে পাইবে,—আসনে বাসনে, গ্লাসের ভিতরে, মংস্রে, মাংসে, ভাতের গ্রাসে আমি সংশ্লিষ্ট আছি। পাকস্থলিতে আছি বলিয়াই তোমার খাদ্যদ্রব্য হজম হইতেছে। আমি না থাকিলে শাকসব্জি এবং সড্‌সড্‌টির সন্ধান পাইতে কি ? ফস্‌ফরস্‌ এসিড্‌ যে স্নায়ুসমষ্টির পরিপোষণ সাধন করিয়া স্বাস্থ্যে অপরিমিত বলসঞ্চার করে তাহার একমাত্র অর্থ উহার ভিতরে আমি আছি।

“তারপরে দেখ, আমি সর্ব প্রকার রসের ভিতরে কেমন রসিকতা করিতেছি,—যেমন, স্বগন্ধি সজ্জরস, সাহিত্যরস, কাব্যরস, আনারস, খেজুররস, ইক্ষুরস, ইত্যাদি। তুমি যে শৃঙ্গাররস, বীভৎসরস, হাস্যরস, বীররস, করুণরস, ইত্যাদি নবরসের সমব্দার-রসজ্ঞ নাঞ্জিয়াছ, তা’র কারণ ইহাদের মূলে আমি আছি। কটু, তিক্ত, কষায়, লবণ প্রভৃতি বড়রসকে সরস করিয়া তুলিয়াছি আমিই। সন্দেশ, রসগোল্লা, মীতাভোগ ইত্যাদিতে আমি-ই রস জোগাইয়াছি। রসনার রসবোধ আমারই দান। আর দেখ, এই আমিই রসালের রসের সারাংশে আমসত্ত্বের সৃষ্টি করিয়াছি।

“আমারই জন্ত তোমার সহচর, সহচরী, মাসীমা, পিসীমা, সন্তান, সন্ততি, বয়স্ক, মদী, মদ্বিনী, স্বহৃদ তোমাকে এত ভালবাসেন। সচ্চরিত্রবান স্বামীর প্রতি সিন্দুর পরিহিতা সতীশাস্ত্রী স্ত্রীর সাদর সম্ভাষণ আমারই কল্যাণে স্বাছ এবং সুমিষ্ট। তুমি দৌভাগ্যবান, দৌন্দর্য্যবান, সুকোমল, সুন্দর, সুধীর, সুশীল, সং, সভ্য, সাধু, এ তো

আমারই জ্ঞাত। স্কুলের রাস্তায় আমি তোমার সাথী। স্বয়ংস্বনন্দিনী বা মানসকণ্ঠা সরস্বতী আমার সখী। পুস্তক—তা’ সংস্কৃতই বল, আর পার্সিই-বল,—আমি এ’দের ভিতরে আছি। ইতিহাস বা হিস্ট্রী, রদায়নশাস্ত্র, ইকনমিক্‌স্‌, পলিটিক্‌স্‌, ফিলজফি, এথিক্‌স্‌, ফিজিক্‌স্‌, অরুশাস্ত্র, সাহিত্য, উপন্যাস, ইহাদের প্রত্যেকের সহিত আমার নিকট সম্বন্ধ। অবশেষে দেখ, তোমার প্রিন্সিপাল এবং প্রফেসরদের সহিত কেমন ভাব করিয়া লইয়াছি। কলেজে নাই বটে, ইউনিভার্সিটিতে তো আছি। ফেল আর পাসে এত তফাৎ কেন জানি? কারণ ফেলের ভিতরে আমি নাই। আমি না থাকিলে তোমার ভরসা থাকিত কি? আমি সোসাইটিতে, কন্‌ফারেন্সে, সম্মেলনে, কংগ্রেসে, স্বদেশে, সাহিত্যে, সমাজে, সঙ্ঘে, সভায়, সমিতিতে থাকিয়া কত সমস্তার সমাধান করিতেছি। আমি স্বদেশহিতৈষী, স্বরাজপন্থী, সাহিত্যসেবক, সমাজপতি, সভাপতি, ইত্যাদির মন্তিক্ষে থাকিয়া সর্বসময়ে সর্বস্থানে সকলকার্য্য সুসম্পন্ন করিতেছি।

“তুমি সম্রাট হইয়া প্রাসাদের ভিতরে সিংহাসনে বসিয়া রাজ্যশাসন কর, অথবা সশরীরে সমরক্ষেত্রে ভীষণ সংগ্রামের সম্মুখীন হইয়া সাম্রাজ্য বিস্তারের চেষ্টায় সৈন্ত সমাবেশ পূর্বক সশস্ত্রে শত্রুর সম্মুখে উপস্থিত হইয়া প্রাণ বিসর্জন কর, অথবা সন্ধি স্থাপনের প্রস্তাব করিয়া সাময়িকভাবে সকল উপসর্গের সমাধান কর—এ সর্ববিষয়েই আমার উপস্থিতি বাঞ্ছনীয় নয় কি? সহোদরের সহিত মাসিমার সম্পত্তি লইয়া বিসম্বাদে সময়োচিত করিয়া সন্ধীর্ণতার পরিচয় দাও, অথবা ব্যবসা করিয়া তৈজস আসবাবপত্র এবং পয়সা বাড়াইবার চেষ্টা কর,—আমাকে ছাড়া কিছুই পারিবে না। তুমি কাহারো কোন জিনিস চুরি করিবার পর সাহেবের সম্মুখে আসামী হইয়া দাঁড়াইলে আমি তোমার পক্ষমর্থনপূর্বক সাক্ষীস্বরূপে সরাসর মিথ্যা সাক্ষ্য প্রদান করিব, তা’তে তোমার ফাঁসী, নির্বাসন, কারাবাস বা খালাস যাহাই হউক না কেন, তাহাতেই আমি রাজী।

“দেশশাসন, সমাজশাসন, পল্লীসংস্কার সকলই আমার দ্বারা সুচারুরূপে সম্পন্ন হইয়া থাকে। আমি না থাকিলে দাসদাসী থাকিত কি? বিলাসিতা চলিত কেমনে? আমি সিংহের ভিতরে আছি, তাই সিংহ পশুদিগের শাসনকর্তা। আমার সৃষ্টির মহিমায় সূর্য্য বা ভাস্কর সৌরজগতের শ্রেষ্ঠ গ্রহ এবং স্রষ্টার এত স্তম্ভুর। বাসব যে কেন সুরেশ্বর তাহাতো বোঝাই। আমি না থাকিলে কি সন্ন্যাসীর তপস্তা সিদ্ধ হইত? সাদা এবং সবুজ পুষ্পের এত আদর, তার অর্থ আমিই উহাদিগকে সৌরভদান করিয়াছি। শ্রোতস্বিনী, সরোবর, সিঁধু বা মাগর, উপমাগর, মহামাগর আমারই সৃষ্টি;—ইহাদিগকে তরঙ্গসঙ্কুল আমিই করিয়াছি, আবার সন্তরণ অনভিজ্ঞের জ্ঞাত সৈকতভূমি আমারই কীৰ্ত্তি।

“‘ভাস্কর’ শব্দের ভিতরে আমি ছিলাম বলিয়া কালীপ্রসন্ন মহাশয় এত গোলমালে পড়িয়াছিলেন। সেকেন্দর, নেলসনের মত বীর, ফেরদৌসী, ওয়ার্ডসওয়ার্থ, সেক্সপিয়র, মধুসূদন, কালিদাসের মত কবি, সুরেন্দ্র ব্যানার্জি এবং কেশবসেনের মত বাগ্মী,

বিদ্যাসাগর, মহম্মদ মহসীনের মত দানবীর আমারই কল্যাণে প্রাণশ্রুতি। তোমাদের নামের সহিত লেজুড় দিতে আমি ওস্তাদ যেমন,—সরকার, সাত্তাল, বিশ্বাস, সর্বদার শাক্তী, সেখ, সৈয়দ, সেন, সোম, বস্তু, দাস ইত্যাদি।

“সুসংবাদে আমি, কুসংবাদেও আমি। অসম্পন্ন কার্য্য সুসম্পন্ন করিতে কামিন্‌কালে আলস্য বোধ করি না। স্বাভাবিকের সহিত অস্বাভাবিক, সামঞ্জস্যের সহিত অসামঞ্জস্য, সুপ্রসন্নতার সহিত অপ্রসন্নতা না থাকিলে মানুষের বিশ্বাসের সৃষ্টি হইত কি? ওসবের ভিতরেও আমি সংশিষ্ট। সাধারণ জিনিস অসাধারণ হউক, প্রশস্ত স্থান অপ্রশস্ত হউক, অসার সংসার সার হইয়া থাক্, সম্ভব অসম্ভব হউক, সভ্য অসভ্য হউক, সত্য অসত্য হউক, সুর অসুর হইয়া থাক্, আর সং ছেলে তুমি অসং হইয়া যাও, তাহাতে আমার কিছু আসে যায় না। আমার প্রতিপত্তি ঠিকই আছে। তা তোমরা স্বীকারই কর, আর অস্বীকারই কর।

“সুন্দর কিসলয় মজ্জিত নিসর্গে আমি, আবার তন্ত্র ধ্বংসেও আমি। অবনতির সুত্রপাতে আমি, তার চরম সীমায়ও আমি। সুন্দর ভাষায় সুমিষ্ট উৎসনা-তিরস্কারেও আমি, আবার সচপেটাঘাত-আদর সম্ভাষণ পুরস্কারেও আমি। বিশ্বয়েও আমি, সংশয়েও আমি। সাহসে এবং দুঃসাহসে বা ত্রাসে, হ্রাসে এবং প্রসারে, সমানে, এবং অসমানে, সুবিধায় এবং অসুবিধায়, সসীমে এবং অসীমে এবং সর্বোপরি বেহেস্তে, কৈলাসে এবং রসাতলে আমার প্রভুত্বটা একবার দেখিও। অসহায় অবস্থায় কলসী এবং রসী সহযোগে সহায় আমি। সাধ্য অসাধ্য, অভ্যাস অনভ্যাস, সন্দেহ নিঃসন্দেহ, সামর্থ্য অসামর্থ্য, সদৃশ বিসদৃশ ইত্যাদি সগোষ্ঠী আমার উৎসঙ্গে স্থান লইয়াছে। উৎসাহ, উল্লাস, উচ্ছ্বাস, লালসা ইত্যাদি আমারই শিশু।

“উপসংহারে সংক্ষেপে আমার সমাচার জ্ঞাপন করিতেছি, শোন। আমি সুখেশ্বচন্দ্রে আছি। স্বচ্ছাচার যে ভালবাসি তা’ প্রমাণসহ, তবে একটু উদাস উদাস ভাবের, তাই তোমরা অতটা খেয়াল কর না। আমি সমস্ত সংবাদপত্রের সম্পাদক এবং সহকারী সম্পাদকের কার্য্য করি। হিংসার অগ্নিতে পুড়িয়া, ভস্মে পর্য্যবসিত হইতে চলিয়াছি, তাই আপাততঃ চিকিৎসার জন্ত হাঁসপাতালে আমার বাস। অসংসংস্রবে থাকিয়া আমার এই সর্বনাশ; নইলে স্বর্গবাসের অধিকারী আমি।

“বাজে বকুনি থাক্। তোমাদের মস্তকে এবং স্বন্ধে তো চড়িয়াছি-ই, আরও দেখ, প্রণামের সময় ‘ক’কারের অহঙ্কার চূর্ণ করিয়া তন্ত্র স্বন্ধে চড়িয়া বক্রগ্রীবায় হাসিতে হাসিতে সিংহনাদে ঘোষণা করিতেছি ‘নমস্কার’।”

রবীন্দ্র পরিষদ

পরিষদের বর্তমান বর্ষাংশের প্রথম অধিবেশনে শ্রীযুক্ত নীহাররঞ্জন রায় মহাশয় (৩০শে আষাঢ়) “রবীন্দ্রনাথের জীবনদেবতা” সম্বন্ধে একটি স্বচিন্তিত প্রবন্ধ পাঠ করেন। বক্তা “কড়ি ও কোমল” হইতে আরম্ভ করিয়া “বলাকা” পর্যন্ত রবীন্দ্র সাহিত্যের উৎসের সন্ধান প্রদান করেন। (প্রবন্ধটি পত্রিকান্তরে প্রকাশিত হইবে)। প্রবন্ধ পাঠের পর শ্রীযুক্ত নির্মল দেব, অধ্যাপক শ্রীমূপেন্দ্রচন্দ্র বন্দ্যোপাধ্যায়, শ্রীযুক্ত বিজয়লাল চট্টোপাধ্যায়, শ্রীবিনয়েন্দ্রনাথ বন্দ্যোপাধ্যায় প্রভৃতি আলোচনায় যোগদান করেন। সভাপতি ডাঃ দাশগুপ্ত বলেন যে, “অন্তর্যামী” কবিতার পূর্বে তিনি জীবনদেবতার কোন সন্ধান পান না এবং কোনখানেই ডারউইন বা হাক্সলি প্রচারিত কোন তথ্যের পরিচয় পান না; তাঁহার মতে প্রথমতঃ প্রকৃতির সহিত একাত্মবোধে ও দ্বিতীয়তঃ জীবনদেবতার সঙ্গে মুখোমুখীভাবে এই দুই শ্রেণীতে ‘জীবনদেবতা’ শীর্ষক কবিতাগুলিকে ভাগ করা যায়।

পরিষদের দ্বিতীয় অধিবেশনে অধ্যাপক ডাঃ স্বরেন্দ্রনাথ দাশগুপ্ত মহাশয় “রবীন্দ্রনাথের সৌন্দর্য্য তত্ত্ব” সম্বন্ধে আলোচনা করেন (১৪ই শ্রাবণ)। তিনি প্রথমেই বলেন যে, রবীন্দ্রনাথের দার্শনিক তত্ত্বালোচনায় যদিও আপাত অসংলগ্নতা দেখা যায়, উহা প্রায়ই গদ্য কাব্যের মত মনে হয়। তিনি সৌন্দর্য্যবোধ, সৌন্দর্য্যসাহিত্য, আর্ট ও বিচিত্র প্রবন্ধ হইতে অংশবিশেষ লইয়াই আলোচনা করেন। মঙ্গলের সঙ্গে সৌন্দর্য্যের যোগ, সৌন্দর্য্য ও সংযম, সৌন্দর্য্যের বিরাট সজ্জা, সৌন্দর্য্যকে একটি সম্বন্ধরূপ পরিমলন, সৌন্দর্য্য কি উপলব্ধির জিনিষ না সৃষ্টিসাপেক্ষ—এ সম্বন্ধে নানা মতবাদেরও আলোচনা করেন। পরিশেষে তিনি তাঁহার দর্শনশাখার সভাপতির অভিভাষণের উল্লেখ করিয়া এ বিষয়ে তাঁহার মত ব্যক্ত করেন।

২রা ভাদ্র রবিবার পরিষদের এক বিশেষ অধিবেশনে রবীন্দ্রনাথ ঠাকুর মহাশয় “সাহিত্যের স্বরূপ” সম্বন্ধে এক অভিভাষণ প্রদান করেন। ডাঃ দাশগুপ্ত কর্তৃক অভ্যর্থনার পর কবি প্রায় এক ঘণ্টাকাল সাহিত্যের ও তত্ত্বালোচনার সম্বন্ধ, সাহিত্যে আনন্দের উৎস, আদিরস ও সাহিত্যের সম্বন্ধ এবং আধুনিক সাহিত্যের সম্বন্ধে আলোচনা করেন, ও “মল্লয়া” নামক তাঁহার স্বল্প পুস্তক হইতে কবিতা পাঠ করেন।

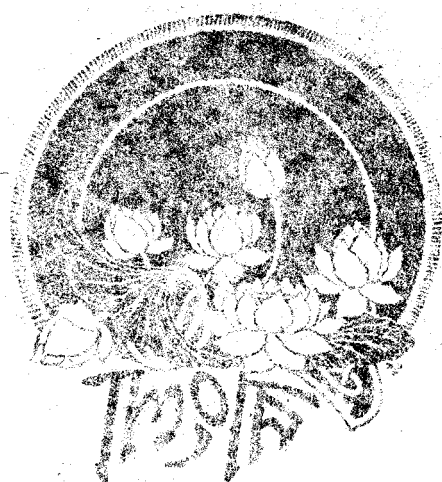
গত ১৬ই ভাদ্র অধ্যাপক শ্রীশ্রীকুমার বন্দ্যোপাধ্যায় মহাশয় রবীন্দ্রনাথের ছোট গল্প সম্বন্ধে একটি সারগর্ভ প্রবন্ধ পাঠ করেন। তিনি প্রেম-বিষয়ক, সামাজিক-সম্বন্ধমূলক, প্রকৃতি-প্রীতিপরিচায়ক ও অতিপ্রাকৃত—এই চারি বিভাগে গল্পগুলিকে বিভক্ত করেন এবং বহু গল্প ও চরিত্রের সপ্রশংস সমালোচনা করেন। পরিশেষে তিনি “নষ্ট নীড়” হইতে রবীন্দ্রনাথের বর্তমান আধুনিকতার আরম্ভ নির্দেশ করেন। শ্রীযুক্ত নির্মল দেব,

শ্রীযুক্ত নীহার রায়, অধ্যাপক শ্রীবিনয়কুমার সেন ও শ্রীবিনয়েন্দ্র বন্দ্যোপাধ্যায় আলোচনায় যোগদান করেন। অধ্যাপক সেন ছোট গল্পের স্বরূপ, “নষ্ট নীড়” ছোট গল্প কি না, এ সম্বন্ধে কয়েকটি সারগর্ভ কথা বলিয়া “নষ্ট নীড়”কে কোন সমস্യാমূলক গল্প বলিয়া গ্রহণ করিতে আপত্তি প্রকাশ করেন। সভাপতি অধ্যাপক শ্রীভূপতিমোহন সেন বক্তাকে ধন্যবাদ প্রদানকালে ‘মেঘ ও রৌদ্র’ গল্পটির করুণতা ও উহার শেষ গানটির উল্লেখ করেন।

শ্রীপ্রতুল গুপ্ত

শ্রীবিনয়েন্দ্রনাথ বন্দ্যোপাধ্যায়





আচার্য্য জরথুষ্ট্র

শ্রীঅশোকনাথ ভট্টাচার্য্য, বেদান্ততীর্থ, এম, এ

আচার্য্য 'জরথুষ্ট্রের'* কথা তুলিলে আধুনিক প্রত্নতাত্ত্বিকগণ সর্বাগ্রেই উহার আবির্ভাবসময় সম্বন্ধে প্রশ্ন করিয়া বসিবেন। এ প্রশ্নের মীমাংসা এখনও কেহ করেন নাই বা করিতে পারেন নাই। সাধারণতঃ, তাঁহাকে খ্রীষ্টপূর্ব সপ্তম, অষ্টম বা নবম শতাব্দীর লোক বলিয়া ধরা হইয়া থাকে। অধ্যাপক জ্যাক্সন সাহেব (Prof. A. V. W. Jackson) তাঁহার সময় নির্ণয় করিয়াছেন—খ্রীষ্টপূর্ব ১০০০ অব্দের প্রারম্ভে। প্রাচীন পারসীক (ইরানীয়) ঐতিহ্যে বিশ্বাস করিতে হইলে আচার্য্যকে 'প্রাগৈতিহাসিক' যুগের লোক বলা চলে। ইরানীয় ঐতিহ্য হইতে আমরা আরও জানিতে পারি যে, 'জরথুষ্ট্র' নামে একজনমাত্র আচার্য্য জন্মগ্রহণ করেন নাই। আমাদের ভারতবর্ষে যেমন বহু 'বুদ্ধ' জন্মিয়াছেন—ইরানেও তেমনি জরথুষ্ট্র নামের অনেক আচার্য্য যুগে যুগে আবির্ভূত হইয়াছিলেন। পহ্লাবী (Pahlavi) ঐতিহ্যে ষাঁহার নাম দেখিতে পাওয়া যায়—তিনি উক্ত নামধারী আচার্য্যগণের সর্বশেষ আচার্য্য। বর্তমান প্রবন্ধে কেবল তাঁহারই সংক্ষিপ্ত পরিচয় প্রদত্ত হইল।

'জরথুষ্ট্র' শব্দটির অর্থ লইয়া পণ্ডিতগণের মধ্যে নানারূপ মতভেদ আছে। আচার্য্যের পূর্ব নাম ছিল "শ্পিতাম" (=শিতম=শ্বেততম)। তাঁহার বংশের প্রতিষ্ঠাতা আদি-পুরুষও ঐ একই নামে অভিহিত হইতেন। তাঁহার বাণী জগতে প্রচারিত হইবার পর হইতে তিনি জগতে নূতন নামে পরিচিত হইলেন—'আচার্য্য জরথুষ্ট্র'। ঠিক এইরূপেই বোধিলাভের পর যুবরাজ নিষ্কাথের নাম হইয়াছিল 'বুদ্ধ' (জ্ঞানী), ও জীসাস্ পাইয়াছিলেন 'খ্রীষ্ট' (মুর্দ্ধাভিষিক্ত) আখ্যা। ইরানে জরথুষ্ট্র (বা 'জরথুষ্ট্রোতেম' = জরথুষ্ট্রতম) শব্দটি জোরোরাষ্ট্রীয় পুরোহিত সম্প্রদায়ের নেতাকে বুঝাইত। অবশ্য 'উষ্ট্র' শব্দটির সহিত ইহার কোনই সম্পর্ক নাই। নিম্নলিখিতভাবে শব্দটির ব্যুৎপত্তি দেখান যাইতে পারে—

'জরথুষ্ট্র' = 'জরথ' + 'উষ্ট্র'।

'জরথ' = 'সুবর্ণময়' ;

'উষ্ট্র' = আলোক — 'উষ' ধাতুর + অর্থ দীপ্তি পাওয়া।

* ইহার প্রকৃত উচ্চারণ বাঙলা বর্ণমালার সাহায্যে দেখান সম্ভব নহে বলিয়া যতদূর পারা যায় অনুরূপ উচ্চারণ দেওয়া হইল—লেখক।

+ বৈদিক 'উবস' এর কথা স্মরণীয়।

অতএব, সমগ্র পদটির অর্থ—*‘স্বর্গজ্যোতিষ্মান্’। জগতে যে সকল মহাপুরুষ জ্ঞানের আলোক প্রজ্জ্বলিত করিয়া গিয়াছেন—আচার্য্য জরথুষ্ট্র তাঁহাদের মধ্যে অন্যতম; এই হিসাবেই তাঁহার নামের সার্থকতা রক্ষিত হইতে পারে।

অনেকের ধারণা আছে যে, অলৌকিক শক্তির পরিচয় দিতে না পারিলে বুঝি মহাপুরুষ হওয়া যায় না। অধিকাংশ মহাপুরুষের নামের সহিতই বহু অলৌকিক ঘটনার স্মৃতি জড়িত থাকিতে শুনা যায়। সে সকল ঘটনা সত্য সত্যই ঘটিয়াছিল, কিংবা পরের যুগে ভক্তসম্প্রদায় কর্তৃক প্রক্ষিপ্ত হইয়াছিল—সে বিচার এ প্রবন্ধে করা চলে না। তবে এ কথা সত্য যে, তাঁহারা যুগে যুগে যে বাণী প্রচার করিয়াছেন—যে উপদেশ বিতরণ করিয়া গিয়াছেন—তাঁহার মূল্য তাঁহাদের নামে প্রচলিত অলৌকিক ঘটনাবলীর মূল্য অপেক্ষা অনেক অধিক †। অনন্ত অশান্ত প্রাণে শান্তির শীতল প্রলেপ প্রদান করিতে পারিয়াছিলেন বলিয়াই আজ তাঁহারা জগৎপাতা (Saviour), প্রভু ও আচার্য্য। অদম্য অহুকম্পাপরবশ হইয়া অতলস্পর্শ জ্ঞানসমুদ্র আলোড়ন করিয়া যে সকল বাণী তাঁহারা প্রচার করিয়াছেন—তাঁহা অপৌরুষেয়—পরমেশ্বরের নিঃস্বাসস্বরূপ। আচার্য্য জরথুষ্ট্রও আজ জগতে বিখ্যাত—তাঁহার অলৌকিক ঘটনাবলীর নিমিত্ত নহে—বিখ্যাত শুধু তাঁহার অমূল্য ‘অশেষ’র (=বৈদিক ‘ঋত’ের) বাণীপ্রচারের নিমিত্ত। স্মৃতিস্তা, স্মৃত বচন, সংকার্য্য—এই তিনের সমন্বয়ই ‘অয’। ইংরাজ কবি টেনিসন ইহার কতকটা আভাষ দিয়াছেন—

“One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.”

—In Memoriam

ইহাই ‘অয’ বা ‘ঋত’। আচার্য্য জরথুষ্ট্র ইহাই ইরাণে প্রচারিত করিয়াছিলেন বলিয়া আজ তিনি জগৎপূজ্য। তথাপি আবশ্যক বোধে তাঁহার জীবনের দুই চারিটি কথা সংক্ষেপে বলা যাইতেছে।

স্পিতামের বংশ শৌর্য্যের জন্ম চিরদিন বিখ্যাত। রাজর্ষি ‘থ্রাত্তন’ (=বৈদিক ‘ত্রিত’ বা ‘ত্রৈতান’?)‡এর পবিত্র কুলে স্পিতামের জন্ম। এই সুপ্রাচীন রাজ্য-বংশে ‘পোউরুশ(শ)স্প’ নামে ধর্ম্মভীরু ও মহাজ্ঞানী এক মহাপুরুষ আবির্ভূত হইয়াছিলেন। তাঁহার পিতার নাম ছিল ‘পএ(ই)তিরস্প’। ‘অশ্রান্তি’

* কেহ কেহ বলেন—জরথ (=বৃদ্ধ, জরাগ্রস্ত, অথবা হরিত) ও ঊশ্ত্র (=উষ্ট্র) শব্দের যোগে জরথুষ্ট্র পদটি নিষ্পন্ন। উহার অর্থ তাঁহার্য্য করেন =বৃদ্ধ (জরৎ) উষ্ট্রের রক্ষক; অথবা, হরিত, উষ্ট্রের রক্ষক। বোধ হয়, সকলেই স্বীকার করিবেন ইহা অপেক্ষা উপরোক্ত অর্থটি অনেক ভাল।

† “The Cross of the Christ is of greater worth than all his miracles.”

‡ পরের যুগে পারসীক ‘বীরমণ্ডল’ের ‘ফরীদুন’।

(বা ‘আরাতি’) নামে তাঁহার এক ভ্রাতার উল্লেখও পাওয়া যায়। পোউরুশস্পের নিবাস ছিল কোন এক পর্বতের পাদমূলে ‘দরেজ’ নামক নদীতটে। ইরানের ‘জমিনি’-বংশোদ্ভূত মনীষা ‘ফাহীমরব’ (অথবা ‘ফহিমরব’) এর কন্যা ‘দুগন্দা’র (বা ‘দুগ্ধোবা’র) সহিত তিনি পরিণয়হৃত্রে আবদ্ধ হ’ন। তাঁহার পত্নীও রূপে গুণে তাঁহার সমতুল্য ছিলেন। এহেন স্রবোণ্য দম্পতীকেই পরমেশ্বর ভাবী আচার্য্যের জনকজননীরূপে নির্দিষ্ট করিয়া রাখিয়াছিলেন। পোউরুশস্পের পাঁচ পুত্র; ‘স্পিতম’ (পরে আচার্য্য জরথুষ্ট্র) তাহাদের মধ্যে তৃতীয়।

আচার্য্যের আবির্ভাব সম্বন্ধে বহু ভবিষ্যদ্বাণী হইয়াছিল বলিয়া শুনা যায়। সমগ্র মাধ্যভূমি তখন অত্যাচারশ্রোতে নিমগ্ন, ধার্মিক সজ্জনগণ বিপদে রক্ষা পাইবার নিমিত্ত কেবল পরমেশ্বরকে ডাকিতেছেন। ‘অহ্নন-বইতি’ গাথার * দ্বিতীয় অধ্যায়ের প্রথম শ্লোকে এই ঘটনাটি কাব্যাকারে সন্নিবিষ্ট হইয়াছে—

দেহুর আত্মা (=জননী বহুধরা) যেন পরমেশ্বরের সিংহাসনপ্রান্তে উপস্থিত হইয়া কখনভাবে নিজের উপর অকথ্য অত্যাচারের কাহিনী বিবৃত করিতেছেন। পরমেশ্বরের আদন তাহাতে টলিয়া উঠিল। তাঁহার আদেশে সাধুগণের পরিভ্রাণ, দুষ্কৃতকারিগণের বিনাশ ও দম্বদংহ্রাপনের ভার জরথুষ্ট্রের উপর পড়িল †।

শিশুর গর্ভে অবস্থান কালেই কয়েকটি অলৌকিক ঘটনা ঘটায় সাধারণের বিশ্বাস হইয়াছিল যে, গর্ভস্থ বালক নিশ্চয়ই কোন মহাপুরুষ হইবেন। তৎকালে দিব্য তেজো-রাশিতে তাঁহার জননীর দেহকান্তি সর্বদাই সমুজ্জ্বল হইয়া থাকিত। ক্রমে যত দিন যায়—শিশুর জন্মের সময় যত নিকটবর্তী হয়—জ্যোতিঃপুঞ্জ ততই যেন বৃদ্ধি পাইতে থাকে। অবশেষে সেই শুভদিন সমাগত হইল। সে দিন পোউরুশস্পের বাসভবন ও পত্নী যেন গৃহদাহের দাপিতে ভাস্বর। ভূমিষ্ট হইয়াই সে দেবশিশু বিলয়ভূয়িষ্ঠ বিদ্যাদ্বিকাশের মত শান্ত মধুর দিব্য হাসি হাসিল। উৎপাত নিবৃত্ত হইল—ধার্মিকগণ স্বস্তির নিশ্বাস ফেলিলেন—বিষ্ণুরা প্রকৃতিদেবী শান্তিভাব ধারণ করিলেন—জলে স্থলে অন্তরিক্ষে আশ্বাসের বাণী শুনা গেল—

“উশ্ত-নো জাতো আত্ৰব, যো স্পিতামো জরথুষ্ট্রো”

কি নৌভাগ্য আমাদের—আজ আচার্য্য স্পিতম জরথুষ্ট্র আবিভূত হইলেন!”

(যন্ত্র ১৩। ২৪)

বংশের আদিপুরুষের নামানুসারে বালকের নামকরণ করা হইল—স্পিতম। তাঁহার নামে পাপীদিগের হ্রয় থর থর কাঁপিত; তাহারা বহুবার বালকের জীবন নষ্ট করিবারও

* যন্ত্র—২৯।

† কংসের অত্যাচারপ্রীড়িতা দোনা বহুধরার বৈকুণ্ঠে বিষ্ণুর আশ্রয়প্রার্থনার কথা স্মরণ্য।

চেষ্টা করিয়াছিল, কিন্তু কেশাগ্রও স্পর্শ করিতে পারে নাই। পুত্রকে দৈবরক্ষিত জানিয়াও বিপদের আশঙ্কায় পোউরুশস্প সপরিবারে অজ্ঞাতবাস করিতে লাগিলেন। সকলেরই বোধ হয় জানা আছে যে, জীসাসের জীবনেও ঠিক এইরূপ ঘটনাই ঘটিয়াছিল।

তপস্বী ও মনীষী পিতার নিকটেই স্পিতমের প্রথম শিক্ষালাভ ঘটে। পঞ্চদশবর্ষ বয়সে—যখন সাধারণ ইরাণীয় বালক পার্হস্যজীবনে প্রবেশ করিবার জন্ত প্রস্তুত হইতে থাকে—তখন স্পিতম আত্মসাক্ষাংকারের চেষ্টায় তপস্রায় নিরত হইলেন। এই সময় কয়েক বৎসর তিনি কোথায় কি ভাবে কাল যাপন করিয়াছিলেন তাহার কোন ইতিহাস পাওয়া যায় না। শুধু শুনা যায় যে, তত্ত্বাহুসন্ধানের নিমিত্ত শূন্য মস্তভূমে একাগ্রচিত্তে ধ্যাননিরত অবস্থায় তিনি বহু সাধনা করিয়াছিলেন। অবেষ্টার এক অংশে (বেন্দীদাদ—১২) দেখিতে পাওয়া যায় যে, “অঙ্রো-মইনু” (সয়তান) তাঁহাকে প্রলোভিত করিয়াছিল। (‘মারে’র প্রলোভনে সিদ্ধার্থ ও সয়তানের প্রলোভনে জীসাস পড়িয়াছিলেন।) এই প্রলোভন জয় করার পর আচার্য্য তত্ত্বজ্ঞান লাভ করিলেন—সয়তান উত্তরদিকে পলাইয়া প্রাণ বাঁচাইল*। তখন তাঁহার বয়স ত্রিশ বৎসর মাত্র।

আচার্য্য সিদ্ধিলাভ করিলেন বটে; কিন্তু তাঁহার নিজ জন্মভূমি পশ্চিম ইরাণে তাঁহার আদর হইল না। এ সময়ে তাঁহার একমাত্র ভক্ত ও অহুচর ছিলেন—“মইঘ্যোই-মা ওঙহ”—তাঁহার পিতৃব্য “আরাস্তির” পুত্র।

দীর্ঘ দ্বাদশ বর্ষ ধরিয়া স্বদেশে ধর্মপ্রচারের চেষ্টায় বিফলমনোরথ হইয়া তিনি পূর্ব দিকে ‘ব্যাক্টিয়া’ রাজ্যে যাত্রা করিলেন। সেখানে রাজা ছিলেন তখন ‘বীশ্-ম্-তাস্প’। রাজসভায় পণ্ডিতগণের সহিত আচার্য্যের বহু বিচার হইয়াছিল। পণ্ডিতগণের চক্রান্তে মিথ্যা বিচারে পরাজিত হইয়া তিনি একবার কারারুদ্ধ পর্যন্ত হইয়াছিলেন। কিন্তু পরিশেষে পূর্ণবিজয় লাভ করিয়া তিনি নরপতিকে নবধর্মে দীক্ষিত করিলেন। এইরূপে তাঁহার ধর্মপ্রচারের সূত্রপাত হইল।

বীশ্-তাস্প নবধর্মে দীক্ষিত হইবার পর রাজপরিবার ও মন্ত্রিমণ্ডলের সকলেই ধীরে ধীরে জরথুষ্ট্রকে গুরুরূপে বরণ করিলেন। তাঁহার শিষ্যমণ্ডলীর মধ্যে ‘হুগব’-† বংশীয় ভ্রাতৃযুগল ‘ফ্রমওশ্-ত্র’ (বা ‘ফেরমওশ্-ত্র’) ও ‘জামাস্প’ এর নাম সুবিখ্যাত। জরথুষ্ট্রের পত্নী ‘হোবী’ ও ঐ বংশের কন্যা। ‘ফ্রমওশ্-ত্র’ ছিলেন জ্যেষ্ঠ ভ্রাতা ও হোবীর পিতা অর্থাৎ আচার্য্যের ‘স্বশুর’। আবার অল্পকালে উভয় ভ্রাতাকেই আচার্য্যের ‘জামাতা’ বলা হইয়াছে। Billimoria তাঁহার গ্রন্থে এই সমস্তাসমাদানের চেষ্টা করিয়াছেন। কনিষ্ঠ ‘জামাস্প’ এর নাম অধিক প্রসিদ্ধ—কারণ, তিনিই ছিলেন বীশ্-তাস্পের প্রধান মন্ত্রী।

* জোরোয়াষ্ট্রীয়দিগের মতে উত্তরদিক্ দানবগণের আবাসভূমি।

† ‘হুগব’ = ‘হোব’ = পহলবী ‘হুব’। কাহারও কাহারও মতে ভ্রাতৃযুগল ইঁহারই পুত্র।

আচাষা জরথুষ্ট্রকে তাঁহার নবধর্ম প্রচার করিতে বিশেষ বেগ পাইতে হইয়াছিল। প্লেবী প্রতিহো আমরা এই উপলক্ষে সংঘটিত দুইটি ধর্মযুদ্ধের সন্ধান পাইয়া থাকি। গাথার কয়েকটি শ্লোকে ও এই মহাযুদ্ধের স্মৃতি পরিদৃষ্ট হয়।

প্রায় সাতচল্লিশ বৎসর একাগ্রচিত্তে নবধর্ম প্রচার করিবার পর সাতাত্তর বৎসর বয়সে আচাষাদেব দেহরক্ষা করিলেন। শুনা যায় যে, তাঁহার ‘অগ্নিগৃহ’ শত্রুকর্তৃক আক্রান্ত হওয়ায় তিনি যুদ্ধ করিতে করিতে আত্মবিসর্জন দিয়াছিলেন। গ্রীক গ্রন্থকারগণ বলেন যে, যুগ হইতে বিচ্যুত একটি অগ্নিশিখার স্পর্শে তাঁহার জীবনান্ত ঘটে। বাহাই হউক, তিনি ধর্মের নিমিত্ত বীরের তায় আত্মোৎসর্গ করিয়াছিলেন—সে সন্দেহ কোম সন্দেহ নাই।

হাই হইল আচাষোর সংক্ষিপ্ত জীবনতিহাস।

“রঘুবংশ”

ত্রয়োদশ সর্গ

(অমরবাদ)

শ্রীগোবিন্দপ্রসাদ ঘোষ।

বিদেহ তনয়া, ঐ দেখ চেয়ে কেনিল সাগর চলিয়াছে বেয়ে,
 আমলয় সেতু বেঁধেছি যারে ;
 অপরূপ কিবা রূপের প্রকাশ ! (যেন) ছায়াপথ-আঁকা শরৎ-আকাশ
 মুকুট পরেছে তারকাহারে ॥
 মোর কুলপতি মগর ধীমান, যজ্ঞ-হয় তার তাপস প্রধান
 হরি’ লয়ে গেল পাতাল পরে ;
 কপিলে খুঁজিতে ষাট হাজার ছেলে পৃথিবী ভেদিয়া যায় রসাতলে
 (তাই) ছোট সে জলধি উঠিল ভরে ॥
 আকাশে উঠে যে অরুণ-কিরণ, জলধর রূপে করে বরিষণ,
 সাগরেই সে ত জনম নিল ;
 অন্তরে ভরা মণি শতদল, তা’র সাথে জলে বাড়ব-অনল,
 চাঁদিমার জ্বা—তাও ত ছিল ॥

মৈথিলী ! কেন কল্পনা মিছে ?
সেই নারায়ণকে চিনি' ল'বে ?
তঁারি রূপকণা লভি' যে জলধি, দশদিক ব্যোপে আছে নিরবধি
তুলনা তার কি মিলে এ ভবে ?
যুগ হ'লে শেষ ওরি বুক জুড়ি অনাদি-শয়ানে থাকেন শ্রীহরি,
নিখিল মিশায়ে আপন রূপে ;
নাভি হ'তে ফোটে যে কমলংল, সে আসনে বসি' মেলি' করতল
পিতামহ তাঁরে জপেন চুপে ॥
সমরে হারিলে পেয়ে মনোবাথা, খুঁজিয়া বেড়ায় নরপতি যথা,
প্রবল স্তম্ভং কে কোথা আছে ;
পাখা যবে হায় কাটে গৌ বাসব, হিমগিরি সবে করি কলরব
এরি কাছে আসি প্রসাদ বাচে ॥
ধরণীর ব্যাথা করিতে হরণ, বরাহের বেশে যবে নারায়ণ,
রসাতল হ'তে উঠাল ঠৈলি,
শ্রামা বজ্রধার লাজ আবরণ প্রাল মাগর জলেতে আপন
মুখ ঢাকে যেন আঁচল মেলি' ॥
স্বভাব-মুখরা তটিনীর দলে, মুখস্থধা দানি' নাচে অবহেলে,
উল্লাসে বুঝি দোছল-হিয়া !
একই সাথে চুমে শতটি অধর, ফিরাইয়া দেয় চুমা তা'রিপর,
(ওষে) সমভাবে দেখে সকল প্রিয়া ॥
বিশাল আকার তিমি দেখা যায়, ঐ দেখ ঐ নদী মোহানায়,
যত জীব আছে জলে ;
সবই এক স্থাসে মুখেতে মিনায়, ফোয়ারা ছুটায় জলের ধারায়
মাথা দে'ছে ঐ তুলে ॥
দ্বিরদের প্রায় জলচর সবে, উঠে বেগে ধায় মহাকলরবে,
হু'ধারে ছড়ায় ফেণার মালা ;
লাগায়েছে গুঁড়া কপোল উপর, কাণে ঘেন দোলে সফেদী চামর !
ক্ষণতরে করি নীলিমা আলা ॥
দখিনার লোভে অজগর দল, আরামে শয়ান ঢাকি বালুতল,
চেউএ চেউএ মেশে নাসার ধ্বনি ;
চুড়াটি চুমিয়া তপন-ফিরণ, মাণিক জ্বলিছে হিরণ-বরণ,
মণি বিনা হায়, কে চেনে ফণী ?

বিম্বাধরী! তোর প্রায়, অধর লালিমা গায়
 মেখে, ঐ, দাঁড়ায়েছে তীরে
 বিক্রম—উহারি ডালে, শঙ্খযুথ পড়ি জালে,
 বহুকষ্টে জলে যায় ফিরে ॥
 ঐ দেখ চুপে চুপে, জলধর স্তম্ভরূপে,
 পান লোভে নামে বেইক্ষণ;
 সিন্দুর আবর্তে পড়ি কেবল মরিছে ঘুরি
 পূর্বে যথা মন্দার মন্থন ॥
 দূরে অতি দূরে শোভে ঐ বেলা, তালীতমালের বনরাজিনীলা,
 তব্বী,—ঐ যে যেতেছে দেখা;
 চক্রের মত উহারে ঘিরিয়া, নাচে অর্ঘব ফিরিয়া ফিরিয়া,
 (যেন) ধারায় বেঁধেছে কালিমা-রেখা ॥
 বেলা-সমীরণ লাগিতেছে গায়, কেতকী-পরাগ তোরে যে মাখায়,
 জেনেছে কি মোর বাসনা?
 অদর চুম্বিত কতখ'ণে আর, সহে না পরাণে পিপাসা আমার,
 তা'রি লাগি ওর ভাবনা ॥
 উড়ে পুষ্পক চোখের নিমেষে, এই যে এসেছি সিন্দুর শেষে,
 যেথা সৈকত চারিণী
 মুক্তা খুলেছে শুভ্রির দ্বার পূর্ণ ফলে গাঁথা একগাছি হার,
 পরে বেলা চারু-হাসিনী ॥
 অয়ি করোভরু, হরিণ লোচনে! একবার শুধু চাহ গো পিছনে,
 দূরে চলে গেল পয়োধি;
 গ্রাম বনানীর অঞ্চল টানি' ধরণী বাড়ায়ে দিয়াছে মু'খানি,
 (বুঝি)' ঢেকে ছিল ওরে জলধি ॥
 কত যে নূতন হ'তেছে বাসনা, জ্বলন্ত তুমি তাহা কি জান না!
 ঠিক বুঝি তারি মত,
 কখনো উষ্ণিয়া দেবতার পথে, আবার নামিয়া নীরদ সহিতে,
 ধায় যান অবিরত ॥
 মন্দাকিনী জলধারে, ভিজায় যে আপনারে,
 ঐরাবত-গন্ধ মেগে লয়,
 শীত মন্দ সে বাতাস, ক্লান্তি তব করি' নাশ,
 মধ্যাহ্নের তাপ করে ক্ষয় ॥

হে চণ্ডি ! কৌতুক ছলে, বুঝি বাতায়নতলে,
পরশ করিছ জলধরে ;
বক্ষে তার বিলাসিনী, জেগে আছে সৌদামিনী,
বৈধে দেয় বলয় শ্রীকরে ॥
ঐ জনস্থানপুর, রক্ষোভীতি করি' দূর,
পূর্বে দোষ নাশিছু যাহার ;
তাপস প্রধান সবে, আশ্রম করিয়া এবে,
রত নিজ কাজে আপনার ॥
তোমারি বিরহে, সখি, এই বনে আসি' দেখি
মৌনমুক নৃপুর পড়িয়া ;
ও রাঙ্গা চরণ তাজে, মাটিতে রয়েছে সে যে
তা'রি মাঝে মুখ লুকাইয়া ॥
হে ভীক ! চাহ গো পিছে, ঐ দেখে বিরাজিছে,
মধুলতা লাজ নম্র বেশ ;
আনত পল্লব শাখে, দোলাইয়া মোরে ডাকে,
রক্ষোপথ করিতে নির্দেশ ॥
তোরি আশে ভ্রমি' পথে, না মিলিল কোন মতে,
কি ভাবে চলিব নাহি ঠিক ;
দর্ভাকুর দূরে রাখি, মৃগীগণ উর্দ্ধ-আঁখি,
বলে দিল দক্ষিণের দিক ॥
ঐ দেখ পথ জুড়ি, উঠেছে আকাশ ফুঁড়ি
মাল্যবান--গিরির অধিপ ;
নবীন নীরদ দলে, মোর সাথে আঁখি জলে,
জালে যথা ব্যথার প্রদীপ ॥
ভিজে মাটি গন্ধ-ভরা সেই সে পাহাড় চূড়া,
স্বমধুর কেকার বাক্যর,
কদম্ব কুসুম-কলি, তোমা বিনা সে সকলি'
সহিত না পরাণে আমার ॥
হে ভীক, তোমারি কথা, দিয়াছে আমারে ব্যথা,
যখনি' গো শুনেছি গভীর
নব জলধর নাদ, মনে জাগিয়াছে সাধ
স্মরি তব পরশ নিবিড় ॥

নবীন বদলি শাখা, রক্তিম লাবণি মাথা,
জলে ভিজা মাটির ধোঁয়ায়
মিশালে পড়িত মনে, বিবাহ-উৎসব ক্ষণে,
পুমাগুলি আঁপি ছুটি হয় !
দোছল বেতসলতা, ছায়ায় ঢেকেছে যথা,
নৃত্যপর সারসের দল,—
ঐ পম্পারূপহুদা, বাহাতে নিবারে ফুদা,
দূরগামী নয়ন বিকল ॥
ঐ পম্পাজলে নাচি, কমল কেশর ঘাচি'
পরস্পরে—মুখে মুখ রাখি',
চণাচপি খেলে যবে, বিরহ কাতর তবে,
তুষাকুল হ'ত মোর আঁপি ॥
বিকচ কুস্তমহারে নত যেন স্তনভারে,
তরুী ঐ তরুণী অশোক,
সাতা ভাবি বাম্পাকুল, আলিঙ্গিতে ভাঙ্গে ভুল,
স্মিত্রার নয়ন-আলোক ॥
তোমারে লইতে বরি,' আসিছে আকাশ ঘেরি'
গোদাবরি-সারসের দল ;
পুষ্পক-অনুর মাঝে, যে হেমকিন্ধিণী বাজে,
তারি' রবে চকিত, চঞ্চল ॥
দেখ দেখ, ক্ষীণকটি, এই সেই পঞ্চবটী,
তোমারি কলসীবারি লভি'
সংবন্ধিত সহকার, ছায়াতলে কুম্ভসার,
আঁকিয়াছে কি মোহন ছবি !
ঐ গোদাবরী দেশে, ফিরিয়া মুগ্ধা-শেবে,
তোরি স্নিগ্ধ কোলে মাথা রাখি',
মুত্বারে শ্রান্তি যায়, সুখ স্বপ্ন বেতচ্ছায়,
পড়ে মনে, ওগো কুম্ভ-আঁপি !
কেবল ক্রকুটি ভরে, বাসর গৌরব হরে'
নভষের স্বর্ণ কেড়ে লয়,
শরৎ, প্রকাশে ধীর, শুদ্ধ করে জলাধার,
এই সেই অগস্ত্য-আলয় ॥

রঘুবংশ

অনিন্দ্য করম ঝাঁর, ব্রহ্মজ সে ঋষি তাঁর,
যজ্ঞ অগ্নি-ধূম-অগ্রভাগ,
পুতহবি-গন্ধমাখা, আকাশ দিয়াছে ঢাকা,
ভ্রাণে মনে জাগে অহুরাগ ॥
শাতকণি ঝাঁর নাম, তাঁরি এই দিব্যধাম,
পঞ্চপ্সর-বিহার মোহন ;
বনানী ঘিরিয়া তা'রে, (বুঝি) চাঁদ শোভে মেঘ-হারে
মানিনী গো, কর বিলোকন ॥
দর্ভাক্ষরে ক্ষুধা মিটে, বাসা বাঁধি' পর্ণপুটে,
মৃগসাথে বনে বিচরণ ;
দেখিয়া বাসব ভয়ে, রূপসী রমণী লয়ে
মোহজালে করিল বন্ধন ॥
সেই ঋষি জলে পশি,' সুরম্য প্রাসাদে বসি'
গাহে গান মৃদঙ্গের সনে,
সে ধ্বনি উঠিয়া নভে, ভরিছে মধুর রবে,
চন্দ্রশালা প্রতি ক্ষণে ক্ষণে ॥
স্বতীক্ষ নামেতে আর উদার সে ঋষি তাঁর,
ঐ দেখ তপস্রার স্থান ;
অগ্নি জালি' চারিদিকে সূর্য্যে দেখে অনিমিষে,
করে তপ সঁপি মন প্রাণ ॥
তপ দেখি ইন্দ্র ভয়ে অমরার নারী লয়ে
পাঠাইলা এই বন ম'ঝে,
বিলোল নয়ন-হাস, স্থলিত মেখলা-বাস,
হার মেনে সবে যায় লাজে ॥
আদরে যে হাত-তুলে স্পর্শ দেন মৃগীকুলে
অক্ষমালা বাঁধে গো বলয়,
যে হাতে কুশাগ্র ধরে, উর্দ্ধবাহু, মোর তরে,
দক্ষিণ সে কর প্রসারণ ॥
আমার প্রণতি হেরে, মাথাটি হেলায় ধীরে,
মৌনব্রত সেই সে তাপস ;
যেমনি পুষ্পক রথ ছাড়িল নয়ন পথ,
পুনঃ আঁখি সূর্য্য-রশ্মি-বশ ॥

বিপন্ন শরণাধার, আহিতাগ্নি খ্যাতি ধার
 এই সেই ঋষি-তপোবন ;
 শরভঙ্গ নাম ধরে, অগ্নি পূজি' চিরতরে,
 তনু করে আগুণে অর্পণ ॥
 সে মুনি নাহিক আর ; তবুও অতিথি তা'র
 ফিরে কভু যায় না বৃথাই ;
 পুত্ররূপী তরুদল, যোগাইছে নিত্য ফল,
 শ্রম হ'রে শীতল ছায়ায় ॥
 উজ্জলে নিঝর জল, মচকিয়া গুহাতল,
 মেঘের কাজল আঁকা শৃঙ্গে ;
 বন্ধুর-গাত্রি সখি ! চিত্রকূট দেখিছ কি ?
 (যেন) বৃষভ নাচিছে পাঁকে রঙ্গে ॥
 ওরি পদতল ঘিরি, 'মুহু মন্দ ঝরি ঝরি,
 ক্ষীণকটি বহে মন্দাকিনী,
 তনু ঢাকি' বাহুতলে ; যেন মুক্তামালা গলে,
 বাঁধিয়াছে সুন্দরী মেদিনী ॥
 তমাল পর্বত কোলে, নব সে পল্লব দলে,
 কর্ণ চূড়া বাঁধিছে যতনে ;
 যবাকুর পাণ্ডু, হায়, সুন্দর কপোল—তা'য়,
 দোলাদিত পড়িছে কি মনে ?
 এই অত্রি-তপোবন, কর দেবী বিলোকন,
 সাধনার অপূর্ব-আলয় ;
 তপস্তা প্রভাবে ঝাঁর, পশু ছাড়ে হিংসা তাঁর,
 ফুল বিনা বৃক্ষে ফল হয় ॥
 সপ্তর্ষি যে নদী জলে সোনার কমল তোলে,
 ত্র্যম্বকের জটীর ভূষণ ;
 মুনি-অভিষেক তরে, ত্রিশ্রোতা সে গঙ্গাধারে
 অনুসূয়া করে আবাহন ॥
 বীরের আসনে বসি, 'ঋষিগণ ধ্যানে পশি,
 সমাধিরে করেন আশ্রয় ;
 বেদী ঘিরি, দেখ, চূপে, নিবাতনিষ্কম্পরূপে,
 তরুদল যোগে যেন রয় ॥

জ্ঞানকী গো, পূর্বে যার, বরমাগ বার বার,
 এই সেই বট শ্রাম নাম ;
 রক্তলাল ফলে তার, যেন মরকতহার,
 পদ্মরাগে শোভে অভিরাম ॥
 কোথাও মুকুতা মালা, নয়ন করিয়া আলা,
 মাঝে জলে ইন্দ্রনীলমণি,
 শ্বেত শুভ্র পদ্মদলে কোথাও বা ক্রীড়াচ্ছিলে
 পরায়েছে নীল পঙ্কজিনী ;
 আরো কোথা বাঁধি সার, চলেছে মানসাগার,
 খগরাজ কাদম্বের সনে,
 কালাগুরু-পত্র-আঁকা, অগন্ধি চন্দন-ঢাকা
 ধরণীরে দেখি অশ্রুক্ষেপে,
 অন্ধকার ঘনচ্ছায় কোথাও বা কালিমায়
 কলঙ্কিছে পূর্ণিমা-প্রকাশ,
 অশ্রু কোথা যায় দেখা শরতের অশ্রু লেখা,
 রক্ত পথে লক্ষিত আকাশ ;
 ভস্মে মাখা অঙ্গ ভার, কালকূট মণিহার,
 বুঝি ধ্যানে শয়ান শঙ্কর,
 হুতস্থ গো, এই মতে, মিশিয়া যমুনা স্রোতে
 বহিতেছে গঙ্গা নিরন্তর ॥
 সাগরের ছুই বধু, ইহাদেরি জলে শুধু
 বারেক করিলে কেহ মান,
 দেহবন্ধ যায় থসে, মন ভাসে মুক্তি রসে,
 তত্ত্ব বিনা লভি' দিব্য জ্ঞান ॥
 এই সে গুহকালয়, বনে অসি যে সময়
 মুকুট ফেলিয়া জটা বাঁধি ;
 'কৈকেয়ীরে, ইচ্ছা তো'র, পূর্ণ আজ', বলে' মোর
 চির বন্ধু হুমন্ত্র গো কাঁদি ॥
 'বুদ্ধির' কারণ যথা 'অব্যক্ত' জানি গো, তথা,
 মানসের কণ্ঠা যেন নদী,
 হেমপদ্ম-রেণুপরে রাখে যেথা পয়োধরে
 ত্রিদশের নারী নিরবধি ;

অশ্বমেধ-যজ্ঞ শেষে,
ইক্ষ্বাকুরা স্নান করে নিতি,
পুণ্যতোয়া যার গায়
যজ্ঞ যুগ শোভা পায়,
অযোধ্যারে ঘিরি' যার স্থিতি;
যারে মাতা ভাবি; হায়,
মন মম নিত্য ধায়,
ক্ষুধা মিটে যার স্তন্য জলে,
ধাত্রী রূপে নিত্য যেবা,
কোশলেরে করে সেবা,
কোলপাতি স্নিগ্ধ বাহুতলে;
যেন কোশল্যারি মত,
সে সরযু অবিরত,
দশরথ-বিরহ-কাতর,
বহু পরে পুত্রে দেখে,
শীত মন্দ বায়ু মেখে,
আশিসেন তুলি' দুই কর ॥
গোধূলির রক্ত ছবি
সে তাম্রবরণ লভি'
ধূলিকনা ঢেকেছে অশ্বর;
বুঝি হতমান-মুখে,
শুনিয়া ভরত স্নেহে,
সৈন্য লয়ে আসিছে সত্তর ॥
খরের বিনাশ ছলে,
পূর্বে যবে গেহু চলে,
তোরে যথা রক্ষিল লক্ষ্মণ;
নাধু সে ভরত, হায়,
সেইরূপে কমলায়
মোর লাগি সেবে প্রতিক্ষণ ॥
অঙ্গ ঢাকি' চীরবাসে,
পদব্রজে ঐ আসে,
সেনাদলে রাখিয়া পশ্চাতে,
বশিষ্ঠের অগ্রে করি,
আমারে লইতে বরি',
'প্রবীণ অমাত্যগণ সাথে ।
লক্ষ্মীরে পাইয়া অঙ্কে,
না মজে বিলাস পঙ্কে ॥
যেই বীর ভ্রাতৃহৃৎকামী,
আসিবার ব্রতী সেই
দাঁড়ায়ে ভরত, এই,
বৈদেহী গো এস হেথা নামি ॥

নন্দদা'র পত্র *

শ্রীলক্ষ্মীপ্রসাদ বন্দ্যোপাধ্যায় ।

প্রথমে বড় বড় ইংরাজী অক্ষর, তারপরে ছোট ছোট হিন্দী অক্ষরে লেখা 'বিহার সন্নিধ' । আর একপাশে হেলে সাপের মত আঁকাবাঁকা কতকগুলি কালির রেখা—তবে অল্পমানে বুঝা যায় যে ঐ একই কথা লেখা আছে । ছোট রেলের লাইন, গাড়ীগুলিরও যেমন শ্রী—লোকগুলিরও তেমন । এক গাছা মোটা লাঠি, মাথায় একটা প্রকাণ্ড পাগড়ী, পায়ে নাগরা এবং সঙ্গে সচল ও অচল কতকগুলি পোটলাপুটলী লইয়া দিনরাত যে লোকগুলি গাড়ী হইতে উঠানামা করে তাহাদের লইয়া 'রাস্তা' অথবা কলিকাতার বুভুক্ষু সম্পাদকীয় অফিসে যতই কবিত্ব চলুক না কেন, আমাদের মোটেই রসের বিকাশ হইত না । ছ'একবার কবিতা লিখিয়া ছাপাইতে দিয়াছিলাম, ফিরাইয়া দিয়াছিল, আজকাল আর কবিতাও লিখি নাই । স্বতরাং সত্য কথা বলিতে আর ভয়ও পাই না ।

ফাষ্ট, সেকেণ্ড ক্লাশ গাড়ীগুলি বরাবরই শূন্য বক্ষে আর্ন্তনাদ করিতে করিতে ফিরিয়া আসে । সেদিন কিন্তু—ভয় নাই প্রেমে পড়িব না, তরুণী রূপসী নয়—এক তরুণ যুবক একটি সেকেণ্ড ক্লাশ গাড়ীর দরজা দশদিকে খুলিয়া ফেলিয়া ডাকাডাকি স্বর করিলেন—'এ-ক কুলী কুলী !' উঁচু নাক, মোটা চোঁট, ছোটছোট চোখ ; এই সব দেখিয়া ডিটেক্টিভ ভজ গোবিন্দের মত লোকটা ককেশীয় অথবা মঙ্গোলিয় বংশোদ্ভূত কিনা, কিম্বা সাধুগুরু বা গাঁটকাটা, সঠিক বলিতে পারি না বটে, তবে কয়েক জাতীয় লোক আছে যাহাদের দেখিবামাত্র শ্রেণী বিভাগ করিয়া ফেলা যায় । তরুণটি নেহাংই তরুণ—মাথার বড় বড় চুল হইতে পায়ের শূঁড় তোলা নাগরা অবধি এমন একটা ঢুলুঢুলু ভাবের আভাষ দিতেছিল যে দেখিবামাত্র অতি অনভিজ্ঞ ব্যক্তিও বলিতে পারে যে লোকটি কচি সাহিত্যিক—খুব সম্ভব কবি ।

কবির দৃষ্টি আমাদের প্রতি আকৃষ্ট না হইলেও, আমাদের প্রাণ একেবারে কাব্যময় হইয়া উঠিয়াছিল । তাহারি ফলে নিখিল অনেক গবেষণা করিয়া বলিয়া বসিল—“আচ্ছা এই যে সব কচি সাহিত্য জায়গায় জায়গায় গজিয়ে উঠছে এগুলো বর্ষার সঙ্গে সঙ্গেই চলে যাবে, না শীতগ্রীষ্ম সব ঋতুতেই অমর !”

কঠিন প্রশ্ন ! সব তরুণ সাহিত্যিকই যদি তরুণ হয় তবে একদিন যে তাহাদের প্রৌঢ়াবস্থা আসিবে সন্দেহ নাই ; কিন্তু রসিক লোকের রস যে বয়স বাড়ার সঙ্গেসঙ্গে

* গত সংখ্যায় “নন্দদা'র পত্র” “ভারতবর্ষ হইতে” এই কথাটি ভুলক্রমে লেখা হইয়াছিল—সম্পাদক ।

কমে না, বাড়ে ইহাও ত ভাবিবার কথা বটে চাকরীর উমেদারী, মেয়ের বিয়ের তাড়া—কিছুতেই কি সে কবিত্ব কমে না? তাইত!

বলিলাম—“দাদা এ বিষয়ে তোমার মতামত কি?”

দাদা বলিলেন—“মতামত? মতামত আমার কিছু নেই। চোখের যখন জোর থাকে তখন দূরের জিনিষ সবুজ দেখায় বটে—তবে সে জোর কমে গেলে পায়ের কাছে যেটা পড়বে সেটা যা’ তাই দেখা যাবে। লাল হয় লাল—, ধানের মাঠ—সেও সবুজ। তবে এই সম্বন্ধে একটা গল্প জানি, শুনতে চাস্ বলতে পারি। গল্প মানে রূপকথা নয়—একেকবারে সত্য ঘটনা।” সত্য ঘটনা তাই সই। চোখের জোর আছে, লালচে হইলেও সবুজ দেখাইবে।

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জগদীশবাবু আমাদের গ্রামের জমীদার। জমীদারীটি ছোট—খুবই ছোট। গ্রামের মধ্যে তাঁহাদের বাড়ী। বাড়ীটি তিনতলা—চারতলা উঠিতে উঠিতে মধ্যপথে খামড়া গিয়াছে। কিন্তু ইহার কারণ তাঁহার অথবা তাঁহার পূর্বপুরুষের বৈষয়িক অবনতি নয়—চারতলা বাড়ীর ছাদের উপর উঠিলে তাঁহাদের জমীদারীর চতুঃসীমা দেখিতে পাইয়া মনে ক্ষোভের স্রষ্টি হইবে এই ভয়ে জগদীশবাবুর পিতামহ উপরের তলাটি শেষ করিতে দেন নাই।

জগদীশবাবুর বয়স বেশী নয়, পঁয়ত্রিশ বছরের মধ্যেই। চেহারাও খারাপ নয়—সাদারঙ ভদ্র বাঙ্গালীর মত; উজ্জ্বল শ্রামবর্ণ রং, নাক চোখ মুখ যথাস্থানেই ভগবান বদাইয়া দিয়াছেন। অর্থের অবস্থাও ভাল। কিন্তু জগদীশবাবুর মনের অবস্থা ভাল নয়। ইহারই মধ্যে একটি পারিবারিক দুর্ঘটনা ঘটিয়াছে। সম্প্রতি মাস ছয় হইল তাঁহার স্ত্রীবিয়োগ হইয়াছে। তোমরা বলিবে বাঙ্গালীর ছেলে পয়সা আছে, বয়স আছে, স্ত্রীবিয়োগ এমন কি একটা দুর্ঘটনা যে তাহার জন্ত এতদিন শোক করিতে হইবে? বিশেষ ছেলে মেয়ে নাই, বাঙ্গালা দেশে মেয়ের অভাব হইয়াছে বলিয়া সেন্সাস রিপোর্টেও লেখে নাই—তবে? কিন্তু জগদীশবাবু সে রকমের লোক নন। স্ত্রীর মৃত্যুর পর ইহাতে এ পর্য্যন্ত নিয়মিতভাবে শোক করিয়া আসিতেছেন। স্বর্গগতা পত্নীর একটি প্রকাণ্ড অয়েলপেন্টিং করাইয়া আনিয়া শয়ন-ঘরে টাঙ্গাইয়া রাখিয়াছেন। রোজ একছড়া টাটকা ফুলের মালা পরাইয়া দেওয়া হয়। আগে নিজেই মালা গাঁথিতেন—, প্রথম শোকোচ্ছ্বাস কমিবার পর এখন মালীই সে কাজ করে। তবে তিনি নিজেই পরাইয়া দেন।

শীতের আরম্ভ। খুব বেশী শীত পড়ে নাই, তবে হিম পড়িতে আরম্ভ হইয়াছে। ডাক্তারী শাস্ত্রে বলে এ সময়টা বড় খারাপ, সর্দি কাশী ইনফ্লুয়েঞ্জাতো লাগিয়াই আছে—বাড়াবাড়ি হইলে নিউমোনিয়াও হইতে পারে। গরম জামা পরিয়া থাকা ভাল,

বেশী রাত অবধি বাহিরে হিমলাগানও উচিত নয়। জগদীশবাবু সন্ধ্যার পর কখনই বাহিরে বাহিরে ঘোরেন না, স্ত্রী থাকিতেও নয়, স্ত্রীবিয়োগের পরেও নয়। তবু একটু সদ্দি সদ্দি করিয়াছে, গাটাও যেন গরম। আদা দিয়া এক কাপ চা খাইয়া বাহিরের ঘরে বিষণ্ণ মুখে বসিয়াছিলেন, এমন সময় চক্রবর্তী মহাশয় আসিয়া দর্শন দিলেন।

‘নমস্কার চকোত্তী মশাই।’

চক্রবর্তী মহাশয়ের বাড়ী পাশেই। বিপত্নীক প্রৌঢ় ভদ্রলোক একটিমাত্র মেয়ে লইয়া বড়ই ভাবনায় পড়িয়াছেন। মেয়ের বয়স ষোল পার হইতে চলিল—অথচ ঘরে পয়সা নাই। জমীজমা যা আছে কোনমতে ভাত কাপড়টা জুটিয়া যায়, অবসর সময়ে একটু আধটু হোমিওপ্যাথির চর্চা করেন। আজকাল একটু ঘনঘন জগদীশবাবুর কাছে যাওয়া আসা করিতেছেন।

‘দীর্ঘজীবী হও’ বলিয়া চক্রবর্তী মহাশয় আসন গ্রহণ করিলেন। তারপর পকেট হইতে একটা বিড়ি বাহির করিয়া ধরাইয়া টানিতে টানিতে জগদীশবাবুর মুখের দিকে চাহিয়া বলিলেন—‘বাবাজীর মুখটা আজ এত শুকনো শুকনো দেখাচ্ছে কেন?’

জগদীশবাবু। একটু সদ্দি কাশী হয়েছে, জরভাবও আছে তাই। ভাবছি একবার কলকাতা যাব ডাক্তারের কাছে।

চক্রবর্তীমহাশয় বলিলেন—‘তোমরা ছেলে ছোকরারা সব সময় থাকতে সাবধান হ’তে জান না, পরে নিজেদেরই ভুগতে হয়। তা কলকাতায় ডাক্তারের কাছে গিয়ে কাজ নেই, মিথ্যে পয়সা খরচ, আর তারা রুগী হাতে রাখবার জন্তে বড় বড় রোগের নাম করে ভয় লাগিয়ে দেবে। একবার গেলে হয়—সব ওং পেতে বসে আছে। আমি বরং বাড়ী গিয়ে একটু বেলেডোনা পাঠিয়ে দিচ্ছি মেয়েটার হাত দিয়ে—’

জগদীশবাবু একটু বিপন্ন হইলেন। বেলেডোনার উপর তাঁহার বিশেষ শ্রদ্ধা ছিল না। বলিলেন—‘বেলেডোনা ত সেবার পেটের অস্থখ হ’তে দিয়েছিলেন!’

চক্রবর্তীমহাশয়। তাতে কি হয়েছে হে! হোমিওপ্যাথীর ত ঐ গুণ! মস্ত বড় ডাক্তারী শাস্ত্র হে। তুমি বরং এক কাজ করো—সঙ্গে সঙ্গে গৃহচিকিৎসক বইটা পাঠিয়ে দেব, একটু একটু করে পড়ে দেখো—তা হলেই বুঝতে পারবে। তারপর স্নেহপূর্ণ স্বরে বলিলেন—দেখ বাবা, সত্যি কথা বলতে, লক্ষ্মীশূন্য ঘরে মনের কিছুতেই শান্তি থাকে না, তা সে যতই বেলেডোনা খাওনা কেন। আমি ত কতদিন ধরে বলছি পুঁটিকে আমার নিয়ে নাও। নিজের মেয়ে বলে বলছি না, অমন রূপে লক্ষ্মী, গুণে সরস্বতী মেয়ে এ গাঁয়ে কেন—তোমার বিশাল জমীদারীর মধ্যে আর পাবে না।’

জগদীশবাবু স্নান মুখে বলিলেন—‘আজ্ঞে মাপ করবেন। ঠিক করেছি বাকী দিনগুলো একলাই কাটিয়ে দেব। অতবড় শোকটা গেল, বিশেষ এ বয়সে—’

বাধা দিয়া চক্রবর্তী বলিলেন, ‘না, না বয়স আর কি? এ বয়সে কত লোকে প্রথম

এ বিষয়ে আপাততঃ কিছু স্থির হইল না। তবে বেলেডোনাও গৃহচিকিৎসক যথা সময়ে আসিল—পুটির হাতে নয়, জগদীশবাবু চাকর পাঠাইয়া ছিলেন।

কাদার ঢেলা লইয়া যেরূপ খুমী সেইরূপ গড়া যাইতে পারে—জগদীশবাবুর মনটাও কতকটা সেই রকমের। দুই একখানি নভেল পড়িতেই ক্রমশঃ তাঁহার নভেলের নেশা লাগিয়া গেল—নূতন উপাঙ্গাস ছাপা হইবামাত্র কিনিয়া আনিতে লাগিলেন, মাসিকপত্রের ত কথাই নাই। দেখিতে দেখিতে চক্ষু ঘোর লাগিল—তাই ত এতদিন কি তবে ব্যর্থ গিয়াছে? কি করিয়াই না তিনি জীবন কাটাইয়াছেন। না ছিল রোম্যান্স, না ছিল বৈচিত্র্য। বাকী দিনকটাও কি এইরূপে যাইবে? বয়সও তো অনেক হইয়াছে। তাই বা কোথা—পর্যটন—ও আবার একটা বয়স; গৌফ কামাইয়া, হাল ফ্যাসানে চুল ছাটিয়া সাবান মাথিলেই আর চেনা যাইবে না। সাহেবেরা ত এই সময়কেই জীবনের আরম্ভ বলে—অফুরন্ত আনন্দ-শ্রোত বহাইবার ত এই সময়। তা'ছাড়া দেশে বাদরের অভাব নাই, একটাকে ধরিয়া ঘাড়ে পুরিয়া দিলেই হইবে। কিন্তু এরা যে সব লেখে সবই কি 'সত্য, না বানাইয়া লেখে? না—সত্য না হইলে জানিবে কোথা হইতে? তিনি দেখিতে পান না বলিয়া কি সব মিথ্যা—তাহা হইলে বুদ্ধদেব অশোক মিথ্যা, স্ট্রাটান' নেপচুন মিথ্যা, ভূতপ্রেত মিথ্যা, স্বর্গনরক মিথ্যা, ইতিহাস মিথ্যা, ভূগোল মিথ্যা—সব

জুয়োচুরি। সমস্ত জগতাই একটা ধাপ্পাবাজীর উপর দাঁড়াইয়া আছে। এই পাড়াগায়ে রোম্যান্স মিলিবে কোথা হইতে? এখানে সব মেয়েও যেমন, নামও তেমনি—আরে ছো, পুটি। আবার বলে কিনা বিবাহ করিতে। বিবাহ, সে না হয় হইবে—তবে আগে লভ্‌চাই, কোর্টসিপ চাই। কলিকাতায় গিয়া বাস করিতে হইবে—জগদীশবাবু ভাবিতে বসিলেন। সব শুনিয়া চক্রবর্তী মহাশয় ভাবিলেন, শুধু চক্রবর্তী কেন, গ্রাম শুধু লোক ভাবিল, ‘হিন্দুধর্ম গেল—কলির শেষ বুঝি উপস্থিত, নহিলে বুড়া জমীদার শেষে ‘লাভ লাভ’ করিয়া বেড়ায়। মালী ভাবিল বাঁচা গেল, রোজ অতবড় করিয়া একটা মালা গাঁথা।

কলিকাতা যাওয়াই স্থির।

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ল্যান্সডাউন রোডের উপর ছোট একটি বাড়ী। এই বাড়ীটি এখন জগদীশবাবু ভাড়া লইয়াছেন। বাড়ীটি বেশ—একপাশে মাঠ, দুইদিকে রাস্তা, অল্প দিকটায় একটা মেস—তবে সে দিকে জানালা দরজা নাই। দক্ষিণ ও পূর্বদিকটা খোলা, বেশ আলোবাতাস খেলে, বাজারটা কাছে—ভাড়াও দস্তা। অল্প লোকে এমন বাড়ী পাইলে নিজেকে ধন্য মনে করিত, কিন্তু জগদীশবাবু বড়ই ঠকিয়া গিয়াছেন। হায় হায় কি জায়গাতেই তিনি রোম্যান্স খুঁজিতে আসিয়াছেন। কোথায় পাশের বাড়ী হইতে হুমিষ্ট হাসি, মধুর গান ধ্বনিত হইবে, রং বেরংয়ের শাড়ী শুকাইবে, বেণী দোলাইয়া মেয়েটি কলেজ—না, না কলেজ নয়, স্কুল; কারণ জগদীশবাবু মাত্র আই, এ, অবধি পড়িয়াছেন, পুরুষ মানুষ যা' হউক বিছায় একটু বড় থাকা চাই। তা নয় মেসের ছেলের বেসুরো চীৎকার। উপায় নাই, তিন মাসের এগ্রীমেন্ট করাইয়া লইয়া তবে বাড়ীওয়ালা ভাড়া দিয়াছে।

আর এক কথা জগদীশবাবু কবিতা লেখা স্বপ্ন করিয়াছেন। এর মধ্যে দুইটা ছাপাও হইয়াছে। হইবে না কেন? এক একটা কবিতার সঙ্গে আরও কি কি যায় সম্পাদকের জন্ত তা' যদি জানিতে! গল্পে উপস্থাসে সচরাচর দেখা যায় যে আকস্মিক কোন একটা বিপদ হইতে নায়িকাকে রক্ষা করিয়া তবে নায়কের সঙ্গে মিলন হইয়াছে। সাধারণতঃ গাড়ী ভাঙ্গিয়া নায়িকা পথের মধ্যে দাঁড়াইয়া থাকিলে—নায়কের যদি খোটার গাড়ী থাকে ভালই, না থাকে ট্যাক্সির অভাব নাই, রিষ্ট্রওয়াচ্ বাঁধা দাও। অথবা কোন গুণ্ডা কি মাতাল গোরার হাত হইতে রক্ষা করিতে হইবে। সাধারণতঃ এমন বিপদ পথে ঘাটে বড় একটা ঘটে না। যেখানে ঘটে সেইখানেই না হয় যাওয়া যাক। জগদীশবাবু ঘন ঘন লেকে ও বায়োস্কোপে যাতায়াত স্বপ্ন করিলেন। অনেকক্ষণ পর্যন্ত তিনি লেকে ঘুরিয়া বেড়ান—অনেক মেয়েইত বেড়াইতে যায়, কিন্তু সকলেই দেখা যায় নির্ঝিবাদে সুস্থশরীরে বাড়ী ফিরিয়া যায়। একটিকেও ত ‘রক্ষা কর’ বলিয়া আর্ন্ত চীৎকার করিতে দেখা যায় না। নারী-নির্ধ্যাতন কি একেবারেই এ দেশ হইতে লোপ পাইয়াছে। তবে এত গল্প, খবরের কাগজে এক পৃষ্ঠাব্যাপী জ্বালাময়ী ভাষায় হিন্দুজাতির অবনতি সম্বন্ধে

যে সব লেখা বাহির হয় সবই মিথ্যা? মধ্য হইতে একদিন মেছুয়া বাজারে রাত্রিবেলা রোম্যান্সের সন্ধানে ঘুরিতে ঘুরিতে পকেট হইতে কে গোটা কুড়ি টাকা তুলিয়া লইল। হঠাৎ ট্যান্সির যদি দরকার হয় সেইজন্মই ছিল। দূর হোক ছাই—বিরক্ত হইয়া জগদীশ-বাবু পুরী চলিয়া গেলেন—হাওয়া বদলাইবার জন্ম।

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পুরী। সমুদ্র আর বালি, মন্দির আর উড়ে এই লইয়া পুরী। সহরের মধ্যে ত' পা দিবার উপায় নেই। তেত্রিশকোটি দেবদেবী হাত বাড়াইয়া দাঁড়াইয়া আছেন। এখানে মাথা কর, এখানে আটকে বাধ, 'বাবু গুটে পাই'। শিংয়ের ছড়ি আর কটকী নাগরা—আরচাইকি। সমুদ্রের তীরও তথৈবচ। গরমের ছুটিটা হইয়াছে দার্জিলিংয়ের জন্ম, পুরীর জন্ম নয়। তার জন্ম আছে পূজার ছুটি। কি ভুলই হইয়াছে দার্জিলিং না গিয়া। না—সব ভুল; বিয়ে করাটাও ভুল হইয়াছিল; ল্যান্সডাউন রোডের বাড়ী ভাড়া—সেটাও ভুল—আর এ সময়ে পুরী আসা এও একটা ভুল। এ জীবনটা শুধু ভুলের সৃষ্টি করিতে করিতেই কাটিয়া গেল। ভুল শোধরাইবার সময় পাওয়া গেল না। পূর্ণিমার রাত্রি ক্রমশঃ গভীর হইতে লাগিল। যে ছেকাটী বায়ুসেবী ও স্বাস্থ্যকামী তুলিয়া পুরী আসিয়াছিলেন তাঁহার। একে একে যে যাহার ঘরে চলিয়া গেলেন। জগদীশবাবু সমুদ্র-তীরে ঘুরিতে ঘুরিতে ক্লান্ত হইয়া একটা পাথরের বেঞ্চের উপর বসিয়া পড়িলেন। গভীর রাত্রি—সমুদ্রতীর জন-মানব শূন্য। পিছনে কেবল বালির রাশি। এখানে সেখানে কতকগুলি বালির চিপি আর তাহার উপর ছোট ছোট কাউ এবং মনসা গাছ। চাঁদের আলোয় সাদা বালির উপর এক রক্তের সৃষ্টি করিয়া দাঁড়াইয়া আছে। আরও দূরে কতকগুলি কালো কালো বাড়ী এখানে সেখানে—যেন মহাশয়ানে ভূতের দলের নৃত্য স্বরূপ হইয়াছে। এ পাশে ক্ল্যাগষ্টারফটা খাড়া মাথা তুলিয়া যেন আকাশকে স্পর্শ করিবার জন্ম চেষ্টা করিতেছে। মাথায় তাহার ছোট ছোট দুইটা আলোর মুকুট। সম্মুখে যতদূর দৃষ্টি যায় শুধু সমুদ্র আর সমুদ্র। পায়ের কাছে সাদা সাদা ঢেউগুলি ছুটিয়া আসিয়া ভাঙ্গিয়া পড়িতেছে—আবার ফিরিয়া যাইতেছে। আবার ছুটিয়া আসা—পিছাইয়া যাওয়া। এ খেলার যেন আদি অন্ত নাই। জগদীশবাবুর হৃদয়ও তেমনি অশান্ত বিকৃত। ভিতরে সেখানে নাকি ঝড় বহিতেছে, বাহিরে লোকে কি বুঝবে! চুপ করিয়া বসিয়া বসিয়া কত কি ভাবিতেছিলেন—এমন সময়—

একি চোখের ধাঁধা, না সত্য? সত্যই, ঐ যে একটা তরুণী ছুটিয়া তাঁহার সম্মুখ দিয়া চলিয়া গেল। তরুণী নয় ত কি? ভাল করিয়া মুখ দেখা গেল না বটে, কিন্তু উহার ঐ হালদ্যাসানের পরা সাদী, চুড়ির মুহূ নিষ্কণ, স্বাস্থ্য সবই ত প্রমাণ করিয়া দিতেছে যে ঐ অবলা একটা 'অসহায় তরুণী'। কিন্তু ছুটিতেছেই বা কেন? বুঝা গিয়াছে—পিছনে ঐ যে আর একটা লোক ছুটিয়া আসিতেছে, গুণ্ডাই বোধ হয়। আহা, মেয়েটী কি জোরেরই না ছুটিতেছে। জগদীশবাবু যে শশকের প্রাণভয়ে দৌড়ানর কথা শুনিয়াছিলেন সে ই

রকম। কিন্তু না আর ত' সহ্য হয় না। করাই বা কি যায়? লোকটার কাছে যদি ছুরি থাকে? তিনি ত' আর বন্ধিৎসু শেখেন নাই। হাতে একটা লাঠিও নাই। তবে? তাই বলিয়া চূপ করিয়া নারী-নির্যাতনও দেখা যায় না। যা' থাকে অদৃষ্টে—বলিয়া জগদীশবাবু আসন হইতে চূপি চূপি নামিয়া বালির উপর বসিলেন। তারপর যেই লোকটা সম্মুখ দিয়া ছুটিয়া যাইবে—মারো ল্যাং। ব্যস, যেমন ভাবা তেমনি কাজ। ধপাস করিয়া লোকটা বালির উপর চিৎপাত হইয়া পড়িল। হাসিবার কথা নয়—এত রাত্রে শরীরে ঐ পরিমাণ বালি ঢুকিলে তোমাদের কান্না পাইত। জগদীশবাবুর পায়েও একটু লাগিয়াছে। তা লাগুক—তরুণীর জীবন রক্ষা ত হইল। তিনি এইবার বিপন্নার উদ্দেশ্যে বেশ একটা নাটকীয় অভয় বচন বলিবার উদ্যোগ করিতেছিলেন এমন সময় তরুণী নিজেই আসিয়া ভূপতিত লোকটার কাছে আসিয়া চীৎকার করিয়া উঠিল, “পুলিশ, পুলিশ—মেরে ফেল্লে”। লোকটি ততক্ষণে উঠিয়া দাঁড়াইয়াছে। তরুণী তাহাকে সম্বোধন করিয়া বলিল—“অরু অরু তোমায় কি ছুরি মেরেছে? মর্টালউণ্ড, না অরু জখম? বল, বল, শীগগীর।”

অরু ততক্ষণ নাক মুখ হইতে বালি বাহির করিতে ব্যস্ত। অরু সম্বোধনে জগদীশবাবুর বীরহৃদয় সঙ্কচিত—শেষে কি জেলে যাইতে হইবে। গোলমাল মিটাইতে তাহাকে অনেক বেগ পাইতে হইয়াছিল। চাঁদের আলোয় তাহাদের যদি সমুদ্রের ধারে একটু ছুটাছুটি করিবার বাসনা হয় তবে তিনি কেন ল্যাং মারিতে আসেন—এ'কথাটা তাহাদের সহজে বুঝান যায় নাই। পরোপকারিতা করিতে নাই গিয়া গালাগালি খাওয়া—তার উপর পা'টাতে একেবারে গিয়াছে। খোঁড়াইতে খোঁড়াইতে জগদীশবাবু বাড়ীর দিকে রওনা হইলেন। “—ছুটাছুটি—ভদ্রলোকের মেয়ে যে সখ করিয়া অমন ছুটাছুটি করিতে পারে তা স্বপ্নেও ভাবা যায় না। তবে মরিতে এখানে আসিয়াছিলে কেন? অলিম্পিক রেসে গেলেই পার। বাঙ্গালীজাতির মুখও উজ্জ্বল হয়, নিরীহ জগদীশবাবুরও—পা ভাঙ্গেনা।” তারপরই ডাকাডাকি, হাঁকা হাঁকি,—চুণ হলুদ, ব্যাণ্ডিজ।

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পরদিন সকালবেলা। জগদীশবাবু সমুদ্রের দিকে মুখ করিয়া একটা চেয়ারের উপর বসিয়াছিলেন। সমুদ্রের ওপার হইতে সূর্য্যদেব উঠি উঠি করিতেছিলেন—যে তেজে চোখ ঝলসাইয়া যায় সে তেজ এখনও প্রকাশ পায় নাই। জলের মধ্য হইতে একটা প্রকাণ্ড হাঁড়ির মত অতি নিরীহভাবে উঁকি ঝুঁকি মারিতেছেন। জগদীশবাবুর মুখটাও সেই হাঁড়ির অনুরূপ। পায়ের ব্যথা কমে নাই মনের অবস্থাও ভাল নয়। শরীরের প্রতি তেমন যত্ন আর নাই। খোঁচা খোঁচা গোঁফদাড়ী গজাইয়াছে। গজাক্—কে আর দেখিবে, সোসাইটি বলিয়া জিনিষ ত' আর এখানে নাই। সাধে কি আর রামায়ণে দেশটাকে কিস্কিন্ধ্যা বলিয়া বর্ণনা করা হইয়াছে।

“নন্দদার। খুব ভোরে উঠেছেন যে।”

চকিতে ঘাড় ফিরাইয়া জগদীশবাবু দেখিলেন সেই—সেই দুই মুর্তি।

“নন্দদার, নন্দদার, আসুন, বসুন; ওরে গঙ্গারাম চেয়ার বার কর—চেয়ার,” বলিতে বলিতে জগদীশবাবু উঠিয়া দাঁড়াইলেন।

“ওঁক পাঁটা যে একেবারে গেছে। আহা-হা উঠছেন কেন, বসুন না। কাল রাতে আপনাকে যথেষ্ট কষ্ট দেওয়া হয়েছে দেখছি। তাই জ্বলই এলাম এপোলজী চাইতে। আমরা কাল ঠিক বুঝে উঠতে পারিনি কিনা। এইটি আমার বোন—কুমারী চিত্রাঙ্গদা দেবী।”

হ্যাঁ, চিত্রাঙ্গদাষ্ট বটে। নামটাও বেশ। ওই গ’ দ’ গুলো বাদ দিলে দাঁড়ায় ‘চিয়া’। একেবারে যেন ছবিখানি। মাথায় সিদূরও নেই। দেবী যখন ব্রাহ্মণও বটে। একটা আশার হিল্লোল জগদীশবাবুর বুকের মধ্যে খেলিয়া গেল। ইস্ দাঁড়াটা কিন্তু—কি ভুলই হইয়া গিয়াছে।

চা, সোপ্তের ভিতর দিয়া এপোলজী সর্ব্বদ্ব সুন্দরভাবে সম্পন্ন হইয়া গেল। উঠিবার সময় চিত্রাদেবী বলিলেন,—“মিষ্টার মজুমদার, ছু একখানা বাঙ্গালা বই পড়তে দিতে পারেন? ক্রাষ্টি প্রেস—ভাল লাইব্রেরী নেই। সঙ্গে ছ’ভলুম বাঁধান ট্র্যাণ্ড ছিল তাতে মুগ্ধ হয়ে গেছে।”

“নিশ্চয় নিশ্চয়। মাসিক পত্রিকা আমার কাছে বিস্তর আছে, মধ্যে মধ্যে একটু আপট কবিতা লিখি কিনা।”

“নাই গড্—আপনি কবি? দাদা, দাদা শুনছো ইনি একজন বিখ্যাত কবি। ও মিষ্টার মজুমদার আই এ্যাম সো গ্ল্যাড টু”—

আর মজুমদার তিনি তখন——

বিকাল বেলা ও বাড়ীতে চায়ের নিমন্ত্রণ রহিল!

ক্রমশঃ আলাপ পরিচয় বাড়িতে বাড়িতে প্রগাঢ় বন্ধুত্বে দাঁড়াইল। বলা বাহুল্য জগদীশবাবু প্রেমে পড়িলেন। ঐ রকম অবস্থায় কোন্ সুস্থ ব্যক্তি না পড়িয়া থাকে। জগদীশবাবুর কোনও দোষ নাই। কিন্তু তিনি ঐখানেই থামিলেন না। একদিন প্র্যোপোজ করিয়া বসিলেন; এবং জমিদারীর আয়ের পরিমাণ শুনিয়া মিস্ চৌধুরী সেটা আনন্দের সঙ্গেই স্বীকার করিলেন। এখন শাঁখ বাজিলেই হয়।

এমন সময় সহসা একদিন দেশ হইতে দেওয়ানের এক পত্র আসিল যে জমিদারী নিলামে উঠিয়াছে। জমিদারবাবু দেশে নাই, দেওয়ানের অস্থখ করিয়াছিল তাহারি মধ্যে এই সব গোলমাল—এখন কর্তাবাবুর ইচ্ছা। জগদীশবাবু যতই চেষ্টা করিয়া থাকুন কথাটা কিন্তু চিত্রাদেবীর তীক্ষ্ণ চক্ষুর্কণ এড়াইয়া যাইতে পারে নাই। ফলে

এমন একটা ব্যাপার ঘটিল যাহা বলিয়া আমরা আর জগদীশবাবুকে মনঃকষ্ট দিতে চাই না। তবে একটি কুমারীর আশা ভঙ্গ করিয়া হৃদয়ে ব্যাথা দেওয়ার জন্ত চিত্রাদেবী যে তাঁহাকে জেলে দেন নাই এইটুকু না বলিলে তাঁহার কুমারী হৃদয়ের বিরাট উদারতাকে লোকচক্ষুর অন্তরালে লুকাইয়া রাখা হয়। ফলে জগদীশবাবুর ভীষণ জ্বর হইল। জরে কাঁপিতে কাঁপিতে তিনি দেশে ফিরিলেন।

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জমিদারী সত্যই নিলামে উঠে নাই। চিত্রাদেবীর সহিত পরামর্শ করিয়া মিষ্টার অরু দেওয়ানকে যে চিঠি লিখিয়াছিলেন তাহাতে জগদীশবাবুর সত্য অবস্থা ও তাহার পরিণাম উপলব্ধি করিয়া দেওয়ান ঐ মিথ্যা খবরটুকু দিয়াছিলেন। তাহার মধ্যে যে চক্রবর্তী মহাশয়ের একটুকুও হাত ছিল না তা বলা যায় না। বিষয় বাঁচিল বটে কিন্তু জগদীশবাবুর জ্বর ছাড়িল না। বাড়ীতে মেয়েমানুষ কেহ নাই—সুতরাং চক্রবর্তী মহাশয় জোর করিয়া পুঁটিকে পাঠাইলেন সেবা করিতে। পুঁটি সত্য সত্যই কাজের মেয়ে। ডাক্তারে নাকি বলিত যে ভাড়া করা নার্সে এমন সেবা কিছুতেই করিতে পারে না।

তুই সপ্তাহ জ্বর ভোগের পর—সেদিন দুখানা রুটি খাইয়া জগদীশবাবু একটু আরাম করিয়া শুইয়াছিলেন। শুইয়া থাকিতে থাকিতে ঘুম আসিল—ঘুমের মধ্যে স্বপ্ন। সে এক বিচিত্র স্বপ্ন। অন্ধকার রাত্রি—চতুর্দিকে ঘন জঙ্গল। খালি গাছের পর গাছ। অগণিত বৃক্ষশ্রেণী পাতার জাল বুনিয়া দাঁড়াইয়া আছে। তারি মধ্যে একটি অন্ধকার বাড়ী। দীপ জ্বলে না। জগদীশবাবু সেই অন্ধকারের মধ্য দিয়া চলিয়াছেন। তিনি নিজে কিছু দেখিতে পাইতেছেন না, কে যেন তাঁহার হাত ধরিয়া লইয়া চলিয়াছে। পথপ্রদর্শক অনেক ঘুরিয়া শেষে একটি ঘরের মধ্যে প্রবেশ করিয়া বলিল—“দেখ—এই বাঙ্গালা ভাষা, যাহা ছিল”। জগদীশবাবু দেখিলেন ঘরের মধ্যে এক নারীমূর্তি কতকগুলি শব্দকল্পদ্রুম লইয়া বসিয়া আছে। দেখিতে কতকটা তাঁহার স্বর্গগতা স্ত্রীর মত নাকে নথ, একরাশ অলঙ্কার; অলঙ্কারের ভারে হাত পা নাড়িবার ক্ষমতা নাই। ভক্তিভরে প্রণাম করিয়া জগদীশবাবু আবার চলিলেন। পথপ্রদর্শক বলিল—‘এই বাঙ্গালা ভাষা, যাহা হইয়াছে।’ প্রকাণ্ড বড় ঘর, বিলাতী কায়দায় সুন্দরভাবে সজ্জিত, ইলেক্ট্রিক লাইট জ্বলিতেছে। ঘরের মধ্যে একটা সোফায় বসিয়া একটি নারী মূর্তি ফ্রেমের বই পড়িতেছে। এ নারীমূর্তি যেন কোথায় দেখিয়াছেন বলিয়া মনে হইল—পুরীধামে কি ? ঠিক, কতকটা চিত্রাদেবীর মত। অজ্ঞাতসারে জগদীশবাবু বলিয়া উঠিলেন “মা”পাঠনিরতা মূর্তি বই হইতে মুখ তুলিয়া তাঁহার দিকে রোষকষায়িত নেত্রে চাহিয়া আর্তস্বরে চীৎকার করিয়া বলিল—“Brute, Idiot, ও যা’না হ’বার জগে এত সাধনা করছি, ফ্রেড পড়ছি, বিয়ে করিনি, যা ভাবতেও ভয় লাগে, ও নহি মাতা, নহি কন্যা, নহি বধু—সুন্দরী প্রেয়সী—তুমিই ত আমায় এমন করেছ। আবার এখন”—কথা শেষ করিবার আগেই জগদীশবাবু পলাইয়া গেলেন—শেষে মারিবে নাকি।

আবার আর এক দৃশ্য। বাঙ্গলা ভাষা, যা হইবে। শান্ত, সংযত একটি সুন্দরী নারীমূর্তি দেখিয়া জগদীশবাবুর চক্ষু জুড়াইয়া গেল।

মহমা ঘুম ভাঙ্গিয়া গেল। পায়ের উপর কাহার যেন কোমল, শীতল পরশ—শরীর মন স্নিগ্ধ হইয়া উঠে। চক্ষু মিলিয়া জগদীশবাবু দেখিলেন—একি যে সেই মূর্তি, যা' দেখিয়া তাহার মন প্রান জুড়াইয়া গিয়াছিল। যা হইবে—কি হইবে? বলিলেন তুমি কে?

মনজুকণ্ঠে উত্তর আসিল—“আমি পুঁটি”।

এই পুঁটি, এতো বেশ। বলিলেন “পুঁটি—ও, চক্রবর্তীমহাশয়ের মেয়ে। পুঁটি এদিকে উঠে এসোত।”

পুঁটি আসিলে বলিলেন—“পুঁটি তুমি আমায় বিয়ে করবে?” পুঁটি কি বলিয়াছিল শুনিতে পাই নাই—বড় আস্তে বলিয়াছিল।

যাই বলুক, শুভক্ষণে বিবাহ হইয়া গেল। চক্রবর্তী ভাবিলেন মেয়েটা বাঁচিয়া গেল। সমাজের মাথারা ভাবিলেন—যাক্ আর্থসভ্যতা এখনও কিছুদিন বাঁচিবে।

পুঁটি ভাবিল যাই ভাবুক আমাদের তাহাতে কি প্রয়োজন?

আলোর বিদায়

ক্রীদেবশচন্দ্র দাশ

তৃতীয় বাষিক শ্রেণী, কলা বিভাগ

হায়

আসিল বিদায়,—

উৎসবের আয়োজন মাঝে

মোহিনী মোহিনী কোথা অকারণে বাজে;

বেলা শেষ হয়ে আসে, মুছে আসে প্রান্তরের ছায়া

নয়নে স্বপন রচি' বিছাইয়া নবতর মায়া;

দিন চলে যেতে চায়, মুক ব্যথা ধনি

ছল ছল জল মাঝে শুনি;

শেষ সব কাজ

আজ।

আলোর বিদায়

তাই

কথা কার পাই

শুনিতে অন্তর মাঝে ; মন

কার শেষ সম্ভাষণে হ'য়েছে উন্নত,

কার রাগদীপ্ত ব্যথা অনন্ত আকাশ মথি' আসে,

কার মৌন ব্যাকুলতা উতলা মাতাল বায়ু শ্বাসে ;

অধীর অধির হ'ল পরাগ চঞ্চল,

উচ্ছ্বসিত কম্প বনতল ;

পাইতু সহসা

ভাষা।

এই

ম্লান দিবসেই

ভুলাইয়া স্বপন আমার

অন্তরাগে ভরে যায় অন্তর আমার ;

বসন্তের বারা ফুলে পরাগ ছড়ান পথ বেয়ে

পরিপূর্ণ হরষের রসে ভরা পাত্রখানি চেয়ে

জাগে মনে কত আশা ; যায় উদাসিন্যা

ঝিল্লিগানে বাউলের হিয়া ;

বিফল বেদনা ?

না, না।

ধীরে

ঘন বন ঘিরে

হাসে শশী ; এই পথ থানি

মৃদু স্নিগ্ধ ফুল গন্ধে ভরে যাবে জানি ;

আঁধফোটা পুষ্পকলি পড়ে ঢলি', জাগে শুকতারা,

বিজন আঁধার কোণে তরুশাখা কোথা ছলে সারা ;

আনন্দের উপহার, কল্পনার ডালি

সবি আছে প্রেমদীপ জালি' ;

আর নাই, তাই

যাই।

গানে

গেছ অন্তপানে,—

অচল শিখরে তব তরে

স্বপ্নমৌন রাত্রি রহিবে অনন্ত ভরে,

আমি যাব ভুল পথে, সেথা কাঁটা বিধিবে চরণে,

মোরে হেরি' পাণ্ডু শশী নভঃতলে বরিবে মরণে ;

হে ঈষ্পিত, শ্রান্ত প্রাণে পথ-ধূলি মাখি'

চলে যাবে কোন্ পথে পাখী,—

তারে বেস ভালো,

আলো।

সেলাম্ ! *

কাজী সাহেবের “সংসাহসে” খুদী ও সাহনী হ'য়ে তাঁর “নমস্কারের” স্থানে আমার সহস্র সেলাম্! খোদা তাঁকে মেজাজ্ সরিফে রাখুন!

আমি নামে তাঁর কাছে ধরা না পড়লেও, “সাত্তালে” ধরা পড়েছি। স্মরণ্য সরমের মাথা পেয়ে স্বপ্রকাশ করায় দোষ (মূর্খতা হ'লেও দোষ নেই) হবে না। আমি পেন্সন্ প্রাপ্ত সিবিন্ সার্জন্ এবং অধুনা সাহিত্য সেবী। মধুসূদনের সকল কাব্যেরই সঙ্গীত সংস্করণ ও সমালোচন এই অধম কর্তৃক সম্পাদিত। কালিদাসের কুমার সম্ভবের বাংলা (তাও সঙ্গীত), মীতা ও সরমা (জোড়া স!), বাল্মীকি-রামায়ণের সংক্ষিপ্ত সরলন, এবং কথখানি সরল স্বাহা-গ্রন্থ রচনা ক'রে, স্থবির হ'লেও, এখন স্থখে জীবন সমাপনের দিকে অগ্রসর হচ্ছি। এই বুদ্ধন্ত একটা সার-বচন স্মরণে রাখবেন, কাজী-সাহেব,—এ সংসারে শ, য, স,—তবে হ। অনেক সহিয়া তবে হইতে হয়। ভরসা করি, আপনি সরীফ মেজাজে, সং না সেজে সংসার যাত্রা-থিয়েটার আদি সর্ববিধ সংকার্য্য করে এবং তা'তে সফল হয়ে, সকলের সঙ্গে দোস্তি করে, স্থখে সময়ের সদ্যবহার করিতে থাকুন। বিস্তরেণালম্।

শুভানুধ্যায়ী (শেষটা তালব্য হ'য়ে গেল। যাক, উচ্চারণে ঠিক আছে)

শ্রীদীননাথ সাত্তাল

(বয়স—সত্তর পার)

কৃষ্ণনগর সতেরই, অক্টোবর ১৯২২।

মাসটা এসপ্টেম্বর হ'লে বড়ই সঙ্গত হ'ত। কিন্তু সময়ের উপর হাত নেই, নিকপায়।

* গত সংখ্যায় প্রকাশিত কাজী দীন মোহাম্মদের “সংসাহসে” পড়িয়া রায় বাহাদুর দীননাথ সাত্তাল মহাশয় এই লেখাটা পাঠাইয়া দিয়াছেন—সম্পাদক।

বঙ্কিম শরৎ সমিতি ।

গত ৭ই আশ্বিন শ্রীযুক্ত শরৎচন্দ্রের চতুঃপঞ্চাশত্তম জন্মতিথি উপলক্ষে সমিতির এক বিশেষ অধিবেশনে শ্রীযুক্ত শরৎচন্দ্রকে একটি অভিনন্দন দেওয়া হইয়াছে। বাংলার এই মনোবিশেষ্টকে বৎসরান্তে পুনর্ব্বার অভিনন্দন প্রদান করিয়া আমরা নিজেদের ধন্য জ্ঞান করিতেছি।

আমরা “অভিনন্দনে” বলিয়াছি—“এ বিশ্বে কালের বার্তা বাড়িয়া চলিয়াছে, লক্ষ নরনারীর রক্তাক্ত হৃদয় অপমান ব্যথায় নিজ্জীব হইয়া পড়িতেছে, হে কবি, আজ তোমার বিদ্রোহী ‘অভয়া’কে ডাক দাও.....হায় সাহিত্যিক, বাণীর কমলকাননে আজ নিকরূপ পেষণ চলিতেছে। হীন লালসার ক্লেদে তরুণ গল্পীর লেখনী ভরিয়া উঠিল হে সত্যদ্রষ্টা, কোথায় সেই মহামানব অথবা মহামানবী যাহার সাধনোজ্জ্বল দৃষ্টির সম্মুখে নব সাহিত্যের কুরূপ খসিয়া পড়িবে? হে ব্রাহ্মণ, তাহাকে জাগাও!..... হে তারুণ্যপন্থী, তোমার জীবনের ক্ষেত্রে চতুঃপঞ্চাশৎ বৎসরের মেলা বসিয়া গেল, তাহার সার্থক বৎসর কয়টা ইতিহাসে অমর হইয়া থাকুক।”

অভিনন্দনের উত্তরে শ্রীযুক্ত শরৎচন্দ্র কয়েকটি খুব প্রয়োজনীয় কথা বলেন। তরুণ সাহিত্যে গ্লানির কথা উল্লেখ করিয়া তিনি দুঃখ প্রকাশ করেন, ও বলেন যে আজকালকার সাহিত্য বড় একঘেয়ে হইয়া পড়িয়াছে। তরুণ লেখকগণ যে বিষয় লইয়া সাহিত্য রচনায় ব্রতী হইয়াছেন তাহা ছাড়া জীবনে—বিশেষতঃ আমাদের জাতীয় জীবনে—আরও অনেক বেদনা আছে যাহা সাহিত্য রূপ পাইবার যোগ্য, এবং সেগুলিকে সাহিত্যে রূপ দিতে গেলে যথার্থ সাহসের দরকার হয়। তরুণদল যে সাহিত্য সৃষ্টি করিতেছেন তাহাতে সাহসের কিছুই দরকার হয় না। (অভিনন্দন ও শরৎচন্দ্রের অভিভাষণের সম্পূর্ণ বিবরণ “বঙ্গবাণী,” “শনিবারের চিঠি,” “মাসিক বঙ্গমতী” প্রভৃতি পত্রিকায় প্রকাশিত হইয়াছে)।

গত ৮ই অগ্রহায়ণ প্রবীণ সাহিত্যিক শ্রীযুক্ত নরেশচন্দ্র সেনগুপ্ত আমাদের সমিতির সপ্তম অধিবেশনে “রস সন্ধান” শীর্ষক একটি সুচিন্তিত উপদেশপূর্ণ প্রবন্ধ পাঠ করেন।

প্রসঙ্গক্রমে তিনি বলেন যে, সাহিত্যের ক্ষেত্রে যে বিরোধের দেখা দিয়াছে তাহাতে যোগদান করিয়া আমাদের কোনও লাভ নাই। নিরপেক্ষ দর্শক ভাবে আমরা প্রকৃত সাহিত্যের রস উপলব্ধি করিতে পারি। আমরা যেন অপরের চিন্তাধারায় নিমজ্জিত হইয়া নিজেদের অস্তিত্বকে বিনাশ না করি।

সাহিত্যের স্বরূপ কি ও সাহিত্যের বিশেষত্ব কোথায় সে সম্বন্ধে তিনি তাঁহার মত প্রকাশ করেন। যাহাতে রস আছে তাহা সাহিত্য, যাহাতে রসের অভাব তাহা নিম্নলিখিত সৃষ্টির ব্যর্থ প্রয়াস মাত্র। সাহিত্য নিম্নলিখিত প্রেম “রস-বঞ্চিত” না হইলে সাহিত্যের বিষয়ীভূত।

প্রবন্ধ সম্বন্ধে সুসাহিত্যিক শ্রীযুক্ত অতুল চন্দ্র গুপ্ত ও অধ্যাপক শ্রীযুক্ত সুরেন্দ্র নাথ দাসগুপ্ত তাঁহাদের মতামত প্রকাশ করেন।

শ্রীকণিভূষণ চট্টোপাধ্যায় সম্পাদক।





অহুর-মজ্দ্ ও তাঁহার ব্যুৎ

শ্রী অশোকনাথ ভট্টাচার্য্য, বেদান্ততীর্থ, এম-এ

সুপ্রাচীন আর্য্যধর্ম্ম (‘পত্নীশ্রোত্রকএষ’) আচার্য্য ‘জরথুশ্ত্র’-কর্তৃক সংস্কৃত হইয়া যে রূপান্তর গ্রহণ করিয়াছিল, তাহাই ইরাণে ক্রমশঃ ‘মাজ্দ্-মশ্ন’ ধর্ম্ম নামে বিস্তার লাভ করে। “একমেবাদ্বিতীয়ম্” ভগবান্ ‘অহুর-মজ্দ্’ এই—ইরাণীয় ধর্ম্মের একমাত্র উপাস্ত; ঐ সঙ্গে সঙ্গে বিভিন্ন প্রাকৃতিক শক্তিও পরমেশ্বরের ঐশ্বর্য্যরূপে পরিগণিত ও পূজিত হইয়া থাকেন। অহুর (=অহুর)* হইতেছেন ‘অমহে রতুশ’ বা ‘ঋতস্য পতিঃ’। কি ইরাণীয়, কি বৈদিক—এই উভয় ধর্ম্মই ‘অম’ বা ঋতের দিকটাই খুব বড় করিয়া দেখান হইয়াছে। আধিভৌতিক ও আদিদৈবিক জগতে যে স্থিতির সৃষ্টিজ্বলতা উহাই ‘অম’। আবার আধ্যাত্মিক জগতে—সৃষ্টি, স্মৃত বচন ও সংকার্য্য—এই তিনের সমন্বয়কে ‘অম’ বলা যাইতে পারে। কবিবর টেনিসন ইহার একটি সুন্দর আভাষ দিয়াছেন—

One God, one law, one element,
And one far-off divine event,
To which the whole Creation moves.

—In Memoriam.

বৈদিক সাহিত্যেও দেখা যায় যে, ‘অমুর বরুণ’ ঠিক এইরূপে ঋত ও সত্য রক্ষা করিতেছেন। তিনিই একমাত্র পরম ঈশ্বর—অথ দেবদেবীগণ তাঁহার বিভিন্ন শক্তির অভিব্যক্তিমাত্র।

এই একেশ্বরবাদ চরম সত্য হইলেও অনেক সময় উহা জনসাধারণের ধারণার অন্তত হইয়া উঠে। অথচ, জনসাধারণকে বাদ দিয়া কেবল চিন্তাশীল শিক্ষিত-মণ্ডলীর মধ্যে ধর্ম্ম প্রচার করিলে সে ধর্ম্ম সর্ব্বজনীন হইতে না পারিয়া ক্রমশঃ সঙ্কুচিত হইয়া পড়ে ও দীর্ঘে দীর্ঘে বিনাশ প্রাপ্ত হয়। সে হেতু সাধারণের মনস্তপ্তির নিমিত্ত নানাবিধ দেবদেবীর পূজাপদ্ধতিও ধর্ম্মের অঙ্গীভূত হওয়া প্রয়োজন। এই প্রয়োজনের বশবর্ত্তী হইয়াই আচার্য্য জরথুশ্ত্র ‘অহুরে’র ছয়টি গুণ, ঐশ্বর্য্য বা বিভূতিকেও (ভগবান্—ঋগ=ষড়ৈশ্বর্য্য) ইরাণীয়গণের উপাস্ত বলিয়া নির্দেশ করিয়াছেন। অনেক

*অহুর=অম-র (অহন্ প্রাপন্ রাতি দদাতি)=প্রাণদাতা=প্রাণাধিপতি পরমেশ্বর; অ-হুর(=ন হুর=দৈত্য) নহে। শেবোক্ত অর্থটি অপেক্ষাকৃত আধুনিক।

স্থলেই বিভূতিগুলিকে দেবতারূপে বর্ণিত দেখিতে পাওয়া যায়। অবশ্য ইহাদের মধ্যে কেহই পদমর্যাদায় বা শক্তিতে ‘অহর’র তুল্য নহেন। ইহারা সকলেই ‘অহর’-সৃষ্ট, ‘অহর’র অধীন ও তাঁহার উপাসক। ‘অহর’-প্রবর্তিত ‘অষ’র নিয়ম ইহাদের প্রত্যেকেই মানিয়া চলিতে হয়।

এই ছয়টি ঐশ্বর্য পরমেশ্বরের সচিব ও প্রধান সহায়। সম্মিলিতভাবে এই গণটিকে বলা হয়—‘অমেঘ-স্পেন্ত’=(পবিত্র অমরগণ)। ইরাণীয় ‘গাথা’-সাহিত্যে ‘অহর-মজ্জ’, ছয়জন ‘অমেঘ-স্পেন্ত’, ‘অশ্ব’, ‘অশ্বি’ ও ‘আতর’ ব্যতীত অত্র কোন দেবদেবীর নামই দেখিতে পাওয়া যায় না। ইহাদের মধ্যে ‘অহর’ ও ‘আতর’ (=অগ্নি)কে ছাড়িয়া দিলে অবশিষ্ট আটটির দেবত্ব ঔপচারিক বলা যাইতে পারে; কারণ, অচেতন বিভূতিবিশেষের উপর চেতন স্ব আরোপ করার ফলেই ইহারা দেবতারূপে পরিগণিত হইতে পারিয়াছেন। আর নবম ‘আতর’ হইতেছেন ইরাণীয় ধর্মের মূর্ত প্রতীক। ইহাদের ছয়জনের সংক্ষিপ্ত পরিচয় নিম্নে প্রদত্ত হইল।

আচার্য্য বলেন যে, এই ছয়টি গণদেবতা পরমেশ্বরের ছয়টি অবস্থান বা আকৃতি-বিশেষ মাত্র*। অনেক সময় ‘অহর’ ও এই গণদেবতাগণ একত্রে ‘সপ্ত পবিত্র অমর’ নামে অভিহিত হইয়া থাকেন। অবশ্য এই সপ্ত অমরমণ্ডলের অধিপতি যে ‘অহর’ স্বয়ং—তাহা বলাই বাহুল্য। এই সাতটি দেবতা মিলিয়া নিখিল বিশ্ব শাসন করিয়া থাকেন। ‘গাথা’য় দেখিতে পাওয়া যায় যে, এই ছয়জন গণদেবতাই ‘অহর’র আদিম সৃষ্টি; ‘গাথা’য় ইহাদের নৈতিক দিকটি বেশ স্পষ্ট হইয়া উঠিয়াছে। সে হেতু ইহারা যে পরমেশ্বরের শক্তিবিশেষ বা গুণবিশেষ মাত্র—সে সম্বন্ধে সন্দেহের বিন্দুমাত্রও অবকাশ থাকে না।

এই ছয়জন ‘অমেঘ-স্পেন্ত’র মধ্যে তিনটি মাত্র পরমেশ্বরের পুরুষোচিত শক্তি সামর্থ্যের অভিযুক্ত; অবশিষ্ট তিনটি তাঁহার স্ত্রীস্বভাবের সূচনা করে। হিন্দুর ‘অকিনারীশ্বর’ মূর্তিকল্পনার সহিত এ বিষয়টির বেশ তুলনা দেওয়া যাইতে পারে। ইরাণীয় ধর্মে যে স্ত্রী ও পুরুষের অধিকার সমান ছিল, তাহারও একটি ক্ষুদ্র ইঙ্গিত ইহা হইতে পাওয়া যায়।

(১) ‘গাথা’য় ঐহা নাম প্রথমেই পাওয়া যায়, তিনি হইতেছেন—‘অশ্ব-বহিশ্ত’ (=শ্রেষ্ঠ ‘অষ’)। আচার্য্য জরথুষ্ট্রের ধর্ম যখন ‘অষ’র উপরই প্রতিষ্ঠিত, তখন তিনি যে ‘অষ-বহিশ্ত’কেই শীর্ষস্থান প্রদান করিবেন, তাহাতে আর বিস্ময়ের

* মহাদেবের ‘অষ্টমূর্তি’র কথা স্মরণ্য। ষড়ৈশ্বর্য বা অষ্ট ঐশ্বর্যের সহিতও ইহাদের তুলনা দেওয়া যাইতে পারে।

† কিন্তু ব্যাকরণের দিক হইতে দেখিতে গেলে অর্থ ও হিসের কোন সামঞ্জস্য পাওয়া যায় না; কারণ, প্রকৃতপক্ষে এ তিনটি নামই স্ত্রীবাচক, অথচ পুংস্বভাবের সূচক।

কথা কি আছে? ‘গাথা’য় দেখিতে পাই যে, একমাত্র পরমেশ্বরের নিম্নেই ‘অয-বহিশ্ত’র স্থান। তাঁহাতে দেবজ্ঞ আরোপ তখনও চরম সীমায় পৌঁছে নাই; সে হেতু তখন পর্য্যন্ত ‘অয’কে পরমেশ্বরের গুণবিশেষ বলা চলে। আবার দুই এক স্থলে তাঁহাকে ‘ঋতত্ত্ব পস্থাঃ’র প্রদর্শক দেববিশেষ বলা ছাড়া গত্যন্তর নাই।

ইরাণীয় ধর্মের সারভূত হইলেও ‘অযে’র এই অতুল্যত আদর্শ ক্রমশঃ ক্ষীণবুদ্ধি জনসাধারণের অবোধগম্য হইয়া উঠিতেছিল। অমূর্ত্ত গুণবিশেষে সাধারণের মন উঠে না; তাহারা মূর্ত্ত বস্তুবিশেষকে আঁকড়িয়া ধরিতে চায়। এই জন্ত ‘অয-বহিশ্ত’ ক্রমশঃ নিম্নস্তরে নামিতে লাগিলেন, ও তাঁহার স্থান অধিকার করিলেন ‘বোহু-মনো’ (দেবত্বঃকরণ)। পরের যুগে, ইরাণীয় অমরমণ্ডলীতে ‘অহরে’র অব্যবহিত পরবর্ত্তী প্রথম স্থান দেওয়া হইয়াছে ‘বোহু-মনো’কে; ও দ্বিতীয় স্থান হইতেছে ‘অয-বহিশ্ত’র। আর আচার্য্যোপদিষ্ট ধর্মের সারস্বরূপ বলিয়া ইরাণীয় ধর্মের শ্রেষ্ঠ বাহ্য প্রতীক অগ্নির সহিত ‘অয’কে সংশ্লিষ্ট করা হইয়াছে। ‘অয’ হইতেছেন পবিত্রতার অমূর্ত্ত প্রতীক—‘ঋত’; আর অগ্নি পবিত্রতার মূর্ত্ত প্রতীক। অতএব উভয়ের অভেদকল্পনা খুবই স্বাভাবিক।

আচার্য্য জরথুষ্ট্র অগ্নিকে কেন যে তাঁহার ধর্মের বাহ্য প্রতীকরূপে কল্পনা করিয়াছিলেন, তাহার কয়েকটি নিগূঢ় কারণ আছে—

- (১) পরমেশ্বরের সৃষ্টির মধ্যে অগ্নি সর্বাপেক্ষা পবিত্র;
- (২) অগ্নি বাহ্যকে স্পর্শ করে, তাহাকেই ক্ষণমধ্যে নিজস্বরূপে পরিবর্তিত করিয়া লইতে পারে; ও
- (৩) বহির্নিখা স্বভাবতঃ উর্দ্ধগামিনী—ইহাতে আগাদের উন্নত আধ্যাত্মিক জীবনযাপনের স্পৃহা সূচিত হয়।

এই সকল কারণে শাস্ত্রত ঋতপতি ‘অয-বহিশ্ত’ ও অগ্নির অভেদাধ্যাবসান খুবই সুন্দরত বলিয়া বোধ হইয়া থাকে। ‘সাসানীয়’ যুগে ‘পহ্লবী’ ভাষায় এই দেবতাটির নাম দেওয়া হইয়াছে ‘অর্দিবেশ্ত’ (Ardibesht) বা অগ্নির অধিপতি। ‘অর্দিবেশ্ত’ অগ্নিরই পীঠায়া। বর্ত্তমানেও পারস্যীগণ ‘অয’কে অগ্নির পর্যায়রূপে ব্যবহার করিয়া থাকেন। স্বর্গদ্বারের চাবিও ইহারই হস্তে ব্রহ্ম আছে বলিয়া শাস্ত্রে উল্লিখিত হইয়াছে।

(২) পূর্বেই বলা হইয়াছে যে, ‘গাথা’য় প্রাধান্ত হিসাবে ‘বোহু-মনো’র স্থান দ্বিতীয় হইলেও পরের যুগে তিনিই শীর্ষস্থান অধিকার করিয়াছেন। ‘বোহুমনো’ শব্দটির অর্থ হইতেছে—‘ভাল মন’ বা ‘সদন্তঃকরণ’। ‘গাথা’য় ইহার সম্বন্ধেও দেবতারোপ শব্দটির অর্থ হইতেছে—‘ভাল মন’ বা ‘সদন্তঃকরণ’। ‘গাথা’য় ইহার সম্বন্ধেও দেবতারোপ খুব সুস্পষ্ট নহে। তবে ‘অহরে’র ছয়টি অমূর্ত্ত গুণাবলীর মধ্যে এই গুণটিই কেবল সাধারণের নিকট অনায়াসবোধ্য। আর জরথুষ্ট্রের ‘উপদেশত্রয়ী’র মধ্যে ‘হুমতই’ (সুচিন্তাই) সর্বশ্রেষ্ঠ। সেই হেতু অতি দুর্বোধ ‘অযে’র আদর্শ সাধারণের চিন্তাকর্ষক

না হওয়ায় নৈতিক স্ফুটিলতার প্রতীক ‘বোহ-মনো’ই ক্রমশঃ উচ্চত্বের উঠিতে থাকেন; ও পরের যুগে আমরা দেখিতে পাই যে, ‘বহমন’ (= ‘বোহ-মনো’) অমরমণ্ডলীতে প্রথম স্থান অধিকার করিয়াছেন, আর ‘অব্দিবেশ্ত’ দ্বিতীয় স্থানে নামিয়া গিয়াছেন।

‘গাথা’র ‘বোহ মনো’র স্থান অতি উচ্চে। ‘অহর-মজ্জদে’র উভয় পার্শ্বে ‘অষ’ ও ‘বোহ-মনো’ দণ্ডায়মান বলিয়া বর্ণনা দেখিতে পাওয়া যায়। ‘বোহ-মনো’ই মানবগণকে ‘অষে’র কাছে পৌছাইয়া দেন। যে মানব ‘ঋতস্ত পস্থাঃ’ পরিত্যাগ করে ‘বোহ-মনো’ কদাপি তাহার প্রতি অতুলতা প্রকাশ করেন না। পারসীকগণের গায়ত্রীতেও* বলা হইয়াছে—

“বঙ্‌হেউশ দজ্‌দা মনঙ্‌হো

শুওখননাম্‌ অঙ্‌হেউশ্‌ মজ্‌দাই”—অর্থাৎ ভূতনাথ পরমেশ্বরের উদ্দেশে যাহারা কৰ্ম করেন, সদন্তঃকরণের দানসমূহ তাহাদেরই (অর্থাৎ সৰ্ব-কৰ্মফলস্পৃহা শ্রীভগবানে অর্পণ করিলে চিত্তশুদ্ধি হইয়া থাকে)।

সদন্তঃকরণ বলিলে প্রেম, কৰুণা ও জীবে দয়ার কথা স্বতঃই মনে উদিত হয়। এই প্রেম শুধু মানবজাতির মধ্যেই সীমাবদ্ধ নহে। সমগ্র প্রাণিরাজ্যেই ইহা ছড়াইয়া পড়িয়াছে। এইজন্য ‘বোহ-মনো’ সমস্ত জীবজগতের অধিপতি। প্রাচীন ইরাণীয়গণ যে নিরামিষভোজী ছিলেন—ইহা হইতে তাহাও স্ফুটিত হইয়া থাকে। খুব সম্ভবতঃ অতি প্রাচীন যুগে পশুবলিও নিষিদ্ধ ছিল। কারণ, যিনি সমগ্র প্রাণিরাজ্যের রক্ষাকর্তা তাঁহার উদ্দেশে পশুঘাত বড়ই অশোভন ও অস্বাভাবিক বলিয়া বোধ হয়। পরের যুগে ইরাণীয় ধর্মে যজ্ঞীয় পশুঘাত অবশ্য ধীরে ধীরে প্রচলিত হইয়াছিল; এবং বর্তমানেও বহু উৎসবে পশুবলিদানের প্রথা দেখিতে পাওয়া যায়। কিন্তু ধর্মপ্রাণ পারসীকগণের চেষ্টায় এ প্রথা ক্রমশঃ লোপ পাইতেছে। ‘বোহ-মনো’র নামাঙ্কিত দিবসো* ধর্মভীরু পারসীকগণ মাংস ভক্ষণ করেন না।

(৩) তৃতীয় অমরটির নাম হইতেছে—‘ক্ষথ-বইর্য্য’ (= ক্ষত্রবীৰ্য্য অথবা ষেচ্ছাহুরূপ সার্বভৌমত্ব বা সার্বভৌম শক্তি)। ইনি ঈশ্বরের মহাবীৰ্য্য, সৰ্বশক্তি-মত্ত ও সার্বভৌম আধিপত্যের ত্রোতক। ‘অষে’র নিয়ম যিনি মানিয়া চলেন তিনি ঐশী শক্তি লাভ করেন; আবার এই শক্তি বাতীত ‘ঋতস্ত পস্থাঃ’ অবলম্বন করিয়া চলাও দুৰ্দ্ধ। গায়ত্রী মধ্যে যথাক্রমে ‘অষ’ ‘বোহ-মনো’ ও ‘ক্ষথ-বইর্য্যে’র উল্লেখ করিয়া এই তিনের অপূৰ্ব সমন্বয় দেখান হইয়াছে। জ্ঞান, ভক্তি ও কৰ্মের এ অপূৰ্ব সমন্বয় একমাত্র শ্রীমন্তগবদগীতা ব্যতীত জগতের আর কোন ধর্মগ্রন্থেই দেখিতে পাওয়া যায় না।

* মদীয় ‘পারসীকগণের গায়ত্রী’ (অহর-বইর্য্য) প্রবন্ধ (ভারতবর্ষ, শ্রাবণ, ১৩৩০) দ্রষ্টব্য।

+ প্রতি মাসের দ্বিতীয় দিবস— বর্তমানে প্রতি মাসের একাদশ দিবস। পূর্বে বৎসরের দ্বিতীয়মাসটিই ‘বোহ-মনো’র নামাঙ্কিত হইত।

পরের যুগে ‘ক্ষত্ৰ-বহিষ্ঠা’ ‘শাহ্রিবর’-রূপে (Shahrivar) বিবর্তিত হইয়াছেন। ইনি পশ্চিম পদার্থসমূহের (বিশেষতঃ ধাতুদ্রব্য ও বহুমূল্য পদার্থগুলির) অধিপতি। পরমেশ্বরের ‘শেষবিচার’ সময়ে আত্মাকে ‘গলিতসীমকে’র দিব্যে উত্তীর্ণ হইতে হয়। এ পরীক্ষা অতি কঠোর—ঐশী শক্তির সহায়তা ব্যতীত ইহাতে উত্তীর্ণতা লাভ করা অসম্ভব। খুব সম্ভবতঃ এই কারণেই ঐশী শক্তির অধিপতি দেবতাকে ধাতব পদার্থেরও অধিপতি বলিয়া কল্পনা করা হইয়াছে। তাহা ছাড়া মার্কভৌম নরপতি হইতে হইলে শুধু ক্ষত্ৰজাত বার্ষ্য থাকিলেই চলে না; শস্ত্রশক্তি ও কোষশক্তি—এ দুইটিরও বিশেষ প্রয়োজন। শস্ত্রের নিমিত্ত লৌহ, ইস্পাত, তাম্র, ব্রোঞ্জ ও পিতলের দরকার; আর কোষরক্ষার জন্ত প্রভূত স্বর্ণ ও রজতের আবশ্যক। অতএব, ক্ষত্ৰশক্তি ও ধাতুপদার্থ যে অতি ঘনিষ্ঠ সম্পর্কে সম্বন্ধ, তাহা বলাই বাহুল্য।

এই ত গেল পুরুষ দেবতাত্রয়ের কথা। এইবার স্ত্রীদেবতা তিনটিকে একে একে ধরা যাইক।

(১) ‘স্পেন্ড-আরুমহিতি’ (=পবিত্র ‘অরুমহিতি’-বৈদিক) অমর-মণ্ডলীর চতুর্থ দেবতা—স্ত্রীদেবতাগণের মধ্যে সর্বপ্রথম। ইনি হইতেছেন মূর্তিমতী ‘শ্রদ্ধা’—সাম্প্রদায়িক অবিরোধ ও বদান্ধতার প্রতীক। ‘অয’ যেমন দেবগণের মধ্যে সর্বশ্রেষ্ঠ, ‘আরুমহিতি’ সেইরূপ দেবীগোষ্ঠীর ভিতর সর্বপ্রধান। ‘অয’ ও ‘আরুমহিতি’—এই দুই চরিত্রের মধ্যে আরও বহুবিধ সাদৃশ্য আছে; সেইজন্ত ‘আরুমহিতি’কে ‘অয’ের সহযোগিনী বলা হইয়া থাকে। ‘ঋতন্ত পন্থাঃ’ অবলম্বনে উন্মুখ ভক্তিমান পুরুষের পক্ষে শ্রদ্ধাই শ্রেষ্ঠ সম্পদ—উহা ছাড়া চিত্তশুদ্ধির অগ্র উপায় আর নাই। পরম পুরুষকে প্রাপ্ত হইতে হইলেও এই দিব্য দম্পতীর (‘অয’ ও ‘আরুমহিতি’) শরণ গ্রহণ করা একান্ত প্রয়োজন। কোন স্বধর্মনিষ্ঠ ইরাণীয়ের মৃত্যু হইলে তিনি ‘আরুমহিতি’র ক্রোড়ে আশ্রয় লাভ করেন। ইরাণীয়গণের ‘অন্ত্যেষ্টিভবনে’ (Tower of silence) মৃতদেহ বথাবিধি শবুগণের আহ্বারার্থে রক্ষিত হইলে পর শবাহুগমনকারিগণ উচ্চৈঃস্বরে “নমস্তে আরুমহিতি” বলিয়া থাকেন।

‘আরুমহিতি’ কোন কোন স্থলে ভূতধাত্রী পৃথিবীর অধিষ্ঠাত্রী দেবী হইতে অভিন্না বলিয়া কল্পিত হইয়াছেন। সমগ্র স্ত্রী জাতির উপর তাঁহার আধিপত্য—জ্ঞান ও শুশ্রূষার তিনি প্রতীক। মানবগণ এই ‘আরুমহিতি’ হইতেই জাত ও ‘আরুমহিতি’ কর্তৃক প্রতিপালিত; আবার অন্তিমে এই ‘আরুমহিতি’র ক্রোড়েই তাহাদের চরম বিশ্রামস্থল। পরের যুগে ইহার নাম হইয়াছিল ‘স্পেন্দারুমহিতি’।

(২) ও (৩) অবশিষ্ট ‘অমেষ-স্পেন্ড’দ্বয় যমজ ভগিনী—‘হউক্সতাং’ ও ‘অমেষ-স্পেন্ডতাং’। ‘হউক্সতাং’ (=সর্বত্ব)—সর্বত্ব, পরিপূর্ণতা বা মুক্তির প্রতীক। আধ্যাত্মিক আরোগ্য বা স্বাস্থ্য—শ্রীভগবানের পূর্ণস্বরূপ—এই ‘হউক্সতাং’

কৰ্ত্তৃক সূচিত হয়। এদিকে আধিভৌতিক জগতে দেখিতে পাই—‘হউৰ্কতাং’ জলরাজ্যের অধিষ্ঠাত্রী। এই জলই জীবন—আধিদৈবিক জগতে দেবভোগ্য স্বধা। এই জন্ত কোন কোন স্থলে ‘হউৰ্কতাং’ স্বধাধ্বরূপিনী বলিয়াও উল্লিখিত হইয়াছেন। ইনি প্রীত হইলে উপাসককে সুন্দর স্বাস্থ্য প্রদান করেন। সম্ভবতঃ জলের রোগনাশিকা ও স্বাস্থ্যকরী শক্তি প্রত্যক্ষসিদ্ধ বলিয়াই এইরূপ কল্পনা করা হইয়াছে। পরের যুগে ইহার নাম হইয়াছিল—‘শুন্নদাদ্’।

‘অমেরেততাং’ ও ‘হউৰ্কতাং’—উভয়ে সৰ্বত্রই একযোগে উল্লিখিত হইয়াছেন। পরস্পর পরস্পরের নিত্যসঙ্গিনী। ‘হউৰ্কতাং’ যেমন পূর্ণতার প্রতীক—‘অমেরেততাং’ সেইরূপ অমৃতত্বের দ্ব্যর্থক। মৃত্যুর কবল অতিক্রম করিতে না পারিলে পূর্ণতালাভ সম্ভব না। ‘গাথা’য় যে কয়টি স্থলে ইহাদের নামোল্লেখ আছে—কেহ কাহারও সঙ্গ ছাড়েন নাই—যেন দুইটি যমজ ভগিনী। আধিভৌতিক জগতে ‘অমেরেততাং’ (অমৃতত্ব) ওষধিগণের অধিষ্ঠাত্রী। ‘হউৰ্কতাং’ হইতেছেন জল ও স্বধা; আর অমেরেততাং জলজাত ওষধি ও (স্বধাসেবনজনিত) অমরত্ব। খুব সম্ভবতঃ ওষধি জরানাশক বলিয়াই ওষধির অধিষ্ঠাত্রী ‘অমেরেততাং’কে অমৃতত্বের প্রতীক বলিয়া কল্পনা করা হইয়াছে। পরের যুগে ইহার নাম হইয়াছে ‘অমেরদাদ্’। ‘হউৰ্কতাং’ ও ‘অমেরেততাং’—এই উভয়ের চরিত্রবিশ্লেষণ করিলে স্পষ্টই অনুমিত হয় যে, অতি প্রাচীন কালে ইরাণে নিরামিষ আহার ও জলপান নীরোগ দীর্ঘায়ুলাভের উপায় বলিয়া পরিগণিত হইত। অন্ততঃ ‘গাথা’র যুগে মাংসভক্ষণ প্রথা মোটেই প্রচলিত ছিল না। ‘যশ্ন’ (৩২।৮) পাঠ করিলে জানা যায় যে, প্রজাগণকে গোমাংস আহার করিতে দিয়াছিলেন বলিয়াই প্রজানাথ ‘মিত্র’র (=বৈদিক ‘মিত্র’) পতন হইয়াছিল। ‘মিত্র’র পূর্বে সত্যযুগে প্রজাগণ কোন প্রকার মাংসই ভোজন করিতেন না।

ইহাই হইল পরমেশ্বর ‘অহর-মজ্জ’ের নিত্য সহচর, সচিব ও কৰ্মসহায় ‘অমেষ-স্পেন্ত’-গণের সংক্ষিপ্ত পরিচয়। এক কথায় ইহাদিগকে আমরা ‘অহরের’ ‘মজ্জব্যুৎ’ বলিতে পারি।

বিদায় কৈশোর !

শ্রীদেবেশচন্দ্র দাশ—তৃতীয় বাষিক শ্রেণী (কলা বিভাগ) ।

বিদায় কৈশোর !

এতদিনে আজি মুগ্ধ ভোর

উষার নয়ন হ'তে নীলিমার স্বপ্নসনে টুটে'

গিয়াছে চলিয়া ; ওই আজ ছুটে

নিষ্ঠুর অরুণ আলো চোখে খালি বাজে

কাজে ও অকাজে ।

জাগিছে জীবনদীপ্তি, জাগিছে প্রভাত,

তাই অকস্মাৎ

রুঢ় আলো কি পথ দেখায় ;

কৈশোর বিদায় ।

হৃৎসহ অববেগ-ভরা প্রাণ

গাহে গান,

ডুবে শুকতারা ;

দিকে দিকে শয্যা নিদ্রাধারা

উঠে জেগে ; স্বদূরের রবি

অানে বাণী যৌবনের—প্রভাতী ভৈরবী

আকুল করিয়া তুলে ;

জীবনের এই সিদ্ধি কুণে

তরঙ্গ আছাড়ি' কাঁদে উদাসীন বেলাভূমি পরে,

আলোক শিহরে ;

কাল ছুটে অনিমেষ অনিরুদ্ধ গতি

নাহি মানে কার লাভ কার কিবা ক্ষতি,

নাহি জ্ঞান ওর ;

বিদায় কৈশোর ।

আজিকার প্রভাতী সভায়

তোমার সে মুগ্ধ গান শ্রোতা নাহি পায়,

ফিরে শুধু অনাদরে দূরে

জ্বরে বা বৈজ্বরে ।

বিদায় কৈশোর !

এ জীবনে সেই গান শেষ চিরতরে,

যদি তারে এ জীবন ধরে

ফিরে চাই, শুনিবে না কাণে,

মর্ম্মরের মাঝে তীব্র হতাস্পাস আনে ;

চাহিয়া বিফলে

কি কাজ ভিজিয়া ব্যথামৌনতার জলে ?

মালা গেছে, আছে তার ডোর ;

বিদায় কৈশোর ।

কে পারে ফিরাতে

পৃথিমার লব্ধ পূর্ণ রাতে !

যত ডাকি, যত কাঁদি আকুল ব্যথায়—

কি লাভ, সে ফিরিবে না, মুখের কথায়

ফিরে না যে নির্ভুর নিয়তি,

এই তার গতি ।

কালিকার হেমন্তিকা রাতি

নিবায়েছে বাতি—

কালি গুরুা অগ্রহাগী নিশা

স্বপ্নের আশায় ডুবা, আনন্দেতে মিশা

পরশিয়া জীবন বধুরে

মরেছে মধুরে ;

সে রাত্রির মূর্ত্তেক হ'তে

পারিবে না শত যত্নে তুমি কোন মতে

রাখিতে সঞ্চয় করি'

এ জীবন ভরি'

একটিও বেদনার কাঁটা ; ওসে

বিস্মৃত প্রদোষে

বুকেতে বাজিবে বড় সারাক্ষণ ভোর ;

বিদায় কৈশোর ।

কাল

অচেনা রাখাল

বাজায়ে গিয়াছে মোর তরুতলে বাঁশী,—

মন মাঝে পশি',

গেছে সে রাখিয়া
 আনন্দ বেদনভরা অভিমানী হিয়া ।
 তা'রে ধরি' কহায়োনা কথা,
 মুগ্ধ আকুলতা
 কুঞ্জে কুঞ্জে ফিরুক মরিয়া ;
 না হলে মরিয়া
 বাবে যে সে রহস্যমধুর
 চির লজ্জাকুণ্ড চিরপ্রিয় মধু সুর ।
 ভাবিও না তা'র কথা নিদ্রাহীন মত্ত বেদনায়,
 হেথা শুধু সুররেশে বিষাদ ঘনায় ;
 আমাদের মলিন ধরণী,—
 স্বপ্নের সরণী
 রুঢ়ভাবে হেথা ভাঙে, হয় নিশি ভোর ;
 বিদায় কৈশোর ।

নাই, নাই !
 কারে তুমি ডাকিছ সদাই ?
 সে যে তব হৃদিনের লাগি'
 রয়েছিল জাগি'
 আজ তাই গেল চলে, বসন্ত বাতাস
 পিছনে রাখিয়া গেল যৌবন আকাশ ;
 দক্ষিণের মল্ল গুঞ্জরণে
 কোন শাস্ত ক্ষণে
 দিয়ে যাবে নব স্বাদ তোমার ও হিয়ে ;
 অলক্ষ্যের দ্বারপথ দিয়ে
 আসিবে আবার,
 বিশ্ব্তির মর্মে বসি' ডাকি বারবার
 গা'বে গাথা সুখ স্বপনের
 বপনের
 নবীন জীবন আশা নব পুষ্পকোর ;
 বিদায় কৈশোর ।

নন্দদা'র পত্র

(তৃতীয় পত্র)

শ্রীলক্ষ্মীপ্রসাদ বন্দ্যোপাধ্যায় ।

প্রাগৈতিহাসিক যুগের ইতিহাস ।

কোণারকের পথে । পথ ত নয়, শুধুই বালি আর বালি । যে দিকে চাওয়া যায় সেই দিকেই বালির ঢিপি আর তাহার উপর ফণী মনসা অথবা ছোট ছোট ঝাউ গাছ—চাঁদের আলোয় দিগন্ত-বিস্তৃত প্রান্তরে আলো ছায়ার সে এক লুকোচুরি খেলা । মধ্যে মধ্যে বেগুণী ফুলে ভরা সবুজ লতা বালির বুকের উপর দিয়া আঁকিয়া বাঁকিয়া চলিয়া গিয়াছে—এই চিরশুষ্ক মরুর অন্তরের মধ্যে কি রসের স্রোত অন্তঃসলিলা ফল্লর মত বহিয়া চলিয়াছে জানি না, কিন্তু সে রহস্যের সন্ধান ইহারা পাইয়াছে । মধ্যে মধ্যে দু' একটি পর্ণকুটির সাদা বালির উপর কালো দানবের মত দাঁড়াইয়া—আর সেই অন্ধকারের আশ্রয় হইতে কয়েকটি কুকুর আমাদের উদ্দেশ্যে তারত্বরে চীৎকার করিতেছে । পিছনে একটি গরুর গাড়ী ধীর মন্তর গতি, সম্মুখে আমরা কয়টি প্রাণী । বালির উপর দিয়া পথ—দেহের সমস্ত শক্তিকে শুধু পা দুইটির দিকে নিয়োগ করিয়া দিতে হইয়াছিল । কথা বলিবার অবকাশ ছিল না । শুধু থাকিয়া থাকিয়া নন্দদা' রেলগাড়ীর ইঞ্জিনের মত হুঁ হুঁ করিয়া দুই নাক দিয়া প্রচুর ধূঁয়া ছাড়িতেছিলেন ।

হঠাৎ ভজ্জহরি বলিল,—“পুরাকালে শিল্পীর প্রাণে সে কি অতুপ্পেরণাই এসেছিল, সেই সাধনার ফল এই অমর কীৰ্ত্তি—

একথা জানিতে তুমি ভারত সম্রাট সাজাহান

চলে গেছ তুমি মহারাজ, তাই আজ জীবন যৌবন ধন মান—”

বাধা দিয়া নিখিল বলিল, “খামো ভজ্জহরি, তোমার মুখে কবিতা শোভা পায় না, বিশেষ এ বয়সে ।”

অনাদি বাবু বলিলেন, “বয়স ও রসের সম্পর্ক নিয়ে তর্ক করতে চাই না, কবিতা না হয় থাক্, কিন্তু চুপ করে পথ চলাও ত বিজ্ঞান সম্মত নয় । দেখেন না—কুলী মেয়েরা যখন ছাত পেটে অথবা মজুররা রাস্তায় রোলার টানে তখন কি রকম চীৎকার করে কোরাস্ গায় । একটা কিছু আলোচনা চলুক, দেখবেন পথ সহজেই ছোট হয়ে আসবে । নিখিল বাবু আপনার ত ইতিহাস নিয়ে একটু নাড়াচাড়া আছে, ইতিহাস নিয়েই না হয় দু'কথা বলুন । কোণারকের মন্দির কোন সালে তৈরী হয় মশাই ?”

নন্দদা' সহসা মুখের সিগারেটটা বালির উপর ফেলিয়া দিয়া বলিয়া উঠিলেন—
“চূপ, চূপ, ইতিহাস নয়, ইতিহাস নয়। অল্প কিছু চলুক, ইতিহাস আর সাহিত্য
বাদে। ভুতের গল্প বল, নয় ভুগোল—

চেরাপুঞ্জী হতে, একখানি মেঘ ধার দিতে পার

গোবী সাহারার বুকে—।”

সাহিত্যিক জীবনে নন্দদা'র জীবনে যে সব দুর্ঘটনা ঘটিয়াছিল জানি,—সবুজ
সাহিত্য ভাঙ্গা বুকের ফুটা দিয়া বাহির হইয়া পড়ে—ধরিয়া রাখা যায় না; কিন্তু
ইতিহাস? না, রহস্যের গল্প পাওয়া গিয়াছে, ছাড়া চলিবে না। এরকম সময়ে
কমলাকান্তের মত নন্দদা'র কাছ থেকে অনেক দার্শনিক গবেষণা পাওয়া যায়,
একেবারে Original.

বলিলাম, “দাদার বৈরাগ্যের কারণ কি?”

“বন্ধুবিক্ষেদ—একবার ইতিহাসের তাড়ায় এক বহুপুরাণো বন্ধুর সঙ্গে চিরকালের
মত মুখ দেখাদেখি বন্ধ হয়ে গেছে। যদিও সেটা মন্দের ভাল, অল্প পক্ষে
মিলনাত্মক, তবুও—।”

বলিলাম, “দাদা আমি হ'লাম গিয়ে তোমার Court-poet বাণভট্ট,—জীবনের
এতবড় একটা কাহিনী তোমার জীবনচরিত থেকে একেবারে বাদ গেছে—শোনা
চাইই, বিশেষ এ রকম সময়ে।”

দাদা একদিকে—অল্প সকলে বিপক্ষে। দাদা ভোটে হারিয়া গেলেন। কাহিনী
সুখ হইল।

এক বছর আগের ঘটনা। পূজার ছুটি সবে আরম্ভ হইয়াছে, এমন সময় একদিন
সকালের ডাকে বিপিনের একখানি চিঠি পাইলাম। খামের উপর ভুবনেশ্বরের ছাপ।
উদয়গিরি খণ্ডগিরির গায়ে পুরাকালের যে সব আঁচড়কামড় আজও মিলায় নাই,
সেগুলির তত্ত্বাবধান করার কাজ সে পাইয়াছে।

বলিলাম, “কিন্তু সে রেলের চাকরিটা?”

“হ্যাঁ, সেটি ছাড়িয়া দিতে হইয়াছিল। কারণটি সামান্য—। সাহিত্য চর্চা ছিল
লোকটার বাতিক। বাছিয়া বাছিয়া বত ‘কিতিন্তাল’ সাহিত্যের, বিশেষ করিয়া
রাস্তার আধুনিক সাম্যবাদী লেখকদের বইয়ের অল্পবাদ পড়িয়া পড়িয়া ডেমোক্রেসী
ও বলশেভিজম্ সম্বন্ধে বিপিনের বেশ একটু ব্যুৎপত্তি জন্মিয়াছিল। তখন সে গম্বার
এ্যাসিস্ট্যান্ট ষ্টেশন্ মাষ্টার। দিনটাও ভাল, বিজয়া দশমী। বাঙ্গলাই হোক, আর
বিহারই হোক, বিজয়া দশমীর দিন বাঙ্গালীর ছেলে মাত্রেই একটু ওঁ দিকি খাইয়া
থাকে, অন্ততঃ একটা ফোঁটাও পরিতে হয়, নয়ত অর্থশ্রম। কাজেই পাঁচজনের

অনুরোধে বিপিন যদি সেদিন দু'এক টোক সিদ্ধি খাইয়া থাকে ত তবে তাহাকে দোষ দিতে পারি না,—দোষ রেলকোম্পানীর যাহারা রাত্রে গাড়ী চালায়, দোষ তাহাদের যাহারা পূজার সময় ঘরবাড়ী ছাড়িয়া বাহির পানে ছুটিয়া যায়, আর দোষ অদৃষ্টের। সন্ধ্যার সময় চার্জ বুঝিয়া লইয়া বিপিন ঘরের মধ্যে চুপ করিয়া বসিয়াছিল। ক্রমে নেশাটা যখন একটু জমাট বাঁধিয়া আসিতেছে এমন সময় একটা প্যাসেঞ্জার ট্রেন আসিয়া ষ্টেশনে ঢুকিল।

বিপিন হাঁকিল—“রামদীন সিগন্যাল দেও।”

রামদীন অবাক। বলিল, “এতো পাসিঞ্জর ছোট বাবু, ডাকগাড়ী?”

“আলবৎ ঘণ্টি লাগাও—”; তারপর ভূমিতে পতিত একখানা কবীর উপস্থাসের দিকে আঙ্গুল দেখাইয়া বলিল—“ইকোয়ালিটি, ফ্রেটার্ণিটী, রামদীন।” রাত্রি ন'টার প্যাসেঞ্জার সেদিন হুস্ হুস্ করিয়া সওয়া আটটার সময় গয়া ছাড়িয়া চলিয়া গেল।

এদিকে মেল আসিয়া আধ ঘণ্টা দাঁড়াইয়া আছে। রামদীন আসিয়া জানাইল ‘ডাক গাড়ী খাড়া হয়।’

তন্মাত্র বোরে পা দুইটা চেয়ারের উপর তুলিয়া দিতে দিতে নিম্নলিখিত নেত্রে বিপিন বলিল—‘ঠাবুনে বোলো।’

মেল ক'টায় ছাড়িয়া ছিল জানি না—তবে পরদিনই রেল কোম্পানী বিপিনকে নোটিশ দিয়াছিল শুনিয়াছিলাম। রামদীন ভাবিল ‘ইকোয়ালিটি’ সাহেব ত ভারী পাজী লোক।

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যাক্ গে, কোথা হইতে কোথায় আসিয়া পড়িলাম। কি বলিতেছিলাম—হ্যাঁ বিপিন চিঠি দিয়াছিল। কচি সাহিত্যিক, লিখিয়াছিল বেশ কবিত্ব করিয়াই—“পাহাড় চুরির ভয়ে এখানে পড়ে আছি। আসবে অবশু অবশু। আসবার সময় একটা মশারী আর এক দিস্তে কাগজ এনো—কারণ এলেই কবিতা লিখতে ইচ্ছে করবে।”

কথাটা নেহাৎ মিথ্যা বলে নাই। জায়গাটি বেশ। একটা লাল রাস্তা জঙ্গলের মধ্য দিয়া আসিয়া পাহাড়টির বুক চিরিয়া চলিয়া গিয়াছে। এ বেন দরদী সাহিত্যের বকের ব্যথা—খুনের রেখা জল্ জল্ করিতেছে। পাহাড়ের উপর উঠিলে চতুর্দিকের জঙ্গল ও প্রান্তর ছবির মত দেখা যায়। সেই জঙ্গলের ভিতর হইতে মাথা তুলিয়া দূরে ভুবনেশ্বরের মন্দির দাঁড়াইয়া, আরও দূরে রামেশ্বর। পাখীর গান ছাড় সে নিস্তরতা ভাঙ্গিতে কেহই আসে না—অবশু দিনে কচিৎ কদাচিৎ দুই একদল যাত্রী ছাড়া। খণ্ডগিরি পাহাড়টির কোলেই ছোট, সাদা ডাক বাঙ্গালা,—তাহারি এক কোণে বিপিন আস্তানা গাড়িয়াছে।

রাত্রে ভয় করে—মনে হয় গুহাগুলি হইতে শত শত সন্ন্যাসী বাহির হইয়া নৃত্য শুরু করিয়া দিয়াছে—বৌদ্ধ, জৈন, হিন্দু। কি ভাষায় যে কথা বলে—বোঝা যায় না,

না উড়িয়া না বাঙ্গালা—একটু একটু সংস্কৃতের আভাষ পাওয়া যায় বটে। কখনও মনে হয় ত্রিশূল লইয়া তাড়া করিয়া আসিয়াছে, ধরিয়া বলি দিবে। ছেলে বেলায় বাবা স্নেহভরে গরু বলিয়া ডাকিতেন বটে, কিন্তু মাষ্টার মহাশয় বলিতেন আস্ত পাঁটা। হয়ত অন্নপ্রাশনের গন্ধ এখনও আছে—ভুল হইতে পারে। তবুও কবিত্ব আসে বই কি! ঘরে অন্ন ও ষোড়শী প্রিয়া থাকিলে হয়ত সত্যই কবিতা লিখিয়া ফেলিতাম। না লিখি ক্ষতি নাই, ভাবিয়াছিলাম শাস্তিতে থাকিতে পাইব—দাড়ী গজাইতেছে গজাকৃ, কামাইবার তাড়া নাই; জামা খুলিয়া সনাতন বাঙ্গালীর মত ভুঁড়ী বার করিয়া বসিয়া থাকা যায়, সে কি কম সুবিধা! কিন্তু সে স্থখও ভাগ্যে সহিল না— কেন, তাই বলি।

দেবদত্তকে তোমরা সকলে চেন না—তবে হর্ষ বোধ হয় জানে। সে আমাদের সঙ্গে এক মেসে থাকিত, তবে আমাদের মত ওয়াটার্ টাইট কম্পার্টিমেণ্টে এক ডজন ঠাসাঠাসি করিয়া নয়, আলাদা একটি ঘর বেশ মনের মত করিয়া সাজাইয়া একলা থাকিত। ছোকরা বড় লোকের ছেলে—কলিকাতায় গোটা দুই তিন বাড়ী, ব্যাঙ্কে টাকা, অভাব কিছুই ছিল না। ঘর বাড়ী থাকিতে, বিশেষ সে গৃহলক্ষ্মীহীন নয়, তবু ছোকরা কেন মেসে থাকিত—এ প্রশ্ন স্বভাবতঃই তোমাদের মনে জাগিবে। সত্যই এ বড়ো নন্দর টান আর ষোড়শী স্ত্রীর চেয়ে বেশী নয় যে তার জন্ম—যা হোক মিস্ট্রিটা ঐখানে। ছেলেটার ভারী রিসার্চের বোঁক ছিল হে। প্রাচীন ভারতের ইতিহাস, সভ্যতা, প্রত্নতত্ত্ব, আর্য্য অনার্য্য, শিলালিপি এই সব ভাবিতে ভাবিতে মাথাটা তার এক রকম খারাপই হইয়া গিয়াছিল; নয়ত আর ফুল শয্যার দিন নববধুর নাক মাপিতে যায়। নাক মাপাটা ওর চিরকালের অভ্যাস—অনেক দিন আগে হইতেই আমাদের সকলের নাক টিপিয়া, মাথা মাপিয়া ব্যতিব্যস্ত করিয়া তুলিয়াছিল,—বলে ‘আপনি আর্য্য কি অনার্য্য দেখছি। নাক উচুটা আর্য্যত্বের লক্ষণ।’ কতদিন বলিয়াছি ‘দোহাই দাদা আমায় ছেড়ে দে—আমি খাঁটি অনার্য্য, দেখছি নু নে কমলাকান্তর মত গায়ের বর্ণ ঘোরতর কৃষ্ণ আর এই দেখ নাকটা আমার মোটেই উচু নয়, একেবারে চেপ্টা শাঁওতালদের মত, ডগাটা যেন পামীর প্লেটো।’

ছাড়ে নাই—অনেকক্ষণ দেখিয়া শুনিয়া বলিত, ‘আপনি আর্য্য বটে, তবে দ্রাবিড় রক্ত গায়ে আছে।’

এরকম অল্প বিস্তার অত্যাচার অনেককেই সহিতে হইত। কিন্তু সেদিন যে কি কৃষ্ণনেই ‘নববধুর নাক টিপিয়া ধরিয়াছিল প্রজাপতিই জানেন, কিন্তু তাহার পর হইতেই ঘরে টিকিয়া থাকা তাহার পক্ষে দায় হইয়া উঠিল। বাপের বাড়ী হইতে ফিরিয়া আসিয়া প্রথম সাক্ষাতেই বধু যখন তাহাকে ‘আর্য্যপুত্র’ বলিয়া সম্ভাষণ করিল তখন দেবু বুঝিল যে এ বড় কঠিন ঠাই, ঘরের লোক লইয়া গবেষণা চলে না।

কিন্তু তাহাতেও নিস্তার নাই, পূর্ণিমার রাত্রে—দেবু যখন একমনে দশার্ণবিদী-সার ভৌগলিক তথ্যানুসন্ধানে ব্যস্ত তখন বধু আসিয়া হঠাৎ আলোটি নিভাইয়া দিয়া কোলের উপর মাথা দিয়া শুইয়া পড়িল। উজ্জল চন্দ্রালোকে সমস্ত ঘর প্রাবৃত হইয়া গেল—হয়ত দশার্ণবিদীসা মিলাইয়া গিয়া বিরহিণী যক্ষীর স্নান মূর্তির কথা মনে পড়িল, কিন্তু সে মুহূর্তের জন্ত। তাড়াতাড়ি উঠিয়া আলো জালিয়া দেবু আবার বই খুলিয়া বসিল—হায় রে ছোকরা, বাঙ্গলা নভেলও কি একটা পড়ে নাই—মোপাসার বইয়ের কি একটাও ইংরাজী অনুবাদ হয় নাই—কুটু হাম্‌সনের ‘প্যান’ বইটা কি নরওয়েজিয়ান গভর্নমেন্ট প্রস্‌ক্রাইবড করিয়া দিয়াছে? নাই পড়ুক—চিরন্তন সংস্কার, যুগে যুগে যা’লইয়া—, বাকগে, ওহে অনাদি দেশলাইটা দাও তো হে।

—ক্রমশঃ ছোটখাট উৎপাত সুরু হইল। রাজগৃহে প্রাপ্ত শিলালিপি লইয়া কে পেরেক ঠুকিয়াছে, তাম্রলিপির প্রাচীন পুখীর উল্টো পিঠে বাজারের হিসাব লেখা—কে অজন্তার ছবিতে নারী মূর্তিগুলির উপর একপোচ্ কালী ঢালিয়া বুকের উপর কাপড় টানিয়া দিবার প্রয়াস পাইয়াছে—বক্ষিমচন্দ্রের ভ্রমরের মত। কিন্তু দেবু গোবিন্দলাল নহে, হাসে না—জুড়ুটি করে। ক্রমশঃ শয়নের ঘর হইতে বসিবার ঘরে, সেখান হইতে বৈঠক খানায়, এইরূপে সরিতে সরিতে একদিন আমাদের মেসে আসিয়া পড়িল—। অনেক বুঝান গিয়াছে, কিন্তু রিসার্চের পক্ষে যে মূর্তিমতী বাধা তাহার কাছে! আর না! বলিত ‘বেঙ্গল কেমিক্যালটা কিসের উপর দাঁড়িয়ে আছে জানেন? কিন্তু ডক্টর বোস—না, ওটা হচ্ছে পৃথিবীর অষ্টম আশ্চর্য্য।’

মেসে আসিয়া আমাদের সে কম জ্বালাতন করিত না, কিন্তু সেটা সহ্য হইত। সন্ধ্যার পূর্বে আমাদের নিশ্বাস ফেলিবার অবসর কাহারও বড় হইত না—সকলেই কেরাণী। সন্ধ্যার পর আমাদের ইতিহাস শুনিবার পালা। কিন্তু ট্রাম লাইনের ধারে যাহাদের বাস কানের পর্দা স্বভাবতই তাহাদের গণ্ডারের চামড়ার মত মোটা হইয়া যায়। সমুদ্রগুপ্তের বংশধর আজও বাঁচিয়া আছে কি, থাকিলেও তাহাদের সঙ্গে ডি, গুপ্তের টনিকের কোন সম্বন্ধ আছে কিনা শুনিতে শুনিতে আমরা নির্বিকারভাবে দু’মিনিটের মধ্যে নাক ডাকাইতে সুরু করিতাম—সেই ভাত বাড়ার সময় পর্য্যন্ত। কিন্তু উড়িয়া আসিয়া সে একরকম অসহ্য হইয়া উঠিল। এখানে না আছে আফিস, না আছে ট্রাম, আছে অথও অবসর আর প্রচুর পাথরের টিপি। অবিনাশ আর হরিহর ত শেষ অবধি পলাইয়া বাঁচিল।

রিসার্চই বা কত রকমের। ‘গুহার মধ্যে হাতীগুফাই সর্ব-পুরাতন, একলিঙ্গরাজ খারভেলের তৈরী—আহা অশোকের ঠিক পরেই—, এই গুহাটা বৌদ্ধ, এটা জৈন। এই দেখুন শিলালিপি—ব্রাহ্মী, ব্রাহ্মী—ব্রাহ্মণী নয়।’

তারপর হরপ্রসাদ শাস্ত্রী কবে এখানে আসিয়াছিলেন, ফাগুসনু সাহেবের মোটারটায়ার

কি রকম বাষ্ট করিয়াছিল, কে শিলালিপি উন্টো পড়িয়াছিল, মোজাই বা কে পড়িল—তারিখ লইয়া স্থিথ ও হ্যাভেল সাহেবে কি রকম হাতাহাতি হইয়া গিয়াছে, এইসব।

বিপিনের সঙ্গেই কোন কোন দিন বাধিয়া যাইত, “আরে রেখে দিন আপনার বলশেভিজম, সাম্যবাদ, ও সব এদেশে চলবে না মশাই। এই দেখুন না—এ গুহাটা দোতলা, নাম স্বর্গপুরী, তলারটার নাম পাতালপুরী—যেন হোটেলের একতলার আর তিন তলার ঘর—হাওয়া খেলে, ভাড়া বেশী, নাম ও খুব। অত প্রাচীন কালেও সন্ন্যাসীদের মধ্যে কি রকম ভেদাভেদ ছিল বুঝেন—এটা ত বৈশ্বযুগ। ফ্রেটার্নিটি ইকোয়ালিটি, আরে ছোঃ”।

একদিন দেখি একটি প্রকাণ্ড পাথর অতি সন্তর্পণে বহিয়া লইয়া আসিতেছে। পরিশ্রমে সর্ব্বাঙ্গ বহিয়া শীতের প্রারম্ভেও ঘাম বহিতেছে, পাথরটি ঘরের কোণে নামাইয়া রাখিয়া অতি যত্নের সহিত মুছিতে মুছিতে বলিল—“ইন্ একেবারে নষ্ট হয়ে গেছে—কালের করালগ্রাসে। ভারতবর্ষের প্রাচীন ইতিহাসের একটা অধ্যায়ই বোধ হয় চিরকালের মত চাপা পড়ে গেল। এর পাঠোদ্ধার কর্ত্তে কত কষ্টই যে পেতে হবে—”

এমন সময় বিপিনের ভৃত্য গঙ্গারামের স্ত্রী আসিয়া আর একটুকরা পাথর দিয়া সলজ্জ ভাবে জানাইয়া গেল যে বাবু যখন শিলটা আনিয়াছেন তখন নোড়াটাও এইখানে থাক্।

অক্ষয় পরীক্ষা করিয়া বলিল, “তাইত এ যে হলুদের দাগ—

হলা পিয়ংবদে ইন্দুদীতৈলসিক্ত”—

দেবু ততক্ষণে উঠিয়া গিয়াছে।

আর একদিন...সকাল হইতে দেবুকে খুঁজিয়া পাওয়া গেল না। দুপুরবেলা নবমুনি গুহার মধ্যে চব্বিশ জন জৈন তীর্থঙ্করের মূর্ত্তির একটির পায়ের কাছে বসিয়া দেবু নিবিষ্ট মনে কলম চালাইতেছে। পায়ের শব্দে ঘাড় তুলিয়া আমাদের দেখিয়া বলিল—“মার্ব দিয়া দাদা, এবার একটা পি, এইচ, ডি কি পি, আর, এন্স আটকায় কে? চব্বিশজন জৈন তীর্থঙ্করের মধ্যে একজন যে অনার্বা ছিলেন, বার করে ফেলেছি। এই দেখুন না মার্ব থেকে একটা কাল পাথর—”

বিপিন হো হো করিয়া হাসিয়া উঠিল—বলিল, “কিছুদিন আগে যে উড়ে মালী এইখানে পাহারা দিত সে এই ঘরে রাঁধত। তারি ধোঁয়া লেগে—ওহো হো বাপ্ রে দেবু মেরে ফেল্লে। ওই সব করার জগুই ত আমাকে আনিয়েছে রে। তুই একটা আস্ত পাগল—আরে, শোন, শোন যাম্ কোথা?...”

আর কোথা—সেদিন বাড়ি ভাত বাড়াই রহিল।

দুপুরবেলা পাহাড়ের উপর বসিয়া রোজ উপভোগ করিতেছিলাম। স্বর্ঘ্যদেব কখন বেমালুম মেঘে ঢাকা পড়িয়া গিয়াছেন—জানিতে পারি নাই, নিজেরাই তামাকের ধূঁয়ায়

এক ধুম্রলোক সৃষ্টি করিয়া বসিয়াছিলাম। জ্ঞান হইল হঠাৎ যখন বাম্বাম্ করিয়া বৃষ্টি আরম্ভ হইল। সম্মুখে যে গুহাটা পাইলাম তাহার মধ্যেই ঢুকিয়া পড়িলাম। ঠিক সেই সময়ে এক টুরিষ্ট ভদ্রলোক—অন্তদিক হইতে ঢুকিয়া পড়িয়া গুহার আর একটি কোণ অধিকার করিলেন।

গুহার গায়ে কয়েকটি ছবি খোদাই করা ছিল। তাহারি মধ্যে একটি নৃত্যশীলা নারীমূর্তি দেখাইয়া দেবু বলিল—“নৃত্য জিনিষটাকে আমরা বর্করতা মনে করে ছেড়ে দিয়েছি—কিন্তু পশ্চিমে ওটা কেমন আর্টে পরিণত হয়েছে। অথচ আমাদের প্রাচীন নাটকে সর্বত্রই ওর উল্লেখ দেখতে পাওয়া যায়—”

প্রাচীন নাটক কখনও পড়ি নাই, স্মরণে চূপ করিয়া রহিলাম।

অমরেশ হঠাৎ আপন মনে বলিয়া উঠিল—“পুরাকালের নাটক অভিনয়টা একবার দেখতে ইচ্ছে করে। অভিনয়রাত্রের একবৎসর আগে হ্যাণ্ডবিল বিলি স্ক্রু হয়ে গেছে—হু'মাস আগে থেকে পোটলাপুটুলী বেঁধে নাট্যামোদীর দল গরুর গাড়ী অথবা রথ নামধারী একা চড়ে যাত্রা স্ক্রু করলেন। অভিনয় দেখে ফিরে আসতে আসতে কত প্রাচীন লোক হয়ত পথেই দেহরক্ষা করলেন—”

দেবু ক্ষেপিয়া উঠিল—বলিল “তোমরা সব ঐগুলোই দেখ, কিন্তু জিনিষটা কি গ্র্যাণ্ড! প্রাচীন জিনিষের একটা মোহময় আকর্ষণী শক্তি আছে যা মনকে না টেনে থাকতে পারে না। একবার ভাব দেখি জী পুরুষের অবাধ লজ্জাসঙ্কোচহীন মেলামেশা, সেই অপরাধ অজন্তার মত সাজ—”

অমরেশ বলিল—“ও তাই বল, ইণ্ডিয়ান আর্ট, ওতেই মজেছ! তা' তার জগ্রে আর কষ্ট করে পুরাতন যুগে ফিরে যাবার আর দরকার কি—সাঁওতাল পরগণায় গিয়ে বাস করলেই পার—বেশ অজন্তার মত সাজ, অবাধ মেলামেশা, চক্ষুর তৃপ্তি, মানসিক—” পুরাতত্ত্ব আলোচনা করিতে করিতে যে জীকে পরিত্যাগ করিয়াছে—সেই দেবুকে? না, নেহাৎ বাঙ্গালী, নয়ত হাতাহাতিই বাধিয়া যাইত।

কিন্তু বৃষ্টি যে থামে না। ক্রমে সন্ধ্যা হইয়া আসিল। শুনা গিয়াছে যে মধ্যে মধ্যে এখানে বাঘ দেখা যায়। একটা গুহার নামই বাঘগুহা। দরকার কি বাবা—সন্দি হয় না হয় আদা দিখা ছ'কাপ চা বেশীই খাইব, তাই বলিয়া বাঘের হাতে—? আসিবার সময় সেই ভদ্রলোকটিকেও সঙ্গে লইয়া আসিলাম।

দেবু মধ্যে মধ্যে রাগ করিলে আমরা হাঁফ ছাড়িবার অবসর পাইতাম। কিন্তু কোথা হইতে সেই যে শনিগ্রহ জুটাইয়াছিলাম—সেই হইল আমাদের খাল কাটিয়া কুমীর আনা। চা খাইয়া ভাল করিয়া বসিতে না বসিতে তিনি স্তর ভাঁজিতে স্ক্রু করিলেন। দেবুকে উদ্দেশ্য করিয়া বলিলেন—“ভারতীয় কলা সম্বন্ধে আপনার যে বেশ ভাল রকম জ্ঞান

আছে তা' বুঝতে পেরেছি। শীকারী বেড়ালের গোঁফ দেখলেই চেনা যায়। তা, এক কাজ করেন না কেন, ও সম্বন্ধে একটা বইটাই লিখুন না! এ ধরণের বইয়ের আমাদের সাহিত্যের বড় বেশী রকমের অভাব, নভেলেই বাজার ছেয়ে গেল—খালি প্রেম আর প্রেম। বিরক্তি ধরে গেছে মশাই।”

অমরেশ বলিল, “এই যে আপনি এসেছেন, এবার মৌল কলা পূর্ণ হল। ভারতীয় কলা চটকে সাহিত্যরূপ বোতলে পুরে এবার দেশশুদ্ধ সকলকে খাওয়ান যাবে।”

দেবু বলিল—“আমারও তাই মনে হয়। সাহেবদের হাতে পড়ে আমাদের দেশী জিনিষের দাম কমে যাচ্ছে। তারা সব তা'তেই গ্রীকদের নকল দেখে; কালিদাসের নাটক থেকে ঠাকুরদাসের বৈঠকখানা পর্যন্ত।”

অমরেশ বলিল—“এক কাজ করলেই পার—যত সব ফর্সা ফর্সা লোক বেছে তাদের যদি গ্রীক সৈন্যদের বংশধর বলে প্রমাণ করতে পার, তা হলে ষ্ট্যাটাস্ বেড়ে যাবে; হয়ত' ডোমিনিয়ান ষ্ট্যাটাস্ও পেয়ে যাবে।”

বলিতে ভুলিয়া গিয়াছি আগন্তুক ভদ্রলোকটির নাম স্মধাকর।

স্মধাকর বাবু বলিলেন—“এটা কিন্তু ভাববার বিষয় যে প্রাচীন আৰ্য্য ঋষিগণ যারা গ্রীক প্রভৃতি অগ্র সভ্যজাতদের স্নেহ, যবন ইত্যাদি বলে ঘৃণা করতেন তাঁরা সব গেলেন কোথা? নিজেদের বৈশিষ্ট্য যে তাঁরা অত সহজে ছেড়ে দিয়ে বিধর্মীর অঙ্কুরণ করবেন তা'ত মনে হয় না।”

দেবু। “নিশ্চয় না—সেইজন্মেই ত বাঙ্গালীদের মধ্যে দ্রাবিড় রক্তই বেশী দেখতে পাই। দেখবেন—নন্দদা মাথাটা একবার—”

স্মধাকর বাবু বলিলেন—“এখন তাঁরা গেলেন কোথা সেইটেই আগে আবিষ্কার করা কর্তব্য। শুনা যায় পুরাকালে বাঙ্গলা বেহার উড়িষ্যা সব জলের তলায় ছিল—নৌকা করে আস্তে আস্তে তাঁরা সব জলমগ্ন হয়ে যান্‌নিত?”

অমরেশ বলিল, “অসম্ভব নয়! বৈবস্বত মনুর সময়ে যে প্রলয় হয়েছিল তিনি একা কতকগুলি জন্তু জানেয়ার নিয়ে হিমালয়ের ডগায় গিয়ে উঠেন। বাকী সব আৰ্য্য আৰ্য্য বোধ হয় ঢিল পাটকিলটির মত টুপটাপ ডুবে গেছিলেন; ডুবুরী নামালে হয়। বৈবস্বত মনু একা—তাঁর মৃত্যুর পর আৰ্য্যবংশ লোপ পাওয়া অসম্ভব নয়।”

দেবু বলিল—“দেখুন স্মধাকর বাবু একটা কথা আমার মনে হয়—যে এ সম্বন্ধে উড়িষ্যা রিসার্চ করলে কিছু স্মৃতি পাওয়া যেতে পারে। হনুমানের কথা মনে পড়ে কি—? হনুমানের লক্ষ্য লাফ দেওয়াটা আমার মনে হয় সিংহলে আৰ্য্যসভ্যতা বিস্তারের রূপক ছাড়া আর কিছু নয়। বিশেষ এই উড়িষ্যা মহেন্দ্রপর্বত থেকে লক্ষ্য—এতটা পথ বায়ুপথে লাফ; এর মানে এরোপ্লেন আবিষ্কার তখনই হয়েছিল আৰ্য্যদের দ্বারা, বিশেষ করে রামচন্দ্রের পুষ্পকরথই এর প্রমাণ।”

“দি আইডিয়া”, বলিয়া স্বধাকর বাবু লাফাইয়া উঠিলেন। “আরও দেখুন এই যে জন্মিবামাত্র সূর্য্য দেখে ধরবার জন্তে লাফ দেওয়া এতেও আর্থ্যাঙ্কলভ বৈজ্ঞানিক অনুসন্ধিৎসাকে লক্ষ্য করা হয়েছে। সাহেবরাও তাই করেছে—সুতরাং ক্রম দি কমন সোস—”

অমরেশ বলিল, “আর ডারউইনের থিওরীর সঙ্গেও মেলে। পুরীর মন্দিরের পাশে যে হস্তমানের মূর্তিটা আছে, দেবুকে দেখলেই আমার তা'র কথা মনে পড়ে। বলি দেবু, পূর্বপুরুষের জিনিওলজী ঠিক আছে ত?”

স্বধাকর বাবু বলিলেন, “আমি বলি এই উদ্ভিষ্টাকেই আপনি বেস্ অফ্ অপারেশন্স করুন। আপনি যদি আমার বিশ্বাস করেন তবে একটা কথা বলি।”

দেবু। সে কি কথা, অবশ্য অবশ্য! আপনার মত এমন—

স্বধাকর বাবু। লজ্জা দেবেন না, আপনার তুলনায় আমি—যাক্ সে কথা। দেখুন দৈবাৎ আমি একটা আবিষ্কার করে ফেলেছি, স্বপ্নাত্ত মাছুলীর মত নয়, রিয়াল রিসার্চ। পুরী থেকে কিছু দূরে সমুদ্রের ধারে কয়েকটি জিনিষ পেয়েছি, নিঃসন্দেহে প্রমাণ হয়ে গেছে সেগুলো প্লিষ্টোসীন যুগের। মানে—ঐ উনি যে একটু আগে বৈবস্বত মন্তুর কথা বলছিলেন সেই সময়ের হ'তে পারে। নিজেরত পয়সা কড়ি দিয়ে খোঁড়াবার সামর্থ্য নেই—সে ভাগ্য ভগবান দেন নি। তবে আপনি বড়লোক, যদি ভরসা করে নিন, দেশের লোক, সন্ধানটা আপনাকেই বলে দিতাম। না হ'ক কেন ডক্টরেট ডিগ্রীটা একটা সাহেবের হাতে ছেড়ে দিই। নয় তো এই দেখুন না, রয়াল এসিয়াটিক সোসাইটিকে একটা চিঠি পর্য্যন্ত লিখে ফেলেছি।—বলিয়া এটাটুকু খুলিয়া একখানি লম্বাপত্র, ও আনুষঙ্গিক নক্সা ইত্যাদি বাহির করিলেন।

অমরেশ ততক্ষণে গান ধরিয়াছে—

“রাজা অশোকের কটা ছিল হাতী,
টোডরমল্লের কটা ছিল নাতী,
কালাপাহাড়ের কটা ছিল ছাতি,
এসব করিয়া বাহির, বড় বিছো করেছি জাহির—”

* * *

রাত্রি ঘরে শুইয়া কালো পাহাড়ের মাথার দিকে চাহিয়া আকাশ পাতাল কত কি ভাবিতেছি—এমন সময় একটা গানের স্বর বারন্দার দিক হইতে ভাসিয়া আসিল—

“ক আঙ্গুল ছিল চাণক্যের টিকী
দ্রাবিড়ের ছিল কটা টিকটিকি—”

গলাটা অমরেশের নয়। বোধ হইল স্বধাকর বাবুর।

* * *

বহু পরিশ্রমের পর একটি তামার হাঁড়ী বাহির হইল—কালো রংয়ের। মুখটি বেশ ভাল করিয়া বন্ধ। তাইতো স্খাকর বাবু মিথ্যা বলেন নাই। ক্যামেরা কই? গ্রুপ ফটো!

অমরেশটা সদাই সন্দিগ্ধচিত্ত। বলিল, ‘হাঁড়িটা কিন্তু বাবা বিংশ শতাব্দীর বলে বোধ হচ্ছে।’ কিন্তু তাহার কথা তখন কে শোনে।

অতি সন্তুর্পনে হাঁড়ী খুলিবার চেষ্টা চলিতে লাগিল। কি জানি কি আছে—হঠাৎ হঠমানে হাড় মমীর মত প্রিজার্ড করা আছে, বেশী নাড়াচাড়া পাইলে ধূলী হইয়া যাইবে।

‘খুলেছে—খুলেছে।’

বৃকের মধ্যে রক্তশ্রোত মিনিটে হাজার মাইল ছুটিতেছে, ব্লড প্রেসার বাড়িয়া গেল, আর্ধ্য সভ্যতা, হুমান, দেবু, গ্রুপ ফটো।

বাহির হইল একখানি কাগজ—ভাঁজ খুলিয়া দেখা গেল বেশ বড় বড় করিয়া লেখা—নাই বা বলিলাম, তাহা হইলে দেবুর মাথাটা বড় নীচু করিয়া দেওয়া হয়। মোট কথা হুমানের নামগন্ধও তাহাতে ছিল না, আর্ধ্যসভ্যতার চিহ্নও পাওয়া যায় নাই, যাহা ছিল তাহাকে অসভ্যতা বলা যাইতে পারে। পিছনে একটা গানের স্বর শুনিতে পাওয়া গেল—

‘পেয়েছি একটা তাম্রশাসন—’

সচকিত হইয়া পিছন ফিরিয়া দেখি স্খাকর বাবু। মাথাটা হেঁট করিয়া বিনীতভাবে দেবুকে বলিলেন—‘আর্ধ্যপুত্র।’

* *

সেই দিন সন্ধ্যার পরই দেখি একটা গরুর গাড়ী ধীর মন্তর গতিতে ডাক-বান্ধনোর সম্মুখ দিয়া ভুবনেশ্বরের দিকে চলিয়াছে। ভিতরে দেবু। আরও একটু পরে—আর একখানি গরুর গাড়ী। দেখিলাম স্খাকর বাবু ব্যাগ হাতে নামিয়া চলিয়াছেন। লোকটার উপর রাগ যে হয় নাই তা’ বলিতে পারি না—তবু জিজ্ঞাসা করিলাম, “চলেন?”

নমস্কার করিয়া বলিলেন—“আজ্ঞে হ্যাঁ। আপনাদের রূপায় কার্য্যসিদ্ধি একরকম হয়েছে। ভূত প্রায় নামিয়েছি—এখন ভগ্নীপতিটিকে ভগ্নীর হাতে তুলে দিতে পারবোই নিশ্চিত হই। এসেছিলাম ওই জন্তেই।”

শুনিয়াছি সেটাও হইয়াছে। কিন্তু আমাদের সঙ্গে, উহু, আর কথাই বলে না।

আরে আরে ওই দেখ—মন্দিরচূড়া।

অভ্র (Muscovite-mica) স্বচ্ছ। আলোক রশ্মি ইহার ভিতর দিয়া সহজে চলে যাইতে পারে। উত্তাপ তরঙ্গ যাইতে পারে না। তড়িৎ প্রবাহও ইহার ভিতর দিয়া চলে যাইতে পারে না। অতি উষ্ণ অবস্থা হইতে সত্ত্বর শীতল করিলে এবং অতি প্রচণ্ড গরমে রাখিলে ইহার স্বাক্ষর পরিবর্তন হয় না। ইহা সর্বত্র আপন রাসায়নিক স্বভাব (Chemical Stability) রক্ষণ করে।

জানালার শাশি রূপে ইহার ব্যবহার হইত পূর্বে। যুদ্ধ জাহাজে ইহার ব্যবহার হইত। ইহার প্রচলন অধুনা—কারণ কাচ কামানের প্রকল্পন সহ করিতে সক্ষম না হওয়ায় কয়লা বা গ্যাস ষ্টোভের চিমনি স্বরূপ ইহার ব্যবহার—উদ্ভাপে ও শৈত্যে ইহার ব্যবহার হয় না বলিয়া। ধাতুসমূহ স্তম্ভিত হইল কিনা নির্ধারণ নিমিত্ত কার্ণেলের ইহার ব্যবহার অগ্রভাগ অভ্র নির্মিত। অভ্র হইতে এক প্রকার এন্থেলপ্ তৈয়ারি হয়। ইহার প্রয়োজনীয় কাগজ পত্রাদি রাখিলে তাহা কীটদষ্ট বা অগ্নি দ্বারা ভক্ষিত হয় না। গ্রামোফনের বাক্ষ্যস্তরের ডিস্ক (the disc of the sound box of gramophone) ইহার নির্মিত। ইহার ক্ষুদ্র বর্ষ বৈদ্যুতিক তরঙ্গরাজি ভেদ করিতে সক্ষম। তড়িৎ যন্ত্রাদিতে এইজন্ত ইহার প্রভূত ব্যবহার। ইহার স্তম্ভ পত্রসমূহ দ্বারা 'মাইকেনাইট' তৈয়ারী হয়। এই পত্রসমূহ এক ইঞ্চির এক সহস্র ভাগ পুরু। ইহার প্রকার বহু একত্র করিয়া দ্রাবক* সংযোগে বড় বড় পাত করা হয়। ইহা 'মাইকেনাইট'। মাইকেনাইটের বড় পাত দ্বারা আধুনিক দোকান দূরের প্রকাশক সমূহ প্রস্তুত হয়। স্বল্পোদ্ভাপে নানাপ্রকার আকার করিয়া উক্ত পাত বৈদ্যুতিক যন্ত্রে ব্যবহার হয়, যথা কমিউটেটরের বহিরাকার (Shell of Commutator), ট্রান্সফর্মার শাফ্টের চোঙ্গ (cylinder for armature shaft), ট্রান্সফর্মার (Transformer) ইত্যাদি। ডাইনামো এবং বৈদ্যুতিক যন্ত্রাদির নানা স্থানে ইহার ব্যবহার।

ক্ষুদ্র ক্ষুদ্র অভ্রসমূহ চূর্ণ করা হয়। বৈদ্যুতিক তারে যে সমূহ চূর্ণ ইহার ব্যবহার হইত তৎস্থানে অধুনা অভ্রচূর্ণ ব্যবহার হইতে দেখা যায়। ইহার ও কানাডা প্রদেশের রেলগাড়ীর ইঞ্জিন, বয়লার এবং বাষ্প-নলসমূহের চূর্ণ ইহার অতি উত্তম ভাবে অভ্রচূর্ণ দ্বারা আচ্ছাদিত। ইহাতে উত্তাপতরঙ্গসমূহ ইহার দ্বারা বিকীর্ণ হইতে পারে না। এই কারণে ক্ষুদ্র ক্ষুদ্র অভ্র দ্বারা গৃহের ছাদ আচ্ছাদিত হইলে গ্রীষ্মকালে গৃহ শীতল আর শীতকালে গৃহ উষ্ণ থাকিবে।

অভ্রচূর্ণ গ্রাফাইট (Graphite) অথবা চর্কির সহিত মিশ্রণান্তর বৃহৎ চূর্ণ ইহার ব্যবহার। বেয়ারিংএর লুব্রিকান্ট (Lubricant) হয়। সাবান তৈয়ার করিবার টানাই ইহার দিতে হয়—না হইলে যন্ত্রে সাবান লাগিয়া যায়। বিস্ফোরক চিন্তাশীল

*দ্রাবক—(Spirit+Shellac) স্পিরিট ও টাচ গালা সংযোগে উক্ত দ্রাবক তৈয়ারী হয়।

অঞ্চলের বেন্দি (Bendi) হইতে মুন্দেরের বাঁঝা (Jhajha) পর্য্যন্ত বিস্তৃত। প্রধান খনিসমূহের নাম—বেন্দি, চার্কি (Charki), ধাব (Dhab), দোমচাচ্ (Domchaunch), কোদার্মা (Koderma), রেজৌলি (Rejowlee) এবং তিস্রী (Tisri)। অভ্রপুস্তিকার রং ফিকে লাল। ইহারা কুবি মাস্কভাইট পর্য্যায় পড়ে।

মাদ্রাজের অভ্রসমূহ নেলোরাঞ্চলে অবস্থিত। নেলোরের সমতলভূমি নাইস্ আর শীষ্টপ্রস্তরে গঠিত। প্রধান খনিসমূহের নাম—পালিমিটা (Pallimitta), টেলাবোডু (Tellabodu), কালিচেডু (Kallichedu), ইনিকুতি (Inikurti) এবং লক্ষ্মীনারায়ণ (Lakshminarayana)। অভ্রসমূহের বর্ণ সবুজ। সম্ভবতঃ ক্রোমিয়াম (Chromium) বর্তমান থাকিবার জ্ঞ।

মালাবার (Malabar), কয়ম্বাটোর (Coimbatore), গঞ্জাম (Ganjam) এবং কুর্গ (Coorg) এ আশাপ্রদ (Promising) অভ্রযুক্ত ভেইন (Vein) পাওয়া গিয়াছে।

মহীশুর রাজ্যে অভ্র পাওয়া যায়। সাধারণতঃ অত্যাগ্ৰ স্থানের তুলনায় ইহারা নিকৃষ্ট।

আজমীর-মারবারা (Ajmere-Merwara), জয়পুর (Jaipur), কীষণগড় (Kishan-garh), শীরোহী (Sirohi), টঙ্ক ষ্টেট এবং উদয়পুরে অতি উত্তম অভ্রপত্র (Sheet-mica) পাওয়া যায়।

ইহা ছাড়া মধ্য-ভারত, মধ্য-প্রদেশ (C. P.), ব্রহ্মদেশ প্রভৃতি স্থানে উত্তম অভ্র পাওয়া যায়।

ভারতবর্ষ, ইউনাইটেড্ ষ্টেট্‌স এবং কানাডা হইতে ৯০ ভাগ অভ্র উৎখিত হয়। বাকি ভাগ অত্যাগ্ৰ দেশ হইতে, যথা—গুয়াটেমাল্যা (Guatemala), মেক্সিকো এবং পেরু (Mexico and Peru), নরওয়ে (Norway), মাদাগাস্কার (Madagascar), নীয়াসালেণ্ড প্রোটেক্টোরেট্ (Nyassaland Protectorate), রোডেসীয়া (Rhodesia), কেমেরান্ (Kamerun), সিংহল (Ceylon), চীন (China), কোরিয়া (Korea), জাপান (Japan), সাইবেরীয়া (Siberia) এবং অষ্ট্রেলীয়া।

বিভিন্ন দেশের অভ্র উত্তোলন পরিমাণ (in Tons) নিম্নে প্রদত্ত হইল।

বৎসর	দেশসমূহ।			
	মার্কিন	কানাডা	ভারতবর্ষ	অপরূপ
১৯০৯	৯০৫	১৮৫	১,৪৭৭	১২৫
১৯১৮	৮২২	৩৭৪	৩,৬৮০	২১৮
১৯২৭	৬৭৫	৩৪৯	৩,৮৭৪	৭৪৮

মাস্কভাইট অভ্র পেগমটাইট ব্যতীত অগ্ৰ প্রস্তরে পাওয়া যায় না। ফ্লোগোপাইট

অভ্র ডাইকে (Dyke—এক জাতীয় প্রস্তর) পাওয়া যায়। ভারতবর্ষের মাস্কভাইট এবং কানাডার ফ্লোগোপাইট প্রসিদ্ধ।

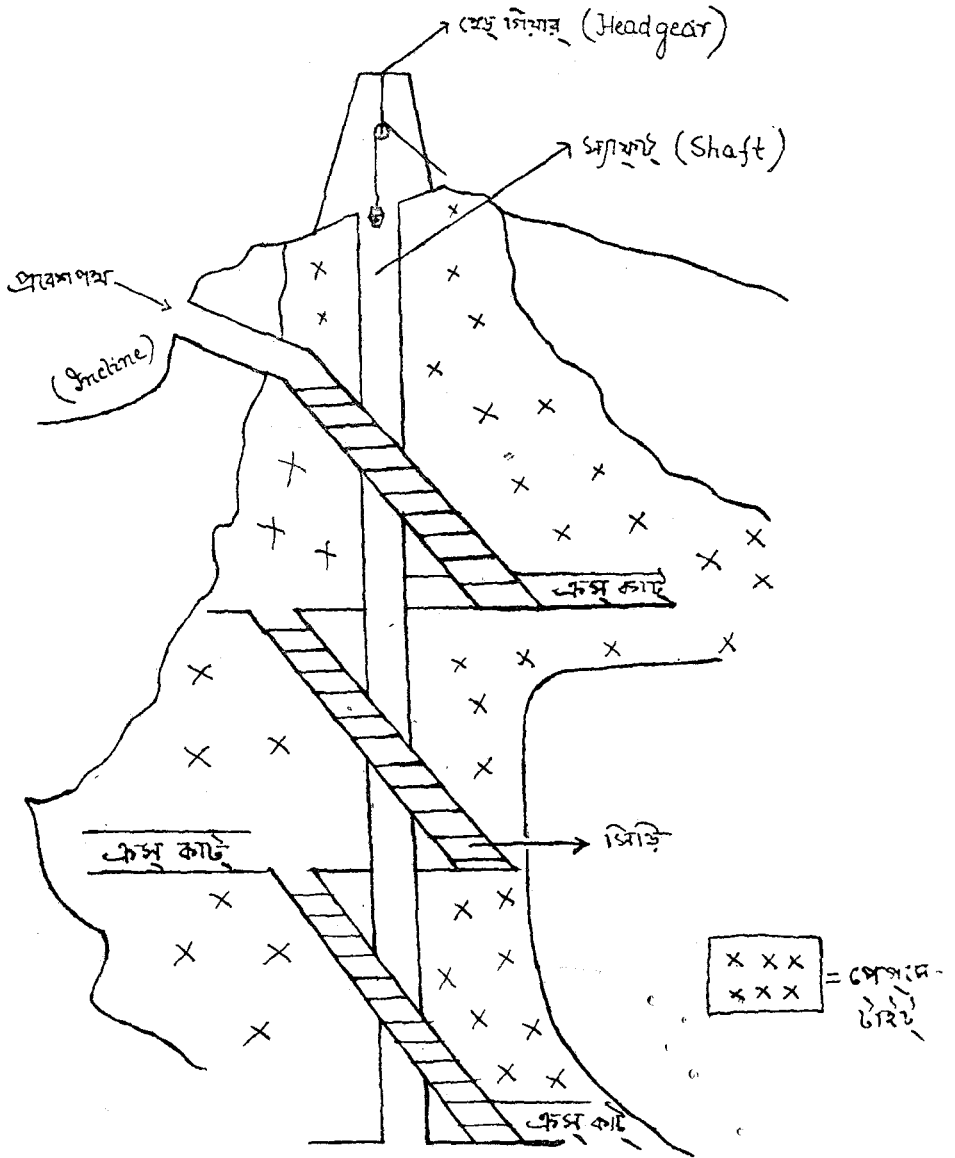
ভারতবর্ষে—হাজারিবাগ ও নেলোর অঞ্চলে খুব ভাল অভ্রপুস্তিকা পাওয়া যায়। হাজারিবাগের রুবি অভ্র (Ruby mica—a variety of muscovite) চিরপ্রসিদ্ধ। এফগে আমরা হাজারিবাগের দোমচাঁচ (Domchaunch) অভ্র খনি সম্বন্ধে আলোচনায় প্রবৃত্ত হইব। খনি সম্বন্ধে আলোচনা করিবার পূর্বে আমরা পারিপার্শ্বিক দেশের অবস্থা বিচার করিব।

পর্বতাদির ক্ষয় হইতে মালভূমির সৃষ্টি। ত্যক্তপদার্থসমূহকে জল ধুইয়া লইয়া যাইতেছে—আর সঙ্গে সঙ্গে ক্রমশঃ উক্ত প্রদেশ ঢালু হইয়া গিয়াছে। ক্ষয় কার্য এখনও চলিতেছে। অভ্রখনিসম্বলিত সমস্ত পর্বতাদি নগ্নীকৃত অবস্থায় বর্তমান (denuded)। কোদারমার মালভূমি (plateau) উত্তর দিকে ক্রমশঃ ঢালু হইতে হইতে অভ্র-সংশ্লিষ্ট খনিজ স্থানের মধ্য দিয়া গঙ্গার পলিমাটির ভিতর মিশিয়াছে (along the mining area towards the Gangetic alluvium)। স্থানীয় শৈলাদি অভ্রশিস্ট (Mica Schist) প্রস্তরে গঠিত। দোমচাঁচ খনিটি বেশ বড়।

ভিতরের রাস্তা সমূহ ও বেশ প্রশস্ত। একজন লোক অনায়াসে দাঁড়াইয়া হাঁটিয়া যাইতে পারে। খনিটি পর্বত পৃষ্ঠ হইতে প্রায় একশত ফিট নীচে নামিয়া গিয়াছে (১৯২৭ সালের কথা)।

চিত্রে (পৃঃ ৭৬) খনির আকৃতি বিবৃত হইল। খনির প্রবেশপথের (Incline) মুখ কাষ্ঠ নির্মিত। তথা হইতে সিঁড়ি স্কাফ্টএ নামিয়া গিয়াছে। এই প্রকার সিঁড়ি উক্ত খনির প্রায় সকল স্থানেই আছে। অবরোহিকে সেই সিঁড়ি দিয়া নামিতে হয়। স্থানে স্থানে পথ সমূহ অপ্রশস্ত এবং বক্র। সম্মুখে দারুণ অন্ধকার। মোমবাতির আলো লইয়া বহুকষ্টে ও অতি সন্তর্পণে নামিতে হয়। কোথাও হামাগুড়ি দিয়া কোথাও বা বসিয়া এবং নিতান্ত সৌভাগ্য হইলে কোথাও দাঁড়াইয়া নামা যায়। আবার এমন স্থানও রহিয়াছে যে তথায় শয়ন পূর্বক অগ্রসর ভিন্ন অগ্র উপায় নাই। শুধু তাহাই নয় প্রাণ-ভয়ও যে একেবারে নাই তাহা বলা যায় না। একেবারে নীচের দিকে সময় সময় শ্বাস রুদ্ধ হইয়া আসে ও অত্যন্ত গরম বোধ হয়। এ সকল সত্ত্বেও যখন স্বপ্নের পাথরের গায়ে অভ্রপুস্তিকা (Mica book) সমূহ পাওয়া যায়, তখন দর্শকের মনে সত্যই আনন্দের উদ্রেক হয়।

ছুঃখের বিষয় এত পরিশ্রম, অর্থব্যয় ও নানারূপ সাবধানতা সত্ত্বেও খনি কোন কোন বিষয়ে সম্পূর্ণ নিরাপদ নহে। যখন ভূমিকম্প হয় তখন উহার স্থানে স্থানে ধসিয়া যাইবার সম্ভাবনা। এতদ্ব্যতীত নানাপ্রকার পাহারা থাকা সত্ত্বেও রাত্রিকালে খনি হইতে অভ্র চুরি হইয়া থাকে।



মোমচাঁচ অলম্বানি

অনুমানপ্রিক্ত (Hypothetical) চিত্র ।

[Sketched by Mr. Gaurinath Bhattacharyya.]

ফিটের বেশী গভীর হয়না। উক্ত উভয় পদ্ধতিই অনিষ্টজনক। অধুনাতন বৈজ্ঞানিক পদ্ধতিসমূহ উহাদিগের স্থান অধিকার করিতেছে।

বিগত মহাযুদ্ধে জার্মান বৈজ্ঞানিকগণ রজন (Resin), ফেনল (Phenol), এবং ফর্মালডিহাইড (Formaldehyde) এই তিন দ্রাবক হইতে কাগজ সংযোগে অস্ত্রের ত্রায় একপ্রকার বস্তু তৈয়ার করিয়াছিলেন। ইহা হইতে অস্ত্রের অভাব পূরণ হইয়াছিল। সাধারণতঃ এই কৃত্রিম অস্ত্র কন্ডেম্বরসমূহে ব্যবহৃত হইত। পার্টিনেক্স (Pertinax), বেকেলাইট (Bakelite), পেক্সোলিন (Paxolin), ফর্মালাইট (Formalite), লেথারয়ড (Leatheroid)—এই কয় নামে ইহাদিগকে প্রচলিত করা হইয়াছিল। এই সকল কৃত্রিম অস্ত্রসমূহ এখনও প্রকৃত অস্ত্রকে বাজার হইতে সরাইতে পারে নাই।

বঙ্কিম-সাহিত্যে আদর্শবাদ *

শ্রীদেবেশচন্দ্র দাশ

তৃতীয় বার্ষিক শ্রেণী (কলাবিভাগ)।

বর্তমান বাংলা সাহিত্য আর যাহাই হউক আদর্শের সাহিত্য নয়। ইহাকে বাস্তবতন্ত্রী সাহিত্য নাম দেওয়া হইয়াছে। কেহ কেহ ইহাকে বিদ্রোহের সাহিত্য বলেন। বাস্তবই হউক আর বিদ্রোহীই হউক ইহা স্থির যে বর্তমান সাহিত্যকে আদর্শের মাপকাঠিতে বিচার করা চলে না। ইহার সম্পূর্ণ বিপরীত দৃষ্টান্ত বঙ্কিমচন্দ্রের সাহিত্য। বঙ্কিমচন্দ্র যে শুধু আদর্শের সহিত সামঞ্জস্য রাখিবার জন্ত সাহিত্য সৃষ্টি করিয়াছিলেন তাহা নহে, তাহার সাহিত্যে আদর্শ আপনি মাথা তুলিয়া দাড়াইয়াছে; তাহা আমদানী করিতে নয় নাই, তাহা স্বতঃ উৎপন্ন। বর্তমান সাহিত্যের অতি প্রকৃত বিষয়-বস্তু ও বারবার উদ্ঘাটিত চিত্রগুলির মধ্যে মন মাঝেমাঝে আর তৃপ্তি লাভ করে না। তখন মনে হয় আদর্শে অনুপ্রাণিত বঙ্কিম-সাহিত্যে প্রবেশ করিলে নূতন ও অপরিচিত ক্ষেত্রে আসিয়া চারিদিকের পরিচিত কাকলীরব ও অসংলগ্ন কলরবের হাত হইতে পরিত্রাণ পাওয়া যাইবে।

সাহিত্যকে আমরা দুইভাগে ভাগ করি—প্রকাশের সাহিত্য ও বিরামের সাহিত্য, Literature of Expression ও Literature of Relief। জাতীয় জীবনে যে ভাবধারা প্রবাহিত, যে সুরে সকলের মন আকৃষ্ট তাহাকে প্রকাশ করে যে সাহিত্য তাহাকে প্রকাশের সাহিত্য বলা যায়। জীবনের নিত্যনৈমিত্তিক পুনঃ পুনঃ উপলব্ধ বিষয়-গুলির বাহিরে মন যাহা অন্বেষণ করে ও যাহাতে তৃপ্তি পায় তাহাকে বিরামের

* বঙ্কিম-শরণ সমিতির এক অধিবেশনে পঠিত।

সাহিত্য বলা যায়। বর্তমানের সমাজ সমস্যা লইয়া যে সাহিত্যের ধারা বহিয়াছে তাহা আমাদের জীবনের একটা প্রকাশ; আমাদের দৈনন্দিন দুঃখ, দৈন্ত, প্রয়োজন-গুলির কথা যে সাহিত্য আলোচনা করিবে তাহা প্রকাশের সাহিত্য। আমাদের আশা, আকাঙ্ক্ষা, জীবনের উদ্দেশ্য যে সাহিত্যে স্থান লাভ করিবে তাহাও প্রকাশের। নিত্য দিন-যাপনের স্নান, প্রাণ-ধারণের স্নানিমা, ইহাও প্রকাশের বিষয়। এ গুলি আমাদের সাহিত্য-ক্ষেত্রে প্রশ্ন; ইহার উত্তর পাওয়া প্রয়োজন। বর্তমান সাহিত্যই একটা প্রশ্নের সাহিত্য। আমাদের “পথের দাবী” এখনও প্রতিষ্ঠিত হয় নাই; “শেষ প্রশ্ন”টিও বুঝি জিজ্ঞাসা করার শেষ হয় নাই। মীমাংসা এখনও বহুদূরে। তাই এ সাহিত্য প্রকাশের সাহিত্য। অতীতের জীবনের এই প্রয়োজনীয় বিষয়-গুলির সহিত কোনরূপ সম্বন্ধ না রাখিয়া যে সাহিত্য সৃষ্টি করিয়া চলে, যাহার বিষয়-বস্তু হয়ত কাল্পনিক; হয়ত প্রকৃত বাস্তবতার সহিত অসংলগ্ন, তাহা বিরামের সাহিত্য। সংসারের নিত্য উপস্থিত, তিক্ততা উৎপাদক, বেদনাময় রূঢ় বাস্তবতার আবর্তে মন ক্লান্ত হইয়া উঠে; তখন তাহার পক্ষে বিরাম ও শান্তির প্রয়োজন। তখন প্রকাশের সাহিত্য তাহার পক্ষে অসম্ভব, বিরামের সাহিত্য তৃপ্তিকর। বঙ্কিমচন্দ্রের সাহিত্য সম্পূর্ণরূপে প্রকাশের সাহিত্য নয়। তাঁহার সময়ে সমাজ, সংসার, আশা, আকাঙ্ক্ষা, আশ্রয়, ভাবনা কিছুই সাহিত্যে প্রশ্নের মত বা মীমাংসার মত ফুটিয়া উঠে নাই। তাঁহার সাহিত্যকে ঠিক বিরামের সাহিত্য বলিলেও ঠিক হয় না, কারণ তাহা তখন তৃপ্তি দিবার জন্ত সৃষ্ট হয় নাই। বঙ্কিমচন্দ্রের সাহিত্য সৃষ্টির উদ্দেশ্য ছিল বাংলা ভাষার উন্নতি। সেই সাহিত্যে তিনি তাঁহার চরিত্রগুলিকে আমাদের ঘরের পরিচিত লোক হিসাবে আঁকিয়াছেন। সেই চরিত্র অঙ্কনে যে আদর্শ, যে ভাবধারা ফুটিয়া উঠিয়াছিল তাহার সঙ্গে সময়ের বা সমাজের কোন সম্বন্ধ থাকার প্রয়োজন ছিল না। Appeal বা আবেদন গুণে তাহা সকল সময়ের ও সমাজের।

বঙ্কিমচন্দ্র আদর্শবাদী। তাঁহার সাহিত্যে আদর্শ সর্বত্রই আকাঙ্ক্ষার উপরে স্থান পাইয়াছে। যেখানে .এ’ দুইয়ের সংঘর্ষ হইয়াছে সেখানে আদর্শ জয়ী। ইহা শুধু text-book morality বজায় রাখিবার জন্ত নহে, ইহা স্বতঃ প্রণোদিত। বলিতে পার—আদর্শ চিরদিনই আদর্শ, তাহা কাল্পনিক, ও কোন কালেও পাওয়া যাইবে না। কিন্তু তবু জীবনে তাহার একটা সম্মানের আসন আছে। তাহা অস্বাভাবিক মনে হইতে পারে, কিন্তু নিশ্চয়ই অত্যাশ্রিত নহে। ‘চন্দ্রশেখর’ের কথা তোলা যাক্। আট বৎসরের ঝালিকা ও ষোল বৎসরের কিশোরে বড় ভাব। “প্রণয় বলিতে হয় বল না বলিতে হয়, না বল। ষোল বৎসরের নায়ক—আট বৎসরের নায়িকা। বালকের তায় কেহ ভালবাসিতে জানে না।” “বাল্যকালের ভালবাসায় বুঝি কিছু অভিসম্পাত আছে.....সেই মধুর মুখ—সেই সরল কটাক্ষ—কোথায় কালপ্রবাহে ভাসিয়া গিয়াছে।

তাহার জন্ম পৃথিবী খুঁজিয়া দেখি—কেবল স্মৃতিমাত্র আছে।” কিন্তু সেই স্মৃতি কত মধুর। বাল্য প্রণয়ের উপর মাত্র এতটুকু টিপ্তানী, কত স্থির, সংযত, গম্ভীর। ইহার সহিত অতি-তরুণ কোন একটি লেখকের গল্পের সতের বৎসরের নায়কের অস্থস্থ মনোবৃত্তি ও ডুরে সাড়ীর উপর জঘন্ত টাকার তুলনা করিলে কি মনে হইবে?

স্বেচ্ছায় অপহৃত্য শৈবলিনীকে প্রতাপ উদ্ধার করিয়া আনিয়াছে। শৈবলিনী চঞ্চলা, প্রতাপের জন্ম সে গৃহকর্মে, স্বামীধর্মে মন দিতে পারে নাই, স্ত্রের আশায় নিরাশ হইয়া দুঃখিনী হইয়াছে। প্রতাপের ভৎসনার উত্তরে সে বলিতেছে—

তুমি আমার গালি দিও না—

তাহার প্রতাপের প্রতি প্রেমের স্বীকারোক্তিতে প্রতাপের মাথায় বজ্র ভাঙ্গিয়া পড়িল। সে লজ্জায় পলায়ন করিল।

বন্দী প্রতাপকে মুক্ত করিয়া শৈবলিনী গঙ্গায় সাঁতার কাটিয়া চলিয়া যাইতেছে। সেই অগাধ জলে সাঁতারের সময় প্রতাপের মনে চিত্ত-বিকৃতি নাই; প্রতাপ শৈবলিনীর হাত ধরিয়া বলিতেছে—

শপথ কর—আমার মরণ বাঁচন শুভাশুভের জন্ম তুমি দায়ী।

শৈবলিনী—তোমার শপথ, তুমি যা বলিবে ইহজন্মে তাহাই আমার স্থির।

প্রতাপ অতি ভয়ানক শপথের কথা বলিল; সে শপথ শৈবলিনীর পক্ষে অতিশয় কঠিন, অতিশয় রক্ষ, তাহার পক্ষে পালন অসাধ্য, প্রাণান্তকর; শৈবলিনী শপথ করিতে পারিল না। পরে শৈবলিনী বলিতেছে—

আমি শপথ করিব। কিন্তু তুমি একবার ভাবিয়া দেখ। আমার সর্বস্ব কাড়িয়া লইতেছ, আমি তোমাকে চাহি না। তোমার চিন্তা কেন ছাড়িব?

তাহাতেও প্রতাপ রাজী নহে। তখন শৈবলিনীকে প্রতাপের স্মৃতিও ভুলিবার প্রতিশ্রুতি দিতে হইল। তাহার জীবনের শেষ অবলম্বনটুকুও ত্যাগ করিতে হইল। গৃহচ্যুতা, আশ্রয়হীনা, প্রত্যাখ্যাতা অভাগিনী শৈবলিনী!

শৈবলিনী তাহাতেই পাপমুক্ত হইতে পারিল না। তাহার্কে কঠোর প্রায়শ্চিত্ত করিতে হইল। স্বপ্নাবস্থায় বীভৎস কল্পনার ভয়, পাপের স্বীকার, ও শেষে উন্নততায় তাহার প্রায়শ্চিত্ত পরিসমাপ্ত হইল। সংযম করিয়া চিত্তশুদ্ধি করিতে হইল। এদিকে প্রতাপ ভাবিল—ইংরেজ শৈবলিনীকে গৃহহারা করিয়াছে, তাহাকে শাস্তি দিব। সে যুদ্ধের আয়োজন করিতে লাগিল।

পৃথিবীতে শৈবলিনী ও প্রতাপের মিলন হইতে পারে না। সে কারণে দুইজনের স্থানও হইতে পারে না। এক বৃত্তের দুইটি কুসুম যদি একত্র স্থানলাভ করিবার আশা করিতে পারে, একটিকে বরিয় পড়িতে হইবে। ইহাই নিয়ম। প্রতাপ শৈবলিনীর স্ত্র প্রার্থনা করিয়া যুদ্ধে আত্মদান করিতে চলিল। রামানন্দ স্বামী স্থিরভাবে শুনিলেন—

আর শৈবলিনী প্রতাপকে ভুলিবে শপথ করিয়াছে, মনকে দমন করিয়া সংযম করিয়াছে ও স্বামীকে ভক্তি করিতেছে। আমাদের ধারণা, তাহার প্রেম হয়ত প্রতাপের জন্ত আর নাই; কিন্তু সমস্ত প্রেমের জ্যোতি লইয়া পূজা রহিয়াছে।

‘শান্তি’তে গোপা ও কমল আত্মদমন করিতে পারে নাই; সংসারের আবর্তে ও ঘটনার চক্রপাকে তাহাদের ভাগ্য কিছু দিনের জন্ত একত্র জড়িত হইয়াছে। পরে গোপা যখন স্বামীর অহুরাগে গৃহে ফিরিয়া আসিল তখন স্বামী তাহাকে প্রায়শ্চিত্তে ব্রতী করাইল। তাঁর ফলে একদিন অহুতপ্ত স্বামীর সোহাগে গোপার দেহে “ঘৃণায় শিহরণ বহিয়া গেলেও কিছুক্ষণ আড়ষ্টভাবে স্বামীর দিকে চাহিল, তাহার স্বামীর প্রতি এতটুকু প্রেমও অবশিষ্ট ছিল না যে অভিমান করিবে। সে আচমন করিয়া শুচি হইয়া ইষ্ট মন্ত্র জপ করিতে বসিল।” গোপার পক্ষে হয়ত এই মনোভাব স্বাভাবিক; সে হয়ত তৃপ্তির অপূর্ণতার ফলে আবেগে পারলৌকিক নিষ্ঠা আশ্রয় করিয়াছে, কিন্তু তাহার স্বামীর নিকট ফিরিয়া আসা সম্পূর্ণরূপে ব্যর্থ। আর কমলের কথার উল্লেখ নিম্নয়োজন।

স্বীকার করি যে সংযমই আর্টের মাপকাঠি নহে। ‘ঘরে বাইরে’র বিমলা ‘দেবদাসের’ পার্শ্বভাষী যাহা করিয়াছে অভয়া বা বিনোদিনীকেও যে তাহাই করিতে হইবে তাহা নহে। ইহাও সত্য যে আমাদের শক্তি-পরীক্ষা পতনের অভাবে নহে, পতনের পরে উত্থানের প্রচেষ্টায়। তবে শরীরধর্মের পালন ও তাহার সমর্থনই সাহিত্য-সৃষ্টি নহে। তাহার উপরেও একটি ধর্ম আছে। সে ধর্মের আদর্শ বঙ্কিমচন্দ্রের রচনায় ক্ষুণ্ণ হয় নাই।

‘বিষবৃক্ষে’ “ছায়া পূর্বগামিনী”। পিতার মৃত্যু-শয্যায় অন্ধকারে কুন্দনন্দিনী স্বপ্ন দেখিয়াছিল যে নগেন্দ্র ও হীরা তাহার অনিষ্টকারী। অসহায়া কুন্দকে নগেন্দ্র আশ্রয় দিয়াছিলেন। তাহার পর দেবেন্দ্রদত্তের দৃষ্টি তাহার উপর পড়ে। কিন্তু বিষবৃক্ষ সেখানে নহে। তাহা নগেন্দ্রের মধ্যে। সূর্য্যমুখী বর্তমানে নগেন্দ্র কিরূপে বিধবা কুন্দকে বিবাহ করে? নিভৃতে নগেন্দ্র ও কুন্দের দেখা হইয়াছে। নগেন্দ্র চাহিয়া দেখিলেন—

পুষ্করিণী নির্মল, স্থানীতল-কুহুমবাসস্থবাসিত-পবনহিল্লোলে তন্মধ্যে তারা কাঁপিতেছে,—ভাবিলেন, তন্মধ্যে শয়ন কেমন?

অন্তরীক্ষে কুন্দ যেন বলিতে লাগিল—

না, বিধবার বিবাহ শাস্ত্রে আছে, তাহার জন্ত নয়—তবে কুন্দ ডুবিয়া মরিল না কেন? স্বচ্ছ বারি, শীতল জল—নীচে তারা নাচিতেছে—কুন্দ ডুবিয়া মরিল না কেন?

কুন্দকে মরিতে হইল। কারণ সূর্য্যমুখী তাহার সহধর্মিণী, কুন্দের প্রতি কেবল চোখের ভালবাসা। সূর্য্যমুখী যে গৃহত্যাগ করিয়াছিল তাহাতে নগেন্দ্রের ছুঃখের শিক্ষা হইয়াছে, ইহা তাহার মোহের প্রায়শ্চিত্ত। বঙ্কিমচন্দ্র বিধবার বিবাহের প্রশ্ন আলোচনা করেন নাই, বিধবার হৃদয় অস্বীকার করেন নাই; শুধু সহধর্মিণীর স্থান বিধবা পরিণীতা পত্নীকে অধিকার করিতে দেন নাই। বর্তমান সাহিত্যেও বিধবার প্রশ্নে সমাজ বাধা দেয়। রমা ও

রমেশের মিলনে পল্লী-সমাজ বাধা দিবে ইহা স্বাভাবিক। ইহা প্রবৃত্তি ও সমাজের মধ্যে অনিবার্য্য দ্বন্দ্ব ; কিন্তু বঙ্কিমচন্দ্র নীরবে সকল দ্বন্দ্বকে নিরসন ও সকল উৎস্রক প্রশ্নকে দূরে অপসারণ করিয়াছেন।

সংসারে অনেক জিনিষই মাহুষের অভিপ্রেতরূপে সৃষ্ট হয় না, অনেক কাজের ফল অশ্রীতিকর হয়, অনেক জীবনের সারাংশ অতৃপ্তির হাহাকার। সেগুলির প্রতি আমরা অন্ধ থাকিতে পারি না সত্য, কিন্তু ইহা ততোধিক সত্য যে সেগুলিই কেবল প্রকৃত নয়। দুঃখকে এড়ান যায় না, কিন্তু স্ব্থের অংশ হইতেও কেহ বঞ্চিত হয় না। কুন্দ বহু দুঃখ পাইয়াছে, কিন্তু স্ব্থভোগও সে করিয়াছে। ইহার অধিক স্ব্থলাভ তাহার হইত না। স্ব্ধ্যমুখীও দুইয়েরই আশ্বাদ পাইয়াছে। কুন্দ ও স্ব্ধ্য সংসারে দুই আছে, কিন্তু স্ব্ধ্যমুখীই পৃথিবীতে নিয়ম, কুন্দনন্দিনী ব্যতিক্রম মাত্র।

কোন এক অশুভ মুহূর্ত্তে কোকিলের ডাক শুনিয়া রোহিণী বারুণী ঘাটে কাঁদিতে বসিয়াছিল। তাহার ক্রন্দনে গোবিন্দলাল প্রথমে দুঃখিত হয় ও ক্রমে দয়া মোহে পরিণত হয়। অত্ৰ কোন লেখক হইলে হয়ত গোবিন্দলালকে প্রেমিক হিসাবে অঙ্কিত করা হইত; কিন্তু বঙ্কিমচন্দ্র মোহ ও প্রেমে পরিস্ফুট সীমারেখা টানিয়া দিয়াছেন। তাঁহার গোবিন্দলালের রোহিণীর প্রতি দয়াও বিশেষভাবে সহানুভূতি হইতে পৃথক—

কিন্তু অত বিচারে কাজ নাই—পরের কান্না দেখিলেই কাঁদা ভাল। দেবতার মেঘ কণ্টক-বৃক্ষ দেখিয়া বৃষ্টি সংবরণ করে না। তা তোমরা রোহিণীর জন্ত একবার আঁহা বল।

বঙ্কিমচন্দ্র রোহিণীর জন্ত মাত্র ‘আহা’ ই বলিয়াছেন। বালবিধবার প্রতি ক্ষণিক আকর্ষণ থাকিতে পারে, তাহা স্থায়ী নয়। সে জন্ত গোবিন্দলাল ভ্রমরকে ভুলিতে পারে নাই। “ভুলিবার সাধ্য কি? স্ব্থ যায়, স্মৃতি যায় না। ক্ষত ভাল হয়, দাগ ভাল হয় না।” গোবিন্দলাল মুগ্ধ। কিন্তু—

রূপে মুগ্ধ কে নয়? আমি এই হরিত-নীল-চিজিত প্রজাপতির রূপে মুগ্ধ। তুমি কুহমিত-কামিনী-শাখার রূপে মুগ্ধ। তাতে দোষ কি? রূপ ত মোহের জন্তই হইয়াছিল।

গোবিন্দলাল ত অধঃপতনের সোপানে সোপানে নামিতেছে। তাহার জন্ত “আমরা কেবল কাঁদিতে পারি; অধঃপতন বর্ণনা করিতে পারি না।” লেখক তাহার নায়কের পতনে দুঃখিত কিন্তু তাহার পতন বর্ণনা করিতে প্রস্তুত নহেন।

মোহ ও প্রেমে এই দ্বন্দ্ব বঙ্কিমচন্দ্রের রচনায় স্থানলাভ করিয়াছে, তবু আদর্শবাদী কোথাও মোহকে জয়ী হইতে দেন নাই। সংসারে যাহা ঘটে তাহাকে তিনি এড়াইয়া গিয়াছেন; বাস্তবতার স্থান তাহার সাহিত্যে সঙ্কীর্ণ। তবু তিনি অস্বাভাবিক চিত্র আঁকেন নাই। রোহিণীর রূপলালসার প্রায়শ্চিত্ত কোন বাহু অহুষ্ঠান নহে। ভ্রমরের স্মৃতি গোবিন্দলালকে দুর্ব্বার ভাবে দাহ করিয়াছে। জগতে অতুল, চিন্তায় স্ব্থ, স্ব্থে অতৃপ্তি, দুঃখে অমৃত যে ভ্রমর সে ভ্রমরকে গোবিন্দলাল স্বাভাবিক নিয়মে ভুলিতে

পারে না। যখন ভ্রমর অপ্রাপণীয়া ও রোহিণী অত্যাভ্যা, তখনও ভ্রমর জয়শীলা। তাই রোহিণীকে মরিতে হইল। আর গোবিন্দলালকে ভ্রমরাধিক প্রিয় যে আছেন তাহার সন্মানে বাহির হইতে হইল।

মনে হইতে পারে বুঝি বঙ্কিমচন্দ্রের আদর্শ গৃহে নয়, সন্ন্যাসে। কিন্তু তাহা নহে। বঙ্কিমচন্দ্র গৃহধর্ম ও সন্ন্যাসধর্মে পার্থক্য রাখিয়াছেন। গৃহীর ধর্ম গাইস্থ্যে এ কথা তিনি ভুলেন নাই। তাই সীতারাম সন্ন্যাসিনী শ্রীকে লাভ করিয়া তৃপ্ত হইতে পারে নাই। পরিত্যক্তা শ্রীকে লাভ করিতে সীতারামের প্রবল বাসনা হইয়াছিল, তাহার কারণ শুধু প্রেম নহে, শ্রীর অপ্রাপ্যতা। কিন্তু সন্ন্যাসিনী শ্রী তাহার আকাঙ্ক্ষা মিটাইতে পারে নাই। “মৃত সীতারাম মহিষী খুঁজিতেছিল, দেবী লইয়া কি করিবে?” তাই তাহার আশা পূর্ণ হইল না। সন্ন্যাসিনীকে রাণী ভাবিয়া তাহার রাজত্ব ধ্বংস হইয়া গেল। সংসার ও সন্ন্যাসে ত মিলন হইতে পারে না। কপালকুণ্ডলা বনপালিতা সন্ন্যাসিনীর মত, তাই সংসারে তাহার স্থান হইল না। দেবীচৌধুরাণী রাণী হইয়াছে, কিন্তু তাহার রাণীত্ব সন্ন্যাস মাত্র। প্রফুল্লকে কুচ্ছ সাধন করিয়া সংযত হইতে হইয়াছে, নিকাম কর্মসাধন তাহার ধর্ম। তবু সে সংসারের স্বামীকে ভুলিতে পারে নাই। নিশিঠাকুরাণী অবিবাহিতা, তাহার পক্ষে ব্রজেশ্বর বৈকুণ্ঠেশ্বর একই, কারণ তাহাকে কাঁদাইবার জন্ত ব্রজেশ্বর নাই। কিন্তু প্রফুল্লের পক্ষে সন্ন্যাস অস্বাভাবিক।

ঈশ্বর অনন্ত জানি। কিন্তু অনন্তকে হৃদয়পিঞ্জরে পুরিতে পারি না। সামন্তকে পারি।...স্বামী পরিষ্কাররূপে সামন্ত। এই জন্ত প্রেম পবিত্র হইলে স্বামী ঈশ্বরে আরোহণের প্রথম সোপান।

সে জন্ত তাহাকে গৃহধর্মে ফিরিতে হইল, দেবীচৌধুরাণীকে প্রফুল্ল হইতে হইল। প্রফুল্ল বুঝিয়াছে যে কামনা অর্থে নিজের স্ত্রুথ খোঁজা—কাজ অর্থে পরের স্ত্রুথ খোঁজা। প্রফুল্ল নিকাম অথচ কর্মপরায়ণ। গৃহধর্মের পালনে বিঘা অপ্রয়োজনীয়, তাই প্রফুল্ল দেবীরাণীর যোগশাস্ত্র আলোচনার বিঘা পশ্চাতে ফেলিয়া রাখিয়া আসিয়াছে। তাহার নিকট সংসারের কর্ম যোগধর্ম অপেক্ষা কম কঠিন বা প্রয়োজনীয় নয়। ইহাই প্রফুল্লের সন্ন্যাস।

ইহার অপর দিক দেখা যাক। জেব্‌উল্লিসা বাদশাজাদীর গর্বে মানব-ধর্ম ভুলিয়াছে। তাহার পক্ষে বিবাহ অপ্রয়োজন, পত্নীত্বের দাসীত্ব তাহার জন্ত নয়। পাপপুণ্য আল্লা বাদশাজাদীর জন্ত সৃষ্টি করেন নাই। “ভালবাসা গরীব দুঃখীর দুঃখ, শাহজাদীর সে দুঃখ স্বীকার করে না।” জেব্‌উল্লিসার সে ভ্রম ভাঙিল। তাহারি প্রত্যাখ্যাত মবারকের মৃত্যু হইলে সে বুঝিল যে হৃদয়কে অস্বীকার করা যায় না। হস্তীদন্তের পালকে গুজমতির মালা গলায় পরিয়া শুইলেও তাহার জন্ত একটি সংসার প্রয়োজন ছিল।

বঙ্কিমচন্দ্রের স্বদেশ প্রেমের আদর্শ ও মহিমায় উজ্জ্বল, প্রেমে উদ্বুদ্ধ ও পরহিতে অহুপ্রাণিত। তাঁহার স্বদেশিকতার মধ্যে মাদকতা নাই, উৎসাহ আছে; violence,

আঘাতপ্রবণতা নাই, শান্তি আছে; উত্তেজনা নাই, স্থির অচপল কল্যাণ-বুদ্ধি আছে। তাহা সাংসারিক ঐশ্বর্য্যকে উপেক্ষা করে নাই, কিন্তু অধ্যাত্ম-বিস্তৃতিতে ভূষিত হইয়াছে। স্বদেশের কার্য্যে শুধু জীবন উৎসর্গ করিলে চলিবে না, ঐকান্তিক ভক্তিসম্পদে হৃদয়ের ইচ্ছাকে সমৃদ্ধ করিতে হইবে। দেশের দুঃখ দৈন্তে তাঁহার দুঃখ কত আবেগেই না জ্বলময়ী ভাষায় বর্ণিত হয়। সে সময়ে একালের মত রাজনৈতিক বিভ্রাট ও জাতীয়তার উদ্বোধ ছিল না। সেই সময়ে “পথের দাবী” রচনা করার কোন সম্ভাবনা ছিল না। তবু বঙ্কিমচন্দ্র দেশের হৃদয়শায়ী কাঁদিয়াছেন।

আমার এই বঙ্গদেশের স্থখের স্থিতি আছে—নিদর্শন কই? দেবপাল দেব, লক্ষ্মণ সেন, জয়দেব, শ্রীহর্ষ;—প্রয়াগ পর্য্যন্ত রাজ্য, ভারতের অধীশ্বর নাম, গোড়ী রীতি, এ সকলের স্থিতি আছে, নিদর্শন কই? স্থখ মনে পড়িল, কিন্তু চাহিব কোন দিকে?

এই বিলাপে খেদমুখর কোমলতা বা ক্রন্দনস্তরু অসহায়তা নাই; এই দুঃখ অতীতের স্থিতিতে একটা জ্বালাময় দীর্ঘশ্বাস। কাহাকেও দোষী করা হয় নাই, পরাধীনতার পুঞ্জীভূত শোকাগ্নিময় অভিসম্পাত কাহারও শিরে বর্ষিত হয় নাই। শুধু জিজ্ঞাস্য এই যে সে রাজলক্ষ্মী যাহার পদতল সাগর প্রক্ষালন করিত, সে ধনেশ্বরী যাহার অর্ঘবপোত দিকে দিকে লক্ষ্মীর ভাণ্ডার আহরণে ছুটিত, সে কাননকুন্তলা, নদীমেখলা, শস্তাঞ্চলা, হিমাদ্রি-কীরিটিনী বঙ্গেশ্বরী কোথায়? আকাশ মেঘে ঢাকিয়া গিয়াছে, রাজলক্ষ্মী অন্তর্হিত হইতেছেন।

অন্ধকারে নির্কাণোমুখ আলোক বিন্দুবৎ জলে ক্রমে ক্রমে সেই তেজোরাশি বিলীন হইয়া বাইতেছে। যদি গঙ্গার অতল জলে না ডুবিলেন, তবে আমার সেই দেশলক্ষ্মী কোথায় গেলেন?

আজিকার বক্তৃতা কোলাহলের মধ্যে বিশাল জনসাধারণের গণমূর্ত্তি ত দূরের কথা মহীয়সী মাতৃমূর্ত্তি ফুটিয়া উঠিতে পারে না। আদর্শবাদী দেশকে মাতৃরূপে কল্পনা করিয়াছেন। তাঁহার আদর্শ সমষ্টিতে, ব্যষ্টিতে নহে। যতদিন দেশ শুধু ভূমিখণ্ড মাত্র, লক্ষ্মীস্বরূপিণী মাতৃমূর্ত্তি নহে, জনসাধারণ মল্লময়মণ্ডলী মাত্র, এক মাতার সন্তান নহে, ততদিন দেশাত্মবোধ লুপ্ত। অতীতকালে যখন বুদ্ধিবৃত্তি হৃদয়ের স্বাধীন বৃত্তির উপর প্রভাব বিস্তার করে, স্বেচ্ছা লাভের চেষ্টা প্রেরণা অপেক্ষা বলবান হয় তখন দেশপ্রেম জড়, অকর্ম্মণ্য কথার সমষ্টি মাত্র। বঙ্কিমচন্দ্রের আদর্শ তাঁহার স্বদেশপ্রেমকে এই বাধা হইতে মুক্ত রাখিয়াছে। দিগন্তব্যাপী কালস্রোতে নিরাশার ঘনান্ধকারে কমলাকান্ত মাতৃমূর্ত্তি উদ্ধারের জন্ত সন্তরণে রত। সে সময় বিচার করে নাই, স্থবিধার অপেক্ষা করে নাই। তাহার নিকট দেশবাসী সকলেই ভাই, একমাতার সন্তান।

দেশৌদ্ধার করিতে হইবে কিন্তু দোষমুক্ত না হইলে চলিবে না। তাই—

উঠ মা, দেবি দেবামুগ্ধহীতে—এবার আপনাকে ভুলিব, ভ্রাতৃবৎসল হইব, পরের মঙ্গল সাধিব—অধর্ম্ম, আলস্য, ইন্দ্রিয়ভক্তি ত্যাগ করিব।

আমাদের বাহ্যিক উচ্ছ্বাস-সার আন্দোলনের সময় আত্মশুদ্ধির কথা মনে থাকে না। আদর্শবাদের অভাবে আমাদের দেশভক্তি আজ নিষ্ফল। ‘আনন্দমঠের’ সন্ন্যাসী মনস্কাম সিদ্ধির জন্তু জীবন-সর্বস্ব পণ করিয়াছে; কিন্তু জীবন তুচ্ছ, সহজেই সকলে ত্যাগ করিতে পারে; তাই ভক্তিও দিতে হইবে।

মাতৃমূর্তির পরিকল্পনাই বা কত সুন্দর—

দিগ্ভূজা নানাপ্রহরণপ্রহারিণী, শত্রুমর্দিনী, বীরেন্দ্র পৃষ্ঠবিহারিণী, বামে বাণী বিদ্যাবিজ্ঞানমুষ্টিময়ী, দক্ষিণে লক্ষ্মী ভাগ্যরূপিনী, সঙ্গে বলরূপী কার্তিকেয়, কার্যসিদ্ধিরূপী গণেশ।

পশুর পৃষ্ঠে দেবী মানবী মূর্তিতে বিরাজমানা, এমন সামঞ্জস্য আদর্শবাদীর রচনা ব্যতীত অল্পত্র সম্ভব নয়। জগদাত্মরূপে মাতা যা ছিলেন, কালীরূপে মা যা হইয়াছেন, দশভুজারূপে মা যা হইবেন। আমাদের সংসারের ভারক্লিষ্ট, অহুপযুক্ত, অবসন্ন মন এ আদর্শ হইতে কত নীচে। আমরা আজ ভাবিতে পারি না যে দেশে সত্যানন্দের মত আদর্শ কিরূপে কার্যকর হইবে।

জ্যোৎস্নারাত্রিতে চারিদিকে শান্তির প্রভাবে মনে দেশের দুর্দশা দারুণ অভিযোগ অনে না; মাতার রূপমূর্তিতে প্রাণ ভরিয়া উঠে, হৃৎকণ্ঠে দূরে যায়, স্বপ্নের শাস্তিময় প্রলেপে মন মগ্ন হইয়া যায়। আদর্শবাদী না হইলে কেহ তখন শত্রুকৃত অপরাধ, হৃৎকণ্ঠে ঘানি ভুলিয়া গাহিতে পারে না—বন্দে মাতরম্। এ গান ক্ষুদ্র দেশ বিশেষের সীমা অতিক্রম করিয়া দূর দূরান্তরে বিশ্বের সর্বত্র প্রচার হইতে পারে। এ গান কোন জাতি বিশেষের নয়, ইহা সার্বজনীন, সকলের দেশমাতার চরণে মহিমময় বন্দনা।

নিয়মভঙ্গের অপরাধে, চিত্তদৌর্বল্যের কঠোর প্রায়শ্চিত্ত জীবানন্দকে গ্রহণ করিতে হইয়াছে—সে প্রায়শ্চিত্ত মাতৃসেবায় বঞ্চিত হওয়া। কেবল প্রাণত্যাগ কিছু একটা বড় শাস্তি নহে।

শুধু তাহাই নহে; জ্ঞানের উপর, গুণের উপর প্রতিষ্ঠিত নহে বলিয়া সন্তানগণকে অভীষিত পথ ত্যাগ করিতে হইল। তাহাদের দোষ ছিল, তাহাদের কৃত কর্ম জ্ঞানের উপর প্রতিষ্ঠিত ছিল না। কেবল শত্রুশোণিতসিক্ত করিলেই দেশ ঐশ্বর্যশালী হইবে না। তাই জিতরাজ্য সন্তানগণের অধিকারে আসিল না। শেষ দৃষ্টে মহাপুরুষ সত্যানন্দের হাত ধরিলেন।

জ্ঞান আসিয়া ভক্তিকে ধরিয়াছে—ধর্ম আসিয়া কর্মকে ধরিয়াছে, বিসর্জন আসিয়া প্রতিষ্ঠাকে ধরিয়াছে; কল্যাণী আসিয়া শান্তিকে ধরিয়াছে। এই সত্যানন্দ শক্তি, মহাপুরুষ কল্যাণী; সত্যানন্দ প্রতিষ্ঠা, মহাপুরুষ বিসর্জন।

বিসর্জন আসিয়া প্রতিষ্ঠাকে লইয়া গেল।

এত বড় আদর্শ আর আছে কোথায়?

“অনুশীলনে” বঙ্কিমচন্দ্র বলিয়াছেন ধর্ম জাতীয় চরিত্র গঠিত হয়। সেইরূপ

আদর্শবাদে বন্ধিমচন্দ্রের রচনার চরিত্রগুলি গঠিত। আদর্শ তাহাদিগকে রূপ দিয়াছে, ধর্ম দিয়াছে ও বিশেষ আকৃতি দিয়াছে। আদর্শের সহিত বাস্তবতার সংঘর্ষ ঘটিতে পারে; কিন্তু বন্ধিমচন্দ্র সে দ্বন্দ্বকে অনেক ক্ষেত্রে এড়াইয়া গিয়াছেন। বাস্তবতা অনুসারে যে ক্ষুধা সহ্য করিতে পারে না তাহাকে আদর্শের নিয়মজারী করিয়া আকর্ষণ ভোজনে বাধা দেওয়া সার্থক নহে। কিন্তু বন্ধিমচন্দ্রের চরিত্রগুলি বাস্তবতার অতীত ক্ষেত্রে অধিষ্ঠিত। যে স্থলে সাধারণে সংঘর্ষমী হইতে না পারে সে স্থলে প্রতাপ যদি সংঘর্ষমী হয় তাহা হইলেই ভাগবত অশুদ্ধ হয় না। সৃষ্টি ক্ষমতা মাত্রই প্রশংসনীয় নয়। তাহা ছাড়াও যাহা প্রকৃতির প্রতিকৃতি, যাহা অক্ষরে অক্ষরে বাস্তব, তাহাই যে সৃষ্টি তাহাও নয়। বন্ধিমচন্দ্রের কথায়ই আমরা উপসংহার করি—“যাহা স্বভাবালুকারী অথচ স্বভাবাতিরিক্ত তাহাই প্রশংসনীয় সৃষ্টি। তাহাতেই চিত্ত বিশেষরূপে আকৃষ্ট হয়। যাহা প্রকৃত, তাহাতে চিত্ত তাদৃশ আকৃষ্ট হয় না। কেন না, তাহা অসম্পূর্ণ, দোষ সংস্পৃষ্ট এবং অনেক সময়ে অস্পষ্ট। কবির সৃষ্টি তাঁহার স্বেচ্ছাধীন, স্তূত্যাং সম্পূর্ণ দোষশূন্য এবং স্পষ্ট হইতে পারে।”

আমাদের Botanical Excursion.

মৃগেন্দ্রনাথ ঘোষ

তৃতীয় বার্ষিক শ্রেণী (বিজ্ঞান)।

হঠাৎ একদিন এক সহাধ্যায়ীর নিকটে গুনিলাম ২৫শে জানুয়ারী শনিবার আমাদের Botanical Excursion হইবে। সেই Excursion ডায়মণ্ড হারবারে। তার পরে একদিন দেখি যে Botanical Laboratoryতে Notice Boardএ এক Notice জারি করা হইয়াছে। উহা পড়িয়া জানিলাম যে ২৫শে জানুয়ারী Excursion করিতে আমাদের ডায়মণ্ড হারবার যাইতে হইবে। সকালে সাড়ে আটটার সময় কলেজে আসিতে হইবে এবং নয়টার সময় সকলে রওনা হইবে।

Notice ত পড়িলাম। এখন কাজের পালা। ২৫শে জানুয়ারী অতি প্রত্যুষে শয্যা ত্যাগ করিলাম। প্রাতঃকালে মনে হইল আজ বড় আনন্দের দিন। প্রাতঃকৃত্য যা কিছু সমাপন করে প্রায় সাড়ে সাতটার সময় স্নান করিলাম। শীতের দিনে অত সকাল স্নান করা যে কত সহজ তা বোধ হয় বিংশ শতাব্দীর কোন সহৃদয় পাঠককে জানাইতে হইবে না। কিন্তু সে কেবল একটু আনন্দের খাতিরে। কর্তব্যের দোহাই দিয়ে এতটা আরাম বোধ হয় সব সময়ে সহ্য করা যায় না। স্নানান্তে আহারের পর দেখি যে প্রায় সাড়ে আটটা বাজে, তখন ভাবিলাম—যাঃ তবে বুঝি

ফাঁক পড়িলাম। যাহা হউক তৎক্ষণাৎ সেজেগুজে তাড়াতাড়ি বাড়ী হইতে বাহির হইয়া পড়িলাম। রাস্তায় নামিয়া এক ছুট—একেবারে কলেজের কিছু দূরে। কলেজের যখন অতি নিকটে আসিয়া পড়িয়াছি তখনও সহাধ্যায়ীদিগের কাহারও সাড়া শব্দ পাইলাম না। ভাবিলাম, যা' ভেবেছি ঠিক তাই। তখন বন্ধিমবাবুর নবকুমারের কথা মনে হইল—মনে হইল, আমাকে ফেলিয়া বুঝি সকলে পলাইয়াছে। বাড়ী হইতে দেরী করিয়া বাহির হইয়া কি ঝক্‌মারীটা না করিয়াছি। ঠিক মাহুষের মত তখন প্রাণ ভরিয়া অদৃষ্টের দোষ দিলাম। ভাবিলাম সবই অদৃষ্টের দোষ, আমি আর কি করিব। তখন ভগবান বোধ হয় মুখ তুলিয়া তাকাইলেন। হঠাৎ সম্মুখে অমলেন্দুর আবির্ভাব। দেখিলাম সেও আমার মত দুর্দশাগ্রস্ত হইয়াছে। সে আমাকে জিজ্ঞাসা করিল, “কি, সকলে কি চলে গিয়েছে নাকি?” আমি বলিলাম, “কি জানি, চল একটু এগিয়ে দেখি।” তখন সাধ্য মত জোরে আসিয়া কলেজের Baker Laboratoryতে আসিলাম। সিঁড়ি দিয়া উঠিতেছি দেখি যে বীরেন কলেজ হইতে বাহির হইয়া হিন্দু হোস্টেলের দিকে যাইতেছে। তাহাকে দেখিয়া আর বুঝিতে বাকী রহিল না যে সেও বুঝি আমার মত হতাশ হইয়াছে। বিপদে ধৈর্য ধরাই মহাপুরুষের লক্ষণ। মহাপুরুষ হইতে কাহার না সাধ যায়? স্মরণ্য ঠিক মত ধৈর্য্যাবলম্বন করিয়া ডাকিলাম,—“বীরেন”; সে উত্তর দিল “ওপরে”। তার কথা শুনে যেন ধড়ে প্রাণ আসিল। কোন রকমে নিজেকে সামলাইয়া লইয়া—দেটা শুধু আনন্দে—সিঁড়ি বাহিয়া দোতলায় উঠিলাম। বারান্দায় দেখি চতুর্থ বার্ষিক শ্রেণীর কয়েক জন দাঁড়াইয়া আছে, তারপর আরও খানিকটা অগ্রসর হইয়া দেখিলাম কিশোরী টিফিন কেরীয়ার লইয়া খাবারের কি বন্দোবস্ত করিতেছে। তখন তাহার নিকটে গিয়া জিজ্ঞাসা করিলাম, “কিশোরী এতে কি আছে?” সে অমন তাড়াতাড়ি (কেন জানি না) বলিয়া উঠিল, “এ আমার নয় ভাই, বীরেনের”। পশ্চাতে চাহিয়া দেখি চপলমতি স্বকুমার একটি স্কটকেশ হাতে করিয়া আমাদের দিকে অগ্রসর হইতেছে। জিজ্ঞাসা করায় সে বলিল “ভাই, খাবার বিশেষ কিছু আনা হয় নি”। তারপর দেখি সহাধ্যায়ীদিগের মধ্যে একে একে সকলে সাধ্যমত কিছু কিছু খাবারের যোগাড় লইয়া উপস্থিত হইল। কারণ সকলেই ভাবিয়াছে যে, যে জায়গায় যাইতেছি যদি সেখানে খাইবার জিনিষ কিছুই না পাই তবে সারাদিন কাটিবে কেমন করিয়া। লক্ষ্য করিয়া দেখি সকলে আসিয়াছে, কিন্তু অনন্তকে ত দেখিতেছি না। ভাবিলাম সব ব্যবস্থা করিয়া দিলাম, তবে সে এখনও দেরী করিতেছে কেন? না আসিলেই ত মুশ্কিল। যদি জঠরহতাশনে দগ্ধ হই তবে আর Excursion হইবে কেমন করিয়া। রাস্তারদিকে তাকাইয়া আছি, দেখি Tramway Company'র দুইখানি Reserved বাস কলেজের ধারে আসিয়া দাঁড়াইল। বুঝিতে আর বাকী রহিল না যে গাড়ী

দুইখানি আমাদেরই জন্ত। কিছুক্ষণ পরে অনন্ত একটি স্ট্রকেশ হাতে করিয়া আসিয়া সকলের আগে একখানি বাসে গিয়া উঠিয়া পড়িল। আমি ত ইঁফ ছাড়িয়া বাঁচিলাম। ভাবিলাম, পেটের-জ্বালা যখন থাকিবে না তবে আর কিসের ভাবনা। আমিও গিয়া, ভুল না করিয়া, সেই বাসেই উঠিলাম। অনন্তের হাত হইতে ব্যাগটা লইয়া একবার দেখিয়া লইলাম, সব ঠিক আছে কিনা। তখন মনে একটু বেশ আনন্দ হইল। সে ও আমি দুইটি বেশ ভাল জায়গা দেখিয়া এক সঙ্গে বসিয়া পড়িলাম। কিছুক্ষণ পরে আমাদের অধ্যাপকগণ, কান্তিবাবু গিরজাবাবু ও শরৎবাবু, সকলে আসিলেন। তাঁহাদিগকে দেখিয়া আমাদের আনন্দ যেন আর একটু বাড়িয়া গেল। Botanyর প্রায় সকল ছাত্রই একে একে আসিয়া উপস্থিত হইল। আমরা তৃতীয় বার্ষিক শ্রেণীর সকল ছাত্রগণই একখানি গাড়ী ভাড়া করিয়া বসিলাম। অধ্যাপকবৃন্দ ও চতুর্থ, পঞ্চম এবং ষষ্ঠ বার্ষিক শ্রেণীর ছাত্রগণ অল্প গাড়ীতে চাপিলেন।

বেলা সাড়ে নয়টার সময় গাড়ী দুইখানি ছাড়া হইল। অল্প গাড়ীখানি আগে আগে চলিল। আমাদের গাড়ী পিয়ারী সরকার স্ট্রীট অতিক্রম করিয়া কলেজ স্ট্রীটে পড়িল। তখন অনেকে অনেক রকম আনন্দসূচক ধ্বনি উত্থিত করিতে আরম্ভ করিল। তারপর আমাদের গাড়ী বহুবাজার স্ট্রীট দিয়া আসিয়া সেন্ট্রাল এভিনিউয়ে পড়িল। সেন্ট্রাল এভিনিউ দিয়া আমরা এসপ্লানেডে আসিলাম। কিছুদূর গিয়া ক্রমশঃ ফাঁকা রাস্তা পাইতে লাগিলাম। বাস দুইখানি গড়ের মাঠের ধার দিয়া প্রবল বেগে ছুটিতে লাগিল। তখন কি আনন্দ! আমাদের গাড়ীর দুইপার্শ্ব দিয়া অসংখ্য যান যাতায়াত করিতেছে। আরোহিণ বোধ হইল অধিকাংশই কক্ষস্থলে রওনা হইতেছে। স্ত্রতাং তাহাদের অপেক্ষা আমাদের আনন্দই বেশী। তারপর দেখি আমাদের গাড়ী পলাশী রোড অতিক্রম করিয়া Hospital Road Westএর উপর Race Courseএর ধার দিয়া প্রাণপণে ছুটিতেছে। এখন আমরা সহরের জনতা হইতে ক্রমশঃই দূরে আসিতে লাগিলাম। কাজেই আমাদের যানও খুব বেগেই দৌড়িতে লাগিল। তারপর আমরা Belvedere Roadএর উপর দিয়া যাইতে লাগিলাম। রাস্তার ধারে আলিপুর চিড়িয়াখানার জীবজন্তুগুলি আমাদের দিকে সোংস্ক নয়নে চাহিতে লাগিল। এখনও সম্পূর্ণরূপে সহরের বাহিরে যাই নাই। আমাদের গাড়ী Alipore Road ও Burdwan Road দিয়া আসিয়া Diamond Harbour Roadএর উপর পড়িল। Burdwan Road দিয়া যাইতে যাইতে হঠাৎ স্বদেশের স্মৃতি মনে জাগিল। এই রাস্তার পার্শ্বে বর্দ্ধমানের রাজার বাগান ও প্রাসাদ দেখিলাম। Diamond Harbour Roadএ আসিয়া সহরের কোলাহলবিহীন পল্লীগ্রামে ঢুকিলাম। এখন সহরের সঙ্গে আর কোন সম্পর্ক রহিল না। এই রাস্তা একেবারে ভায়মণ্ড হারবার চলিয়া গিয়াছে। কিছুদূর গিয়া অধ্যাপকগণ আমাদের নামিতে আদেশ

করিলেন। নামিয়া দেখিলাম রাস্তার দুইধারে ছোট ছোট ডোবা এবং জলের ধারে পানী জাতীয় নানাপ্রকার গাছ রহিয়াছে। অধ্যাপকমহাশয়গণ আমাদের শিকড়-বিহীন *Salvinia* ও *Azola* নামক আর একপ্রকার জলজ উদ্ভিদ দেখাইলেন। ইহা ছাড়া আরও অনেক প্রকার গাছ গাছড়া দেখাইয়া, তাহাদের উপকারিতা, তাহারা কোন শ্রেণীর অন্তর্গত প্রভৃতি বেষ করিয়া বুঝাইতে লাগিলেন। কাজ শেষ হইলে আমরা সকলে গাড়ীতে উঠিয়া সকলে আপন আপন স্থানে বসিলাম। গাড়ী আবার ছুটিতে আরম্ভ করিল। রাস্তার ধারে তাল, বেল, নারিকেল, জাম, খেজুর, কলা, আম প্রভৃতি নানাপ্রকার গাছ দেখিতে দেখিতে যাইতে লাগিলাম। এ যেন আমাদের নিকট একটা নূতন জিনিষ বলিয়া বোধ হইতে লাগিল। কারণ কলেজে নানাপ্রকার গাছের কথা পড়িয়া যাই, সব সময়ে সব গাছ দেখা বা পরীক্ষা করা সম্ভব হইয়া উঠে না। যাইতে যাইতে যতই দেখিতে লাগিলাম ততই অধ্যাপকমহাশয়গণের উদ্ভিদ-কথার সত্যতা উপলব্ধি করিতে লাগিলাম। কিছুদূর গিয়া আমাদের বাস দুইখানি আবার থামিল, আমরা আবার নামিলাম। অনেক প্রকারের গাছ সংগ্রহ করিতে লাগিলাম ও অধ্যাপকমহাশয়গণকে তাহাদের কথা জিজ্ঞাসা করিতে লাগিলাম। এইখানে *Croton Spiciflora*, *Glycosmis*, *Pentafila* (আশশেওড়া), *Cassia Sophera* প্রভৃতি নানাপ্রকার গাছ দেখিতে লাগিলাম। রাস্তার ধারে গাছ দেখিয়া বেড়াইতেছি এমন সময় দেখিলাম কয়েকজন লোক দুইটি মৃতদেহ সংকারের জন্ত শ্মশানে লইয়া যাইতেছে। এক পল্লীগ্রামে একেবারে দু-দুইটি মৃতদেহ দেখিয়াই শিহরিয়া উঠিলাম। ভাবিলাম এ আবার কোথায় আসিয়া পড়িলাম; হয়ত এখানে কোন সংক্রামক রোগের প্রাচুর্য্য হইয়া থাকিবে। *Excursion* করিতে আসিয়া বুঝি মূল্যবান প্রাণটা বিসর্জন দিলাম। সুকুমার ত ভয়েই অস্থির, কারণ আগেই বলিয়াছি সে একটু চপল স্বভাবের। সে মৃতদেহ বাহকদিগের একজনকে জিজ্ঞাসা করিয়া বসিল, “ভাই, এরা কিসে মরেছে?” তাহারা উত্তর দিল, “জ্বর বিকারে”। তখন সে ও আমরা সকলে আশ্বস্ত হইলাম। ভাবিলাম তবে আজকের মত সংক্রামক রোগের হাত হইতে বাঁচিয়া গেলাম। তারপর আবার সকলে গাড়ীতে উঠিলাম। গাড়ী আবার প্রবলবেগে ছুটিতে আরম্ভ করিল। কিছুদূর গিয়া গাড়ী দুইখানি আবার থামিল। অধ্যাপকমহাশয়গণ নামিয়া কি গাছপালা দেখিলেন ও আমাদের নামিবার কিছু আবশ্যকতা নাই বলিয়া গাড়ীতে উঠিয়া পড়িলেন। গাড়ী ছুটিতে আরম্ভ করিল; এবার আর কোথাও নামিতে হইল না। একেবারে ডায়মণ্ড হারবারে আসিয়া পৌঁছিলাম।

বাস হইতে নামিয়া অধ্যাপকমহাশয়গণ বলিলেন, “তোমরা সকলে গঙ্গা ও এখানাকার স্বাভাবিক দৃশ্য দেখিয়া নাও, তারপর গাছপালা দেখিবে।”

আমরা সকলে গঙ্গা দেখিতে লাগিলাম। এখানে গঙ্গার কি সুন্দর দৃশ্য! যত

দেখি ততই যেন দেখিবার পিপাসা বাড়িয়া উঠে। পার্শ্বে দাঁড়াইয়া যতদূর দেখা যায় কেবল অনন্ত জলরাশি। পরপ্রারের চিহ্ন দেখা যায় না বলিলেই হয়। মাত্র গাছের সারির একটি রেখাই পরপ্রারের স্থায়িত্ব নির্দেশ করিতেছে। দূরে, নিকটে কত নৌকা পাল তুলিয়া বাহিয়া যাইতেছে। তরঙ্গের উপর সূর্য্য-কিরণ পড়িয়া মনে হইতেছে যেন কত মণিমুক্তা জলের উপর ভাসিতেছে। রূপকথার কথা মনে পড়িল; মনে হইল বুঝি এই জলের নীচেই সুরম্য রাজপ্রাসাদ আর রাজকন্যা বুঝি তা'র সোণার কোঁটা খুলিয়া মণিগুলি দেখিতেছে।

গঙ্গার বাঁধ দিয়া বরাবর যাইতে লাগিলাম। বাঁধের দুইধারে উদ্ভিদজন্মের বিভিন্নতা লক্ষ্য করিলাম। দেখিলাম যেখানে লবণাক্ত জল আসে সেখানকার উদ্ভিদ এক প্রকার; এবং যেখানে ওই জল যাইতে পারে না সেখানকার উদ্ভিদ অন্য প্রকারের। এইবার যত যাইতে লাগিলাম অধ্যাপকমহাশয়গণ ততই অসংখ্য গাছপালা দেখাইতে লাগিলেন। বনে জঙ্গলে অনেক ঘুরিয়া ফিরিয়া শেষে ডায়মণ্ড হারবার রেলওয়ে স্টেশনের নিকটে আসিয়া পড়িলাম। তখন অধ্যাপকমহাশয়গণ কিছুক্ষণের জন্ত আমাদের ছুটি দিয়া অল্প কোথায় গেলেন। সেই সময়ের মধ্যে আমাদের জলযোগ ইত্যাদি সারিয়া ফেলিতে হইবে। ভাবিলাম এই “অজানা দেশে” বেশ ভাল একটা জায়গা খুঁজিয়া বাহির করিতে হইবে, নয়তো বিশ্রাম ও উদরজালা নিবৃত্তির বেশ একটা সুবিধা হইবে না। কাজেই আশ্বে আশ্বে স্টেশনের দিকে অগ্রসর হইতে লাগিলাম। স্টেশনে যাইয়া দেখি First ও Second Class Passenger দের বিশ্রামগৃহগুলি খালি পড়িয়া আছে। স্তবরাং আমরা আর উপায়ান্তর না দেখিয়া সেই ঘরগুলিতে উড়িয়া গিয়া জুড়িয়া বসিলাম। প্রায় দেড় ঘণ্টার মধ্যে আমাদের কাজ সারিয়া লইলাম।

বেলা প্রায় দুইটার সময় আমরা আবার অধ্যাপকমহাশয়গণের সহিত মিলিত হইলাম।

আমাদের মধ্যে কেহ কেহ ডায়মণ্ড হারবার ফোর্টের কথা শুনিয়াছিলাম। স্তবরাং সকলে মিলিয়া উহা দেখিতে যাইবার জন্ত অধ্যাপকমহাশয়গণকে ধরিয়া বসিলাম। কান্দিবাবু ও শরৎবাবু সঙ্গে যাইতে স্বীকৃত হইলেন। স্টেশন হইতে মাঠে মাঠে প্রায় তিন মাইল রাস্তা হাঁটিয়া চলিলাম। যাইতে যাইতে গঙ্গার ধারে অনেক গাছ দেখিলাম। অবশেষে ফোর্টে যাইয়া উপস্থিত হইলাম।

দুর্গটি গঙ্গার ঠিক পার্শ্বেই। ইহা এখন ধ্বংসপ্রায়; সৈন্য সামন্ত কিছুই নাই। এখনও বহু অতীত যুগের স্মৃতি বক্ষে করিয়া এই পুরাতন কীর্তি কোনপ্রকারে দাঁড়াইয়া আছে। তবে স্থায়িত্ব আর বেশী দিন নয় বলিয়া মনে হয়। বর্তমানে ইহা ইংরাজ সরকারের অধীন।

এখানে আসিয়া প্রথমে লোকজন কাহাকেও দেখিতে পাইলাম না। আশ্চর্য্য হইলাম, ভাবিলাম একটা দুর্গ বলিয়া কথা, এখানে মাহুষের সাড়া শব্দ নাই। শুনিলাম মাত্র একজন পাহারাদার থাকে, তা' সে এখন এখানে নাই, কোথায় গিয়াছে। সুতরাং আমরা নিজেদের ইচ্ছার উপর নির্ভর করিয়াই দুর্গের মধ্যে প্রবেশ করিলাম।

এক জায়গায় দেখিলাম প্রকাণ্ড একটা মাটির স্তূপ। সেই স্তূপের উপর অনেক গাছ-পালা রহিয়াছে। উহার নীচে দিয়া দুই হাত চওড়া ও অনেক দূর লম্বা ঘরের আকারে গঠিত সরু সরু রাস্তা রহিয়াছে। সেগুলি এত অন্ধকার যে দিনের বেলাতেও আলো না লইয়া প্রবেশ করা বড় কঠিন। আমাদের কাছে আলো ছিল না, সুতরাং অন্ধকারেই তাহার মধ্যে প্রবেশ করিলাম। কেহ কেহ কিছুদূর গিয়াই আবার ফিরিয়া আসিল। কেহ কেহ আবার কোন রকমে তাহার মধ্য দিয়া গমন করিয়া অল্প রাস্তা দিয়া বাহির হইয়া পড়িল। কিছুক্ষণ পরে পাহারাদার আসিল। তাহার নিকট হইতে একটি আলো চাহিয়া লইয়া সকলে ভিতরে প্রবেশ করিলাম। সেই রাস্তাগুলি যে কতদূর পর্য্যন্ত চলিয়া গিয়াছে তাহা বেশ বুঝিতে পারিলাম না। এক রাস্তা দিয়া চুকিয়া অল্প রাস্তা দিয়া সকলে বাহির হইয়া আসিলাম।

এই পাহারাদার একজন বৃদ্ধ মুসলমান। তাহাকে জিজ্ঞাসা করিলাম “তুমি এখানে কতদিন আছ?” সে উত্তর দিল “যখন হ'তে এই কেল্লা তৈরী হ'য়েছে ততদিন থেকে।” বয়স কত জিজ্ঞাসা করায় সে বলিল, “তা' পেরায় তিন কুড়ি বছর হ'বে।” কত বেতন পায় জিজ্ঞাসা করায় বলিল, “তের টাকা।” আমরা তাহাকে আবার জিজ্ঞাসা কবিলাম, “এখানে আর কি দেখবার জিনিষ আছে?” সে বলিল, “দেখবার জিনিষ আর নাই? এই সব কামানের গোলা দেখুন।” দেখিলাম কতকগুলি বড় বড় লোহার তাল পড়িয়া রহিয়াছে। তারপর সে বলিল, “এর চেয়েও বড় বড় গোলা আছে, দেখবেন আসুন।” বলিয়া আমাদের কিছু দূরে লইয়া গেল। সেখানে গিয়া দেখি আরও বড় বড় কতকগুলি লোহার তাল পড়িয়া রহিয়াছে। সে বলিল এগুলি এগারো মণ করিয়া ভারী। আমাদের মধ্যে কেহ কেহ ক্ষমতা পরীক্ষার জন্ত সে গুলি নড়াইবার চেষ্টা করিল। আমরা তাহাকে জিজ্ঞাসা করিলাম, “তুমি কখনও যুদ্ধ দেখেছ?” সে বলিল, “না।” “এ সব গোলায় তবে কি হ'ত?” সে উত্তর দিল, “এখানকার সৈন্যরা এই সব গোলা দিয়ে গঙ্গার ওপারের জাহাজ নষ্ট করে দিত”—ইত্যাদি কথাবার্তার পর তাহার নিকটে বিদায় লইয়া সকলে আবার ষ্টেনে ফিরিয়া আসিলাম। এখানে আসিয়া আমাদের বাসে চাপিলাম। বেলা সাড়ে পাঁচটার সময় গাড়ী দুইখানি ছাড়া হইল। এবার আর অন্ধকারে রাস্তায় গাছপালা দেখা হইল না। গাড়ী ডায়মণ্ড হারবার হইতে ছাড়িয়া একেবারে কলিকাতায় আসিয়া আমাদের কলেজের নিকটে থামিল। তখন রাত্রি প্রায় আটটা। আমাদের স্থলের Excursion এতক্ষণে শেষ হইয়া গেল।

রবীন্দ্র-পরিষদ

তৃতীয় বর্ষ ।

গত ৪ঠা আশ্বিন, শুক্রবার রবীন্দ্র-পরিষদের তৃতীয় বর্ষের প্রথম অধিবেশন হইয়া গিয়াছে। এই সভা উপলক্ষে “ফিজিক্স থিয়েটার” দেশীয় রীতি অনুসারে অতি সুন্দর-ভাবে সাজানো হইয়াছিল। বাঙলা দেশের বহু বিশিষ্ট সাহিত্যিক এই অধিবেশনে উপস্থিত ছিলেন। শ্রীযুক্ত রবীন্দ্রনাথ ঠাকুর মহাশয় “সাহিত্য-বিচার” সম্বন্ধে একটি বক্তৃতা প্রদান করেন। কবি প্রসঙ্গক্রমে বলেন “সাহিত্য হ’ছে রসের রূপধারণ। রূপ রসধারণ ক’রেছে কিনা এটা যিনি দেখিয়ে দিতে পারবেন, বোঝা যাবে তাঁর সাহিত্য-বিচার হয়েছে। রূপেতে রসেতে সাহিত্যের বিকাশ। যিনি রসিক রসধর্মী, যার সত্যিকারের রসাতত্ত্ব আছে, তিনিই প্রকৃত সাহিত্য-বিচারক।”

শ্রীযুক্ত নির্মল বড়াল ও শ্রীমতী পুষ্প সাম্মাণ্য গান গাইয়াছিলেন।

পরিষদের দ্বিতীয় অধিবেশনে (১৮ই অগ্রহায়ণ) শ্রীযুক্ত সোমনাথ মৈত্র “ছিন্নপত্র” সম্বন্ধে একটি প্রবন্ধ পাঠ করেন। শ্রীযুক্ত স্বরেন্দ্রনাথ দাসগুপ্ত সভাপতির আসন গ্রহণ করিয়াছিলেন। লেখক বলেন—“উন্মুক্ত আকাশের আলো থেকে, নদীজলকল্লোল থেকে, দিগন্ত-প্রসারিত গ্রামল ধরণী থেকে কবির পুলকিত চিত্ত যে অমৃত গ্রহণ করেছে, চিঠিতে আমরা তারই আশ্বাদ পাই। সহজ বোধ দিয়ে তিনি সুন্দরকে উপলব্ধি করেন, মনের দ্বার খুলে রেখে তিনি আলোকে গগনে তরুলতায় সেই সুন্দরের বাগী ধরেন। হাটের হট্টগোলে এই বোধ যখনই ফাঁগ হয়েছে, নদীতীরে উষার আলোকে, ক্ষুদ্র অন্ধকারে, তারাজ্জ্বলিত আকাশের তলে তাকে সঞ্জীবিত করে তুলেছেন। ব্রহ্মচিন্তে আনন্দিত অন্তরে তিনি পৃথিবীকে চেয়ে দেখেছেন আর সেই আনন্দের কথা বারে বারে বলেও মনে করেছেন বলা বুঝি কিছু হয় নি।”

শ্রীযুক্ত প্রমথ চৌধুরী, শ্রীযুক্ত অতুলচন্দ্র গুপ্ত, শ্রীযুক্ত অপূর্ণকুমার চন্দ, শ্রীযুক্ত শ্রীকুমার ন্যোপাধ্যায়, ও সভাপতি মহাশয় প্রবন্ধটি লইয়া আলোচনা করেন। শ্রীস্বনীল সরকার গান গাইয়াছিলেন।

এই প্রবন্ধটি পরিষদের ‘নিষ্কাশিত’ রূপে প্রকাশিত হইয়াছে।

পরিষদের তৃতীয় অধিবেশনে (২২শে অগ্রহায়ণ) শ্রীযুক্ত প্যারীমোহন সেনগুপ্ত গোরা” সম্বন্ধে একটি প্রবন্ধ পাঠ করেন। শ্রীযুক্ত সোমনাথ মৈত্র সভাপতি হইয়াছিলেন। প্রবন্ধ পাঠের পর সভাপতি মহাশয় বলেন যে গোবরার মনে ভারত-ধর্মক যে মূর্তি ছিল, তাহা ভাবমূর্তি। সত্যের আঘাতে প্রকৃত ভারতবর্ষের সহিত

তাহার পরিচয় ঘটানো। তিনি এইমূত্রে ‘গোরা’ ও ‘চতুরঙ্গ’র ভিতরকার সাদৃশ্যের কথা বলেন। শ্রীজসীম উদ্বীণ ‘গোরা’র ভাবধারা ও অনবত্ত রচনারীতির কথা উল্লেখ করেন।

পরিষদের চতুর্থ অধিবেশনে (৬ই মাঘ) শ্রীযুক্ত প্রশান্তচন্দ্র মহলানবিশ “মালিনী” লইয়া আলোচনা করেন। তাহার মতে “মালিনী” প্রকৃতপক্ষে কবির একমাত্র ‘ট্র্যাজেডি’। অত্যাগ্র নাটকের মতন ‘মালিনী’র শেষে কোন শাস্তি বা মিলনের চেষ্টা নাই। অধ্যাপক মহলানবিশ বলেন মালিনীর যে প্রেম প্রকৃতপক্ষে ক্ষেমঙ্করের প্রতি, সুপ্রিয়র দিকে তাহার প্রকৃত কোনও আকর্ষণ ছিল না।

শ্রীযুক্ত সোমনাথ মৈত্র বলেন যে “মালিনী”তে কোনও রকম শাস্তির চেষ্টা নাই একথা বলা যায় না। মালিনীর শেষ কথাতেই ইহার আভাস পাওয়া যায়। মালিনীর ক্ষেমঙ্করের প্রতি যে আকর্ষণ তাহা কেবলমাত্র বড় personalityর, এবং সুপ্রিয়র দিকে যে আকর্ষণ তাহা প্রেমের।

শ্রীহীনীল সরকার, শ্রীজসীম উদ্বীণ, কাজী হবিব উল্লাহ বিষয়টি লইয়া আলোচনা করেন। শ্রীহিমাংশু দত্ত, শ্রীহীনীল সরকার, শ্রীঅনিল ভট্টাচার্য্য গান গাহিয়াছিলেন।

পরিশেষে আর একটি কথা জানানো দরকার মনে করিতেছি। পরিষদের গ্রন্থাগারের জন্ত অর্থসংগ্রহ করা হইতেছে, এবং শীঘ্রই গ্রন্থাগার প্রতিষ্ঠা করা হইবে। এ বিষয়ে যদি কেহ কিছু সাহায্য করিতে চান তবে অল্পগ্রহ করিয়া পরিষদের সভাপতি বা সম্পাদকের নিকট পাঠাইয়া দিবেন।

শ্রী প্রতুল গুপ্ত

সম্পাদক।

বঙ্কিম-শরৎ সমিতি

বিগত ৬ই পৌষ, শুক্রবার সমিতির অষ্টম অধিবেশনে শ্রীযুক্ত শচীন্দ্রনাথ মিত্র “শরচ্চন্দ্র ও ভারতীয় সাহিত্য” শীর্ষক একটি হৃদয় প্রবন্ধ পাঠ করেন। তাহার মূলকথা এই ছিল যে—কোন দেশের সাহিত্য এক হিসাবে সেই দেশের সমষ্টিগত মনের ইতিহাস বা আলেখ্য। জাতীয়তার ভিতর দিয়া আমরা যতই সচেতন হইতেছি, আমাদের সমষ্টিগত জীবনের আশা আকাঙ্ক্ষা ব্যক্তিগত জীবনকে ছাড়িয়া আমাদের সাহিত্য ততই উত্তরোত্তর প্রকাশ পাইতেছে, শরচ্চন্দ্র এ বিষয়ে এই নূতন যুগে পথপ্রদর্শক। দৈনন্দিন জীবনের ব্যথা বেদনা ছাড়িয়া তাহার “পথের দাবী”তে জাতীয় সমস্তার অল্পভূতি স্পষ্টতর হইয়াছে।