

THE PRESIDENCY COLLEGE MAGAZINE.

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NOTICE.

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

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

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

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

MOHIT KUMAR SEN GUPTA,

Editor.

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THE PRESIDENCY COLLEGE MAGAZINE

VOL. III.

SEPTEMBER, 1916.

No. I

FOREWORD.

IT is regrettable that we begin a year of great interest in the history of education in Bengal under chequered circumstances. The college is by the circumstances of its establishment connected with the Hindu College opened on the 20th of January 1817, and we shall be justified in regarding the 20th of January 1917 as in some respects our centenary. Yet great as is our satisfaction in that contemplation, we cannot view the immediate past without a sense of shame. The events of a few months ago have been abundantly criticised in all quarters, and call for no further elaboration here: yet it is not possible, nor if possible would it be manly, to affect to ignore them. We must admit them bravely as a stain on our good name, to be washed out by what efforts and service we may be able to render as atonement. The college has lost much: something of its prestige, something of its self-respect, something of its power for good. It stands out in the public attention as an institution in which the machinations of a few evilly-disposed students were effective in bringing about a calamity, because of the members who disapproved there were few energetic enough to show their disapproval, most preferring to accept a situation which they disliked rather than to incur a temporary "unpopularity" with a minority whose good opinion was worthless. Above all it has lost a ruler and teacher who had served it for many years, and the cause of education in Bengal for more years, with powers and devotion which few possess. This is the greatest loss, for it cannot be made good. The others we can remedy in some measure, and this is our urgent duty. Founders' Day 1916 is a painful memory: let us all combine to make Founders' Day 1917 a conspicuous success.

One change in our organisation is necessary as a result of the immediate past. The Students' Consultative Committee disappears, at least for the present, having become suspect by its conduct in January. when in a crisis calling for loyalty and strength some of its members actively identified themselves with the cause of indiscipline, and the remainder passively accepted the situation. As pioneers in an experiment which might have been of great value, its members failed under the first temptation. The college as a whole must accept a share of responsibility for the failure, having elected as their representatives students without the power of leading. New movements, to be successful, demand strength and discretion in their leaders: otherwise we realise the old saying about the blind leading the blind. Few schools in Bengal give any training in co-operation with authority, and students frequently enter upon their college life with no other conception of their position than that they are there to be taught the subjects of the curricula. This conception is inadequate: life imposes duties and obligations which demand many qualities and much training, and the training is given by home, school and college. In particular a man must learn to estimate the opinion of his environment, to add to it when it seems good, to contend with it at other times. Not until he comes to the college stage of his education does a student have an adequate opportunity of developing this capacity, and every institution that adds to his training in this respect, and helps him to feel that he is bound up with the welfare of his college should be welcomed. While therefore it is a matter for deep regret that the first experiment in "constitutional" as opposed to direct rule has failed among us, we can devote ourselves to restoring a state of mutual confidence in which the trial may be repeated. We are chastened by the past; we are anxious to make amends to our reputation; the new sixth year will it is hoped have a higher standard of conduct than the old: in all this there is promise for the future. Even as long ago as the 13th century a Students' Council was instituted and proved successful in the University of Bologna, and there is no reason why it should not be successful here in the 20th.

On looking back at the course of events we notice that while last year's calamity was ultimately due to the presence of a few evil spirits among us, the immediate occasions of the trouble were incidents that need not have occurred. The passage of students along the corridors at forbidden times, their noisy behaviour, the disloyalty to their word of certain students in the hostel in the matter of the farewell entertainment to the Superintendent, could easily have been avoided: accu-

mulated they produced consequences which inflamed passion and led to deplorable results. It is difficult to understand why certain students find it impossible to obey the ordinary rules which regulate their movements in college: already this year there have been instances of deliberate violation of the rule forbidding loitering in the corridors during lecture hours. As there is no college hall in which students can assemble to be addressed as a body, I must reiterate that no student is allowed in the corridors during lecture hours unless he has business at the office, and that neglect of this rule at a few minutes before the end of hour is equally culpable with its neglect at any other time. The rule is made in the interests of students and teachers alike; obedience is easy and necessary. Further, it is necessary to make some demand of students who regard it, and spend their between-lectures leisure in the Common Room or the corridor adjoining it. Moderation of voice and quietness of argument are requested, once more in the general interest: the Common Room is unfortunately so situated that the unrestrained voices of a number of students can become a serious inconvenience to classes at a distance. Our building is old and not conveniently arranged, nor in a climate like this can lecture-rooms be kept closed against disturbance from without: it follows that disturbance from without must be reduced to a minimum. We have sufficient distraction already in an unquiet environment: it is the duty of all members of the college to refrain from adding to it. In many other ways too students can by a little thought and care add to the general welfare and comfort, and on that behalf I make this appeal to their good nature. This must be a year of strenuous uninterrupted work, to make up the defects of last year.

W. C. W.



EDITORIAL NOTES.

WITH this number the *Presidency College Magazine* enters on the third year of its existence. The past session, particularly the latter part of it, has been a stormy one for the College. There have been some grievous wrecks; but the Magazine has weathered the storm with more or less success. The February number was delayed and appeared in the first week of March. Further the damage was far from being repaired at the beginning of this session. In fact it was not found possible to form the new Magazine Committee till the end of July. The August number had, therefore, to be dropped altogether. The September number now makes its appearance.



Our new Principal, Mr. W. C. Wordsworth, M.A. (Oxon), contributes a Foreword commenting on the various incidents which culminated in the closing of the College by order of the Government of Bengal. It seems best on the whole not to refer to them again here. But there must be one exception. In his Foreword Mr. Wordsworth pays a very notable tribute to Mr. James. We beg to associate ourselves with every word that has been written and add, for our own part, a note of personal gratitude. The *Presidency College Magazine* owes its inception and success to Mr. James, more than to any one else. There have been others who have worked very hard and at great sacrifice. But his was the guiding genius. Even in the retreat of his home he has not forgotten the Magazine, and the present number is enriched by three sonnets which he has very kindly contributed.



Principal Wordsworth has expressed his readiness to write a biographical account of his notable predecessor for the Magazine. It will be published in the next number due in November. Meantime we ask the indulgence of the readers for the glaring omission.



One of the latest reforms introduced by the late Principal, one which in fact came into force after he relinquished his office, was the creation of the offices of the Dean and the Bursar. The idea was to relieve the Principal of a large part of his routine duties. Professor S. C. Mahalanobis and Dr. C. E. Cullis have been appointed the Dean of the College and the Bursar of the College, respectively. It is too early to judge of the experiment.

The re-constituted Governing Body of the College consists of the following gentlemen: The Director of Public Instruction, Bengal, President (ex-officio); the Hon'ble Justice Sir Asutosh Mookerjee, Vice-President; Mr. C. S. Paterson; the Hon'ble Nawab Saiyid Nawab Ali Chaudhuri; the Principal of the Presidency College, Secretary (ex-officio); Mr. C. W. Peake; the Dean of the College; the Bursar of the College.



There has been quite a number of changes in the staff. Professor R. N. Gilchrist has gone to Krishnagar as Principal of the local college, being accompanied by Professor Rabindra Narain Ghosh. Professor Satish Chandra De, Officiating Principal, Krishnagar College, has been posted to this College as Professor of English Literature. The transfer of Professors Gilchrist and Ghosh is a source of great loss. They were both very popular teachers and they carried away with them the best wishes of their students and their colleagues. Besides, Professor Gilchrist did very valuable work as Vice-President of the Magazine Committee, and our special thanks are conveyed to him.



Mr. Chandra Bhusan Bhaduri, Demonstrator in Chemistry, retired from the service of Government in April last. He put in over 30 years' meritorious service. Practically during the whole of this period, extending over three decades, he has been at the Presidency College. He was for some time in charge of the Chemical Laboratory attached to the Industrial section of the Indian Museum and once held office as Principal, Krishnagar College, from 1899 to 1900. He is very unassuming; but his strength of character and genius for technology are remarkable. In possessing the latter he is unlike most Bengalis and stands out as a pioneer in establishing chemical industries. His services to the College are well worth commemorating, and we are glad to note that a movement has been set on foot for the purpose.



Dr. Anukul Chandra Sarkar, Ph.D., P.R.S., has been appointed a Demonstrator in Chemistry in place of Mr. Chandra Bhusan Bhaduri, retired. Dr. Sarkar is an able chemist and he obtained the coveted P.R.S. and the still more coveted Doctorate on the strength of his research work. We have great pleasure in welcoming him to the College.

Mr. Surendra Nath Banerji, Professor of Botany, has been transferred to the Botanical Survey of India. His students gave a farewell entertainment on the eve of his departure, a report of which will be found elsewhere. To carry on his duties local arrangements have been made. We are also glad to note that the Department of Botany has been affiliated up to the M.Sc. standard from the current session.



If we may anticipate a little, the tale of changes in the staff will be a very long one. It is understood that Dr. P. C. Ray is going to retire very shortly and Professor E. F. Oaten is looking forward to a Commission in the I.A.R.O. Before the year has gone round to have to bid good-bye successively to Messrs. James, Gilchrist, Ghosh, Bhaduri, Banerji, Dr. Ray and Mr. Oaten is an overwhelming and unprecedented misfortune.



We now come to a more cheering topic. The Presidency College gained fresh laurels at the last University Examinations. In the B.A. Honours in all except one of the subjects in which our College prepares candidates, viz. in Mathematics, Philosophy, Economics and History we claim the place of honour, first in Class I. In English our best result is first in Class II. For the credit of the Department concerned we may add that there is only one first class in that subject. There are besides one first class in History and three in Economics.

In the B.Sc. in Mathematics Honours our results are brilliant. There are no fewer than nine first classes including the first and the second in order of merit. In Physiology, too, we have the first in Class I; in Physics, the first in Class II.

Our hearty congratulations are offered to those who have put us in this very satisfactory position.



In the Intermediate Examinations our results are somewhat less satisfactory. In the I. A. we have to look low down the list to pick up the first name from the Presidency College. But the general average is good, 75% of students sent up having passed, 50% of them being in the First Division. In the I.Sc., too, the results are not quite as good as usual; still we have the great satisfaction of scoring the first two places.

The M.A. and M.Sc. Examinations have also been held. But the results will not be published until we have gone to press. So they must wait for comment till the next number.



In sports our record this session is a very poor one. We have not won a single trophy in football. Nothing could be more humiliating for a College which claims to be the premier educational institution of the province. As recently as 1914 the College secured the championship in College football by winning the Elliot Shield. To sink from this position to absolute insignificance in a couple of years is disgrace enough to stir every member of the College.



On the 4th August, the Principal was invited by the Senate to deliver an address on the War in the Senate House. There was a large and distinguished gathering which included a considerable number of ladies. The address was listened to with great appreciation. It will be found elsewhere.



The University College of Science has commenced work from this session and classes in Mixed Mathematics, Physics and Chemistry have been opened for the present. About 50 students in all have been admitted. A much-needed want has thus at last been satisfied. We wish the institution a useful and prosperous career.



The Svarnamoyi College proposal has fallen through. However, a new college, the South Suburban College, under a very influential Governing Body with Sir Asutosh Mookerjee as President, has been successfully founded and affiliated up to the Intermediate Standard. We hope it will have a useful sphere of work.



We note with genuine satisfaction that the College of Oriental Studies has at last been founded in London. Ample funds have been granted; but they are not a farthing too much if the College fulfils, even in some measure, its great object of disseminating a knowledge of Oriental culture amongst Englishmen.

In the February number we wrote: "On the Italian and French frontiers the fighting has been incessant but indecisive. We shall shortly hear more of them when spring sets in." True enough; before the month was out newspapers swarmed with headlines of "Attacks on Verdun" and soon followed the Austrian Offensive against Italy. Even the Germans surpassed themselves in the persistence and in the utter contempt for death with which they pressed their attacks. Offensive followed offensive like waves, but they were dashed to pieces against the unyielding resistance of the French. War, so costly, so furious, so scientific, was never witnessed before.

The Austrian Offensive met with rapid success as the Italians suffered from a deficiency in their munition supply.

At this stage the Allies suffered another irreparable disaster. General Townshend after a heroic defence of six months had to surrender with the whole of his force to the Turks at Kut.

The tide now began to turn. Grand Duke Nicholas, in his usual style, began a vigorous offensive in the Caucasus region and in a short time captured the Turkish stronghold of Erzeroum and, subsequently, Trebizond. The pressure in Mesopotamia was thus promptly relieved.

The Turks had their hands busy in another direction, too. The Grand Sheriff of Mecca proclaimed his independence.

Of far more significance was the Russian offensive in Bukhovina and Volhynia. In its initial stages it was overwhelmingly successful. According to reports the casualties and the prisoners amounted to well over half a million.

We now come to the Battle of Jutland, the most important naval engagement of the war. It was not as destructive to the enemy as some wished it to be, because the engagement did not last long enough, the enemy slipping away under cover of mist and darkness. As it was, the enemy suffered such losses that it will be long before he ventures out again. Meantime Britannia rules the waves more securely than ever.

Lastly we have to refer to the combined British and French offensive on the Somme and the counter-offensive of Italy against Austria. Both have been strikingly successful. On the Somme the Allies have broken through three strongly fortified lines of German defences inflicting very heavy losses. And the Italians have already succeeded in regaining all the ground they had lost.

Just as we go to press it is announced that Roumania has at last decided to join the Allies and declared war on Austria. This is expected to lead to important developments.

Some Considerations on the War.

[An address delivered by the Principal of the Presidency College in the Senate House on August 4, 1916, the second anniversary of the entry of the British Empire into the War.]

MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,

I thank the authorities of the University for the invitation to deliver this lecture. I wish that my competence were as great as the compliment.

It is fitting that we should at fixed times take stock of the position of events in this struggle. To those who maintain that the war can only be studied fruitfully when it is happily over, it is a fair answer that history is an investigation of human achievement, which is a process never reaching finality, and the facts of history are not merely the events as we have them duly set out in our school and college textbooks: the hopes, aspirations, fears, hatreds, interpretations, of peoples are equally facts, of the deepest importance, in that they are the determinants of the direction of events. It is no reproach against history that its interpretations vary with time: since human progress is a living varying process, the sciences that endeavour to explain it can never be exact and complete. Even of bygone centuries our interpretations vary partly with our subjective moods, but in part because the available evidence for scrutiny increases continually: such variation may reasonably be expected in greater degree among students of the present.

The outbreak of war meant a sudden overthrow of the universe of thought and experience in which most men lived. It was upon us before we had time to think out the position: the apparently automatic accession of country after country to the rank of combatants stupefied the mind, and suggested for the moment that man was as helpless against destiny as in some tragedy of Aeschylus. Along with this went a deep feeling of shame and resentment at the intrusion of war and destruction into a world that was steadily shaping itself for great ends in politics, art, commerce, education. This shame promptly killed the feeling of helplessness, and insisted on enlightenment: even then the world determined that the calamity should not recur, if forethought could prevent it. The need was splendidly met in England: publicists, teachers and students of history combined to teach a nation that for all its enlightenment had little knowledge of foreign affairs, and to set out for the

information of the world the instincts and feelings that made England a combatant. The pamphlet* came into its own again: the magazine article again became great; and university lectures evoked an attention seldom given in England. The campaign of explanation was necessarily hurried, but the instincts of our experienced publicists and teachers were such that the case as stated two years ago is our case to-day: more leisurely study of the evidence, and of new evidence, and the congruence of developments with what was predicted, have only strengthened the position then taken up. In another way also the demand of the peoples for instruction is illustrated. The various Governments, feeling secret diplomacy to be out of keeping with the time, have made their appeals to their own subjects, and to the world at large, in the form of official publications of the evidence, with annotations and explanations: in the 20th century the moral judgment of the world cannot be despised even by the most reckless of Governments, and it is worthy of remark that the only evidence not published is the correspondence between the Governments at Berlin and Vienna in July, 1914. That neither Government appears disposed to publish, and for it students of history are eagerly waiting; it will finally prove and disprove the rival explanations that now contend for the acceptance of the world. Nowhere is this desire greater than in our Empire: of the powers that then entered the lists England alone was free to decide her policy: surprised and unready, she hesitated not, and the whole Empire in love and admiration rose to her support. At present we are entitled to think that this decision has moulded the course of history for centuries to come. Such is the spirit of France and Russia that alone they could have found within themselves the means of repelling the invader and saving the system called Europe: but at a cost, to France at least, that would have terribly diminished her power of inspiring the world to great things.

* Among these an honourable place must be given to the series published by the Oxford University Press, examining the issues from every conceivable point of view. Of magazine articles the most illuminating are those that have appeared in "The Round Table," a well-written and well-informed publication serving the cause of true imperialism. Of good books on the subject there are many. I may mention as especially valuable—J. Holland Rose, *The Causes of the War* (Cambridge Press); Why we are at War (Oxford Press): Gilbert Parker, *The World in the Crucible* (Murray): Seton Watson and others, *The War and Democracy* (Macmillan). Details of the early fighting may be read in Count De Souza, *Germany in Defeat* (Kegan Paul): Hamilton, *The First Seven Divisions* (Hurst and Blackett). Nelson's History of the war in shilling volumes (twelve have already appeared) brings the story up to date.

We may then once more state the case in these terms:—

1. Germany and Austria in time of peace secretly concerted together to impose their will upon Serbia and Europe in a matter affecting the balance of power, though it is not certain that they intended to provoke a European War, which nevertheless could not but result from their action.
2. Germany had the power to compel Austria to follow a reasonable course, but preferred to encourage her in unreasonableness.
3. England, France, Italy, Russia worked steadily together for peace, which Germany was prepared to accept only on terms of destruction to Serbia and humiliation to Russia.
4. Russia was reasonably justified in mobilising in reply to the mobilisation of Austria, mobilisation not being an act of war or necessarily leading to war. The German declaration of war against Russia began the war which necessarily extended to almost the whole of Europe.*

Such is the political resumé of the events of July, 1914. To understand them fully requires a survey of the history, psychology, and thought of the German people during the 19th century. After the war of Liberation they saw their future hopes dependent on two institutions, the armies, chiefly of Prussia, and their universities. Unfortunately, as we read their story, they submitted their destinies to leaders who have misinterpreted the functions of armies, and the purposes of learning, until their army is regarded as an instrument for the destruction of their neighbours, and learning, whether in philosophy or history or natural science, becomes a national weapon to assist in the process. This position was emphasised quite early. "It is wrong," said the historian Giesebrecht "to think that knowledge has no fatherland and that it soars above frontiers: our science should not be cosmopolitan but German." So we find the continual degradation of philosophy, until it taught that the State is above all law and all morality, and must aim at power alone as the expression of its essence—a formula arrived at in the interest of Prussia and Germany—while the great succession of historians from Savigny through Ranke, Mommsen, Sybel to Treitschke gradually arrived at the same position through the glorification of power and the vilification of those nations actually or potentially opposed to the erec-

* See J. M. Beck's "The Double Alliance versus the Triple Entente," Oxford Press (one of the Oxford pamphlets). Mr. Beck is a distinguished American lawyer, who has steadily advocated the cause of the Allies as against the Central Powers.

tion of a commanding Germany.* The result was a universe of thought, national, patriotic, in the narrowest sense, highly dangerous in a people at once brave and docile, who make the mistake of regarding University professors as great men and wise leaders. It was Treitschke, the most influential, who said, "We have allowed ourselves to be led astray too much by the great names of tolerance and enlightenment."

Such a development of academic thought (which in Germany is very near to action) necessarily clashes with the fundamental and universal spirit of the human mind. In the sphere of political action the clash came between 1848-70 when Germany and Austria under military influence rejected democracy and declared for autocracy and reaction. Had Germany accepted the federation on peaceful lines offered by the national assembly of 1848, Europe would have been spared the wars and wounds and uneasinesses that have resulted from the triumph of militarism. For autocracy has no place in a world working for constitutional solutions of its problems. Autocracy aims at power for itself, and so weakness for all else: it dislikes power in others, as it dislikes freedom, both being in different ways a menace to itself; hence come insults and suspicions and aggressive alliances and wars. But freedom makes for friendship and sympathy and co-operation in the struggle for a higher life: the State that is free rejoices in the freedom of others, seeing therein only greater strength and happiness for itself. So the nations that now contend are not allied by the accidents of diplomacy or geography: the struggle is of the temporary against the permanent, the particular against the universal, autocracy against democracy. History affords other examples of the strange sight of a nation so wanting in valour as not to have worked out its own freedom setting forth to conquer the world, and other examples of the lust for power now besetting the German rulers.

"What we see in Germany is a state of mind which has often been described before. It was something more common in the earlier ages of civilisation than in later days. The Jewish prophets knew it well, they knew it in great military empires of Asia, we can still see it depicted on the Assyrian monuments when the king is represented with his feet on the necks of his conquered slaves. They knew it in the feeble and foolish imitations of it among the Jewish kings, and the

* For the development of German Philosophy see Muirhead: German Philosophy and the War (one of the Oxford pamphlets): for the development of the German conception of history see Modern Germany and her Historians—A. Guillard (Harrold).

whole history of the Jewish nation is a protest against the cruel arrogance of dominion. The Greeks knew it and called it "hybris"; the whole burden of Greek thought as of Jewish prophecy is the nemesis that comes to those who forget in the days of their power and prosperity the power of the gods. It is this that armed Antigone against Creon as it armed the Athenians at Salamis, and the **Persae** is an exercise on this theme. It was the pride of power which made the tyrants the embodiment of evil, and it was only when Athens became a tyrant city that Greece united against her. To use your force to the uttermost, to enforce your will on others, this is the ideal of young Germany. It is an ideal which we may be well content to oppose to the death, for the attainment of it is destruction to the conquerors as to the conquered." *

I would here refer to a remarkable book published shortly before war broke out, "The German Enigma," by Georges Bourdon—an enquiry by an eminent French publicist among Germans concerning their attitude to France. In its pages we find the most distinguished Germans in every activity of work and thought expressing with unquestionable genuineness profound appreciation of, and friendship towards, France, yet at the same time maintaining or hinting that fundamental laws of history must soon bring about a catastrophe, as if national policy were the activity of some transcendental idea independent of human control. This feeling of helplessness, mediaeval rather than in accord with the spirit of an age inspired by modern thought and science, is perhaps the nemesis that has attended excessive self-praise and ostentation, and the consequence of a determined effort to reduce national pride and confidence and ambition to philosophic formulae, reaching its supreme absurdity in the strange dictum of Bernhardi, "war gives a biologically just decision." Yet there have been signs of uneasiness, as if the mind were conscious that responsibility was an actuality somewhere realisable: the continual threat of force, the somewhat artificial hatred and contempt for her neighbours, the remarkable burst of malevolence against everything English once war had broken out. These point to a spirit afflicted by fear and doubt: they are intoxicants welcomed as deadening painful reflections—not the qualities of a spirit working out the decrees of a controlling Providence.

* England, Germany, and Europe. By J. W. Headlam (a pamphlet published by Macmillan & Co., which should be read by every student of history and politics).

While Germany and Austria had thus chosen the path of reaction, the rest of Europe was progressing towards the realisation of the universal instincts of humanity. This progress took many forms: political, economic, scientific, advancement; pacificism in its various manifestations, including all that we mean by disarmament and the Hague Conferences; increasing respect for nationality; the growth of international sympathy: disinclination to believe in evil faith and malevolent design. Ten years ago the foreign policy of Germany began to be suspected, and the nations against which it was aimed drew closer together in the indefinite Triple Entente, but war was not generally anticipated, being on the scale which it would take too great an enormity for a cultured world to contemplate. In this lay Germany's material advantage: if or when the crisis came the benefit of surprise would be hers. What the advantage meant can be understood by all who remember the agony of the time of the great retreats, first towards Paris, later towards Warsaw and beyond. All that was fair and noble in our civilisation was threatened: if France fell what sort of life would be left to Europe? Let me quote the words written of the monstrous sweep upon Paris by Mr. Belloc. "No such strain has yet been endured, so concentrated, so exact an image of doom. And all along the belt of that march the things that were the sacrament of civilisation had gone. Rheims was possessed, the village churches of the 'Island of France', and of Artois were ruins or desolations. The peasantry already knew the destruction of something more than such material things, the end of a certain social pact which war in Christendom had spared. They had been massacred in droves, with no purpose save that of terror: they had been netted in droves, the little children and the women with the men, into captivity. The track of the invasion was a wound struck not, as other invasions have been, at some territory or some dynasty, it was a wound right home to the heart of whatever is the West, of whatever has made our letters and our buildings and our humour between them. There was a death and an ending in it which promised no kind of reconstruction, and the fools who had wasted words for now fifty years upon some imagined excellence in the things exterior to the tradition of Europe, were dumb and appalled at the sight of barbarism in action—in its last action after the divisions of Europe had permitted its meaningless triumph for so long. Were Paris entered, whether immediately or after that approaching envelopment of the armies, it would be for destruction: and all that is not replaceable in man's work would be lost to our children at the

hands of men who cannot make." * In India our Universities have looked to Germany rather than to France for inspiration, and it will be difficult for many to imagine the horror with which most peoples regarded the prospect of the downfall of France; for centuries France has been the inspirer of greatness and refinement, and to-day the beauty of her spirit and the freedom of her thought make her enemy unlovely in comparison. Twice before has France stayed destructive barbarism, and saved the West for freedom: now for the third time it is her glory to stand, bleeding and unbroken, as the guardian of civilisation's most precious possessions.

It is not in my plan to follow the course of events, but to examine certain considerations of a more abstract nature. Europe has seen many wars, of armies and dynasties: not for many centuries a war between nations. Yet all have entered upon the conflict in the determination that the world shall be better for it, however they may interpret the word "better." In their agony the nations, exhausted and bleeding, are already sketching the future, shaping better economic, political, educational systems, planning the reconstruction of ruined cities and countries, taking thought for the development of science, even considering improved methods for the care of babies. There is a hope and confidence abroad; never has the spirit of man been braver and purer. The last century saw great advances in all departments of life: men became gentler, kindlier, more used to refinement, while science achieved along with noble inventions appalling instruments of destruction. Some twenty years ago a Russian statesman† in a book justly famous doubted whether modern civilised Europeans could endure the fearful impressions of modern scientific warfare without losing their reason. The answer has been found. The nineteenth century has given men enlightenment, culture, comfort, luxury: it has given them also the power of enduring in greater measure than in any previous age. The Russian is upheld by his religion, the Frenchman by his patriotism, the Englishman by his peculiar humour, the German by an animating influence of which we have not at present the name: but all these influences are strengthened and informed by the manifold gifts of the last century, and man has ascended to lofty heights. Valour and self-sacrifice are the common qualities, and I content myself with mentioning one instance of the spirit of modern soldiers. Captain Everleigh of the

* Hilaire Belloc, "A General Sketch of the European War."

† Bloch.

52nd O.L.I. was killed by a shell at the battle of the Aisne, having left the shelter of his trench to help a wounded pig.

When the war is fought to a decision the united wisdom of Europe, perhaps of the whole world, will be brought to bear on the problem of lasting peace. It is to the credit of the world that the problem received attention from the very outbreak of hostilities, and it is invigorating to find that everywhere men turn to Kant and his half-forgotten teaching on the subject. When passions are worn out, nations will in the reaction shrink from further hatred: then wise statesmanship may find the opportunity of fostering that sense of the community of interests from which will arise in the minds of men and perhaps among their institutions the supreme state, above all national states, whose law shall be complete morality, the will of God realized among men. To this end many factors already contribute. The universality of science and art the organization of money and trade, the existing organization of Europe into two great alliances, the large Empires of England, France, Russia: with these the determination of millions of men, now learning through suffering, that the present horrors shall not recur. On the other hand there must be some approximation in political outlook: only when all states adopt democracy as a mode of thought, not necessarily as a form of government, will uneasiness and suspicion disappear. This truth is another form of the common saying that militarism must be crushed: the necessary change of mind will come only through military disaster. For in all that our enemy does nothing is more dispiriting than this, that of Germany's great intellects not one so far as we know has found anything untoward in the sinking of the "*Lusitania*," which German schools made the occasion of a holiday, and that while generals and admirals and ministers have been cast aside at the whim of authority or the breath of public clamour, the man who dared to call an international treaty a scrap of paper, and to attempt to bargain away the honour of Belgium and England, is still unshaken in his proud office. No partial change of outlook will meet the case: the future welfare of the world requires the complete jettisoning by all great powers of thoughts, policies, practices, that engender fear. For consider the condition of the world, as set forth in this Memorandum of the Reform Club of New York:—

Serbia wants a window on the sea, and is shut out by Austrian influence.

Austria wants an outlet in the East, Constantinople or Salonika.

Russia wants ice-free ports in the Baltic and Pacific, Constantinople, and a free outlet from the Black Sea into the Mediterranean.

Germany claims to be hemmed in by a ring of steel, and needs the facilities of Antwerp and Rotherdam for the Rhine Valley commerce, security against being shut out from the East by commercial restrictions in the overland route, and freedom of the seas for her foreign commerce.

England must receive uninterrupted supplies of food and raw materials, and her oversea communications must be maintained.

This is also true of France, Belgium, Germany, and other European countries.

Japan, like Germany, must have opportunity for her expanding population, industries, and commerce.

The foreign policies of the nations still at peace are also determined by trade relations. Our own country desires the open door in the East.

South and North American States and Scandinavia are already protesting against the war's interference with their ocean trade.

All nations that are not in possession of satisfactory harbours on the sea demand outlets, and cannot and ought not to be contented till they get them.

But economic complications are not the only difficulties: those that stand in the way of the realisation of nationality are scarcely less numerous, yet the consciousness of civilisation demands a settlement that will solve these also. But what formula can satisfy a system so complex geographically and ethnologically as the European, so diverse in its interpretation of national morality? Has a people any indefeasible claim to respect for its national ambitions if it is not prepared to struggle and make sacrifices for their realisation? A man as a physical being may have a 'right' to wife and children: but seldom is the right acknowledged unless by his efforts he wins from his environment the means of maintaining them. In the material world rights seldom command respect beyond the degree in which the demand for their recognition is supported by evidence of honourable effort to realize them, and the confidence that in nationality we had a principle of lofty morality has been diminished by the recent conduct of certain of the Balkan States. Again there is the difficulty that in the settlement, the will of the victorious nations prevailing most, it will be possible for the defeated to represent all insistence on future safeguards as inspired by revenge. There is no world tribunal to decide the guilt and innocence of warring nations: to collect and examine the evidence and pronounce the judgment. Nor have the neutral nations so borne themselves in their

perplexities as to justify any large claim to share in the settlement. Yet, despite all these difficulties, there remains enough to inspire confidence in the continual uplifting of man. There is working in the world a higher law and a purer patriotism than that of single nations, and the unsuccessful assault of a single 'culture' upon it will enhance its power, as every failure of evil promotes the good.

To realise the full implication of this is the task that history now sets to man, and the heaviest responsibility will rest upon the vast unorganized Commonwealth of Great Britain. The fact of our Empire is everywhere accepted, though the details of its organization are widely questioned. The efforts and sufferings of the war will strengthen and develop that common consciousness which in the hour of danger ranged all its parts by the side of the mother country, and so facilitate the growth of universal ideals, and the mutual understanding of a quarter of the human race. In this work the opportunity and duty of India reach colossal proportions, with corresponding obligations upon her Universities, which will have to lead the way in breadth of view and height of aspiration, completing the services now being rendered to the common cause by the valour of her army. The world has frequently dallied with the vision of universal peace, but with an interest that scarcely passed beyond emotion: now that interest is developing the strength of a motive, and the vision has descended from philosophic heights to range as an inspiration among common men. It is part of the task of scholarship to encourage this progress. But scholarship alone is colourless for good and evil: the spirit that informs it gives it moral value. We have seen culture used for monstrous purposes, because regarded as 'national,' and scholars degraded by the violence of their passions. Only charity and humility make it serviceable in good causes: this is the truth which we learners and teachers should aspire never to forget.



National Service, 1916.

England! we grudge thee not in this thy need
 Our service. Light would be the sacrifice,
 If with our scanty hoarded strength the price
 Of nurture we might pay, in act and deed;
 If with our own life we might seal love's creed;
 If we might share the terror and the pain
 In that soul-searching, death-fraught hurricane,
 Where warring nations fight, endure and bleed.

But harder is it, when the grizzled head
 And limbs no longer supple now, must know
 These thou acceptest not, asking instead
 The young whom we have cherished. Even so
 To thee, O Land, after a brief prayer sped,
 To *Thee* we grudge them not—but bid them go.

H. R. J.

A Socratic Dialogue.

Babscus

(*or on Degrees*).

YESTERDAY I met Babscus going for a walk outside the walls and we wandered out together and sat in the grassy shade of a tall plane tree by the Ilissus. But he seemed sad and absorbed like one who has listened to the mixolydian melody, and I saw what I had never seen before—Babscus silent to all my questions and refusing even to nod his head and say, "So it would seem." So after some vain inquiries I asked:

"Between friends, Babscus, there should be only one heart, as the poet says. Come, tell me your sorrow. But perhaps the approaching examinations oppress your mind?"

"You are not wrong in your conjecture," he replied. "But for Heaven's sake, Socrates, tell me what you maintain is the correct account of examinations; for there is no man better-fitted to explain them."

"And why do you think so, pray?"

"Because they closely resemble your own procedure. It is well known, my dear Socrates, that, exactly like your questioning examinations produce a state of perplexity.*"

"Well answered, O godlike son of Academicus," I said in admiration. "But let us define the true nature of examinations. And it may seem that only those shallow souls are perplexed by them which are wedded to appearances and not those which live in the light of the bright sun of Reality."

"Let us by all means," he replied.

"Is not the subject of the examiner's art the student?"

"Undoubtedly."

"Does not every art prescribe or practise what is best for the subject?"

"I do not follow you."

"Does not the physician's art concern health which is its subject?"

"Yes."

"Does not the shepherd's art procure the entertainment of the sheep?"

"Certainly."

"Then the examiner's art, in the same way, concerns itself with happiness of the student?"

"I confess the argument points that way."

"But," I continued, "there is an even closer relationship between the two. Are you not aware that many nightwatchmen were once thieves?"

"Just so."

"That is, the man who has a talent for stealing has also a talent for guarding. And so of everything else. Is not the man most skilful in attacking also most deft in defending?"

"Certainly."

"The best batsman is therefore also the best bowler. And in the same way the best examiner is the best examinee."

He assented at last in a profuse perspiration.

"But," I suggested, "we have omitted to consider the art of the paper-setter." †

* *i.e.*, 'aporia.

† The editor cannot understand how Socrates came to use such an inelegant word—formed, presumably, on the analogy of "bone-setter."

"Do inquire into it now, my dear Socrates," urged Babsus.

"Who uses the result of the paper-setter's art?"

"The student."

"And who uses the product of the flute-maker's art?"

"The flute-player."

"But surely the flute-player, because he uses flutes, directs the flute-maker how they ought to be made; and the flute-maker follows his directions and is agreeable to his wishes?"

"Undoubtedly."

"Then will not a paper-setter exercise his art in the way most agreeable to the students?"

"Clearly he will on your reasoning. But, Socrates, it seems too good to be true."

"Does not every manufacturer look at the essential Form or Idea of his product while he exercises his art? For example, the flute-maker has his gaze on the Form of the flute while he constructs one."

"Obviously, you are right."

"Do you agree that the essential Form of the paper lies in books, which the paper-setter consults?"

"I do."

"Well," I continued, "let us consider the varieties of examinees; there are four."

"It is my particular desire to be told what they are."

"Take a line divided in the middle and each half divided again. The four sections correspond to the four varieties of examinees. The lowest reach only to conjecture or opinion, all their knowledge being vague and shadowy. The second rise a stage higher to belief. Though they do not attain to true knowledge, they have a strong belief in the goodness of the examiner. The third variety are possessed of understanding and intelligence, but the highest class are those whose eyes are open to the essential Form, which no one else perceives. They turn their eye round from the paper until it encounters and contemplates the hidden and real Form (that is, the book). And this sort is the best of all. Am I not right?"

Instead of answering, Babsus said, "Tell me, Socrates, have you a nurse?"

"Why?" I asked, surprised at the sudden turn.

"Why, because she leaves you to talk this drivel!"

ANONYMOUS.

A Song of Britannia.

I.

Muse, who art quick to fire
 At the least noble thing,
 And frankest praise to bring
 Upon the quivering lyre,
 Why art thou slow to sing
 Now when the world beclouds
 With battle, such as shrouds
 Earth in a mist of tears?
 For want of heart belike,
 While thunder sings afar
 And even the bravest fears.
 Seek'st thou a theme for song
 No fears can ever wrong
 No tears can tarnish? Strike
 And sing Britannia.

2.

Britannia the fair,
 Whom oceans girdle round,
 With hill and valley crowned,
 And purest wash of air
 From her Atlantic bound.
 What heaths so fresh as hers
 With blossom? and how stirs
 The soft wind in her pines.
 Earth's fairest isle, 'tis said,
 Where all things lovely are.
 Yet beauty there not mines
 Strength; for no cliff is there
 No headland calmly fair
 But fringed with wild sprays wed
 To shout Britannia.

3.

Britannia the strong,
Whom God designed should queen
The Ocean plain, serene
Though threat'ning foes bethrong
Whose fate shall not belong,
While round her, every deck
Bristling with cannon, speck
The seas her angry fleet.
Not earth to dominate
Or to embroil with war
Tower they: 'tis to keep sweet
The world's dear peace they bulk
So with their silent hulk
In all eyes power, elate
To speak Britannia.

4.

Britannia the free,
Of soil so virtuous, such
No foot of slave can touch
But walks at liberty.
The staff she is, the crutch
By whom weak lands arise
Who nourished in her eyes
Grow, and shake off the sloth
Of old anarchic power
Two richly tokens are
Of her boon influence, both.
What man of Ind or Nile
Who sees his fat fields smile
But his lips burst aflower
To praise Britannia.

5.

Britannia the sage,
With her own history wise;
The stars were her allies
To write that ample page.

A Song of Britannia.

'Twas her adventurous eyes
 The vantage saw, whence she
 To this wide regency
 Through acts adventurous won :
 Which if from strife and jar
 She keep, the secret learn
 From her mild brow alone ;
 How, not the world to daunt
 Or power imperial flaunt
 She makes the queen'd earth yearn
 To serve Britannia.

6.

Britannia the good,
 With her own heart at school,
 Whom flatterer cannot fool
 Nor rebel sour ; at flood
 Her own strength taught to rule.
 Hers are the mighty hands
 That o'er hundred lands
 Weave bliss from dawn to gray.
 Like fond words from afar
 Hers are the winged sails
 O'er ocean : words are they
 Which in a moment bring
 Her brood beneath her wing ;
 And none so small that fails
 To knit Britannia.

7.

Britannia wide-flung
 Over the globe ; its half
 Her children, whether graff
 Or scion mother-sprung ;
 Sons, now to be her staff
 When her path glooms ; though Rhine,
 Danube and Elbe combine
 Of these (O idlest dream !),
 To reave her. Hers they are,
 Rous'd, ardent in her right !

From Ganges utmost stream
 Far as Canadian firs
 And bush Australian, hers,
 Joined even in hell's despite
 To help Britannia.

8.

Britannia the heart
 And brain that bulwarks power ;
 See, at the crucial hour
 How well she bears her part !
 From fields how peaceful flower
 In millions arms and men !
 Which now she pours again
 To those old battlefields
 France, Flanders ; makes her star
 Of glory that she shields
 The weak, confronts the strong.
 Brute force let others sing ;
 She shows in everything
 To her it shall belong
 To be—Britannia.

9.

Britannia, sublime
 To flame in generous deed :
 In others' cause to bleed.
 So to the end of time
 It shall be. One she freed
 The Iberian. Wellington
 And Torres Vedras spun
 The lines of victory then.
 Another Trafalgar
 The bleak North Seas await :
 Where her fleet towers the main :
 Each mighty battleship
 Charged to the very lip
 With thunder. Big with fate
 They loom Britannia.

“An Eighteenth Century Bengali Manuscript.”

*A Summary of a Lecture delivered by Prof. J. N. Das Gupta, B.A. (Oxon),
Bar-at-law, at the Senate Hall, Calcutta University.*

THE manuscript contains the first canto of an epic poem entitled the “Maharashtra Purana,” or the defeat and death of Bhaskar Pandit, and thus deals with the irruption of the Mahrattas into Bengal, the incidents connected with which led to the adoption of a number of precautionary measures by the English for the safety and defence of their settlement in Calcutta. One of these, as we all know, is the digging of the historic Mahratta Ditch which ran along the lines now occupied by the Circular Road.

Internal Evidence of Authorship.

We are told that the poem is the work of the poet “Gangaram.” But who was Gangaram, where did he live, who were his friends and associates? The evidence supplied by the poem itself, the many provincialisms in it, its many departures from correct orthography, the almost perfect phonetic renderings of words and expressions which frequently occur in it, remind us of the dialectical peculiarities of Eastern Bengal. But this in itself would not justify the twofold conclusion that the author hails from Eastern Bengal and that the poem was composed in Eastern Bengal. For the poem may well be the work of an Eastern Bengal man resident in or near Murshidabad. The familiar knowledge which the poet displays of the geography of the neighbourhood of Murshidabad would lend support to this view and indeed there is nothing improbable in it, as the connection between Dacca and Murshidabad must have been close and intimate in those days, perhaps even more so from all accounts than in our times.

We have a date entered at the close of the manuscript which I take to be the date of the copying of the manuscript rather than of the composition of the poem. The date corresponds to the year 1751 of the Christian Era which is just half-a-dozen years prior to Clive’s fateful victory at Plassey. The events which the poem relates have reference to the years 1741-42 A.D., and 1744 which is the year of the death of Bhaskar Pundit, and thus the poem must have been composed within

ten years of the occurrence of those events, when their memory was still fresh in the minds of the poet and of his readers. Hence we have in the poem a vivid, realistic, contemporaneous account of a stirring chapter in the history of Bengal almost on the eve of the transference of sovereign power into the hands of the English. And if the date entry in the manuscript be reliable, we have here one of the earliest authentic accounts of the Mahratta irruption. Seir Mutakherin has been hitherto accepted as one of our early original sources of information regarding this period. And if the accounts and references in our Hindu poem tally, as they undoubtedly do in all essential particulars, with the descriptions to be found in the pages of the Mahomedan historian, we shall have one more proof of the value of the materials which our vernacular literature may be made to supply for a reconstruction of the history of our land.

Chief Feature of the Poem.

The agonising incidents of the “dark and distracting” war which now convulses Europe led the lecturer to think of this old Eighteenth Century Bengali poem. For the noticeable point in the framework of the poem is its mythological setting and the idea which dominates its opening lines is that of a strong moral force controlling and shaping human destiny on earth. There is an unfaltering faith in an All-Wise Providence which never allows iniquity to triumph over righteousness. Then again as we approach the final catastrophe in the poem, when the indomitable Mahratta General is done to death by means which cannot be characterised as other than treacherous, we are prepared for it by the poet’s references to the misdeeds of the Mahratta General and of his soldiery and his open violation of moral laws. He has oppressed the weak and has suffered unspeakable outrages to be committed on defenceless women. He has thus lost the support and the sympathy of the gods above. He has incurred the displeasure of the higher powers who are the protectors of the weak and the defenders of the defenceless on earth. He has been judged and found wanting. And he must suffer. The Mahratta General falls a victim, to all appearance, to human contrivance, but really to divine displeasure. This is how a Hindu poet in a Bengali poem justifies the ways of God to man.

Origin of Mahratta Irruption.

The Mahrattas came to Bengal on the plea of demanding “Chauth” from Nabob Alivardy Khan on behalf of the Mogul Emperor, the titular

sovereign power, says the poet. A more or less literal rendering of this section of the poem is given here.

Shahu, addressing Raghuraja, said, "For a long time the Chauth for Bengal has not been paid to us. Despatch an ambassador at once to the Mogul Emperor. Ascertain why the Chauth for Bengal is in arrears. Address a letter to him." Raghuraja penned a short and curt note which the Mahratta representative took with him starting on his errand early the next day, and came to where the Emperor of Delhi resided. Then the Emperor told his Vizir, "Acquaint us quickly with the contents of the letter." Upon which the letter demanding the Chauth for Bengal which was in arrears was read out to the Emperor by the Vizir. The Emperor ordered the Vizir to address Shahu and to say that Alivardy, the servant, had murdered his master, the Soubah of Bengal, and that he had grown so strong that he had ceased to pay the imperial revenues. The Emperor was pleased to add what, by the way, was a confession of his own impotence: "I have not got an army ready. I have none with me at present who can go and realize the revenues. The consequence is that Alivardy is in tranquil possession of Bengal and is growing more and more powerful every day. The imperial revenues have not been paid for these two years. Let Shahu demand the Chauth for Bengal on my behalf." The Mahratta messenger took the letter from the Vizir and bowed his head in respectful homage to the Emperor and came to Satara without loss of time. Shahu was seated in his Dewankhana when the messenger arrived and delivered the Emperor's reply; after which he remained standing with folded hands at one end of the Durbar Hall. The Dewan acquainted Shahu with the contents of the Emperor's letter explaining how the Mogul desired the Mahrattas to send an armed force into Bengal for the recovery of the Chauth due from that province. Then Shahu said: "Whom shall we send to Bengal?" to which Raghuraja replied, smiling, "Let me have that commission." The request was granted and Bhaskar Pandit was chosen by Raghuraja as the leader of the expedition and was placed at the head of a force of forty thousand men. This is the origin, as narrated in the poem, and as partly confirmed by historians, of the Mahratta irruption of 1741-42.

A Picture of Devastation.

"When the Bargis began to plunder the village the inhabitants sought shelter in flight. The Brahmin Pandits fled carrying with them their loads of manuscripts, the goldsmiths fled carrying with them scales

and tools, the “gandabaniks” fled with their merchandise, the “kan-saris” (braziers) fled with their brass and copper, the blacksmiths and potters fled with their implements of production—the wheels and sticks, the “sankabaniks” fled with their instruments and the fishermen fled with their fishing nets.” It may be noted in passing that flashes of grim humour are not entirely absent from the dark picture of devastation painted by the poet. A group of panic-stricken men flying from the deserted villages ask one another if any of them had seen the freebooters—to which the reply came that none had yet actually seen the Bargis, but that they were running away because everybody else was doing so. But alas, soon afterwards, the poor shuddering villagers were surrounded by the freebooters and tortured and robbed of their all in the usual style.

Progress of the Mahrattas.

The poet tells us practically nothing of the doings of the Mahrattas before their entry into Bengal proper. Leaving Satara, Bhaskar, we are told, came to Bijapore where he halted for one night. Thence the expedition proceeded to Katak. From Katak the Mahratta force came by rapid forced marches to Nagpore, and they entered Bengal through the hilly region of Panchakot. From the point that Panchakot is reached, the poem is not wanting in details. Neither is that local colouring absent which naturally we do not expect to find in the pages of our professed historians, but which a native contemporary poet cannot help spreading over the familiar scenes he paints.

There is a remarkable passage in the *Annals of Rural Bengal*, commenting on the interest which attaches to our hitherto neglected local District records: “Dynasties struggled and fell, but the bulk of the people evinced neither sympathy nor surprise, nor did the pulse of village life in Bengal move a single beat faster for all the calamities and panic of the outside world.” The Mahratta irruption of the mid-eighteenth century must have been a calamity of an exceptional order, for it did succeed, at least for a little while, in disturbing the even tenor of life of the bulk of the people in these provinces and it did make the pulse of Bengal village life beat a little faster than usual. This we realize when we think of the attitude of the people towards that other overwhelming calamity which overtook Bengal and filled the cup of her misery within twenty years of the coming of the Mahrattas—that famine which visited Bengal in 1769-70 accompanied by the grim laughter of its inseparable associates, starvation and pestilence—which carried off at least one-third of the population within that short period. When in

God's grace favourable seasons returned, it was found that there were not enough able-bodied men left to carry on the regular occupations of husbandry. During this famine, the manhood and the womanhood of Bengal proved to the wondering outside world how they can suffer in silence and even face death with undisturbed equanimity. But that womanhood, usually hidden in seclusion, so reticent, so patient in suffering, so uncomplaining in the midst of surrounding desolation, was forced to fly from the burning homesteads and to appear before the public as Gangaram tells us during the inroads of the Bargis. "Respectable women who had never trodden public thoroughfares," says the poet with his usual terseness, "were forced to fly through the ravages of the Mahrattas with bag and baggage."

PRAMATHA NATH SARKAR.

PRAFULLA KUMAR SARKAR.



Lord Kitchener of Khartoum.

June the 5th, 1916.

Conqueror, on whom no praises can confer
Tribute of reverence, equalling his deeds;
Still the sure trust of England, when her needs
Called him to one last splendid work for her:
In this supreme task proved a Minister,
Whose name, whose never-baffled purpose, leads
Where England's honour for her safety pleads,
Master of men, our pride, our Kitchener!

Now he is gone from us, the last demand
Of duty to the utmost nobly paid
(Whelmed by the treacherous seas, the felon wind!)
Leaving to armies his heroic mind
Brought into being, organized, arrayed,
The gathering of that victory he planned.

H. R. J.

Jottings from Japan.

MY aim in writing these pages is not so much to inform my readers as to arouse in them an interest for a nation that is advancing with giant strides to the forefront of civilization. To give an exhaustive account of the institutions, customs and characteristics of a people would, indeed, take volumes, and this I have not presumed to do. I shall here place before the reader some features of Japanese life in general, as they exist at the present moment, having obtained my information from one, who, for some time past, has been enjoying the beauties of the land of the Rising Sun.

One of the first things that take the eye of an Indian traveller in Japan is the grand natural scenery. India can, no doubt, show places rich in natural beauty, but these places are few and far between, while they are the feature of the Japanese landscape. In India they are the exception, in Japan the rule. Again, in Japan, there are no extensive tracts of waste, uncultivated land: every bit is utilized.

Then, to give some idea of the facilities for travelling and transport in that country; every canal is spanned by several bridges, all close to

one another—there is one for pedestrians, another for carts, a third for trams, a fourth for railways, and so on, and, not a few of these, in case the distance is a long one. Every town has an electric tramcar running at intervals of a few minutes. To go from Kobe to Osaka—a distance of 21 miles—there are trains and trams, the former running at every 20 minutes' to half an hour's interval, the latter at 3 minutes' interval at mornings and evenings and 5 minutes' at noon. And every tram is crowded, the fares being very moderate. As for the trains, everything is conducted on Continental lines; there are the same comforts as are to be enjoyed on any of the great European railways.

In Japan electricity is utilized on a very large scale. Each and every house, and almost every room in it, is fitted with electric lights. Electric lighting is very cheap in Japan. There are no meters to register the amount you consume: you only have to pay a certain sum per mensem for every light you have. The lights are on from sunset to sunrise; you need not switch them on or off. And this electric current for lighting and for power is available, not only in the larger towns, but in every village and hamlet.

Another thing that is most surprising to us is the extensive use of the telephone in Japan. Almost every office, every house, every shop—even shops of barbers and butchers, grocers and shoemakers—is fitted with a telephone. This service is under the control of the Japanese Government and the telephones are *bought* from government.

You may apply for a telephone at any time of the year, but they are usually given in the beginning of the year, in January. But the demand is so great—it is increasing every year—that sometimes it takes two years to have an application granted. However, once you get a telephone it becomes your individual property, and you may sell or hire it as you please. That business is greatly expedited by such an extensive telephonic service may be gathered from the fact that almost all business is done on the 'phone, the details being settled later at the offices.

Japan, as my readers know, is an industrial country. Osaka, with its population of 1,600,000, is the chief manufacturing centre, where there are something like 25,000 factories, all told. Imagine the hum and bustle of a large city like Osaka, which, though manufacturing largely, has to depend on Kobe as its clearing port. Kobe has the largest foreign population of all the towns in Japan, Yokohama coming second, with its huge silk industry, and next Tokyo, the capital of the Japanese Empire, with a population of 2,500,000, which means the

third city in the world. Although the centre of immense industrial activity, Osaka, with the exception of a few very broad roads and fewer large buildings, presents an appearance, if seen from an eminence like the Ochterlony Monument, of a large camp with black roofs and small lanes.

The Japanese commercial policy is essentially protectionist. The Japanese wish to stand alone and are averse to all foreign interference. They will not have foreign capital or foreign brains. They have wonderful initiative and, given equal opportunities, there is nothing they will not or cannot do.

Their splendid navy, their armies, their huge shipping concerns all attest to their wonderful skill and organisation.

Here in India we have a very poor opinion about Japanese goods in general, but one has to see the shops there, full of well-made and high-priced articles of every description, to realize that Japanese makers, if paid the proper price, could supply us with products of as good a quality as can vie with the best in the market.

The foreigner in Japan is apt to be treated rather superciliously by the Japanese public. You are not to think that the Japanese are an impolite and rude people; far from it. They are, nationally as well as individually, very courteous and very polite; but the fact of the matter is, foreigners are not wanted: Japan is for the Japanese.

The love of independence and self-centred detachment is so firmly ingrained in their character, that they may be excused, if, in their zeal for their country, they look down with insolence on those whom they cannot but consider as trespassers on their soil.

In Japan there is an all-pervading idea of equality. There is no mean notion prevailing of "master and servant." An employer pays his assistant, and the latter renders him service in return, and that is all. There is no such idea of "bossing" on the part of the employer; it would not be tolerated for an instant. The obligations are mutual.

The same idea of equality prevails in every walk of life.

The usual office hours in Japan are from 9 o'clock in the morning to noon and again from 2 to 6 P.M. Between noon and 2 P.M. most of the offices—at least all the banks and big mercantile firms—are closed, and everyone gets away to take rest and meals. There is no such thing as a "duftri" or "durwan" in Japanese offices, that work being attended to by "office boys," who have got their own tables and chairs like everyone else. Everything is done so easily and quietly that there is no appearance of bustle or confusion. Every table is fitted with a

telephone so that all communication within the office is carried on at the telephone. No office ever detains its men after time is over, however great the mass of unfinished work may be. Girls are also employed in light work, such as indexing, filing and carrying letters; in fact all work which is considered too light for men is done by girls.

Another very curious point to us Indians is that in Japan there is no "coolie" class. There are no "coolies" in the sense we, in India, use the term. If you go to a shop and purchase an article you have to carry it yourself, unless it is inconveniently large, in which case it is delivered at your place by the seller, it being understood that the price you paid for the article is inclusive of cost of carriage.

In Japan, of course, there are bodies like municipalities, but the law is that the occupant of every house must sweep and water the part of the road which is in front of his house, and must keep a light at the door. By this means the roads are kept brilliantly lighted, and as neat as a pin. In this way the municipalities are saved a good deal of expenditure, and this saving is returned to the public in the form of cheap tramways, good hospitals, places of amusements, etc., all under municipal management.

The Japanese are a very law-abiding nation, very quiet and very hardworking. Even the lowest of the low—male or female—can read and write. Our "coolie" passes his time, poor fellow, in idling when not working, but not so the Japanese. One sees rickshaw men reading the newspaper to pass the time, when waiting for a fare. Education is compulsory in Japan; and as soon as a child—boy or girl—is six years old he or she must attend a school for a period of at least six years. The school and college fees are very moderate so that even the poorest can get the benefit of high education.

All schoolboys and schoolgirls have a kind of school uniform which has to be donned when going to school.

Boys have to wear a sort of black-patterned "petticoat" over their own dress, and girls the same in red. This "petticoat" dress is the Japanese ceremonial costume which they usually put on at big functions.

A large number of cheap and, at the same time, well-equipped hostels are attached to each school or college for the use of country students; and each school has large grounds for play and drill.

The system of compulsory military service prevails in Japan. As soon as a boy is thirteen years of age he has to learn the military drills, and when he is seventeen he has to report himself for enlistment. Only

one member of a family has to serve, for a period of three years in the beginning; after that he has to report himself every seven years.

In ending this little description we may add that this ruinous war, ruinous to all but America and Japan, is indeed proving a windfall for the Japanese. While all European trade and industry has been crippled during this Titanic conflict, the affairs of Japan seem to go on wheels, and, indeed, more smoothly than ever before in her history.

P. E. D.



nebula. Sir William Ramsay, the prince of modern chemists, showed that radium gives off the rare gas "Helium" in "terrestrial laboratories"—and true to expectation, helium has also been proved subsequently to be present in the sun. So if there is radium in the sun there is no reason why he should not be vivifying a happy and fruitful earth ten or fifty or even hundred millions of years hence, instead of leaving our unfortunate posterity to die of frostbite after five millions of years or so.

In the world of medicine, radium and radio-activity have achieved miracles. Just as the ultra-violet rays of the Finsen Lamp cure tuberculosis of the skin, and just as the rays discovered by Professor Röntgen cure even a chronic form of cancer, so radium gives off rays whose properties are not fully known, but which have already cured many cases of malignant skin diseases.

Radium promises by its presence in the sun to lengthen the life of the race and by its application in the medicinal art to lengthen the life of the individual. Whether it will abolish the necessity for work remains yet to be seen. "If we are wise, however, we will hope we shall have to work on till the end of the world."

With the discovery of radium, many scientists have put forward their views about what one may achieve with its help. We may, according to one, now cherish hopes of personally conducted tours to discover what "the illusory canals of Mars" are. We may one day, according to another, pay daily visits to the "man in the moon," and may in no distant future, find out all his peculiarities. We dare not designate these views—"Chimerical," or call them "dreams" or "illusions that beguile the wildered fancy" of overwrought brains. During the last few decades, a good many "settled facts" of science have by new discoveries been "unsettled": the impossible has been shown to be possible. We have wrested many unsuspected secrets from the Arcanum of Nature. We have extracted from the poorest materials of the globe "the instruments of human subsistence and of human enjoyment." What we may be tempted, at first sight, to call "dreams" in the domain of science may yet be achieved. We need only "wait and see."

AMIA K. GUPTA,
3rd Year Class.



Nadia and its Antiquities.

Remains of a Metropolis.

PRAFULLAKUMAR SARKAR, B.A.

IN the district of Nadia, six miles to the west of Krishnagar and on the right bank of the Jhelunghee, stands a mound called dumdum* at Bamunpukuria, the country round which is full of the memories of the days of old. The place has some interest for a student of history. The village of Bamunpukuria is situated in 'Simanta dwipa' celebrated by the old poet Narahari Chakravarty in his description of old Nawadwipa. Not very far from the place and to its south lies 'Mayapur' or 'Mewapur' which is identified by some as the birth-place of Lord Chaitanya. Near by is the village of Ballaldighi on whose northern boundary lie the traces of a large crescent-shaped 'dighi' known as 'Ballaldighi' which has now become for the most part mere marshes and parts of which are under cultivation.

A curious tradition connects the digging of the 'dighi' with the mother of Raja Ballal Sen. The queen mother said she would walk on until her feet got sore where its farthest limit would be fixed. She walked on and on and never seemed to get tired. The Raja fearing the expenses if he let his mother continue managed skilfully to sprinkle some 'Alaktak' dye below her feet without her knowledge. The device proved successful; the queen mother stopped thinking her feet were bleeding.

To the west of Bamanpukuria lies a mound of earth covered over with green vegetation popularly identified with the ruins of a seat of the Sen Kings. Tradition has it that Ballal Sen had a 'Puja Dalan' here, a large part of whose ruins has been engulfed by the Bhagirathi. It is said that when the palace of the Sen Kings had been washed away by the river they removed to this place.

The mound is 1300 ft. in circumference, 550 ft. in length, 180 ft. in breadth, and 45 ft. in height. It is made of earth, stones and bricks. Upon it we found some pieces of broken earthenware mostly dark in

* According to Mr. A. K. Maitra dumdum is a generic term for remains of fortresses. I have found three mounds in Nadia alone bearing the name of dumdum.

colour. These have been made over to the Bangiya Sahitya Parisat. Feeble attempts were made formerly to excavate the site with little or no effect. Systematic excavation is needed and to this we attract the notice of the Archæological Department and students of history. Some days ago, we were told, here were found some coins and silk cloths—among other things in digging the soil. We learnt from Pandit Bimalaprosad of the place that a few years back he sent to the Raja of Tipperah a piece of stone from the mound with decorations and images carved on it, and that some pieces were taken to the Calcutta Museum. We learn from the 'Khitivansavali Charita' that formerly the Rajas of Nadia removed some carved stone-pillars and other things from 'Ballaldhipi' to their palace. A carved block of stone is still to be met with at the grave of the pious Chand Kaji hard by.

The other day M.M. Haraprosad Shastri, C.I.E. remarked in course of a discussion of my notes on Suvarnavihara in the Bangiya Sahitya Parisat, that at the said mound might be found on proper excavation railings of stone resembling closely what are called Asoka railings. According to him there was a seven-storied building of Raja Ballal Sen of which the mound constitutes the ruins. He thought the place stood in need of excavation.

The peasants of the locality held that Raja Ballal Sen was more a god than a man, otherwise how was it that he was able to dig out seven tanks in one night! The westernmost tank is still in a good condition. The day dawned upon this being dug, we are told. The neighbouring peasantry look upon the 'wonderful deeds' of Ballal with awe and admiration.

Nawadwipa belonged most probably to the 'Rarh' division. The writer of 'Khitivansavali' is not sure whether the city where according to a tradition mentioned by him was a seat of the Sen Rajas was known as Nawadwipa. He considers that modern Nawadwipa flourished after the Sen Rajas, and believes that the village of Ballaldighi represents a part of Nawadwipa as it existed some three centuries back. However some hold that after the Sens Nawadwipa was on its decline. Old Vaisnava poets have sung of the glory of Nawadwipa of the fifteenth century and even later though in its decline.* A Vaisnava poet in the

* নানা চিত্রে ধাতুবিচিত্র নগরী নানা জাতি বৈসে তথা ।

চূর্ণে বিলেপিত দেউল দেহরা নানা বর্ণে বৃক্ষলতা ॥

জয় জয় ধন্য নদীয়া নগরী অলকানন্দার কূলে ।

কমলা ভামিনী ক্রীড়া করে যথা বিরাজিত বকুল মালে ॥

course of his description of Nawadwipa mentions it as once the capital of Bengal.* On the occasion of Raja Mansinha's visit the poet Bharatchandra paid to it an eloquent tribute as the seat of the goddess of learning in the poem 'ভারতীর রাজধানী ক্ষিত্তির প্রদীপ'

In the sloka† used by Mr. Basu in his discussion of these traces there is mention of a capital of the Sens at Nadia Vikrampur, but no mention of Nawadwipa as a seat of the Sen Rajas. But among others the authors of the Tabaquatinaseri (translated by Raverty) and of the Akbranama‡ point out that they had a seat at 'Nuddeah.' There is however some dispute about the identification of Minhaja's 'Nuddeah' with our Nawadwipa.§ But no other place has yet been traced with the name. It must be admitted, however, that Vijayapur referred to in

“ভাগীরথ্য স্থপনতনয়া যত্র নিখতি দেবী ।

“স্বর্গাবারং বিজয়পুর মিত্যন্ততঃ রাজধানীং ।

has not yet been found near Nawadwipa.

Our own impression is that the 'dumdum' at Bamunpukuria has some association at least with Ballal Sen. Tradition connects the ruins with the 'Puja Dalan' of Ballal Sen. It is interesting to note that in centres of Hindu influence there sprang up later a strong Mahomedan

প্রতি ষরের উপর বিচিত্র কলস ঢকল পতাকা উড়ে ।

পূর্বে যেন ছিল অঘোধ্যা নগরী বিজুরী ছটাক পড়ে ॥ *Chaitanyamangal.*

যে যে দ্রব্য সব ভুবন দুর্লভ বিকায় নদীয়ার হাটে । *Chaitanyamangal.*

ত্রিবিধ বৈসে এক জাতি লক্ষ লক্ষ ।

শরৎতী প্রসাদে সতেই মহাদক্ষ ॥ *Chaitanya Bhagabat.*

* নয় দ্বীপে নবদ্বীপ নাম, পৃথক পৃথক কিন্তু হয় এক গ্রাম ।

যেহে রাজধানী কোন স্থান, যদ্যপি অনেক তথা হয় একনাম ॥

Nawadwip Parikrama.

† “Nadia was at that time (during the advent of Bakter) the capital of Bengal and the seat of various learning. Nowadays its prosperity has somewhat abated, but the traces of its erudition are still evident.”—*Akbrnama.*

‡ বসতি অ নৃপঃ পুরা গৌড়ে পুরোত্তমে ।

কদাচিৎ যথা কামং নগরে বিক্রমপুরে ॥

স্বর্ণগ্রামে কদাচিৎ প্রাসাদে স্তম্বনোহরে ।

রমণ সহ স্বীভির্দ্বীপ ত্রিদিবেশ্বরঃ ॥ *Ballal Charita.*

Mr. Basu considers Vikrampur mentioned in the sloka and where a copper-plate grant was made to be situated in Nadia. At Nadia Vikrampur he has got traces of tanks dug by Ballal similar to those found by us at Bamunpukuria and a road that goes by the name of 'Ballal Sen's Jangal.'

§ গোড়রাজমালা ।

re-action and Bamunpukuria, formerly, as it is generally believed, a Hindu centre falls no exception to this rule. As has been already noted there is a village and a dighi near the mound bearing the name of the mighty monarch. Altogether the locality is full of memories of Raja Ballal Sen.

This is my poor collection of facts about Nadia as a seat of the Sens which I place before students of antiquities in the hope of further investigation by them.



On the Death of Captain C. Fryatt of the SS. "Brussels."

*Shot at Bruges on the 27th of July, 1916, by order of a German Court
Martial, in contempt of the laws of war, of justice and of humanity.*

He was a gallant seaman, and he died
Fearlessly, as he lived. The danger run
Daily at honour's call he did not shun;
Faithful to duty, captain true and tried!
But they who to assuage spite and fell pride
Slew him in mock of justice, they have done
A deed, for which upon them, while the sun
Endureth, shame shall fall, and shame abide.

A crime so foul may never be forgiven!
Yet do not stain a brave man's memory
By taking innocent life for life, but say:
"They who have wrought this evil, they shall pay,
Yea were it th' All-Highest—the due penalty."
Swear it: and strengthened wait the will of Heaven.

H. R. J.

Treitschke and the War.

"POLITICAL events give rise to political theories."—This dictum is as true as the other one, viz. "Political theories give rise to political events." Thomas Hobbes and John Locke sought to find a theoretic justification of the political happenings of their age: Hobbes with his theory of absolute sovereignty justified the despotism of the Stuarts, and Locke with his democratic leaning proved the necessity and the validity of the Glorious Revolution of 1688. The theories of both Hobbes and Locke were enunciated after the respective events. The social contract of Jean Jacques Rousseau on the other hand was "the fundamental book" of the French Revolution. Napoleon said that without Rousseau there would have been no Revolution. "O Jean Jacques," cried a French volunteer, "that thou art not a witness of our Revolution! Thou wert the precursor of it,.....thy writings have enlightened us!" Here was a case which exemplified the

tremendous hold which certain theories had on the minds of a people and the dreadful consequences which might flow from their practical application by a maddened populace.

A book which has similarly indoctrinated another neighbouring people but with more disastrous results to the human race is the *Die Politik* of Heinrich von Treitschke. Treitschke regarded himself as an original and even a revolutionary thinker. He believed that in his lectures on *Politik* he was laying the foundations of a new political science. His admiration for Aristotle was unbounded, and Machiavelli he revered as the first modern writer to understand the true nature of the State.

Treitschke defines the State in the first instance as a People (*Volk*) united by legal ties to form an independent power; and defines (like Aristotle) the *Volk* as a group of families who are permanently united together. Elsewhere he defines the State as "the public power for defensive and offensive purposes." This latter definition removes Treitschke very far from the Aristotelian conception of the State as an agency for promoting the virtue and happiness of the citizens: with Treitschke, the State exists in order to realize ideals far above individual happiness or welfare.

Treitschke is prepared to think of the State as a person, in the moral as well as in the legal sense. In his eyes, history is a great drama, and States are actors in it. If a State is a person, argues Treitschke, it follows that the existence of any one State implies the existence of other States with which it entertains relations. For no person can exist, or come into existence, in a state of isolation. This is as true of corporate persons as it is of individuals. A State attains to self-realization by friendly intercourse, and also by conflict with its fellows. Hence, concludes Treitschke, the ideal of a World-State, embracing all humanity, is not a true ideal; such a State would be unnatural. It would be impossible to realize all that is meant by civilization in any single State. "The rays of divine light reveal themselves in a broken form in different peoples, each of whom manifests a new shape and a new conception of the Godhead."

Just a century before Treitschke preached the above doctrines of aggressive nationalism, Immanuel Kant, his great predecessor, was engaged in devising "the means of attaining to a Lasting Peace." "States are beginning to arrange for a great future political body," wrote Kant in 1784, "such as the world has never yet seen. Although this political body may as yet exist only in a rough outline, nevertheless a

feeling begins, as it were, to stir in all its members, each of whom has a common interest in the maintenance of the whole. And this may well inspire the hope that after many political revolutions and transformations, the highest purpose of Nature will at last be realized in the establishment of a Universal Cosmopolitan institution in the bosom of which all the original capacities and endowments of the human species will be unfolded and developed." Little could Kant dream that a century hence his own countrymen—among others, Treitschke and Bernhardt—would preach doctrines subversive of all tendencies to international union and consolidation—doctrines whose practical application has thrown the whole world into the devouring flames of the greatest war in history and has given rise to the perpetration of deeds of sacrilege and inhumanity which have earned for the German name the curses of God and man and of generations yet unborn.

Treitschke glorifies war and preaches the ideal of the militarist state. In his eyes the army is not only the most essential, but the most civilizing institution in such a state as the German Empire. "The hope of banishing war is not only meaningless but immoral; for its disappearance would turn the earth into a great temple of selfishness." Treitschke's successor and faithful follower—Bernhardt—paraphrases his master's dictum thus—"the efforts directed towards the abolition of war must not only be termed foolish, but absolutely immoral, and must be stigmatized as unworthy of the human race." The pupil outstrips the master when he says, "War is a biological necessity of the first importance, a regulative element in the life of mankind which can not be dispensed with, since without it unhealthy developments will follow which exclude every advancement of the race, and therefore all civilization." In brutal frankness Bernhardt outbids his master when he coldly declares, "War is a business, divine in itself, and as needful and as necessary to the world as eating or drinking, or any other work."

Contrast the above gospel of brutal militarism with Carlyle's view of war contained in the following memorable passage of his "Frederick the Great" (Bk. XII, ch. xi).

"Wars are not memorable, however big they may have been, whatever rages and miseries they may have occasioned, or however many hundreds of thousands they may have been the death of, except when they have something of World-History in them withal. If they are found to have been the travail-throes of great or considerable changes, which continue permanent in the world, men of some curiosity cannot but enquire into them, keep memory of

them. But if they were travail-throes that had no birth, who of mortals would remember them? Unless, perhaps, the feats of prowess, virtue, valour, and endurance they might accidentally give rise to, were very great indeed. . . . wars, otherwise, are mere futile transitory dust whirlwinds stilled in blood; extensive fits of insanity, such as, we know, are too apt to break out."

Treitschke's glorification of war as such is accompanied by an all-round denunciation of the sanctity of international treaties and obligations. He denies the existence of international law and makes little of treaties which, according to him, do not bind states, if they are injurious to their vital interests. But Treitschke's disciples have used his doctrine in a sense which he does not seem to have intended, viz., that treaties should be respected so long as it is not opportune to violate them. The result of the preaching of such doctrines was the ruthless violation of Belgian neutrality and the impudent assertion of the theory of "a scrap of paper."

Lastly, I should like to refer briefly to the distinction that Treitschke makes between public and private morals. "The relative importance of various obligations must be quite different in the case of the State from what it is in the case of private individuals. A great number of the duties incumbent upon private individuals could not possibly be held to be incumbent upon the State. The highest duty of the State is self-preservation. Self-preservation is for the State an absolute moral obligation. And therefore it must be made clear that of all political sins, that of weakness is the most heinous and despicable." His followers have interpreted his doctrine to mean that actions and measures which are morally wrong for the individual are morally right for the State—if they tend to increase the power of the State. The practical application of this doctrine has resulted in the use of poisonous gases and of expanding bullets, the bombardment of unfortified coast-towns, the torpedoing of innocent passenger vessels and mail boats, the burning of churches and universities and libraries, the killing of the wounded, the wholesale murder of civilians—and the perpetration of all the nameless atrocities committed by the Huns in Belgium, Poland and Armenia.

It is sad to observe that almost identical doctrines were preached more than three hundred years before Christ by *Chanakya* or *Kautilya*, the minister of Chandragupta, who instructed that—"whoever is superior in power shall wage war"; "whoever is rising in power may break the agreement of peace." It is fortunate that such Machiavellian doctrines did not receive influential support at the hands of other Hindu

theorists. There is at least one equally famous writer, namely *Sukracharya*, who in his *Nitisara* or System of Morals dilates on the universal utility of *Nitisara* and its special importance to the monarch. Morals, he maintains, are to be studied not only by the ordinary men of the world, for their common socio-economic interests, but also and specially by the statesmen and politicians who are the guardians of the people. This Hindu philosopher, who is typical of his class, rightly insists on *Niti* or morality as being an indispensable factor both in state action and in individual action.

It is devoutly to be wished that the present world-war should end in a victory for the lofty ideals of freedom, morality and righteousness for which the Allies are fighting, over those of bondage, immorality and treachery—a victory for the ideals of Kant, Green, and *Sukracharya* over those of Treitschke, Machiavelli and *Kautilya*—a victory which will once for all lay down the lines of the future progress of the world on the paths indicated by Mr. Asquith in his great Guildhall speech.

P. MUKHERJI.

Breeding of Maize to Increase the Sugar Content.

(By S. SINHA, B.Sc. (Illinois), M.A.G.A., Prof. of Botany, Krishnath College, Berhampore.)

THAT Indian corn can produce as much true glucose, ton for ton and acre per acre, as the sugarcane crop is shown by Stewart, as mentioned by Gill. His theory is that since the Maize plant, botanically, belongs to the same family as the sugarcane and contains a fair amount of glucose in its normal condition, it might be increased to such an extent that the profitable manufacture of cane sugar would become economically possible. The method depends on the physiological phenomena that if the ears be removed from the stalk at a certain time before the plant stops growing, it would keep growing from four to six weeks beyond its natural lifetime. Not only the plant is increased in size and vigour, but the sugar content is increased to more than double its normal quantity, with a purity far above that of the natural juice.*

* American Sugar Industry and Beet Sugar Gazette, January, 1910.

48 Breeding of Maize to Increase the Sugar Content.

Experiments have been made in twenty different stages to verify Stewart's process. The following table is typical of the average results obtained from analyses which show the progressive stages of accumulation of sugar in the juice from the beginning to the close of the stage of its saccharine development :—

	BEFORE STERILIZATION.			AFTER STERILIZATION.			
	Tassel Develop- ing.	In Silk.	Grain in Milk.	One week.	Two weeks.	Four weeks.	Six weeks.
Sp. gr...	1.0126	1.034	1.048	1.050	1.058	1.069	1.075
Glucose per cent. . .	0.000	2.90	6.70	9.78	11.09	13.79	14.66
Reducing Sugar . .	1.87	3.00	2.50	1.90	1.47	1.11	1.79
Combining Sugar. .	1.87	5.90	9.20	11.60	12.56	14.90	16.45
S. N. S. . .	1.13	2.80	1.80	1.80	1.44	1.90	1.92
Total solids . .	3.00	8.70	11.00	13.40	13.90	16.80	18.37
Co. of purity . .	..	33.3	60.9	72.3	79.7	82.4	79.8

The above figures show great increase of sugar content at six weeks.

Later on, Doby * made further experiments according to Stewart's directions. He reports that in his experiments, the cane sugar content rose considerably after removal of the unripe ear, then it began to decrease gradually. He says 'this is probably due to the fact that the leaves after drying cease to assimilate, while the still living stalk respire a certain amount of the sugar. This circumstance must be taken into account in fixing the date of the harvest.' In such experiments the rise and fall of sugar content are possible, such differences are influenced by climatic conditions; if the weather be damp and cool, the growth will be retarded, and with the coming of the full season vegetation may stop, whereby the further accumulation of sugar will be hindered.

Stewart also emphasized that the manufacture of paper pulp from the fibrous portion of the plant and alcohol from the green ears can be carried out better for domestic consumption than ever has been done and all at much less cost. In India the ordinary value of maize per acre is very low; and if the farmers and breeders increase the sugar content and make the best utilization of various parts of the maize plant by the Stewart method, the value of this crop will be raised very much.

* American Sugar Industry and Beet Sugar Gazette, February, 1911.

The Practical Utility of Economic Science.

IT is quite in the fitness of things that the work of this seminar* should begin with a discussion on the practical utility of the subject of our choice—Economics. There are some who think such discussion mischievous; they would dismiss the question at once with the remark that knowledge is for its own sake and an attitude of mind that fixes its attention on the practical utility of the subject of its study is surely not one that should characterise a scholar. This ideal of a scholar, deeply absorbed in the study of profound metaphysical or mathematical problems with no thought for the world outside him, pleases our fancy. But even ideals have to change. There have grown up branches of knowledge which have been studied and developed chiefly for the light they throw upon the practical conduct of life, in other words, for their practical utility. One pre-eminently such is physiology. Sociological sciences such as our own subject of Economics must also undoubtedly be included among them. A new classification of sciences has thus been suggested, the “light-bearing” sciences and the “fruit-bearing” sciences, Economics coming under the latter category. So, after all, we are justified in inquiring what sorts of fruits a study of our science may be expected to yield, what is the practical utility of its study. It has been eloquently written: “If I desired knowledge of man apart from the fruits of knowledge, I should seek it in the history of religious enthusiasm, of passion, of martyrdom, and of love; I should not seek it in the market-place. When we elect to watch the play of motives that are ordinary in man—that are sometimes mean and dismal and ignoble in man—our impulse is not the philosopher’s impulse, knowledge for the sake of knowledge, but rather the physiologist’s, knowledge for the healing that knowledge in some measure may help to bring.”

Carlyle’s characterisation of Economics as a “dismal science” is taken by the general public to sum up the result of economic study. The study of literature is always pleasurable, at times even fascinating. Why, then, study Economics, the dismal science? This question must have disturbed some of the gentlemen here who have given up English literature for Economics. I still hope they have made the

* This essay was read at the first meeting of the Economics Seminar of this session.

right choice. No doubt the science is dismal enough so far as it leads us to reflect upon the needless misery existing on every side. "It is dismal to think of the hundreds of thousands who lengthen out a weary life in workhouses and prisons and infirmaries. Strikes are dismal; lock-outs are dismal; want of employment, bankruptcy, famine, are all dismal things. But is it political economy which causes them? Is not our science more truly described as that beneficent one, which, if sufficiently studied, would banish such dismal things, by teaching us to use our powers wisely in relieving the labours and misery of mankind?"

There is yet another objection which needs to be met before we can proceed to deal with our subject proper. In criticizing the dogmatism of the English Classical School, the Historical School went to the opposite extreme so far as to assert that no generalisations are possible in the economic world. In this view of Economics as a mere description of facts little can be said of its practical utility. But this view is wholly inadequate. Marshall has very effectively pointed out that it is only economic precepts and economic maxims that keep changing, the machinery of economic reasoning has a permanent value. "What a study of Economics can do is to point out mistakes of logic common in the current discussion of economic questions, to call attention to obscure factors which the practical man is likely to overlook, to give solutions of typical problems which are likely to arise, in a word, to afford a training. The academic quality of the economist's work arises frequently from his courageous insistence upon the importance of the less tangible truths and the distant consequences of present action."

A study of Economics thus gives (1) the capacity to criticize popular arguments, (2) the capacity, by aid of qualitative analysis, to point the road to sound enquiry. A few concrete cases will now be studied to illustrate how far economic studies are practically helpful.

Further it is to be noted that the practical usefulness of economic theory is not in private business but in politics. A knowledge of economic theory will not necessarily enable a man to conduct his business with success. Economic theory does not tell a man the exact moment to leave off the production of one thing and begin that of another. On the other hand such knowledge of economic theory is apt to make him overcautious. It is, therefore, only in Politics, in social questions, that the usefulness of economic science becomes apparent. The disappearance of the old name of Political Economy in which that truth was recognized is to be regretted.

The capacity to criticize popular arguments.—In the natural sciences this office is of minor importance. The persons who investigate problems of causation in those fields are, for the most part, trained students. The scope for bad arguments and irrational practice is comparatively small and the removal of misguidance is not a crying need. But in social matters arguments repugnant to any form of logical reasoning are always in the air and are always liable to influence the policy of a Democratic State. In this way misguidance is specially dangerous and therefore, the criticism of it specially important. *It serves to hinder the adoption of specious but illusory projects.*

Some concrete problems may now be examined by way of illustration.

MUNICIPAL HOUSING.

It is argued that by building model quarters for the working classes overcrowding will be relieved and the standard of accommodation raised. Economic theory suggests two objections—(1) an addition to the housing will not be effectual in diminishing overcrowding in so far as it attracts new inhabitants to the spot, (2) it is very likely to happen that for every house built by the local authority one less is built by private enterprise.

SUBSIDIES TO SHIPPING, RAILWAYS, ETC.

It is forgotten that the subsidisation of the less profitable does not create new enterprises but merely changes the order from the less profitable to the more profitable.

There is another class of cases where *a knowledge of economic theory is useful in preventing obstruction of desirable changes*. It may have thus great practical utility in promoting peace and goodwill between classes and nations. To illustrate:—

A wider apprehension of the fact that it is only by raising and lowering the advantages offered by different occupations that production is at present regulated so as to meet demand would diminish the actual suffering by causing transitions to be less obstinately resisted. Anything which will weaken the present obstructive sentiment and lead people to regard the necessity of a change of employment as a temporary inconvenience rather than a cruel injustice is to be warmly welcomed.

Again, “the teacher of economic theory has hopes of making even a rich man see that he has his wealth not because Moses brought it down from Sinai or because of his own super-eminent virtue, but simply because it happens to be convenient, at any rate for the present, for

society to allow him to hold it, whether he has it by inheritance or otherwise." The smooth operation of many reforms are based on a general recognition of this proposition that property is a creation of the State.

In regard to International relations, the practical utility of Economic Science is also evident. To any one who has once grasped the main drift of economic theory it will be plain that the economic ideal is not for the nation any more than for the family that it should buy and sell the largest possible quantity of goods. "The true statesman desires for his countrymen, just as the sensible parent does for his children, that they should do the best paid work of the world. This ideal is not to be obtained by wars of tariffs still less by real war, but by health and skill, honesty, energy and intelligence."

UNEMPLOYMENT.

Capacity, by aid of qualitative analysis, to point the road to sound enquiry.—In treating of the problem of unemployment in England an untrained observer is perplexed to find that there are some occupations in which workmen sometimes for long periods together find themselves without a job and there are others in which unemployment merely means "short time." But this division is not merely accidental. Analysis shows that the former are those in which as a rule time-wages prevail and the latter are those in which piece-wages prevail. The practical moral is obvious. Any action on the part of Trade Unions in discouragement of reasonable piece-work arrangements, and, in like manner, where time-wages continue to prevail any undue insistence upon rigid and inelastic standards that hinder the grading of wages in correspondence with efficiency are stumbling-blocks in the way of a form of business organization that does much to mitigate the worst evils of unemployment.

SHORT HOURS.

The utility of economic analysis may be illustrated by another example. Observation and statistics prove that those industries which work the shortest hours have the highest wages. Nor is this all, in many industries, as hours have fallen wages have risen. Therefore it is often concluded that a shortening of the hours of labour will cause wages to rise. Now this conclusion may in some instances be correct; but the argument on which it is based and made general is wholly bad; for the real reason why short-hours and high wages are in a measure cor-

related is not that the one causes the other but that something else, viz., an enhancement of industrial efficiency, causes them both. "Observation in a similar manner proves that the presence of a pepper-pot and the presence of a salt-cellar are correlated; but it would be erroneous inference to assert that, by depositing a pepper-pot there, I could cause a salt-cellar to join it."

Having examined at some length what a study of Economics can do, we shall conclude by stating its limitations; in other words, *what a study of Economics cannot do.*

Full guidance in social affairs requires capacity to estimate the probable effects of causes with some measure of quantitative precision. It is quantitative and not qualitative information as to the effect of causes that has the greatest value for practice. Capacity to provide that information economic science at present almost entirely lacks. Unfortunately no economic law can be stated in an exact form. In Economics there is not as in Dynamics one fundamental law of general application, but a great number of laws, all expressible, as it were, in equations of similar form but with different and varying constants. We can, indeed, as a rule, by a careful study of all relevant facts, learn something about these constants, but we cannot ascertain their magnitude with any degree of exactness. In other words, our fundamental laws and, therefore, inferences from these laws in particular cases, cannot at present be thrown into any quantitatively precise form. The result is that when a particular issue turns upon the balancing of opposing considerations even when these considerations are wholly of an economic character, economic science must always speak with an uncertain voice.

MOHIT KUMAR SEN GUPTA.

University Notes.

THE Hon'ble Dr. Devaprasad Sarvadikary's first term of Vice-Chancellorship expired in March last; he has been re-appointed for a second term with effect from the 31st March, 1916.



Principal Wordsworth has been elected by the Senate on the Syndicate in the place of Mr. James, who has gone to England on long furlough.

On the 27th May last a number of appointments have been made by the Senate on the staff of the University College of Science. The Staff in Physics now consists of Prof. C. V. Raman (who is to join shortly), Messrs. Joges Chandra Mukerjee, Phanindra Nath Ghose, Satyendra Nath Bose, Meghnad Shaha, and Jatindra Nath Sett; in Chemistry—Dr. P. C. Ray (who will join as soon as he can be relieved from our college), Dr. P. C. Mitra, Messrs. Jnanendra Chandra Ghose, Jnanendra Nath Mukerjee; and in Applied Mathematics—Dr. Ganesh Prasad, Messrs. Sudhanshu Kumar Banerjee, Devaprasad Ghosh, Nalini Mohon Basu, and Bibhuti Bhushan Datta. Two of the Ghosh Professors, Mr. D. M. Bose (Physics) and Mr. S. P. Agarkar (Botany), who went, just before the War, to Germany to make some special studies, have been interned in Germany but have been allowed facilities for studies. They cannot be admitted to the Doctor's Degree at present, being enemy subjects. Every one of the assistant professors appointed by the Senate won a First Class in the M.A. and several of them headed the list in their respective subjects. The departments of Physics, Chemistry and Applied Mathematic in the College of Science are now working.



Sir Leonard Rogers moved in the Senate Meeting held on the 19th February last, that some provisions be made in Regulations for the closure of a debate in the Senate, his contention being that in Senate meetings there was more talking than was necessary. But the majority of the members present thought otherwise, and the motion fell through.



During the last few months the question of the constitution of an Appointments Board came up more than once before the Senate. After some discussion, on the motion of Sir Asutosh Mookerjee a Committee was appointed to consider generally the question, and frame rules for the guidance of the Board, if, in the opinion of the Committee, the constitution of such a Board were considered necessary.



On the recommendation of the Faculty of Law the Senate has agreed to make out a suitable grant out of the Tagore Law Professorship Fund to Mahamahopadhyaya Dr. Ganganath Jha, M.A., D.Litt., Professor of Sanskrit, Muir Central College, Allahabad, for the publication of an English translation of the Commentary of Medhatithi on the

Institutes of Manu, the details of the scheme being settled by a Committee composed of Sir Asutosh Mookerjee, Sir John Woodroffe, and Sir S. P. Sinha.



Ismail Ebrahim Sakhjee and Hashim Ismail Sakhjee, executors of the Will of Ebrahim Sulaiman Sakhjee, have sent a cheque for Rs. 5,000 with a covering letter to Sir Asutosh Mookerjee for the creation of an endowment for the promotion of study and research in Muhammadan Law by the publication of texts and translations under the guidance of the University. The donors have agreed to place at the disposal of the University Rs. 5,000 annually, at first for a term of 5 years, the endowment to be perpetuated, after that period, if satisfactory progress be made in the furtherance of the objects of the endowment. This is the first time in the history of this University when such a large endowment has been made, by a Muhammadan.



A new College—the South Suburban College—has been started at Bhowanipur, the southern suburb of Calcutta. It is now only a second grade college, but it is hoped that it will be raised to the first grade as soon as funds are available. Two colleges in the southern section of the town have recently closed their doors, and the establishment of the new college has filled a great want in that part of the town.



The Budget of the University for 1916-17 was presented to the Senate on the 19th August last, by Sir Asutosh Mookerjee, President of the Board of Accounts; some of the members present spoke on the subject and the Budget was ultimately unanimously passed.

R. M.

Library Bulletin.

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

<i>Author.</i>	<i>Title.</i>
Muir, R.	.. The Making of British India, 1756-1858. 8vo. Manchester, 1915.
Perry, R. B.	.. Present Philosophical Tendencies. 8vo. New York, 1912.

- Medlicott, H. B., & } A Manual of the Geology of India. Second Edition. Revised by R. D. Oldham. 8vo. Calcutta, 1893.
 Blanford, W. T. }
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- Do. .. Prakritiki. 8vo. Allahabad, 1914.
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- Punjab University Calendar for 1915-16. 8vo. Lahore, 1915.
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- Heath, Dr. R. S. ... An Elementary Treatise on Geometrical Optics. 8vo. Cambridge, 1907.
- Hill, S. C. .. Yusuf Khan, the Rebel Commandant. 8vo. London, 1914.
- Journal of the Indian Institute of Science. Vol. 1, Part 13.
- Wilson, J. D. .. Life in Shakespeare's England: a book of Elizabethan prose. 8vo. Cambridge, 1913.

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 Catalogue of the Library of the Statistical Society of London, and
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 Oxford, 1914.
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 8vo. London, 1915.
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 tory of the press in the Seventeenth Century.
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 Drugs. 8vo. London, 1910.
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 8vo. London, 1892.
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 lated by L. Villari. 8vo. London, 1909.
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W. T., & others. } sophy. 8vo. New York, 1912.

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- Do. Life. Translated by I. F. Hapgood.
- Do. Sevastopol. Translated by I. F. Hapgood.
- Do. The Kreutzer Sonata and Family Happiness.
- Do. Childhood, Boyhood, Youth.
- Do. The Physiology of War.
- Do. Anna Karénina.
- Do. War and Peace.
- Do. Resurrection: a novel.
- Do. Plays. Translated by Louise and Aylmer Maude.
- Maude, Aylmer . . . Tolstoy and his Problems.
- Dostoieffsky, F. . . . Crime and Punishment.
- Do. The House of the Dead, or Prison Life in Siberia.
- Poushkin, A. . . . The Prose Tales of Alexander Poushkin.
- Gogol, N. . . . Taras Bulba: a story of the Dnieper Cossacks.
- Flaubert, G. . . . Madame Bovary.
- Daudet, A. . . . Tartarin of Tarascon and Tartarin on the Alps.
- France, A. . . . At the Sign of the Reine Pédaque.
- Do. Penguin Island.
- Young, E. H. . . . The System of National Finance.
- Fairbrother, W. H. The Philosophy of Thomas Hill Green.
- Gide, C., & Rist, C. A History of Economic Doctrines from the time of the Physiocrats to the present day.
- Matthews, A. H. H. Fifty Years of Agricultural Politics.
- Rothschild, J. A. }
De. } Shakespeare and his Day.
- Abderhalden, E. . . . Defensive Ferments of the Animal Organism against substances out of harmony with the body, etc.
- Barcroft, J. . . . The Respiratory Function of the Blood.
- Taylor, W. W. . . . The Chemistry of Colloids, and some technical applications.

- Quain, Dr. J. . . Elements of Anatomy. 4 Vols. (in six).
- Alcock, N. H., & } A Text-book of Experimental Physiology for
Ellison, F. O'B } students of medicine.
- Lusk, G. . . The Fundamental Basis of Nutrition.
- Oppenheimer, C. . . Ferments and their Actions.
Do. . . Toxines and Antitoxines.
- Bonney, T. G. . . The Building of the Alps.
Do. . . Charles Lyell and Modern Geology.
- Do. & others. . . The Geology of Belgium and the French Ardennes.
- Schwarz, E. H. L. . . Causal Geology.
- Johannsen, A. . . A Key for the determination of Rock-forming
Minerals in thin sections.
- Merrill, G. P. . . The Non-metallic Minerals: their occurrence and
uses.
- Ries, H. . . Clays: their occurrence, properties and uses.
- Lankester, E. R. . . Extinct Animals.
- Cahen, E., & Woot- } The Mineralogy of the Rarer Metals.
ton, W. O. }
- Low, A. H. . . Technical Methods of Ore Analysis.
- Weed, W. H. . . The Copper Mines of the World.
- Weinschenk, Dr. E. . . Petrographic Methods.
- Kemp, J. F. . . The Ore Deposits of the United States and Canada.
- Gunther, C. C. . . Electro-magnetic Ore Separation.
- Rickard, T. A. . . The Sampling and Estimation of Ore in a Mine.
- Cooke, M. C. . . Fungi: their nature, influence and uses.
Do. . . Introduction to Freshwater Algae with an enu-
meration of all the British Species.
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- Phillips, W. . . A Manual of the British Discomycetes.



Hostel Notes.

THE total number of boarders at the Eden Hindu Hostel this year is 225.



The results of the Eden Hindu Hostel this year at the University examinations have been, as usual, highly gratifying. There have been several First Classes at the B.A. and B.Sc. Degree examinations from the hostel, of which four have topped the Honours list in History, Mathematics (B.A. and B.Sc.) and Economics. At the Intermediate Examinations also the results of the hostel have been satisfactory. We congratulate our friends at the hostel most heartily on the brilliant results they have achieved.



Although the Annual Cup and Medal competitions have not yet begun football has become very popular in the hostel this year. This is indeed highly satisfactory.



The Mess Committee has been formed rather early this session. Our esteemed friend Babu Bhabakinkar Banerji has been elected Secretary for this month. The success of the Mess Committee last year was largely due to the present Secretary, and we hope he will have equal success in the present year.



Literary and social activities in the hostel are as keen as ever. Debating clubs have already met more than once, and preparations are going on for the starting of manuscript magazines in each ward.



There has been a slight departure from the usual practice in the selection of the prefects this session. We hope that this innovation will prove a success.



The Hostel Library has been opened rather late this session. But it is believed that better arrangements have been made and better facilities provided for the benefit of readers and borrowers.

B. D.

Seminar Reports.

HISTORICAL SEMINAR.

THE work of the Historical Seminar of this session has begun well. Principal W. C. Wordsworth, Esq., M.A. (Oxon), has kindly consented to be the Visitor of the Seminar. Prof. E. F. Oaten, M.A., LL.B. (Cantab) is the President and Mr. J. N. Das Gupta, B.A. (Oxon) and Mr. H. C. Ray Chaudhury, M.A. (Cal.) are the Vice-Presidents of the Seminar. Babu Sibes Chandra Pakrasi, B.A. of the 6th Year Class has been nominated Secretary of the Seminar and Senior Librarian of the Seminar Library and Babu Hemendranath Bhattacharjee, B.A. of the 5th Year Class has been nominated Junior Librarian.

On the 10th August, 1916, took place the first meeting of the Historical Seminar of this session. Mr. E. F. Oaten, M.A., LL.B. (Cantab), the President of the Seminar, was in the chair. The meeting was declared open by the President and then the Secretary after welcoming the new 5th year students announced before the members of the Seminar the fact of Mr. W. C. Wordsworth's kindly accepting the office of the Visitor of the Seminar. Next he gave publicity to the possibility of Mr. Oaten's going to the front. As students they would suffer an irreparable loss. But there was much to be proud of in this patriotic example of their professor. The Secretary then moved a resolution for a farewell entertainment to Mr. Oaten before his departure and for the preservation of his portrait in the Seminar. The proposals were unanimously accepted. The President then offered hearty thanks to the members for the proposals and asked Mr. Iswar Chandra Chakravarty, B.A., to read his paper on "Indebtedness of Europe to the Civilization of the Ancient Near East." The paper was admirably written and debates followed. Finally the President delivered his address and the meeting was declared closed by him. It was a complete success.

Subsequently a committee of seven members has been formed to organize a social gathering to meet Mr. E. F. Oaten in a private farewell entertainment, and the Principal has favoured the members of the Seminar by kindly complying with their request to be present on the occasion.

THE ECONOMICS SEMINAR.

Since our last report was published four papers have been read, one at the end of the last session and two in the present session. A very brief outline of the essays is given below :—

1. *Absorption of Gold in India*, by Mohit Kumar Sen Gupta, B.A.

India has an abnormally large demand for gold. The demand is composite; the three elements of demand are (1) for hoarding, (2) for ornaments, (3) for internal currency. India has also a comparatively cheap supply of gold. Australia and Egypt are constantly sending large amounts in sovereigns to Europe by way of discharging their balance of indebtedness. It is easy for India to divert these sovereigns to her shores. Thus demand being very intense and supply being comparatively cheap, India absorbs a huge amount of gold. The average in the pre-war period was 27 crores a year, of which, ultimately, two-thirds went into hoards and the balance, in about equal amounts, was devoted to the making of ornaments and use as internal currency. The hoarding habit is not easily shaken off. It is probable, therefore, that until banking and industrialism develop extensively the huge imports of gold into India will continue.

2. *The Practical Utility of Economics*, by Mohit Kumar Sen Gupta, B.A.

This appears as an article in this issue and it is unnecessary to outline it here.

3. *Mine-rents*, by Mohit Kumar Sen Gupta, B.A.

Mine-rents derive their special character from two facts—(1) the immobility of capital invested in mines, (2) the exhaustibility of mines. From the first it follows that, viewed broadly, the payment for mines may not stand for a real surplus. There is ground for supposing that in mining for precious metals in former times the total outlays were not compensated by the total earnings. Certainly a high return on the lucky ventures does not constitute a true surplus. From the second fact also a number of important inferences follows—(a) The total quantity to be removed is determined by the point of maximum average return per unit of expense. This means that a mine is not ordinarily worked up to the intensive margin. (b) If the price of the mineral shows prospects of a rise the mine will be worked but little in the present. (c) If the rate of interest rises there is a tendency for the working of mines to be accelerated. (d) A similar effect is produced by a rise in the general price-level. One modification of the law,

of diminishing return has been pointed out in (a). We may go farther and say that mining is subject to the law of increasing return or to the law of diminishing return or to both alternately according to the quality of the successive veins. The relation of mine-rents to price and the effect of taxes on mine-rents were also considered. The general conclusion reached was that it was only necessary to give a special interpretation, as above, to the phrase "in the most profitable way" in order that the Ricardian definition of rent might apply to the income from mines.

The writer gratefully records his deep sense of obligation to the President, Prof. Coyajee, for unreservedly placing at his disposal all relevant materials. For the execution, of course, he alone is responsible.

M. SEN GUPTA.

Secretary.

THE PHILOSOPHY SEMINAR.

SUBJECT: "THE PHILOSOPHY OF RELIGION."

The following meetings will be held during the session 1916-17:

<i>Date.</i>	<i>Name of Student.</i>	<i>Class.</i>	<i>Subject.</i>
Sept. 18 ..	Dev Narayan Mukerji	VI Year	A Critique of Agnosticism.
Nov. 18 ..	Sudhiranjan Roy Chowdhuri.	V ..	Hegel's Conception of Religion.
.. 27 ..	Gagan Chandra Ghosh	VI ..	Hegel's Notion of the Relation of Religion to the State.
Dec. 4 ..	Tanayendra Nath Ghose.	VI ..	Schleiermacher's Philosophy of Religion.
.. 18 ..	Mahima Mukul Hazra	VI ..	A Critique of Pantheism.
Jan. 15 ..	Saroj Kumar Das ..	V ..	Mysticism.
Jan. 29 ..	Jitendra Nath Gupta	VI ..	The Origin of the World and the Destiny of Man.
Feb. 12 ..	Birendra Nath Chakravarti.	VI ..	The Metaphysics of Hegel and Lotze.

<i>Date.</i>	<i>Name of Student.</i>	<i>Class.</i>	<i>Subject.</i>
Feb. 26 ..	Srish Chandra Ghose	VI Year	Types of Idealism.
Mar. 5 ..	Debendra Nath Chakravarti.	V „	Bondage and Redemption.

P. D. SHASTRI,
President.

D. N. MUKHERJEE,
Secretary.

SUBJECT: SPECIAL BRANCH OF INDIAN PHILOSOPHY.

The following meetings have been arranged for the session 1916-17:—

<i>Date.</i>	<i>Name of Student.</i>	<i>Class.</i>	<i>Subject.</i>
Aug. 25 ..	Mohima Mukul Hazra	VI Year	The Sankhya Doctrine of Reality.
Sept. 8 ..	Jitendra Ch. Mukerji	V „	The Sankhya Theory of Causation.
„ 22 ..	Susil Chandra Mitra..	VI „	Prakriti and Maya.
Nov. 10 ..	Saroj Kumar Das ..	V „	The Meaning of “Adhyasa” in Sankara’s Advaitism.
„ 24 ..	Mohima Mukul Hazara	VI „	The Relation and Function of Karma, Bhakti and Jnana.
Dec. 8 ..	Jitendra Ch. Mukerji	V „	Shankara’s Criticism of “Pradhanavada.”
Jan. 19 ..	Susil Chandra Mitra..	VI „	The Agreement and Disagreement of the Principal Schools of Hindu Philosophy.
Feb. 2 ..	Saroj Kumar Das ..	V „	The Systems of Shankara and Ramanuja—a comparative study.

On February 16th Dr. Shastri will read a paper on "The Ethics of the Vedanta." The discussion of the paper will continue on February 23rd.

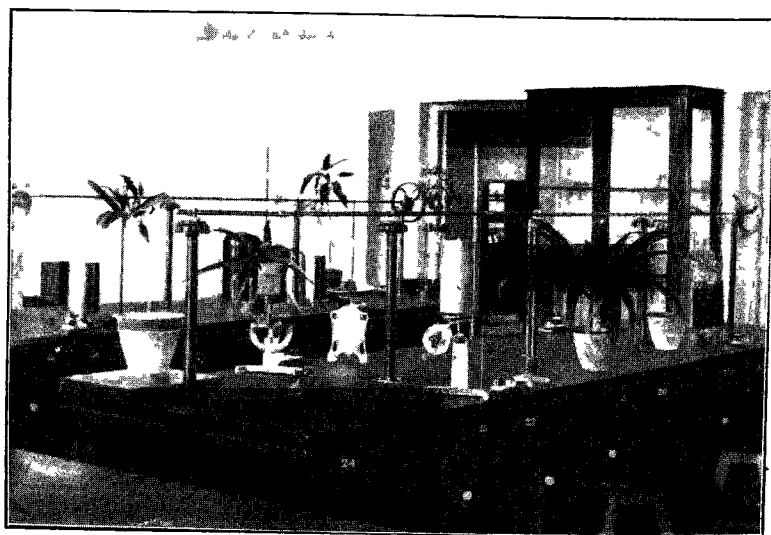
P. D. SHASTRI,
President

SUSIL CHANDRA MITRA,
Secretary.

BOTANICAL DEPARTMENT.

CHANGES IN THE TEACHING STAFF.

Consequent on the transfer of Professor S. C. Banerjee, M.A., B.Sc., Mr. S. Singha, M.A., has been appointed to act in his place in the P.E.S. and Mr. G. P. Mojumdar, M.Sc., is officiating as a Demonstrator.



A view of the Botanical Laboratory

We are glad to note that one of our old students. Mr. Krishnadas Bagchee, B.Sc., has been recruited to act as an Assistant in this department.

M.Sc, Botany.—We are thankful to the Government of India for sanctioning the affiliation of the College in Botany up to the M.Sc standard. The Fifth Year Class has been formed and six students have been admitted. As scientific excursions are very necessary for the senior courses in Botany we hope our Principal will approach the

Government for a grant for the purpose. We may mention that the Department of Geology enjoys such a grant.

Farewell to Professor Banerjee.—A farewell function was held on the 3rd August, under the presidency of Prof. Mahalanobis, B.Sc., F.R.S.E., Dean of the College, on the eve of the departure from the College of Professor S. C. Banerjee, M.A., B.Sc., on transfer to the Botanical Survey of India. A Farewell Address was presented by the past and present students of Botany and appreciative speeches highly eulogizing the qualities of head and heart of the departing professor were made by Professors Nag, Singha, Bhattacharjee, Das Gupta and other gentlemen present. The President in an elegant speech referred to the high attainments of Professor Banerjee and to the services rendered by him towards the development of the Botanical Department. Professor Banerjee gave a suitable reply. After the proceedings came to a close light refreshments were served.

HARAPROSAD CHOUDHURI, B.Sc.,

Fifth Year Student.

About Other Colleges.

(Narail) *Victoria College* has started a Mathematical Association. We should have had one long ago considering what a quantity of mathematical talent we always have had. The Presidency College should bear this reproach no longer, especially as all the other departments have got their respective seminars.



Of the Calcutta Colleges only two, viz. *Scottish Churches* and *St. Xavier's*, have entered for "Rugger" in the Junior League. "Soccer," popular as it is, should not displace "Rugger" from our College athletics. Why does not Presidency College start Rugger practice?



St. Stephen's College (Delhi) students were fortunate in being in a position to listen to some distinguished speakers lately. Professor Todd of the Lahore University, Professor Leonard of the Bristol University, and Professor D. K. Karve of Poona addressed them on various subjects of interest.

The annual sports of the College came off successfully and medals were awarded for football, hockey and tennis to the victors of the inter-

class tournaments in those games. Mr. C. F. Andrews is back again among his students after his arduous labours for the Indians in the Fiji Islands.



We offer our heartiest congratulations to the *Metropolitan College* upon its annexing the Elliot Shield after beating us. The college under its sportsman Principal is well on the way of securing pre-eminence in all sporting activities.



The Historical Lyceum of the *American College (Madura)* celebrated its anniversary with much *eclat* under the presidency of Mr. G. Joseph, the leading barrister of the city, who addressed the students on "Defence of Civilization." It should be possible for us here to introduce such social activities into our college by instituting an anniversary ceremony of each of the various seminars. At present only the Geological Institute and the Biological Society have their annual anniversary ceremonies.



The Speech Day of the *Mahindra College (Patiala)* was a great success. The staff and the students met in the spacious College Hall and took part in the debates. The function was wound up by an eloquent address on "The Art of Speaking" by Principal Vaswami. Two of the subjects taken up by the students were (1) the Industrial future of India, (2) the social and moral environment of the college.



The new Swimming Bath of the *Sind College (Karachi)* was opened the other day by the Commissioner, the Hon'ble Mr. W. H. Lucas, C.S.I. He himself made the first plunge and swam the whole length of the bath.



The Krishnagar College.—Professor R. N. Gilchrist, M.A., of Presidency College has been appointed Principal, the Officiating Principal Babu Satish Chandra De, M.A., being posted to Presidency College as Professor of English. Further Babu Rabindra Narain Ghosh, M.A., also of Presidency College, has come here as Professor of English. The late Principal, Satish Babu, was highly popular among the students and his transfer is deeply regretted. It is hoped, however, that Mr. Gilchrist with his broad sympathy and enthusiasm for scholarship will soon succeed in winning the affection and regard of his students.

Athletic Notes.

FOOTBALL NOTES.

SPEAKING of Football, one feels tempted, rather strongly, to deal with the great games that have been played this season in Calcutta. 'The Challenge Shield,' the 'Trades,' the 'Cooch Behar' have all got a reputation beside which the Elliot Shield merges into insignificance. Nevertheless the Elliot Shield works up unusual enthusiasm among the College Footballers of the city. And in this same competition our College once won laurels, as yet unparalleled in the annals of College Football. But the old order changeth, and for the last two seasons we have fallen on evil days and this is the second time that we have failed to attach the prize in two consecutive years during a long period.

In the second round we met the L.M.S. Institution and we beat them by a goal. In the semi-final we met the Ripon College and came out victors, the result of the game being 2—0. In the final we had to encounter the Metropolitan College. This time we were beaten by the margin of two goals to one. Those who went to see the game were treated to a really fine display of football. It was owing to bad luck that we were beaten, and, in all fairness to our players, I must say that they played up wonderfully well. And in this connection I am glad to own that we have got a couple of new members who seem to be great acquisitions.

In the other inter-collegiate competition, viz. the Hardinge Birthday Shield, we met with no better success and were defeated by the Ripon College in the semi-final.

We entered for three other competitions of which we have played two and lost both of them. In these two competitions our second eleven were put up, and I regret to say that they proved a failure.

In conclusion I appeal to the new members of our College who have got some element of football to come forward and improve their form by constant practice so that the P.C.A.C. may yet present to the College some worthy trophy at the end of the season.

J. BHAUMIC,
Secretary, P.C.A.C.



School Notes.

THE HARE SCHOOL NOTES.

I. The Managing Committee.

THE new Managing Committee of the Hare School consists of the following members:—

1. W. C. Wordsworth, Esq., M.A., Principal, Presidency College,—President.
2. Babu Harakanta Basu, B.A., Headmaster, Hare School,—Vice-President and Secretary.
3. Babu Anilchandra Gupta, B.A., Asstt. Headmaster, Hare School,—as representative of the teaching staff.
4. Sir Gooroo Das Banerji, Kt., M.A., D.L.,—as representative of parents and guardians.
5. Nawab Sirajul Islam, Khan Bahadur, B.L.,—as representative of parents and guardians.
6. The Hon'ble Rai P. N. Mukherji Bahadur, M.A.,—as an official member not engaged in educational work.

The first meeting of the re-constituted committee was held on Thursday, the 17th August, 1916, at the Presidency College.

II. Sporting Notes.

An election of the office-bearers for the current year took place in February, 1916, in which the following gentlemen were appointed to the offices marked against their names:—

Babu Surath Nath Ganguli, B.A.,

B.T. President.

Mr. Surendra Nath Bose . . Captain.

„ Fazlar Rahaman . . Vice-Captain.

„ Benayendra Nath Bose . . Honorary Secretary.

„ Sachindra Narayan Sanyal . . Asstt. Honorary Secretary.

This year we have played a good many football games in almost all of which we have been winners. But we lost the Griffith Challenge Cup by a goal to nil. The game took place in the Presidency College ground on Wednesday, the 2nd August, our opponents being the Hindu school team. The latter succeeded in beating us by a goal to nil.

The “Ishan Memorial Cup” was won by our Third Class team, and the “Sâilen Memorial Cup” by the Second Class boys. Messrs.

Baidya Nath Chatterjee and Bhola Nath Mukerji have introduced a new shield named "Chatterjee-Mukerji Fancy Shield."

We gratefully record our thanks to Mr. W. C. Wordsworth, M.A., and Babu Kiran Sasi Datta, B.A., who presided at some of our games.

III. "*The Hare School Magazine*."

The *Hare School Magazine* has been conducted very successfully since September, 1915. It is a quarterly magazine and four issues appeared in the last session, the last number having been published in May. The next issue is to appear in September.

Correspondence.

To

THE EDITOR, *Presidency College Magazine*.

SIR,

I shall be obliged if you allow me space for the following, which concerns the student community very greatly :—

We have all heard of the Cecil Rhodes Scholarships which are awarded to students of the Dominions of Canada, Australia and New Zealand for higher studies at Oxford or Cambridge. Cecil Rhodes had high hopes of uniting the British Empire by bringing over the best young men of the Colonies to the Universities of England to prosecute their studies. He had made provisions for five scholars of German birth also. His Trustees were known to be thinking of using the funds for the German scholars for some other worthy object—since the civilized world has determined to cut itself off from the Germans and their "Empire."

The *Statesman* proposed, in one of its issues in the 2nd or 3rd week of July last, that the Trustees could find no better use of their funds now than awarding the five scholarships to five students of Indian birth and parentage. Certainly there can scarcely be a more welcome proposal for the advancement of Indian education. Our Universities have produced scholars who have already obtained the highest honours in the best English Universities. Further, the setting apart of the five scholarships for Indians would bring the young men of the Colonies and of India together and lead to better mutual understanding.

The plea of the *Statesman*, though stated with great vigour, found but little response on the part of the public. It also urged the

Government of India to approach the Trustees of Cecil Rhodes with this proposal through the Secretary of State for India.

As a student of Presidency College, I can think of no better means of calling the attention of the authorities to the question than through the pages of our magazine, and hence this letter. I do hope that others whose influence is felt in the Educational world will take this question up, for mine is but a

“FEEBLE VOICE.”

To

THE EDITOR, *Presidency College Magazine.*

SIR,

In the last issue of the College Magazine, my friend Sidhassar Mukerji has contributed a very interesting and ingenious article on “The Origin of Numerals.” The validity of the arguments put forth may be open to controversy, but the article contains unmistakable evidence of the painstaking intellect of the contributor. When in want of historical data, our friend seeks internal evidence in his attempt at identifying Bengal to be the province where the numerals had their origin. But I venture to think that he has utterly failed in this attempt. Except in the case of *তিন* no sufficient resemblance is seen between the first letter of the number and the corresponding numeral. A far better resemblance in this respect we have in Persian, where no divergence is met with except slight ones in the cases of ‘four’ and ‘nine.’ Let the reader compare

یک = ۱ دو = ۲ سه = ۳ چار = ۴ پنج = ۵ شش = ۶ هفت = ۷
هشت = ۸ نه = ۹

As he himself takes the discovery of cypher to be the crucial point, it may be pointed out that the cypher, in its identical form, is contained in *Dahr*, the Persian equivalent of ten (*ده*). I do not mean to allege that Arithmetic had its origin in Persia; but I do think that Upper India is the birth-place of the numerals. The Persians, as we know, belong to the Aryan family and the truth seems to be that Aryans who lived mostly in Upper India and spoke a language similar to Persian were the inventors of the numerals.

Yours faithfully,

S. AHMED.

TO

THE EDITOR, *Presidency College Magazine*.

SIR,

May I appeal to you to allow me some space in your Magazine for the following proposals?

Coming from Patna College, I very much miss a Debating Society here. It is true that debates are held under the auspices of the University Institute and the Moslem Institute; but these bodies, though open to us, are out of the pale of our own college and all of us cannot be expected to join them. Let us have our own Debating Club presided over by our Principal or one of our Professors nominated by him, and entirely managed by us. Needless to say, the advantages of such a society are manifold. "Conference makes a ready man," said Bacon; and we know how much of our success in every department of life depends upon our "readiness." Besides, a Debating Society serves to develop an *esprit de corps* among students, so necessary for the corporate life of a College, but not, I regret to find, much valued here at Presidency College. At Patna College the Debating Society is a very popular and influential institution. Professors and students congregate together, the former laying aside all formality and reserve which they are of necessity prone to while within the four walls of the lecture-room. A free interchange of thoughts helps them to understand and respect each other and binds them together in social fellowship. Presidency College, which counts among its members some of the finest intellects of the University, surely needs a Debating Society of its own; and I respectfully invite the attention of our Principal and Professors to this all-important proposal. I hope many of your readers would lend their hearty support to it.

I venture to make another proposal which is equally important, while it concerns students not necessarily belonging to our college. M.A. students are allowed the opportunity of attending B.L. classes. But M.A. students cannot join the B.T. class. It is to the interest of the Education Department that students should be allowed to read both the M.A. and B.T. courses at the same time. It is of little consequence if a B.L. is not a M.A. as well; but it is important that intending teachers should have every facility for qualifying for the highest degree in Arts.

One proposal more, Sir, and I have done. The late Haji Mohammad Mohsin—may his soul rest in peace—rendered invaluable services to the cause of Moslem Education in Bengal. The Moslem students,

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specially those in our College, are immensely indebted to him. Does it not then behove them to pay their humble tribute of respect and admiration to his revered memory by holding an anniversary meeting at Calcutta? Let the students of Presidency College take the initiative.

Yours faithfully,

SAIYID ABOO NASAR MOHAMMAD OMAR,

5th Year (English) Class,

Presidency College.

Presidency College Magazine Committee, 1916-17.

<i>President and Treasurer..</i>	Principal W. C. Wordsworth, M.A. (Oxon and Lond.).
<i>Vice-President ..</i>	Professor J. W. Holme, M.A. (Liverpool).
<i>Editor ..</i>	M. Sen Gupta, B.A., Sixth Year Class.
<i>General Secretary ..</i>	Prafulla Kumar Sarkar, B.A., Sixth Year Class.
<i>Assistant Secretaries ..</i>	Ahmed Hossain, Fourth Year Class, and Bhudev Mukhopadhyaya, Third Year Class.
<i>Members ..</i>	Jogesh Chandra Bhowmic, B.Sc., Sixth Year Class; Birendra Kumar Datta, B.A., Fifth Year Class; Ramaprosad Mukhopadhyaya, Fourth Year Class; Sivadas Mukerji, Fourth Year Class; Pasupati Ghose, Fourth Year Class; Manindra Lal Basu, Third Year Class, and Rabindra Chandra Ghose, Second Year Class.



Presidency College Magazine :

Statement of Accounts for the Session 1915-16.

RECEIPTS.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
Subscriptions, etc.	.. 1,489 13 0	Debit balance from 1914-15	95 12 9
Government grant	.. 600 0 0	Printing five numbers of the Magazine, 1915-16 ..	1,755 5 0
		Blocks and plates ..	53 0 0
		Stamps for posting copies of the Magazine and letters	37 15 9
		Tram fare, Coolie hire and stationery	2 11 0
		Allowance to bearers and duftri	16 0 0
		Credit balance to 1916-17	129 0 6
Total	.. <u>2,089 13 0</u>	Total	.. <u>2,089 13 0</u>

PRAFULLA KUMAR SARKAR.

General Secretary,

Presidency College Magazine Committee.



1 Year Class;
Year Class;
rd Year Class,
Ghose, Second

THE Presidency College Magazine



Published by:

Mohit Kumar Sen Gupta, B.A.,
Presidency College, Calcutta.

VOL. III

0. 2.

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	8 0

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

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

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

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

MOHIT KUMAR SEN GUPTA,

Editor.

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THE PRESIDENTY COLLEGE MAGAZINE

VOL. III.

NOVEMBER, 1916.

NO. 2

EDITORIAL NOTES.

AFTER exactly a month's recess the College opened its doors again on November the 2nd. Signs of an unusually early appearance of cold weather were already discernible and in a couple of days it was definitely upon us. This year has been altogether an abnormal one from the point of view of the meteorologist. The monsoon was very late in its arrival and considerably outstayed its hospitality, giving an excess of rainfall estimated at 20 inches, i.e. 33% in Calcutta. In fact October was a typically wet month and holiday-makers, especially those who betook themselves to the hills, had many occasions to curse their luck. It remains to see whether the cold weather as well, untimely as it has been in its appearance, will also be untimely in its departure.



In agricultural India unseasonable weather has immensely more significant consequences than spoiling the holidays. Excessive rainfall brought about destructive floods in Burdwan, Birbhum, Silchar, Manipur and Tippera. The loss of life has fortunately been inconsiderable, but the loss of property has been enormous. Crops have been ruined wholesale and in some parts the people have literally lost their all, the on-rushing torrent of water sweeping away houses, trees and cattle and practically scouring the land clean. Railway embankments have been washed away for miles and even the well-equipped tea-gardens have not been spared. It is stated that the loss to tea-estates in Silchar alone amounts to nearly ten lacs, so that the total damage caused by the floods in Bengal and Assam cannot by any means be less than a crore of rupees. And much of this crushing damage has

fallen on a poor peasantry ill able to stand any loss. The distress is very great, but the fact that the districts affected are mostly obscure has not drawn to them a sufficient measure of public philanthropy. The Government is of course doing what it can, and the Assam Administration has very thoughtfully appointed a committee to consider the sufficiency of existing waterways to carry off flood water. A correspondent writing to the *Bengalee* from an affected village in the district of Burdwan suggests that a Flood Insurance Grant be established on the analogy of the Famine Insurance Grant. The proposal is certainly worth examination.



Another remarkable event in Bengal has been the formation of the Bengalee Double Company. The necessary sanction was received just as we had gone to press in September. The response has been quite satisfactory and already about 200 men have been enlisted. The movement entirely bears out Aristotle's remark that the middle class is the backbone of the state. The recruits belong exclusively to the middle class. The wealthy have not only kept aloof in the matter of supplying recruits, but also they have been conspicuous in their reluctance to subscribe to the fund for providing comforts for those who have volunteered. A paltry sum of Rs. 1,500 is all that has been so far forthcoming from a rich province like Bengal. Rs. 7-8 per man to buy comforts will certainly go a very little way. We hope it is only necessary to point this out to open the purse-strings of all the Maharajas, Zemindars, Barristers and merchants who have led the movement, but who have done so little to justify their leadership.

We have no information regarding the number of Presidency College men who have joined the ranks of the Bengalee Double Company. Enquiries are being made. It is with great pleasure that we note, however, that Mr. Pradyumna Kumar Banerjee, an ex-student of the Hindu School, has enlisted. He has our best wishes in his high adventure. We may mention that he is a brother of Babu Indra Dyumna Banerjee, a clerk in the College Office.

There are many things to note in our College life; our M.A. and M.Sc. results, further changes in the staff, foundation of the Bengali Literary Society and the coming Centenary.



The traditions of Presidency College have been worthily upheld by the results obtained at the last M.A. and M.Sc. examinations. Espe-

cially noteworthy are the results in Economics, Mathematics, Physics and Chemistry. In Economics Group A there are 2 First Classes, the first and the second in order of merit, 3 Second Classes and 1 Third Class. In Economics Group B there is 1 First Class, the only one awarded, 1 Second Class and 2 Third Classes. In Mixed Mathematics M.A. there are 2 Firsts and 1 Third. In Chemistry M.A. there is 1 First and 1 Third. In Mixed Mathematics M.Sc. there are no less than 9 Firsts, 4 Seconds and 1 Third. In Chemistry M.Sc. there is 1 First, 5 Seconds and 6 Thirds. In Physics there are again no less than 5 Firsts, 6 Seconds and 1 Third. In Physiology there is 1 First and 1 Third.

In English there are 8 Seconds and 12 Thirds, and it is gratifying to record that five of the first ten places belong to this College. In History there are 2 Firsts, 6 Seconds and 5 Thirds. In Philosophy there is 1 First, 2 Seconds and 1 Third.

Altogether in M.A. there are 9 Firsts, 20 Seconds and 33 Thirds and in M.Sc. there are 16 Firsts, 16 Seconds and 9 Thirds. The total number of students taking their Master's degree from Presidency College is thus just over a hundred of whom twenty-five are First Class men. They have the best wishes of the College in the still harder struggle they are about to enter upon.



The changes in the staff of Chemistry and History have been heavy. As anticipated, Dr. P. C. Ray made over charge on the very day the College opened to join his appointment as Professor of Chemistry in the University College of Science. Professor Jyoti Bhushan Bhaduri becomes the head of the Chemical Department. Dr. Biman Behari De, D.Sc. (London), has been appointed to act as a Professor in the vacancy caused by the deputation of Dr. Ray to the University. A transfer amounting to an exchange of appointments has been effected by the departure of Mr. Gopi Bhushan Sen to the Hugli College and the arrival of Mr. Bidhu Bhushan Datta at Presidency College.

We extend a hearty welcome to Dr. De and Mr. Datta, both brilliant ex-students of the College. Our sorrow at parting with Dr. Ray and Mr. Sen is more than we can express. Mr. Sen has been at the Presidency College throughout his whole service of 28 years, excepting for a break of 4 years. He is a keen and popular teacher very difficult to replace. Dr. Ray's services to the College are so valuable that it is not possible to do justice to them in a paragraph like this. It is

understood that his students are arranging for a big function to bid him farewell. We should like to wait till it comes off.

Mr. Oaten received his commission towards the end of September and on the eve of his departure he was entertained at a social gathering by his students. Great cordiality prevailed and the function was an undoubted success. A report will be found in its proper place.

Mr. J. N. Das Gupta acts in the I.E.S. in the place of Mr. Oaten and Mr. Kiran Sankar Ray has been appointed to act as a Professor of History in the place of Mr. Das Gupta.

Further Mr. Hem Chandra Ray Chaudhuri has been transferred to Chittagong College and Mr. Benoy Kumar Sen of that College has been posted here as Professor of History.

Mr. Satis Chandra De who came here only at the beginning of this session has been transferred to Dacca College to act in the I.E.S. as a Professor of English.

Lastly, Maulavi Hasan, Lecturer in Arabic and Persian, of this College, has been appointed to act as the Principal of the Chittagong Madrassa.



The inaugural meeting of the Bengali Literary Society took place on September the 15th under the presidency of Principal Wordsworth. The large Physics Theatre was filled to its utmost capacity. If only a portion of those present that afternoon take regular interest in the society it will never lack supporters.

Before the proceedings commenced a portrait of the late poet Nobin Chandra Sen was unveiled by the Principal. A report of the meeting will be found elsewhere.



It is intended to celebrate the Centenary of the College, January the 21st, 1917, in a manner befitting its traditions. Details have not yet been worked out. All ex-students owe it to their Alma Mater to help making the celebration worthy of the great occasion. The Principal will be very glad to be communicated with by anyone interesting himself in the matter.



Efforts will be made to make the January issue of the Magazine a special number containing materials relating to the history of the

College. We appeal to the older ex-students to ensure the success of this idea by undertaking to contribute on the subject.

Owing to pressure of work Principal Wordsworth has not been able to complete his account of the life and work of Mr. James in Bengal. It will appear, we hope, in an early issue.



Before this number makes its appearance Rai Rasamoy Mitra Bahadur, M.A., Headmaster, Hindu School, will have retired from the service of Government. During his Headmastership the Hindu School has risen to an established pre-eminence among the High Schools of the province. His place will be hard to fill. We wish the Rai Bahadur health and prosperity in his retirement.



The Hare School has taken the lead by starting a Hindi Magazine in addition to the familiar bi-lingual (English and Bengali) one. It is full of matter and contains an illustration of the retiring Headmaster of the Hindu School. We hope that the quality, which it is impossible for us to judge, does not suffer by reason of the quantity and that it will have a useful and prosperous career.



For a long time the number of Universities in India was fixed at five, the major provinces having one each with the exception of Burma. The educational requirements of the country having grown very largely they have failed to keep pace with them and various proposals of starting new universities have been advanced. In February we had the pleasure of welcoming the establishment of the first of them, the Hindu University at Benares. It speaks well of the awakening of India that before the year has gone round a second university should have been founded in Mysore. Both of them have been generously endowed and enjoy influential support. It may confidently be expected that they will maintain a high standard of scholarship.



As a result of Von Falkenhayn's signal failure at Verdun he was replaced by Von Hindenburg, "The Old Man of the Lakes," as the Chief of the German General Staff. Hindenburg's achievements all lay in the East and it was fully expected that he would look in that direction for some fresh triumph to distinguish his assumption of command.

Two of the most resourceful of the German Generals, Von Mackensen and Von Falkenhayn, were accordingly appointed to command the enemy army against Rumania. Mackensen met with rapid success and overran Dobrudja occupying the Rumanian port of Constanza and securing the line of the Danube. But Falkenhayn on the left could not carry the mountain defences.

As a set-off to this success of the enemy we have to record the further progress of the Somme offensive resulting in the capture by the British Army of the immensely strong defensive positions at Combles and Thiepval. Our Allies, the French, have begun a fresh offensive at Verdun which has been wonderfully successful. Already Fort Douaumont and Fort Vaux, which took the Germans months to master with enormous casualties and expenditure of munitions, have been retaken with comparatively small losses. In fact the French have regained ground in ten days which it took the Germans eight months to conquer.

Of Gardens.

LIKE many other overweening exiles in the plains of Bengal, I have tried to plant an English garden, and like most of them, I have failed. And yet my ambition was not an inflated one. Hampton Court or Hatfield troubled me not, for what I dreamed of was a cottage-garden surrounding a little house in a fold of the Berkshire hills that held me and my fortunes for one wholly idyllic and ideal English summer. It was fragrant with lavender and roses, roses of the variety dismissed sniffingly by the modern expert as "cabbage," but wondrously sweet and lovely; its whitethorn hedge was a miracle in spring, while in summer it was a blaze of hollyhock and lupin, pansy, sweet-william and rosemary. Indeed, Ophelia and Perdita might well have rifled it in spring or summer for their garlands. The flowers—and such flowers—overflowed their beds and rioted up to the cottage doors, while to sit at an open window in the heat of July was to breathe in such mingled sweets as sent the overworked bees mad with delight. It was such a scene, such surroundings as these that I tried to conjure up in the minds of two very typical Indian *malis* as the ideal to be striven for, but I am afraid that though the spirit was willing, the Hindustani was weak, for their responsive "*bahut achchas*" seemed to lack conviction. And yet they strove, and I strove with them, mightily. She-who-must-be-obeyed and I bent serious heads over seed-catalogues—than which

there is no more optimistic literature—for many steamy days in the early rains, while the two *malis* dug with the frenzied energy of their kind. Then came the sowing in the deep-delved earth, and we made almost a ceremonial ritual of the process. I pictured to She-who-must-be-obeyed those triumphant rows of hollyhocks that would stand sentinel to our domains. I asked her to imagine the scents of sweet-peas and roses drifting in through the open verandahs on some still cold-weather afternoon, and I told her to think of the delight of home-grown violets (though, *horresco referens*, the violets had been planted in *pots*—violets in pots!).

And then we waited, waited for that burgeoning that should take us both back in spirit to the gardens that we knew. But there seems to be something in the air, or in the soil, of Bengal that transforms homely English flowers, not into something rich and strange, but into fantastic parodies of themselves. Our roses seemed to emulate the neighbouring banyan-tree in strength and lankiness of shoot, the sweet-peas struggled strenuously but unavailingly against the bamboo *cheveaux-de-frise* that the *malis* erected to support their luxuriant growth of stem and leaf; the hollyhocks outgrew their strength like ill-nurtured hobble-de-hoys, and nodded inanely at passers-by; and the violets, as if protesting against their shameful potting, grew thick juicy leaves like water-lilies. Coyly nestling among their jungly undergrowth an occasional flower—sweet-pea, hollyhock or rose—would peep forth, a pale, grotesque imitation of the flowers of our dreams, and of the seed-catalogue illustrations. But we felt that our cup was full, when slowly but surely the malis planted cannas and foot-wide sunflowers began to open and flaunt their meretricious banners of scarlet and gold in our faces, making the sense ache with their riot of colour. We confessed ourselves defeated and retired to the vicarious, second-hand enjoyment of our book-gardens, the gardens of Herrick and Marvell and Cowley, and their kin, that afforded us some sort of relief from the desolation we had made and called a garden.

And after all, these book-gardens afford no unpleasant substitute for the exile who has loved, and can command no longer, the reality. They bring us back, not to the formally terraced Italian garden, redolent though it be of Boccaccio's ladies and their wit, which Elizabethan taste brought into England, and which may still be seen at Haddon Hall or Hatfield, nor to the geometrically proportioned, patterned garden that Dutch William and his fat followers brought from Leyden, but to the true English garden, irregular in plan, haphazard in arrangement, that survives in out-of-the-way villages in spite of the

vulgarities of the modern geranium and lobelia abominations that divide machine-cut lawns into equal spaces.

"God the first garden made, and the first city Cain," says Cowley, and how many of us have not re-echoed his wish for that "small house, but large garden" of his dreams! He seems to have been an experimental gardener of no small accomplishment, an expert in the tricks of grafting—

"He bids th' ill-natured crab produce
The gentler apples' winy juice,
The golden fruit that worthy is
Of Galathea's purple kiss:
He does the savage hawthorn teach
To bear the medlar and the pear,
He bids the rustic plum to rear
A noble trunk, and be a peach."

Marvell's garden, too, is more the fruit than the flower-garden, and even the kitchen-garden, tucked away out of sight, receives his meed of praise, for is it not Cromwell whose "highest lot" seemed once to be the planting of bergamot? and, lucky man, has not Marvell the run of "the bed of gelid strawberries"? Grapes, nectarines, "the curious peach" and melons attract him as much as the flowers, though, indeed, he loves them all.

"These flowers their drowsy eyelids raise,
Their silken ensigns each displays
And dries its pan yet dank with dew
And fills its flask with odours new."

It is not the formal bedded garden that he loves, but the "green shade," not the skilful gardener's "fragrant zodiac," but the garlands of repose, annihilating thought. And what would not one sometimes give for the nymph's garden that he describes?

"I have a garden of my own
But so with roses overgrown
And lilies, that you would it guess
To be a little wilderness."

But Herrick's garden is the flower-garden pure and simple, and he loves it merely as a place where he can cull an occasional moral, or pluck a nosegay for Perilla, Anthea, or Prue. His daffodils and violets and roses are but so many pegs on which he hangs his Horatian sermon on the text of "Carpe diem," or provide him with a series of comparisons for the roses and lilies of his shadowy mistresses' charms. Yet we can imagine something of the tumbling riot of colour and scent in that old-world vicarage-garden "at Dean-Prior, near Totnes in Devon." Do not the very names conjure up delights?

A Plea for an Economic Interpretation of the Jatakas.

THE late Professor Cowell in his introduction to the Cambridge English version of the Jatakas remarks:—

“They are full of interest as giving a vivid picture of the social life and customs of Ancient India. Such books as Lieutenant-Colonel Sleeman’s ‘Rambles’ or Mr. Grierson’s ‘Bihar Peasant Life’ illustrate them at every turn. They form in fact an ever-shifting panorama of the village life such as Fah-Hian and Hiouen-thsang saw it in the old days before the Mohammadan conquest, when Hindu institutions and native rule prevailed in every province throughout the land.”

Even the most superficial reader of these Jataka stories is in a position to testify to the general accuracy of this characterisation. Indeed the importance which attaches to them and the interest they possess for the student of ancient Indian institutions cannot be exaggerated, whether we approach them from the sociological standpoint or the point of view of economic history or of public administration. Primarily intended to be vehicles for the exposition of a particular religious philosophy, these stories throw a flood of light on the ethical ideals of the age in which they were composed or compiled. But they also help us to understand the economic conditions of the period to which they relate and the working of the social and political institutions of the day. It is therefore important, in the first place, to realise the true nature of these stories and to ascertain, if possible, the exact period to which they refer. In this connection, we may well remind ourselves of what Mrs. Rhys Davids tells us in her valuable contribution to the *Economic Journal* for 1901:—

‘Folklore is of course not good statistics; incidentally and accidentally, however, these hundreds of tales with their introductory episodes, serve to illustrate, if not the times to which they refer, at least the times when they were definitely compiled and incorporated. In other words, they may be consulted for evidence of social usages prevailing in Northern India between the sixth or seventh centuries B.C. and the date of the Emperor Asoka, who reigned about fifty years later than Alexander the Great.’

A comprehensive economic history of Ancient India likely to satisfy the critical demands of modern scholarship has yet to be written. But a good deal has already been done during our lifetime to pave and prepare the way for its coming. The data already available for the reconstruction of the economic life of ancient India is by no means inconsiderable. The results of the labours of Fick and of Hopkins, of the labours of the editors and translators of the monumental Sacred Books of the East, are only a few of the numerous sources now available for study and research. Again, the scholarship of a devoted student hailing from Mysore within the last few years has placed within our easy reach an invaluable work on ancient Indian polity. It is these which have been engaging the attention of our critical students of late, and here we have a partial explanation of the comparative neglect on our part of this Thesaurus, this wonderful collection of the folklore of Buddhist India.

I have hence ventured to invite the attention of the younger generation of our historical students to a critical study of the Buddhist rebirth stories, in the hope that they may be stimulated to glean for themselves the historical and economic information embedded in them. Let us take, by way of an illustration, the following from the very first of the Jatakas:—

“Once on a time in the city of Benares in the Kasi country there was a king named Brahmadatta. In those days the Bodhisatta was born into a merchant's family, and growing up in due course, used to journey about trading with 500 carts, travelling now from East to West and now West to East. There was also at Benares another young merchant, a stupid blockhead, lacking resource.

“Now at the time of our story the Bodhisatta had loaded 500 carts with costly wares of Benares and had got them all ready to start. And so had the foolish young merchant too. Thought the Bodhisatta, ‘If this foolish young merchant keeps me company all along, and the thousand carts travel along together, it will be too much for the road; it will be a hard matter to get wood, water, and so forth for the men, or grass for the oxen. Either he or I must go first.’ So he sent for the other and laid his view before him, saying, ‘The two of us can't travel together; would you rather go first or last?’ Thought the other, ‘There will be many advantages if I go on first. I shall have a road which is not yet cut up; my oxen will have the pick of the grass; my men will have the pick of the herbs for curry; the water will be undisturbed; and, lastly,

I shall fix my own price for the barter of my goods.' Accordingly he replied, 'I will go first, my dear sir.' "

"The Bodhisatta, on the other hand, saw many advantages in going last, for he argued thus to himself: 'Those who go first will level the road where it is rough, whilst I shall travel along the road they have already travelled; their oxen will have grazed off the coarse old grass, whilst mine will pasture on the sweet young growth which will spring up in its place; my men will find a fresh growth of sweet herbs for curry where the old ones have been picked; where there is no water, the first caravan will have to dig to supply themselves, and we shall drink at the wells they dug. Hagglng over prices is killing work; whereas I, following later, shall barter my wares at the prices they have already fixed.' Accordingly, seeing all these advantages, he said to the other, 'Then go you first, my dear sir.' ".....

The resourceless merchant, through his own folly, was in the end eaten up by goblins together with his companions in course of their journey across a desert. But the Bodhisatta "urging his men forward proceeded on his way till he came upon the 500 carts of the foolish merchant standing just as they had been loaded and the skeletons of the men and oxen lying strewn in every direction. He had his carts unyoked and ranged in a circle so as to form a strong laager; he saw that his men and oxen had their supper early, and that the oxen were made to lie down in the middle with the men round them; and he himself with the leading men of his band stood on guard, sword in hand, through the three watches of the night, waiting for the day to dawn. On the morrow at daybreak when he had had his oxen fed and everything needful done, he discarded his own weak carts for stronger ones, and his own common goods for the most costly of the derelict goods. Then he went on to his destination, where he bartered his stock for wares of twice or three times their value, and came back to his own city without losing a single man out of all his company."

Or take again the following little bit out of Jataka No II:—

"Once on a time when Brahmadatta was King in Benares in Kasi the Bodhisatta was born into a trader's family. When he was grown up, he used to travel about trading with 500 carts. On one occasion he came to a sandy wilderness sixty leagues across, the sand of which was so fine that, when grasped, it slipped through

the fingers of the closed fist. As soon as the sun got up, it grew as hot as a bed of charcoal embers and nobody could walk upon it. Accordingly, those traversing it used to take fire-wood, water, oil, rice and so forth on their carts, and only travelled by night. At dawn they used to range their carts in a circle to form a laager, with an awning spread overhead, and after an 'early meal used to sit in the shade all the day long. When the sun went down, they had their evening meal; and, so soon as the ground became cool, they used to yoke their carts, and move forward. Travelling on this desert was like voyaging over the sea; a 'desert-pilot,' as he was called, had to convoy them over by knowledge of the stars. And this was the way in which our merchant was now travelling that wilderness."

The foregoing extracts justify us in concluding that Benares, in pre-Asokan times, was one of the principal centres of commercial activity in India. The way in which Kasi, Kosala, and a few other kingdoms are mentioned in the Jatakas leaves no doubt that Northern India was divided into a number of principalities, each under its own independent ruler, before the rise and consolidation of the empire of Asoka in which we have the realisation of some of the imperialistic dreams of Alexander the Great, the fruition of which the dreamer himself was not fated to witness. Communication between different parts of the country was carried on not merely by means of the natural water-courses, but also by roads. There were well-known and well-defined trade-routes over which merchants travelled in caravans of 500 carts, duly escorted by armed guards and under the direction of expert guides and "desert pilots." And then the desert in the journey from the East to the West with its man-devouring goblins and other terrors. It must have been the desert of Rajputana and the neighbourhood of Sindh. We have also to note the regulation of the course of the caravans by the observance of the position of the stars in the heavens, reminding us of patient toiling peasants on the plains of ancient Egypt who also tried to read the movements of the stars and of many other watchers of the skies before the discovery of the Mariner's Compass. As to the objective of these journeys from the East to the West, it must have been the Western seaports like Barukaccha which occurs in the familiar refrain of one of the Jataka stories—"merchants come from Barukaccha, seeking riches to purvey"—and which modern research has identified with Broach. There were also journeys from the West to the East across the Gangetic plains and valleys. The profits of these traffickings must

have been large, and merchants and traders undoubtedly held a prominent place and played a conspicuous part in the social economy of the day. We have only to think of Anathpindika, the rich Vaisya trader, whose name is imperishably associated with the life history of Gautama. We have further references to the haggling over prices, the hawking in the streets of large and populous towns and the *modus operandi* in general of the ancient trading world, everything tending to show that "commerce and industry" was not an entirely neglected department in the body politic of ancient India.

I conclude to-day by inviting reference, from a somewhat different point of view, to the following out of one of the later Jatakas:—

"In a village there were just thirty families, and one day the men were standing in the middle of the village transacting the affairs of the village. They doing good works, always in the Bodhisatta's company, used to get up early and sally forth, with razors and axes and clubs in their hands. With their clubs they used to roll out of the way all stones that lay on the four highways and other roads of the village; the trees that would strike against the axles of chariots, they cut down; rough places they made smooth; causeways they built, dug water-tanks, and built a hall; they showed charity and kept the Commandments. In this wise did the body of the villagers generally abide by the Bodhisatta's teachings and keep the Commandments."

What are the essential features in this picture of rural economy and village life which is called up before us by the story to which I have invited attention? To my mind it is the picture of a self-governing community of peasant proprietors. Here are the village elders—the householders—with their village headman who has dealings with the chief of the principality and there is no mesne or intermediate lordship. The village is a unit composed of a group of householders—to quote a celebrated phrase—democratically organised and not of a group of tenants autocratically governed. The village elders have their public duties to discharge, keeping the roads and bridges in good repair, digging wells and tanks, cutting down trees and the like, duties which remind us of the *trinoda necessitas* of Anglo-Saxon times in English History. They build up the public hall—the vestry—so to speak, and women contribute their quota to the good work. For, as we read, the Lady Thoughtful, one of the ladies of the household in which the Bodhisatta was born, caused a pleasaunce to be laid out at this spot, and

not a flowering or fruit-bearing tree could be named which did not grow there. "Joy, too, caused a water-tank to be dug in the same place, covered over with the five kinds of lotuses, beautiful to behold." Such is the picture of the organisation of village life in Ancient India presented in Jataka No. 31, a picture which reappears in some of the other Jatakas.

J. N. D. G.

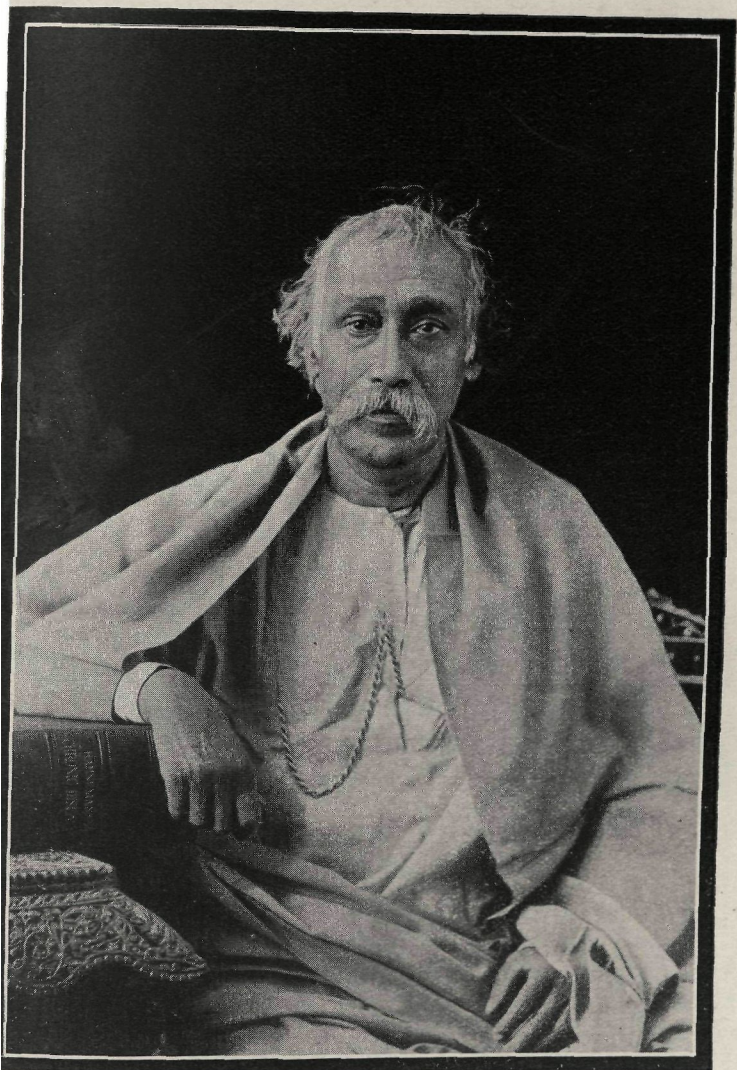
"Et nos in Arcadia."

How sweet those years we spent in Arcady,
 With all the hills about us! As in dreams
 We heard, like far-borne hum of hiving bee
 The slumberous song of hidden pools and streams.
 By white-clad hedge or flaunting gorse afire
 We wandered half-entranced, and love unbought
 Seemed then the summit of our hearts' desire,
 The crown of joy that we so long had sought.
 How sweet those years! But now the hills are far,
 The flat unbroken plains stretch low and base,
 Stony, unkind, unlit by any star
 Like those that in Arcadian days shed grace.
 Yet if we lift our wearied eyes on high
 Across the plains we see a larger sky.

"Old Presidency College Men" Series.

Dr. Mahendra Lal Sircar, C.I.E., M.D., D.L.

HITHERTO lawyers alone have supplied themes to the "Old Presidency College Men" Series. Five articles have appeared and great names they bear—Sir Rames Chandra Mitra, Sir Tarak Nath Palit, Sir Gurudas Banerjee, Sir Rashbihari Ghosh and Sir Ashutosh Mookerjee. This list by no means exhausts the names of eminent lawyers who have received their general education at Presidency College. To count only Knights, there are Sir Chandra Madhab, Sir Ameer Ali, Sir Promada Charan, Sir Protul Chandra, Sir Bipin Krishna. The "Old Presidency College Men" Series will, we hope, be enriched in course of time by the inclusion of their biographies.



Dr. Mahendra Lal Sircar, C.I.E., M.D., D.L.

But we may have even too much of a good thing, and, if only to introduce variety, we shall now take up for our subject a great medical man instead of a great lawyer. It may also serve to point out to our young readers intent on sorely overcrowding the University Law College that there are other ways of making their mark on the country than by joining the bar.

It has been so always; the best products of English education in Bengal have almost universally taken to law. The preponderance of lawyers in the intellectual and the political life of the country is, therefore, no cause for surprise. But the part played by lawyers is apt to be overrated. Their profession peculiarly qualifies them to be the spokesmen of the country and public attention and public recognition are generally focussed on them rather than on the real men of action. At any rate it is undeniable that individuals who do not belong to the legal fraternity receive far less of popular estimation than is their due.

If the name of Dr. Mahendra Lal Sircar is not quite as familiar as some of the others which have figured as titles in preceding numbers of this series, it is to be ascribed partly to this inherent partiality of popular judgment. It must also be remembered that Dr. Mahendra Lal died over a decade ago so that the present generation of students never came in contact with him. The legally-minded may satisfy themselves further as to the worthiness of the theme by reflecting on the fact that the University of Calcutta bestowed on him the degree of Doctor of Law, *honoris causa*. This is a singular tribute from the very stronghold of lawyers, as no medical man has been similarly honoured before or since. Apart altogether from such external evidences his life-story is sure to impress everyone who will listen to it, and if a reading of the following does not produce the effect the fault lies with the execution and not with the poorness of the subject-matter.

Mahendra Lal was born in 1833 at Paikpara, a village in the District of Howrah. He came of a poor *Sadgopa* family and had the misfortune to lose both his parents at an early age. His maternal uncles lived at Nebutola in Calcutta, and though they were not in easy circumstances themselves they took charge of the boy and brought him up.

He was placed under Babu Thakur Das Dey for the rudiments of English education. He formed so high an opinion of the teacher that as soon as he attained prosperity he spared no pains to make him and his family as comfortable as his own and had a large size portrait of Babu Thakur Das prepared which still occupies a prominent place in his Entrance Hall. This is indeed an admirable trait, but unfortu-

nately very rarely found (as those who had anything to do with the task of providing in the Hare School a portrait of its notable Headmaster, the late Babu Peary Charan Sircar, know to their cost).

He was next admitted into the famous school conducted by Mr. David Hare. English education was then confined to the enterprising but poor middle class and Mr. Hare, whose motive was wholly philanthropic, did not charge any fees. On the other hand it is well-known how he took a fatherly care of the boys, and, when necessary, gave them books, clothed them, fed them and even nursed them in sickness. He was a real *guru* to his pupils. But Mahendra Lal was unfortunate in this also that before he had completed his second year at the school Mr. Hare died. He, however, remained at the Hare School till 1849 when he obtained a Junior Scholarship and was admitted into the Hindu College.

The period of his college studies extended to 1854, early in which year the Hindu College was transformed into the Presidency College. He thus belongs to the first batch of Presidency College students. One of his fellow students at the final stage was Dwarkanath Mitter, afterwards a very brilliant Judge of the Calcutta High Court. They were the best students of their year and had laid their foundations deep and broad and were as at home in Mathematics as in Literature or Philosophy. Dwarkanath's favourite author was Comte and Mahendra Lal's was Mill. Their favourite authors exercised deep formative influences over their minds and it was the study of Mill's Logic with its numerous illustrations drawn from the physical sciences that led Mahendra Lal to join the Calcutta Medical College. For at that time the teaching of science was a monopoly of that institution. Principal Sutcliffe wanted him to complete the course at the Presidency College and very reluctantly parted with him, being impressed with his enthusiasm for scientific studies. Had he been so inclined, Mahendra Lal could easily have got a high post under Government; qualified candidates were then few. That course was also dictated by his difficult circumstances. But love of knowledge prevailed over the prospect of temporary hardships and he joined the Medical College in 1854.

At the Medical College he made rapid progress and in the second year of his medical studies he attracted the special attention of Dr. Archer, the Professor of Diseases of the Eye. Dr. Archer esteemed his merits so highly that he asked him to deliver a course of lectures on Optics for the benefit of the students of the 5th year who were his seniors. It was a unique spectacle. The fact was his theoretical

equipment was far in advance of that of the common medical student and in fact on a par with that of most of the professors. The advantage of having a thorough general education before entering into professional studies was abundantly manifested in this incident as indeed throughout his whole career. Numerous medals, prizes and scholarships were awarded to him for proficiency in the several subjects and he passed the L.M.S. examination in 1860 and the M.D. examination three years later in 1863.

In the same year the Bengal Branch of the British Medical Association was established and he was elected its first secretary. At the inaugural meeting he made a speech denouncing homœopathy. He was rapidly getting into practice when an incident took place which proved to be the great turning point in his career. A friend handed him a copy of the pamphlet, Morgan's *Philosophy of Homœopathy*, for review in a periodical of which he was one of the editors. The young doctor readily took up the work thinking that it would give him a very good opportunity for smashing homœopathy. As a matter of fact the effect was exactly the reverse. The conviction was forced upon him that no opinion unsupported by experience ought to be passed on a system which was alleged to be based on facts and which boldly challenged an appeal to facts. Regard for fair play decided him to watch cases under Babu Rajinder Dutt who, though a layman, was the foremost homœopathic practitioner of the day. The result of his experience is described in the following quotation from himself: "These trials were begun in 1865 and in the course of a year the conviction became strong that homœopathy was not the humbug and the quackery I had thought it was. I went on with my trials which had become a necessity. With each trial the truth of homœopathy was revealed in greater splendour. To keep the truth any longer to myself would be, I considered, cowardice worse than crime." His resolution was taken. Meanwhile he had been elected a Vice-President of the Medical Association and at the fourth annual meeting in 1867 he delivered an address "On the Supposed Uncertainty in Medical Science and on the Relationship between Diseases and their Remedial Agents," pointing out the superiority of homœopathy over the orthodox system. The meeting ended in an uproar, a zealous marine surgeon having gone to the length of demanding his expulsion from the meeting. The controversy was carried on in the Press for some time afterwards. The immediate consequences to himself may best be described in his own words: "An outcast I actually became from the next day of the

meeting. The rumour spread like wildfire that I had lost my reason, that I had yielded to the seductions of Babu Rajinder Dutt and given my adhesion to one of the worst and the most absurd of the quackeries that had come into existence, that I had forgotten my mathematics and now believed that the part was greater than the whole. The loss of my practice was sudden and complete. For six months I had scarcely a case to treat. There were sincere friends who offered me the kindly advice of retracting! Such advice was to me worse than loss of practice. My reply was that I would rather give up my profession and take to some other calling or even starve than disavow the truth. I was prepared to brave any contingency that might happen to me for my honest convictions and to proclaim to the world to the utmost of my power what I believed to be the truth..... I saw that I must have a journal of my own if I was to fulfil my mission at all, and a journal with an unsectarian name, *The Calcutta Journal of Medicine*, was started in January 1868." It was a bold undertaking. The legal profession is strong in Bengal, but the entire province had no legal journal then and for the matter of that for many years afterwards. His medical creed is well expressed by the motto of the journal

তদেবং যুক্তং ভৈষজ্যং যদারোগ্যায় কল্পতে ।

In explaining his medical creed in the opening article of the journal he powerfully remarked, "Consistency in our humble opinion, in a progressive science, is but another name for the mischievous component of obstinacy, prejudice and ignorance"; and further he gave it as his opinion that it should be our aim "always to allow facts to modify our opinions and not to allow our opinions to distort facts."

His belief was that regulation of diet was in most diseases the only principal aid to cure, and he himself usually avoided taking any medicine. In those diseases in which an application of medicine was desirable it was generally preferable to follow the homœopathic system, but he readily recognized that there would remain an irreducible minimum of cases which would require other methods than homœopathic to bring about their recovery.

The Calcutta Journal of Medicine has been continued to this day by his worthy son Dr. Amritlal Sircar.

In his case, at any rate, faith in the cause of truth as he believed it was amply justified in the end. In a few years he succeeded in establishing a very extensive practice running into several thousands, and many are the stories that are told of his almost magical cures. It does not

appear that he was materially a loser by the profession of homœopathy. But the high example of courage and independence which he displayed in renouncing the certain prospect of a brilliant professional career when he embraced the principles of homœopathy is above all praise.

It has already been remarked that Dr. Sircar's favourite author was Mill. This fact is of great importance in understanding the intellectual characteristics of Dr. Sircar, for he seemed to have cast himself in the mould of his master. Admittedly in a lesser degree, there was the same extreme precision in observation and reasoning, the same versatile interest in scholarship in its every branch, the same intolerance of the despotism of traditional opinions, the same lucid and vigorous exposition of his own opinion. In different degrees again, in both versatility and a mental habit of extreme caution repressed originality and each in his own sphere (Mill in social science and Sircar in physical science) took upon himself the task of an interpreter and teacher in the field of science. Unlike Mill, however, he was free from the common weakness of scientific men, Atheism. It has been well said that the study of nature led him to nature's God. Especially in his after life he developed very great interest in theology. In comparatively advanced years he taught himself Sanskrit and French to facilitate his studies in theology and science. He retained his studious habits to the last in spite of failing health and exhausting professional and public business. He equipped a fine library strong in every department of knowledge with the notable exception of social science. The library stands as a fit monument to his very extensive acquirements. His literary accomplishments are well shown by the fact that though a doctor he was elected President of the Faculty of Arts.

His published works beyond his regular contributions to his own journal are not many. The best known are—*Therapeutics of Plague*, *Physiological Basis of Psychology*, *Hahnemann, the father of medicine*, *Moral Influence of Physical Science*, *Translation of Conference upon Homœopathy by Jousset*, *Cholera*.

Some of his first-rate writings are scattered in pamphlets and they display manly logic and a remarkable command over English.

Dr. Sircar never figured prominently as a public man. An intense hatred of insincerity and a deep love of independence acted as bars. His politics were simple. He believed in the benefits, indeed the necessity, of British rule; but he believed also in the necessity of some reforms. He never associated with the Congress and avoided high politics. On the other hand he did not shirk the duties of a respon-

sible citizen. He was Honorary Presidency Magistrate for twenty years since 1877, Member of Council of Asiatic Society of Bengal, Trustee of the Indian Museum, and Member of the Bengal Legislative Council for several years until retirement from public life. In all these capacities he worked with his usual zeal.

He was appointed Sheriff of Calcutta in 1887.

He was for ten years member of the Syndicate of the University and was the President of the Faculty of Arts for four years until 1897 when he retired. At the following Convocation the degree of D.L. was conferred on him, *honoris causa*, in recognition of his eminent services to the University and general scientific research. As has already been mentioned, he is the only medical man who has been thus honoured in the annals of the University.

Arduous as these public services were especially to a busy professional man like himself, they represent but a small fraction of his work for his countrymen. Dr. Sircar's name will ever be associated with the establishment and progress of the Indian Association for the Cultivation of Science. It is as a pioneer of scientific research that he will be best remembered by posterity.

In August 1869 he published an article in his journal "On the Desirability of a National Institution for the Cultivation of the Physical Sciences by the Natives of India." This was the germ-idea of what is now popularly known as the Science Association.

At first there was much controversy regarding the object which the Association should have in view. Support was evenly divided between industrial training and pure research. Dr. Mahendra Lal was enthusiastically in favour of the latter and he ultimately carried his point. Six years after its first idea was put forth, the Science Association was established in 1876 with the co-operation of his friend Mr. Justice Dwarkanath Mitter, Babu Kristo Das Pal, and the scholarly Lieutenant-Governor Sir Richard Temple. But Dr. Sircar was "the prime-mover and architect." He was not only its principal founder but was for many years one of its regular lecturers. He refused any professional call that might interfere with one of his lectures in that Institution, and it is related by one of his students that, once, an hour before the time advertised for a lecture he received a professional call and was offered Rupees three hundred as fee for the visit. But he refused the offer as he was afraid he would be late for his lecture. What sacrifices he made for the Institution will never be known. His high example induced some other scientific men of the

city to come forward to help him, notable among them being Father Lafont. In 1883 Lord Ripon conferred the distinction of C.I.E. on Dr. Sircar and Father Lafont, the first scientists to receive public honours in India. The Science Association is an institution nobly conceived and splendidly executed and it stands as a fitting memorial to its great founder. Dr. Sircar lived his life to its legitimate conclusion and died in 1904.

Dr. Sircar was a great student, he was also a great worker. But in making our estimate of a man we have to consider not only what he did but what he was. The story of his conversion to homœopathy well illustrates his stern determination and resolute independence. In society and politics he was never known to compromise himself. He never cringed to greatness or truckled to power. Nor on the other hand did he burn incense at the altar of popularity. His nature was undemonstrative and his manner was cold and even forbidding. But his heart was full of the milk of human kindness. Every morning he prescribed to poor patients and gave them medicines free. Many stories are related describing how he visited poor patients who were seriously ill in their own houses even in the mufasil and, if necessary, supplied them with diet at his own expense. He also gave help to many poor students and built the Rajkumari (named after his wife) Leper Asylum at Baidyanath. But he was extremely sensitive and never brooked an insult. Moreover, he was rigidly simple in his manner of living and adhered to his *dhoty* and *chadder* and slippers even in his professional rounds. The plate attached shows him in his usual dress. The present generation has much to learn from him in this respect.

He was not blessed with a robust health and it grew weaker as his years advanced. But he had no reason to complain that the world had treated him badly. After the early years of poverty and embarrassment his life was one of easy distinction and prosperity.

We shall conclude by quoting the following appreciation from Mr. N. N. Ghosh: "A great deal of Dr. Sircar's work was a success, a great deal was also a failure. But success is never the test of a man or an idea. He had no reason to be ashamed either of success or failure, for his purposes were worthy and his methods were pure and honourable. However opinion may vary as to the value of the results, sensible and unbiassed men cannot much differ as to the intrinsic merits of the rare personality that has passed away. This insatiable seeker of knowledge, this untiring worker, this heroic champion of so many good

causes, this priest of science will undoubtedly occupy one of the highest places in the category of children that Bengal has borne in the English regime. And it will be long before the place is filled of one so richly endowed by nature, so trained by self-discipline, so versatile, so discriminating, so valiant, so true to his ideal and so firm in his convictions."

It gives me great pleasure in acknowledging my indebtedness to my friend Mr. Pramatha Lal Sircar of the Fourth Year Science, a grandson of the late Dr. Mahendra Lal Sircar, for placing with me all materials for this article and also for supplying the block from which the plate is printed.

MOHIT KUMAR SEN GUPTA.



Oxford.

Know you the secret none discover,
Tell it when you go down!

He came, an eager freshman, all intent
To know Her inmost mind; and three years spent
In effort to surprise Her secret soul.
How could he steal what none had ever stole!

Glimpses of the glory led him on
In lingering twilight on the garden lawn,
Below the limes; or floating down the Cher
Illumined by a cigarette and a star;

Waking the echoes in the lonely High,
Flashes of Her he had, elusive, shy.
From Cumnor-way, seeing Her crown of towers;
Or, in a summer meadow, meadow flowers,

Cowslip, marsh marigold, fritillary;
Or in the gothic, ghost-walked library
Dreaming over Anthony à Wood,
He felt upon the place Her spirit brood.

But these were only shadows, evidence
Of Her reality and existence.

.....
The next day he was going down. The fire
Lit up the room, the moon St. Mary's spire—
It happened to be November and chill—
Even the noisy quad had fallen still.

By half a term he had outstayed his friends,
And only had the comfort memory lends,
Seemed little to survive of hopes and fears
Save evanescent memories of three years.

Suddenly he was aware that She
Was by him, and in Her was swallowed he;
He leaving Her, She never him would leave,
She joyed him most when most he thought to grieve.

He left the morrow with some sighs, regrets;
 But felt no desolation feared no frets.
 Thrilled was his heart, and to his lips songs rose
 In one night's knowledge that She held him close.

AN OXFORD MAN.

The Principle of Relativity.

THE 5th Year and 6th Year Physics students of our College are having from Mr. P. Mahalanobis, B.A. (Cantab), a special course of lectures on "The Principle of Relativity and Problems of Modern Physics." They are very fortunate in having been initiated into the mysteries of the subject—which is of quite recent origin and which, apart from its great interest, reacts violently upon our old ideas of space, time and mass.

A student of Dynamics will remember that the mass of a body is "the quantity of matter it contains" and that "it remains constant for the same particular body if it does not undergo any physical or chemical transformation." The principle of relativity states that "*the mass is not necessarily a constant but is generally a variable.*" "The principle of the conservation of momentum"—so fundamental in Newtonian Dynamics—becomes not merely false but meaningless. Two very simple experiments accurately performed will demonstrate this.

- (1) A meter-scale (100 cms. in length) when measured while moving will have a length *less than* 100 cms.
- (2) Of two clocks originally synchronous and separated by a definite distance, while moving, the forward clock will go faster than the clock behind.

The Principle of Relativity dates from the year 1903, when Einstein (a German scholar) postulated it for the first time. It evolved out of the attempt of physicists from 1728 to 1903 to discover a fixed frame of reference for their measurements of 'absolute' time and space. The 'ether'—the all-pervading medium of the physicists, to which is usually attributed the propagation of Electric, Heat and Light signals—was formerly regarded as a sort of fixed frame of reference with respect to which bodies could be considered at rest or in motion. This idea was dispelled by a famous experiment of Michaelson and Morley in America. The physicists were thoroughly discomfited until Einstein

found out the loop-hole of escape from the puzzling 'ether'—and denied the possibility of 'absolute' motion altogether by denying the hypothesis of the existence of 'ether' at the very outset. With the disappearance of 'ether' the different types of Energy—Light, Electricity, etc.—are supposed to propagate themselves in absolute vacuum, the propagation depending not upon the properties of the medium but upon the properties possessed by the Energy itself. Light thus seems to be something expelled by the source. The old corpuscular theory of Light, once strongly advocated by Newton, seems to revive again. The great Newton has thus been triumphantly vindicated in Optics though it is useless concealing the fact that he has suffered some damage in his own favourite playground of Dynamics.

The units of time and space, which according to Newtonian Dynamics are regarded as absolute, become by this principle-dependent upon the state of the observer. The units of time and space in a moving system are longer when considered by a stationary observer. Some critics hold that these changes are only apparent and psychological in character. We cannot enter into a discussion of this criticism because it would take us to the slippery border-ground between Science and Philosophy. It will suffice here to state the conclusion that if the relativity theory is true there is no such thing as real length either of time or space. As an illustration, take a so-called fixed body. To a stationary observer it is stationary, to a moving observer, it is a moving body. What is the real nature of the body? Both observers are right, each from his own point of view, and the term "real nature of the body" becomes meaningless.

DURGADAS BANERJI,

Sixth Year Physics Class.

The Boy Scouts Movement.

WHATEVER merit may be claimed for the present system of education, there is often, it must be admitted, an undesirable confusion between education and instruction and the building up of character is neglected. Some have advocated a course of moral and religious training as the best remedy for this evil, while others look to the personal influence of the teacher to supply the deficiency. However, there is another remedy at least, which has proved equally effective in

forming character and keeping boys out of mischief, and that is the Boy Scouts Movement.

Originating with Lieut-General Sir Robert Baden-Powell, the idea of training boys in scouting dates as far back as 1884 when he first applied it to recruits in his regiment and, in a revised form, since 1897, to young soldiers in the 5th Dragoon Guards. The increased efficiency of these men attracted the notice of the public so that when Sir Robert returned home from Africa in 1908 he found his book on Scouting—meant primarily for soldiers—being used for training boys. The book was accordingly revised to suit the requirements of boys. At first it was used chiefly by the already existing organizations for boys, e.g. the Y.M.C.A. Boys' Branch etc., but soon the book began to circulate very extensively among the general public outside these organizations. The success of the book was truly phenomenal. As a result of the untiring efforts of the General, generously financed by the late Lord Strathcona, the movement grew rapidly till in 1910 it had attained such proportions that Sir R. Baden-Powell left the army to devote his whole time and energy to the Scouts.

During the famous siege of Mafeking Sir R. Baden-Powell and Lord Edward Cecil raised a corps of Boy Scouts just to show what stuff they were made of. In spite of the remarkable achievements of this band of Boy Scouts conservative England was not yet sure of the success of the movement, and in 1912 the Privy Council sat to examine the aims, methods and organization of the Boy Scouts Movement. As the result of this enquiry a Royal Charter of Incorporation was granted, the King-Emperor becoming the Patron and the Prince of Wales the Chief Scout for Wales. Towards the end of 1913 there were close on 200,000 Scouts of all ranks in the United Kingdom and the Overseas Dominion, while at present it is believed that in Great Britain and the self-governing colonies the number of Boy Scouts has increased manifold. Although the movement spread to India 2 or 3 years ago, the Indian community has been rather late in adopting it. In fact, before 1916, very few among the middle class thought of training their boys in Scouting. But there is no reason why the movement should not thrive well in the soil of India where the system of education in bygone days was that of Brahmacharyya—which prized character-building above everything else.

A statement of the Scout Laws points to the high ideals kept in view. Briefly, the Scout Law is a training in self-help and help to others, in patriotism, loyalty, honour, faith and duty. The Scout Law tells

the Scout (1) to be *cheerful*, (2) to be *thrifty*, (3) to be *kind*, (4) to be *courteous*, (5) to be *friendly and helpful* especially to women, children and the distressed, (6) to be *obedient* to his patrol leader, Scoutmaster and parents without question, (7) to be *loyal* to the King, the country and the King's officers, (8) to be pure in *thought, words and deed*; and above all (9) always to behave in such a way that his *honour* can be trusted. As a result a Scout when asked to do a thing will never hesitate or excuse himself, far less refuse, and he will never take a reward. Here we take the liberty of reminding our readers of a story which was published in the columns of the *Statesman* nearly five years ago. As a lady with her children was driving along a crowded street the horse took fright and bolted. She tried hard to stop the horse but in vain. Now there happened to pass by a boy trained in Scouting who saw her plight and realized the danger into which she was running. Instantly he took out his handkerchief and suddenly spread it out before the horse's eyes. At once the horse stopped and in a moment he was on its back. The lady was naturally very much impressed by the boy and asked him his name, the reply was that as a Scout he could not disclose his name for what little he had done. Such spirit of service and humility is not uncommon in a Scout.

All boys and lads under 18 are eligible for Scouting. Their training comprises, besides physical discipline and moral training, a knowledge of first aid, swimming, signalling, map-sketching, etc., and often includes the preliminaries of wood and metal work.

At the outbreak of war the ever-ready Scouts were called on and immediately volunteered for service pending the mobilization of the Territorial Army. What they did in guarding telegraph and telephone lines, railway bridges and certain sections on the coast were indeed 'long to tell.' Besides they also served in Government offices, hospitals, relief associations, police stations, etc., without any remuneration other than mere maintenance. At the firing line in France as well there is even now an ambulance car subscribed for by Scouts and manned by their own members.

This, in brief, is the history of the origin and development of the Boy Scouts Movement. Already highly useful as the movement has proved itself to be, it promises an equally useful future especially in a country like India where the masses are ignorant and poor and disease-stricken. The Scouts may help to spread elementary education among the ignorant masses and render timely aid to the distressed and the suffering, of which there are millions in India.

The country's thanks are due to the gentlemen to whose exertions the Scouting movement in Bengal owes its inception. It may be hoped that from the seed they have sown will spring forth, in the near future, such a tree as will bear fruits of good citizenship and healthy civic life.

B. D.

Sonnet.

Harry, a true, dear friend thou art to me;
 Not so was Pythias of his Damon fond,
 Ne'er were two beings linked with such a bond
 As we by golden chain of friendship be:
 No idle quarrels, which 'twixt peevish minds
 Do cleave huge chasms, which 'twere vain to span,
 Have serpent-like here crept, or ever can,
 To poison, kill the Spirit that us binds.
 O oft, by Fate's blows stricken, have I leant
 Against thy virtuous might, which, as the shore
 E'er stays the beating waves that are back bent,
 Did face the bloody Furies, and no more
 Like hungry wolves on me they fed. God-sent
 Art thou to shield me in life's trials sore.

* N. P.

The Function of Traditional Morality in the Free Development of the Moral Life.*

By DR. PRABHU DUTT SHASTRI, M.A., PH.D., B.Sc., etc.

IT would hardly be an exaggeration to say that the present age is suffering from an extraordinary craze for science and the scientific method! Bacon could hardly, if ever, imagine that the emphasis he laid on Induction and Experiment would be so far-reaching in its results as to lead people of to-day to apply, or at least attempt to apply,

* An essay written by the author while a student at Oxford.

the rules of physical science to facts which by their very nature refuse such a connexion. Side by side with Physics, Chemistry, Physiology, Mechanics, etc., we have a *science* of Psychology, a *science* of Metaphysics, a *science* of Religion and a *science* of Ethics. Well might the modern 'theoriser'—or the professional thinker—swell over his glorious victory in his ability to reduce every sphere of human knowledge to nothing short of a *science*! But we must not credit him with success more than he deserves. On a closer examination his pretensions will reveal their inner weakness, if by "science" he means more than a tentative system of facts useful for certain purposes, or a convenient mode of studying phenomena. Strictly speaking, a *science* of Psychology is impossible, since the facts of our consciousness refuse to be chopped up into bits in order to be fitted into the 'moulds' of the scientist, who is in a way endeavouring to transform *quality* into *quantity*, or to measure one by the other. So too is a science of Metaphysics, Religion, Ethics etc. impossible, and this incongruity is nowhere more marked than in the domain of Ethics. For, the problems of morality—they are *problems* only in a metaphorical sense of course—are in no way like those of science. All demonstrative as well as inductive sciences deal with terms having a fixed and well-defined meaning, which may be called '*dead facts*,' while the terms morality has to deal with are fluid, always in a process of change, never knowing an exact duplicate—in a word, they are always fresh and *living*. We cannot deal with moral problems in the abstract, since the conditions in each particular case are different and ever changing. We cannot enter the stream of moral conditions *twice*. Each one of us has to solve his own moral problem. Each of our moral acts is a fresh start. Every moment of our life is new, and by no means a repetition of the past. So says Bergson: "... Even so with regard to the moments of our life, of which we are the artisans. Each of them is a kind of creation..... It is then right to say that what we do depends on what we are; but it is necessary to add also that we are, to a certain extent, what we do, and that we are creating ourselves continually."* The same view is held by Professor Jacks: "For morality, if not concrete, is nothing; it refuses, therefore, to provide the abstractions which make science, in the ordinary sense, possible..... The word morality may thus be said to indicate that moment in life when the process of abstracting is over and done away with and something else must

* Bergson, *Creative Evolution* (Macmillan), p. 7.

begin, viz. the selective and creative action of the will." * Kant was perfectly right in enunciating "the autonomy of the will" as the central fact in all morality, as he says, while distinguishing between Legality and Morality:—"(*Moralität ist*) das Verhältnis der Handlungen zur Autonomie des Willens, d.i. zur möglichen allgemeinen Gesetzgebung durch die Maximen desselben." Even Hegel, while pointing out a further distinction between "*Moralität*" and "*Sittlichkeit*," taking the former only as the Second stage in the development of morality, agreed with the same thought in taking them as the "*Objektivierung des freien Willens*." In fact, one may fairly say that the philosophical movement in Germany from Kant to Hegel was an attempt to transfer the method of philosophy from the sphere of mechanism to that of self-consciousness. Its basal truth was clearly indicated by Kant and Schopenhauer in their treatment of the question of Free Will: "Alles, was zur Erscheinungswelt gehört, liegt in den Banden des Raumes, der Zeit und der Causalität,—hingegan ist das als Wille nachgewiesene Ding an sich frei von diesen Forman des Intellektes, in denen sich die Welt aufbaut." † My *will* is therefore not one among the products of nature; it is not ruled by any external law, but is its own legislator. This fact warns us sufficiently against the grave danger of constructing a *science* of ethics in the strict sense, since the ethical problem does not concern with something already finished or done—a fixed and determined somewhat—but with something that has to be done. So much may suffice here on the peculiar nature of the moral life as we will have occasion to revert to this subject once more.

Now, for a moment, looking back to the ethical ideas of the ancients we find that they have run into two principal channels, of 'total change' and 'total fixity,' which may be termed the *dynamic* and the *static* ethics. The Greek Sophists, holding the individual man as the measure of all things, preached a doctrine of 'absolute relativism' (which in a modified form lies at the basis of the modern Pragmatic movement). Their ethical system—if at all there was any—was hollow, insincere and self-destructive. They conceived man as a mere individual, and lost sight of the fundamental fact that apart from the society the individual cannot realise his moral life. The 'individual' man is "a fiction," as Dr. Bradley puts it. ‡ The isolated man "does not exist and undoubtedly never has existed as a fact of experience.

* L. P. Jacks, *Alchemy of Thought*, p. 258.

† Deussen, *Elemente der Metaphysik*, p. 205.

‡ Vide his *Ethical Studies*, p. 152.

We know man only as a social being*; though in comparatively small numbers such Sophists have existed in almost every country and exist even to-day. In India too existed the atheistic school of the *Cāravakas* with their ideas similar to those of Protagoras and of the ultracyrenaics. Such ideas destroying all possibility of judging about the rightness or wrongness of our conduct and putting away all universal criteria, may be summed up under the title of 'dynamic' ethics—the word *dynamic* denoting here 'the principle of mere change.'

Quite opposed to this is the tendency to view morality as if it was based on a rigidly fixed code of moral precepts. In Europe it began with Socrates' "*notions*," especially his notion of virtue, which was to him identical with knowledge. His 'concepts' appeared more systematically in Plato's "*Ideas*." "Plato," as is pointed out by M. Bergson, "was the first to set up the theory that to know the real consists in finding its Idea, i.e. in forcing it into a pre-existing frame already at our disposal—as if we implicitly possessed universal knowledge.....and it may be said that, in a certain sense, we are all born Platonists."† This tendency continued to show itself in subsequent thinkers as well. It has dominated the eastern thought particularly. The conception of *Rta* (ऋत) in the *Rgveda* is taken to be that of the Absolute Law, the final standard by which to judge our conduct. In later times, even till now, the word *Dharma* is taken to mean "an absolute and fixed code of morality," "a code of immutable and unchangeable laws of morality." Of course the application of these universal principles of conduct was supposed to be limited and modified by the conditions of each particular case. This 'eternal law' was spoken of as the sustaining force of the whole universe. Such a system may be characterised by the term *static*, as opposed to the *dynamic*. Or, we could name these two as the ethics of "*mere relativism*" and of "*absolutism*." Names are, however, not of much consequence. The contrast between the two opposite views is plain enough.

Both these extreme views existed so long as no relation was shown between the various species, and man was looked upon as a species by himself separated from the rest of the world by impassable gulfs. But with the discovery of an unbroken connexion existing through all species, of the idea that the so-called 'separate' creations were, as a matter of fact, "successive stages and manifold ramifications of one

* Wundt, *Ethics*, vol. iii, pp. 26-27.

† *Creative Evolution*, p. 31.

stock," a momentous change was wrought in the whole point of view. Moral life was conceived to be progressing from a lower to a higher stage of development. The influences of 'heredity' and 'environment' were duly taken into account. Within the school of Evolution, however, arose different conflicting views, e.g. those of Darwin, Spencer, Huxley, etc., whose discussion lies outside our present scope. (Vide Martineau's "Types of Ethical Theory," pp. 344 ff). What is important to note here is that the 'evolutionary' conception of ethics has rung once for all the death-knell of the *static* ethics, according to which man was looked upon as an isolated unit having ready-made duties and responsibilities for himself. It has brought home the intimate relation of the individual to the society, and in so doing showed the utter failure of the ethics of '*mere relativism*.' It tells us that the individual conceived as cut off from the society can in no sense be "moral." In fact morality presupposes the relation between the two. A society without the individual and an individual without the society are, in this respect, false abstractions. The ethics of "individualism" is a contradiction in terms. Bradley aptly remarks: "...what we call an individual man is what he is because of and by virtue of community, and that communities are thus not mere names but something real, and can be regarded only as the one in the many."* "...he is what he is because he is a born and educated social being, and a member of an individual social organism";... "he is what he is, in brief, so far as he is what others also are."† We do not imply however that this is quite a new thought in evolutionary ethics. Aristotle had the same idea in view when he characterised man as "a political animal." But surely the theory of evolution served greatly to give a fresh impetus to the same thought.

This theory did by no means bring all differences of standpoint to an end. Different aspects of it appealed to different people in a different way and schools of thought arose—and are still arising—within its sphere, according as emphasis was laid on one or the other of its aspects. Edward Caird, Herbert Spencer, T. H. Green and some other Idealists have particularly built upon the aspect of *continuity*, being quite conscious at the same time that such a continuity penetrates through the whole process of growth or development. The essential characteristic of development is, according to Caird,‡ that

* *Ethical Studies*, p. 150.

† *Ibid.*, p. 151.

‡ See "*The Evolution of Religion*," vol. I, p. 182 ff.

nothing arises in it *de novo*, which is not in some sense prefigured and anticipated from the beginning. Nothing comes *out* but what is already *in*. The progress of consciousness is the explication of a confused totality but never the emergence of any *new* fact. The oak is, in a sense, already existing in the acorn. According to Spencer,* ethics has for its subject-matter that form which universal conduct assumes during the last stages of its evolution. In Green all moral conduct expresses a motive consisting in an *idea* of personal good, which the man seeks to realise by action.† The idea of human progress or development implies (1) that the capacities gradually realised in time are eternally realised for and *in* the eternal mind, (2) that the end of the process of development should be a real fulfilment of the capacities presupposed by the process. We express the same thing, he tells us,‡ by saying that the subject is something in *itself* or potentially which it has not yet in time actually become. Now, all this implies that the moral ideal is *implicitly* present or realised in the very beginning of the moral history.

The Idealists, as a rule, are at one in taking our moral task to be (1) "*first-personal*," i.e. concerned with the "I," each having his own problem to solve, and (2) to consist in the *organisation* of our desires or impulses in general. But then difference comes in as soon as the nature of these two aspects is defined. Dr. Martineau is content with taking the "I" as the subject of morality, without attempting any criticism of it. The moral situation is constituted, according to his view, by the action of a plurality of independent wills, each acting on its own basis. He has not shown us the way in which these *wills* are related to one another. A will acting independently cannot be a *free* will, and any system of 'individualistic' ethics must collapse in the long run.

That morality is the organisation of life is not questioned, but opinions begin to diverge as soon as the nature of organisation is defined. Green emphasises the existence of an *idea* of the good before every moral act. This led to the supposition that the type of organisation which dominates his thoughts is more or less *mechanical*, in so far as he always has in mind a fixed cut-out type or pattern which exists antecedent to the process. Evolution has to realise that existing pattern.

* Data of Ethics, ch. II, p. 20.

† Vide Green's *Prolegomena to Ethics*, sect. 115.

‡ Cf. sect. 187.

Bergson is giving us quite a different view of evolution. He says that the current view regards life as a sort of *mechanical* organisation, and looks at things in a false light. He proposes a new point of view to get at which "we must stand on our heads, and seize that brief moment of unstable equilibrium to snatch a hasty glance at things as they really are." Organisation to him is a *living* organisation; and instead of the pattern determining the process it is the process that determines the pattern—which creates *itself* as it goes along. The self never stops "rolling" and growing; it is only by an imaginary arrest of the process that we can even say it "is" at any given moment. Life in its entirety, says Bergson,* regarded as a creative evolution, transcends finality, if we understand by finality the realisation of an idea conceived or conceivable in advance. . . . The vital is in the direction of the voluntary." Mechanism and finalism, he adds,† are only external views of our conduct. All this amounts to saying that ethical life is a perpetual *creation* of an ideal, not the *copy* of an ideal.

It is not within our province to attempt a criticism of these conflicting views, since we are only to give a general idea of what is meant by the phrase "the *free development* of the moral life," before we proceed to define the function of traditional morality in this sphere. Yet we cannot refrain from adding that each of the above views—typically represented by T. H. Green and Caird on the one side, and by Bergson (supported by Prof. J. A. Thomson, and by the biologist De Vries) on the other—seems to err in the extreme emphasis it lays on any *one* aspect of evolution. Evolution is neither *mere continuity* nor *mere creation*. It is both. It is true in a sense that the future is undetermined, and yet it is also true that it is determined in another sense inasmuch as it is present even now in its *potentialities*. Bergson is, in a way, "an unconscious Hegelian." And yet, on the other hand, he has pointed out most effectively the fundamental fallacy in the whole of Hegel's logic, which is based on the identity of Being and Non-Being. *Logically* a negation certainly involves always a corresponding affirmation, but *ontologically* the being of a thing does not always involve the being of its opposite.

The chief accusation now brought against the orthodox conception of evolution (as represented in Caird, T. H. Green, etc.) is that it confuses

* *Creative Evolution*, page 236.

† *Ibid.*, p. 50.

the 'idea of development' with the 'development of the idea.' It would indeed be interesting to discuss how far and to what extent the accusation is justified, but it is more or less alien to our present subject. We have endeavoured to show, so far, the peculiar nature of the moral life and its free *development*. As yet we have not expressed our own idea on the latter conception, but it will develop itself towards the close when we have said something on traditional morality as well.

Traditional morality implies all those principles and rules of conduct which have been set up by the will of the society and to which the society has accorded its sanction. These have come down to us from ages in an unbroken chain and have been crystallised in the form of various *institutions*. Traditional morality rests upon the conception of 'Duty' and points out to us that in order to justify, and make the best of, our existence, we have to keep in view certain moral responsibilities and obligations, which are assigned to us from the moment we are self-conscious, and which are to be determined in particular cases according to our 'station' in life. We must not be selfish (though as a rule all moral actions are tinged with some degree of our selfishness), since that will bring about our own destruction, but must recognise the rights of others in order that our rights may be recognised.

'Moral Codes' and 'Custom' are the chief expressions of traditional morality. They exist in every civilised nation and determine the formation of all its institutions. The Old Testament explicitly contains a well-defined moral code, certain laws are spoken of as necessarily sacred and we have certain injunctions against the doing of certain acts, which are calculated to interfere with the moral order of the universe. Moses gave the Law unto the world and demanded obedience to its every article.

The moral law is taken to be absolute in its authority, true for all ages, and bringing its own justification with it. Nature punishes anyone who breaks her laws. The world is ruled by determinism, the law of causality reigning supreme,—and no good act will go unrewarded and no evil act unpunished in some way or the other. The moral law is so to speak the human counterpart of the Supreme Law of Nature. On this view, the difficulty arises when exceptions to the moral law are observed. First, there is no explanation as to why there should be such a great difference in the respective stations of human beings. Why should one be born a prince, with a silver spoon in his mouth from his very birth, and the other a poor beggar in the street or as lame, or cripple, or blind? Again, it is also noticed that not

unfrequently merit goes unnoticed and unrewarded while sin and evil have victory. The first of these difficulties led the Indian thinkers to believe in the well-known (but often-misunderstood) doctrine of *Karma*, which knits up the past, the present and the future in a continuity, and while explaining the determinism of the world yet has a place for the freedom of the will. The doctrine of the transmigration of the soul is, of course, intimately connected with the conception of *Karma*. Both these conceptions are at the very root of the traditional morality of the Indians. Man is conceived as the maker of his own future, and emphasis is laid on *exertion, effort, action*, etc. (not on *inactivity* and *passivity* as is imagined by some) of the right kind, so much so that everything is said to depend upon our *karma* (action), e.g.

“फलं कर्मायत्तं यदि किममरैः किं च विधिना ।*

नमस्तत्कर्मभ्यो विधिरपि न येभ्यः प्रभवति ॥”

i.e., if the result is determined by our actions, what then with the gods, what with Destiny? Salutation to those ‘*Actions*,’ which cannot be conquered even by Destiny!

This is the gospel of action so often repeated in Hindu ethics.

Now, the second of the above-named difficulties has led to a belief in Fate or Destiny. This is in a way a *supposition* found necessary, perhaps, when the intellect recoiled from its attempts to explain the ‘uneven’ phenomena in the moral world. In Hindu ethics this belief appears sometimes side by side with the doctrine of *Karma*, and is another way of admitting the underlying mystery of everything in the physical and the moral worlds. Mysterious are the ways of God. Even higher philosophy—which is prone sometimes to scoff at all popular notions—fails to explain this mystery, since any explanation is *ipso facto* impossible and the intellect has to be ashamed of its incapability and inadequacy to grapple with these ‘first principles.’

The extreme emphasis on ‘determinism’ is perhaps laid in Mohammedanism. The word “Fate” plays a very important part in its religious and ethical realms, the popular notions are especially based on this idea of ‘absolute determinism’ (which to us seems to be a fatal doctrine). The following, e.g., is only too often quoted by them—

“وہی ہوتا ہے جو منظور خدا ہوتا ہے”

i.e. nothing happens but what is ordained by the will of God. (God’s will is understood here—Destiny pre-ordained).

* Vide “*Subhāṣitāvalī*” (Bombay Edition), st. 3079.

Even in Hindu ethics the same thought appears at places, though its real purpose is always pointed out while co-ordinating it with the doctrine of *Karma* :—

“यद्भावि तद्भवति नित्यमयत्नतोपि
यत्नेन चापि महता न भवत्यभावि,
इत्थं विद्याद्वयवर्तिनि जीवन्लोके
किं दुःखमत्र पुरुषस्य विचक्षणस्य ।” —*Ibid.* 3154.

i.e. what is to be, that ever becomes, even without willing it; even with great exertion nothing becomes (or takes place) what is not to be. What place is in this world, then, for pain (or sorrow) to a man of discrimination ?

It was necessary to refer briefly to these ideas, which are the basis of the eastern traditional morality (and are seen to exist in the West as well), since the question of morality is included in the problem of the significance of Life in general. To discuss the meaning of Morality is to discuss the meaning of Life. And our position is that there is always some kind of *Weltanschauung* at the basis of one's *Lebensanschauung*; that the former helps in the formation of the latter.

Traditional morality generally becomes customary morality (though *custom* is more a source of *Law* or *Legality* than of *Morality*). It may be that sometimes we are unable to assign any reason for a certain view of the moral life handed down to us by Tradition, but as a matter of fact on a deeper analysis we always find *some* reason for every sort of injunction. The ancients exercised their judgment, reason and intuition in no small degree before drawing up a code of morals, which are now the heritage of humanity.

It is of course true that an act done under any compulsion is not a *moral* act; that *injunctions* are for that reason out of the realm of morality. An act is *moral* or has moral worth only when it is the spontaneous outcome of our good *will*. If it does not meet with the full sanction of our *will*, it is not *moral*. The whole of the activity of the will is involved in every such act, and morality which is *dictated* loses all its force. The freedom of the will is the very root of all morality. The will is autonomous, and is subject to no *external* law, being itself its own legislator. But such autonomy does not mean *caprice* or *lawlessness*: it only means *self-determination*. Thus, in a sense, even all true freedom is some sort of *determination*.

Granting the truth of this fact, the importance and value of traditional morality at once become apparent. Moral life is not a life of

caprice, whim or lawlessness, but centres round the self-determination of the will, which is in no way analogous to *mechanical* determination.

Traditional morality, as we have already pointed out, has come down to us in the form of some *general rules of conduct*, such as "Do not tell a lie," "Do not steal," "Do not show hatred towards your fellow-beings," etc. Now, what purpose do such general rules serve in the scheme of the moral life, which is always in the process of *developing*? It is evident that these general rules supply us with a description of what constitutes 'a right action.' They cannot go further than that. They cannot attempt to *define* a right-action, since such an attempt is bound to be futile. It is impossible to *define* the real nature of any self-conscious action. Self-consciousness is another name for experience at its clearness, and there is nothing clearer than that. As the conditions of our moral life differ in each particular case, it is plain that the general rules cannot serve as a sure guide in determining the actual demands under which our action is to be 'right.' They are so many 'categorical imperatives,' *formal* rules of conduct, systematic and cogent in themselves, but failing because of the lack of a concrete 'content of experience.' No rule can decide for us our moral situation. It cannot solve our moral problem. Shall we then condemn all such traditional rules?

Certainly not. They have an important purpose to serve, and we would be much the worse without them. They are helpful to us *before* we actually decide about our moral situation, though they do not *directly* help us in doing so. In the first place they create in us an insight to distinguish those occasions on which moral action is possible from those on which it is not. It is not too mean a service. They tell us what *kind* of action is moral; to carry out that action in the situation we find ourselves in rests on us. If morality were a merely speculative problem, these rules could have chalked out 'the whole course of our life beforehand and would have guided us at every step of our deliberation. But as it is, morality is a question of *practical* demands, and *we* are responsible for the way in which we *interpret* these demands.

In the second place, they direct our attention to the actual situation in which we are placed and thus enable us to avoid one of the greatest sources of moral danger. We generally *imagine* for us a moral situation which does not turn out to be *actual*. Traditional rules of the moral life help us here in pointing out the danger of ignoring the *actual*

situation. We must of course *interpret* these rules for ourselves and apply them with caution, not depending upon them entirely with the hope that they will by themselves solve our moral problem. No moral rule is self-elucidating. It has to be interpreted before it can be applied with any useful result. The process of *interpreting* them is not an easy one. It clearly brings home to us our various responsibilities and obligations.

Thirdly, these rules have a special value to the masses, who are not so far advanced intellectually like us to question the very authority, existence and use of such codes. Traditional rules of morality have a peculiar charm and authority in their scheme of life. They are prevented from indulging into all sorts of sins simply because in their ears is ever ringing the voice of *tradition* (which, by the way, they respect above everything else)—“Do this; Do not do this, etc.” Perhaps, from a higher standpoint, a moralist will label all such actions of these people as *quasi-moral*, since they are not the outcome of the spontaneous autonomy of the will, but are the dictates of an external authority, viz. Tradition. Be it as it may, judging by the results, we do not think we are wrong in pointing to traditional morality as a great check to sin and even crime in the case of many such people.

Functions of traditional morality in the free development of the moral life can thus easily be multiplied, but on the whole they could all be classed under the ones referred to above.

It seems to us that there would hardly be any real meaning in the phrase “free development of the moral life,” if traditional morality were not to come forward to supply, in a way, the material which is to undergo a constant process of development. There has been a tendency in the past to ignore altogether one of these two, while the best way to approach the problem would be to assign each its proper function. The moral life is undergoing a free development, creating itself anew every moment. But this does not mean that the intellect, which gave birth to the traditional morality, has no place in the scheme.

The value of traditional morality must be recognised duly in our scheme of the free moral evolution. Of course we should emphasise the creative aspect of our moral life in order to counteract the opposite tendency to conceive it as rigidly fixed and without any vitality. Our moral ideal is always in the process of making, of being created anew, though the very process is influenced to some extent by what is called traditional morality.

A Short Research on Zero.

“ The Zero in a golden clime was born
 With golden stars above,
 Dower'd with the hate of hate, the scorn of scorn,
 The love of love.”

HOW auspicious was the day when zero first made itself known to mankind. Conch-shells were blown, drums were beaten, and “ the earth rang with Jubilee and loud Hosannas filled the eternal regions ” to hail the mighty leveller of pomp and power, the great hater of pride and magnificence and the kind sympathizer of the trodden and the low.

Ages roll by, and yet not all its mysteries are revealed. The master-minds of ages contribute to the growth of its glory and man knows not what truths are still nurtured in its bosom to be uttered to him in the fulness of time.

It stands unmoved in the noisy humdrum of the world; to this profound sage outward pomp and magnificence count for nothing. We cannot call it positive or negative, it is beyond all affirmation and negation; it exists and at the same time does not exist. Science cannot fathom the deep mystery of its existence, history fails to trace back its origin and leaves us in utter darkness about it. Yet in our daily life we feel its influence, we see it working miracles, we enjoy bliss from it or suffer humiliation at its hands.

When the weak cry out in agony, it comes to their *right* side and their strength is increased, their suffering is removed. It multiplies their joy with “ love without end and without measure grace.” This the mathematician has expressed in arithmetical symbols such as 20, 200, 2000, 20000 etc. How the lowly rise in importance when aided by this sage! The blessed exclaim in admiration that “ in it the fulness dwells of love divine.”

But when the rich and the powerful, intoxicated with pride, “ mock the humble toil ” of the poor and violate the laws of God, the zero comes with “ its hate of hate and scorn of scorn ” to level their pride, and the rich “ smitten with amazement ” fall to the ground. This the mathematician symbolises in figures such as .09, .009, .0009, .00009 etc., each decreasing in succession.

If the rich shake off their vanity, and cultivate the spirit of humility, it will add to their strength “ on evil days though fallen.” The chastened rich in their sorrow approach it with a feeling of reverence and assign it the place of honour,—their right side,—and their lost strength is regained

in a hundred times. But if they fail to pay its proper homage—give it a less significant place and put it on the left, the cry for help is unheard, the boon is unbestowed. This also the mathematician expresses by the series of symbols 02, 002, 0002, 00002 etc., each remaining the same in value. Zero teaches pointedly the lesson of humility.

It shows that the rich and the poor are moving towards the same goal, not of their own accord but according to an imposed plan. Forget for a moment the pomp of power and raise yourself above the base propensities of the world, and like an Indian devotee carry the sage on your shoulders; at once you shall be free from all earthly cravings; contentment will reign. The mathematician voices out this lesson that the rich and the poor are drawn alike to the “one far-off event, to which the whole creation moves.” The symbols $(99999999)^0 = 1$ and $\left(\frac{1}{99999999}\right)^0 = 1$ teach us that the individual souls all alike will ultimately find their rest in one supreme soul from which they have emanated. Zero calls out to man to rise above his environment and solemnly declares that there is “a paradise within thee—happy and fair.”

It is also the great destroyer—it sends the rich and the poor alike to the abyss abhorred “from whose bourne no traveller returns.” This the mathematician shows in the symbols $999999 \times 0 = 0$ and $\frac{1}{999999} \times 0 = 0$; wealth and poverty “await alike the inevitable hour.” On the other hand it itself is unchanging, immutable; you divide out its magnificence, you multiply its glory, it remains the same as shown in the symbols $\frac{0}{999999} = 0$ and $0 \times 999999 = 0$.

Such is the life-story, as the mathematician has given us, of mighty zero. The invocation of the poet—

“O great sage,
Ring out the feud of rich and poor,
Ring in redress to all mankind”

may fitly be applied to it.

SUKUMARRANJAN DAS-GUPTA,
5th Year Class.



Nadia and its Antiquities.

The Story of Chand Rai.

PRAFULLA KUMAR SARKAR.

CHAND RAI lived in the seventeenth century. He had his home at Baganchra, a village in Nadia, situated on the Bhagirathi near Santipur. The village is really a *char* of the Bhagirathi as the name indicates, Baganchra really being Baga-char or barren char. But fortune smiled on Chand Rai and he gave the lie to the name of the village which became very prosperous. Numerous cattle and granaries constituted his wealth. It is said that he had seventy-two "Bala-khanas" or "Cutcherries," from which fact may be gathered the extensive business that he carried on. Let not the reader living in this industrial age look down on these forms of rural plenty. Self-sufficiency had served as a model to nations that were the first to be civilized and the war is likely to make modern nations hark back to the old model.

In 1665, Chand Rai built a temple dedicated to Siva. This we know from the following sloka :

শাকে বার মতঙ্গবাণ হরিণাক্ষেনাক্ষিতে শঙ্করং ।
 সংস্থাপ্যাস্তু হুধা হুধাকর ক্ষীরোদনীরোপমং ॥
 তস্মৈ সৌধমিদং মুদা জলদানিলীনলোল ধবজং ।
 তৎপাদেদিত বীর বীর বিরতঃ ত্রীত্রীচাঁদরায়ে দদৌ ॥

The above lines are inscribed on a brick-plate on a wall of the temple. This temple was erected in 1665.

Chand Rai founded a village named "Brahma Sásan." People say that once a hundred Brahmins came and wanted to settle in Baganchra. But as "one Brahmin is another's foe,"* Chand Rai did not want them to settle there, but made grants of land to them not far off from the village. Thus was founded the village of Brahma Sásan. It is said that Chand Rai daily went to Harinadi, a village not far from Baganchra, to bathe in the holy Bhagirathi and that for this purpose a road 120 feet wide was constructed by him leading from his house to Harinadi. Traces of the highway are now known as "Chand Ray's Jángál" (Chand Rai's embankment).

* "বামুণের শত্রু বামুণ"

“Chandradenga” is an elevated plot of land where Chand Rai’s mansion stood. The site is now overgrown into a jungle with a sheet of water surrounding it. It is now only an abode of wild beasts. Four temples are seen at the four corners of the site. Of these three are now almost ruins and one is in the tightening grasp of a banyan tree. But the jungle is so thick that it is barely visible.* Heaps of bricks overgrown with wild vegetation are scattered all round the place. The remains of “Raktakunda” or bloody tank are still to be found within the precincts of the wood. It used to be filled with the blood of 108 goats on the Shama Puja day. But now the tank has dried up and is covered over with brambles.

But it is not for his wealth, great though it was, that Chand Rai’s name is still a household word in Nadia. The possession of wealth alone does not ensure preservation of memory by posterity. The power of wealth seldom extends beyond the grave and certainly does not extend beyond the destruction of the wealth itself. The merely wealthy man is soon forgotten—deservedly. But in Chand Rai great riches were combined with generosity. This, however, only partially accounts for the survival of his name in popular story. A tragedy scarcely loses its hold on the imagination by reason of the lapse of time and Chand Rai’s end was tragic in the extreme. An account is narrated below.

Mahadev Bandyopadhyaya was a nephew of Sadhu Raghunandan. Mahadev had his ‘Math’ (মঠ) or hermitage in a wild tract near Kalna. He used to cross the Bhagirathi to Baganchra at dead of night returning to Kalna at day-break. During the still hours of night he performed the “Tantrika” rites in full invoking the goddess “Kali” on a seat supported on four human skulls.

Mahadev was the spiritual guide of Chand. One day, when Mahadev came to his house, he told his servant to[†] wash his guru’s feet. But the servant refused. On being remonstrated with, he said to Chand: “I was shocked to see that your guru drinks wine and I can verify my statement, if required.” Soon after this, one day Chand Rai accompanied by his servant was approaching Serampur, a neighbouring village having a distillery, when he met Mahadev with a pot of wine. After making his obeisance, Chand asked, “What have you got in the

* ভগন সে সৌধ কহে অগীত কাহিনী কত,

বনভূমি মাঝে থাকি অতীতের ধ্বনে রত ।

vessel, Sir?" The Brahmin replied "curd." Chand Rai then asked him to show the contents. The Brahmin flew into a rage and said

“ছিল মদ হ'ল দই, এ গ্রামের নাম হল 'মদদই'”

He showed the vessel to Chand and the contents indeed were curd.* The Brahmin then cursed Chand Rai in the following terms: "All the members of your family will die in seven days." Alas! from that day peace ceased to reign in Chand Rai's residence. The tutelary deities became unfavourable, as witness the fact that on the day of "Bijoya Dasami" when the image of the goddess "Durga" had been immersed in water the "Nilkanta" (Blue-Breast) bird was set free as usual but it no more returned to the house. Chand's objects of love were one after another cruelly snatched away. In seven days Chand Rai himself departed this life, having been preceded by all the other members of his family. His splendid palace was become a haunted house. Such was the sad fate of Chand Rai. This pathetic tale was thus recited to me by some old village folk.

গিয়াছে সে চাঁদ সকলই তার গিয়াছে নাথে ;
ভাগীরথী স্থানে আর কে যায় জাহ্নবী পথে ?
সম্পদ বিভব যত কালশ্রোতে ভেসে যায়
অতীতের স্মৃতি শুধু জাগে হায় হায় !
অনিত্যা মানুষের কি আছে দখল ?
আছে মাত্র দুঃখে তা'র পুত্র অশ্রুজল ।

As it was not customary in the days of Chand Rai to lend out money, rural folk hold, he used to deposit his treasures under ground burying alive children with them. The practice seems utterly revolting to us, but it is popularly believed that it existed. It was supposed that the infernal spirits called "Jaks" would keep watch over the buried treasures. The Jaks, it is said, were not troublesome as long as Chand Rai lived. They began to be mischievous since the day he was cursed. Sometimes a Jak would thus accost a fisherwoman when she was making her way to the 'hat': "Do you deliver up this basketful to me and I shall give you three handfuls of coin." The Jak used to twist the neck of the victim as soon as out of greed she stretched her hand for a fourth handful. In the midst of the doleful silence that hang about Chand Rai's deserted mansion a mysterious band of little children was to be seen playing even in broad daylight on the yard.

* Henceforth Serampur of Nadia came to be known as "mad (wine) dai (curd) Serampur."

The village women in taking their baths could faintly hear the counting of coins by Jaks at the bottom of the water of the jhil. Subsequently the great flood of 1130 B.S. or 1723 A.D. swept away a part of the house of Chand Rai. The Jaks, it is said, disappeared from that time. Men went to seize the jars containing gold, when they were being washed away, but lo, the jars slipped down into the water from their hands!

Relics of Chand Rai have been found in places removed from Baganchra. Chand Rai is reported to have once a large tank near Daksinpara on the Krishnagar-Hanskhati Road. There is also a village called "Chandra" near Badkulla and a tank named "Chandra" at Fulia.

Recently some carved bricks taken from the spot where Chand Rai's house is said to have stood, have been presented to the Bangiya Sahitya Parisat. The images of the deities engraved on the bricks of the temple at Baganchra are masterpieces of Indian art.

We are not sure whether this Chand Rai was the kinsman of the famous Krishna Chandra of Nadia, as has been the inference of some from a line "প্রিয়জাতি জগন্নাথ রায় চাঁদরায়" in Bharatchandra, the court poet of Maharaja Krishna Chandra. In the opinion of the antiquarian Babu Nagendra Nath Basu, the temple erected at Baganchra was the work of Chand Rai, one of the twelve "Bhuinahs" (Feudal Chiefs) of Bengal who flourished in the latter part of the Moslem rule in this province.

Social Gathering at Presidency College.

A SOCIAL GATHERING was held on Tuesday afternoon (19th Sep.) at the Science Library, Baker Laboratories, at the instance of the members of the Historical Seminar, Presidency College, to give a hearty send-off to Prof. E. F. Oaten, M.A., LL.B. (Cantab), on the eve of his departure to the front. Besides the members of the History Staff, there were present Prof. Panchanan Das Mukerjee, M.A., and several ex-students of Prof. Oaten including Mr. Subodh Chandra Mukerjee, M.A., Assistant Accountant-General; Prof. Gouranga Nath Banerjee, M.A., P.R.S., Messrs. Pradyumna Nath Banerjee, M.A., Narayan Chandra Banerjee, M.A., and Jatis Chandra Banerjee, M.A. The proceedings began with an opening song composed by Mr. Sudhindra Lal Roy, B.A.,

of the 5th year Class. Next Mr. Bhupendra Chandra Ghosh, B.A., on behalf of the 6th year Class, dwelt on the many excellent qualities of head and heart of Prof. Oaten and wished him God-speed in his new walk of life and a prosperous and safe return to the College. Mr. Sudhindra Lal Roy, B.A., on behalf of the 5th year, followed. A fine musical programme was arranged which included Prof. P. Banerjea's masterly playing on the Rudravina, Saroda, Suryana, etc., which was very much appreciated. Mr. Subodh Mukerjea, M.A., who represented the very first batch of Prof. Oaten's students and was the first Secretary of the History Seminar, said that the Seminar was founded in 1909, under the auspices of Profs. Oaten and Das Gupta. It was due to their untiring zeal and unflagging effort that the Seminar could be brought into existence, and under their fostering care the Seminar has been continuing its work so successfully these seven years. He bade farewell to Prof. Oaten with a prayer that the day might soon dawn when it would be possible for the whole College to welcome their hero back from the front. Then Prof. Oaten rose amidst cheers and made a reply in suitable terms. The Principal was very kindly present and spoke a few words. A vote of thanks to the Principal was proposed by Mr. Sibes Chandra Pakrasi, B.A., Secretary of the Seminar. The proceedings came to a close with a song sung by Mr. Romesh Das Gupta, a boy of 10. This over, the guests repaired to the Refreshment Hall where suitable arrangements had been made in both European and Indian styles. The gathering broke up at about 8 P.M., highly satisfied with the reception accorded to them and thanking the members of the Seminar for the very charming and enjoyable party organized by them. It is pleasing to note that before the proceedings commenced, all the members of the Seminar together with Principal Wordsworth and Profs. Oaten, Das Gupta and Hem Chandra Ray Chaudhuri were photographed. The occasion is indicative of the high esteem and regard in which Prof. Oaten was held by his students, past and present, by reason of his great abilities as a professor and his unfailing sweetness of temper.



Inaugural Meeting of the Bengali Literary Society.

THE inaugural meeting of the Bengali Literary Society was held at the Physics Theatre on the 15th September. Principal Wordsworth was in the chair. Other members of the staff who were present included Dr. P. C. Ray, Mr. J. W. Holme, Mr. J. N. Das Gupta, Mr. H. C. Banerjee, Mr. P. C. Ghose, Mr. K. N. Mitter, Mr. D. K. Majumdar, and Pandit Harihar Banerjee. The students mustered strong in spite of the late hour, and the commodious theatre was filled to its utmost capacity.

A veiled portrait of the late Poet Nobin Chandra Sen was placed in a prominent position. The President asked Dr. Ray to address the meeting on the life of the late poet. Dr. Ray said that he was quite unprepared for this eventuality; however he would obey the call from the chair with an unconventional speech. His speech was full of personal reminiscences and was altogether very interesting. After this was over the President proceeded to unveil the portrait. The screen having been lifted up it came into view drawing forth loud applause.

The Principal called upon Mr. Prafulla Kumar Sarkar to explain the aims and objects of the Society. In the course of his remarks Mr. Sarkar said that the Bengali language and literature were developing rapidly and that the necessity had arisen of critical methods of study. University students were best qualified to take up this task and it was to be expected that they would enthusiastically set themselves to it. Further, literature knows no limits of race or religion and the attraction of the study of Bengali might serve to bind together in common fellowship Bengalis and Europeans, Hindus and Mohamedans. The proposal to start a Bengali Literary Society was first made in a representative meeting of students in 1915, the president being Prof. K. N. Mitter. But for various reasons the proposal could not be carried into effect. They were all grateful to Principal Wordsworth for encouraging them to give concrete shape to the proposal so long hanging fire. It only remained to state for acceptance by the present meeting the provisions suggested by the meeting in 1915—

- (1) That the Society should be under the management of a duly appointed committee.
- (2) That regular monthly meetings (if possible fortnightly meetings) of the Society be held in which papers will be read.

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- (3) That the proceedings of each meeting should be read and adopted at the next meeting.
- (4) That the Society should have a small library at first mainly borrowed from the College Library.
- (5) That subscriptions be raised from the members of the Society for periodical publication of its proceedings.

Mr. Birendra Kumar Datta then read a letter from Mr. Hemada Kanta Chaudhuri, an ex-student of the College and secretary to the Nobin Sen Memorial Fund, describing how the expenses of making the portrait were met. A sum of Rs. 20 was collected. By Prof. Mitter's influence this small sum was accepted for the portrait by the well-known photographers, Messrs. Hop Sing & Co. Mr. James kindly made a grant of Rs. 10 out of the College fund for framing the portrait.

At this stage the Principal left and asked Dr. Ray to fill the chair in his absence.

Mr. Mohit Kumar Sen Gupta next proposed that a committee constituted as follows be appointed to conduct the affairs of the Society:—

<i>Visitor</i>	...	Principal W. C. Wordsworth.
<i>President</i>	..	Dr. P. C. Ray.
<i>Vice-Presidents</i>	..	Professor Asutosh Shastri. Professor Harihar Banerjee.
<i>Secretary</i>	..	Prafulla Kumar Sarkar.

Class representatives.—Reasons of space forbid us reproducing the names. The proposal was unanimously accepted.

It was further proposed by the same gentleman that to defray the expenses of printing the proceedings an annual subscription of 8 annas be demanded from all members of the Society. This was also unanimously agreed to.

Two Bengali poems composed by Messrs. Jaharlal Bose and Manindra Nath Ray were then recited, the theme being the poet whose portrait had just been unveiled.

With a vote of thanks to the chair, proposed by Mr. Bankim Chandra Bhattacharyya, the meeting came to a close.



Library Bulletin.

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

<i>Author.</i>	<i>Title.</i>
Hall, A. D. ..	The Soil.
Lock, R. H. ..	Recent Progress in the Study of Variation, Heredity and Evolution.
Loeb, J. ..	The Mechanistic Conception of Life.
Aristotle ..	The Politics of Aristotle. Translated by B. Jowett. Vol. 1.
Do. ..	The Politics of Aristotle. Translated by W. L. Newman. Vols. 1 and 2.
Campion, W. J. H. ..	Outlines of Lectures on Political Science.
Courtney, L. ..	The Working Constitution of the United Kingdom and its Out-growths.
Do. ..	Do. (smaller edition).
Hogan, A. E. ..	The Government of the United Kingdom, its Colonies and Dependencies.
Pigou, A. C. ..	The Riddle of the Tariff.
Lee, Sir S. ..	Shakespeare and the Italian Renaissance.
Martin, A. H. ..	A Surgeon in Khaki.
Archer, W. ..	The Thirteen Days, July 23—August 4, 1914: a Chronicle and Interpretation.
Beyens, Baron ..	L'Allemagne avant la guerre.
Webb, C. C. J. ..	Studies in the History of Natural Theology.
The Philosophical Review for March, 1913.	
King, L. W. ..	A History of Babylon.
Dobson, A. ..	Rosalba's Journal, and other papers.
Dimsdale, M. S. ..	A History of Latin Literature.
Ridgeway, W. ..	The Dramas and Dramatic Dances of non-European Races, in special reference to the Origin of Greek Tragedy.
Gibson, W. W. ..	Battle.
Pears, Sir E. ..	Forty Years in Constantinople.
Sanger, C. P. & Norton, H. T. J. }	England's Guarantee to Belgium and Luxemburg, with the full text of the treaties.
Lodge, Sir O. ..	The Ether of Space.
Perrin, M. J. ..	Brownian Movement and Molecular Reality.
Illingworth, S. R. ..	The Co-operation of Science and Industry.
Chatley, H. ..	The Force of the Wind.
Mach, E. ..	The Science of Mechanics: a critical and historical account of its development.

Edinburgh Mathematical Tracts:

- No. 1. A Course in Descriptive Geometry and Photogrammetry for the Mathematical Laboratory.
- No. 3. Relativity.
- No. 4. A Course in Fourier's Analysis and Periodogram Analysis for the Mathematical Laboratory.
- No. 5. A Course in the Solution of Spherical Triangles for the Mathematical Laboratory.
- No. 6. An Introduction to the Theory of Automorphic Functions.

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Roebuck, G. E. & Thorne, W. B. }	A Primer of Library Practice.
Brown, J. D. ..	Library Classification and Cataloguing.
Brown, J. D. (Ed.)	Guide to Librarianship.
Sayers, W. C. B. & Stewart, J. D. }	The Card Catalogue.
Stewart, J. D. & Clarke, O. E. }	Book Selection.
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Do. ..	Ideas of Good and Evil.
Do. ..	The Celtic Twilight.
Thomas, E. ..	Maurice Maeterlinck.
Spalding, W. F. ..	Foreign Exchange and Foreign Bills in Theory and Practice.
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Byron, Lord . .	Works. Edited by F. H. Coleridge. 7 vols.

<i>Author.</i>	<i>Title.</i>
Muir, R. & others..	Studies on Immunity.
Starling, E. H. ..	Recent Advances in the Physiology of Digestion.
Foster, N. B. ..	Diabetes Mellitus.
Buckle, G. E. ..	Life of Benjamin Disraeli. Vol. 4.
English Catalogue of Books, 1915.	
Davis, F. H. ..	Myths and Legends of Japan.
Foster, Sir M. ..	Lectures on the History of Physiology during the 16th, 17th and 18th centuries.
Tscherning, Dr. M.	Physiologic Optics.
The Times History of the War. Parts 91 to 95.	
Beck, J. M. ..	The Case of Belgium.
Do. ..	An Appeal to Truth.
Shakespeare, W. ..	Macbeth. Edited by J. C. Scrimgeour.
Avalon, A. ..	Principles of Tantra. Part 2.
Do. ..	Tantrik Texts. Vols 3 and 4.
List of Marriages registered in the Presidency of Fort St. George, 1680-1800. Edited by H. Dodwell.	
Leffmann, H. & Beam, W. }	Select Methods in Food Analysis.
Noorden, Carl Von.	Metabolism and Practical Medicine. 3 vols.
Wheaton, Dr. H. . .	Elements of International Law. Revised by C. Phillipson.
French, J. C. ..	The Problem of the two Prologues to Chaucer's Legend of Good Women.
Corson, H. ..	Introduction to the Study of Shakespeare.
Fansler, S. ..	Chaucer and the Roman de la Rose.
Foulke, W. D. ..	Some Love Songs of Petrarch translated and annotated.
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Taylor, H. O. ..	The Classical Heritage of the Middle Ages.
Budge, W. A. W.	History of Alexander the Great.
Potter, M. A. ..	Shorab and Rustem.
Stiles, P. G. ..	Nutritional Physiology.
Budgett, S. P. ..	Essentials of Physiology.
Macfayden, A. ..	The Cell as the Unit of Life, and other lectures.
Scott, L. ..	Clinical Examination of Urine.
Coles, A. C. ..	The Blood: how to examine and diagnose its diseases.
Stausfield, A. ..	The Electric Furnace.
Martin, G. ..	Chlorine and Chlorine Products.
Stephens, W. ..	French Novelists of To-day. 2 vols.
Smart, W. ..	Second Thoughts of an Economist.
Kovalevsky, M. ..	Russian Political Institutions.
Viëtor, W. ..	Shakespeare's Pronunciation. 2 vols.
Lucy, M. ..	Shakespeare and the Supernatural.



Seminar Reports.

THE PHILOSOPHICAL SEMINAR.

SPECIAL BRANCH OF INDIAN PHILOSOPHY.

I

THE first meeting of this section was held on September 1, under the presidency of Dr. P. D. Shastri, when Mr. Mahimamukul Hazra, B.A., read a paper on the "Sankhya Doctrine of Reality." The essayist began with a critical exposition of the Sankhya conception of evolution, explained clearly the relation between Prakriti and Purusha and concluded by pointing out the unconscious teleology latent in Sankhya conception.

II

The second meeting was held on September 8, under the presidency of Dr. P. D. Shastri, when Mr. Jitendra Chandra Mukerjee, B.A., read his paper on the "Sankhya view of Causality." He began by considering the different views of causality subscribed to by different philosophers, occidental and oriental. He showed that the Sankhya view which believes in the existence of effect in the cause in a latent way agrees with the modern scientific view that sees the impossibility of there coming into being anything absolutely new in the world.

III

At the third meeting also, which was held on September 29, Dr. Shastri was in the chair. Mr. Sushil Chandra Mitter, B.A., read his paper on "Prakriti and Mâyâ" in which after analysing the notions of Prakriti and Mâyâ as conceived by the Sankhya and the Vedanta, the writer clearly pointed out the relation between the two. A very interesting discussion followed as to the difficulties that arise from the theories of Mâyâ as identical with the world, or as cause of the world. The discussion will be continued.

SUSHIL MITTER,

Secretary.

SUBJECT: "PHILOSOPHY OF RELIGION."

During the summer term two meetings were held—

THE FIRST MEETING.

Date—September 18, 1916.

Subject—"A critique of Agnosticism."

Essayist—Debnarayan Mukerjee, B.A.

President—Dr. P. D. Shastri.

THE SECOND MEETING.

Date—September 29, 1916.

Subject—"Religion and Science."

Essayist—Kazimuddin Ahmed.

President—Dr. P. D. Shastri.

The first paper discussed the origin of the tendency, its relation to Gnosticism, several erroneous theories and their refutation, the history of Agnosticism from ancient times down to the present day with special reference to Kant, Comte, Hamilton, Spencer and Royce, the *a priori* and the *a posteriori* grounds of Agnosticism, the elements of truth in its relation to morality and religion. The discussion was opened by the President and the following gentlemen took part in it: A. C. Mitra, T. N. Ghose, M. M. Hajra and K. Ahmed.

The second paper dealt with the criticism of Spencer's statement about the antagonism between Science and Religion, its historical survey in Greek, mediæval and modern philosophy and some reflections on it. The antagonism is not so much between two doctrines as between the scientific spirit and the religious spirit. A reconciliation is possible not between traditional religion and positive sciences, but between Philosophical Religion and Science—a reconciliation by mutual apology effected by Philosophy.

The President commented on the merits and defects of the paper and Mr. Moni Bhusan Muzumdar also took part in the discussion. The discussion, not being finished during the time allowed, was postponed.

DR. P. D. SHASTRI,

President.

DEBNARAYAN MUKHERJEE,

Secretary.

SUBJECT: "ETHICS."

Papers on the subjects to be discussed in connexion with the "Ethics" Seminar are assigned as follows:—

The papers should be submitted to the President by the 15th of November, 1916. Only those papers will be selected for discussion in Seminar meetings which reach a certain standard of scholarship. The dates of meetings will be announced later on.

6th Year Class.

1. Kazimuddin Ahmed .. Ethics and Politics.
2. Sushil Chandra Mitra .. The Problem of Freedom in its bearing on Ethics (with special reference to the views of Kant, Green, Martin, Sidgwick and Wundt).
3. Deb Narain Mukerji .. The Ethical System of Green.
4. Rakhahari Chatterji .. The Ultimate End of Action.
5. Jitendra Nath Das Gupta .. The Problem of Evil.
6. Srish Chandra Ghosh .. Ethics and Metaphysics.
7. Manibhusan Mazumdar .. Hegel's Theory of Ethics.
8. Jananendra Nath Ghose .. Ethics and Sociology.
9. Gopal Chandra Bhattacharjee .. The Origin and Development of the Moral Ideal.

5th Year Class.

10. Sudhir Ranjan Roy Chowdhuri .. Ethics and Religion.
11. Jitendra Chandra Mukerji .. Ethics and Evolution.
12. Debendra Nath Chakravarti .. Kant's Theory of Ethics.
13. Amal Chandra Maitra .. The Ethical System of Martin-eau.
14. Provas Chandra Mandal .. Intuitionism *versus* Utilitarianism.

4th Year Honours.

15. Charu Chandra Ganguli .. The Nature and the Object of the Moral Judgment.
16. Nirmal Chandra Chakravarti .. The Origin and Development of the Moral Faculty.
17. Chandra Mohan Bakshi .. Ethics and Immortality.

A. N. MUKHERJEE,
President.

SUDHIR RANJAN ROY CHAUDHURY,
Secretary.

THE PHYSICAL SOCIETY (1916-17).

The following office-bearers have been elected for the current session :—

<i>President</i>	..	..	Professor C. W. Peake, M.A.
<i>Vice-Presidents</i>	..	{	„ P. Mahalanobis, B.A. (Cantab).
		..	„ S. N. Maitra, M.A. (Cal.), B.A. (Cantab).
<i>Secretary</i>	..	..	Mr. Durgadas Banerjea, B.Sc.
<i>Assistant Secretary</i>	..	..	Mr. Gouripati Chatterji, B.Sc.
<i>Representatives</i>	..	6th year:	Mr. Durga Charan Rai Chowdhuri, B.Sc., and Mr. Nogendra Nath Bose, B.Sc.
		5th Year:	Mr. Sukanta Rao, B.Sc.

THE ANNUAL MEETING OF THE GEOLOGICAL INSTITUTE.

The Annual Meeting of the Geological Institute was held on the 29th July, 1916, in the Geological Lecture Theatre at 2 P.M. for the election of office-bearers for the Session 1916-17. Prof. H. C. Das Gupta, M.A., F.G.S., was in the chair.

The attendance was fair. Among others we noted Mr. Jitendra-nath Mukherjee, B.Sc., Mr. A. Bose, M.Sc., Mr. B. Sen, M.Sc., Mr. K. D. Bagchi, B.Sc., Mr. H. Chaudhri, B.Sc., Mr. B. Mukherjee, B.Sc., some of the old members of the Institute.

Mr. Bijoy Gopal Sen, B.Sc., the retiring Secretary, presented the report of the last Session (1915-16). In presenting the report Mr. Sen stated among other things that altogether five meetings were held during the session under review and there were five excursions held as detailed below :—

1. *Barakar* :—To study the Structural Geology of the place; mainly for the benefit of the new students.
2. *Asansol* :—To study the Gondwana rocks of the place together with the intrusive dykes.
3. *Giridih* :—To study the Lower Gondwana formations and the Hornblendi diorite rock.
4. *Rajmahal* :—To study the Rajmahal trap rocks; mainly for the benefit of the senior students.

5. *Jherria*:—Besides the four excursions above referred to, some of the members undertook a private excursion to the coal mine of Messrs. R. B. Sirkar & Co. at Jherria under the leadership of the retiring Secretary Mr. B. G. Sen, B.Sc. They were given every facility for their work and were kindly shown over the mine by the Managing Proprietor Mr. Susil K. Sirkar, who, by the way, is also a member of the Institute. We take this opportunity of heartily thanking him for his courtesy.

In the end the Secretary expressed his regret at the small number of meetings held, which he said was due to the untimely closing of the college for which the winter programme had to be abandoned.

The Secretary next announced that the Institute Silver Medal had been awarded to Mr. Ram Chandra Bhattacharya, B.Sc. The medal is awarded annually to the writer of the best paper from among the junior members, on some subject of geological importance, bearing witness to the writer's personal observations.

The report was then offered for general criticism before acceptance. Some of the gentlemen present made remarks, after which it was accepted.

The following gentlemen were then elected office-bearers for the Session 1916-17:—

Patrons—Principal W. C. Wordsworth, M.A. (Oxon); Dr. H. H. Hayden, D.Sc., F.R.S., F.G.S.

President—Prof. G. de P. Cotter, B.A., F.G.S.

Vice-Presidents—Prof. H. C. Das Gupta, M.A., F.G.S.; Babu Bhupendranath Maitra, M.A.

Treasurer—Babu Bhupendranath Maitra, M.A.

Hon. Secretary—Rai Jadunath Sahai, B.Sc.

Asst. Secretary—Mr. Siva Kali Kumar.

CLASS REPRESENTATIVES.

Sixth Year—{ Mr. Bijoy Gopal Sen, B.Sc.
Mr. Anil Chandra Bose, B.Sc.

Fifth Year—Mr. K. N. Bose, B.Sc.

Fourth Year—{ Mr. Sisir Kumar Mitter.
Mr. Probhat Kumar Dey.

Third Year—Mr. A. Chaudhuri.

The President then made a short speech in the course of which he welcomed the new members, criticised the report of the last session, suggested some means to improve the condition of the Institute and encouraged the new office-bearers and the members to try their level best to promote the interests of the Institute.

After a vote of thanks to the chair proposed by Mr. K. D. Bagchi, B.Sc., the meeting terminated.

Mr. R. Bhattacharya is to be congratulated on getting the medal ; the subject of his paper being "The river action near Shantipur (Nadia)."

REPORT OF THE FIRST ORDINARY MEETING.

The first Ordinary Meeting of the Geological Institute during the Session 1916-17 was held on Thursday the 10th August, 1916. Rai Jadunath Sahai read a paper on "A trip to the Rajgriha Hills." Prof. H. C. Das Gupta, M.A., F.G.S., Vice-President, was in the chair.

The writer after giving a general idea of the place gave a general description of the hills, the lithological character of the rocks, their probable age, etc. He next referred to the quartz reefs that are found on cutting through these rocks and to their auriferous character. The writer next dealt with the hot springs of the place which are distributed on the two sides of the hills. He also discussed their origin and temperature which is sometimes very high.

Mr. Balaram Sen, M.Sc., offered some remarks on the paper.

The President in the end made some remarks in the course of which he said that the writer's views regarding the origin of the quartz reefs and the hot springs were not untenable.

After a vote of thanks to the chair the meeting terminated.

It is with great pleasure that we announce that Sir Thomas Holland, K.C.I.E., F.R.S., etc., has kindly consented to preside at the next anniversary meeting of the Geological Institute which we hope to celebrate some time during the cold weather.

RAI JADUNATH SAHAI,

Secretary.



School Notes.

HARE SCHOOL, NOTES.

Debating Club.—Just before the Puja vacation commenced a general meeting of the above club was held under the presidency of Babu Anil Chandra Gupta, B.A., the Assistant Head Master of our school. The subject for the day was ‘The Duties of Students.’ The President and several other teachers of the school delivered short and instructive lectures. It was settled that all the boys of the first four classes should be required to join the club and that a meeting should be held on any convenient day in every week.



Poor Fund.—The Poor Fund has been doing very useful work. Rs. 150 was contributed to the Bankura Relief Fund. Rs. 16 is being distributed among poor students every month. The balance stands at Rs. 115.



Sporting Notes.—The Football season of our school ended just before the vacation. The Cricket season will commence shortly.

SUDHINDRA BANERJIA,

Correspondent.

Correspondence.

THE ORIGIN OF NUMERALS: A REJOINDER.

To

THE EDITOR, *Presidency College Magazine.*

SIR,

My friend S. Ahmed has damned my work with faint praise. I refer of course to my article on the “Origin of Numerals,” which saw light in the August number, a criticism of which appears in the current issue of your popular Magazine. Mr. Ahmed says the resemblance between the numerals and the initial letters is not close enough except in the case of three. Well, seeing is believing, and I appeal to my generous critic to compare the table a little more closely.

I omitted to cite the case of seven. Put '७' of 'सात' and '१' side by side and note the points of difference. All that you have to do is to cauterize the proboscis of '७' and '१' emerges triumphantly. Unfortunately my friend has missed the real crux of the argument. I would emphasize again that '७' in '७७' is the significant letter which has made Arithmetic possible. In '७' the zero is not only by the side of '७' but in its correct position to the right of it. How pointless is my friend's reference to the Persian Dah (د) of which the letter 'x' has a very clumsy resemblance to the zero! But what about its position? Is it to the right of the Persian (د)? Besides, the resemblances which my friend notices between the Persian letters and corresponding numerals appear to me to be most fantastic. My friend concedes that Upper India, which is according to him the cradle of the Aryan race, may also be the birthplace of Arithmetic. But what was the language of the Aryans of Upper India? Persian or Sanskrit? I have already disposed of the position of Sanskrit with reference to the present question, in my previous article. To my mind, my friend seems to labour under an unreasoning prejudice against the claims of fair 'Bangala' to the honours which are rightfully her due and which will be acknowledged universally in no distant date.

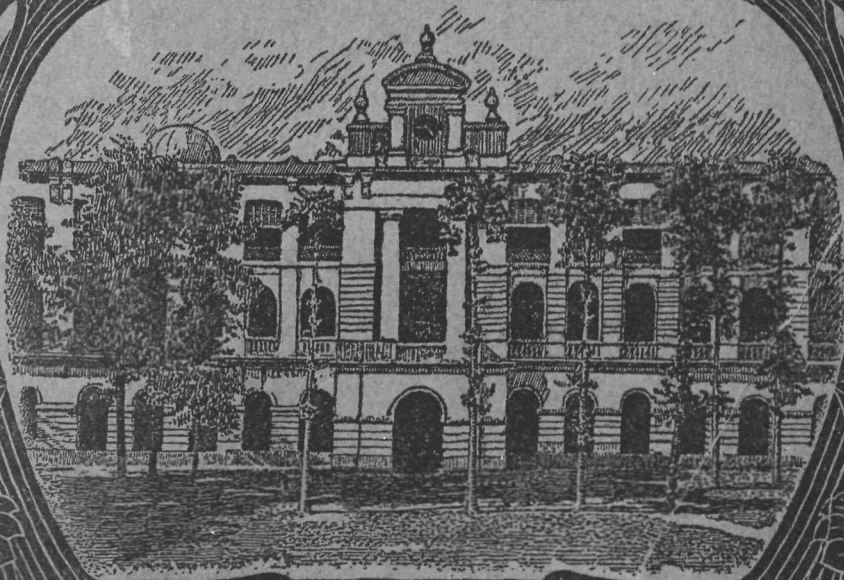
Yours, etc.,

SIDDHESWAR MUKHERJI,

Ex-Student, Presidency College.



THE Presidency College Magazine



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Presidency College, Calcutta.

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VOL. III

THE PRESIDENCY COLLEGE MAGAZINE.

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NOTICE.

	Rs.	A.	P.
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There will ordinarily be five issues a year, namely, in August, September, November, January and March.

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

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

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

MOHIT KUMAR SEN GUPTA,

Editor.

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THE
PRESIDENTY COLLEGE
MAGAZINE

VOL. III.

JANUARY, 1917.

No. 3

FOREWORD.

JANUARY 1917 finds the Empire still at war, and the minds of all so properly concentrated on the war that other interests attract little attention. It has therefore appeared fitting to those to whom the decision was entrusted that the celebrations of the centenary of the old Hindu College, of which we are a development, should be postponed to a happier time. This decision, we feel confident, will be approved by all students of the College, present and past, despite their natural disappointment. We in Calcutta are comparatively untouched by the war, and have little power of envisaging its results elsewhere; nevertheless we well know what sacrifices schools and colleges in other parts of the Empire have been called upon to make, and it would be heartless to give ourselves up to elaborate and organized celebrations, even of so great an event as our centenary, while colleges elsewhere are mournfully vying in the length of the roll of their dead. By quietly going about our ordinary business can we best show our sympathy with their sorrows, and our appreciation of the spirit that animates every part of the Empire. When this spirit wins its reward in the achievement of an honourable peace, this College in the gladness of that time will find a proper opportunity for the celebration to which it has looked forward: itself a manifestation of the steadfast outlook of modern England, it will find in the triumph of that steadfastness a peculiarly appropriate moment for emphasising its own record of work. Those educated in the famous old schools and colleges of England and Scotland and France and Germany may perhaps smile at our boast of a century's traditions: yet those traditions give us every cause for thankfulness and pride. The College has played a manly part in helping to

shape the new India, and stands as a memorial of those who in dark days had brave hearts and a far-reaching vision. That after a century of Western education there are still grave educational problems to be solved is often thoughtlessly regarded as proving defects in their courage and vision. A better and truer standpoint is to consider what has been done, to estimate the advance and ascent made during the century, to attribute to education its share of the credit, and to pay to the pioneers of modern education in India the debt of gratitude thus measured. For our own part we feel that our traditions are valuable to us and to our province, and that in themselves they are no slight contribution to a sound system of education. The enterprise was mighty. To give a great people an opportunity of looking at life from a new point of view: of realizing in a new sense their place in the universe, and their relation to the principles by which it is governed: of taking their part as active co-operators in the development of a strong empire. The men who dared this are worthy of true reverence: history could give no guidance for so vast an experiment, and the degree of success already achieved adds lustre to the names of the men, Indian and English, who first ventured upon it.

This number is largely a "centenary" number, containing contributions dealing with our past history, and with the memories of old students. To all who have assisted in this way we record our gratitude: they serve to illustrate the pleasant ties that unite us to the men who have passed along our ways before us, and helped to smooth them for our feet. Some of these contributions, for which room is not found in this issue, will appear in a later. But not only to these do we owe gratitude: to all, past and present, students and non-students, Indians and non-Indians, who by their labours, achievements, efforts, and sympathy have contributed to our success as a college we pay in thought our debt. To prepare a list of names would be too arduous: we have been happy in our friends, but the preparation of a fitting record has not been found possible.

To certain of the recent changes in our staff a reference may here be suitably made. The transfer of Dr. P. C. Ray to the University removes one who has spent his whole service in promoting the welfare and repute of the college: in his own personal reputation, and the reputation of the men he has trained, we find great distinction for the college, and it is consoling to know that opportunity will be found by him of still instructing our students from time to time in the results of his researches. Professor Oaten's transfer to military service represents

our direct contribution to the military needs of the time. In him we have lost, we hope only temporarily, a teacher and scholar of great ability and devotion, who has been successful in creating and developing a wide-spread interest in historical studies. The farewell entertainment given to him by his senior students was an eloquent indication of the esteem in which he is held, and of their sense of personal loss in his departure. Rai Rasamay Mitra Bahadur, recently retired from the post of Head Master of the Hindu School; was justly regarded as one of the most influential educationists of the province. Under him the Hindu School has progressed from a condition in which its early dissolution was freely prophesied until it has become in many respects our leading school, widely looked to for guidance and inspiration. We offer him our congratulations on his long and successful career, and wish him a long enjoyment of the leisure he has earned.

W. C. W.



EDITORIAL NOTES.

IT is on the eve of a great day in the history of the College that we again make our appearance. The Hindu College, out of which this College has grown, reaches its centenary on Saturday, the 20th instant. A hundred years ago this day a few enlightened Indian gentlemen with the co-operation of some sympathetic British officials and the immortal David Hare founded the Hindu Mahavidyalaya or the Hindu College. The event has high significance as marking a parting of the ways. Not only in the history of education in Bengal but in the literary, social and political history of India the founding of the Hindu College creates an epoch. Henceforth education was not to be confined to the ancient learning but was to include acquaintance with the language and thought of the West. The road was thus opened for the making of a New India.



Owing to the terrible war which is engrossing all attention it has been decided to observe the centenary in a quiet way. In popular thought greatness is associated with pomp and gaiety. But it would be a calamity if their absence on the centenary day were to affect the estimation, by educated circles, of the significance attaching to the occasion.



It has been attempted to give a special character to this number to commemorate the centenary of the College.



We have already remarked upon the numerous and almost irreparable losses to our staff sustained during the course of the year 1976. Long as the list was in August it had to be added to in November, and now again we have to bid good-bye to Professor Bibhuti Bhusan Banerjee who made over charge on the eve of the Christmas holidays. He goes to Rangoon College, but carries with him the affection and respect of his pupils, the editor among them.

At the beginning of the new year it is proper to recall the many familiar faces who have left us during the last year. Mr. James, Mr. Gilchrist, Mr. Rabindra Narain Ghosh, Mr. Chandra Bhusan Bhaduri, Dr. P. C. Ray, Mr. Oaten, Mr. Gopi Bhusan Sen, Mr. Hem Chandra Ray Chaudhuri, Maulavi Hasan and Mr. Bibhuti Bhusan Banerjee—it

is easy enough to enumerate the names but to estimate what their departure has meant to the college is impossible. The loss to the Hindu and Hare Schools by the retirements of their able Head Masters, Rai Bahadur Rasamay Mitra and Rai Sahib Isan Chandra Ghosh, is, if possible, even greater. Happy and fruitful associations extending over many years have been cut off. The older students and members of the staff will never recover from their grief at the severance of fellowship. The new appointments include some very brilliant and promising men. Thus the life of the aggregate unit may not suffer after all. Yet the sense of personal loss can never be made good. New points of contact have been established but a moral relation is by its very nature irreplaceable.



Mr. Hem Chandra Sen Gupta, M.A., Assistant Inspector of Schools, Burdwan Division, becomes Professor of Mathematics *vice* Mr. B. B. Banerjee. We are glad to have been back in our midst; for he merely reverts to the professorship which he held three years ago. Likewise Mr. Surendra Chandra Banerjee, M.A., reverts to his professorship from the Botanical Survey of India to which he was lately transferred. Maulavi A. Rahim, M.A. (All.), becomes Lecturer in Arabic and Persian in place of Maulavi Hasan lately transferred to Chittagong. We extend a very hearty welcome to our new Maulavi Sahib.



As usual Presidency College men have obtained this year the lion's share of the appointments to the Provincial Executive Service. Once again the University has paid us a tribute by nominating Mr. Jamini Prasanna Rai, M.A., who was placed first in Class I Economics from this College. Besides there are three Presidency College men who have been nominated in the usual way—Messrs. Serajul Islam, M.A., Quameruddin Mohammed, M.A., and Asraf Ali, B.Sc. Our hearty congratulations are offered to them on their appointment.



The Viceroy arrived at Calcutta on Friday, the 22nd December, 1916. The day was declared a public holiday, the Christmas vacation being thus increased by one day. His Excellency's stay in this city will extend to nearly three weeks, and we are sure he will snatch every opportunity of getting acquainted with our educational conditions. Within a week of his arrival he was pleased to pay a visit to Dr. J. C. Bose's

private laboratory at his residence in Upper Chitpore Road. The fact that he stayed there for over two hours shows that he felt very great interest in the wonderful researches of our Emeritus Professor. Dr. Jagadish now counts one more exalted admirer.



Just as we go to press we learn that the Viceroy accompanied by the Governor, the Vice-Chancellor and the Director of Public Instruction has been visiting students' messes and hostels and mixing freely with their inmates. The party paid a visit to our Eden Hindu Hostel where they were received by the Principal and the Superintendent. The call lasted for over an hour, in course of which almost every room including the dining rooms was looked into. Wherever they set their foot an enthusiastic welcome was given to the distinguished visitors.



The cricket season is proving much more satisfactory to the college than the last football season though we have by no means recovered our former position in the field of sports. As in spite of repeated requests no report has been sent in, this number has to go forth lacking in this very interesting feature.

The tennis club continues to flourish exceedingly well. Perhaps because it has not yet worn off its novelty, perhaps because it has a very convenient location. The club possesses some keen players. A very full report of the match between the staff and the students will be found in its proper place.



The Convocation of the University takes place on the 6th January, 1917. A special interest attaches to this year's functions owing to the expected attendance of His Excellency the Chancellor of the University. But this number will have gone to press meanwhile, and we have to postpone comment on the topic to the next issue.



The Bengali Literary Conference held its sittings at Bankipore during X'mas week. One very important decision arrived at was the recommendation to the University that Bengali should no longer be treated merely as a vernacular but should be included among the literary subjects of study. It need not be said that Bengali is still far from being on an equal standing with French, English or German. Further,

it should be remembered that even they were recognized as subjects of University study in comparatively recent times. On the other hand Bengali has been developing very rapidly, and it has already far outstripped the other Indian vernaculars in point of literary quality. The time has come for critical and comparative methods of study which are best promoted by a University discipline. The recommendation is therefore opportune, and coming from such a body has very great weight.



One fact that has been prominently brought forward by witnesses before the Industrial Commission is the great advantage to the common labourer of having an elementary education. Of course this has been well marked in the industrial experience of Europe. But it is gratifying to find that the consensus of opinion of the factory superintendents and managers in this country supports the same view. Thus the ground is cut away from under the feet of those who argue against mass education and assert that education makes labour dearer and more difficult to deal with.

In this connection we beg to draw the sympathetic attention of our readers to the good work that is being done by the Manicktolla Workingmen's Institution which celebrated its eighth anniversary lately. All the teachers except one are students, and many of them belong to this college. So we ought to take special interest in its welfare. From the annual report we gather that the school is attended by about 50 workmen and a sum of Rs. 1,000 is needed for the purchase of equipment for the technical classes. We are sure money contributed for the purpose will be well spent.



History is being made very fast in these days. An event of far-reaching significance has been the reconstitution of the British Cabinet with Mr. Lloyd George as Premier. Many political conventions have been brushed aside in the formation of the new government. It is hoped that this clean-sweeping will result in an accession of efficiency and a more vigorous prosecution of the war.

Rumania has suffered in some degree the fate of Serbia and Belgium before aid could be sent to her. The Central Powers realize that they have reached the highwater mark and that the ebb tide is threatening. The Kaiser has, therefore, sent out peace proposals and now, very inconsistently, takes his stand on the broad ground of

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humanity. The neutral powers, notably the United States, are also busy flying peace kites. To be ready to deal with these various suggestions the Prime Minister has invited the Premiers of the various self-governing colonies and the Secretary of State for India to attend a War Conference at the end of February. For the purposes of these deliberations, they will be members of the War Cabinet. The inclusion of the Secretary of State for India is a fit recognition of her great sacrifices and has greatly appealed to the Indian imagination.

A Short Message from One at a Long Distance in Time.

THE Old Hindu College of Calcutta was founded a hundred years ago (20th January, 1817), and it was subsequently (15th June, 1855) transformed into the present Presidency College. The 20th January, 1917, may therefore be regarded as the first Centenary of the Presidency College.

I was a student of that college from 1860 to 1865. Thus a period of half a century intervenes between me and the present generation of students of the college. But though I am separated from them by that long interval, my heart is with them and yearns to commune with them; and so on this auspicious occasion, I would convey to them my short message of congratulation and good-will, and seek to entertain them with the presentation of a rough outline of what the college was in our time, so that, by comparing it with what the college now is, they may form an idea of the splendid progress made by the institution during the last fifty years, and may realize the importance of the occasion.

I shall first refer to the local habitation of the college.

When we were students, the college had no compact habitation. The first year class was held in the room now occupied by section A of the first class of the Hindu School, the second year class met in the eastern room on the first floor of the present Sanskrit College building, the third and fourth year classes and the laboratory were accommodated in the adjacent building now known as the Albert Hall, and the library was located in the room now used as the common room of the Sanskrit College. The number of fifth year or M.A. students was very small; there were no regular M.A. classes; and the library was utilized for such M.A. teaching as could be arranged for.

The college had a Law Department, but as the time for Law Lectures was from 9 a.m. to 10 a.m., when none of the Arts classes met, no separate accommodation was required for the Law classes, which were held in rooms in which Arts classes sat later in the day.

Unsatisfactory as this inadequacy of accommodation may now appear, we were quite satisfied at the time, and attended lectures regularly, though there were no University Regulations making attendance compulsory.

The inadequacy of accommodation was removed in 1874 when the present main building was erected. It was considered quite sufficient for all purposes at the time. But a few years later, necessity was felt for more accommodation, specially for Science teaching; and a strong desire was expressed by some of the educational authorities to remove the college to Ballygunge, where land was cheap and indefinite future expansion was possible. That desire was resisted by an equally strong and no less reasonable desire on the part of the residents of Calcutta to retain the college on its old site; and Government, out of deference to that reasonable desire of the public, acquired additional land in the neighbourhood on which the laboratories and Science lecture rooms have been built.

The question of removal of the College to a different site may now be taken as settled; and the college will remain and expand in its present site, which is central with reference to the boundaries of the city, and round which have clustered so many important educational institutions and so many time-honoured and hallowed associations.

Turning from the site to the staff of the college, I find that the increase in its strength has kept pace with the increase in the dimensions of the college and its work. In our time the number of professors was about ten; the number now is about forty, besides several demonstrators and assistants. In our time, as now, the Presidency College has had the best members of the Educational Service allotted to it, and it has had for its principals, scholars of deep erudition and men of high ideals and broad sympathy. But I think I have said more than is meet for me to say regarding the quality of the staff. It is not for students nor even for ex-students (and I speak here only in that capacity) to criticize their *Gurus* or teachers. We should bear in mind the wise saying,

“ मन्त्रे तौर्यं द्वित्रे देवे देवज्ञे भेषज्ञे गुरौ ।

यादृशी भावना यस्य सिद्धिर्भवति तादृशी ॥ ”

“The good we get from holy texts,
From holy places, holy men,
From gods, seers, drugs, and preceptors,
Varies e'er as our faith in them.”

It embodies with a little allowable poetical exaggeration a great moral truth, specially as regards teachers; for no teaching can produce its full effect unless the learner approaches the teacher in a receptive and reverential mood of mind.

From the staff, I turn next to the students. In our time there were in the first and in the second year class about fifty students, and in the third and the fourth year about forty. The number has now increased at least fivefold. One advantage of the smallness in number was that almost every student received individual attention from the professors. Our Principal, Mr. Sutcliffe, who was also the Senior Professor of Mathematics, and taught the second, third and fourth year classes, knew all the students by name, and of that fact we had a striking proof. During the first week or so after the formation of a new class, he called the register of attendance; but after that, there would be no roll-call, and while the students would be working out a problem set, he would silently note their attendance on the register. With large classes, such as we now have, it is not possible for professors to give the same individual attention to students that they received in former times.

The students of the Presidency College have all along taken high places at the different University Examinations; and it is the Presidency College that has supplied by far the largest number of efficient public servants, and able leaders of public opinion in the country. May students of the Presidency College never forget that they are the true custodians of the fair fame of their Alma Mater, and may they continue to enjoy the reputation that theirs is all that is good and noble in student life.

Like all other earthly existences, the Presidency College has had her full share of troubles and tribulations, but our Alma Mater and all concerned have borne them well.

Such is the venerable institution whose centenary is approaching. But the terrible war in which our King-Emperor and his Allies are engaged in defence of right and justice, and which requires all available resources of the Empire, material and moral, to be devoted towards bringing it to a glorious termination, necessitates a very quiet celebration of that ceremony.

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I shall conclude by offering my hearty congratulations to the students and the staff of the Presidency College on the brilliant success which has attended their efforts to maintain the good name of this great institution. I wish them a happy New Year, and I wish my college a happy New Centenary and many returns of the same.

GOOROO DASS BANERJEE.

NARIKELDANGA, }
25th December, 1916. }



On the Centenary of the Presidency College.

I.

A hundred years ! The very phrase
 Unsecurities the million'd dead :
 Three generations in that space,
 Ghosts of the past, have breathed and fled.
 Time shakes his hour-glass, and we slide,
 We running human sands, away ;
 Vain, individual atoms,—glide
 From name and memory. But the play
 Of his chance-reaping scythe stops here :
 Our frail race flowers upon its bier,
 Man, feeble man, who from his dark
 Gets no more, can no more endear
 To the stern harvester his year
 Than soaring eagle, feels a spark
 Of the eternal burn in him. Some ark
 That may survive the flood of things
 He fashions, not for what so flies
 His brief self, but that children's eyes
 May see, and children's children's, builds
 In the void future. There on wings
 Indignant immortality
 Lends him, in that abyss of time,
 Where no sure certainty can climb
 He ledges his sheer hope, where sings
 Some torrent his lone fancy gilds,
 In mists, the everlasting snows
 Above him, nests his brave repose
 High-cyried in posterity.

II.

So thought, so toil'd, so built the men
 Our founders, whom to-day we laud,
 Commemorate ; from now to then
 Over a hundred years applaud.

To the true-hearted Britons praise!
 Those three! from law and church who rose
 And shop, this lasting fane to raise
 For the lov'd Muses, verse and prose
 Thought, science, numbers: to enshrine
 Fair Learning's self, the lamp divine
 In God's hand for mortality
 To see by. Gulf of "mine" and "thine"
 Though come from o'er the bitter brine
 They knew not; no dividing sea
 In race, pride, alien ancestry,
 That with such cold estranging wave
 Makes severance of us; through our blood
 Howls against human brotherhood;
 Than towering Himala more
 Parts land from land; as in a grave
 Buries mankind's growth, to congeal
 In icy barriers: which with ease
 They leap'd. Nor could caste, custom freeze
 Their fiery souls, those two, our brave
 Own native founders, who both bore
 The name, and the large heart of kings.
 To them, while all the patriot springs
 To our lips, let the heart's thanks peal.

III.

For they saw, those far-sighting five,
 Or, dim divining, surely felt
 Shakespeare in Kalidasa thrive
 In Bhababhuti Milton melt.
 Through creed, race, colour they saw kin
 The bleeding ransom Calvary's tree
 Shed for us, and what under this
 Tathagata's thought-agony
 Dropt in the dreaming bot-leaf shade
 At Gaya. And as, never to fade
 What they in man's adoring soul
 Hope, rapture, worship built, they made,
 Those Heavenly Founders, one and whole
 Like some cathedral's vault to roll,

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Or God's blue, o'er humanity
For all to breathe in : so divined
Ours, building earthlier, that mind
Like soul (that catholic lesson) is
For all men ; spreads like empire free ;
This glorious fabric she uprears,
Britannia. Under the third George
When she pent Europe's splendid scourge
In Helena, they, rapt to see,
Prophets, the large imperial bliss
To be now, when earth's peace is spilt
By a worse madman, rose and built
This structure of a hundred years.

M. GHOSH.

1813-1835.

The Beginnings of English Education in India and the Foundation of the Hindu College.

“AND be it further enacted that it shall be lawful for the Governor-General in Council to direct that out of any surplus which may remain * * a sum of not less than a lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the Sciences among the inhabitants of the British territories in India.”

So runs a famous Clause of the Charter Act of 1813, where we have practically the first direct recognition of the duty and responsibility of the East India Company in regard to the moral and intellectual improvement of the Indian population ; a Clause which is thus fraught with the most momentous consequences for the future of the land we live in.

The Charter Act of 1813 aroused no little interest in England during its passage through the Legislature. Heated controversies raged round some of its provisions. But to us of a later day, the proposals which aroused the keenest interest among contemporary politicians such as those relating to the settlement of Europeans in India, the supply of British commodities, etc., regarding which Warren Hastings was called upon to give evidence in his eightieth year, are not the only provisions worthy of careful study and attentive consideration. Indeed

the Charter Act of 1813 marks a crisis and forms an important turning-point in the history of the development of British power in the East. To quote the words of an historian of an earlier date who wrote before the application of biological analogies to the examination of problems of national life and growth was not so much thought of, "thus was inserted the narrow end of the wedge which was to shatter the fabric of commercial grandeur reared by the East India Company by the labours of more than two hundred years."

As already indicated, the historian is justified in regarding the 43rd Clause of the Act of 1813 as the first authoritative enunciation of a settled policy, however ill or vaguely defined. But he is at the same time bound to explain that individual efforts in this connexion on the part of some of the responsible servants of the Company had not been altogether wanting before that date, just as, after 1835, we find "Sleeman establishing schools of industry at Jubbulpore for the children of the Thugs." Outram, likewise, put to school in Candeish the little Bheels whose fathers he had reclaimed; and "Macpherson turned to similar account his opportunities in favour of the victims whom he had rescued from the hands of the Khonds." These efforts, however, were not sustained and continuous and can hardly be regarded as steps towards the carrying out of any well-conceived, comprehensive, general scheme.

Then in 1781 was established by Warren Hastings the Mahomedan College at Calcutta, who at his own expense supplied a school-house, Government giving lands which yielded about Rs. 30,000 a year, and in 1792 came the Sanskrit College at Benares projected by Jonathan Duncan, the Resident of that city, though the course of study at these institutions was purely oriental and the object was to provide qualified Hindu and Mahomedan law officers for the judicial administration. But even after 1813 the efforts in this direction were languid, and for some time nothing of a practical character resulted from the decree of the legislature. The money available was allowed to accumulate and it was not till 1823, ten years after the passing of the Charter Act, that something was done by the local government to carry out the intentions of the British Legislature. On the 17th of July of that year, the Governor-General in Council resolved that "there should be constituted a general committee of public instruction for the purpose of ascertaining the state of public education, and of the public institutions designed for its promotion, and of considering and from time to time submitting to Government the suggestion of such measures as

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it may appear expedient to adopt with a view to the better instruction of the people, to the introduction among them of useful knowledge, and to the improvement of their moral character." Similar instructions were addressed to the gentlemen who composed the Committee, and the arrears of the Parliamentary grant from the 1st of May, 1821, were placed at their disposal.

The institutions placed under their charge were the Arabic College at Calcutta and the Sanskrit College at Benares, English classes being subsequently established in connection with these two.

In the interval between 1813 and 1823 comes the conception of the scheme for the foundation of the institution whose centenary we celebrate; an institution to which we all are proud to belong, for it is an institution which has proved a source of incalculable good not merely to Bengal but to the whole of the British Indian Empire, an institution which is and has always been regarded as a model and an exemplar to all our fellow-workers throughout this land.

Up to 1823, with few exceptions all the existing educational establishments in Bengal were oriental in character. Indeed we may go farther and say, as is observed by Principal Kerr, one of the former heads of the institution out of which Presidency College has grown, that, generally speaking, this continued to be the case down to the year 1835. With the exception of the Hindu College, even in 1835, the medium of instruction in all the larger educational establishments supported by Government was oriental.

"The mode of instruction was oriental. The whole scope of the instruction was oriental, designed to conciliate old prejudices, and to propagate old ideas." But while this was the pervading influence, there were even then men in Bengal—sacred and for ever honoured may their names be and for ever fresh the wreath on their brow—who longed to spread in India a knowledge of the writings of the great masters of the English Language. First in time and foremost in enthusiasm among these was David Hare, and it was he who originated the Hindu College which was projected near the close of the year 1815. As we read in the pages of Stocqueler's Handbook of India:—

"It owes its origin to a most zealous advocate for native education, the late Mr. David Hare. He it was who first conceived the idea of such an establishment which occurred to his mind in the course of discussion, at the house of the celebrated Rammohan Roy, on the best means of improving the moral and intellectual condition of the people of India. Having written down his thoughts

on the subject, the paper was shown to several individuals, amongst whom was a native gentleman, who, without communicating his intention to Mr. Hare, handed it directly to Sir Edward Hyde East, then Chief Judge of the Supreme Court, soliciting his patronage and support of the scheme under consideration. The learned judge was so much pleased with Mr. Hare's suggestions, that he entered immediately into almost all his views, and after having proposed a few trifling alterations in that gentleman's plan for the establishment of the College, he convened a meeting of respectable natives at his own house, on the 5th of May, 1816, for the purpose of carrying so happy and noble a design into speedy execution.

The primary object of the institution was the tuition of Hindu children in the English and Indian languages; and in the literature and science of Europe and Asia."

It will be noticed that according to Stocqueler's Handbook of India, the first preliminary meeting in the house of the Chief Justice, Sir Edward Hyde East, in connection with the inauguration of the scheme for the foundation of the Hindu College, was held on the 5th of May, 1816. Others say that it was held on the 14th May, while the late Rajah Benoy Krishna—that revered patron of our vernacular literature—stated that he found the 4th of May as the date entered in the proceedings of the meeting in the archives of the late Rajah Sir Radhakanta Deb, Bahadur, K.C.S.I., who was Governor of the Hindu School and whose father was one of its founders.

Before passing to the next stage in the development of the scheme, I should like to invite attention to an episode illustrative of the self-sacrificing ardour of Rajah Rammohan Roy—an episode which only tends to enhance our respect and admiration for the sterling qualities, the genuine disinterestedness, of the patriotic reformer.

As Colonel Laurie narrates it, while speaking of the life and labours of Henry Woodrow—"the Nestor of English Education in Bengal"—who acted as Secretary to the Council of Education, and also for a short time as Principal of Presidency College and finally as Director of Public Instruction, and who throughout the entire period of his service in these Provinces lent prestige and dignity to every office which he held:—

"When the native community of Calcutta were roused to consider the plan for the establishment of a Maha Bidyalaya (i.e., great seat of learning) as the Hindu College was originally termed, it was found that many of the orthodox Hindus held aloof from the plan, and refused to co-operate in any movement with Raja Rammohan

Roy. Rammohan Roy accordingly, with a magnanimity worthy of his noble character, retired from the management of the proposed institution. Self-denial such as this is almost unknown in Calcutta, for he was the earliest advocate of the establishment of the College, and was eminently fitted by the gifts of nature, by his high position, wise discretion, deep learning, and earnest patriotism, to develop and carry out his own project. He was willing nevertheless to be laid aside, if by suffering rather than by acting he could benefit his country."

Once again I quote Stocqueler's *Hand-Book of India* :—

"The Committee hired a building in a populous part of the town as a temporary school-house, and on the 20th January, 1817, the school was opened. On that day there were but twenty pupils, but a learned native who was present expressed his hopes that the Hindu College would resemble the *bur*, the largest of trees, which yet at first was but a small seedling. In less than three months the number of boys was sixty-nine, including sixteen free scholars, all of whom made English their principal study. The funds of the College amounted at this time to upwards of 70,000 rupis. Notwithstanding, however, this auspicious commencement, the expenses connected with the establishment not being regulated with a due regard to economy, were soon discovered to be much beyond the means at the disposal of the management, and, as a consequence, some appointments that were almost sinecures were abolished, and certain extravagant expenditures were reduced. Though so much active interest had been exhibited in the early infancy of the College, the novelty, however, soon began to wear away, and if it had not been for the indefatigable labours and persevering expostulations of Mr. Hare, the founder, the whole undertaking might gradually have dwindled into nothing. The school had been removed from one house to another, and began to exhibit anything but a flourishing appearance."

Thus we find that the first few years that followed the foundation of the Vidyalaya were not years of prosperity. As has been aptly observed—"It is generally the fate of great undertakings to be assailed by difficulties at the outset and to struggle slowly into full success." The newly-established institution during the years of its infancy was no exception to this general rule. There were difficulties in the Committee, the numbers on its rolls for nearly six years did not exceed seventy. There were besides financial difficulties to contend against, and then

things came to a crisis. At this stage, David Hare stepped forward to the rescue and appealed to Government to lend its helping hand to the struggling institution.

This was in 1823, when it will be remembered the Indian Government was taking definite action to give effect to the intentions of the British Legislature as expressed in the 43rd Clause of the Charter Act of 1813. The recently-constituted Committee of Public Instruction had resources at their command, and financial aid was liberally conceded. The Committee had already decided on establishing a Sanskrit College in Calcutta "for the special purpose of reviving native literature" on the lines of the existing College at Benares, the old idea of establishing two separate colleges in the Mofussil—one at Nudia, the other at Tirhut—which was in contemplation for some time having been given up. They now provided for the location of the Hindu College along with their Sanskrit College, and the imposing row of buildings which now faces the northern side of the tank in College Square and which was constructed at a cost of Rs. 1 lakh and 24,000 (some say 1 lac and 20,000) is the outcome of the Committee's decision. "The foundation stone of this edifice was laid on the 25th of February, 1824. The present building was opened for the reception of the two institutions in the month of May 1827. The centre part of the building was to be devoted to the Sanskrit students, and the two wings to the senior and junior departments of the Anglo-Indian School." The bald reference in the Handbook of India to the architectural style of the buildings is not without its interest. We read—"The Hindu College is one of the handsomest buildings in Calcutta. It is of the plain Grecian Ionic order."

The grant of Government aid necessarily meant that Government should have a voice in the management and control of the institution. Thus we find Horace Hayman Wilson appointed its visitor. To-day it is superfluous to speak of the special qualifications of Wilson or of the benefits conferred on this country by the Indian Medical Service to which Wilson belonged, ever since the day that Joseph Hume called himself an assistant surgeon and O'Shaghnessy 'annihilated space between the Indus and the Cauvery.' But it is hard to resist the temptation of placing before you the following estimate of the varied accomplishments of Wilson illustrative of the position which the great doctor held in the Indian scholastic world:—

"Perhaps no man since the days of the 'admirable Crichton' has united in himself such varied, accurate, and apparently opposite

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talents and accomplishments. A profound Sanskrit scholar, a grammarian, a philosopher, and a poet, he was at the same time the life of society and a practical, clear-headed man of business. On the stage as an amateur, or in the professor's chair as the first Orientalist of our time, he seemed always to be in his place. He has written on the antiquities, numismatology, on the history, literature, chronology, and ethnology of Hindostan; and on all these subjects not even Colebrooke himself has written so much and so well. His works show all the erudition of the German school, without its heaviness, pedantry, and conceit; and his style is the best of all styles, the style of an accomplished English gentleman."

At this point in the history of the institution a wealthy nobleman presented to the school a donation of Rs. 20,000 which was devoted to the institution of scholarships, the object of which was by a monthly bursary of sixteen rupees to induce the pupils of the first class who would otherwise be obliged to quit College in search of a livelihood, to remain longer and finish their education.

As examples of the difficulties which still harassed the school, I may refer to the failure in 1827 of Baretto's house in which its capital fund was deposited. This reduced its capital to Rs. 21,000, and seriously crippled its financial resources. I may in passing further refer to the circumstances which led to the severance of the connection of Derozio with the school.

Derozio, an 'East Indian'—I quote the term from an old document with some trepidation—who was educated in the once famous Dhurruntollah Academy under the influence of Drummond and who had acquired some degree of local celebrity as a poet was one of the masters of the school. He, we are told, 'sometimes touched on religious questions with too much freedom and alarmed the parents of the youths.' Though both the visitor and the founders of the College were of opinion that the charges against Derozio were unfounded, it was thought desirable in the interest of the institution that he should be relieved of his duties in the school.

In spite of these difficulties, however, the institution went on prospering ever since the day Government came to its help, and in 1831 we have a gratifying official report regarding the work it was able to achieve.

The Committee of Public Instruction in their printed Report dated December 1831 explained:—

"In addition to the measures adopted for the diffusion of English

in the provinces, and which are yet only in their infancy, the encouragement of the Vidyalaya, or Hindu College of Calcutta, has always been one of the chief objects of the committee's attention. The consequence has surpassed expectation. A command of the English language and a familiarity with its literature and science have been acquired to an extent rarely equalled by any schools in Europe. A taste for English has been widely disseminated, and independent schools, conducted by young men reared in the Vidyalaya, are springing up in every direction. The moral effect has been equally remarkable."

I have recalled to your mind the name of one of the early teachers of the old Hindu College. There is another and a more familiar name which deserves a passing reference in this connection, for the fame of D. L. R.—Captain David Lester Richardson—still lives in Bengal and smells sweet. As you all know, his literary fame commenced with the 'Literary Leaves.' He compiled under Government orders a volume of Selections from the British Poets together with biographical and critical notices, a volume which may perhaps be usefully enlarged and republished by our University at the present moment. By his connection with the Bengal Annual, the Calcutta Literary Gazette and the Calcutta Magazine, he proved himself truly a giant in Anglo-Indian Periodical Literature, and we remember with pride and gratification that such a name adorns the succession list of the headship of the old Hindu College.

To those of us connected with Calcutta University, who have in all humility chosen teaching as their vocation in life, and who are therefore deeply interested in the shaping of the courses of study within its jurisdiction, it is important, if possible, to ascertain the exact nature and scope of the studies fostered and the books actually prescribed in this pioneer institution, the Hindu College. Fortunately in an old document which I have before me, we are given a full list of the subjects included in its curriculum of studies and of the text-books recommended in each particular subject. We find that the College undertook to teach no less than eight subjects, namely—English Literature, History, Vernacular Literature, Mental and Moral Philosophy, Logic and Grammar, Political Economy, Mathematics and Natural Philosophy.

As to the text-books in use, in the department of English we find, Richardson's Selections,—Shakespeare, Bacon's Advancement of

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Learning, Bacon's Essays, Bacon's *Novum Organum* (Calcutta Edition), Milton's Poetical Works, Addison's Essays, Johnson's *Rasselas* and *Rambler*, Goldsmith's Essays, Hallam's *Literary History of the 15th, 16th and 17th Centuries*, Campbell's *Rhetoric*, Schlegel's *History of Literature*.

In History we find Hume's England, Mackintosh's England, Gibbon's Rome, Arnold's Rome, Thirlwall's Greece, Robertson's *Historical Works*, Mill's India, Elphinstone's India, Miller's *Philosophy of History*, Villier's *Essay on the Literary and other Effects of the Reformation*, Tytler's *Universal History*.

As to the Vernaculars, we have Gyanapradip and Annadamangal for Bengali, Premasagar and Sabhabilas for Hindi, besides Vernacular Composition and Essay-writing. And so on, I need not carry you through the whole programme.

I wonder what is the verdict of my friends on these lists. I wonder what is the tale which they unfold, what is the nature of the light which they throw on the sufficiency of our educational efforts and the efficiency of our educational undertakings during these hundred years between 1816 and 1916.

It will be remembered that Bishop Heber, that keen observer of men and things around him, was in India during these years. It is therefore not surprising that he has left on record some of his impressions regarding the working of the existing educational institutions under Government control and the problems which then confronted the Indian educational world. In a letter addressed to Sir Wilmot Horton written in March 1824, a letter which is included in the Appendix to the published journals of the good Bishop, we read—"Government has been very liberal in its grants, both to a society for national education, and in the institution and support of two colleges of Hindu students of riper age, the one at Benares, the other at Calcutta. But I do not think any of these institutions in the way after which they are at present conducted likely to do much good." In the same letter to which I have invited reference, the Bishop says:—

'Rammohan Roy, a learned native, who has sometimes been called, though I fear without reason, a Christian, remonstrated against this system last year in a paper which he sent me to be put into Lord Amherst's hands, and which, for its good English, good sense and forcible arguments, is a real curiosity as coming from an Asiatic.'

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Charles Trevelyan in his work on the education of the people of India writes in reference to this:—

‘This paper was a remonstrance against the establishment of the Sanskrit College at Calcutta, which was founded by Lord Amherst, in imitation of the older Institution at Benares, long after the natives had become awakened to the value of European instruction, and had instituted from their own funds, without any assistance from the Government, the Hindu College at Calcutta and the English School at Benares described by Bishop Heber, for the purpose of securing for their children the benefit of such instruction. Rammohun Roy had the improvement of his countrymen sincerely at heart, and he was sufficiently acquainted both with oriental and European literature to be able to form a correct opinion of their relative value. His address to Lord Amherst on this occasion deserves the eulogium bestowed on it by Bishop Heber; and as it is quite to the point, I shall quote it entire.

“ To His Excellency the Right Honourable Lord Amherst,
Governor General in Council.

“ My Lord,

“ Humbly reluctant as the natives of India are to obtrude upon the notice of Government the sentiments they entertain on any public measure, there are circumstances when silence would be carrying this respectful feeling to culpable excess. The present rulers of India, coming from a distance of many thousand miles to govern a people whose language, literature, manners, customs, and ideas, are almost entirely new and strange to them, cannot easily become so intimately acquainted with their real circumstances as the natives of the country are themselves. We should therefore be guilty of a gross dereliction of duty to ourselves, and afford our rulers just ground of complaint at our apathy, did we omit on occasions of importance like the present to supply them with such accurate information as might enable them to devise and adopt measures calculated to be beneficial to the country, and thus second by our local knowledge and experience their declared benevolent intentions for its improvements.

“ We find that the Government are establishing a Sanskrit school under Hindu pandits, to impart such knowledge as is already current in India. This seminary (similar in character to those which existed in Europe before the time of Lord Bacon) can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practical use to the possessors or to society. The pupils will there acquire what was known two thousand years ago, with the addition of vain and empty subtleties since produced by speculative men, such as is already commonly taught in all parts of India.

“ The Sanskrit language, so difficult that almost a lifetime is necessary for its acquisition, is well known to have been for ages a lamentable check on the diffusion of knowledge; and the learning concealed under this almost imperious veil is far from sufficient to reward the labour of acquiring it. But if it

were thought necessary to perpetuate this language for the sake of the portion of valuable information it contains, this might be much more easily accomplished by other means than the establishment of a new Sanskrit College; for there have been always and are now numerous professors of Sanskrit in the different parts of the country engaged in teaching this language as well as the other branches of literature which are to be the object of the new seminary. Therefore their more diligent cultivation, if desirable, would be effectually promoted by holding out premiums and granting certain allowances to their most eminent professors, who have already undertaken on their own account to teach them, and would by such rewards be stimulated to still greater exertions.

“From these considerations, as the sum set apart for the instruction of the natives of India was intended by the Government in England for the improvement of its Indian subjects, I beg leave to state, with due deference to your Lordship’s exalted situation, that if the plan now adopted be followed, it will completely defeat the object proposed; since no improvement can be expected from inducing young men to consume a dozen of years of the most valuable period of their lives in acquiring the niceties of *Byakaran* or Sanskrit Grammar.

“For instance, in learning to discuss such points as the following: *khad*, signifying to eat, *khaduti*, he or she or it eats; query, whether does *khaduti*, taken as a whole, convey the meaning he, she, or it eats, or are separate parts of this meaning conveyed by distinctions of the word? As if in the English language it were asked, how much meaning is there in the *eat*, how much in the *s*? and is the whole meaning of the word conveyed by these two portions of it distinctly, or by them taken jointly?

“Neither can much improvement arise from such speculation as the following, which are the themes suggested by the Vedant:—in what manner is the soul absorbed into the deity? what relation does it bear to the divine essence? Nor will youths be fitted to be better members of society by the vedantic doctrines, which teach them to believe that all visible things have no real existence; that as father, brother, etc., have no actual entity, they consequently deserve no real affection, and therefore the sooner we escape from them and leave the world the better. Again, no essential benefit can be derived by the student of the *Mimansa* from knowing what it is that makes the killer of a goat sinless on pronouncing certain passages of the Vedant, and what is the real nature and operative influence of passages of the Vedas, etc.

“The student of the *Nyayushastra* cannot be said to have improved his mind after he has learned from it into how many ideal classes the objects of the universe are divided, and what speculative relation the soul bears to the body, the body to the soul, the eye to the ear, etc.

“In order to enable your Lordship to appreciate the utility of encouraging such imaginary learning as above characterized, I beg your Lordship will be pleased to compare the state of science and literature in Europe before the time of Lord Bacon with the progress of knowledge made since he wrote.

“If it had been intended to keep the British nation in ignorance of real knowledge, the Baconian philosophy would not have been allowed to displace the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner the Sanskrit system of education would be the best calculated to keep this country in darkness, if such had been the policy of the British legislature. But as the improvement of the native

population is the object of the Government, it will consequently promote a more liberal and enlightened system of instruction; embracing mathematics, natural philosophy, chemistry, anatomy, with other useful sciences, which may be accomplished with the sum proposed by employing a few gentlemen of talents and learning educated in Europe, and providing a college furnished with necessary books, instruments, and other apparatus.

"In representing this subject to your Lordship I conceive myself discharging a solemn duty which I owe to my countrymen, and also to that enlightened sovereign and legislature which have extended their benevolent care to this distant land, actuated by a desire to improve its inhabitants, and therefore humbly trust that you will excuse the liberty I have taken in thus expressing my sentiments to your Lordship.

"I have the honour, etc.,
(Signed) "RAM MOHUN RAY."

I now come back to that with which I began, namely, the Charter Act of 1813. I have no desire to stir the embers of that heated controversy between the Anglicists and the Orientalists which raged round the question of the interpretation of the intentions of the British Legislature. But a brief historical retrospect is necessary for a correct comprehension of the points at issue, and a clear understanding of the circumstances which led to the promulgation of the Government Resolution of the 7th March, 1835, a resolution regarding which Charles Trevelyan observes that "although homely in its words, it will be mighty in its effects long after we are mouldering in the dust" and that it is worthy of "everlasting record."

It was fortunate for India that two such large-hearted, liberal-minded English Statesmen as Lord William Bentinck and Macaulay were at the helm of affairs in this country at that juncture. I should not attempt to speak to you to-day of Bentinck's services or about Macaulay's labours in India. But you will pardon my placing before you just a few simple words culled out of Henry Woodrow's appreciation of the latter's Indian career, namely:—

'Few men have set their stamp so broadly and deeply on the history of a nation's progress. By his educational reforms, the whole course of instruction was directed into new channels, which more or less it still occupies. Seldom does it fall to one man to be at once the Chief Educator and the Chief Lawgiver of a vast nation.'

As to the Great Minute, I fully believe if Macaulay had lived to see the results of recent researches into India's past, he would have modified its subject-matter considerably in certain respects and he would have himself expunged and left out certain other things. But there are things in it with which we are in general agreement and there

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are points of view for which we are prepared to make allowances. This reference to English Literature for example which I quote.

"It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which considered merely as narratives have seldom been surpassed, and which considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature, with the most profound speculations on Metaphysics, Morals, Government, Jurisprudence and Trade: with full and correct information respecting every experimental Science which tends to preserve the health, to increase the comfort, or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations."

An Indian reads it and remembers with peculiar gratification that the passage was composed in the Council Chamber of India. He compares it further with a similiar but perhaps better known peroration which Macaulay delivered at the opening of the Edinburgh Philosophical Institution on the 4th of November, 1846:—

"I have been requested to invite you to fill your glasses to the Literature of Britain; to that Literature, the brightest, the purest, the most durable of all the glories of our country; to that literature, so rich in precious truth and precious fiction; to that literature which boasts of the prince of all poets and of the prince of all philosophers; to that literature which has exercised an influence wider than that of our commerce, and mightier than that of our arms; to that literature which has taught France the principles of liberty, and has furnished Germany with models of art; to that literature which forms a tie closer than the tie of consanguinity between us and the commonwealths of the valley of the Mississippi; to that literature before the light of which impious and cruel superstitions are fast taking flight on the banks of the Ganges; to that literature which will, in future ages, instruct and delight the unborn millions who will have turned the Australasian and Caffrarian deserts into cities and gardens. To the Literature of Britain, then. And, wherever British Literature spreads, may it be attended by British virtue and by British freedom."

To which of these two passages does the palm belong—to the passage of 1835 or to that of 1846? Let that spirit of criticism which loves to botanise on its mother's grave dissect them and tell us of the influence which the lapse of a dozen years has had on the youthful passion of Macaulay for the literature of his motherland.

As I have already indicated, India was fortunate in her first law member. To quote the words of Macaulay's nephew and biographer, the versatile Sir George Trevelyan, who summarises the situation for us:—

“It is fortunate for India that a man with the tastes, and the training, of Macaulay came to her shores as one vested with authority, and that he came at the moment when he did; for that moment was the very turning-point of her intellectual progress. All educational action had been at a stand for some time back, on account of an irreconcilable difference of opinion in the Committee of Public Instruction; which was divided, five against five, on either side of a controversy,—vital, inevitable, admitting of neither postponement nor compromise, and conducted by both parties with a pertinacity and a warmth that was nothing but honourable to those concerned. Half of the members were for maintaining and extending the old scheme of encouraging Oriental learning by stipends paid to students in Sanskrit, Persian and Arabic; and by liberal grants for the publication of works in those languages. The other half were in favour of teaching the elements of knowledge in the vernacular tongues, and the higher branches in English. On his arrival, Macaulay was appointed President of the Committee; but he declined to take any active part in its proceedings until the Government had finally pronounced on the question at issue. Later in January 1835, the advocates of the two systems, than whom ten abler men could not be found in the service, laid their opinions before the Supreme Council; and, on the 2nd of February, Macaulay, as a member of that Council, produced a minute in which he adopted and defended the views of the English section in the Committee.”

The Orientalists contended that it was the intention of the Charter Act of 1813 to bring about a revival of the “learning of the Shasters which had fallen into neglect in consequence of the cessation of the patronage which had in ancient times been extended to it by the native Hindu princes.” To this Macaulay in his Great Minute replied:—

“It does not appear to me that the act of parliament can by any

art of construction be made to bear the meaning which has been assigned to it. It contains nothing about the particular languages or sciences which are to be studied. A sum is set apart 'for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories.' It is argued, or rather taken for granted, that by literature the parliament can have meant only Arabic and Sanskrit Literature; that they never would have given the honourable appellation of a 'learned native' to a native who was familiar with the poetry of Milton, the metaphysics of Locke, and the physics of Newton; but that they meant to designate by that name only such persons as might have studied in the sacred books of the Hindus all the uses of Cusa-grass, and all the mysteries of absorption into the deity. This does not appear to be a very satisfactory interpretation. To take a parallel case: suppose that the pacha of Egypt, a country once superior in knowledge to the nations of Europe, but now sunk far below them, were to appropriate a sum for the purpose of 'reviving and promoting literature, and encouraging learned natives of Egypt,' would anybody infer that he meant the youth of his pachalic to give years to the study of hieroglyphics, to search into all the doctrines disguised under the fable of Osiris, and to ascertain with all possible accuracy the ritual with which cats and onions were anciently adored? Would he be justly charged with inconsistency if, instead of employing his young subjects in deciphering obelisks, he were to order them to be instructed in the English and French languages, and in all the sciences to which those languages are the chief keys?

"The words on which the supporters of the old system rely do not bear them out, and other words follow which seem to be quite decisive on the other side. This lac of rupees is set apart, not only for 'reviving literature in India,' the phrase on which their whole interpretation is founded, but also 'for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories,'—words which are alone sufficient to authorize all the changes for which I contend."

In the next place the Orientalists urged that it was spoliation, pure and simple "to alter the appropriation of any of the funds which had previously been spent by the Government in encouraging the study of Sanskrit and Arabic."

Here again, Macaulay's answer is decisive, and possesses more than a temporary interest—containing as it does a clear and forcible enunciation of an all-important general principle:—

“The grants which are made from the public purse for the encouragement of literature differ in no respect from the grants which are made from the same purse for other objects of real or supposed utility. We found a sanatorium on a spot which we suppose to be healthy: do we thereby pledge ourselves to keep a sanatorium there, if the result should not answer our expectations? We commence the erection of a pier: is it a violation of the public faith to stop the work, if we afterwards see reason to believe that the building will be useless? The rights of property are undoubtedly sacred; but nothing endangers those rights so much as the practice, now unhappily too common, of attributing them to things to which they do not belong. Those who would impart to abuses the sanctity of property are in truth imparting to the institution of property the unpopularity and the fragility of abuses. If the Government has given to any person a formal assurance,—nay, if the Government has excited in any person's mind a reasonable expectation,—that he shall receive a certain income as a teacher or a learner of Sanskrit or Arabic, I would respect that person's pecuniary interests. I would rather err on the side of liberality to individuals than suffer the public faith to be called in question. But to talk of a Government pledging itself to teach *certain languages and certain sciences, though those languages may become useless, though those sciences may be exploded*, seems to me quite unmeaning. There is not a single word in any public instrument from which it can be inferred that the Indian Government ever intended to give any pledge on this subject, or ever considered the destination of these funds as unalterably fixed. But, had it been otherwise, I should have denied the competence of our predecessors to bind us by any pledge on such a subject. Suppose that a Government had in the last century enacted, in the most solemn manner, that all its subjects should to the end of time be inoculated for the small-pox; would that Government be bound to persist in the practice after Jenner's discovery? These promises, of which nobody claims the performance, and from which nobody can grant a release; these vested rights which vest in nobody; this property without proprietors; this robbery which makes nobody poorer,—may be comprehended by persons of higher

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faculties than mine. I consider this plea merely as a set form of words, regularly used both in England and in India in defence of every abuse for which no other plea can be set up."

When the question came up for final decision before the Governor-General in Council, he had no hesitation in making up his mind, and the epoch-making decision is embodied in the Government Resolution of the 7th of March, 1835, which laid down among other things that:—

"His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European Literature and Science amongst the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone."

It does not fall within the scope of the present discourse to trace the course of events after 1835 or to speak of the exertions of non-Governmental agencies. Otherwise, I would have liked specially to dwell on the labours of the Serampore Missionaries—that glorious trio—Carey, Marshman and Ward.

I make this passing reference parenthetically only to avoid a possible misunderstanding.

In 1835 we find Macaulay acting as President of the Committee of Public Instruction. The educational machinery at his disposal was deplorably deficient. "Nothing resembling an organised staff was as yet in existence. There were no Inspectors of Schools. There were no training colleges for masters. There were no boards of experienced managers. The machinery consisted of voluntary Committees acting on the spot, and corresponding directly with the superintending body at Calcutta."

But he rose to the occasion. The energy, the judgment, the tact, the untiring patience of true statesmanship which he brought to bear on the discharge of the onerous duties of his office are amply evidenced by the numerous notes and educational minutes which he has left on record. These minutes deserve to be most widely known in India. I trust it may be the privilege of this University some day to compile and publish them in an acceptable form.

One last concluding word about the result of Macaulay's policy. The result of the decision arrived at in 1835 under the inspiration of Macaulay amid a storm of opposition is seen to-day in the seven hundred and odd schools recognised by this University which send up more than ten thousand candidates year after year for its Matriculation Examination; in the forty and odd colleges affiliated to it with their thousands

and thousands of undergraduates; in the crowded Post Graduate Classes held under this roof; and in the steadily growing band of disinterested seekers after knowledge in the higher domains of Arts and Science.

I conclude by inviting attention once again to a point dwelt on by the Committee of Public Instruction in 1831, namely that a taste for English had been widely disseminated, and independent schools conducted by young men reared in the Vidyalyaya (the Hindu College) were springing up in every direction.

Commenting on the vivifying spirit thus aroused in the land, Charles Trevelyan notes:—

“ This spirit, gathering strength from time and from many favourable circumstances, had gained a great height in 1835; several rich natives had established English schools at their own expense; associations had been formed for the same purpose at different places in the interior, similar to the one to which the Hindu College owed its origin. The young men who had finished their education propagated a taste for our literature, and, partly as teachers of benevolent or proprietary schools, partly as tutors in private families, aided all classes in its acquirement. The tide had set in strongly in favour of English education, and when the committee declared itself on the same side, the public support they received rather went beyond, than fell short of what was required. More applications were received for the establishment of schools than could be complied with; there were more candidates for admission to many of those which were established than could be accommodated. On the opening of the Hoogly College in August 1836, students of English flocked to it in such numbers as to render the organization and classification of them a matter of difficulty. Twelve hundred names were entered on the books of this department of the College within three days, and at the end of the year there were upwards of one thousand in regular attendance. The Arabic and Persian classes of the Institution at the same time mustered less than two hundred. There appears to be no limit to the number of scholars, except that of the number of teachers whom the committee is able to provide. Notwithstanding the extraordinary concourse of English students at Hoogly, the demand was so little exhausted, that when an auxiliary school was lately opened within two miles of the College, the English Department of it was instantly filled, and numerous applicants were sent away unsatis-

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fied. In the same way, when additional means of instruction were provided at Dacca, the number of pupils rose at once from 150 to upwards of 300, and more teachers were still called for. The same thing also took place at Agra. These are not symptoms of a forced and premature effort."

D. G.

A Brief Account of the Development of Presidency College from 1855-1906.

IT is the purpose of this article to give a necessarily brief account of the development of Presidency College from 1855 to 1906, in order to connect chronologically the articles of Mr. Das Gupta and Mr. James. November 1853 is memorable in the history of Presidency College, for it is the date of the minute by which the control of the old Hindu Collège passed from the Committee of Management to the Principal, subject only to the Council of Education. As a direct result, "The Presidency College," to give it its new name, adopted from June 15th, 1854, opened its doors, admitting students without reference to caste or race. It is interesting to compare the general nature of the institution then and now. On the 30th April, 1855, the staff of the Hindu College consisted of a Principal, a Professor and Assistant Professor of Literature, and Assistant Professors of Law and Surveying, who were transferred in a body to the new institution; there were 94 students, including 1 Mahomedan. In the first year's working of Presidency College, this number had increased to 140 in the General Department, and in addition there were 44 in the Law Department. Something of the estimation in which Presidency College, soon after its establishment, was held, may be gauged from a passage in the Principal's Report for 1860-61. "The pupils of schools in and around Calcutta naturally look to Presidency College as an institution in which they may enter on a College career, and hitherto they have not been disappointed." Some idea too of the nature of the work carried on may be gathered from the fact that in the first B.A. Examination of the Calcutta University (1858) all the successful candidates in the first class were students of Presidency College. We may picture the external appearance of the place from the often recurring wail in reports concerning the inconvenience of its buildings—"in the main building are the library, a class-room and Prin-

cipal's room; in a house on the other side of the street four classes find accommodation; in the detached theatre the unwieldy second year class is placed. Professors are put to much inconvenience from having to go from house to house in quest of their respective classes." But as early as 1854 the erection of a new building had been authorised, at a cost of 8 lakhs, plans had been prepared, but no final decision had been arrived at in 1862, although the original numbers had increased from 94 to 413, and the staff to a Principal, 6 Professors, 5 Assistant Professors, and 2 Lecturers. In 1864 the abolition of the Civil Engineering College led to the formation of a third department in Presidency College, that of Civil Engineering, in addition to the already existing departments of Arts and Law. Some drastic remarks by Captain Williams, one of the examiners in Engineering, show, however, that there was not the same success, attendant on the work of this department as was found in the other branches of institution. "I have now taken part in the examination for three consecutive years, and the results have been worse each year. It is unfair to the students of the Engineering Department of Presidency College to delude them for three years in the way that is now done. There is a wholly inadequate staff, and whether the number of students be large or small, there is a minimum staff without which it would be better to abolish the Department altogether." Apparently such direct comment bore fruit, for in the succeeding years the work seems to have been more successful. The growing pressure of numbers becomes more and more felt as the years go by, and in 1870, there is mooted for the first time the scheme which ripened into the building of the older part of Presidency College as we know it. Mr. Sutcliffe writes: "I believe that a building in every respect adapted to the wants of the college could be erected at a cost of 2 or 2½ lakhs, on the land belonging to Government, north of the new Hare School." The work apparently was soon taken in hand, and in 1873 was rapidly approaching completion. It was opened on March 31st, 1874, by Sir George Campbell, in the presence of the Viceroy, and the immediate result was "a sensible relief spoken of gratefully both by professors and students." With the enlargement of the college buildings came greater opportunity for that scientific training which is now so important a feature of Presidency College activities. In his Resolution on the Educational Report of 1874-5, Sir Richard Temple said: "that the engrafting upon our educational system of the study of the natural sciences is among the urgent needs of Bengal." The modest beginnings of practical scientific education in

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our college is shown by the sanctioning during this year of "20 small sets of chemical apparatus for the use of honours students." The modern frequenter of Presidency College Laboratories may probably be inclined to sniff at such slight beginnings, but when he considers the enormous strides taken in practical scientific teaching, he may perhaps congratulate himself on not being born forty or fifty years ago.

These years, the '70's and '80's, are the period of slow, formative work; the annual reports and returns show that the numbers vary but slightly. In the general department, that which concerns us most, we find that the average number is usually below 350, including the so-called "Honour," or in modern parlance "Post-Graduate" students. In 1880 the Engineering classes were removed to Sibpur, leaving considerably more space for the two remaining departments. In 1884, as the numbers in the Law classes no longer justified their retention, owing to the opening of similar classes at the Metropolitan Institution and the City College, it was decided to close them altogether. This was accordingly done the following year.

The steady progress and the high estimation in which Presidency College during these years was held, is shown by the Report of 1887-8 in which the Director of Public Instruction remarks: "However good may be the work done by private colleges, and however satisfactory the steady advance that they are making, they cannot yet replace Presidency College in the educational system of the province..... The Presidency College could not be abandoned without dealing a fatal blow at higher education." The following extract gives us the reason for this high estimation in the last three decades of the nineteenth century; the words are equally applicable to-day. "By reason of the variety of the courses taught in it, the Presidency College takes the lead among all the colleges of Bengal." This was in 1890, when a considerable outlay was suggested in order to equip the college to teach the full University course in geology, physiology and botany. From this point onwards, there is observable a steady increase in numbers, steadily maintained, together with a constant progress in equipment, and organization. This is shown by the Report of 1893-4, which states: "The new chemical laboratory was finally completed, with all its fittings, shortly after the close of the year, and is now in full work. The fittings are on an elaborate and finished scale, including engines for ventilation, for the supply of currents of air and other necessary purposes; and the appliances for practical work are on a par with those of good modern laboratories in Europe." As symptomatic also of the high

efficiency of the college during this period may be mentioned that in the B.A. examination of the same year the percentages of successes in A and B groups were 70 and 66 respectively. 1899 saw the completion of the astronomical observatory on the top of the college, while the following year a grant was sanctioned for the Transit Instrument room over the art buildings. In athletics also 1900 was noteworthy, the first College sports being held on the maidan, in the presence of Sir John and Lady Woodburn. In 1903-4 the Indian Universities Act was passed in the Supreme Legislative Council, and the fundamental changes wrought by this in Presidency College form the main theme of Mr. James's article, which follows this. We may close this outline survey by quoting from the Report for 1905-6 a paragraph which gives succinctly the condition of the college at the end of the period under review. They are the words of the Commission appointed by the University to inspect systematically the colleges under its control. "The Presidency College is considerably the largest, and, in certain respects by far the best equipped college in Calcutta" but "either the numbers must be reduced, or the college must be enlarged and extended on its present site." The steps taken to deal with this state of affairs are detailed in Mr. James's article on the progress of the college from 1906 to 1916.

Progress, 1906-1916.

THERE have been changes at Presidency College during the last ten years, and they have moved consistently towards ends definitely conceived, but the advances have been for the most part very gradual, session by session. It is only when we compare the first year with the last, 1906-7 with 1916-17, that we are in a position to realize how great a distance the advances cover. The session 1906-7 may very properly be taken as a new starting-point, because in that year the new regulations of Calcutta University came into force, and university reform became operative and effective. All the developments in the college since then have had one aim and tendency, to bring Presidency College into conformity with the principles guiding the movement for educational reform which was active from 1901 to 1906. To bring about such a conformity was, indeed, the problem of all the colleges under Calcutta University: each had to meet the problem in its own way and according to its ability.

I. *Expansion or Material Growth.*—Comparing, then, the college

in 1916 with the college in 1906 the most obvious contrast is expansion. The expansion is greatest in buildings and equipment and staff: there has also been increase, but relatively a much smaller increase in students; a proportion which is plainly very much to the advantage of the individual student. The area occupied by the college has been approximately doubled by the acquisition of land, and the building of the new laboratories and the group of laboratories forming the Baker Buildings make a structure scarcely less extensive than the older building which in 1906 housed the whole college. The teaching staff has increased from a total of 35 in 1906 to 61 in 1916: the clerical staff (including the library staff) has advanced from 8 to 13. The number of students was 615 in December 1907, in December 1916 it is nearer 1000 than 900. But these numerical statements do not express the whole of the changes. The new laboratories for Physics, Physiology, Geology and Botany attain a higher perfection than any laboratories previously built under Calcutta University. All the ripest experience in the construction and arrangement of laboratories in other countries was used in their designing. At the same time the Chemical Department, though it remains in the old building, has been extended over most of the vacated rooms and so strengthened by new laboratory rooms specially equipped for advanced work. Other vacated rooms have been used to improve conditions of work on the Arts side. Further, the new laboratories are only part of a larger scheme of improvement, adopted in principle by Government in 1907, and fully planned out by 1912, the most urgently needed parts of which are a College Hall and an open plot for playing games. The scheme also includes residences for the Principal and three other members of the staff, a new hostel, an observatory and a gymnasium. Along with the increase of the staff in number has come the acceptance of the principle, one teacher, one subject. Each subject has now its own group of teachers; each teacher (with partial exception in the case of oriental languages) has one subject. This complete separation of subjects was attained in the session 1909-10. Again as regards students, there is a further significant advance in the relatively greater proportion of M.A., M.Sc. students, or, as they are now called in the University 'post-graduate' students. In 1908 the College Council, after a very careful estimate of teaching power and class-room accommodation, came to the conclusion that 650, the total proposed in 1907 by the Director of Public Instruction for the whole college, was the advisable limit for the total of the four undergraduate years, and this limit has since been adopted. The remaining three hundred students are 'postgraduate.'

Along with the increase of staff has gone a progressive extension of affiliation. Here it has to be noted that in 1909 the recognition of M.A., M.Sc. teaching by the University was restricted. Up to 1908 no separate affiliation for M.A. work had been required. The college had prepared and sent up candidates in English, Philosophy, History, Mathematics, Physics, Chemistry, Physiology, Geology, also at one time in Botany. From 1909 specific recognition has been required for every M.A., M.Sc. subject. Our affiliation was restricted to two subjects, English Group A and Mathematics Group B. But the process of recovery began at once. In that same year 1909 affiliation was further secured in History and in the new subject Political Philosophy and Political Economy. In March 1912 affiliation was granted in Physics and Chemistry. In point of fact our work in these and some other subjects had never ceased, but our teachers worked as University lecturers and our students went up as University candidates. Affiliations in Physiology and in Mental and Moral Philosophy were granted in 1915. So, whereas at the beginning 1909-10 the college was affiliated in two subjects only for the Master's course, English and Mathematics, we have now M.A. and M.Sc. affiliation in eight subjects, four Science (including Mathematics) and four Arts.

These are the more external and material advances, and they have, of course, also their inner or qualitative side. There are two other main aspects of advance, or adaptation: one concerns the ordering of studies, the other the development of collegiate life in its fullness.

II. *The Ordering of Studies.*—Changes here have all had in view the end of making studies at Presidency College more real and vital, an organic instead of a mechanical process. The criticism of methods of study under Calcutta University before University reform was, that the system was too exclusively a lecture system and the intellectual discipline too narrowly an exercise of memory in the learning by rote of summaries and lecture-notes. It was laid down by the Universities Commission of 1901-2, and even more explicitly by the Commissions of Inspection in 1905-6, that lecture courses should be kept within limits, and that teaching by lectures should everywhere be supplemented by adequate tutorial assistance. "These prescriptions have been diligently kept in view and followed since 1907 at Presidency College. The whole effort has been to make study more personal and alive, the principle that a personal relation is needed between teacher and taught, and that tutorial assistance to be effective must be individual, was definitely

adopted by the College Council early in 1908 and has been applied in practice, but in different ways, to all students, both undergraduate and graduate. For undergraduate classes the system is a combination of tutorial work and class examinations; for graduates taking Arts courses it is essay-writing and seminar work. For all Science students it is practical courses and the correction of 'note-books.' "

Control of Undergraduate Work.—In 1908 tutorial 'classes,' which had been introduced in 1906, were definitely abandoned in favour of an individual tutorial system. Individual tutorial work could only be schemed with any completeness in English; but in English a system of individual tuition was introduced in 1908 and by the session 1911-12 had been extended to all classes. In the meantime a test of progress and the control of work in all subjects had been developed by means of class exercises. In 1907 there were two college examinations testing students' progress—the Annual Examination at the end of the first year of the courses for the Intermediate and Degree examinations, and the Test Examination two and a half months before the actual University examinations. In 1910 a system of class examinations supplementing the college examinations was planned out and gradually strengthened. The purpose of these periodical class papers is partly practice in writing, partly stimulus to regular work, the marks assigned in the class papers are entered on mark-sheets. Towards the end of the session a separate 'class-record' sheet is prepared for each student, to which all the marks obtained by the student from month to month are transferred. These form a complete record of the students' work year by year. Promotion to a higher class and permission to appear at the University examinations depend on the class-records and college examinations *taken together*. Class examinations are now held in all subjects, Science as well as Arts, and class-record sheets are prepared for all undergraduate students. The knowledge of a student's work and progress is thus much more complete and detailed now than formerly. In Science it should be added practical work takes the place of tutorial work and is a very effective form of it. Practical work is presented by the University and no special provision was required beyond this and the correction of note-books. The obligation here was to carry out the prescriptions of the regulations with thoroughness, and this has been done.

Control of Graduate work. The Seminars.—There are no class examinations for graduate students, but in arts subjects M.A. students are required to write essays, while stimulus and personal guidance are afforded by the seminars. Seminars have been organized in English, Philosophy,

History, Political Philosophy and Political Economy.* The seminars at Presidency College are designed to do on the higher plane what tutorial work does on the lower. But they aim also at more than this. Their object is at the same time to demonstrate and foster more independent forms of study among advanced students and point the way to genuine research.

Library Work and the Library.—All students in all subjects, Science and Arts, and at all stages of instruction are encouraged to use the library, and it is further taught that in Arts subjects, where there is no practical course, the habit of systematic reading in the library is of special importance. To learn the uses of a library is for all students regarded as definitely a part of education. Consequently it has been one of the foremost aims of control in the last ten years to improve library facilities, and the transformation effected under this head is one of the most considerable. In 1906 Presidency College already possessed a valuable library of some 30,000 books, and the library occupied the whole of the ground floor of one wing of the college building: but there were serious deficiencies. (1) Only a section, and a comparatively small section, of the students used the library at all. (2) The accommodation for reading in the library was both limited and inconvenient. There were two tables, seating together about thirty readers, with no separation of places, one from another. (3) The books were kept in ordinary almirahs, and already shelf-space was so congested that in some cases the books were standing three deep, and this despite the fact that most of the interior space that might have been available for readers was occupied by book-cases. (4) The librarians worked at open desks, and there was nothing to hinder students crowding round these, while the process of giving out books was cumbersome and slow. (5) There was no convenient access to the current numbers of the periodicals taken for the college. There was an entire lack of the back numbers of some of the most indispensable Science periodicals. (6) The arrangement of the books was faulty (and consequently of the shelf catalogue based upon it), in that the subject divisions were very wide, and there were no subdivisions, for instance all Science books came into one section without further distinctions; so did all Mathematical books, all History and all Philosophy. In contrast with this we may claim to-day to possess a library

* In order of time the Philosophy Seminar led the way. As long ago as 1886 a seminar was instituted in this subject by Dr. P. K. Ray, and this seminar was revived by Dr. A. N. Mukherji in 1908. In 1909 came the English seminar. History followed in 1910; Political Philosophy and Political Economy in 1911.

conveniently arranged and managed, and above all very generally used. (1) The library deposit which was found practically a hindrance to the use of the library has been done away with. All students are free of the library and are encouraged to make use of it. (2), (3) and (4). There is now a separate Science Library * in the Baker Buildings to which all the Science books and periodicals have been removed. This Science Library is a handsome, well-lighted room and has been equipped and fitted up on modern principles. There are convenient tables (each seating four) for forty readers and a long table for periodicals on which the current numbers are placed and made accessible. In consequence of this transfer of the Science books great relief has been afforded in the older library room. It has been possible to clear the interior of the rooms and place separate tables and seats for readers down their whole length. There is accommodation now in the two libraries for considerably over a hundred readers. At the same time more space has been gained for books, and even in the old library the shelf-space will suffice for a short time, though before long either wall-shelves must be built (as has already been done in the small annexe), or the whole library transferred to the Hare School building according to one alternative proposal under the Improvement Scheme. Suitable arrangements have also now been made for the convenience of librarians and readers in the issue of books by means of librarians' counters. (5) Current numbers of periodicals are now readily accessible. In both libraries they are arranged on periodical tables, each in its own cover, scientific periodicals in the Science Library; periodicals in History, Philosophy, Economics and Literature in the Arts Library. About 100 periodicals in all are now regularly received. In 1908 Rs. 15,000 was granted to the college for the purchase of back numbers of Science periodicals, in three yearly grants of Rs. 5,000. (6) Between 1910 and 1912 a complete rearrangement of the books of the library was undertaken and carried out on the principles of the Dewey system, adapted to the special features of the college library; and since then a catalogue according with the new arrangement has been published in three volumes, the record of which covers the books in the Science Library. The new catalogue shows at a glance the books possessed by the library in any branch of enquiry.

The rules of the library were re-cast in 1908 with a view to making reading in the library the first object and taking out books only second-

* The whole idea and scheme of the Science Library was Professor Peake's. For the plans the college is indebted to Mr. Crouch, Architect to the Government of Bengal.

ary. A simpler method of obtaining books for reading *in* the library has been devised, and there is no limit to the number a student may have at one time for this purpose. A number of reference books are also directly accessible to readers on Open Shelves.

The library grant was raised from Rs. 2,680 to Rs. 4,000 in 1908; but more than Rs. 1,000 of this is spent on periodicals, and in the last two or three years the remainder of the grant has been found insufficient for the purchase of all the books wanted.

• An additional librarian (making three altogether) was appointed in 1909 and additional library servants. The work of the library has so greatly increased with fuller use that another librarian is needed, and some further assistance for service is expedient.

III. *Collegiate Life*.—Life is action and activity. The life of a college consists in the activities carried on for purposes which express the community of interest uniting all members of the college. There was social activity of this kind in 1906, but it was restricted and occasional. The very machinery of common social activities was lacking and the problem of the last eight years has been partly to devise such machinery. The institution of a College Council, a Governing Body, staff meetings, Wardens and Prefects in hostels, common-rooms, college societies, seminars, athletics, anniversaries and other functions of a social character, college addresses, the Calendar, and the Magazine are all means, widely differing in kind, but having the same ultimate purpose, the expression of corporate life. However much Presidency College may fall short of the full and complete collegiate life desirable, the college in 1916 is in several respects more fully organized than the college of 1906.

The College Council and the Governing Body.—A College Council, consisting of members of the teaching staff representing primarily teaching subjects, was constituted in December 1907. It was not found possible to obtain recognition for this Council as part of the official machinery of control and its functions are, therefore, advisory only. In practice, however, the College Council, in association with the Principal as president, has been the main agency of internal control. All matters of importance, in which the advice and co-operation of the staff were desirable, and that is practically all matters, have, since its constitution, been taken to the College Council and discussed. How many and varied these have been the agenda papers show. The proceedings are also on record. The influence of the College Council in college administration has been far greater than its recognized powers.

The position of the Governing Body, brought into being in 1910 by the orders of Government to satisfy the requirements of Chapter XVIII(a) of the University regulations, is very different. It is authoritative; for its functions and powers have been defined by Government. In particular, it is by constitution the final authority in matters of discipline. To the Governing Body have also been conceded certain limited financial powers. These have been found most useful in the opportunities they afford of carrying out inner improvements at the discretion of the Governing Body. For example rooms have been fitted up, apparatus purchased for laboratories, tennis courts laid out, additional grants made to the library and for other purposes (including the Magazine) without the necessity of application to higher authority and the attendant correspondence. This has been a new departure in the administration of Government colleges and it has proved highly beneficial to the college; and also to the Governing Body itself. The powers of selection and appointment conferred on the Governing Body by its constitution are also of great importance.

Staff Meetings.—The rationale of a council consisting wholly of members of the teaching staff of a college was stated in the Annual Report of 1911: "The end desirable is that every member of the teaching staff of a college should take some direct share in the general management." The reasons given were two: "(1) it interests the staff widely in the work of the college as a whole; (2) it makes united action easier." The staff of Presidency College was too large even in 1907 to form a manageable consultative council. Nevertheless meetings of the whole staff have occasionally been held, and meetings of the staff in the Arts side with some frequency; also, more rarely, of staff on the Science side.

Rooms for Professors.—It has been recognized as desirable that members of the staff should spend a considerable part of the day at the college. Work on the Science side essentially requires this, and on the Arts side tutorial work involves longer hours at college. Steps were taken to improve the Professors' Common Room as soon as the removal of Physiology, Physics and Geology to their new laboratories put rooms at our disposal. The teaching staff have now a suite of three rooms through the addition of a 'Writing Room' and a 'Tiffin Room,' to the original Professors' Common Room, which up to 1912 had to serve all purposes. But much more than this is required. Professors of Science have their private rooms. It has yet to be recognized practically that for satisfactory conditions of work Professors of

Arts subjects require private rooms no less. What little towards this our present accommodation and resources have permitted has been done. We have furnished a few small side-rooms as tutorial rooms and we have set apart a room for the Senior Professor of English, which serves also for meetings of the staff in English, when the work needs discussion.

Residence.—In 1908 the Eden Hindu Hostel was divided into five wards for its better social organization. Each ward was placed in charge of a Prefect invested with definite responsibilities and definite privileges; and had attached to it a professor on the staff of the college as Warden. Social life in the hostel has since been based on the wards and has deepened. The rules of the hostel "were entirely remodelled" in the same year 1908 "in order to bring them into harmony with the new order of things." These rules have since been adopted by the Syndicate with some slight modification for the regulation of the Hardinge Hostel. The rise in prices has more recently necessitated a revision of the system of boarding charges—the new scheme came into operation last session. Great pains were taken to keep charges low in the interest of less wealthy students. The opportunity was also used to obtain sanction for certain much needed alterations in the system of engaging and paying hostel servants.

The accommodation in the Eden Hostel being insufficient a senior Students' Mess was formed in 1910; and in 1912 a second attached mess was found to be required. The two messes accommodate between them fifty boarders.

A new hostel for Hindus is one of the parts of the Improvement Scheme. For this a site was acquired in 1913. Plans were under consideration through 1914. Now the plans and the estimates (which amount to Rs. 2,72,512) have been sanctioned, but the sanction will not take effect "till normal financial conditions are restored."

Our Muhammadan students have not yet a hostel within the college boundaries, but since 1910 a preferential claim to residence in the Baker Hostel, attached to the Madrasa, has been allowed to them.

Clubs and Societies.—For a really satisfactory development on this side we have still to wait. The life of our existing college societies languishes at times, and some that we might expect to see flourishing do not exist. The scientific societies—Physical, Biological, Geological—have all done good work. The college A. D. C. never quite fulfils the promise it sometimes shows. A general College Debating Society has been rightly pointed out in this magazine as an obvious deficiency.

There will be Students' Common Room worthy the college, when the Improvement Scheme takes full effect. Meantime the accommodation of the existing (very makeshift) Common Room was doubled by assigning two of our rooms to it in place of one, as soon as the opening of the new laboratories gave the opportunity.

Founders' Day.—Other means of fostering the sense of community have been sought in the encouragement of college functions of different kinds (e.g. the reception to Dr. P. C. Ray in 1912 and to Dr. J. C. Bose in 1915). The supreme example here is the institution of Founders' Day. It was thought appropriate to arrange the opening ceremony of the Baker Laboratories in 1913 on January the 20th, the anniversary of the opening of the Hindu College in 1817. Lord Carmichael, who presided on that day, approved the proposal of a perpetual commemoration of January the 20th, and that is why we publish this centenary number. The day was celebrated also in January 1915 by a successful reunion of past and present college students.

College life not only embraces all the members of a college at one time, but continues through time and joins together present and past. Therefore it is good to hold in pious remembrance those who have belonged to and served the college before us, and to feel lively gratitude for those actions in the past which have conferred the benefits we now enjoy. At the same time a great college function offers unique opportunities for action in co-operation, and for learning the practice of organization and combination.

College Addresses.—"A definite endeavour to influence the moral life of the college," I quote from the quinquennial survey of 1912, "has been the institution of college addresses, that is addresses to the whole college by the Principal on their life and conduct as an organized community sharing a common life and common interests." Four of these addresses were published in 1913 by Messrs S. K. Lahiri, and the number grew steadily with the years.

College Calendar.—A college calendar was prepared and published for the first time for the session 1911-12; and the calendar has been issued annually since. It aims at affording students definite guidance. Last year the calendar was supplemented by the issue to all students of a short book of the most necessary 'Information' concerning the college.

The College Magazine.—Lastly this magazine was started in 1914 and has now entered upon the third year of its existence. One of its chief aims is to foster a true collegiate spirit by keeping members of

the college informed of what is going on and interesting them in each other's doings. It is intended to be a faithful mirror of the life of the college and a record of its activities.

H. R. JAMES.

Kasi Prosad Ghose and the Hindu College.

'Gold river! gold river! how gallantly now
Our bark on thy bright breast is lifting her prow;
In the pride of her beauty how swiftly she flies,
Like white-winged spirit through topaz-paved skies.'

These are the opening lines of a poem entitled "Song of the Boatmen to Ganga" included in the volume of Selections which Captain Richardson compiled under Government orders for the use of students of English Literature in India. The author of the poem is Kasiprosad Ghose. Who was Kasiprosad, where was he educated, who were his friends and associates, who were his preceptors, under what influences did the poetic impulse first come to him,—for many are the poets sown by nature—these are questions which naturally occur to us. Unfortunately the materials at our disposal do not enable us to answer these questions sufficiently fully. Another of Kasiprosad's poems is one on *Kali Puja*, with its opening stanza:—

"Most terrible power! surrounding thee dance
The direful disasters of war;
Like lightning terrific, thy ominous glance
Doth pierce through the heart from afar."

Referring to these two poems as fair specimens of Kasiprosad Ghose's poetic efforts, the Reverend James Long in his "Handbook of Bengal Missions" notes that "the first volume of Poems in English by a native was published by Babu Kasiprosad Ghose in 1831." To Bengal in general it should be a matter for gratification that the first Indian who wrote and published verses in English, is one who was nursed in her "green lap" and reared in this wonderful land of green verdure and pasture. But to us of the Presidency College of to-day, it is a matter for pride and even greater gratification that Kasiprosad owed his education and his early initiation into the charms of English poetry to the old Hindu College. In an autobiographical note, dated the 11th September, 1834, written for a friend of his—presumably European—

Kasiprosad tells us that he was born on Saturday, the 22nd Sraban, 1216, Bengal year, corresponding with the month of August, 1809. He goes on to say:—

‘I was a seven months’ child, and my mother used to say that it was from this prematurity of birth that the upper part of my head has always been without any covering of hair.’

‘My parents’ first child having died, they performed religious ceremonies and undertook a pilgrimage to Benares, and other holy places, for the purpose of having a son who should survive them. I was born at the house of my maternal grandfather in Kidderpur, in the suburbs of Calcutta. At my birth I was of a dark colour, which gave way to a fairer complexion as I grew up. This has always struck me as very curious. I was very sickly in my infancy, and being the only child in the family, my education was much neglected through indulgence. Up to the fourteenth year I could scarcely read either English or Bengali, when, being one day severely reprimanded by my father for not attending to an English lesson he had given me, I reflected that I should never learn anything at home, where there were so many things to attract my attention. I communicated this to my maternal grandfather, who made my father subscribe to the Hindu College, where I was admitted as a free scholar on the 8th October, 1821, and put into the seventh class, which was then higher than the last two classes, and in which the boys read Murray’s Spelling Book. In the course of three years I rose to the first, or head class, in which I continued for three years more, during which I was reckoned the head boy, and always received the first prize at the annual examinations of the college. At the latter end of 1827, Dr. H. H. Wilson, the visitor of that institution, desired the students of the first class to try their hands at poetry, and I was the only boy who produced any verses. My first poem, “The Young Poet’s First Attempt” was written in the August of that year, but it being a very juvenile effort, I have expunged it, as well as many others, from my book. The only piece that I composed at school, which has been published along with “The Shair,” is “Hope.” About this time also, on the approach of the examination, Dr. Wilson desired me to write a review of some book, and accordingly, in December following, I submitted to him my “Critical remarks on the four first chapters of Mr. Mill’s History of British India,” portions of which were published in the Government Gazette of the 14th February,

1829, and afterwards reprinted in the *Asiatic Journal*. I had left the college early in the preceding month, but kept up my habit of composing verses. I seldom wrote in prose until the year 1829, in which and in the following year I wrote "The Vision, a Tale," "On Bengali Poetry," and "On Bengal Works and Writers," published in the *Literary Gazette*, as well all "Sketches of Ranajit Singh," and of "The King of Oude," also published in the *Calcutta Monthly Magazine*. As for my anonymous contributions to periodicals, they need not be particularised. But the writings of mine in prose that are most likely to be of any use, are those I am now engaged in for the *Literary Gazette* (which, by the way, I have subscribed to from its commencement) under the head of "Memoirs of Native Indian Dynasties."

How touching and how instructive is what follows:—

"From my earliest boyhood I have had a fancy to write poetry. The music of the falling rain or of rustling leaves attracted my attention, and in the abstraction of my mind which followed, I used to give vent to my feelings in verse. When I produced my first poem, I showed it to Mr. R. Halifax, now the head teacher in the Hindu College, who observed that there was no measure in it, and advised me to read Carey's Prosody; but as a copy of that work could not then be found in the shops, I returned to Murray's Prosody, and Lord Kames' Elements of Criticism, from which I derived all my first knowledge of English versification. I then commenced reading the best poets in a regular and measured tone, which soon accustomed my ears to English rhythm. I then re-wrote my first piece, and showed it again to Mr. Halifax, who approved of it. I have since continued to write English poetry. In the month of September 1830, I published my "Shair and other Poems," which I now find ought not to have gone to press. They not only abound in repetitions, but also in a great many grammatical inaccuracies. I am now revising them. I have since written several small poems."

In a postscript to the autobiographical note from which I have just quoted, Kasiprosad subjoins the following frank confession:—

"I have composed songs in Bengali, but the greatest portion of my writings in verse is in English. I have always found it easier to express my sentiments in that language than in Bengali, but whether it is because I prefer the associations, sentiments, and thoughts which are to be found in English poems to those that are

met with in Bengali poetry, I cannot decide. I can only say that I have bestowed more time and attention upon English books than any others."

I have quoted freely from the autobiographical note of Kasiprosad, and have allowed his own words to speak of his life-history and of some of his most intimate feelings, because incidentally in the note we have a fair specimen of the prose style of Kasiprosad, which by the way is also typical of the level reached, the standard of perfection in English composition attained by scholars of the old Hindu College.

D. G.



The Dawn.

**A Masque in Celebration of the Hundredth Anniversary
of the Foundation of the Hindu (Presidency)
College, January 20th, 1917.**

SCENE.—*A jungle in the Sunderbans. The Motherland is discovered mourning her sorrows, attended by her daughters Bengal, Bihar, Orissa.*

The Motherland. Is not the long night ending? Is there no dawn?
I am weary of my sighing and my tears.
My mind is deadened with long misery,
Seeing my children suffer, yet unable
To ease their sufferings, or to shield from wrongs:
Nay, nor to stay th' ignoble inward ills
That weakness in a prostrate people breeds—
Suspensions, superstitions, selfishness—
The sickly brood of Fear and Ignorance.
O daughters, tell me, for my eyes are dim
With watching, is there yet no sign of dawn?

Bengal. Mother, I see a quivering in the gloom!
Mother, I feel a tremulous pulse in the air!
Mother, I hear beatings of unseen wings
As though some radiance supersensible
Thrilled to take shape and substance. Lo it comes!

The Asvins (Light-bringers) appearing and bowing before the Motherland
Hail, blessed sufferer! Homage to the Mother!

1st Asvin. Holy and hapless mother, we have seen
And mourned through the long centuries thy griefs,
Since through the northward mountain gates, unbarred
By the self-willed dissensions of thy sons,
Horde after horde of fierce invaders poured,
And strangers, borne in ships, preyed on thy coasts
Forcing their will on thee in thy despite.
All this we have seen: and seeing we have yearned
For thy deliverance, yearned so long in vain.
But now we come with healing and with hope,
Bringing to thee a message of good comfort.

2nd Asvin. Thou knowest by the sea-paths has come a race
 High-handed like the others, but more just :
 Men of a steadfast nature, loving truth
 And justice, justice most of all. These now
 On Hugli's peopled banks, as thou hast seen,
 Have built a fortress, to protect their lives
 And merchandize. Most apt are they for war.
 Yet loving peace, and by their strength in war
 Already bring to all Bengal defence.

1st Asvin. And see their fort hath grown a goodly city
 Wherewith they dower thy daughter, fair Bengal :
 The City of Palaces, destined to be
 A mart for all the commerce of the world,
 From Kali's neighbour shrine Calcutta named :
 Seat of an Indian empire, wider yet
 Than Ashok's, Harsha's or the Gupta kings' ;
 A city of imperial wealth and power,
 A city which her citizens shall make
 Illustrious also as a home of learning.

2nd Asvin. These strangers first unwitting work thee good ;
 Seeking their own good, they have compassed thine.
 One founds Calcutta. This at a desperate pass
 By one bold stroke wins such a victory
 As endeth war for all time in Bengal.

1st Asvin. Others in serving thee with conscious zeal
 By strength and policy build up thy peace.
 One by his genius saves the common weal
 In times of desperate hazard ; but makes foes
 Who follow him with rancour, and conspire
 To blast his fame ; yet scarce have dimmed its lustre.
 Another labours to make justice better
 And gives a settled order to the land.
 A third, of a yet loftier spirit, breaks
 The league of robber powers, and to the height
 Of full imperial splendour lifts the Raj.
 Behold them !

Such men do not bend the knee
 To power ; yet to thee their love pays homage.

The shapes of Job Charnock, Lord Clive, Warren Hastings, Lord Cornwallis and the Marquis of Wellesley pass in succession and offer obeisance to the Motherland. Then enter tumultuously the Rakshassas—Strife, Rapine, Famine, Ignorance, Superstition and Prejudice. They are armed, and angrily threaten the British statesmen.

Strife. What do these meddlers here? Ho, Rapine, Famine,
Trusty confederates, for a thousand years
Ye have followed me in riot through Hindustan.
Shall we be straitened now? Must we be quelled?

Rapine. Curse on them! I want room to swing a sword.
I live by booty. These would tie my hands.

Famine. My maw is never sated. I devour
Lakhs upon lakhs of men. And then anon
I hunger and would fain be filled. But these
Would stint me. Therefore they and I are foes.

All three. Accursed Feringhis! Have at them! Hew them down!
Smite, brothers.

Britannia. (*Appearing, and interposing her shield*)
Nay! their power is mine, and I
Am strong for their protection; and I stretch,
(*to the Motherland*)
Sister, to thee in love a succouring hand
Thou shalt be wronged no more.

Strife, Rapine and Famine shrink back and flee discomfited; but Ignorance, Superstition and Prejudice continue to hold their ground.

Ignorance. I mock at thee!
I have grown old in stupor; and I lurk
Cowering within the souls of men oppressed.

Superstition. I seal men's eyes from knowing right and wrong.

Prejudice. Their close ally am I. I feed men's hearts
With pride and folly; and I tutor them
To scorn and hate each other. Therefore vain
Your interference to disturb *our* reign.

The Goddess Sarasvati appears attended by the Founders of the Hindu College. She addresses Ignorance, Superstition and Prejudice.

Sarasvati. Nay, boast not, weaklings! Though ye seem so strong,
Your strength is rooted but in ancient wrong:

And when the wrong is righted, ye shall lose
Your evil power. Your sometime victims choose
Of their own will the path that to the light
Shall lead.

*To the
Mother-
land.*

The blessings which Britannia's might
Hath brought thee, Lady, are beneficent,
Peace, order, justice, settled government.
But a yet nobler gift to thee I bring,
Fountain of promise past all measuring.
These here my servants, fired with love of knowledge,
To-day in your Calcutta found a college :
The Hindu College, they will call it, great
In origin, and in its fortunes great.
There Banga's eager-hearted sons with zest
Shall learn the two-fold lore of East and West :
From which New Learning in due time shall grow
Virtues no worldly power can bestow,
The unfettered mind, the love of truth and good,
The passion for the human brotherhood ;
Hopes that transfigure life, bring heaven to earth,
Alike for men and nations a New Birth.
So shall enlightenment throughout the land
In circles, ever widening, still expand,
Till with their British Asvins all unite
In the one glorious quest of truth and right.

Motherland.

Who are these with thee ?

Sarasvati.

They whose piety
This noble seminary gives to thee.
Most thine own children ; others, not so near,
Yet with a true affection hold thee dear.

The Founders come forward one by one, and address the Motherland.

Sir E. Hyde East. Law sustains learning ; learning nourisheth law ;
Therefore it is most fitting that the awe
Which guards the Bench in all men's estimation,
Should stoop to serve the cause of education.

Bishop Middleton. Christ's servant I ; dear is it to my heart
In every righteous work to bear a part.

Raja of Burdwan. Of warrior race I come, and lineage high,
And 'tis my privilege and pride that I
Should foremost stand, as ever our house hath stood
Foremost in bounty for the public good.

David Hare. I came a humble worker here; my care
To make and keep time-pieces in repair.
My skill brought wealth; and now 'tis my delight
To train the young to learn and live aright.
I love to watch my schoolboys; guard their ways;
Help, counsel, heal and comfort, warn and praise,
And to my Indian friends I try to show
What blessings will from Western learning flow.

Raja Ram Mohan Roy. 'Tis true—I see it, know it so! Ah, then
Accept the truth betimes, my countrymen.
From empty subtleties and verbal lore
Men rise no wiser, better than before.
Our sages once with concentrated thought
To search the utmost deeps of being sought.
But now, long sunk in slothful apathy,
The pandit lets the living truth go by;
Naught heeds he, nor regards, naught seeks to know
But what was known two thousand years ago.
Oh, rouse ye, rouse ye, let the mind have play;
Lift up your hearts to greet a better day.
Aspire to labour in Truth's sacred quest
And from quick contact with the quickened West
Our ancient Wisdom shall awake and live
And light throughout the world again shall give.

The Motherland. Oh, my beloved son, how sweet thy words
Fall on my troubled spirit. My strength revives
Within me. Now I hear and I believe
The vision of the glory that shall be.
And I too prophesy!—A day shall come
When this thrice happy place, now to be founded
Soon as the dawn appeareth, shall be called
To greater destinies, with a new name
The Presidency College. Then upheld
By the great means and bounty of the State

The Dawn.

It shall go on through all the years to come
 To ever greater usefulness and fame;
 Its scholars foremost in the Academe,
 Its teachers great in reputation,
 Its old alumni doing men fair service
 In every honourable walk in life:
 Poets and thinkers, Bankim, Romesh, Manmohan,
 Judges of the High Court, Ashu, Gurudass;
 Healers and helpers like Mahendralal;
 Men for great emprise fitted, like Rajendra.
 And in due time at last there shall be two—
 The first of many—longed for, long expected;
 Who by their deft researches shall enlarge
 The bounds of Science—one in Physics great
 And one in Chemistry—winning for Bengal
 Honour and recognition through the West,
 My Jagadish, my Prafulla!

I have seen
 The visions and my soul hath rest. Enough,
 I doubt no more. Tranquil, I wait the dawn.

Bengal. Mother, night's deep black softens into grey,
 Paler, and yet more pale it groweth. Now
 Faint colour, subtly penetrating, spreads,
 Dim yellow, orange, russet red. And see
 Gradual the colours deepen. Now the clouds
 Take up the gleam, their murky masses touched
 With purple tints. Now all the eastern sky
 Glows with th' approaching radiance. This is dawn!
 The night is over now. Behold Dawn comes!

Ushas, goddess of dawn, appears dismounting from a chariot drawn by ruddy-coloured horses. She takes Bengal by the hand, and together they approach the Motherland, who now throws off her mourning garments, and appears radiant with youth and beauty.

Ushas chants a song of the dawn.

Joyous o'er earth's eastern rim out of night's dark spaces
 In my golden chariot drawn by my rose-red coursers,
 Clothed in soft refulgence, many-hued and swiftly-changing,
 Come I to my daily task of grace and benediction,
 Bringing freshness to the earth, renewal to mankind!



Maharaja Kumud Chandra Singha.

As my coursers' speeding feet touch the dim horizon;
Birds break out in jocund calls, the cattle low their greeting;
All the landscape grows distinct with flowers and leaves and
insects:

Men are roused to labour, gladdened by the morning freshness,

And cheerily put forth efforts that bring in due season wealth.

So to nations sunk in darksome ignorance and torpor,
When the dayspring rises at the dawning of the spirit,
Comes enlightenment, to shed its blest illumination
Over all men's hearts; and teaching truth and love and
mercy,

Brings to all who need compassion, healing, help, relief.

H. R. JAMES.

"Old Presidency College Men" Series.

Maharaja Kumud Chandra Singha.

"I HAVE heard with greatest regret the death of my friend Maharaja Kumud Chandra Singha," such was the text of the telegram which His Excellency the Governor of Bengal sent to Susang where in his ancestral abode the Maharaja breathed his last, on the 2nd October, 1916, at the early age of fifty-one. It need not be said that His Excellency was giving expression to the sentiments of the people of Bengal in general.

The late Maharaja was born in 1866, in the Susang-Raj family. The Susang-Raj family was founded about 1297 A.D. by Someswar Pathak, a Kanauji Brahmin. The family retained its independence for three centuries, and many of its descendants figured large in the annals of this country. Maharaja Kumud Chandra Singha quite creditably maintained the high tradition of his family for culture and nobility.

He passed the Entrance Examination from the Hare School. From his early boyhood he formed studious habits and graduated a Bachelor of Arts from the Presidency College at a time (1889) when few persons of his rank ever took the trouble of going up to the University.

A blue-blooded aristocrat though he was, he was never supercilious.

It is very significant that while appearing at the Middle English Examination he objected to a separate seat-arrangement for the sons of zeminders and sat with the ordinary candidates. This spirit characterized him throughout his life. The scheme for a separate college for the sons of zeminders in the proposed Dacca University evoked a strong protest from the Maharaja.

He mixed freely with the student community of Bengal, and those who came to know him personally revered and admired him. To the students of Presidency College his name should be of additional interest and pride. For he was a Presidency College man.

He was preparing for the degrees of M.A. and B.L. when his illustrious father Maharaja Rajkrishna Singha suddenly died and he had to leave college to assume his responsibilities. But he retained his scholarly habits.

An orthodox Brahmin like his ancestors, Sanskrit naturally claimed his foremost attention. The late Maharaja traversed a great portion of the field of Sanskrit learning and became highly proficient in drama, rhetoric, sociology, astrology, medicine and music. He could not only write good and chaste Sanskrit but also could speak it most fluently which is a rare achievement in this province. He evinced great interest for new publications of Sanskrit works and collected a large number of old and rare Sanskrit books. Quite recently he finished his study of the lately discovered works of the poet Bhasa and the 'Hastyayurveda' (a treatise on the diseases of Elephants) by Palakapya, and was writing critical essays on them when he died. Brought up in an atmosphere of orthodoxy which though allowing much for the changes of time has yet the highest reverence for its native ideals, the late Maharaja never believed in the growth of exotic culture. He did not oppose radical changes when such changes were necessary, but he disliked anything which was in his eyes a hollow imitation of other men and of other societies. For imitation can not be life.

He was the Nayaka or the chief of the Barendra Brahmins—a dignity held successively by the Maharajas of Susang from time immemorial. He strove to fulfil his duties and brought about an amalgamation of the different sub-sections of the Barendra Kulins, thus removing a long-felt source of weakness of the community. It is indeed a great reformation.

The late Maharaja had a very sound knowledge of Hindi and could play well on several musical instruments. He was for some time President of the Calcutta Sahitya Sabha. And with untiring energy

he also edited the "Bharatmangal Kavya" by Raja Raj Singh, one of his ancestors. In fact the literary taste of the late Maharaja was a family inheritance.

The late Maharaja lent his support to every form of useful public activity. Simple in his habits and unobtrusive in his manners, he did not court publicity. He was a staunch supporter of all good and great public movements. Dr. S. P. Sarvadhicary wrote to his son, the present Maharaja :—

"Your great and good father was a staunch supporter of the Bengal Ambulance, as he was of all great and good public movements. The Bengal Ambulance Corps was substantially benefited by his generous gifts. Your sorrow is therefore shared by the promoters and the beneficiaries of every voluntary or patriotic movement that has been going on for the last decade or more."

Besides the hereditary title of Maharaja, the hereditary privilege of Private Entry and of exemption from attendance in Civil Courts were granted to him. The operation of the Arms Act was also suspended in his case; and he was one of the few great land-holders of India who were allowed to pay direct homage to Their Imperial Majesties in the Delhi Durbar, 1911.

If patriotism consists in the love of one's country and fellowmen, in the sincere respect for the ideals of his country, and in the enthusiasm to maintain the ancient glories of the land, then he *was* certainly a patriot of a high order.

Maharaja Kumud Chandra lived up to the ideal of a true Hindu nobleman. Such an example of goodness and lofty character, of simplicity and culture, of piety and liberality, is rarely to be met with in modern society. It is indeed a very high example which the late Maharaja has set before his son, Maharaja Bhupendra Chandra Singha—who is a student of this College—to emulate.

SUDHIR CHANDRA BHADURI,

5th Year English.



Reflections on the Centenary of Presidency College.*

(January the 20th, 1917.)

DR. P. C. RAY.

A MIGHTY river if traced to its origin is often found lost amidst tiny rills and rivulets. The early history of the old Hindu College, of which our Presidency College is the direct lineal descendant, scarcely gives an idea of the part it was destined to play in the future. The 14th of May, 1814, was a memorable day; on that day on the requisition of Sir Edward Hyde East, Chief Justice of the Supreme Court, David Hare, Baidyanath Mukerjee and others, a meeting of the citizens of Calcutta was convened with a view to take steps for the opening of a school on an improved basis for teaching English literature and science.

Perhaps a slight digression is necessary in order to enable one to comprehend the full significance of the expression "a school on an improved basis for teaching English literature and science," used above. To the average student of to-day Warren Hastings is chiefly known as the hero of Burke's impeachment and the despoiler of the Begum of Oudh and so forth. It is however clean forgotten that "the first educational institution on a European model established in Bengal" is the Madrassa, founded in 1780 by the first Governor-General. The object of its institution was to impart an Arabic education to the Mahomedan youth. Warren Hastings provided for it a building at his own expense and assigned a jagheer yielding an annual revenue of Rs. 29,000 for its maintenance.† Warren Hastings was also the first to bring the sublime and transcendent truths of the Gita before the European world as we gather from his preface to Wilkins' translation. He also took a leading part in the foundation of the Asiatic Society of Bengal.

"In Persian and Arabic literature he was deeply skilled. With Sanskrit he was not himself acquainted; but those who first brought

* For the materials made use of in this article I have borrowed freely from Pearychand Mitter's Biographical Sketch of David Hare and Rajnarayan Bose's short account of the Hindu and Presidency College in Bengal, and also my little book on "India" (Edinburgh, E. and S. Livingstone, 1886).

† KISSORY CHAND MITRA.

that language to the knowledge of European students owed much to his encouragement. It was under his protection that the Asiatic Society commenced its honourable career. That distinguished body selected him to be its first president; but, with excellent taste and feeling, he declined the honour in favour of Sir William Jones." *

Although the home authorities, in their infinite wisdom, had established a Crown Court in Calcutta, to "administer English law on the model of the courts in Westminster," it was found impossible to obey their commands in their entirety. The rulers on the spot found it absolutely necessary to inquire into the customs of the people, as sanctioned in their religions, their laws of inheritance, and so forth. This could not be done without a knowledge of the Shastras and the Koran. Thus it was that the maulavie and the pundit became the referees of the English judge, who, before he had set foot on the soil of India, had probably in all simplicity and innocence concluded that the orientals had stolen the principles of their jurisprudence from Justin and Alfred. The appointment of Sir W. Jones, a Puisne Judge of the Supreme Court, brought about the advent of a new era. The occult lore of the Brahmins, the hidden treasures of the East, were now to be unlocked and poured forth into the West. Warren Hastings, who himself was a Persian scholar, could not fail to appreciate the researches of the great linguist.

A Madrassa (Mahomedan College) was established by the State at Calcutta A.D. 1780, as we have seen above, and this was followed twelve years later by a Sanskrit College at the great seat of Brahminical learning.

It is not easy to perceive what led to the creation of the aforesaid institutions; it is probable that underneath this lay some deep political significance—popularity-hunting. The foreign rulers thus posed before the oriental eyes as patrons of learning. The Benares Sanskrit College could not have even higher pretensions than the numerous Brahminical seminaries scattered throughout the same place, where alone the higher studies of the Shastras and the vedas are cultivated. After all, the two Government colleges could not have cost more than £2000 annually. Here closes the first chapter of education in India under British rule, to be followed by one written in far brighter characters.

The fact is, in those days nothing was farther from the aims of the East India Company than the enlightenment of the people of India. So late as 1811, a worthy of the name of Sir John Austruther who had

* Macaulay.

been once Chief Justice of the Calcutta Supreme Court, and who, on his return home, had secured a seat in Parliament, inquired with surprise and horror "whether it was really meant to illumine the people of India, and whether it was really desirable to do so." The prevailing idea was that diffusion of Western sentiments was incompatible with the preservation of the Empire.

The year 1813 is a memorable one. Partly stung with the reproach that, while they had wasted millions of Indian gold in aggressive wars, they had not spent anything worth the name for ameliorating the condition of the millions committed to their charge, but chiefly under pressure from Parliament, the Honourable East India Company had at length consented to set apart a lac of rupees (i.e. deduct the same from the dividend on the stock) "for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories." An ambitious scheme, indeed, for a sum of £10,000! The above *regulation* practically remained a dead letter till the year 1823, when Lord Amherst took the matter up, and appointed a committee to draw up a report as to how the Parliamentary grant might be spent. The Burmese War, however, diverted the attention of the Governor-General from this useful measure.

We said the grant of the State for education was only £10,000; but insignificant as the sum was, it has an historic importance, for over it was fought a battle the issue of which has been far-reaching. This was the time when Lord William Bentinck was the Governor-General, with Macaulay as his right hand. The Committee of Public Instruction had hitherto spent the money made over to its charge in the encouragement of Oriental learning; but now a difference of opinion arose as to how the decree of Parliament would be best given effect to. The impetus given to the study of Arabic and especially of Sanskrit among the servants of the Company had produced a number of Oriental scholars, who had become strongly "Brahminised" or "Hinduised." Horace Hayman Wilson, as an Oriental scholar second to none, made himself the spokesman of one party. The blind advocates of the study of Oriental languages, putting a far-fetched construction upon the Charter of 1813, maintained that the assignment was expressly meant to be devoted to the encouragement of Oriental learning, and that it would be a "downright spoliation" to divert the funds to the teaching of Western sciences through the vehicle of English. Macaulay, who was president of the committee, led the opposite party. In a masterly

Minute, the eminent essayist, in the clear, forcible, and convincing style, which is his own, smashed the arguments of his opponents item by item, and concluded with a threat (which was quite unnecessary) that he would rather retire from the chairmanship than be lending his countenance to what he firmly believed to be a mere delusion. Macaulay's was the victory. The Governor-General in Council was of opinion that the "great object of the British Government ought to be the promotion of European literature and science amongst the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone."

The leaders of the Hindu Society had however by this time come to realize that the "education" as imparted in the *tōls* and *muktab*s will not bring about the regeneration of India, and thus we find the greatest among them protesting against the "perpetuation of ignorance" by the establishment of a Sanskrit College at Calcutta, and praying for the foundation of an institution in which European gentlemen of talents and education would instruct the natives of India in Mathematics, Natural Philosophy, Chemistry, Anatomy and other useful sciences. Rammohan Ray's masterly letter to Lord Amherst in 1823 reveals the longing and thirst among the elite of the Hindu community for Western literature and science.

Trifling events often lead to momentous issues. Baidyanath Mukerji, grandfather of the late Justice Anukulchandra Mukerji, in the course of his daily round of constitutional walk, used to call on Sir Edward Hyde and discuss with him the need of opening an institution for the purpose noted above. David Hare and Rammohan Ray warmly seconded the proposal. Rammohan, although the life and soul of the movement, took care to keep himself in the background, as the leaders of the orthodox Hindu community who were scandalised at the illustrious reformer's social and religious propaganda, refused to join it unless he withdrew from the committee.

The 20th January, 1817, must be regarded as a red-letter day in the annals of the educational progress in this country—the day which witnessed the opening of the Hindu Mahavidyalaya (*हिन्दू महाविद्यालय*) or the Hindu College of Calcutta. It is only necessary to recall the prophetic utterance of Baidyanath Mukerji on the solemn occasion of the opening ceremony. He compared the infant institution to a tiny little seedling of Bar-tree (*Ficus religiosa*). "Who knows," he exclaimed, "that in course of time it may not grow into a gigantic tree with outstretching branches covering acres of land?" The pro-

phcey has been fulfilled to the letter. The Presidency College of to-day with its new extensions occupies several acres of land and under the sacred shades of this hallowed academy generations of Hindus have been nurtured and have received their intellectual *pabulum*.

We can scarcely give expression to our feelings to-day. Let us revere the memory of David Hare, the warm philanthropist and faithful friend, who devoted his life to one generous end—

“To bless the Hindoo mind with British lore
And truth's and nature's faded lights restore!”

Of Sir Edward Hyde East, Rammohun Ray, Baidyanath Mukerji, as also of the foundation donors headed by Maharaja Tejchander Bahadur and Babu Gopinmohan Tagore and others.

In the brief notice at our disposal it is scarcely possible to attempt a connected narrative of the Hindu College or to follow it through its checkered career and the vicissitudes it has encountered. Headmaster D'Anseleme presided over it from 1817 to 1833, and associated with him as teachers were Tytler, Ross, Theodore Dickens and John Peter Grant, father of the Lieut.-Governor of the same name. In my “Forty Years of Chemistry at the Presidency College” published in the College magazine just two years ago I forgot to mention that the first lecturer on Chemistry was Ross; but his knowledge of the subject seems to have been very poor—at any rate his pupils were not at all favourably impressed by his lectures. The only thing he was conversant with was Soda, and he was never tired of dilating on its properties. No wonder one of them, Krishnamohan Bandopadhyay, (afterwards famous as Rev. K. M. Banerji) contributed to the papers a sarcastic article entitled “Soda and his Pupils.” But the man who really won the hearts of all the students, who exercised the greatest moral influence over them was the fourth teacher H. L. V. Derozio, the Eurasian poet. Every one of his pupils looked upon him as his friend, philosopher and guide, in fact whoever came in contact with him was a changed man. Even during the short interval of the tiffin time, they forgot the pinch of the stomach and crowded round their beloved teacher and idol to hear him talk on subjects social, moral and religious. The flowers of the Hindu College, who constituted the “Young Bengal” of the day, owed their inspiration to him and regularly visited him at his house, so that they might drink deep at the fountain-head. The makers of modern Bengal—Rasikkrishna Mullick, Dakshinaranjan Mukerji, Ramgopal Ghosh, Ramtanu Lahiri, Radhanath Sikdar, Madhabchandra Mullick, Govindachandra Basak and others—each and all worshipped Derozio.

After the Derozio *regime* Mr. Speed presided over the Hindu College; he evidently believed in "spare the rod and spoil the child" doctrine and put it to a practical test. He used to go round the classes from the lowest to the highest unsparingly using the cane. Bengal however owes him a debt in quite a different line. Speed's hobby was horticulture. He wrote a book entitled "Indian Gardener" and introduced the cultivation of arrowroot in this country. Next to Derozio, the teacher who most influenced his students was Captain D. L. Richardson—himself a poet and Shakespearean scholar; he inspired them with a love of English literature, and Macaulay wrote to him after his return home: "I can forget everything of India, but I can never forget your reading of Shakespeare."

Richardson was promoted to the Principalship of the Hindu College in 1841, and in 1846 he was appointed Principal of the Krishnagar College, where my father who was then a student in the Junior Scholarship Department came in contact with him. A copy of Richardson's 'Lives of British Poets' which is still with me I regard as a precious legacy from my father. It is needless to say that the beautiful poem inscribed on the mural tablet in Hare School is from Richardson's pen.

From 1849 to 1854 Lodge was the Principal of the College, and in the latter year on the initiative of Lord Dalhousie the Presidency College was established with the two Senior classes of the old Hindu College as the starting point. As I have said at the outset, the blood of the latter College thus runs genealogically through the veins of our own College. Mr. Sutcliffe was, I think, its first Principal and I well remember his genial and affable countenance in the early seventies of the last century when I was a student of the Hare School. Mr. Sutcliffe used regularly to visit every class of the Hare School on Saturdays. I need not proceed farther. Suffice it to say that the alumni of the Hindu College and latterly of the Presidency College have played an important part in the intellectual renaissance of modern Bengal. When it is further remembered that the Bengalees have been the pioneers of Western education in the United Provinces and the Punjab the *role* played by our institution in the making of *New India* will be well realized. Sir Frederic Halliday who had been Lieutenant-Governor of Bengal during and after the Mutiny observed in his capacity as member of the Secretary of State's Council:—

"Every educated man has proved a missionary of education in his neighbourhood and among his dependants; and every consider-

able landholder vies with his neighbour in establishing and fostering village schools; until in 1869, one half of the whole state expenditure for vernacular education was met by private subscriptions and contributions from a people who, only a few years back, could by no means have been made to comprehend the value of education to themselves, still less the obligation of extending it to others."

It will thus be seen that each and every one of the alumni of the Hindu College became a focus of religious, social and political intelligence which gradually permeated and filtered through among his less favoured countrymen. Indeed, a little leaven leaveneth the mass. I have had occasion to mention above the names of some of the distinguished sons of Bengal who received their education at the old Hindu College. It now remains to follow up the list with the names of some other famous alumni of the Hindu and Presidency Colleges—Pearychand Mitter, Digambar Mitra, Rajnarayan Bose, Debendranath Tagore, Ramaprasad Roy, Durgacharan Banerji (father of Mr. Surendranath Banerji), Kisori-chand Mitter, Michael Madhusudan Dutt, Pearychurn Sircar, Prasannakumar Sarvadhikari, Bhudev Mukherji, Gourdas Bysack, Justice Dwarkanath Mitra, Keshavchandra Sen, Dinabandu Mitra, Mahendralal Sarkar, Bankimchandra Chatterji, Hemchandra Bandopadhyaya, Anandamohan Bose, and others. I purposely refrain from mentioning the well-known names of many who, I am happy to say, are still in our midst. It is enough to say that everybody who is anybody in Bengal owes a debt immense of endless gratitude to the Presidency College. The history of the Presidency College, in one word, is emphatically the history of the rise, development and progress of the intellectual activity in Bengal.* May it long continue to prosper in its career of usefulness. As one who has had the privilege of being connected with the Presidency College for the last 27 years I cannot conclude better than with a message to the students in the words of the poet-professor and my early predecessor in the sacred vocation, Derozio :—

"Expanding, like the petals of young flowers,
I watch the gentle opening of your minds
And sweet loosening of the spell that binds
Your intellectual energies and powers, that stretch

* The Provincial Government Colleges at Dacca, Krishnagar and Hugli and the missionary institutions—the Free Church's and the General Assembly's—have also played an important part in this respect and nobly seconded the aims of the Presidency College.

(Like young birds in soft summer hour)
 Their wings to try their strength. O how the winds
 Of circumstance, and freshing April showers
 Of early knowledge, and unnumbered kinds
 Of new perceptions shed their influence,
 And how you worship Truth's Omnipotence !
 What joyance rains upon me, when I see
 Fame in the mirror of futurity
 Weaving the chaplets you are yet to gain,
 And, then, I feel I have not lived in vain."

My College Reminiscences.

"Dear the schoolboy spot we never forget,
 Though there we are forgot."

In the above lines, which I quote from memory, Byron gives expression to a feeling that has been present in the minds of all who have ever been pupils at a school or college. Dear to me are numerous associations connected with my *alma mater*, the Presidency College, and so an invitation received by me on the 19th December, 1916, from the present Principal of the College, to contribute to the coming January No. of the College Magazine, an article dealing with my reminiscences of the College, was quite welcome to me, though for an old man of over 78 years of age and in a poor state of health besides, as I am, I thought it was not very easy to respond to the invitation on such short notice. But I do respond to the invitation after all, and this quickly enough too.

I now address myself to the task of noting down briefly such incidents connected with my College life as appear to me likely to be of some interest to the general reader. I shall say something about some of the College officers and about some of my fellow-students.

Mr. J. Sutcliffe was Principal of the College during my college career, which extended over the later fifties of the last century, and while he was absent in England on leave for a rather long time, Mr. L. Clint and Mr. E. Lodge successively officiated for him. I have something to say about Mr. Sutcliffe and Mr. Clint, and also about Professors Cowell, Grapel, Sanders, and Halleur, and about Assistant Professor Mr. Rees. Mr. Sutcliffe taught me and my fellow-students Mechanics in the 2nd year class, so far as I remember, and Hydrostatics and Optics later. About his teaching, I have nothing to specify. His kindness towards his pupils was unbounded, and the clock-work orderliness of his management of the College impressed them strongly. Mr. Sutcliffe's *locum tenens*, Mr. Clint, was a remarkable man in certain

respects. His most striking characteristic was his Puritanic straightness of character, and this made him an object of reverence to his pupils. A remark once made by him still clings to my memory. He did not smoke, he said, because smoking was a luxury. The last thing I heard about him was from Dr. S. W. Fallon, Inspector of Schools in Behar, who told me, in the year 1863 or 1864, that he had become a Dissenting Minister in England. This calling fitted him well, I thought. As College Principal, he was watchful in maintaining discipline in a comprehensive way, and, for one thing, he stamped out the evil practice on the part of the boys of spitting on the floor. But rigid disciplinarian though he was, his pupils loved him well, for they knew him to be their friend. About his teaching, I have a word to say. He taught the 2nd year class in Conic Sections. The appointed textbook for the class was Mr. Thwayte's book on the subject. This book was the despair of us, students of the class, and I, for myself, thoroughly disliked the book. The very objectionable feature of the book I remember well. Some important matter, it put into a corollary to a proposition, and some subsequent proposition it proved with the help of the corollary. Mr. Clint rescued his pupils from the burdensome task of going through this bad book, and taught the subject by means of notes given by him, the notes being in no long time issued in book form.

Professor Cowell was the ablest man and the best scholar on the professorial staff of the College. His teaching of history greatly impressed his pupils and led them to study the subject in a scrutinising spirit. He was a man of a very kindly disposition, and he associated very freely with his pupils, and sought to promote their moral and material welfare. I was a favourite pupil of his, and when I ceased to be his pupil, I occasionally corresponded with him during his stay in and after his departure from India, till about five years before his death in February, 1903. Two casual remarks of his, while he was a Professor in the College, I remember. The Indian Mutiny had thrown India back half a century, he said, and he called the French "the bravest people in Europe."

Mr. Grapel had a supreme command of English, and the paraphrases he gave of passages in English struck his pupils as marvellous. The 3rd and 4th year classes of the College were then so small that they were taught together by Mr. Grapel in his subject, which was English. *Macbeth* and *Addison's Papers in the Spectator* were taught thus. Mr. Grapel was hard upon students who paraphrased *Macbeth* badly, and *Addison's Papers* he honoured by making the boys, one

after another, read them out, while he sat quiet in his chair, breaking silence but seldom with a question or a remark. *Addison's Papers in the Spectator*, we 3rd year students had read in the 2nd year class for our Senior Scholarship Examination. To have to read the same Papers again was a bother to us, we felt. The poor value of the matter of the Papers had made them an object of dislike to me. I liked the simplicity of Addison's style well enough, but the quality of his humour and his skilful portraiture of character I was then too young to be able to properly appreciate. The slight that Mr. Grapel put upon Addison's Papers was, therefore, very agreeable to me. To the 4th year students, who were to appear at the first B.A. Examination, in the year 1858, Mr. Grapel gave some notes on Addison, I learnt. Mr. Grapel was the first Registrar of the Calcutta University, and its organizer.

Mr. Sanders was in charge of the teaching of English composition to the 2nd year students when I was a 2nd year student myself. He had us drilled in the Rules of Syntax given in Lennie's *Grammar*. As we had learnt these rules at school, we felt it as a hardship to be drilled in the rules again in a College class. We thought we were too advanced for such drilling. But afterwards I came to think better of Mr. Sanders's procedure, in view of the fact that boys at school do not profit as much as is possible by the rules of grammar that they are made to learn. For the rest, Mr. Sanders's teaching of English composition was quite efficient. Mr. Sanders had the Scotchman's grit in him in full measure, and he aimed at thoroughness in whatever he had to do. After I left College, he served in several capacities. He was Inspector of Schools, Professor of English, and, for some time also, Professor of Psychology, Ethics and Logic, at the Presidency College.

Our Professor of Experimental Physics, Physical Geography and Chemistry was Dr. Halleur, of German nationality. He gave us his chemistry lectures in the Medical College, as our own College had not the appliances necessary for such lectures, and he interested us in Photography, a new art then. It appeared to us strange that he pronounced the word *zinc* as *sink*, for no one of us then knew that the Germans give *z* the usual English sound of *s*.

Mr. Rees, the Assistant Professor of Mathematics, was a Eurasian, and he was mainly a self-taught man. He had a thorough mastery of the subject he taught and a natural aptitude for effective teaching. Those of his pupils who had any relish for Mathematics felt themselves greatly benefited by his teaching.

A Frenchman, M. Montigny, was our teacher of Gymnastics while

we were in the 1st year class. He was all but a dwarf but had powerful, muscular arms and legs. I had never before seen so short a European, and have hardly ever seen since. We had not long the benefit of his teaching. Those were Mutiny days, and we lost the use of the College premises with its gymnastic ground, the premises, together with those of the Sanskrit College and the Hindu School, being then occupied by newly-arrived British troops. The Presidency College classes were accommodated in the neighbouring house in which is now held, I understand, the Hare Training College. I do not remember what caused M. Montigny's ceasing to teach us Gymnastics, whether it was want of accommodation or anything else.

I now come to some of my fellow-students. The two most intellectual young men among them were Hemchandra Banarji and Taraprasad Chatarji. Hemchandra greatly distinguished himself as a Vakil at the High Court Bar and was in the running for a Judgeship. What was of far higher value, however, he won lasting fame as a poet of high rank. While a student at College he was very fond of Bengali poetry, and it was he who introduced me to the poetry of Bharatchandra. I was of a shy, retiring disposition, and was overrun besides by melancholy in consequence of the blight of ill health that lay upon me even in my boyhood. Hemchandra made his advances towards intimacy with me, and most intimate we became, and remained so to the end of his life. His warmth of feeling was extraordinary. The latter years of his life were very unhappy. Loss of health and loss of eyesight were the heavy miseries he had to endure till death came as a deliverance in May, 1903. He and I left our College when we were in the 4th year class, which was then the highest class of the College. For obtaining employments, we gave up the scholarships we held, and we were both employed for some time in the Military Auditor General's Office, which we soon left, however, for other walks of life. Another 4th year student, Nilmani Kumar, entered the Military Auditor General's Office at the same time with us, and he stuck to it. On a reorganization of the Office, he came to be placed under the Comptroller of Military Accounts, from whose Office, after highly meritorious service, he retired in due time. At the College he was a general favourite for his exemplary character and his suave manners. He has long been connected, as Hony. Assistant Secretary, with the Association for the Cultivation of Science, and, as a literary contributor, with *The Calcutta Journal of Medicine*, started and long most ably conducted by the eminent founder of the Association, the late Dr. Mahendra Lal Sircar.

His title of Hony. Assistant Secretary is now only a courtesy title, he being disabled for work by cataract in the eyes and other complaints. About two years and half ago he took the lead in founding the Clint Memorial Fund for the award, by the Calcutta University, of an annual money prize to the Bengali student who obtains the highest mark in *Ethics* at the B.A. Examination. This public act of his life has been quite in harmony with his noble character, which all who have known him admire.

Taraprasad possessed a most powerful memory, and he was a voracious reader even while a student at College. No fellow-student of his could approach him in the matter of extent of reading. He afterwards won reputation as a man of extensive knowledge and a very able Deputy Magistrate. He wrote a "Life of Chaitanya," which attracted attention when it was written, and he contributed, I know, weighty articles to *The Bengalee* newspaper. He was a very simple-minded man, but was a bit eccentric, and forgetful also about the common concerns of life. He was short-lived, dying at about the age of forty-five, I believe; and I was on a most intimate footing with him till his death. I remember a conversation I had with him when we were 3rd year students. I remarked on one occasion that England and France were destined to lose their position as first-class Powers just as Holland had lost hers, that British North America and Australia would go the way of the United States, and that the Great Powers of the future would be Russia and the United States. Taraprasad disputed this view, and maintained that the superior mental powers of the British people and of the French would enable them to retain their rank as Great Powers. This argument I did not accept, and said that superior mental powers, without adequate material resources, could not enable a nation to retain its position as a Great Power. There ended our conversation on the subject.

Two other class-fellows of mine at College I feel called upon to say something in a special way. One was Kalimohan Das Gupta, and the other was Lalitballabh Sil, or Nullit Bullub Seal, as he wrote his name. Like Hemchandra, Kalimohan became a leading Vakil at the High Court Bar; and he won reputation also as a public speaker. He died a premature death. Lalitballabh died when he was a 4th year student, but he possessed certain marked characteristics which I cannot pass over in silence. He was the best mathematician among us, and he was also the only one among us who properly attended to drawing, for instruction in which once in a week we had an instructor in Mr. Rowe.

He made excellent drawings, and as he signed his name as N. B. Seal, Mr. Rowe used to call him *Nota Bene Seal*. All his fellow-students neglected drawing, as it was a subject which did not tell at the examinations. He possessed the natural gift of composing Bengali verses off-hand, and he was something of a wag too. On one occasion Prof. Ram Chunder Mitter repeated in the class-room the following verses composed by an English gentleman (Mr. Wilson was the name mentioned, if I remember right) on the occasion of some young Hindus taking to beef-eating :—

O ye Hindus, have ye heard
What hath recently occurred,
The Hindu eateth beef.
The Hindu eateth beef.

Lalitballabh came forward at once with an extempore Bengali translation of the verses :—

শুন রে ভাই হিন্দুগণ
কি হয়েছে কীর্তন,
গোকু খেয়েছে হিন্দু,
গোকু খেয়েছে হিন্দু।

Of his waggery I feel tempted to give an instance. A young man from Dacca College became one of us in the 2nd year class. He spoke Bengali with the East Bengal accent, and this proclaimed him a বাণাল (Bānāl). Lalitballabh at once dubbed him ফটিকচাঁদ বাবু (Phaṭikchād Bābu), and the class took up the name from Lalitballabh. Phaṭikchād is a common enough name in East Bengal, and is very rare, if at all current, in Western Bengal. So it is a typical East Bengal name. After long years of separation I met more than once this Ambikacharan Bose, at the time of the Boer War. When first we met, I reminded him of the sobriquet Lalitballabh had put upon him, and he smiled to hear of it.

It is now my turn to make some passing remarks about such of my class-fellows as came to hold high appointments in the public service or to acquire a claim to notice otherwise. The ablest among these was Bishnuchandra Dutt, who came to hold a very high post in the Postal Department. The next ablest was Jadabchandra De (B.L. in 1860) who became a Sub-Judge very quickly, but died early. Three others, Khetrapasrad Mookerjee (B.L. in 1864), Ganeshchandra Chaudhuri and Kantichandra Bhaduri also became Sub-Judges. Protapchandra Chatarji (B.L. in 1860) got a Deputy Magistrateship. Khetramohan Bose (B.A. in 1860 from the Engineering College, the degree of B.C.E. or the later one of B.E. not being instituted then), able and upright, became an Executive Engineer, and retired early from service.

He is still living. Krishnachandra Roy acquired special distinction by his brilliant success as Head Master of the Hindu and Hare Schools, and he wrote also a notable book, the well-known *Phrases and Idioms*. Benimadhab Mookerjee came to be Interpreter in the High Court. Kalachand Haldar and Kamakhyanath Acharji became Medical Graduates, Kalachand winning Honours in Medicine in 1863, and Kamakhyanath taking his L.M.S. degree in 1862. Kalachand, so far as I know, lived by private practice to the end of his life. Kamakhyanath served as an Assistant Surgeon, and is now a pensioner.

I shall conclude my paper with mentioning the names of those among my seniors at College by one year and also the names of those among my juniors by one year, who attained high renown in after-life. Bunkim Chunder Chatterjea, Keshub Chunder Sen and Chunder Madhub Ghose were my seniors; and Romesh Chunder Mitter, Calica Doss Dutt and Peary Mohun Mookerjee were my juniors. Of the persons I have named, Sir Chunder Madhub Ghose, Kt., and Raja Peary Mohun Mookerjee, C.S.I., M.A., B.L., are still living. May they live long!

ŚYAMACHARAN GANGULI.

College Reminiscences of the Hon'ble Mr. Justice Abdur Rahim.

MY recollections of my "College days" are vague to a degree, and if it be intended at any time to compile a history of the Calcutta Presidency College, I do not pretend that these notes of mine will be found to supply much useful material. I attended "lectures" there—that was practically all that the public or the students expected to find in a College in my time—from about 1881 to 1886. Even then, the Presidency College had the reputation of being the Premier College under Calcutta University, and I have no doubt it maintains the same position still. It had a tradition that it focussed some of the best known Professors in Bengal, and attracted many of the most promising students. Its specialities were "English," the Sciences and Mathematics. In the last two it apparently divided honours with St. Xavier's where Father La Font presided or at least lectured, and in Mathematics the General Assembly's Institution which reckoned Gaurisankar among its Professors was also considered in the light of a rival. The Sanskrit College was the home of Sanskrit learning, and the Metropolitan, with which I believe the great name of Vidyasagar was connected, also

loomed large in the estimation of candidates for University Examinations. In "English" the Presidency College's claim to the first place was not disputed, and that was the 'subject' I chose for my "College career" after passing the "Entrance" Examination.

During most of my time Professor Tawney ruled in the College as Principal; and for some time also Professor Elliot; the former, the Senior Classic of his days, had a high reputation as a scholar, and Professor Elliot, a Senior Wrangler, was looked upon as an exceptionally gifted Mathematician. Professor Booth, another Wrangler, was quite popular in spite of his marked eccentricities, or perhaps because of them, as they often lent themselves to rather unconscious humour. Professor McCann who talked the broadest Scotch I ever heard in this country was another Mathematics man, and 'notes' of his lectures were much sought after for purposes of Examination. Professors Rowe and Webb were always bracketted together in the undergraduate minds as authors of very successful "Keys." In those days, be it noted, no professor suffered in reputation by reason of "key-making"; in fact such authorship added much to his popularity, as doubtless also to his credit balance in the Bank. Professors Gough and Dr. D. N. Roy* discoursed on Mental and Moral Philosophy; the former who had the reputation of being versed in Sanskrit Philosophy had certain visible peculiarities of manner which however never obscured an inherent amiability of character. Dr. D. N. Roy who had carried away the highest honours of the London University enjoyed great esteem, and so did Professor Percival who used to draw upon an abundant study of English Literature for delivering copious and useful "notes." Professors J. C. Bose and P. C. Roy whose far-famed researches in Physical Science and Chemistry have shed so much lustre on the College joined as Assistants shortly before I left. Professor Pedler, the Chemist (now, I believe, Sir Alexander Pelder), was then in charge of the Sciences. The College Laboratory which I understand is now one of the finest to be seen anywhere was in the early stages of its growth, and we had the nucleus for a Library of English Literature and of History. I hope the Library has also grown along with the Laboratory.

The academic atmosphere of the College was largely "examinational." The more cynical and lazy spirits deemed it sufficient if they 'attended' the required percentage of lectures. The heroes were those who had secured the first three places in an University Examination.

* Evidently the writer means Dr. P. K. Ray.—*Editor*.

Those who had not obtained a place in the first "Division" were hardly known to the rest of the class. The first class men occupied the front rows, took full notes of the lectures and a few among them were even known to some of the professors by name and to them occasionally questions were put. There was a businesslike air in the way the classes were conducted. They met for two or three hours a day; the professor would come punctually to time, get into his chair, usually placed on a small platform (if a Mathematics man he would often stand by the black-board), pour forth his lecture on the prescribed text-books often without looking to the right or to the left, and instantly as the hour closed would hurry away to another class to repeat the same process of inculcation. Under such circumstances the relations between the professors and the undergraduates were, generally speaking, smooth enough. Only once was there a 'fracas' in which I was told a professor was hooted and hissed for using offensive language towards somebody or other, details of which I never learnt though I had to suffer my share of the general punishment along with the rest.

The "College life," as can be well imagined, was thin; we met merely during lecture hours; cricket and football which were newly introduced had not yet attained much popularity, and tennis was practically unknown. The students lived dispersed all over the town, those that came from the mofussil chummed together in "messes" or 'lodgings,' with a tendency to gather round the College Square. I doubt if any licensed hostels then existed; certainly there were no such imposing structures as are to be seen at the present day round about the Presidency College. We had no Magazine, and in the "Society" the speeches were mostly made on Shakespeare and Milton and similar topics. There were two or three men who used to be looked upon as orators of considerable promise. Burke, Sheridan and Macaulay dominated the style of declamation, and the writings of De Quincy, Savage Landor, Macaulay and latterly Ruskin were our models of prose.

In affairs outside the College the more active and restless spirits used regularly to swell the audiences which gathered to hear Kesab Sen, Lal Mohan Ghose, Surendranath Bannerjee, Kalicharan Bannerjee, Sivanath Sastri—all men whose remarkable eloquence exercised an unique fascination over the student community of Bengal. Political life in the country was then in its nascent stage, and its reflection in the class-rooms was consequently faint and fitful. It was at that time that the Congress was founded. One particular event which I recall to mind as having caused the greatest excitement among the students was

the trial of Babu Surendranath Bannerjee, for contempt of Court. I doubt if even Ilbert's Bill created so much stir among them.

Barring such occasional happenings our life was sufficiently smooth and placid. There were not in fact sufficient interests to occupy our time.

In the eighties the rush of life had not acquired the volume and intensity of these days. The marvellous inventions and discoveries of Science which have come in such rapid succession within the last few years have brought about an absolute transformation of the ideals of life. Humanity has realized for the first time that there is no limit to the highest possibilities of life. "Make life worth living" is now the cry all over the world. To you, the present students of the Presidency College, this modern message should have a meaning of the most lively significance. I have tried to give you some general idea of the Indian students' life of my days. You will no doubt think that it was wholly tame and almost purposeless.

I want you to fully believe in the new message. Look ahead and not behind. Whatever were the glories of the past, the goal is before you. Mere contemplation of what our ancestors achieved is largely an idle game. Train yourselves to find all your pleasure in living in the present and in striving for the future. You must emancipate your thoughts and shake off the trammels of custom and tradition in so far as they impede your effort to make this life better, richer and nobler, for yourselves and your neighbours.

ABDUR RAHIM.

Some Points of Interest.

I. *Our exact relationship to the Hindu College.*—If the Calcutta University Calendars be consulted previous to 1910 for the account of Presidency College under 'Descriptions of Affiliated Institutions,' we find only the bare statement that Presidency College was established on June the 15th, 1855, under the orders of the Honourable the Court of Directors of the East India Company. There is no reference whatever to the Hindu College. For the last few years the connection with the Hindu College has been carefully set forth. It is, of course, on the strength of this connection, practically amounting to identity, that we celebrate this month the Centenary of the Hindu College, an event in which we and all Calcutta have an intimate interest. We even go so far as to claim it as our centenary. Is this historically accurate? Is the intimate connection a fact? At one time it had certainly rather fallen out of sight. Have we done well to draw it back into remem-

brance? At all events the loyal sons of the College ought to know the facts. Here is the account of the actual transition given by Mr. Arthur Howell in his full and careful monograph on "Education in British India prior to 1854." "The Council of Education warmly accepted Lord Dalhousie's scheme. The Hindu College was merged in the new institution with the full concurrence of the native proprietors, whose memory was to be perpetuated by scholarships." The original College was, as its name implied, a place of education founded and maintained for the benefit of Hindus only. The want of a public institution for higher education, open to all, in Calcutta, the metropolis of British India, had long been felt. The position of the Hindu College was peculiar; in a sense a Government college, and yet not a Government college, concentrating in itself the chief State effort for the highest form of education, yet excluding from participation in its opportunities all who were not Hindus. This was an anomaly which, sooner or later, had to come to an end. As Kerr wrote in his Review of Public Instruction (Part II) "the strange spectacle is exhibited of the rules being most exclusive, where education has been longest at work in undermining prejudices and liberalizing the mind." The Council of Education's proposal was to annul this exclusive characteristic, so far as the higher classes were concerned, by opening the college department to the whole community without restriction. Lord Dalhousie judged it more advisable to establish a new general college; but this new College was, in fact, the college department of the Hindu College, taken over by Government, reorganized, and with the restriction as to admission removed. As the Directors wrote in a despatch dated September the 13th, 1854, "the Council were enabled to submit a scheme by which the principal portion of the Hindu College establishment was made available for the formation of the general Presidency College." Although this material identity of the Presidency College inaugurated 1855 with the Hindu College opened in 1817 had been allowed to fall into the background, it has never been really forgotten. In urging in 1905 pleas for the strengthening of Presidency College the Honourable Mr. Bhupendranath Basu said: "It carries us back to the days of the old Hindu College, when the Western scholar had to establish his claims against the ancient forms of the East." This speech of Mr. Basu's in the Budget debate in April 1906 contains the germ of the whole Presidency College Improvement Scheme.

2. *Significance of the Anniversary.*—The importance of January the 20th, 1817, is not only that it is for us our 'Founders' Day' because

we are inheritors of the life and traditions of the Hindu College. It is important in a far larger sense, because the foundation of the Hindu College is the real beginning of modern education in India. Of course that may be disputed. It may be said that the new era begins more properly with 1835, when Government formally adopted the policy of lending the support of its resources mainly to English education; or with 1823 when a board to deal with education, the General Committee of Public Instruction was first instituted. It may be pointed out that other schools for teaching English were established earlier, for instance a very successful school started by Mr. Robert May at Chinsurah in 1814. The more carefully, however, the records are examined and set in perspective, the more clearly will it be seen that the opening of the Hindu College was historically a larger and more decisive event than any other in the first half of the 19th century. The Committee of Public Instruction themselves wrote in dealing with the Hindu College in a report dated January the 27th, 1826, of "its growing popularity and decided superiority on its present footing over any other institution affording tuition in the English language." It was the success of the pupils of the Hindu College which enabled Macaulay to speak with such confidence in 1835 of the ability of Bengalis to learn English and study in English—"to become thoroughly good English scholars" is how he put it. Mr. Charles Hay Cameron, for five years President of the Committee of Public Instruction, adds the testimony of his personal experience some fifteen years later: and Marshman in his History of Bengal refers with appreciation to the Hindu College "at which so many thousand natives have imbibed a knowledge of the English language and of European science." It was the foundation and success of the Hindu College, which more than any other single fact or event made the whole future history of education in India what it has been. Mr. Kerr in his *Review*, though, when writing, he was Principal of the Hooghly College, not the Hindu College, says, "Judged either by the amount raised from tuition fees, or, by the number of young men who have been educated in it and have gone forth to act a useful part in the world, none of the other Government Institutions can be compared with the Hindu College."

3. *Was the desire in Bengal for the New Education 'spontaneous'?*—It is true that without the help of English friends the Hindu College would not have been founded; and that without the help of Government the Hindu College would not have been a success. Dr. Duff in the evidence he gave before a Parliamentary Committee in 1852 ascribed the chief

part in the achievement of the Hindu College to David Hare. It was David Hare who suggested to Ram Mohun Roy the utility of such a place of education; David Hare who drew up a circular and sent it to the leading people in Calcutta, European and Bengali. And again it was David Hare whose energy kept the institution going when difficulties were encountered within a few years of the first start. "Indeed," said Dr. Duff, "had it not been for the untiring perseverance of Mr. Hare, it would have soon come to an end." It would have quite come to an end in 1824 or soon after, even along with all David Hare's energy, but for the liberal intervention of Government. In 1823 the income from all sources was Rs. 550 a month only, and the Managing Committee submitted a petition to Government soliciting help. The funds were actually diminishing, as the expenditure was in excess of the income. Government at once made a grant of Rs. 280 a month for house rent, and before long were contributing three-fourths of the whole expense. A few years later fresh financial disaster overtook the College and the endowment sunk to Rs. 21,000. The income apart from fees was then reduced to Rs. 100 a month, and though in course of time the fee income became very considerable, the main support of the College long before 1850 was the Government contribution. All this is true, and it is useful to recognize that the success of the Hindu College, and the educational system which followed from it, was largely the gift of the British Government to Bengal first and then to the people of India. This does not, however, alter the fact stated by the Committee of Public Instruction in 1826, that the College owed its origin "to the intelligence and public spirit of some of the opulent native gentlemen of Calcutta, who associated together in 1816, and subscribed a capital sum of Rs. 1,13,179." nor detract from the substantial truth of what Howell wrote in 1872, "The foundation of this College marks an important era in the history of education in India as the first spontaneous desire manifested by the natives of the country for instruction in English and the literature of Europe." The central truth cannot in fact be better conveyed than in the simple statement which begins Kerr's chapter in the Hindu College in Part II of his *Review*, "The Hindu College was founded in 1816 by the natives themselves in order to meet the growing demand for instruction in English."

4. *What was the share taken in the work by the various persons to whom the College owed its foundation and success?*—When we have duly recognized and set in proper relation to each other these two complementary truths about the Hindu College: (1) that it was founded by

the Hindus of Bengal for purposes the need and advantage of which they themselves clearly realized; (2) that it owed much to European friends in its inception, and very much to Government for its final success, we may reasonably interest ourselves in the enquiry, what was the particular share of various individuals in contributing to the results attained? There was a group of Europeans and a group of Indians who were concerned in it. It is of no real use to ask who did most, who deserves most of all to be reckoned as the founder: but it is of interest to enquire what was the particular help rendered by this or that person in either group. A comprehensive paragraph in Barton's little History of Bengal published in 1874 hits off the main facts pretty accurately. Mr. Barton writes: "If we remember aright it was the natives who started the Hindu College in 1817. The idea was that of an Englishman, of course,—namely of David Hare, a name to this day celebrated by the Hindus of Calcutta as that of one of the *griha devatas*, or household gods. It was worked out also by Englishmen, by Sir Hyde East, Mr. Harington and other influential members of the public service. But the best portion of the funds for carrying out the idea came from the natives themselves." The full story is as follows:—

In the year 1815, Ram Mohun Roy, who two years earlier had retired from service under Government as Sarishtadar, owned a house in Lower Circular Road. There a few friends, interested like himself in higher speculations, used to come together and discuss. Among these friends was David Hare. One day the conversation turned—not for the first time—upon the best means of raising Hindu Society spiritually and materially. Ram Mohun Roy outlined ideas very like those afterwards embodied in the Brahmo Samaj; a new religion, which yet should not be a *new* religion, because it consisted of the purer truths found in the writings of the ancient religion of the Hindus. David Hare took his stand on the less ethereal notion of an institution for imparting a sound knowledge of the sciences as carried forward in Europe. The friends dispersed; but David Hare pondered further on his favourite plan for a college. He did more than ponder. He drew up a scheme and sent copies of it to the most influential persons alike among officials and the British and the Hindu communities. Many were interested, and among these was the Chief Justice, Sir Edward Hyde East. Sir Hyde East was disposed to take the project up personally. He conferred with David Hare and others, and in May 1816 called a meeting at his own house. At this meeting it was resolved to take practical action; a committee was appointed and subscriptions

invited. A sum of Rs. 1,13,000 was subscribed, a house in the Chitpore Road was hired, and on January the 20th, 1817, the Hindu College was opened. There was a strong board of control, part Indian, part European. The Governor General had consented to be patron. This last is a circumstance the significance of which should not be missed. The Governor General in 1817 was the Marquess of Hastings, and though Lord Hastings took no direct part in the foundation his personal character was a factor of importance. He was a statesman of liberal views and of a noble temper. Marshman writes with truth in his History: "The liberal spirit of the Marquess of Hastings was caught by the Europeans and natives, and institutions which would not have been dreamt of some years before, sprung up and were supported with the utmost liberality." The part played by Sir Hyde East was also of the greatest service. David Hare, however, shrewd and sensible, and however much a practical enthusiast, was a man without much position and influence. We all know even now what a difference it makes when a proposed scheme comes before the world with the support of some great official name. Sir Hyde East, as Chief Justice, wielded the highest social and official influence. He offered his house, he gave his time, he used his name and influence on behalf of Hare's project, and that went for much in securing its success. Sir Edward Hyde East, Bishop Middleton and other Europeans were among the subscribers, but the bulk of the money was contributed by Hindu noblemen and gentlemen. The two largest contributors were the Raja of Burdwan, whose honours and whose interest in education have been inherited by the present Maharajahdiraj; and Chunder Kumar Tagore one of that great Bengali family distinguished alike by its wealth and by its liberal tastes and accomplishments. Other names of interest are Raja Sir Radha Kanta Deb Bahadur of the Sovabazar family, and Ram Kamal Sen, grandfather of Keshub Chunder Sen.

The greatest name of all is that of Raja Ram Mohan Roy. His name is not found in the Committee or in the Board of Control: for it is related of him that when objections were raised on account of his known independence of opinion by some of the more stiffly orthodox, he voluntarily withdrew into the background. But of his opinion and of the weight of his influence there can be no doubt. The spirit moving within the whole series of transactions was his. What he thought on the crucial educational question is set forth at large in the letter addressed to Lord Auckland in December 1823, in which he deprecated the establishment by Government of more institutions for the support

of the traditional Sanskrit learning, and urged eloquently the ground for "a more liberal and enlightened system of instruction embracing mathematics, natural philosophy, chemistry, anatomy, with other useful sciences," "which," he adds, "may be accomplished with the sum proposed by employing a few gentlemen of talents and learning, educated in Europe, and providing a college with the necessary books, instruments and other apparatus."

It is no matter of regret that so many had a share in the inception of the Hindu College, or that so large a part of the ultimate success was due to the co-operation of Government. We ought rather to have it as one of the most fortunate facts in our history and of the happiest augury for the future. The Hindu College, and through the Hindu College the Presidency College, owes its origin to the combined efforts of Englishmen and Bengalis: it was through the mutual sympathy and co-operation of Government and people that the enterprise has attained its memorable success. There are the same reasons for co-operation and sympathy to-day; and while these subsist, we may hope for continued advance and prosperity.

H. R. JAMES.

A Middle English Manual of Directions to Preserve Health.

(A Translation).

(1) First of all in the morning when you are about to rise up, stretch yourself vigorously; for thereby the animal heat is somewhat forced into the outward parts, the memory is quickened, and the body strengthened.

(2) Secondly, rub and chafe your body with the palms of your hands, or with a coarse linen cloth—the breast, back and belly gently, but the arms, thighs and legs roughly, till they seem ruddy and warm.

(3) Put on your apparel; which in the summer time must be for the most part silk, or leather made of buck's skin, for it resists poison and contagious air; in winter your upper garment must be of cotton or coarse woollen cloth.

(4) When you have apparelled yourself handsomely, comb your head gently and easily with an ivory comb; for nothing more refreshes the memory.

(5) Pick and rub your teeth; and because I would not have you

spend much in getting dentrifices for them, I shall advise you by four important rules how to keep your teeth white and sound, and also how to keep your breath sweet. First, wash well your mouth when you have eaten your meat; secondly, sleep with your mouth somewhat open. Thirdly, spit out in the morning that which is gathered together that night in the throat; then take a linen cloth, and rub your teeth well within and without, to take away the indigestible parts of the food and the yellowness of the teeth. For it is that which putrifies them and infects the breath.

But, lest your teeth become loose and dirty I shall show you a water far better than powders, which shall fasten them, cleanse the mouth, make sound the gums, and cause the flesh to grow again, if it has fallen away. Take half a glassful of vinegar, and as much of the water of the mastic tree (if it may easily be obtained); of rosemary, myrrh, mastic, gum-ammoniac, dragon's herb, rock alum, of each of them an ounce; of fine cinnamon half an ounce, and of fountain water three glassfuls; mix all well together and let it boil on a small fire, adding to it half a pound of honey, and taking away the scum of it; then put in a little Benzoin (gum benjamin), and when it has boiled for a quarter of an hour, take it from the fire, and keep it in a clean bottle, and wash your teeth with it before and after meals; if you hold some of it in your mouth a little while, it does much good to the head, and sweetens the breath. I consider this water to be better than a thousand dentrifices.

(6) Wash your face, eyes, ears and hands with fountain water. I have known certain students who used to bathe their eyes only in well water twice a day, whereby they preserved their eyesight free from all passion and from being bloodshot, and miraculously sharpened their memory. You may sometimes bathe your eyes in rose-water, fennel water, or eyebright water, if you please, but I know for a certainty that you need them not so long as you use good fountain water.

Moreover, lest by old age or some other means your sight becomes dim, I shall declare unto you the best and safest remedy which I know, and this it is: take of the distilled waters of verbena, betony and fennel, one ounce and a half, then take one ounce of white wine, one dram of tertia (if you may easily come by it), two drams of sugar candy, one dram of hepatic aloes, and one scruple of camphor; beat into powder those which can be beaten, and infuse them together for twenty-four hours, then strain them, and so use the infusion when you please.

(7) When you have finished these, say your morning prayers, and desire God to bless you, to preserve you from all dangers, and to direct you in all your actions. For the fear of God (as it is written) is the beginning of wisdom, and without His protection whatsoever you take in hand will fall to ruin. Therefore see that you be mindful of Him, and remember that to that intent you were born, to wit, to set forth His Glory and His most Holy name.

(8) Go about your business circumspectly, and endeavour to banish all cases and cogitations, which are only the baits of wickedness. Defraud no man of his right, for what measure you give unto your neighbour, that measure will you receive.

And finally, imprint this saying deeply in your mind:—A man is but a steward of his own goods, whereof God one day will demand an account.

(9) Eat three meals a day until you come to the age of forty years, as, your breakfast, dinner and supper; yet, between breakfast and dinner let there be the space of four hours, and betwixt dinner and supper seven hours; the breakfast must be less than dinner, and the dinner somewhat less than supper.

In the beginning of meals, eat such food as will be easily dissolved in the stomach, and let heavy food be the last. Content yourself with one kind of food, for varieties do harm to the body, because food is not all of one quality. Some kinds of food are easily digested, others again are heavy, and will lie a long time upon the stomach; also the eating of sundry sorts of food requires often pots of drink, and this hinders digestion, as we see the frequent adding of water to the food-pot prevents it from boiling. Our stomach is the kitchen of our body, which being disordered, prevents us from living a regular life; drink not more than four times and that moderately, at each meal; lest the belly-god at last drag you captive into his poison-house of gluttony, where you shall be afflicted with as many diseases as you have devoured dishes of sundry sorts.

The cups whereof you drink should be of silver, or silver and gilt.

(10) Labour not either your mind or body immediately after meals; rather sit a while and discourse of some pleasant matters; when you have ended your conversation, wash your face and mouth with cold water, then go to your chamber, and make clean your teeth with your tooth-pick, which should be of ivory, silver or gold. Do not stay up too long after supper, but depart, within two hours, to bed. But if necessity compel you to remain up longer than usual, then be sure to

augment your sleep the next morning, that you may recompense nature, which otherwise would not a little be impaired.

(11) Put off your clothes in winter by the fire, and cause your bed to be heated with a warming pan, unless you pretend to harden your body, and to apply yourself to military discipline. This outward heating wonderfully comforts the inward heat: it helps digestion, and consumes moisture.

(12) Remember before you go to bed, to chew two or three drams of mastic, for it will preserve your body.

(13) Pray fervently to God, before you sleep, to inspire you with His Grace, to defend you from all perils and subtleties of the evil ones, and to prosper you in all your affairs; and then lay aside your cases and business, public as well as private, for in so doing, you shall sleep quietly.

Sleep first on your right side with your mouth open, and let your night-cap have a hole in the top, to let the vapour out.

(14) In the morning remember your affairs, and if you be troubled with chills, as soon as you have risen, eat white pepper, and you shall be relieved.

T. S. S.

Laying of the Foundation Stone of the New Hindu College

on the 25th February, 1824.

*(A contemporary newspaper account, taken from Firminger's
Freemasonry in Bengal and the Punjab).*

AT about 4 o'clock P.M. yesterday the Fraternity of Freemasons in and about Calcutta met at the old Hindu College, Bowbazar, for the purpose of laying the Foundation Stone of the New College.

Each Lodge being opened by its respective Officers, Brother Patron arranged the procession, which at about 5 o'clock, began to move on towards the site of the new Foundation in Potuldangah Square, each Lodge being preceded by its Tyler and Banner.

The crowd of natives and Europeans that flanked the street was dense in the extreme; carriages and buggies blocked up all avenues to Potuldangah Square, excepting that through which the Brethren moved, which was guarded by constables and soldiers, who kept off the multitude from pressing too much.

228 Foundation Stone Laying of the New Hindu College.

The Band, on entering the area, drew upon the east, after passing the Pedestal, and continued to play the Apprentice's tune, until all the Lodges had taken their sides in square on the west, south and north sides. The Provincial Grand Lodge halted on the east on the Stone, and the Provincial Grand Master took his seat at the Pedestal, supported by the Dy. Provincial Grand Master, Grand Chaplain, and Senior Grand Deacon on his right, and the Provincial Grand Wardens and other Grand Officers on his left; the columns, square, and other implements of the Craft were then placed on the table; the Bible, Square and Compasses resting on the Pedestal. The Rev. Brother Bryce, then advancing, offered up a solemn prayer to the Great Architect of the Universe. At this juncture the scene had truly a sublime character. In the square area stood the Brethren of the mystic Institution in their badges and jewels of ceremony, listening bare-headed to the impressive invocation. As far as the eye could reach, it met tiers above tiers of human faces; the house-tops in every direction being crowded to cramming by the natives, anxious to have a view of the imposing scene. Behind the Brethren standing in square might be seen many ladies and gentlemen of the first respectability.

After the prayer had been offered, the coins were deposited, and then a silver plate, bearing the following inscriptions, was placed by R. W. Brother Blaquiére D. P. G. M. :—

In the Reign
Of His Most Gracious Majesty George the Fourth,
Under the auspices of
The Rt. Hon'ble William Pitt Amherst,
Governor-General of the British Possessions
In India,
The Foundation Stone of the Edifice,
The Hindu College of Calcutta,
Was laid by
John Pascal Larkins Esq.,
Provincial Grand Master of the Fraternity
Of Freemasons in Bengal.
Amidst the acclamations of all ranks
Of the native population of this city,
In the presence of a numerous assembly of the Fraternity,
And of the President and members of
The Committee of General Instruction
On the 25th day of Feb., 1824,

And the era of Masonry, 5824,
Which may God prosper!
Planned by R. Buxton, Lieut., Bengal Engineers,
Constructed by William Burn and James Mackintosh.

(On the Reverse.)

Auspice summo et honoratissimo Domino Gul. Pitt Amherst.
Barone Amherst de Montreal, summa totius Indiae Praefecto Musis
Indicis destinatae lapidem hunc fundamentum posuit insignissimus vir,
Johannes Pascal Larkins, Armiger Architectonum Bengalensium
summus Magister astantibus viris insignissimis Aedium architectonica-
rum Magistris et custodibus. Nec non Eruditionis Popularis Curatorum
Presidae Adscriptis.

J. H. Harrington, Prae.	H. Mackenzie.
J. P. Larkins.	H. T. Prinsep.
W. B. Martin.	I. C. C. Sutherland.
W. B. Bayley.	A. Stirling.
H. Shakespear.	H. H. Wilson.

Armigeris.

Architecto, B. Buxton, Mil. Sub. praefecto,
Aedificatoribus, Gul. Burn et Jac. Mackintosh.

Anno Georgii IV. Regis.

Salutis Humanae MDCCCXXIV.

Musis Gunga tuis quae jam vovere Britanni
Haec tibi, pacato flumine dona fero,
Scilicet haec domito surgunt oriente tropæa
Tutaque sub nostro Barbitis ense viget
In neque Moslemici post huc mandata tyranni
Spicula nec fundit quae Mahratta time
Tempus adest patriis tandem indulgere camaenis
Et nostras artes discere tempus adest
Sic denum gemini diverso in littore, fratres,
Mente, Mano, similes Indus et Anglus erunt.

After Brother Blaquiére had duly placed the mortar, the R. W. Provincial Grand Master advanced, and the Stone, suspended by pulleys, was lowered into its place and anointed with corn. oil and wine in the usual manner.

230 Foundation Stone Laying of the New Hindu College.

Thus ended the ceremony, and after its conclusion, the Provincial Grand Master addressed the assembled thousands to nearly the following effect:—

GENTLEMEN,

In the name of the Fraternity of Free and Accepted Masons, and for myself individually, I beg to return you our thanks for your presence on this occasion, altho' the ceremony just gone through, and the stone just laid, are only incipient of the building which shall arise from it, yet I view it with much pleasure as a forerunner of éducation in India—a country which, it must be admitted, is still in a state of unsocial ignorance. It was the remark of one, than whom perhaps a more profound statesman never existed, that if the English had left India at the time to which he referred, they would have left behind them few traces of their greatness; but this could not be said now, for wherever the English name was now known in India education was also known, and, it was the avowed merit of the Government who thus were spreading knowledge, throughout the Empire, that no proselytism was attempted. They conveyed knowledge, which was wealth and power to the millions under their rule, and left the rest to follow in the usual course of events. Indeed, so concerned were the respectable portion of the native community of this fact, that many men of wealth and rank among them have come forward, unsolicited, and assisted them in their work, and he wished also to include them in the thanks he had just offered to the gentlemen present. The speaker then adverted to the exertions of the Lottery Committee, and to the paternal feeling of the Government who had spent such large sums for the improvement of the city independent of those arising from the lottery. Some of the Members of the Committee were present, and he begged to return his individual thanks to them for their able conduct in a very unthankful office, and one of them in particular who was present, he remarked, was peculiarly entitled to the thanks of the community. He then returned his thanks to the Fraternity of Masons for the manner in which they had always come forward on every public occasion.

Mr. Harrington, in reply, remarked that he did not come prepared to speak, nor should he have done so now, but for the compliment which had just been paid him by the Provincial Grand Master. He did, so however, in a few words and then sat down.

Babu Rammohon Thakur then came forward and stated briefly the high sense entertained by the native population of the honour done them by the Right Worshipful the Provincial Grand Master.

This concluded the business of the day, and perhaps, a scene was never witnessed which conveyed a more gratifying appearance of perfect union between the European and the native population of this city. Every house in the neighbourhood was covered with spectators, and as the procession moved from the ground a universal clapping of hands proclaimed the delight with which the spectacle had been viewed, and the feeling which it created in the minds of those present.

There was something very gratifying in the burst of approbation which the vast crowd of spectators expressed by a loud clapping of hands. It evinced a momentary touch of enthusiasm, which we were not prepared to expect and which indicated a deeper sympathy with the interesting business of the juncture, and its philanthropic scope and tendency, than many present might perhaps have calculated on.

The Band at the conclusion struck up the National Anthem of "God Save the King." The Lodges afterward commenced filing off at the east corner, thus passing the anointed Stone. The Junior Lodge led off, and, on the whole having cleared the Square, the Brethren halted, and opened ranks facing inwards, the Provincial Grand Lodge then passed up the centre, followed by the other Lodges according to Seniority, successively. They all then (Band leading and playing a Masonic March) returned to the place of assembly, in reverse order from what they had set out. Each Lodge then drew up and received in Square the thanks of the Provincial Grand Master for its attendance and conduct. All then dispersed, the shades of twilight having umbered into night over the City of Palaces.

Library Bulletin.

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

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Hindu School Notes.

Social Gathering to meet Rai Rasamay Mitra Bahadur.

RAI RASAMAY MITRA BAHADUR, the popular Head Master of the Hindu School, retired from service on the 13th November, 1916, after over 34 years' exceptionally meritorious work in the cause of Education in Bengal. The students and ex-students of the Hindu School met him in a Social Gathering on the day of his retirement, at the Marble Palace, Chorbagan. There was a large and distinguished gathering in which the following prominent gentlemen were noticed—Sir Gurudas Banerjee, the Hon'ble Mr. Bhupendra Nath Bose, Raja Manmatha Nath Roychowdhuri Bahadur of Sontosh, Babu Sarada Charan Mitra, Principal Wordsworth, Sir Kailas Chandra Bose, Principal Dr. Urquhart, Prof. M. M. Bose, Kumar Nagendra Mallik, Dr. D. N. Mallik, Babu Bankim Chandra Mitra, Babu Lalit Chandra Mitra, Rai

Haridhone Dutt Bahadur, Mahamahopadhyaya Dr. Satis Chandra Vidyabhusan, Prof. Panchanan Das Mukerjea, Prof. Gouranga Nath Banerjea, Babu Nirmal Chandra Chandra, Babu Joges Chandra De, Babu Panchkari Banerjea, Prof. Prafulla Chandra Ghosh, Babu Hara Kanta Bose, and Babu Jogendra Nath Mukerjea.

At about 5-15 p.m., the veteran Head Master was conveyed from his house to Marble Palace in a state-carriage followed by quite a long line of landaus and phaetons containing the other teachers of the Hindu School.

Punctually at 5-30, the proceedings of the meeting commenced with the election of the President the Hon'ble Mr. Bhupendra Nath Bose, an 'old boy' of the institution. Master Gourlal Gupta, a student of the school only twelve years old, then entertained the guests with a melodious song specially composed for the occasion. Next followed the 'Esraj-play' by Master Sukumar Mitra and comic skits by Prof. Chittaranjan. A young kumar of the Santos Raj then garlanded the President, the retiring Head Master, and Principal Wordsworth, amidst loud cheers. Babu Jogendra Nath Mukherjea of Talah invoked blessings on the Rai Bahadur in orthodox Hindu style. A chorus song composed by a teacher of the school was then sung by a batch of students. After the song was over Babu Pashupati Ghosh, a Joint Secretary to the Farewell Committee, read out an address of farewell artistically printed on a very nice piece of silken cloth. It was presented in a very costly silver casket which was highly decorated. Another valuable silver-box was also presented, the whole cost of which was borne by Master Nripendra Nath Datta, a student of the school. In addition to these, Rai Badridas Bahadur presented the veteran Head Master with a valuable ring, and Mr. Jyoti Prasad Bose, an ex-student of the school, placed at the feet of his old teacher a very beautiful bouquet. Three ex-students and two students of the school then addressed the meeting.

Principal Wordsworth next delivered a short speech in the course of which he said that he would feel the absence of Rasamay Babu very much in the school. From the first time he came in contact with Rai Rasamay Mitra Bahadur he formed a very high opinion of his character and attainments and he regretted that although he had tried hard to postpone his retirement he was not successful, and now he wished him happiness in his retirement. Babu Panchkari Banerjea followed Mr. Wordsworth, and in the course of his speech highly eulogised the retiring Head Master, and dwelt at length on the moral influence of the veteran educationist on his pupils.

Rai Rasamay Mitra Bahadur gave a most touching reply.

“Mr. President, Gentlemen, my ex-pupils of other schools, students and ex-students of the Hindu School—

“I almost break down under the weight of the kindness you have heaped on me; my heart is full of emotion and my voice is choked. Only that I may not be deemed ungrateful and unfeeling, I stand up with difficulty to offer you my heartiest thanks for this demonstration held in honour of a humble teacher. But at the outset let me confess that I am not at all worthy of this demonstration, though I must admit that the demonstration is quite worthy of you. I do not know what I have done for the Hindu School; on the other hand, the Hindu School has done much for me. It has brought me many good things of the world which I need not mention; but it has brought me one good thing, which is precious beyond all earthly prices, it has brought me the love and esteem of my pupils and the good-will, and in some cases the friendship, of the gentry and nobility of Calcutta. Gentlemen, the small measure of success that has attended my connexion with the Hindu School is purely accidental and is due to a combination of favourable circumstances. In the first place, I had for my colleagues a set of gentlemen, dutiful, obedient and industrious, and always alive to the interests of the school; secondly, I had for my pupils children belonging to families imbued with high moral principles; pupils docile, obedient and dutiful; thirdly, I had the confidence and co-operation of guardians in dealing with all matters involving the welfare of their wards; and, lastly, I had the confidence and support of my official superiors, chiefly amongst whom I must mention Mr. W. C. Wordsworth and Mr. H. R. James. So you see, gentlemen, in the apportionment of the credit, if any credit is at all due, my place is nowhere. It is in this sense, boys, that I say that in honouring me thus, you only honour yourselves. There is a belief current at present that boys are getting out of hand, and that the relation between the teacher and the taught is strained. Thank God, I am fortunate enough to be able to claim an exception in favour of my pupils in general, and the Hindu School in particular. The other day, boys, you organised a demonstration in honour of the memory of my late lamented friend, Pandit Sarat Chandra Sastri, whose serene and smiling face I miss here so much to-day, and we all know, boys, what a substantial tribute of love and gratitude you paid to the bereaved family. Then followed the

retirement of my venerable friend, Pandit Ramanuja Vidyarnava, and you held a demonstration quite befitting the occasion, and quite worthy of yourselves. Now comes this. All this in quick succession must have taxed your energies and your resources a good deal; but all this combined with your daily respectful behaviour towards your teachers in the school as well as in the streets bears a clear testimony to the fact that '*Guru-bhakti*' is not yet dead in the land.

"Boys, I have dealt with children all my life and this life-long intercourse with children sometimes makes me feel that I have grown a grey-bearded child myself, and you can very well imagine what a wrenching of the heart it will be to me to be separated from you; but, boys, though my official connection with you ceases from to-day, I shall be ever bound to you with the indissoluble ties of love and affection.

"I do not know if, when I die, my spirit will not hover round the historic hall and precincts of the Hindu School, watching the boys in their games as well as in their studies; but of one thing I am certain, that when this earthly frame of mine burns on the cremation ground, two words written in bold letters will be found next to my heart. I dare say, boys, you can very well guess the words I mean. They are the name of your venerable institution, '*Hindu School*,' hoary with noble traditions of a hundred years.

"Now, boys, I will give you an advice in two words. '*Be good*'; be good while you are students and form your character; for that is your legitimate and proper function in this seed-time of life; be good citizens when you grow up to be men; and always be good subjects of His Majesty the King-Emperor. Do nothing that may bring disgrace to yourselves, dishonour to your families and discredit to the institution to which you belong. Boys, I give you my hearty blessings. May God, in His infinite mercy, vouchsafe to you peace, prosperity and long life!

"As a senior brother of the profession, I wish to say a word to my late colleagues in the Hindu School. Friends, I shall never forget the invaluable help you rendered to me, and I ask you to continue the same ungrudging help to my successor. Remember, the good name of the school is in your keeping. Friends, yours is a noble and honourable vocation, whatever the world may think of it. Do your work not only as a matter of duty, but also as a matter of love and pleasure. Love your boys, be their friends;

cultivate the acquaintance, and, if possible, the friendship of their guardians. Join the boys in their games as well as in their studies; take the backward boys with you along with the forward ones so that none may lag behind in the march to the common goal.

"Mind not your remuneration; see what a vast treasure you possess in the love and esteem of the boys, and in the good-will of their guardians. If you follow these simple principles, recognition is bound to come. May God prosper you.

"To the gentlemen present I offer my heartiest thanks for participating in this children's demonstration in honour of their school-master, and for conferring on it the dignity of their presence, which, I hope, will put a premium on the teacher's profession. I once again thank them with all my heart."

In his presidential remarks the Hon'ble Mr. Bose congratulated the Rai Bahadur on his highly successful administration of the school.

Mr. Nirmal Chandra Chandra proposed a vote of thanks to the chair and it was carried with hearty acclamations. The guests and the boys were then treated to tea and light refreshments, and the proceedings of the meeting closed with a bioscope show, the 'Lady of the Lake' being screened by the Elphinstone Bioscope Company. When the meeting broke up the Rai Bahadur was placed in a landau and the boys enthusiastically took out the horses and themselves pulled the landau to the residence of the Rai Bahadur.

PASHUPATI GHOSH,

RAMES GHOSH,

Joint Secretaries, Farewell Committee.

The Editor has received the following letters from the Principal for publication in the *Magazine* :—

From—W. C. WORDSWORTH, ESQ., M.A.

Principal, Presidency College.

To—THE DIRECTOR OF PUBLIC INSTRUCTION, BENGAL,

Writers' Buildings, Calcutta.

Dated Calcutta, the 14th November, 1916.

SIR,

I have the honour to forward the charge sheet whereby Rai Rasamoy Mitra Bahadur handed over charge of the Hindu School on the 13th of November, 1916, thereby finally retiring from Government service. I

take this opportunity of paying a tribute to his services as Head Master. He has long been connected with this College (1) as Head Master of the Hare School and (2) as Head Master of the Hindu School, which post he has filled for some sixteen years. He was translated to the Hindu School at a critical time in its fortunes, when it was widely expected that the school was moving towards dissolution. But his ability, integrity and devotion enabled the school to weather the crisis and afterwards to regain its old reputation and esteem among the Hindu community of the province. The scholarship of the school has arisen to a high level, as is abundantly shewn by its successes at examinations and by the successful after-careers of its pupils, of whom this college has received a large number; more important still, the Rai Bahadur has been successful in spreading a tone among his pupils, which makes them welcome everywhere and which gives them a pride in and loyalty towards their school which is rare among local schools. His decision for retiring this year was based upon considerations of health. In 1915, at the solicitation of my predecessor, he agreed to serve the school for another year, although his health then was unsatisfactory. He was unable this year to agree to a further extension. His retirement is a great loss not only to the school and College, but also to the cause of education in Bengal, for he and his methods were a wide influence, and masters everywhere looked to his example for guidance. Formal regret at his retirement was expressed in the last meeting of the Managing Committee of the School. If it is possible, I consider that it would be advisable if his retirement were openly recognised in a still more authoritative and dignified manner.

I have, etc.,

(Sd.) W. C. WORDSWORTH,
Principal, Presidency College.

From—The Hon'ble Mr. W. W. HORNELL, M.A.,
Director of Public Instruction, Bengal.

To—THE PRINCIPAL, PRESIDENCY COLLEGE.

CALCUTTA, the 5th December, 1916.

SIR,

I have the honour to acknowledge the receipt of your letter No. 1962, dated the 14th November, 1916, and to endorse on behalf of the Education Department every word which you have said with reference to the work and influence of Rai Rasamoy Mitra Bahadur.

2. I agree that the retirement of the Rai Bahadur from the Head Mastership of the Hindu School is a loss not only to that institution and to the Presidency College, but also to the cause of education in Bengal.

3. I am glad that the Managing Committee of the School have expressed formal regret at the Rai Bahadur's retirement, and I should be glad if you would be good enough to forward to the Rai Bahadur a copy of this letter as also a copy of your letter to which this is a reply.

* * * * *

I have, etc.,

(Sd.) W. W. HORNELL,

Director of Public Instruction, Bengal.

About Other Colleges.

The St. Paul's College, be it said to its credit, has given up another of its professors in response to the call for men by Britannia. Professor Walpole, short though was his stay here, quite endeared himself to his boys, and became a familiar figure in the student world of Calcutta. A keen enthusiast in all sorts of games, he is sure to play the game over there in Europe. The names of Burrows and Walpole are fit to be written in letters of gold in the annals of St. Paul's College.

* * *

The Khalsa College (Amritsar) has indeed undergone a stupendous change under the inspiring guidance of its principal Mr. Walter. The staff has been strengthened, and the laboratories have been thoroughly equipped. The sporting activities of the college too have vastly increased.

The non-resident students of the college have formed a "City Students' Association" to represent their interest in educational matters and also to cultivate healthy social habits.

The old Boys' Reunion Day passed off with great eclat. There was a splendid dinner and some after-dinner speeches.

* * *

The Scottish Churches College has entrusted itself to the capable hands of Dr. Urquhart—the new Principal. We are confident that S. C. College is going to have an uninterrupted period of prosperity under

his guidance. Professor William Douglas, that genial Scotchman, who wrote delightful poems in the *Scottish Churches Magazine*, has joined the ranks of the I. E. S. and has been appointed to the Rangoon College. We congratulate the Rangoon College students on their good fortune.

The S. C. College is proud of its student Mr. S. K. Bannerjee who has joined the Bengalee Double Company.

S. M.

Athletic Notes.

TENNIS MATCH.

STAFF *vs.* STUDENTS.

A MATCH between the staff and the students was a good idea, and our best thanks are due to him who originated it.

At 3 o'clock on Wednesday, the 28th of November, the turf looked quite fit. The lovely courts were full of life, and by half-past 3 they were quite crowded and not even standing room was available.

Now before we pass on to describe the match, it would not be out of place, perhaps, to have a look at the assembly. Really I cannot guess what it was that attracted the greatest book-worms I have ever seen to witness the match! There was a gentleman with a scholarly air about him who could not understand why on earth the net was placed in the middle of the court or why the players constantly changed positions! Another interesting feature of the match of the day was the presence of a large number of professors (they are so scarce on fields of sports here!) on the field. There were representatives of every department of learning there—English Literature was represented by Professors P. C. Ghosh (Philology had yielded to Tennis at last!) and S. K. Bannerjee among the spectators, and among the players by Professors Sterling and Holme; so Chaucer and Elizabethan Literature too had to part with their devotees for a few minutes—Economics and Political Philosophy by Professors Wordsworth, Zachariah and Mukerjee (the portly frame of Mr. Coyajee was conspicuous by its absence)—History by Messrs. Sen and Ray—Sanskrit and Pali by Professors Vidyabhusan and Shastri—Arabic and Persian by Maulavi Hedayet Hussain and Philosophy by Doctors Shastri and Mukerjee. Science people were marked by their absence. We forbear comment. The hand of the clock had not passed the 3.30 point when the familiar figures of the professorial team made their appearance. All of them except Messrs. Wordsworth, Zachariah and Sen were absolutely new to us as regards their sporting abilities, and consequently it was with a

sense of interest mixed with curiosity that we looked forward to the games.

Expectation had reached its highest point when the game began. The match was played according to the American system—each pair meeting every other pair. There were 6 pairs—3 professorial and 3 students'.

In the first set Messrs. Wordsworth and Sterling met Messrs. Sukanta Rao and B. Sahaye (both 5th year), Messrs. Holme and Zachariah met Messrs. D. Chatterjee (1st year) and S. Sarcar (5th year), and Messrs. Sen (History) and Ray (History) met Messrs. R. Chakrabarty (5th year) and A. Law (5th year) the Captain. Of the three professorial pairs the first pair was undoubtedly the strongest combination, and consequently much interest was evinced in the show that this pair put up in the first set; and that interest was justified, for the vigorous strokes of Messrs. Rao and Sahaye could not beat down the steady and unerring strokes of the other pair, and the students got beaten by 6 to 5. Meanwhile the other staff pairs were having a bad time. Messrs. Holme and Zachariah, as also Messrs. Sen and Ray, had to yield the palm to the students.

The games of the second set were of a more interesting character, for now the strongest professorial combination was pitted against the strongest students' pair—Messrs. Wordsworth and Sterling meeting Messrs. Chackrabarty and Law. It was a real treat to see these determined pairs trying to beat down each other. The brilliant flashes of Mr. Chakrabarty were greatly admired, while his partner Mr. Law proved to be a very sturdy opponent indeed. There was complete understanding between them, and therein lies the secret of their fine show. However they had a very strong pair to beat. The Principal worked very hard throughout, while Mr. Sterling with his long-hand shots defended the back line very well. But in the end superior tactics prevailed, and Chackrabarty and Law went away victors.

The other sets too this time were rather interesting, Messrs. Holme and Zachariah now meeting Rao and Sahaye. Mr. Zachariah's steadiness in spite of insistent attacks helped his side very greatly, while Mr. Holme, though out of practice for a long time, gave a good account of himself.

The other pair, Messrs. Sen and Ray, were now defending against Chatterjee and Sarcar, both of whom being practised players, had no difficulty in beating their opponents, who, it must be said, in fairness to them, had almost no practice at all.

By the time the third set was begun, everyone had obviously grown tired and the vigour and enthusiasm which marked the two former sets were failing. In Chatterjee and Sarcar, Messrs. Wordsworth and Sterling met a fairly balanced pair whose strong point was their defence. These players applied Ranji's method in cricket to tennis and went on returning shot for shot, without trying to show off, and the result was, as it should be, victory.

In Chakrabarty and Law Messrs. Holme and Zachariah had to meet a pair far superior to them. But still Messrs. Holme and Zachariah's efforts were remarkable—Mr. Zachariah's left-hand strokes being really fine. Mr. Holme too was occasionally making exceptionally good returns.

Messrs. Rao and Sahaye found no great difficulty in beating Messrs. Sen and Ray, both of them being out of practice for years. Rao made some crack shots. Sahaye played his usual steady game and made no attempt to show off.

The sun had gone down when the match came to an end, and the teams went to partake of the refreshments provided by the Club under the able supervision of Mr. K. Mitra. Refreshed and cooled by the evening breeze, the professors bade us a hearty good-night leaving the students to enjoy themselves. The students—a jolly set—eagerly mixed up tea and biscuit with quips and cranks and had altogether a thoroughly enjoyable evening.

The greatest credit is due to the Secretary, the Assistant Secretary and the Captain for the smooth and orderly manner in which the whole thing was carried out, and also to the players for their co-operation. (In this connexion, we cannot but regret the unfortunate accident which overtook Mr. Asoke Mitter, perhaps the best player that the Club possesses, thus preventing him from taking part in the match.) Thanks are also due to the professors for coming down to play with us and to the members of the College who encouraged us by their presence.

We hope and trust this is only the first of many more meetings to come.

A MEMBER OF THE TENNIS CLUB.



The Philosophy Seminar.

A Retrospect.*

THE Philosophy Seminar claims to be the first of its kind in our college. It was originally started by Dr. P. K. Ray in the year 1887 under the designation "The Philosophical Club." The work was begun on a rather small scale—as all beginnings are—with the avowed aim of providing the students of the Post-Graduate classes with facilities for private study and research. One room on the ground floor by the side of the stair-case was set apart for it, and some books were carried over to it from the College library. Such was the start.

The "Philosophical Club," however, entered on a new lease of life under the fostering care of Dr. P. K. Ray when he became for the first time the officiating Principal of the College. Its designation was at this time (1903) changed into "Philosophical Seminar." Dr. Ray is the real founder of the Seminar as it stands to-day. In the opening meeting of the session 1914-15 Mr. James in his presidential speech paid a deserved tribute to Dr. Ray whose memory, he said, is closely associated with his *protégée*, the Philosophy Seminar, which he reared with something of parental affection and care during his term of office in this college. After Dr. Ray's departure to Dacca in 1903 as Principal of the college there, the Seminar, though it continued to exist, was not what it promised to have been. More accommodation was needed for the newly opened Commercial Classes and for the expansion of the Biological Laboratory. Philosophy had to make room for Science! Driven from hold to hold the Seminar dragged on a miserable existence. To crown all misfortune the Seminar room was converted into a lecture-room.

It was not until Dr. Ray came back from Dacca in 1905 as permanent Principal of this college that the Seminar was revived from its moribund state. A separate room was assigned to it, and a portion of the furniture was restored. There were on the intellectual side also visible

* Contributions are invited from the old students of the college, specially from Dr. P. K. Ray's pupils who have worked under him in the Seminar. Special care has been taken that any inaccuracy as to facts or dates may not creep into this short account. We are painfully conscious of the paucity of facts, but these are all that we could scrape up from the stray records that have been preserved in the interests of the Seminar. So we earnestly appeal to those gentlemen to send in their contributions to the *Editor* of the Magazine, which will be thankfully acknowledged and published in the next issue of the Magazine.

signs of life. In fact Dr. Ray breathed a new life into it. But the period of prosperity was fated to terminate practically with Dr. Ray's retirement. During the principalship of one of Dr. Ray's successors who was a science scholar, the Philosophy Seminar, it is no wonder, ceased to receive any official recognition, and consequently the former interest in it was visibly on the wane. This synchronised with the withdrawal of the M.A. affiliation in Philosophy from our College under the sway of the New Regulations of the University.

After a year of suspended animation the Philosophy Seminar was resuscitated by Mr. James when he was appointed (in 1907) the Principal of the college. Not only did he not stint official encouragement and financial help but took a keen personal interest in the work of the Philosophy Seminar. He was the first Principal to visit the Seminar regularly and extract some time, from his hard-earned leisure, to preside at the opening meeting of the Seminar every session. He refurnished the Seminar room with better furniture and provided four heavy curtains to secure privacy, thus making it in every way a convenient place for study. Next year he allotted £10 for buying duplicate copies of the more important books, starting in this way the nucleus of what he hoped would develop into a Seminar Library. But for want of funds he could not renew the grant in subsequent years. We are glad to acknowledge that his hope has been realised. The Seminar Library now boasts of more than 320 volumes (excluding some ten or twelve volumes of the leading philosophical journals) which, as Dr. Mukherji remarked the other day, "are the very cream of the philosophical works" of to-day. The harvest is indeed plenty!

One more improvement remained to be effected by Mr. James. When more accommodation became available owing to the removal of the Physical and Biological laboratories to the new premises, Mr. James proposed that the Seminar room should on no account be used as a lecture-room. His last beneficent act—the fulfilment of a long-felt desideratum—was the purchase of a set of portraits of philosophers from Socrates down to Herbert Spencer, a good many of which, thanks to our present Principal, are now framed and adorn the walls of the Seminar.

While speaking of Mr. James's beneficence we can not afford to ignore the valued service rendered by Dr. A. N. Mukerji to the cause of the Seminar for the last ten or twelve years. The portraits of which we are so proud now bear an eloquent testimony to that fact. It is he who persuaded the Principal to sanction the framing of these pictures (the cost of which is not a small sum), which the latter could have

justifiably refused to do on financial considerations during the war time. However, to speak anything incidentally of his services would be "to damn with faint praise," which we do not mean to do. Besides by such public announcement we shall do a greater wrong to one who always shuns public gaze.

The Seminar is going to enter upon its thirtieth year. A retrospect on its checkered career brings home to us an added sense of our responsibility. We can count among its past members some who now hold honourable and responsible offices in life. This circumstance should prove a source of encouragement to us all.

We are afraid we can not afford to be too optimistic; our strivings and achievements sometimes fall far short of the ideal of Post-Graduate study, which in Mr. James's edifying words is "*the formation of the faculty of independent judgment and the attainment of the capacity to handle new material independently.*"* Neither should we be pessimistic. Imperfections and shortcomings there must ever be. They are, as they say, the shadows cast by the ideal upon the actual. Let us work steadily on and hope for the better!

This session the Seminar has been split up into four sections in order to carry on the work more efficiently. In each section there is a Secretary who is in charge of its proceedings. This improvement bids fair to carry out the purpose it has in view. Specialisation and concentration is the policy everywhere. We take this opportunity of expressing our heartfelt gratitude to Dr. P. D. Shastri, the President of the newly opened Bergson Society. Under his unfailing guidance we hope to make it a success.

One word more. We are no doubt having this session more frequent meetings than in previous years. But we must not forget that if meetings are held very frequently, the papers produced and the discussions held are apt to be less thorough. This is a danger which we cannot be too careful to guard against. A really scholarly and well-informed paper requires very careful preparation and considerable time. In the Edinburgh University, we are told, a student undertakes to write a single paper for the whole session. It is not the number that counts. "*Non multa, sed multum*" should be our motto.

SAROJ KUMAR DAS,

General Secretary, Philosophy Seminar.

* *Vide* Mr. James's article "Aims and Methods of Post-Graduate Study in Calcutta University" in October 1915 issue of our Magazine.

Seminar Reports.

SOCIÉTÉ POUR L'EXPOSITION DE LA PHILOSOPHIE DE BERGSON.

A SOCIETY under the above name was established on December 15th, 1916, with the object of pursuing a critical study of the Philosophy of Bergson—the most modern development of European thought—on the comparative method of research with reference to Bergson's own writings and periodical contributions as well those bearing on his Philosophy. It was also resolved that on any question of importance on which such writings are not definite, discussion may be opened through the President with Professor Henri Bergson. The society will also endeavour to keep up a complete Bibliography on the subject. Membership is at present confined to post-graduate students of the Presidency College alone, and ordinary meetings will be held during this term after members have written out their papers for which systematic outlines are generally suggested by the President in each case. Special meetings will be held occasionally when any member may have anything fresh or new to report. Members will also have an opportunity of receiving some training in the art of collecting relevant materials for a philosophical subject and of building up a philosophical essay.

The following papers will be submitted to the President by the 31st of January, 1917:—

The Method and Doctrine of Intuition	..	{	Saroj Kumar Das. Dev Narayan Mukerji.
The Idea of Change	.. ..	.. {	Gopal Ch. Bhattacharji. Amal Chandra Maitra.
The Idea of Duration	.. ..	..	Mani Bhusan Mozumdar.
Meaning of Freedom	.. ..	.. {	Sushil Ch. Maitra. Provas Chandra Mandal.
The External World	.. ..	..	Devendra Nath Chakravarti.
Dualism of Matter and Spirit	.. ..	.. {	Amulya Ch. Mukerji. Rakhhari Chatterji.
Ethical and Religious Implications of Bergson's Philosophy.			Srish Chandra Ghosh.
Mysticism of Bergson, Spinoza, the German Romanticists and Patanjali.			Saroj Kumar Das.
Bergson and the Vedanta	.. ..	.. {	Sushil Chandra Mitra. Mahima Mukul Hajra.
Evolution in Bergson, Hegel and Darwin	.. ..	.. {	Birendra Ch. Chakravarti. Kazim-ud-Din Ahmed.
The Notion of Change in Bergson, Hegel and Buddhism.			Mahima Mukul Hazra.

Bergson and Schopenhauer	..	..	Jitendra Nath Gupta.
Bergson and Kant	..	..	Nagendra Nath Karmakar.
Bergson and Nietzsche	..	..	Saroj Kumar Das.
Bergson and the Sankhya	..	..	Sudhiranjan Roy Chowdhury.
		..	Jitendra Chandra Mukerji.

The inaugural meeting will be held on the 5th of February when the President will read a paper on "The Merits and Demerits of Bergson's Philosophy."

P. D. SHASTRI,

President.

SAROJ KUMAR DASS, B.A.,

Secretary.

THE PHILOSOPHICAL SEMINAR.

SUBJECT: ETHICS.

I.

The first meeting of this section was held on November 28, under the presidency of Dr. A. N. Mukherjee, when Mr. Susil Chandra Mitra, B.A., read a paper on the "Problem of Freedom in its bearing on Ethics" (with special reference to Kant, Green, Martineau, Sidgwick and Wundt). The writer began by considering the different views of the problem as held by these different philosophers and concluded by expressing his own view as identical with that of Sidgwick. Then the discussion was opened by the president and the following gentlemen took part in it: Mr. M. Mazumdar, Mr. K. Ahmed, Mr. G. Bhatta-charjee, Mr. D. Mukherjee and the Secretary. The discussion not being finished during the time available was postponed till December 5, when the president concluded the debate by pointing out a possible reconciliation between Determinism and Indeterminism.

II.

The second meeting came off on December 5, with Dr. A. N. Mukherjee in the chair. Mr. Debendranath Chakravartee, B.A., read a paper on "Kant's Theory of Ethics." The writer gave a short historical survey of ethical thought from the ancient philosophers down to the post-Kantians. The president, as usual, opened the discussion. Mr. K. Ahmed, Mr. P. Mandal, Mr. M. Mazumdar, Mr. D. Mukherjee, Mr. A. Moitra and the Secretary took part in the debate. The president then pointed out the merits and demerits of Kant's ethical system.

SUDHIRANJAN RAY CHAUDHURI,

Secretary.

THE PHILOSOPHY SEMINAR (SPECIAL).

SUBJECT: "THE PHILOSOPHY OF RELIGION."

THE THIRD MEETING.

Subject—"The Idea of God."*Essayist*—G. C. Bhattacharjya.*Date*—The 27th November, 1916.*Chairman*—Dr. P. D. Shastri.

The essayist began by showing the innate universal craving of the human mind to reach a supersensuous principle so as to connect, co-ordinate and explain our varied and manifold experiences. Then after having traced the evolution of the idea of God through the successive stages of animism, polytheism and monotheism, he gave a historical orientation from the history of European and Indian Philosophy. He next showed how the human spirit, starting from the anthropomorphic standpoint, externalised itself in its fetishes and gods, and then returned to itself with deeper and richer fulness in the conception of the Ātman as Brahman, as in the Vedānta, where, as Max Müller said, the human mind seems to have reached the very acme of speculation. And when this conviction of the essential identity of the Ātman and Brahman is reached, all difficulties as to personality and other attributes of Godhead are seen to vanish. But this conviction has to be reached through Sādhana, and through Anubhūti or intuition.

The President opened the debate stating that man is essentially religious. No amount of epistemological and metaphysical considerations can create our belief in God, if we were irreligious by nature. He conducted the debate through its various aspects.

Mr. D. N. Mukherji was of opinion that the writer had neither clearly shown the genesis of the idea of God nor discussed the problem of God as it now stands. He discussed both these aspects of the problem.

Mr. K. Ahmed, Mr. M. Hajra and others took part in the discussion, which having not been finished during the time available was adjourned.

THE FOURTH MEETING.

The president continued the debate on the problem of God and asked the members of the Seminar to state their positions clearly. Mr. K. Ahmed stated his position which was supported by Mr. S. N. Mitra, who quoted the well-known passage from the Gita—'yadā yadā hi

dharmasya glanirbhavati Bharata' etc. Revelation is the necessary element in our belief of God. Mr. M. Hajra put forward the question—'Is there any justification on religious grounds for personifying the ultimate object of worship by the term 'God'?'

The President did full justice to all the aspects of the problem. Rationalism believes that the idea of God is innate, but we find that it is at the same time capable of development. Revelation has always been given through an individual mind. The limitations of the reformed therefore necessarily appear in different religions. Thus some imperfections inherent in man's nature invariably creep in the conception of God.

The psychological process also has its place. If we start with the notion that religion is complete from the beginning, then there will be no progress or evolution, which now applies to all the departments of knowledge.

THE FIFTH MEETING.

Essayist—S. R. Ray Chowdhuri, B.A.

Subject—Hegel's Conception of Religion.

Date—December 8, 1916.

President—Dr. P. D. Shastri.

The paper dealt with Hegel's definition of religion, its relation to philosophy, religion, the different positive religions and the religious consciousness of the present day, the difficulties of philosophy of religion, and the absolute religion, the general idea of God, the religious attitude, the dialectic of Idea, the stage of worship or cultus and the problem of evil. The President commented on the merits and defects of Hegel's Philosophy of Religion and the following gentlemen—A. C. Maitra, P. C. Mandal, N. N. Karmakar, A. C. Mukherjee and S. K. Dass—took part in the discussion. The President asked the members of the Seminar to discuss Hegel's Philosophy of Religion in the light of a number of questions suggested by him. The discussion, not being finished during the time available, was postponed.

Seminar Reports.

THE SIXTH MEETING.

Date—December 18, 1916.

Subject—"A Critique of Pantheism."

Essayist—Mr. Mohima Makul Hajra, B.A.

President—Dr. P. D. Shastri.

The President, after treating at length all the issues raised in the last meeting, asked Mr. M. M. Hazra to read his paper.

The writer began by considering the different theories of the universe predominant from time to time in the European and Indian History of Religion. He traced the historical development of the conception from the ancient down to the modern time mentioning its various forms and chief exponents, its relation to theism, deism, materialism, panphenomenalism, mysticism, and other systems. He ended by referring at length to the Vedantic Conception of Pantheism.

The discussion about the paper was postponed.

P. D. SHASTRI,

President.

DEBNARARYAN MOOKERJEE,

Secretary.

ECONOMICS SEMINAR.

THIRD MEETING.

President—Professor J. C. Coyajee.

Subject—Social vs. Individual point of view in Economics.

Essayist—Mohit Kumar Ghosh.

An outline of the paper read is given below :—

Concrete illustrations will best serve in bringing out the importance of the distinction between the two points of view.

From the individual point of view the concept of wealth is limited to exchangeable material things only and productivity is assigned to those who work on tangible commodities. But from the social point of view wealth means not so much a stock of goods as productive power.

But both views are one-sided and the true view, which combines the element of truth in each, may thus be called the Social-Individual point of view. It prescribes two tests—(a) the measurability test,

(b) the motivity test. (The character of Economics as a science demands the former test and its special character as a social science demands the latter test.)

The former test excludes non-exchangeable things such as personal qualities from the category of wealth, though they are rightly regarded as such from the social point of view. Again acquisition from anti-social motives is wealth to the individual. But the latter test excludes this also from the category of wealth because the continued existence of society proves that though such motives are unhappily not uncommon yet they are not normal. And Economics deals with normal men.

Similarly in current Economics we meet with both an individual and a social concept of value. The former regards it as a ratio, the latter as a positive quantity. The truth is, even the marginal utility of an individual must be a social estimate to some extent, the individual being a part of society. Thus even if we accept the view that value is derived by a comparison of marginal utilities, it is not simply a ratio. It need not be said that such a view wholly leaves out of account the supply side a consideration of which emphasizes the other concept of value.

There are also two concepts of capital which may be harmonized by taking the Social-Individual point of view.

Historically, the individual point of view comes later, e.g. in India the communal point of view predominated till the advent of the British rule.

The President commended the paper and declared the meeting closed.

FOURTH MEETING.

President—Professor J. C. Coyajee.

Subject—Index Numbers.

Essayist—Birendra Kumar Dutt.

An outline of the paper read is given below :—

The purchasing power of money varies from place to place and from time to time. The object of Index Numbers is to ascertain the extent of these variations. Such information is useful in many ways, especially in furnishing a basis for the equitable discharge of long time indebtedness and in measuring the real changes in economic welfare.

All prices never change in the same direction and seldom to the

same extent. Therefore, index numbers can only give a summary expression of the general trend of prices.

There are four fundamental difficulties:—(i) Selection of base. (ii) Selection of commodities. (iii) Selection of prices, wholesale or retail. (iv) Averaging.

(i) The best prevailing opinion seems to favour average during a period rather than a particular year as base. And there are at least two methods which reduce to insignificance the influence of the base.

(ii) The selection of commodities mainly depends on the purpose of the index numbers.

(iii) Wholesale prices are generally preferable because they are accurately known and continuous quotations of them are available. But in some few cases the nature of the problem demands that only retail prices should be used.

(iv) Methods of averaging are numerous, e.g. the arithmetic mean, the geometric mean, the harmonic mean and the median. The most generally used and the most convenient to use are the arithmetic mean and the median. Moreover, the weighting of price ratios is often urged before taking the averages. But this introduces difficulties in practice and it does not give any markedly dissimilar results from the unweighted average.

Lastly, it must be remembered that index numbers are a rough calculation and no fine reasoning should be based on them and that they measure the price changes but say nothing of the causes which produce them.

The President commended the paper and declared the meeting closed.

FIFTH MEETING.

President—Professor J. C. Coyajee.

Subject—Syndicalism.

Essayist—Rames Chandra Ghosh.

An outline of the paper read is given below:—

The problem of Poverty has always existed. With the growth of social consciousness it demands increasing attention. Formerly, the individual was held responsible for his poverty, it was thought to be the result of his own intemperance or thriftlessness. Now we all admit that the industrial system is at fault. The Syndicalists aim the blow at landlordism and capitalism.

The primary object of Syndicalism is to organize all the workers in a trade into one union, and then to federate these unions into a national and eventually into an international organization. The scheme is based mainly on the principles of trade unions. But the trade unions now a group of resistance will in the future be a group of production and distribution as well. Co-partnership, trade-ownership and control will become universal, and the wage system will be abolished. Money will disappear. Distribution will follow the noble ideal "to each according to his needs."

Syndicalism differs from Socialism in the fact that it is anti-political. The only form of association recognized by Syndicalism is the industrial relation.

The method of Syndicalism is the famous Class-War of Marx. All questions of justice, ethics or sentiment are to be excluded from the practice of class-war. The weapons are: (1) The General Strike of Sorel; (2) Sabotage; (3) Anti-militarism; (4) External pressure. Of these the first is by far the most important. But class-war is to begin with the more feasible methods (2), (3) and (4). When everything is ripe, the general strike is to be launched. There is no room for failure in the idea. Sabotage is every process by which the wage-earner, while remaining at work, tries to damage the interests of the employer. Anti-militarism explains itself. "External pressure" refers to pressure on the government for legislation for the amelioration of labour. (It is "External" in the eyes of the Syndicalists, because the government has no place in the Syndicalist plan).

Syndicalism springs from a true impulse and a justifiable discontent. But its proposals for realizing the needed change are fantastic and impracticable. Only a city of angels or a city of God could do without police or politics. Further it neglects the middle-class which is the back-bone of the state. We must also remember that in spite of flagrant abuses of private property on the whole it serves an ethical purpose.

Lastly, the writer gave a short history of the Syndicalist movement.

The President commended the paper and declared the meeting closed.

Three more meetings have been held. For want of space a report of them has to be deferred.

M. SEN GUPTA,

Secretary.

BENGALI LITERATURE SOCIETY.

A meeting of the Bengali Literature Society took place on the 15th December in the Physics Lecture Theatre. Among those present were Professors H. C. Das Gupta, Binoy K. Sen, Bibhutibhusan Banerjee, Harihar Banerjee. There was a large attendance of students. Prof. Harihar Banerjee, M.A., Vidyabhusan, Vice-President, conducted the proceedings. He called upon Prafulla Kumar Sarkar, Secretary, to read the minutes of the last meeting. The minutes were read and confirmed. Dr. P. C. Ray then spoke on "The Development of Bengali Literature during my life-time." His speech was full of information and interest. In the course of his speech he noticed some curious things about the growth of Bengali. It is a striking fact, he said, that for its first specimen of prose-writing in the form of a Bengali grammar which dates as far back as 1789, Bengali is indebted to an English missionary named Halhead. The first Bengali grammar and the first Bengali periodical were likewise brought out by European missionaries. Its debt to administrators like Lord Wellesley is not inconsiderable. He founded the Fort William College and provided for the regular teaching of the Bengali language. He then referred to the controversy about style and pointed out that it was bound to come in the ordinary progress of literature as the histories of English and Italian literature showed. Lastly he emphasized the fact that to make education truly popular and national, the medium of instruction should be the vernacular, and he urged that this reform must be hastened forward by all means.

With a vote of thanks to the chair the meeting separated.

PRAFULLA KUMAR SARKAR,
Secretary.

REPORT OF THE HISTORICAL SEMINAR.

Owing to the departure of E. F. Oaten, Esq., M.A., LL.B. (Cantab), I.E.S., and the subsequent re-arrangement in the History staff of the College the work of the Seminar was suspended for some time. On the 5th of December, 1916, was held the second meeting of the Seminar. J. N. Das Gupta, Esq., B.A. (Oxon), Senior Professor of History, took the chair. The Secretary of the Seminar read the report of the first meeting, and added a few words respecting Mr. Oaten's departure for the front, and the social gathering held on the 19th September to give him a hearty

send-off. He next proposed the name of Professor Das Gupta as the president of the Seminar for the rest of the session. After this the president asked Mr. Sibes Chandra Pakrasi, Secretary of the Seminar, to read his paper on "The Foreign Policy of Lord Wellesley as Governor-General of India." The paper began with a vivid picture of the political condition of India at the time of Lord Wellesley's arrival, and the writer supported the policy of subsidiary alliance introduced by the Governor-General as it was a deliberate policy of restoring peace in India, without at the same time destroying the Native rulers. Mr. Romani Mohon Chakraverty, of the 6th year class, following Mr. Mill, severely criticised Mr. Pakrasi and said that the recall of Lord Wellesley and the re-appointment of Lord Cornwallis with special instruction to follow the policy of non-interference was a direct condemnation of the policy followed by the former. Mr. Pakrasi in his reply said that Lord Wellesley was not appreciated by his contemporaries for the verdict of history is that he was right and his policy was followed by later Governors-General. The president then supported the views of Mr. Pakrasi and read an article in his support from the Asiatic Journal vol. 24, new series (published 1837). The meeting then came to a close.

The third meeting was held on the 19th December, 1916. After the report of the second meeting was read and passed the president asked Mr. Lokendra Kumar Dutt Gupta to read his paper on "The Permanent Settlement of Lord Cornwallis." The reader gave a complete idea of the difficulties that the East India Company (as the Dewan of Bengal) had to meet with in the management of the revenues of the country. Then after dealing with the arrangements made by Lord Cornwallis he gave a comprehensive account of the good and evil results of the Permanent Settlement. He was criticised by Mr. S. C. Pakrasi, Mr. N. B. Chakraverty, Mr. S. K. Dutt and others who mainly opposed Mr. Dutta Gupta's attack on the Zamindars, who he alleged lived in luxury while exacting money from the poor tenants. The critics also pointed out that the legislation favoured the aristocracy and was baneful to the growth of industry in Bengal. But the tenants, having been protected by the Bengal Tenancy Act, and prices having risen, especially of the Jute crop, the cultivators have outlived the evil effects of the measure and are in fact better off than many of the middle class.

The president then praised the reader for his most comprehensive paper and declared the meeting closed.

Hostel Notes.

EDEN HINDU HOSTEL NOTES.

A NEW feature of the usually monotonous hostel life this term has been the advent of a vendor of fruits and cakes. Thanks to the efforts of Mr. B. K. Roy Chowdhury, the vendor, variety at lunch is now quite possible. We wish him success, and hope that his rates would not be prohibitive.



The Mess Committee have realized much success during the last two months, and our thanks are largely due to Mr. S. N. Brahma, B.Sc., and Mr. B. B. Mitra, B.A., for the trouble they took.



The winter term in the Hostel is usually a very pleasant time, and this year it has been specially so. Ward II celebrated the anniversary of its Debating Club on December 9th, with Prof. Hriday Chandra Banerji, M.A., B.L., in the chair. The whole function was a great success—especially the comic sketches by the boarders. The Sanskrit recitation was also very good.



On December 11th the boarders of Ward IV celebrated the anniversary of their Debating Club. Prof. M. Ghosh, B.A. (Oxon), presided. A *pandal* was erected for the purpose, and some of the ex-boarders of other wards were also invited. It was a somewhat lengthy programme but it was enlivened by some attractive items, a notable one being a recitation by Prof. Kiran S. Roy, B.A. (Oxon), of selected passages from Rabindranath's 'Raja.'

The boarders of Ward III held an annual Social Gathering on December 14th, at which the Hon'ble Mr. Justice Asutosh Choudhury presided. Among those present were some of the leading men of Bengal of the present day. Many of the ex-boarders of other wards were also invited. The songs of Prof. S. N. Maitra, B.A. (Cantab), the violin solo by Prof. P. Chatterji, as well as the comic sketches by the boarders, made the programme a really nice one.

The Ward I Debating Club celebrated its anniversary on December 16th, at which Prof. P. D. Shastri presided. The music by Mr. Mitra, and the remarks by Dr. Shastri in Hindi, were among the items of interest. One remark from the president deserves to be specially men-

tioned here. In course of his speech he said that much as he appreciated the recitations and comic sketches which were in Bengali, he ought to have, in the fitness of things, spoken in Bengali. But feeling his Bengali not quite up to the mark, he remarked, he would willingly reserve it for the next year.

The anniversary of the Highland (Ward V) Debating Club came off on December 19th, under the presidentship of Prof. S. C. Mahalanabis, B.Sc. (Edin.). Although the programme was quite lengthy several of the items like ventriloquism and music, both vocal and instrumental, were a real treat to the audience. Indeed the performances of S. Gopeswar Banerji (Court musician to the Hon'ble Mahārājādhirāj Bāhādur of Burdwān) and of Hāfiz Munshi, among others, cannot be too highly praised. The meeting was held in the corridor, which was very tastefully decorated for the purpose.

The boarders have to thank the Principal and the Professors and other members of the staff for their kindness in attending the anniversary meetings, and for their generous assistance in various ways, without which much of their efforts would have been in vain.

The boarders have also to thank those of the ex-students of the college who have helped them in many ways.

WARDENS.

Ward I.—Prof. J. C. Coyajee, B.A. (Cantab), I.L.B.

Ward II.—Dr. D. N. Mallik, B.A. (Cantab), Sc.D. (Dublin).

Ward III.—Principal W. C. Wordsworth, M.A. (Oxon and Lond.).

Ward IV.—Prof. J. N. Das Gupta, B.A. (Oxon).

Ward V.—Prof. J. W. Holme, M.A. (Liverpool).

B. D.

THE BAKER AND ELLIOTT MADRASSA HOSTELS.

BAKER HOSTEL.

The Duty Fund.—This fund owes its origin to the boarders of the Baker Madrassa Hostel, and the boarders of the Elliott Madrassa Hostel subsequently joined the movement. It is needless to mention the gratifying success which has attended on the philanthropic movement in a very short time. The fund is being patronized by leading gentlemen and is rendering invaluable service to the Moslem community by lending financial aid to poor and needy Moslem students.

Dramatic Performance.—The financial strength of the Duty Fund depends on the savings which boarders can make out of their monthly allowances as well as on the donations and subscriptions collected from the generous public. Another means of raising its amount is the dramatic performance organized annually chiefly by boarders of the Ma-drassa Hostels. This year the social drama "Banga nari" and scenes from "Shahid-i-Naz" were staged on the boards of the Corinthian Theatre on the 8th September (1916). The function was quite a success. The net profit was Rs. 208-2-0. The entire proceeds went to the Duty Fund.



The Third Anniversary Meeting.—The third Anniversary Meeting of the Duty Fund came off on the 26th November (1916) with the Hon'ble Sir Lancelot Sanderson, Kt., in the chair. There being no convenient place at the hostel owing to the extension of buildings which was then going on, the hall of the Moslem Institute was borrowed for the purpose. The gathering was large as usual, including many prominent Indian as well as European gentlemen.

The election of office-bearers followed immediately after the anniversary meeting. Among other office-bearers were elected Maulavie Md. Yusuf, M.A., the Superintendent, as the President and Mr. R. J. S. Hosain Ali, the Assistant Superintendent, as the Vice-President of the Duty Fund.



A Farewell Party.—The departure of Moulavi Hashem Ali Khan, B.L., the late Assistant Superintendent, from our midst is a sad event of the session. The Duty Fund owed much to him, and he had so long been fitly holding the presidentship of the same fund. Apart from this, his treatment of the boarders in general was remarkably cordial. A farewell party was given to him on the eve of his departure, with the Hon'ble Nawab Sir Syed Shamsul Huda, K.C.I.E., in the chair. Besides the large number of students other gentlemen also were present. It was quite a fitting honour done to Mr. Hashem Ali. His successor Mr. R. J. S. Hosain Ali, however, has proved himself as worthy even in this short time.



The "Aurora."—The manuscript magazine "Aurora" is being regularly brought out. Owing to the approaching University Examinations interest of the 2nd and the 4th year students seem to have flagged

a little. The 1st and the 3rd year students, however, have made good this lack of interest. Boarders have been contemplating the printing of the magazine. We may, therefore, hope to see it soon published.



Welcome to New Boarders.—Among other interesting events of the session may be noted the holding of a meeting to accord a warm welcome to the new boarders. Moulavie Md. Yusuf, M.A., the Superintendent, presided on the occasion. The president and all the new boarders were garlanded. The ceremony was concluded with the serving out of light refreshments.



The Hostel Library.—The library is still labouring under difficulties for want of a separate room. Though it contains a number of books borrowed from the boarders as well as from the library of the Calcutta Madrassa, it is not proper to go on borrowing indefinitely in order to meet the varied tastes of the boarders. As a result boarders do not seem to take much interest in the library. It is expected that a room will be set apart for the library after the extension of the hostel is complete.

ELLIOTT MADRASSA HOSTEL.

The "Ittehad" society is progressing under the able guidance of Mr. A. W. Sheriff, Secretary. The hostel authorities have been pleased to grant all the necessary furniture for its office room.

1. *The Debating Section.*—The member in charge of the debating section this year is very enthusiastic. Many subjects of living interest have been taken up which gave rise to lively and, occasionally, heated discussions.

2. *The Manuscript Magazine.*—The manuscript magazine entitled "Il-Ittehad" is regularly being placed on the Common Room table. The Urdu and Bengali sections particularly teem with many entertaining articles.

3. *Recitation Competition.*—The annual recitation competition under the auspices of the "Ittehad" came off this year in the Hall of the Moslem Institute on the 24th November, 1916. Among those present were Rev. Father Power, Principal A. H. Harley, Aga Kazim Shirazi, Shamsul Olema Abdul Wahhab.

After the competition was over a proposal was made for holding competitions also in debates and essay-writing. The proposal was unanimously carried and medals and prizes were literally promised by many gentlemen present. The authorities of the "Il Ittehad" are therefore thinking of having competitions annually in debates and essay writing as well.

4. *Dramatic Performance.*—Boarders of the Elliott Hostel gave a dramatic performance of the "Merchant of Venice" on the stage of the Alfred Theatre on the 17th September, 1916. Some of the actors acquitted themselves with notable success. There was a considerable attendance of students and literary men including Nawab Nasirul Mumalik Mirza Shujaat Ali Beg, Persian Consul; Mr. H. W. B. Moreno, B.A., Ph.D., Principal A. H. Harley, Professor P. C. Ghosh, and Nawab Nasir Khan Khyal. Proceeds of the performance were devoted to charity.

5. *A Farewell Party.*—Mirza Abu Jafar, M.A., the Assistant Superintendent of the Elliott Hostel, left the hostel, and a farewell party was given to him. We lose particularly his connections with the "Il-Ittehad." He has however assured us of his everlasting attachment to the "Il-Ittehad" as well as to the boarders. He has been succeeded by Maulvi A. H. A. Khalil.

Note to "Reflections on the Centenary of Presidency College."

Warren Hastings' Preface to Wilkins' English Translation of the Vagabhat Gita, to which reference has been made in the body of the article, runs as follows:—

"Might I, an unlettered man, venture to prescribe bounds to the latitude of criticism, I should exclude, in estimating the merit of such a production, all rules drawn from the ancient or modern literature of Europe, all references to such sentiments or manners as are become the standards of propriety for opinion and action in our own modes, and equally all appeals to our revealed tenets of religion and moral duty . . . and to ornaments of fancy unsuited to our taste, and passages elevated to a trait of sublimity into which our habits of judgment will find it difficult to pursue them."

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VOL. III

THE PRESIDENCY COLLEGE MAGAZINE.

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NOTICE.

	Rs.	A.	P.
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There will ordinarily be five issues a year, namely, in August, September, November, January and March.

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

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

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

MOHIT KUMAR SEN GUPTA,
Editor.

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THE PRESIDENCY COLLEGE MAGAZINE

VOL. III.

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No. 4

EDITORIAL NOTES.

THE Centenary of the foundation of the Hindu College was celebrated in the Hindu School on the 20th of January. There was a distinguished gathering present, the Hon'ble Mr. P. C. Lyon presiding. The occasion was very appropriately seized for the annual prize-giving, and the Head Master's report strikingly brought out the progress in numbers, efficiency and equipment achieved in a century. The numbers have expanded to over six hundred, and the school once again has scored the first place at the last Matriculation Examination. As an illustration of its ample endowments it may be mentioned that the best student of the year carried off as many as six medals.

Many leading men of the province, who were unavoidably absent, sent to the Principal messages of good-will and prosperity. Our Visitor, His Excellency Lord Carmichael, graciously wrote to the Chairman of the meeting, expressing his great interest in the school and its welfare. These messages are printed under "Hindu School Notes."



For the last few years the Centenary celebration of the Hindu College was being looked forward to. It is unfortunate that present circumstances did not permit of more than a very quiet and inadequate observation. Particularly we had to pay a heavy penalty for the want of a College Hall, and the Principal, with much feeling, told us that the only course open was to close the College in honour of the Centenary. The College bowed to his decision though it came as a mild surprise; for it was generally expected that the students would assemble in a

meeting and be addressed by the Principal. However, it is universally recognized that the Hindu School represents the Hindu College in a sense which this College does not. In fact the Hindu School is the same old trunk while we are a branch or, should we say, a graft. With entire propriety, therefore, the Centenary was regarded as a function of the Hindu School *par excellence*: we only wish that this College were more prominently associated with it.



In truth so far as the College is concerned there was not much else to mark than the special number of the Magazine issued on the eve of the Centenary day. We modestly acknowledge that ours was a reflected glory brought about by a peculiar combination of circumstances. Indeed we do not wish to appropriate to ourselves any credit for the many tributes that it drew forth. Nothing could be easier or more pleasant than to edit the collection of valuable articles that were placed at our disposal. We think it a piece of singular good fortune that we were entrusted with the task, and we beg to express our deep gratitude to the eminent contributors who ensured its success.



We very much regret to record the death of Babu Ananda Kumar Sarvadhikary, a distinguished alumnus of the Hindu College. In response to the Principal's invitation to contribute to the Centenary number he sent us the article which is printed in this number. It was received too late to be put in the previous issue. The same remark applies to the other two articles of reminiscences now printed.



A meeting of Presidency College students and staff was held in the University Institute Hall to present an address to Dr. P. C. Ray on his retirement from the College. Many friends and ex-students of Dr. Ray were present, and altogether the spacious hall was well filled. The Principal presided but he had to leave the meeting at an early stage, having to attend an urgent meeting of the Syndicate, Sir J. C. Bose naturally taking the chair. Dr. Ray very feelingly replied to the address, remarking that his association with the College went much farther back than his service on the staff, firstly, as a student of the Hare School, then as a student of the College. As he put it in his characteristic way "minus the Presidency College I would be nothing."

With great emotion he went on to say that he would fain that when his mortal frame perished his spirit should hover round the place he had loved so well, and that his ashes should be put in the College Quadrangle. Remarkable for his kindliness and simplicity, remarkable for his wide culture and practical sagacity, Dr. Ray showed himself equally remarkable in his devoted loyalty to the College which he himself has done so much to bring to fame. We do not know that there is any one in Bengal better qualified in all respects to serve as an exemplar to the rising generation.



Another notable function took place a couple of days later when the students of the Presidency College met informally Sir Jagadis Chandra Bose at his new Research Institute to express their feelings of joy and pride in the knighthood conferred on their Emeritus Professor. In his reply the knight forcibly insisted on the necessity of a course of military training to the young men of India, and appealed to them to make all sacrifices and at once to enlist in the Defence of India Force. This utterance has attracted much attention and, it may be hoped, will bear effect.



Dr. S. K. Mullick, the well-known Secretary of the Bengalee Recruiting Committee, addressed the College, by courtesy of the Principal, on the subject of recruitment for the Defence of India Force. There was a very full and enthusiastic audience. But some difficulties lie in the way—lack of military traditions, inadequate grasp of the needs of the situation and, greatest of all, economic and social conditions.

However even a modest beginning is to be welcomed.



There has been a couple of changes in the staff, Professor Krishnan Banerjee replacing Professor Kiran Sankar Ray on the History staff, and Professor Surendra Nath Maitra of the Physics department being posted to the Sibpur College to officiate in the I.E.S. We are sorry to lose Professors Ray and Maitra who were both highly popular. Professor Banerjee had a great reputation in the Sanskrit College, and we are sure he will prove a source of strength to our staff.



This year is destined to be remarkable in the annals of the University. In the short space of two months have been crowded together

three events of outstanding prominence—Annual Convocation, the Chancellor attending in state; the Report of the Post-graduate Studies Commission; and, of quite a different order, the leakage of University questions.

In a very sympathetic address the Chancellor foreshadowed the appointment of a strong commission to put University education in this country on a sound basis. Meanwhile the Post-graduate Studies Commission had been sitting and the report has been recently published. The gist of it is that the organisation of post-graduate teaching should be concentrated in the hands of post-graduate teachers. Until more definite shape is given to the proposals of the Committee, it is impossible to comment at large upon them.



Sir William Meyer's financial statement is a bold achievement. High statesmanship is shown in the magnificent gift of 100 millions sterling towards the purposes of the war, the generous terms of the War loan and the super-tax proposals. The latter particularly deserve much praise as a step towards removing the anomaly that while state socialism in India was considerably developed in certain directions, the scheme of taxation unduly favoured the classes against the masses. The raising of the customs duty on cotton piece-goods is also important as a partial recognition of the principle of fiscal freedom for India.



The progress of the war during the last two months has been uniformly favourable to us. A fresh dose of submarinism was enough to put the U.S.A. into a state of armed neutrality. By a brilliant campaign General Maude has re-captured Kut, and the defeated foe is being vigorously pursued. On the western front the Germans are shortening their line, which is an unmistakable confession of their growing weakness. Provided we do not slacken in our efforts the end is not far distant.

Just as we go to press the fall of Baghdad is announced.



The Maharaja of Bikanir, Sir James Meston and Sir S. P. Sinha have been selected to assist the Secretary of State for India in his representation at the Imperial War Conference. We take a special pride in

the very high honour done to Sir S. P. Sinha, an old student of this College. Frankly we did not know this fact, which accounts for the omission of his name from the list of College Knights. For the discovery we must thank the Centenary Number. In course of writing to us in appreciative terms of the issue, a copy of which was sent to him, he makes a reference to this relationship. The letter is reproduced elsewhere.



The Governing Body of the College have decided that no student of the College will be permitted to reside in unattached messes with effect from the next session. Attention of all Presidency College students is also drawn to the new forms of admission to the Presidency College.



The Editor must now bid good-bye to his readers. There will be no more issues this session, and before the next session opens he will have sat for his M.A. Examination and so reached the end of his career at Presidency College. It is often said that the happiest period of a man's life is the period spent at college, and though he is scarcely out of it he already begins to feel the truth of the remark. Surely nowhere would he have a more desirable company of associates, students and professors, or one which looks upon life with higher ideals. As the Editor of the College Magazine for the last two years he has seen more of College life than most students, and his grief at parting is proportionately the more severe. For the many kindnesses he has received he cannot adequately express his grateful thanks, and he ventures to hope that the same generosity will be shown to his successor in office. It is indeed a high privilege for a student to conduct a college magazine, and if the experiment has met with some success it is entirely due to the complete confidence placed in him by the whole College.



Hindu College Reminiscences of Babu Kali Nauth Mitter, C.I.E.,

**Solicitor, President of the Incorporated Law Society, late
Member of the Bengal Legislative Council, Honorary
Magistrate and Municipal Commissioner.**

THE Hindu College was established with funds raised by a few wealthy Hindu inhabitants of Calcutta, amongst whom was my maternal uncle the late Babu Rasomoy Dutt. He was the first Hindu Judge of the Small Cause Court. In 1852 or thereabouts I joined the College which was located in four separate buildings within the compound in which is located the present Hindu School. There were two departments, viz. Junior and Senior; the easternmost building contained one large hall wherein was located the last four classes. In the building to the immediate west of it were located five or six classes which, with those in the first-mentioned building, constituted the Junior Department. There were nine or ten teachers, of whom one was a European who was called the Headmaster, and the remaining teachers were all Hindus. I remember the names of the following gentlemen, viz. Babus Benimadhub Banerjee, Issur Chandra Shaha, Srinath Bose, Gopi Kissen Mitter, Joy Gopal Sett, Bonomali Mitter and Gopal Chunder Dutt. Babu Gopi Kissen Mitter and Srinath Bose were very popular. They used to look after the welfare of the boys in their respective charge carefully and took great pains in teaching them. There were two or three pundits, each having charge of three classes; one of them was named Pitambar Pandit, who was of a gentle disposition, though not very learned. He used to tell boys who asked for explanation of particular words or passages that they would not understand it, as it was Sanskrit. Another Pundit, Gouri Sanker, was well qualified, but austere in disposition.

The Senior Department was located in two other buildings; the Principal was Mr. Jones. There were other European teachers amongst whom, so far as I remember, were Captain Richardson and Mr. Rees. The former was Professor of English and the latter of Mathematics. They were men of remarkable ability. Mr. Rees, who was a great astronomer, calculated on one occasion that the eclipse of the sun would take place at a particular moment, and having found that the Hindu almanacs had fixed the time a few minutes later or earlier, he remarked that he would

fight the sun if his calculation proved incorrect. "The result shewed that his calculation was correct. The senior students who were under the tuition of Captain Richardson were generally very well-grounded in English literature.

The late Babu Ram Chandra Mitter was the Bengali Professor. He was extremely good and kind to the boys.

In 1857 or thereabouts the late Babus Mohes Chandra Banerjee, Mohendra Nath Som and Dwarka Nath Chackrabutty were professors of English. I am unable to speak any thing of my own experience as to Babu Mohendra Nath Som; but from all accounts he was very able. He was one of the Senior Scholars of the Hindu College. The other two were extremely able and took great care of the students. Mr. Rees, the Junior Professor of Mathematics, was of an erratic temperament though very able. He used often to say that "all the most difficult mathematical problems solved in the easiest way within ten miles of Calcutta were his and nobody else's." I would give one illustration of his singular disposition. Once he gave out a difficult trigonometrical problem for solution. He said he was quite sure that none of the students would be able to solve it. Two of us were however successful, viz. my esteemed friend Gurudas Banerjee and myself. One would have expected that we would have his approbation; but on the contrary he became violently enraged and began to make searching enquiries as to how we could solve the problems. My friend who was—as he still is—of a retiring disposition, was taken aback. On my being able to answer Mr. Rees' further questions, he became still more furious.

In those days none but Hindu boys were admitted. Each student had to pay a monthly fee of Rs. 5. There were agitations from time to time for the admittance of non-Hindus; but such agitations always failed until after the establishment of the Presidency College. The students of the 1st class of the Junior Department always took the lead in every request for securing holidays and half holidays, on the occasion of Hindu festivals. One of them who enjoyed the confidence of the rest used to send an application to Mr. Jones either for a holiday or half holiday as the case might be, and the boys of the lower classes used to remain in great suspense as to what order would be passed; and when the prayer was granted there was great exultation.

The Hindu College used to open at 10 A.M. and close at 5 P.M. with a recess of one hour from 1 to 2 P.M. during which the boys used to play on the maidan attached to the College. It was then much larger than at present. There was a small circular tank called the "Goldigi,"

true to its shape, which has since changed. It was separated from the College compound by iron railings.

There were several factions; each faction had its ringleader who was a terror to the rest. There were constant brawls amongst the different factions, but never of a serious nature.

There was great rivalry between students of the Hindu College and those of Hare School, which was then styled "The Collutolaha Branch School." This sometimes led to a free fight. I remember one boy named Prandhan who was a fixture in the sixth class, whose principal vocation was to fight; study was no part of his programme.

The Principal of the College was looked upon as a demi-god by the students and the outside public.

Besides Mr. Jones, I remember two other Principals Mr. Lodge and Mr. Sutcliffe; the latter was very much respected and loved by the students.

While in College I contracted lasting friendships with some of my fellow students. Many of them I did not however meet in after-life. I remember Babu Prannath Dutt, the father of Rai Bahadur Kripanath Dutt, the Registrar of Assurances, Calcutta, and Babu Girindra Nath Dutt, a scion of the Hatkhola Dutt, family, Babu Atul Chandra Mallick, who became a member of the bar, father of Mr. Justice B. K. Mallick and Dr. S. K. Mallick, and Babu Jadugopal Bose who was for many years the Cashier of the Calcutta Small Cause Court. A gentler yet nobler soul hardly existed. He was an exemplary friend and a true man whom his surroundings never spoiled; to know him, was to love him, and to esteem him. Of those who are alive now Babu Protap Chandra Ghose was for many years Registrar of Assurances of Calcutta. He has retired into religious seclusion and is now residing at Bindhyachal. My only other living College mate is Dr. Sir Gooroo Dass Banerjee, whose high character, gentleness of disposition and nobility of soul, vast learning and whole-hearted devotion to public duty need no commendation and amplification at my hands.



Reminiscences of Babu Ananda Kumar Sarvadhikari,

Late Subordinate Judge.

BEFORE joining the Hindu College I was for about a year in the Hare School which was then located in a one-storied house in Bhawani Charan Dutt's Lane, and had about two hundred students. The headmaster was Mr. Twentyman who afterwards, during the Mutiny, was with the besieged in Lucknow and was killed in its defence. About 1852 I joined the Hindu College. There were two departments: the School and the College Department; and the School Department had two sections, the Senior and the Junior section. I was three years in the Junior section and two years in the Senior section of the School Department. After passing the Junior Scholarship Examination in 1856 I joined the Presidency College in 1857. It had been established in 1855 and took the place of the College Department of the old Hindu College. While in the School Department, we had for our headmaster Mr. Jones than whom a more sincere friend and well-wisher of the boys it was difficult to imagine. He afterwards became Professor of Philosophy in the Presidency College, and his lectures in philosophy were so highly valued that outsiders, such as Babu Keshab Chandra Sen and others, used to attend with the permission of the college authorities. Besides Mr. Jones, other teachers in the School Department were Mr. Vinning, Mr. Bohn, Babu Mohini Mohon Ray afterwards a distinguished Vakil of the Calcutta High Court. Mr. Kerr was then the Principal of the Hindu College. When I joined the Presidency College in 1857, Mr. Sutcliffe was the Principal. He taught Mathematics, and we had besides Mr. Rees, Professor of Mathematics, Mr. Grapel, Professor of English, who was also the first Registrar of the Calcutta University and afterwards Law Lecturer; Mr. Hand, another Professor of English, who afterwards became Principal of the Berhampur College, Mr. Jones, Professor of Philosophy, and a German who was Professor of Physics. Before the time of Mr. Sutcliffe, the principals of the Hindu College were resident principals having their quarters in the house of Babu Ram Kamal Sen, where also 2nd, 3rd and 4th year classes were held, the 1st year class only being held in the gallery of the Hindu School. The principals and professors were often in touch with the boys and used to take a fatherly interest in their welfare. I remember how Mr. Rees often

used to take a number of students with him across the Maidan to his house in Kidderpore, and all the time he was having a friendly talk with them on various topics. Mr. Vinning was equally friendly and sympathetic to the boys in the School Department. Messrs. Kerr, Sutcliffe and others were always accessible to the students, ready to solve their difficulties and encourage them with their advice and kindly enquiries. The principals and professors were devoted to their work and seemed never to have been troubled with the idea that the boys, whose minds they were training, were of a different nationality. Genuine respect and admiration and spontaneous affection and reverence did they receive in return from the students who sat at their feet for instruction and enlightenment. There was the true spirit of the oriental *guru* and his disciple on both sides.

The annual prize distribution used to take place at the Town Hall, where not only did the Senior scholars receive their certificates and medals but students of the School Department were also given prizes. They received encouragement from men like Drinkwater, Bethune and others which made a lasting impression on their minds. The prize meeting was the annual Convocation in those days, and used to be attended by high officials including the Governor General, Members of Council and others. The blue ribbon of academic distinction in the pre-university days was the gold medal awarded to the Senior scholar who could pass what was known as the Library Examination, and my eldest brother Babu Prasanna Kumar Sarvadhikari who was one of the earliest Senior Scholars carried off the prize in 1848. On the foundation of the Calcutta University in 1857, a number of students mostly studying for the Senior Scholarship Examination were allowed to go up for the first examination held under the University, the Entrance Examination of 1857, and I was amongst the number who passed; it was also announced that everyone who wished could appear at the first B.A. Examination to be held by the Calcutta University, within three years of passing the Entrance Examination, and only two candidates—Babu Bankim Chandra Chatterjee and Babu Jadu Nath Bose—came out successful. Amongst my fellow students in the College I may mention the names of Babu (afterwards Sir) Romesh Chandra Mitra, Babu Kalimohon Das, Babu Durgamohon Das, Babu (afterwards Rai Bahadur) Calica Das Datta, Raja Peari Mohon Mukerjee, Babu Nobin Chandra Mukerjee and the poet Hem Chandra Banerjee.

ANANDA KUMAR SARVADHIKARI.

CALCUTTA, 29th December, 1916.

N.B.—We regret to say that Babu Ananda Kumar Sarvadhikari, soon after sending in his above reminiscences, died on the 21st of January, 1917, at the age of 83, "covered with years, honour and glory."—*Editor.*

Reminiscences of Babu Nilmoney Comar,

Late Assistant Examiner, Military Accounts Department.

BEFORE giving some of my personal reminiscences about the old Hindu College and the Presidency College in the early fifties, I would quote some portion from my article on "The Chair of Anatomy in the Calcutta Medical College," contributed to the *Calcutta Journal of Medicine*, in June 1910, to show how English education came first to be introduced into this country. It will be seen from the quotation given below that it was after a long controversy and discussion that our rulers decided upon imparting education through the medium of the English language.

In 1813, on the nomination of Mr. Robert Percy Smith, who had been Advocate General in Calcutta for several years, and had obtained a seat in Parliament, on his return to England, a rider was added to the India Bill, directing that a lakh of rupees should be appropriated "to the revival and promotion of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British Territories, out of any surplus which might remain, of the rents, revenues, and profits of our territorial acquisitions." This took place in the last year of the Governor-Generalship of the Earl of Minto, who devoted the state money allotted to education to improvements in the study of the Sanskrit, Persian and Arabic languages only. About 1815, Lord Minto's successor Lord Hastings suggested to Mr. Charles Grant, then Chairman of the Court of Directors, the propriety of appropriating the Parliamentary grant to the support of schools where English and Vernacular languages were or might be taught to the exclusion of the learned Oriental languages. Mr. Grant replied, that "there had always been in the direction men of influence opposed to the intellectual improvement of the natives; they were gradually dying out, but it would still be premature to urge the course which the Governor-General proposed." So the fund voted by Parliament was allowed to accumulate for ten years. In the intervening period of about

7 months, between the retirement of Lord Hastings from India and the arrival of his successor Lord Amherst in Calcutta, Mr. John Adam, the Senior Councillor, who acted as Governor-General, signalled his administration by appointing a Committee of Public Instruction to propose measures for the better education of the people in useful knowledge, and the Arts and Sciences of Europe, and for the improvement of Public Morals."

"About this time, the old Hindu College, a private institution, established in 1817 by the inhabitants of Calcutta for teaching Literature and Science through the medium of the English language, got into monetary difficulties, and was forced to apply to Government for pecuniary aid, and the Government of India sent to the Court of Directors a proposal to improve the Hindu College at Benares, and the Mahomedan College in Calcutta, and to add to them a Hindu College in the Metropolis, chiefly for teaching English. Mr. James Mill, a disciple of Jeremy Bentham, and advocate of liberal principles, now filled an important post in the India Office, and had there gained that influence which as a matter of course is exercised by a powerful mind, and he drafted a reply to this despatch. In this reply it was stated that 'in professing to establish seminaries for the purpose of teaching mere Hindu or mere Mahomedan literature, the Government bound itself to teach a great deal of what was frivolous, not a little of what was purely mischievous, and a small remainder indeed in which utility was in any way concerned. The great end of Government should be not to teach Hindu or Mahomedan learning, but useful learning.' Orientalism was still however supreme in Calcutta. An efficient college was established there for the cultivation of the Sanskrit language and literature, and the Oriental languages continued to be taught to those who were willing to learn them, but so far as others were concerned, the Committee of Public Instruction said, 'we must at present look chiefly to the object of teaching what is most useful in Native literature, freed as far as possible from the lumber with which it is encumbered,' and this they thought would be best done by imparting education through the medium of the English language. English classes were accordingly formed in the Calcutta Madrasa and in the newly-formed Sanskrit College. English schools were also attached to the Oriental College at Delhi and Benares, and instead of establishing a separate institution in Calcutta for teaching English, they decided to improve the then existing Hindu College by raising the standard of instruction, appointing a superior class of teachers, and by introducing

more efficient control. The small grant at the disposal of the Committee precluded them from doing anything further."

It will thus be seen from the above quotation that the old Hindu College was in its origin a purely private institution. It was started by a number of Hindu gentlemen with the material help and co-operation of Sir Edward Hyde East, Chief Justice of the Supreme Court, in 1817. About the same time, the Hare School was founded, and till the death of its great founder in June 1842, it remained a free institution, where no fees were charged from the students. Dr. Mohendra Lal Sarcar was one of its free students. Another institution, the Metropolitan College, was started by Babus Moti Lal Sil, Rajendra Lal Dutt and others in 1853. I was in the Hare School up to 1852, then in the Metropolitan College for about a year in 1853-54, and in June 1854 took my admission in the first class of the school department of the Hindu College: and after passing the Junior Scholarship Examination joined the Presidency College in June 1855 and remained there till 1857. Captain D. L. Richardson, who was Principal of the Hindu College in 1847, and was Professor of English Literature for several years, had left the Hindu College, and some years later became Principal of the Metropolitan College. Capt. Richardson was a man of great literary merit and was also a poet of no mean order. He edited the *Calcutta Literary Gazette* for some time, was the author of "Literary Chit-chats," "Literary Leaves," and brought out "Selections from British Poets," in which were several of his own pieces; he also edited Bacon's Essays, composed the beautiful epitaph in memory of David Hare, the last line of which runs:—

"A life that gave the life of life is gone."

He was a remarkably good reader of poetry and Macaulay is reported to have said, "I may even forget India, but never Richardson's reading." While I was a pupil of his in the Metropolitan College, Mr. Arbuthnot, Director of Public Instruction, Madras, came with Mr. Bushley, Secretary of Lord Dalhousie, to inspect our college and asked one of the students to read the famous passage in Shakespeare's *Othello*. "It is the cause, etc." Act V., Sc. 2. Mr. Richardson afterwards read it himself, and the visitors, students and all were charmed with his recitation and sat spell-bound, glued to their seats, even after he had finished reading.

When I joined the Hindu College, we had amongst our professors Mr. Grapel, Professor of English Literature and subsequently Law lecturer. He was a man of profound learning, wrote an introduction to

Roman Law, and edited Justinian's Code. The Calcutta University owed its organization^{*} to him, and he became its first Registrar. His exposition and paraphrase of difficult passages, while making the meaning of the author clear to the students, was couched in language which vied in excellence with that of the author himself. He insisted on the thorough acquaintance of the students with the etymological meaning of English words, being of opinion that it was of supreme importance in acquiring mastery over a foreign language. He was an examiner of English literature in 1853 and 1854, and in his report, amongst other remarks, observed that "there was a hankering among students after isolated passages." Besides Mr. Grapel, there was Mr. Richard Jones, Professor of Philosophy. Mr. J. C. Sutcliffe was the Principal, and when he went on leave towards the end of 1856, Mr. Leonidas Clint officiated for him some time. One marked feature of the school and college life in those days was the kind and sympathetic attitude of the teachers towards their pupils. The College classes usually had about 20 to 30 students. In 1854 the Council of Education was abolished, and by order of the Court of Directors a Civilian was appointed Director of Public Instruction, and Mr. Young was appointed as the first Civilian Director of Public Instruction for Bengal. The batch of students of the Hindu College, before its conversion into the Presidency College, were Dwarka Nath Mitter (Justice), Mohendra Nath Shome, Mohendra Lal Sircar (Dr.), Radha Govinda Das, Chandra Madhob Ghosh (Justice), and a few others. In 1857, E. B. Cowel came out as a Professor of History and Political Economy in the Presidency College. He had considerable oriental scholarship, knew Sanscrit and Persian, was a Fellow of the Oxford University, and, in addition to his duties as a Professor of the Presidency College, he became also the Principal of the Sanscrit College when Pandit Iswar Chandra Vidyasagar resigned, and he was succeeded by Babu Prasanna Kumar Sarvadhikari, a distinguished scholar of the old Hindu College, and who in the words of W. W. Hunter was "the conscientious custodian and spirited defender of its precious manuscripts, the ingenious mathematician who transplanted the Arithmetic and Algebra of Europe into the Vernacular of Bengal." The first B.A. Examination under the Calcutta University was unusually stiff, and only two candidates, Babus Bankim Chandra Chatterjee and Jadu Nath Bose, passed in the 2nd division, and in the subsequent year the standard was somewhat lowered.

NILMONEY COMAR.

CALCUTTA, 31st December, 1916.

Picardy, 1916.

Long purple shadows streak the hill
 Where last year squadrons wheeled;
 The soft-eyed oxen drink their fill
 At the brook that drains the field
 Where last year, brimmed with lust to kill,
 The locked battalions reeled.

And over the plump-ripe tawny wheat
 The lark sings loud and true;
 While loose-strife, iris and meadow sweet
 With their blossoms sprung anew,
 Earth's gracious garb that iron-shod feet
 Have rent and slashed, renew.

The hedge-row bursts into full-fledged song
 The woodland paths are wet
 With diamond-dew that the sun ere long
 Will in its diadem set.
 How soon pass the marks of human wrong,
 How soon the fields forget!

A Translation of some Quatrains of Saif-ud-Dīn Bākhrazī, with an account of the Author.

By PROF. M. HIDAYAT HUSAIN.

SAIF-UD-DĪN'S real name was Sa'īd bin Muẓaffar, and his title was Shaikh-ul-Ālam. He was born of an illustrious family of the Chaghtā'i tribe at Bākhraz* which is situated in the west of Herat. After finishing his early education, which he received at his native place,

* Bākhraz was originally Bād Harza, derived from Pahlavi, and it means the place from where the wind blows. In this place many notable persons were born such as 'Ali bin al-Ḥasan (died A.H. 467, A.D. 1075), the author of *Dumyat-ul-Qaṣr* and his father Ḥasan bin 'Alī.

he became a public preacher, when he was almost miraculously converted to the discipleship of a celebrated saint named Shaiikh Najm-ud-Dīn Kubrā.* The author of the *Karāmāt-ul-Auliya* † relates an interesting anecdote about his introduction to that Saint. Saif-ud-Dīn had at first no faith in Sufism and often used to denounce it publicly. One day when Najm-ud-Dīn heard of this, he asked to be taken to the place where Saif-ud-Dīn was appointed to deliver his sermon. His disciples tried to dissuade him from his purpose, apprehending that Saif-ud-Dīn might use disrespectful language towards him. But the Shaiikh was not to be dissuaded. He came to the appointed place, and when Saif-ud-Dīn noticed the great Sufi among the audience, he became more violent than ever in his denunciation of Sufism. But this torrent of abuse produced a strange effect on the venerable Saint. He became as eloquent in praise of the young preacher as the latter grew vehement in his denunciation. At last when the sermon was over, the Shaiikh started for home. He had not quitted the quadrangle of the mosque where Saif-ud-Dīn had been preaching, when the Shaiikh looked behind and muttered, "It is strange that he has not come to me yet." No sooner did he say this than Saif-ud-Dīn came running and fell at the feet of the Saint, who lifted him up. Saif-ud-Dīn followed him to the *khānqāh* (monastery) and forthwith became his disciple. He remained with his master for a long time. But afterwards he was sent to Bukhārā by the Shaiikh as his vice-gerent. Biographers agree in asserting that the Shaiikh thoroughly initiated his new disciple into the mysteries of Sufism in only forty days. Saif-ud-Dīn had a great love and attraction for his *pīr* (spiritual guide).

Saif-ud-Dīn was the spiritual leader of Transoxiana. The author of the *Karāmāt-ul-Auliya* says that he used to sleep after Maghrah (evening) prayers, and when one-third of the night had passed he used to get up, and after the 'Ishā (night) prayers he kept awake absorbed in divine meditation till morning. His charity and hospitality were remarkable. All day food was kept ready in his *khānqāh* or monastery for any number of guests that might turn up, and more than one thousand people used to eat daily at his table. If ever food ran short, the new-comer was given a suitable present in money, but was never turned away disappointed.

The author of *Haft Iqlim* says that according to biographers Saif-

* Najm-ud-Dīn Kubrā died A.H. 618, A.D. 1220.

† See fol. 390.

ud-Dīn flourished in the days of Halākū Khān and died A.H. 648, A.D. 1250, but the majority assert that he was a contemporary of Mankū Khān, whose mother, though a Christian, built a Madrasah (college) in Bukhārā and entrusted it to Saif-ud-Dīn. Siyar-ul-Auliya states on the authority of Sulṭān-ul-Mashā'ikh (Nizām-ud-dīn Auliya) that Sa'd-ud-Dīn * Hammū'i, Saif-ud-Dīn Bākhrāzī, Bahā'-ud-Dīn † Zakariya Multānī and Farīd-ud-Dīn ‡ Ganj Shākar followed each other to the grave exactly at intervals of three years. He also says that the time when the following saints, who were contemporaries, lived must have been specially fortunate. They were Farīd-ud-Dīn, Abu'l Ghaiṣ § Yamanī, Saif-ud-Dīn Bākhrāzī, Sa'd-ud-Dīn Hammū'i and Shāikh Bahā'-ud-Dīn Zakariyā. Saif-ud-Dīn died at Bukhārā on the 10th Muḥarram, A.H. 658, A.D. 1259. We learn from Rawḍāt-ul-Jannāt that Mīr 'Alī || Shīr Nawā'i was a descendant of Saif-ud-Dīn, and that Saif-ud-Dīn was the author of many books and wrote many poems. It is a matter for regret that only a few of his poems should have survived the wreck of time. Of the extant quatrains, I have myself gathered some ten from different critical biographies by Persian authors; and 51 others are preserved in the Bankipur Library, which were reprinted without translation in the Z.D.M.G., Vol. LIX, p. 345, and of which I here for the first time attempt a faithful English rendering.

(1)

Oh Thou! whose mystery is in the heart of every possessor of the secret,

Thy door of mercy is always open to every one.

Whoever comes to Thy court with supplication

Never returns from it disappointed.

(2)

Thy universal grace covers the sins of all,

The Ring of Thy servitude is in the ear of all.

* Shāikh Sa'd-ud-Dīn Hammū'i was a disciple of Shāikh Najm-ud-Dīn Kubrā, and according to Safinat-ul-Auliya the former died A.H. 650, A.D. 1252. As the death of Bākhrāzī occurred in A.H. 658, A.D. 1259, this statement of Siyar-ul-Auliya is not very authentic.

† Bahā'-ud-Dīn died A.H. 661, A.D. 1262.

‡ Farīd-ud-Dīn died A.H. 664, A.D. 1265.

§ Abu'l Ghaiṣ Yamanī died A.H. 651, A.D. 1253.

|| Mīr 'Alī Shīr Nawā'i was the prime minister of Sulṭān Husain Mirzā, ruler of Khurāsān. He was a soldier as well as an eminent scholar. He died A.H. 906. For details see Ḥabīb-us-Siyar, Bombay Edition, Vol. III, juz. 3, pp. 217, 231 and 243; Ouseley, Notices, p. 50.

Oh God! remove the burden of sins, through kindness,
On the day of helplessness (day of judgment) from the shoulder
of all.

(3)

Oh God! Thy kindness is the same this year as in past years;
In Thy garden the very thorn becomes a rose.
Therefore may Thy door be open to one and all,
So that both the intoxicated and the sober may enter.

(4)

Every point (of the creation) which is within the circle of His
disposition (or influence)
Is on the border of (or has a seat at) the table of His bounties.
In the heart of every atom, if opened,
Will be found (indications of) His kindness (measurable), by seas
and worlds.

(5)

At Thy threshold we are a small number of beggars,
Immersed in sin and (yet) hopeful of (Thy) mercy;
Teach us such a prayer that, when it is spoken,
Thou shalt make it an excuse for Thy mercy.

(6)

My sins are more than the drops of rain,
From this burning (i.e. of sins) my heart is wounded and sore:
But His mercy said to us "Beware, O Darwish!
Thou hast been doing as befits thee, while We as behoveth Us."

(7)

Whoever has a place on the throne of existence
Has access to the world of reality;
Whatever light of certainty there is in the heart of a knower
Is through uttering *La ilāha illallāh* (there is no one worthy of
being worshipped except God).

(8)

O Glorious Almighty! grief for Thee has done wonderful things;
On my wounded heart there is a great obligation to that grief:
Thou askst "Is it grief for Me that makes thee insane like this?"
Yes, grief for Thee, for Thee, certainly for Thee.

(9)

From eyes of stone, Thy grief makes the blood (of tears) flow ;
 What can a stranger or an acquaintance know of Thy grief ?
 I control myself and drink Thy grief whole (or entire),
 So that after me Thy grief may not be left for any one (else).

(10)

Every night like the watchman of Thy lane
 I go round Thy threshold ;
 (That) perhaps on the Day of Judgment, O beloved, may come out
 My name in the list of the dogs of Thy lane.

(11)

Oh heart ! How fine would it be if thou wert to abandon tyranny
 (And) once remember thy final destination ;
 If they show thee the book of thy deeds,
 By seeing it thou wouldst weep and cry a thousand times.

(12)

Oh heart ! not for a moment wast thou obedient to the Glorious
 One (i.e. God) ;
 Thou never didst repent of thy bad habits ;
 Thou hast become a darwish, abstinent and wise ;
 All these thou hast become, but not a Musalmān.

(13)

Sin and wickedness are our daily practice ;
 Our cups and goblets are filled with unlawful things ;
 Time laughs and life weeps
 At our devotion, prayer and fasting.

(14)

My life has come to an end, and yet I am sinning ;
 From end to end I find the book (of deeds) black ;
 I have not sown good seeds in my field,
 'Tis (now) near harvest-time, and I find (there) only grass.

(15)

The beloved has grasped with her hand the ringlet (that is) like
 unto a fish-hook ;
 She has placed her fist on her intoxicated (eyes, that are like unto
 the) narcissus ;

My hope is this³ that soon, rather than late,
Her wet eyes would benumb her hand.

(16)

Who will repair our ruined hearts?
Who will atone for our sins?
We have visited many a tomb;
(Let us see) who will visit our tombs.

(17)

The dust which is under the feet of every animal
Is perhaps the ringlet or the cheek of a beloved one;
Every brick in the turret of a palace
Is perhaps the finger of a minister or the head of a king.

(18)

My turban, shoes, and cloak together
They valued—it is less than a dirham*;
They have heard my fame in the world,
(Rather) I am the dust of the road, or even less.

(19)

Our black shells (or deeds) will never become pearls (or precious)
So long as sin is not removed from our body;
The skull of our head is not filled because of inordinate appetite;
The cup which is inverted cannot be filled.

(20)

In this transitory world I tasted (everything), and it passed;
I selected many friends and foes, and they passed;
(But now) I have no business with anything temporal, either good
or bad;
I remain in the state in which the Preserver keeps me, and this
(too) shall pass away.

(21)

The tongue that utters the name of God is the best of all,
The prayer which thou offerest secretly at night is the best of all;

* A coin worth about 4 annas.

If thou wish to pass easily over the *pul širāt*,*

Give bread to the people of the world because the bread (that is given away in charity) is the best of all.

(22)

Whatever we rejected is scarcely accepted by any one ;

Whatever we have accepted gets eternal life ;

Whoever is friendly to us for a day

Gets joy, happiness and merriment for ever.

(23)

Oh thou ! whose heart is set on the nine (skies) the two (worlds)

and the eighteen (thousands of creatures), abandon (these) † ;

Understand the value of thy existence and make thyself pure ;

Every morning come to our door with sincerity ;

Then, if your object be not fulfilled, you can complain.

(24)

‡ We are the (opening and closing) chain of the door of the royal palace

We are the valuers of the jewels of Divine (attributes) ;

We are the dwellers (masters) from moon to the Fish ; §

But in spite of all these glories, we are in darkness.

(25)

Oh heart ! if thou art faithful to 'Alī (son-in-law of the prophet),

Thou shalt be a true religious believer ;

(But) either be a pure Musalmān or (remain) a true heathen,

It is better to be a heathen than to be a hypocrit.

(26)

Without learning and (good) deeds do not seek the paradise of God ;

Without the ring of religion do not seek the kingdom of Solomon ;

As destruction (of the body) is the ultimate end.

Do not seek to wound the heart of any Musalmān.

* The bridge over the eternal fire across which good people pass into Paradise.

† It is believed that there are nine skies, two worlds and 18 thousand creatures in this world. So the writer refers to those who are attached to these.

‡ We, *i.e.* men generally.

§ It is said that the earth rests on the back of a fish.

(27)

If thy evil-instructing nature is thy guide,
 May I be unfortunate if fortune favours thee :
 Thou art sleeping immersed in pleasures, and the night of thy life
 is short;
 I fear that when thou wakest it would be day (i.e. life would be at
 an end).

(28)

Conceal my bad deeds from the people;
 Make easy for my heart the difficulties of the world;
 To-day (i.e. in this world) make me happy, to-morrow (i.e. next
 world) with me
 Do whatever befits Thy kindness.
 (To be continued).

Triolet.

Will you still smile down on me
 When my oft-sworn vows are vain ?
 You that held my heart in fee
 Will you still smile down on me ?
 When my cooling love you see
 Though your tears should fall like rain
 Will you still smile down on me
 When my oft-sworn vows are vain ?

The Relation between Painting and Poetry.

PHILOSTRATUS has said in his *Figures*, that "the art of Painting has a wonderful affinity with that of Poetry and that there is betwixt them a certain imagination. For as the poets introduce the gods and heroes, and all those things which are either majestic, honest, or delightful, in the like manner the painters by virtue of their outlines, colours, lights and shadows, represent the same things and persons in their pictures." "Poetry," according to Dryden, "has been called a speaking picture, and painting mute poetry. Poetry includes whatever of painting can be made visible to the mind's eye. Painting includes those portions of poetry that can be expressed and heightened by the visible."

Aristotle expressed the relationship between the two in much the same way. He included both under the term "Imitative arts" * and he found the term so used in Plato. Both arts attempt to make perpetual some human idea or emotion through some other medium than is natural for the expression of that idea or emotion. This is true even when inanimate nature is the subject, because the picture or poem makes permanent for after ages that idea or emotion of the artist, which was aroused in him by the thing represented.

The manner in which this is done must of course be different because of the different materials with which the artists have to work. The poet gives us events, ideas, emotions, pictures, one after another, which lead up to and intensify his central thought; in one word "succession is the province of the poet." †

The painter cannot do this. He must choose one moment so full of meaning, that to the imagination, what has preceded, and what is to come after are both made clear. But the painter can give us at once many things which the poet can give only one after another. "Co-existence in space is the province of the Painter." † In the words of the same critic "Succession in time is the department of the poet, as space is that of the painter."

No decisive answer can be given as to the superiority of the one over the other. Both occupy exalted positions. Take for instance the painting of the plague in the *Iliad* Book I, lines 54-63. What do we see on the artist's canvas? Dead corpses, burning funeral piles, the dying buried with the dead, while the angered God is seated on a cloud, discharging his arrows. The impression that one would naturally carry from the painting is simply that Apollo grew angry and shot his arrows among the army of the Greeks. Many Greeks died, and their bodies were consumed in the funeral pyre.

Now let us see how Homer describes the same scene by the help of words:—

" Thus as he prayed, his prayer Apollo heard:
Down from Olympus' heights he passed, his heart
Burning with wrath; behind his shoulders hung
His bow, and ample quiver; at his back
Rattled the fateful arrows as he moved;

* The phrase "Imitative arts" was not originated by Aristotle nor even by Plato. The phrase had previously been current both in popular speech and literary idiom, and marked, in particular, the antithesis between this form of art and industrial production."—Aristotle's *Theory of Poetry and the Fine Arts* by Butcher (Chapter II).

† Lessing's *Laocoon* translated by Beasley and Zimmern.

Like the night-cloud he passed; and from afar
 He bent against the ships, and sped the bolt;
 And fierce and deadly twanged the silver bow.
 First on the mules and dogs, on man the last,
 Was poured the arrowy storm; and through the camp,
 Constant and numerous, blazed the funeral fires."

(*Iliad* Book I. Tr. by Derby, 54-63).

Here, angered and armed with the bow, Apollo descends from the peaks of Olympus. We not only see him coming down—but we also hear him. The poet is here superior to the painter, as life is superior to a picture.*

Take another example, the gods in council drinking (*Iliad* Book IV., lines 1-4).

In the painting we have a golden palace; arbitrary groups of the most beautiful and adorable forms with cups in their hands, unto whom Hebe, eternal youth, is ministering. What architecture! What masses of light and shade! What contrasts! What variety of expression! Where to begin, and where to cease feasting the eyes? In Homer, on the other hand, we find four good but simple verses, which might very well serve for a motto beneath the painting—they contain the materials for the picture but are no picture themselves.

"On golden pavement, round the board of Jove,
 The Gods were gathered; Hebe in the midst
 Poured the sweet nectar; they, in golden cups,
 Each other pledged, as down they looked on Troy."

(*Iliad*. Book IV., Tr. by Derby, 1-4).

And Homer here remains as far below the artist, as the artist falls short of him in the preceding case.

From this it can be seen that the kinship of painting and poetry cannot be discerned from the actual pictures which they produce. Their kinship must be sought farther back than that, in the things which give rise to the poem or the picture.

Horace in his *Ars Poetica* tells us that the ridiculous is not an appropriate subject for the poet or the artist to exercise his gifts upon. Poets who describe "gorgons and hydras and chimæras dire" are blamed by him as such combinations, being untrue to nature, are inconceivable by the human imagination and instead of arousing horror (the end aimed at by the writer) arouse feelings of ridicule. What is true of poetry in such a case as this is equally true of painting, which

* Lessing.

proves that what is ridiculous in painting is ridiculous in poetry also because both of them endeavour to imitate truth and beauty which become identical (as Keats has shown in his *Ode to a Grecian Urn*) by the interpretation of the artist.

It is in this kinship of subject, the idea to be expressed, that the relation between poetry and painting is found. "Poetry strictly and artistically so called, that is to say, considered not merely as poetic feeling, which is more or less shared by all the world, but as the operation of that feeling, such as we see it in the poet's book, is the utterance of a passion for truth, beauty and power, embodying and illustrating its conceptions by imagination and fancy, and modulating its language on the principle of variety in uniformity.* Likewise painting is the utterance of a passion for truth, beauty and power, embodying and illustrating its conceptions by imagination and fancy, and modulating its expression on the principle of variety in uniformity. It is the medium of expression only which is different.

Poetry includes whatsoever of painting can be made visible to the mind's eye, and whatsoever of music can be conveyed "by sound and proportion without singing or instrumentation." Painting and music, however, include all these portions of the gift of poetry that can be expressed and heightened by the visible, and melodious. Music and painting are proud to be related to poetry, and poetry loves, and is proud of, them.

Aristotle called the fine arts "imitative arts." But by imitation he did not mean an imitation of the thing as it appears. He meant "the characteristic moral qualities, the permanent dispositions of the mind which reveal a certain condition of the will," rather than "the more transient emotions"; "actions in their proper and inward sense" are the things which the artist should reproduce for us. The action "that art seeks to reproduce is mainly an inward process, a psychical energy working outwards; deeds, incidents, events, situations, being included under it as far as these spring from an inward act of will, or elicit some activity of thought or feeling." Continuing he says, "everything that expresses the mental life, that reveals a rational personality, will fall within this larger sense of action." †

Action, used in this sense, is what both poetry and painting seek to represent. Poetry appeals to the imagination through the printed

* Leigh Hunt—"What is Poetry?"

† Aristotle's *Poetics*. Tr. by Butcher.

word. Painting appeals to the imagination through the eye by an actual likeness to the thing represented. A picture which does not arouse the imagination and set it working has no more right to be called a work of fine art than has meaningless rhyme to be called poetry.

Painting and poetry draw near when they produce a similar illusion and call forth a like degree of imaginative activity. Painting becomes poetic when it suggests to the mind of the beholder what has gone before and what is to follow after, when the full significance of the complete action is caught by the painter in the action of a single minute and transferred to the canvas. This single moment he makes as pregnant as possible and reproduces it with all that power of illusion which in the presentation of visible objects painting possesses above poetry.

Left far behind in this respect, what remains to the poet, if his words are to paint the same design with any degree of success, but to avail himself of his peculiar advantages? These are the liberty of extending his representation to what has preceded as well as to what is to follow, the power of showing not only what the painter shows but also what he has to leave to our imagination. The work of the poet and the painter most resemble each other when their effect is equally vivid, when they call forth an equally intense reaction of the imagination and when one realizes that they are both representing an inward process, a psychical energy.

David in Browning's "*Saul*" and the statue of David by Michael Angelo illustrate this. The poem does not remind one of the statue nor does the statue remind one of the poem but both present to the mind of the reader or the beholder in an equal degree, the strong, brave spirit of the shepherd boy who was one day to be king of Israel.

The Sir Galahad of George Frederick Watts and the poem of Tennyson of the same name afford still another illustration of the same fact. In the picture it is not the beautiful face, the soft colours, or the delicate background which in themselves give pleasure. They are pleasing as they help to give expression to the spirit of serene purity which emanates from the figure of the "*Maiden-Knight*." After looking upon it one realizes, after reading the poem, that he has been truly in companionship with and has caught a glimpse of the beautiful soul of the youth who can say,

"My strength is as the strength of ten
Because my heart is pure."

These illustrations serve to show the relationship between the two arts. The statue of David by Michael Angelo is not a painting it is true, but the close connection between painting and sculpture is so obvious, so readily recognized, that this illustration may be used to set forth this point.

RAMA PRASAD MUKHOPADHYAY.

4th year Class.

Villanelle.

Let us go down through the silent night
To the reed-fringed pool where love arose
Where one star only will be our light.

Is love a merely passing might
A power that only comes and goes ?
Let us go down through the silent night.

Or rather a strength in every fight
With else unconquerable foes,
Where one star only will be our light ?

If we would read love's message right
And seek, and find, its hidden rose,
Let us go down through the silent night.

We'll there recapture old delight
And see again the path we chose
Where one star only will be our light.

In danger or in strange affright
The image of our pool still glows.
Let us go down through the silent night
Where one star only will be our light.



Nadia and its Archaeological Treasures.

King Balosha's *Gar*.

By PRAFULLA KUMAR SARKAR.

SOME ancient ruins have been recently discovered in the district of Nadia; they go by the name of 'King Balosha's *Gar*.' The place is situated at a distance of nine miles from Krishnagar in the north-eastern direction. On the way to the *Gar* one has to pass through the village of Maharajpur.

Maharajpur is an old village, and like all such villages, is interspersed with jungles. In the north of the village is seen a weedy tank called 'Raja's Dighi.' Its four banks are overgrown with thickets. A mass of thin and small bricks under a Banyan tree in the south-east corner is now pointed out as the ruins of the palace of the king of Maharajpur. The river Jalungi is hard by it. The village is said to have been named after some forgotten king of the locality. A peasant, reaping the harvest on a paddy field to the north of the tank, said that the king's courts and fort were in the neighbouring village of Kathgara. Not a few tanks exist in or about Maharajpur though they are now covered over with weeds. It is significant that the ancient codes contain injunctions for the supply of sufficient drinking water to capital cities.

Let us now turn to Kathgara. The earth heaped up at the time of digging moats is known as *Gar*, or sometimes the ditch itself is called a *Gar*. A low elevated plot of ground, rectangular in shape, and located in an open space lying to the west of Kathgara, is the *Gar* under consideration. Its height is only seven or eight cubits. The raised floors that are seen on the *Gar* are about three cubits in breadth. Upon their surfaces are found plinths of rectangular rooms which might have been used to accommodate the sentry. Such sentry-boxes have been discovered on the buried walls during the Pataliputra excavations. Some carved bricks also can be found in the area which the *Gar* covers. I have presented one to the Bangiya Shahitya Parishad. The figure of a lotus surrounded by serpents is found engraved on the bricks. Ashutosh Babu, one of the Secretaries to the Nadia Shahitya Parishad, explained it as depicting the Ananta Shajya (or eternal sleep) of Narayana. The spots where a tank and a well existed to the east and

south respectively of the *Gar* were shown to me. The well might have dried up not more than 40 years ago. The Kalinga *bil* used to flow on the north of the *Gar*. The existence of a river to the south of Kalinga is mentioned in the records of the Bengal Revenue Settlement. This river was connected with the Churni river. Traces of the existence of a river are obtained when the site of the *bil* is dug. I have heard this from Babu Prafullakumar Haldar, B.A., Zeminder of Kalinga. The open fields running north to south near the *bil* are called "Karalidanga," and the open land on the other side of the *bil* is known as "Jhanjhane karali." The open space adjoining the *Gar* is called "Garer Math." It appears from the name of the village "Katgarah" that it had a fort.

Damdapota is a piece of elevated ground to the south of the *Gar*. There was formerly a tank here which afterwards silted up into a *bil*. Signs of a landing-place are discovered when the earth is dug at the spot.

The very sight of the ruins at Kathgara suggests to the spectator its antiquity. Its history is still unknown. But the octogenarians tell us that they had heard that a king used to reign at the place. Its name is wound up with many traditions. Wonderful stories are usually current about a place which has a gloried past. Still I do not attach much value to them, but take them for what they are worth.* The local men cherish an idea that it is dangerous to take away the bricks, and to have to do anything with them. They say that a European gentleman residing at Bausberia took away a few cart-loads of the bricks, but had to return them. They also told me how they had to pay dear for employing the *Gar* as a threshing floor.

On enquiry I learnt from an aged priestess that this *Gar* belonged to Balasa Raja or Bala Badsha. But she could not give any details. At Damdama (which formed the subject of a former essay) an annual fair is held in the month of Magh when the moon waxes full. It was instituted by some pious ancestor of Ramvadrpal of Huda.

A visit to Maharajpur, Damdama and Kathgara is sure to prove of interest.

* A very sad tale is narrated of the *Gar*. The farmers used to go to the fields to tend their cows. The elderly men among them still say that a supernatural phenomenon often met their sight at night. At dead of night, a "tanjam" used to rise from the *Gar* and was borne by 16 bearers. Four men used to hold torches, two in front and two behind. A large retinue also could be seen. The procession went along the "Kalinga bil" and disappeared just at the turning or bending of the waterway to the west when the lights also vanished. An unearthly wail only remained to rise to the sky.

Library Bulletin.

The following books have been received in the Library since the issue of the last bulletin :—

- The Song of Roland. Translated into English verse by A. S. Way.
 Sen, Keshab Chandra. } Lectures in India. 2 vols.
- Bengal Frontier Trade. 1915-16.
- The *Times* History of the War. Parts 115-125.
- Sewell, E. M. .. Principles of Education.
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- Banerji, Chandi Charan. } Vidyasagar. (In Bengali).
- Sen, Keshab Chandra. } Speeches in England. 2 vols. (in one).
- The Publishers' Trade List Annual, 1915. (New York).
- Walters, H. B. (Ed) } A Classical Dictionary of Greek and Roman Antiquities, etc.
- Tagore, R. N. .. The Post Office. Translated by Devabrata Mukerji.
- Holdich, Sir T. H. Political Frontiers and Boundary making.
- Beyschlag, F., Vogt, J. H. L., & Krusch, P. } The Deposits of the Useful Minerals and Rocks, their Origin, Form and Content. Translated by S. J. Truscott. Vol. 2.
- Dutt, R. C. .. Economic History of India under Early British Rule.
- Do. .. Economic History of India in the Victorian Age.
- Do. .. Bangabijeta. (In Bengali).
- Do. .. Maharashtra Jibanprabhat. (Bengali).
- Do. .. Samaj. Do.
- Tagore, Sir R. N. .. Saradotsava. Do.
- Do. .. Dharma. Do.
- Do. .. Mukuta. Do.
- Do. .. Bou Thakuranir Hat. Do.
- Do. .. Rajarshi. Do.
- Do. .. Chaitali. Do.
- Do. .. Chitra. Do.
- Do. .. Manasi. Do.
- Do. .. Karhi O Komal. Do.
- Do. .. Chhabi O Gan. Do.
- Do. .. Sandhya Sangit. Do.
- Do. .. Prabhat Sangit. Do.
- Do. .. Raja O Praja. Do.
- Do. .. Prajapatir Nirbandha. Do.
- Do. .. Adhunik Sahitya. Do.
- Do. .. Loke Sahitya. Do.
- Do. .. Raja. Do.
- Do. .. Samuha. Do.
- Do. .. Siksha. Do.
- Do. .. Sabdatattwa. Do.
- Do. .. Galpaguchha. 5 parts. Do.

- Tagore, Sir R. N. . . . Chokher Bali. (Bengali):
 Do. . . . Prahasan. Do.
 Do. . . . Chitrangada. Do.
 Do. . . . Prachin Sahitya. Do.
 Do. . . . Gitanjali. Do.
 Do. . . . Dakghar. Do.
 Do. . . . Bhanusinher Padabali. Do.
 Do. . . . Gitali. Do.
 Do. . . . Jiban Smriti. Do.
 Do. . . . Chhinna Patra. Do.
 Do. . . . Gan. Do.
 Do. . . . Dharmasangit. Do.
 Do. . . . Samaj. Do.
 Do. . . . Kheya. Do.
 Do. . . . Gitimalya. Do.
- Haigh, A. E. . . . The Attic Theatre.
- Annual Report of the Commissioners of Education in Ireland, for 1914.
- Jordan, J. C. . . . Robert Greene.
- Tagore, Sir R. N. . . . Naukadubi. (In Bengali).
 Do. . . . Achalayatan. Do.
 Do. . . . Kshanika. Do.
 Do. . . . Prakritir Parisodh. Do.
 Do. . . . Prayaschitta. Do.
- James, H. R. . . . Problems of Higher Education in India.
- Pyke, H. R. . . . The Law of Contraband of War.
- Resumé des Actes de l'Etat civil de Pondichéry.
- Martineau, A. . . . Inventaire des anciennes archives de l'Inde française.
- Lettres et conventions des Gouverneurs de Pondichéry avec différents Princes hindous, 1666 à 1793.
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- La Mission de la Cybele en Extrême-orient, 1817-1818. Tome 1: Journal de voyage du Capitaine A. De Kargariou.
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- Ray, J. M. . . . History of Dacca (in Bengali). Vol. 2.
- Mackenna, J. . . . Agriculture in India.
- Fetter, F. A. . . . Economics, Vol. 1: Economic Principles.
- Jack, J. C. . . . The Economic Life of a Bengal District.
- Archaeological Survey of India, Annual Report, 1914-15. Part 1.
- Banerji, P. N. . . . Public Administration in Ancient India.
- Annual Progress Report of the Superintendent, Muhammadan and British Monuments, Northern Circle, 1915-16.
- Auber, P. . . . Rise and Progress of the British Power in India. 2 vols.
- Chick, N. A. . . . The Annals of the Indian Rebellion.
- Howard, J. E. . . . Memoir of William Watts McNair.
- Miller, G. A. . . . Historical Introduction to Mathematical Literature.
- Sastri, Sivanath . . . History of the Brahmo Samaj. 2 vols.
- Dutt, R. C. . . . History of India (in Bengali).

- Dutt, R. C. . . . Days of Ancient India.
 Do. . . . England and India.
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 Translation of Ibn Khaldun. 3 vols.
 Aliotta . . . The Idealistic Reaction against Science.
 Tagore, Sir R. N. . . . Fruit-gathering.
 Do. . . . Hungry Stones and other Stories.
 Russell, C. V. . . . The Tribes and Castes of the Central Provinces of India.
 4 vols.
 Sacred Books of the Hindus, translated: Vol. 10, part 1—Mimamsa Sūtras of
 Jaimini; vol. 14—Bṛhadāraṇyaka Upanishad.
 Morman, J. B. . . . The Principles of Rural Credits as applied in Europe and as
 suggested for America.
 Kalidasa . . . Works (original, with Bengali translation).
 Solms-Laubach, } Fossil Botany. Translated by H. E. F. Garnsley. Revised
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 Solereder, Dr. H. . . . Systematic Anatomy of the Dicotyledons. Translated by
 L. A. Boodle and F. E. Fritsch. Revised by D. H. Scott.
 2 vols.
 Pitt, St. G. L. F. . . . The Purpose of Education.
 Calcutta University Calendar, 1916. Parts 1 and 3.
 Oxford English Dictionary. 1 part.
 Cromer, Earl of . . . Political and Literary Essays. Third Series.
 Report of the Archaeological Survey of India, Western Circle, for 1915-16.
 Moral and Material Progress and Condition of India during 1914-15.
 Publications of the Board of Education, London.
 Philosophical Review. Vol. 5, nos. 1-5.

Athletic Notes.

CRICKET NOTES.

OWING to the unusual rain this year we had to open our cricket season rather late. Like many other clubs we also had to cancel all the games fixed in the month of November. The maidan was really a marsh even up to the middle of November. It is really very disappointing to cancel games. But when Jupiter Pluvius intervenes, it cannot be helped.

This year at the beginning of the season we feared that our team would not be a good one, and in the end it came to be true. The team keenly feels the absence of its old players like Sailaja Ray and Govinda Bannerjee. Nearly all the old noted members have left the College after finishing their academical career, and their departure has practically crippled our cricket team. Yet we never expected that our team would close the season this year so poorly. We had in our team some players who could be matched with any players of a First Class Indian

eleven. And this led us to believe in the beginning of the season that with some practice we would be able to make up a fairly good team. But this was not to be, partly for the lack of interest of some players and partly for bad luck. Even in competition games we were short of two or three players. It is a great pity that our members are not keen on keeping up the traditions of the past. However, it is sincerely to be hoped that members would take more interest and show greater zeal in future.

We had two valuable new players in the persons of Mr. Robindra Kumar Sen and Mr. J. McDougall. We must thank here Mr. Robindra Kumar Sen for the interest and keenness he had shown to make the season a success. He tops the batting and the bowling average which is a quite noteworthy achievement. We hope he will keep up his form and achieve better results for the College team in future. We must thank here also our Vice-Captain Mr. McDougall. Though the number of games in which he took part is only four yet he really took great interest in the welfare of the team. We congratulate him on his securing a special prize in bowling. He took 8 wickets for 53 runs against Metropolitan, which is really a feat worth mentioning. We also congratulate Mr. Asoka Mitra for securing another special prize in bowling by taking 9 wickets against the Medical College. We hope these players repeat their performances in future.

We opened our season this year with the Medical College and ended our season with the Medical College. I am sorry to say we lost in a majority of the matches. We played altogether thirteen matches, out of which we lost seven, won five and drew one.

The first match with the Medical College was really a drawn game. The second match with the Lá Martiniere College was a handsome win for us in spite of the fact that we played only with seven players. Our next match with the St. Paul's College was not an interesting one. We had a scratch team to represent the College and the consequent result was we had to admit a defeat by 4 runs only. Our fourth game was with the Veterinary College which resulted in a handsome win for us. Our next important game was with the Calcutta C.C. It was a drawn game. We thank here our ex-Captain Mr. J. Bannerjee and Mr. J. Dutt for helping the College in this game. The next game with the Metropolitan College was not very interesting. The scoring was low on both the sides. But we had to admit a bad defeat. The seventh game was with the St. Paul's College and we managed to give a good return this time. We won the game by a big margin. We fared

very badly in the next two matches with the Sporting Union C.C. and the Aryans C.C. We met as usual the old boys' team of our College on the 1st of January. It was a gala day and we all enjoyed it. We were able to beat the old boys by a big margin though they had a very strong team. All of us are thankful for this annual enjoyment to Principal S. Ray, the W. G. Grace of Bengal. We sincerely hope that he will not deprive us of this pleasure for many years to come.

We were next engaged in playing with the St. Paul's C.C. in the Lansdowne Shield. We beat our opponents thoroughly, and this was our last win. We met the Medical College C.C. in both the Lansdowne and the Harrison shields, and in both the competitions we were beaten. We practically closed our season with the games in the Lansdowne and the Harrison shields.

Thus we may conclude that the result of our season though not up to expectations is not after all unsatisfactory.

The following are the statements of batting and bowling averages for the year 1915-16:—

SANKER SEN,
Hony. Secy., P.C.A.C.

P.C.A.C. BATTING ANALYSIS WITH AVERAGE OF THE SEASON, 1915-16.

		Total Runs.	Innings Played.	Not Out.	Average.
1.	Radhanath Ray	202	16	1	13.7
2.	Khirode Lal Ray	175	13	nil	13.6
3.	Robin Sen	160	9	nil	17.7
4.	J. Varma	118	12	3	13.1
5.	Haren Ghosh	87	16	1	6.3
6.	R. K. Bannerjee	53	11	1	5.3
7.	Dustoor	62	13	1	5.2
8.	U. Bannerjee (ex-student)	177	11	2	16.1
9.	Upen Ghose	40	4	1	13.1
10.	J. McDougall	41	4	nil	10.1
11.	Asoka Mitra	35	5	1	8.8

P.C.A.C. BOWLING AVERAGES (1915-16).

	Overs Bowled.	Maiden Overs.	Wickets Taken.	Average per Wicket.
Rabin N. Sen	98	11	32	8.7
J. Varma	81	17	22	10.2
Radhanath Ray	32	2	6	26
Haren Ghose	48	9	14	10.6
P. Dustoor	21	2	6	17.8
J. McDougall	47	3	15	10.2

THE TENNIS SEASON: A RETROSPECT.

The season for tennis opened with a bright prospect early in October, and members commenced play in right earnest. At the beginning there were about 25 members, but the number went on increasing rapidly, so that within a short time it rose up to about 40.

A programme of matches was drawn up at the opening and the first match of the season was between 'staff and students,' played towards the close of November, a detailed account of which was published in our last issue.

The next match was with the Sporting Union. Here we had to do without the services of two of our veterans, Messrs. R. Chakravarty, H. Mitter, and so unfortunately we lost the match.

Though no match was played up till January yet the interest of tennis was ever kept alive by the occasional visits of some of the championship players, who were kind enough to join us in our games.

Members of the Calcutta North Club came down to our College courts one afternoon, some time towards the end of January, to give us a game. It was all a one-sided affair, and the College pairs came out victorious by a heavy margin. We are thankful to our Principal for joining us in this match, and leading us to victory.

The last friendly match of the season was with the Dalhousie Institute, played on the 4th of March at Dalhousie Square. This time we had to seek the aid of Prof. Sterling. Three pairs played for our College—Messrs. Wordsworth and Sahai, Messrs. Sterling and Mitter, and Messrs. Chakravarty and Law. Out of the 99 games played our team won 62, and so undoubtedly it was the far superior team that won.

The Inter-club Tournament, first of its kind in our College, was a great success, and much of the success was due to our Principal whose keen interest in tennis showed itself in the kind donation of a silver cup to the club, to be awarded to the winner. The Principal himself took part in the tournament and so did Professors Sterling, Zachariah and Rahim. Mr. R. Chakravarty and Mr. A. Mitter were in the final, and after a strenuous fight Chakravarty had to yield to his sturdy oppone. Thisnt Inter-club Tournament, apart from its athletic value, helped to foster a feeling of friendship between the students and the professors.

Our College team entered in three open tournaments in doubles and did all that could be desired. Two pairs, Messrs. Chakravarty and

Law, and Messrs. Mitter and Sahai, entered in the Bengal Gymkhana Tournament, and both went up to the semifinals. Messrs. Chakravarty and Mitter represented our College in the Inter-College Tournament, and we are proud to record that they won the trophy. In the Tagore cup, Messrs. Chakravarty and Law were partners again. Though they lost in the very first round, yet, they had nothing to be sorry for, as they were tied against Mr. Iyer, the winner of the championship this year.

The growing popularity of tennis is evidenced by its large membership of keen men. With the close of March our tennis season comes to an end.

Seminar Reports.

ECONOMICS SEMINAR.

SIXTH MEETING.

Date—November 14, 1916.

President—Professor J. C. Coyajee.

Subject—Theory of Profits.

Essayist—Ram Chandra Bhar.

An outline of the paper is given below:—

In Adam Smith's time when the business man supplied his own capital profits meant a return both to capital and to the manager of capital. Later on, a division of functions took place. Walker emphasized the distinction by confining profits only to that portion of the earnings of the business man which are a reward of exceptional ability. He even asserted that profits do not enter into cost. Marshall criticized this as artificial and as overlooking the risk-element in profits.

Carver regards risk-taking to be the sole function of the entrepreneur. But it is yet too early to separate the risk-taker from the business organiser.

The fact is that the entrepreneur performs diverse functions, for each of which he receives some remuneration. The totality is profits. Marshall divides Profits into three elements—(i) interest on capital invested in the business, (ii) income due to business power and energy, and (iii) the earnings due to the organization, which brings business skill and capital together. The last two together form the gross earnings of management. According to Carver, the functions

are—(i) co-ordination of factors, (ii) assumption of risk, (iii) bargaining, and (iv) terrorism by formation of combination and monopolies.

Profits are determined like every other share in distribution, by the demand for the industrial functions of which they are a reward and the supply of them. But exceptionally able captains of industry seem to be born, and they have thus no supply price. Profits are thus akin to rent. This gives the element of truth in Walker's theory of profits. Pierson points out further points of analogy between profits and rent.

As a landowner may increase his rent by improving his land, so an entrepreneur can increase his profits by improved organization. Rent and entrepreneur's surplus both can be capitalized, the latter into "good will" which can be sold.

But there are also dissimilarities. As population increases rent enhances but profits decrease.

Even the marginal entrepreneur receives a surplus in a monopoly business.

There is also a connection between profits and interest. Marshall points out that $\frac{1}{4}$ ths of what is classed as profits is really interest. Again, for short periods business profits and interest are closely connected. Lastly, the greater the proportion of circulating capital, the greater the profits.

There are legitimate and illegitimate profits. But the whole class is under popular disfavour and suspicion, because even when well-earned they go to a few and create inequalities of wealth.

The President then proceeded to analyse in detail the views of Davenport and Clark on the subject. A most instructive hour having been thus spent, the meeting was declared closed.

SEVENTH MEETING.

Date—November 28, 1916.

President—Professor J. C. Coyajee.

Subject—The Plan for a Compensated Dollar.

Essayist—Sudarsan Chandra Maitra.

An outline of the paper is given below:—

Admittedly our standard money is defective as a standard of deferred payments.

The latest and perhaps the most notable plan for remedying this evil is Fisher's plan for a compensated dollar. We have now a dollar of constant weight, but of varying purchasing power. Fisher would

make the dollar of varying weight but of constant purchasing power. Of course, the weight of the dollar would vary not literally but virtually. The intrinsic value of the dollar will be much less than its face-value, and it will be a token coin. But it will be redeemable in bullion, the redemption price varying with the variation of prices. There will be free coinage. But there are not a few difficulties:—

1. Possibility of the coin dollar being overvalued and going out of circulation.

2. Speculation for rise in the redemption price. As a remedy for this, Fisher suggests that a seigniorage should be charged and a single rise in the redemption price should never exceed the amount of the seigniorage. Similarly speculation over a longer period may be discouraged by making the rise in the redemption price during the period less than interest on loans for the same period.

3. By increasing the redemption price of a dollar, its purchasing power would not be altered in the same ratio, but in a smaller ratio. But it is not easy to calculate how much smaller.

4. In the short period no effect of the change in Currency will be realized.

5. Again the plan presupposes international adoption which is an almost impossible happening.

6. Lastly, the high cost of living, crisis and a host of other misfortunes which we ascribe to monetary difficulties are, by no means, solely a result of changes in money supply.

However, Fisher's plan has great academic interest. But there are almost insuperable difficulties in the way of its practical adoption. And remote as this possibility is, its realization will still leave most of our economic ills unsolved.

The President characterised the paper as admirable, and heartily congratulated the writer on the brilliant success of his study.

EIGHTH MEETING.

Date—December 18, 1916.

President—Professor J. C. Coyajee.

Subject—The Incidence of Taxation.

Essayist—Bankim Chandra Bhattacharya.

An outline of the paper is given below:—

The various doctrines of Incidence may be divided into two broad classes:—(i) Belief in Universal Shifting, (ii) Denial of any such Shifting.

The former admits of two sub-divisions—(a) The School of Quesnay, (b) the School of Ricardo.

The school of Quesnay held that all taxes are ultimately paid out of the “*produit net*” or rent of land, while the school of Ricardo held that all taxes are ultimately paid out of profits. But both the schools are wrong for there is a surplus product in wages as well as in rent and profits. And taxation falls on all of these net products.

To the second group, viz. those who deny the existence of shifting, belong the names of Canard, Thiers and Stein. This class considers the whole theory of shifting as an error, for a tax is a part of the cost of production, similar to the expense on raw materials or labour, and thus enters into price and through this medium is diffused throughout society. Again, what is paid in taxes is a surplus product, the result of the services of the state administration. Thus the conception of the Incidence of Taxation has to be replaced by that of the production of taxes.

There is also a class of economic agnostics who consider the problem of Incidence as insoluble.

The conclusion is that taxes are not equitably diffused. It is impossible to deny the existence of shifting. But the problem is of great complexity and unqualified statements are to be avoided.

The writer ended his essay with a detailed discussion of the Incidence of the usual forms of taxation.

He finally quoted the famous passage of Cohn describing who can and who cannot shift taxes.

The Secretary criticised the summary statement that according to Ricardo all taxes ultimately fall on rent.

The President highly commended the paper, and the meeting dispersed.

NINTH MEETING.

Date—January 16, 1917.

President—Professor J. C. Coyajee.

Subject—The Bank of England Reserve.

Essayist—Mohit Kumar Sen Gupta.

An outline of the paper is given below:—

The foundation of the Bank in 1694 to finance William III's government, and its gradual development into the highly important national institution of to-day, are, no doubt, historical studies of great

interest, but it is useless to carry history so far back for the purposes of the problem before us. Even the Bank Restriction Act does not offer a satisfactory starting point, as discussion during that period centred on the problem of the Issue Reserve and not the Banking Reserve.

This study begins with Peel's Bank Charter Act of 1844, which separated the Issue and the Banking Departments, and put a limit to the fiduciary note issue. The Act proved a failure as a remedy for financial crises, but it settled the question as to the proper management of the banking reserve.

It seems strange at first sight that the banking reserve should consist of notes. This reserve is ultimately the reserve against the whole volume of English deposits, and is normally 25% of them. Economy could not go further considering the fact that the Bank is exposed to sudden and large foreign drains of gold.

But the strength of the Bank does not depend entirely on its metallic reserve. Its other weapons are: (i) Suspension of the Bank Act, (ii) Raising of the Discount rate; unfortunately this cannot be pressed too far. In the case of the first, all profits arising out of exemption must be made over to the government, and since 1866 the rate of discount must be raised 10%. The second device, suggested by Prof. McLeod in 1857, was first put into practice under Mr. Goschen. Though useful in minor ailments, it failed to stay furious outbreaks, for importation of gold from abroad is a tardy remedy, and people with immediate liabilities to meet pay whatever they are asked.

The Baring crisis of 1890 showed that the banking reserve was grossly inadequate. The Metallic Reserve of the Bank was half of that of the German Imperial Bank and less than a quarter of that of the Bank of France. And England had to beg loans from France and Russia, while £20 millions of solid gold were lying in the Issue Department. Clearly it was necessary to increase the banking reserve and to make the note issue more elastic.

Of the various reform schemes, Mr. Goschen's seems to be the most feasible. He suggests a second or relief reserve to be accessible in times of special strain. There should be legal tender £1 notes, sovereigns thus relieved being held by the Issue Department, to be available for banking purposes in times of exceptional pressure. The merit of the system lies in the fact that it would not upset the bullion market or the price-level.

Mr. Foxwell suggests the isolation of the Bankers' balance

other deposits in the statement of the accounts of the Banking Department. Mr. Goschen's proposals have borne fruit. The amount of the reserve has doubled after the Baring crisis. And the issue of Treasury notes at the beginning of the war was based in important respects on his proposals.

The President highly commended the paper, and the meeting dispersed.

TENTH MEETING.

Date—January 30, 1917.

President—Professor J. C. Coyajee.

Subject—The State in Relation to Railways.

Essayist—Birendra Datta.

An outline of the essay—

Much controversy has, of recent years, raged over the question of the ownership and management of railways. This is natural because the service provided by the railway is more or less of a monopolistic nature.

Arguments for Nationalization. (1) Advocated by Socialists for over three decades as a desirable extension of the functions of the state, the nationalization of railways has been urged on the Government by workmen and traders; (2) as likely to lead to shorter hours, higher wages and better working conditions generally; (3) or as likely to lead to a reduction in the tariff; (4) some would again urge the realization of a large surplus which would be available to relieve the burden of taxation or at least to prevent its rise.

Arguments against Nationalization. Turning to the pages of history we find that no state has nationalized its railways on mere theoretical considerations.

(1) Wherever the state has taken on itself the task of owning and operating the railways there was some practical consideration—either political, military, economic or financial.

(2) Moreover, the financial success of a nationalized system of railways is rather the exception than the rule, and in Prussia, where the geographical situation has contributed not a little to the financial success of the railways, the surplus works out at a percentage of only 1.8% on the capital outlay.

(3) Nationalized railways are no safeguard against strikes as the history of the state railways of Australia shows.

(4) The danger of political corruption is so great in a nationalized

system of railways that the famous Italian Commission, as subsequent experience in state-management has proved, did well to lease out the lines to private concerns.

(5) One other harm attending state ownership and management of railways is the contraction of the field of private enterprise by the locking up of a great amount of capital.

(6) Another danger springs from the likelihood of nationalized railways being used for various costly and often ill-advised social experiments.

In India we would regard the policy of state regulation with private management to be the most practical, if not the ideal, solution of the problem. This will not only as in England, Italy, and the U.S.A. preserve the inestimable advantages of private initiative, efficiency, resourcefulness, and responsibility, but also emphasise and protect the community's rights and guard against those evils and excesses which are incidental to unrestrained private enterprise. To meet the peculiar circumstances of India the Government should reserve to itself the right of requiring extension, improvement and widening of lines to be carried out by companies; of examining their accounts; of revising the tariff rates as also the right of enquiry into complaints made against the companies, and of appointing Indians to the higher grades of Railway Service.

The President commended the paper, and the meeting dispersed.

ELEVENTH MEETING.

Date—February 13, 1917.

President—Professor J. C. Coyajee.

Subject—The Jessore Comb, Button and Mat Manufacturing Co., Ltd.

Essayist—Bimala Kanta Ghosh.

An outline of the essay—

Started in 1909 the company has always been suffering from a lack of adequate funds, as all new enterprises do unless the prospects of profit are unusually attractive from the beginning. After three years' struggle, nearly half the requisite working capital was got together, the bulk of this coming from landlords and professional men. Local and Calcutta Banks refusing to extend credit to this concern, as late as November 1914 only 5 out of 12 machines could be worked.

The outbreak of war in August 1914 meant failure of supply of raw materials which came from Germany, and the company had to import from Japan much worse stuff at very high prices.

Although capable of producing button, mat, oilcloth and imitation leather, etc., the company has to put off the idea of manufacturing these because of insufficient capital and high price of raw material.

Before the war broke out the company had been paying 4% dividend though running 5 only out of its 12 machines, and with a growing market mainly through the agency of the recently established Commercial Museum, large hopes were held for its success. But the cheap Japanese manufacture proved a formidable rival, and in spite of attempts to grow cotton and camphor locally with its own capital the company had to give ground to the cheap Japanese products backed by the Japanese Government. It is owing to this fact that the industrial concern which opened out a new avenue of employment to the economically-distressed *bhadralog* class, and came to the rescue of many helpless widows, had to be stopped temporarily for better times to come.

Owing to these difficulties, as also high railway rates in India, the manager, in his evidence before the Industrial Commission, advocated state aid to his Company.

The President having highly commended the paper as the first fruits of labour in a new direction, the meeting dispersed.

M. SEN GUPTA.

Secretary.

THE PHILOSOPHY SEMINAR (SPECIAL).

SUBJECT: "THE PHILOSOPHY OF RELIGION."

THE SEVENTH MEETING.

President.—Dr. Prabhu Dutt Shastri.

Essayist.—Sj. Saroj Kumar Das, B.A.

Subject.—"Mysticism."

Date.—January 15, 1917.

The President after treating all the issues raised in the last meeting asked the writer to read his paper.

The following is a brief summary of the paper:—

Deploping the abuse of the term 'mysticism' the writer pointed out its radical meaning. 'Mysticism' cognate with 'mystery' (Gr.

'mystes'—one initiated) corresponds to the derivative meaning of the Sanskrit term '*Upanishad*' which implies a 'secret doctrine' or a 'mystery,' as in the Dionysian mysteries. 'Mystes' (from the root 'mucin' meaning 'to close one's eyes') seems to be an echo of 'abritta-chakshuramritatvamichchan' in the opening verse of the second chapter of the *Kāthopanishad*, which means that 'a wise man thirsting after immortal bliss sits with closed eyes.' Thorough-going intellectualism as that of Hegel is hostile to mysticism. Mysticism, Eastern and Western, revels in twilight. Kant and Shankara indirectly justify the standpoint of mysticism by pointing out the limitation of our understanding, the latter explicitly asserting "achintyah khalu ye bhāvā na tāṇstarkena yojayet," i.e. "Never apply dialectic to those problems that are simply unthinkable."—The mystics, notably Wordsworth, Tennyson, Browning and the Indian mystic Rabindranath view nothing quā finite, but as the avenue of the Infinite. We refer here to Rabindranath's beautiful song :

“সীমার মাঝে অসীম তুমি বাজাও আপন সুর”

(Do thou pipe through the finite thy infinite tune).

This is what Bradley means by "the ideality of the finite." Ineffability as a characteristic of mysticism criticised. The functions of intellect (Budhi) and intuition (Bodhi) in Indian philosophy. No disparagement of the intellect as in Bergson. Bergson's intuition does not pursue a methodical procedure. Discredit of the intellect whether expressed and implied is the mark of pseudo-mysticism. Plotinus's conception of 'contemplation' is shown to be exactly parallel to that of the *Upanishad* as expressed in the lines "Nāyamātmā Valahinena labhyo na medhayā na bahuna crutēna; yamevaisha vṛnutē tena labhya," etc. Renascence of feeling in the Romantic school typified by Goethe, Schiller, Herder, Jacobi, Schelling, etc., bears the stamp of mysticism. This feature best exemplified in Tennyson's beautiful line 'I have felt' in *In Memoriam* which he regards as the touch-stone of the truths of religion. This has a striking similarity to the 'বেদাহমেতৎ' (*vedāhamētam*) of the ancient Indian seer. Psychology of Mysticism. The *via negativa*—James's epithet "twice-born," Eucken's "Redemptive re-making of the personality," and the Biblical statement "Except ye be born again," etc., compared. Mysticism and Symbolism. Reflections on the Purgative, the Illuminative and the Unitive stage. "Life, more life," as Leuba points out, is the end of religion as well as of mysticism—echoed by Rabindranath "মোরে আরো আরো দাও প্রাণ"—Mysticism considered in relation to

the problem of Time and of Good and Evil. Russel's view that "the elimination of ethical considerations is an ethical advance" justified and the Vedāntic text quoted in support. . . . *বিদ্বান্ পুণ্যপাপে বিধূয় নিরঞ্জনঃ পরমং সাম্যমুপৈতি,*" i.e. "Passing beyond good and evil the wise man untainted by them attains supreme unity." Evelyn Underhill's reflection on Eastern mysticism criticised. Mystic truths do neither age nor die. They are verily

.... truths that wake,
To perish never."

THE EIGHTH MEETING.

President—Dr. Prabhu Dutt Shastri.

Date—January 22, 1917.

Subject—"Mysticism."

The President criticised the paper. The paper was well executed, and systematically drawn up. According to Hegel agnosticism and mysticism are both erroneous. One saps the vitality of thought, and the other floods it with more sap than is necessary. Kant indirectly helped mysticism by relegating God, freedom and immortality to the domain of Practical Reason. Mysticism is not a creed but a philosophical method. Asceticism stores up energy so that it may lead to the polarization of mental forces through *চিত্তবৃত্তিনিরোধ*, i.e. by the concentration of mental energy. This gives us control over passions, which being properly directed, there ensues *ত্রিকালদর্শন*, i.e. intuitive glance of past, present and future. This conspectus of reality is the ideal of Indian mystics. A true *Yogi*, a true *jnani* or a true *Bhakta* is the true mystic. There is no real and final hostility between *Karma*, *Jnāna* and *bhakti*. The opposition exists only at a lower stage but they reach final harmony on a higher plane. The realisation of the self is nothing but identification with the essential reality of the whole world. It is *অত্মানুভূতিঃপ্রতিবক্ষশূন্য* which is attained through *চিত্তবৃত্তিনিরোধ*. We must stop the free play of the desires that try to go out into the external world. The fewer are the desires the easier will the attainment of *Shānti* or perfect bliss become. The *নিবৃত্তিমार्গ* of the *কথোপনিষৎ* teaches the same thing.

THE NINTH MEETING.

President—Dr. Prabhu Dutt Shastri.

Essayist—Sj. Jitendranath Gupta, B.A.

Subject—The Origin of the World and the Destiny of Man.

Date—January 29, 1917.

The problems before us are two of the oldest and most comprehensive ones that ever engaged the human mind, and no satisfactory and final solutions have yet been offered. Some philosophers even question the capacity of the speculative reason to deal with them.

The two problems are inseparably bound up together, and the solution one offers of one of them depends to a large extent on the view he takes of the other.

Thus the older materialists like the atomists and the *Chârvâkas*, and the modern scientific materialists, all of whom try to derive the world, together with the individual souls which it contains from self-existing matter and its inherent forces, can hold out no better hopes to man than absolute extinction of the soul at the moment of death. But the materialistic theory is defective in so far as it fails to establish a causal connexion between the two absolutely heterogeneous things, mind and matter. Besides it cannot satisfactorily explain the interaction between the atoms which are according to it self-existent distinct wholes. The theory of Evolution too cannot help it in overcoming these defects inasmuch as it leaves the derivation of life and mind from inorganic matter as unsatisfactory as ever. Hence other philosophers take recourse to the theistic presupposition for explanation. But equally insurmountable difficulties present themselves when we go to enquire into the manner and purpose of creation. To say that God fashioned the world out of pre-existing and independent material is to make Him finite: to hold that the world is the outcome of a voluntary act on the part of God, implies a 'want' for the removal of which creation took place; nor can the world and the individual souls have been the result of a development of God's nature or necessary emanation out of Him as Spinoza, Hegel and others hold, as that would take away His perfection. Hence the theory of the Vedanta as interpreted by Shankara seems to offer the best solution of the problems. There exists nothing but one absolutely single being—Brahman. The empirical world is a mere appearance due to the supposed association of *mâyâ* or *avidya* with Brahman, and this, under the guidance of the lord, modifies itself by a progressive evolution into all the individual existences or

bhedas (ভেদ), distinguished by special names and forms of which the world consists. The world has thus only *Vyavahārika sattva* (বাবাহারিক সত্ত্বা), i.e. the world is only empirically real. The individual soul blinded by *māyā* burdens itself with merit and demerit, the consequences of which it has to bear in a series of embodied existences. But the true and ultimate destiny of the soul is its *merging in the universal soul or Brahman*, the means of which is provided for in the attainment of true knowledge. Thus on understanding the real import of the saying *Tattavamasī* (তত্ত্বমসি) the individual soul shakes off all bonds of *māyā* and identifying itself with Brahman, attains its final release.

The President opened the discussion by commenting on the merits and demerits of the paper. The writer presented too many details on the origin of the world, but too few on the problem of the destiny of man which is too important to be brushed aside. The motive of creation cannot be known by temporal beings. Creation is true indeed within *māyā*. Kant is perfectly right in limiting the human intellect within reasonable bounds. Leibnitz does not satisfactorily account for the existence of this one world, and also for its being the best of all possible worlds. Shankara's view does not militate against Spinoza's conception of substance. If personality implies self-consciousness, then thought exists in substance also. The theories of transmigration of souls, resurrection, immortality of the soul also have their significance in human life.

DEBNARAYAN MUKHERJEE,

Secretary.

PHILOSOPHY SEMINAR.

SUBJECT: ETHICS.

THE THIRD MEETING.

President—Dr. A. N. Mukherjee.

Subject—The Origin and Development of the Moral Ideal.

Essayist—Mr. Gopal Chandra Bhattacharya, B.A.

Date—The 13th December, 1916.

An outline of the paper:—

The writer gives the biological treatment of the subject, and holds that the Moral Ideal is an equilibrated order of actions in which every act of the individual occupies a definite position determined by all the rest. In the same way with regard to society an act is good in

which the agent is adjusted to an order of persons having mutual relations and obligations. The essayist is of opinion that the reformer holds a Moral Ideal, and others, reflecting on this, accept it. The growth of a new Ideal is analogous to the growth of a new species in the organic world. The good Ideal has been created by a struggle of Ideals in which it has predominated, and evil is simply that which has been rejected and defeated in the struggle with the good. This Moral Ideal can be maintained in two ways, viz. by means of punishment and education.

Change of morality implies progress, for goodness represents the solution of all the conflicting elements in the problem of Social life, and hence whatever change the Moral Ideals underwent must be considered as a change for the better. No society can therefore be said to be morally unprogressive; it is only the individual in it, who does or does not progress according as he does or does not act in harmony with the accepted Moral Ideal. The law of this moral progress is one of comprehension, and hence we find that the history of morality exhibits the gradual development of a universal moral order, good not for a group of men, but for all. It should not however be supposed that this progress and change is merely quantitative; the quantitative extension is parallel with, nay even proceeds from, a change in the conception of the human person itself; and this is what Green calls the determination of the idea of the Good.

The writer then discusses the different theories of the Moral Ideal, viz. Hedonism, Perfectionism and Evolutionism, and places his finger just on those weak points of these theories, which are really their vulnerable points. As against Hedonism, he holds that pleasure is not the end, but simply the sign or mark that the desired equilibrium has been reached; and as against Perfectionism, he holds that a man's conduct is said to be perfect when his dispositions and actions are so adjusted as to harmonise with the system of relations in which he is bound up with others as members of the same society. The essayist agrees with Herbert Spencer, in so far as he lays down that good conduct is the equilibrium of conduct under the conditions of action, but he finds fault with his distinction between Absolute Ethics and Relative Ethics.

Then the discussion was opened by the President, and the following gentlemen took part in it: Mr. Majumdar, Mr. Mukherjee, Mr. Mondol, Mr. R. Chatterjee, Mr. A. Mukherjee, Mr. Karmakar, Mr. A. Moitra and the Secretary. The President spoke last from the chair. He clearly

showed that morality requires an element of transcendence, and this principle of transcendence is the Moral Ideal. He upheld the view of T. H. Green.

THE FOURTH MEETING.

President—Dr. A. N. Mukherjee.

Subject—Green's Ethics.

Essayist—Mr. Dev Narain Mukherjee, B.A.

Date—The 9th January, 1917.

The following is a brief summary of the paper:—

The writer began by considering Green's ethical philosophy as an idealistic attempt to set forth that the true well-being for man is to be found in actually living his life. Following the manner of Kant, Green critically examines the metaphysical basis of his ethics, and then proceeds to expound his ethical philosophy.

Like Kant, Green tries to vindicate both the right to apply the principles of morality and religion to the absolute reality and the ways of knowing characteristic of science and ordinary experience by showing a principle present in all our knowledge which carries us beyond such experience and science, and is hence often ignored by them—a principle which our moral consciousness does take account of. To see phenomenal objects in relation to their principles is to acquire a knowledge of what they are in themselves.

Therefore Green treats man's practical life as a realization of freedom, firstly, in man's action generally, i.e. all action from motive is essentially free and self-determined; and secondly, in man's morally good actions, i.e. man truly realizes himself only when the motive of his action is the moral ideal.

The moral ideal is not the sum of pleasures either for the individual or the greatest number, but involves the complete realization and satisfaction of the capacities of the individual as also the idea of a common good in the attainment of which all moral beings may co-operate. Green's moral ideal harmonises with that of Plato and Aristotle, both in their conception of virtuous activity as the chief good and in their analysis of special virtues, though enlarged through the Christian idea of brotherhood.

Lastly, in comparison with other theories, Green's view enables us to deal with practical difficulties inasmuch as it takes account not only of the results, but of the motives of our action.

After giving a full and exhaustive account of Green's ethical philosophy, the writer considered the difficulties raised by some critics, e.g. Prof. Seth, Mr. Balfour, Prof. Sidgwick and Prof. Edward Caird. Then he treated at length some difficulties in Green's ethical philosophy, which appeared to him to be fundamental, and offered a solution of them in the light of Hegelian philosophy.

As time did not allow any discussion on that day, the meeting was adjourned. The discussion was taken up on the 23rd January. The debate was confined mainly to one point, viz. whether a metaphysical foundation of ethics is at all possible, and if so, whether it is necessary. Mr. G. C. Bhattacharya, Mr. B. C. Chakravartee, Mr. M. B. Majumdar, Mr. P. C. Mondol and the Secretary took part in the debate. The President then clearly showed that in ethics metaphysics plays a most important part. He ended by pointing out a queer anomaly that those who despise metaphysics, somehow or other unconsciously make use of metaphysical assumptions.

SUDHIRANJAN RAYCHAUDHURI,

Secretary.

SOCIÉTÉ POUR L'EXPOSITION DE LA PHILOSOPHIE DE BERGSON.

ON PROF. BERGSON AND HIS PHILOSOPHY.

At the inaugural meeting of the Bergson Society which was held on the 5th February, 1917, Dr. Prabhu Dutt Shastri gave us a very illuminating discourse on Prof. Bergson's philosophy, the charm of which was the more enhanced by his personal reminiscences of the Professor whom he had the pleasure of talking to on several occasions. What impressed him at the very first interview (and was subsequently confirmed) was a certain stiffness about the Professor, which he did not fail to detect in spite of the former's great cordiality and characteristically French suavity of manners. He is fluent but not loquacious; a certain reserve in speech lends an air of seriousness or gravity about him. In this respect Prof. Henri Bergson stands in marked contrast to his German contemporary Prof. Rudolph Eucken of the Jena University (with whom our President, Dr. Shastri, has kept up, by correspondence, the intimacy that had sprung up while he was in Germany), who would not keep you at arm's length, but confide everything to you with astonishing open-heartedness. Once ask him to explain some point in his philosophy and anon the flood-gates of speech are opened.

Bergson is consciously aspiring, as it appeared to our President, to the rank of an epoch-maker in the history of philosophic thought, by heralding the advent of a new era in philosophy. He is confident that his philosophy will have sooner or later a universality of appeal. We are too near to him in time to appreciate his greatness; but when viewed in its proper historical perspective, his new philosophy, Prof. Bergson is pretty well sure, will loom large before men's eyes, and he himself will stand out eclipsing even a Kant and a Hegel. This morbid self-consciousness leads him to be matched with Schopenhauer. Leaving aside the question of marked similarity in respect of their philosophic standpoints, it must be noted that both, Bergson and Schopenhauer, had the gift of an inimitable, charming, literary style. Not so much by philosophical acumen as by stylistic beauty and felicitous phrases that they cast a spell on the readers, and thus win their points. Both are intuitionists and mystics to some extent, notably Prof. Bergson as he himself confessed to Dr. Shastri when the latter pointed out that his method of intuition bears the stamp of Indian mysticism, especially that of Patanjali's *Yoga* system. Prof. Bergson generously admitted that, and expressing his sincere sympathy with Indian intuitionism remarked that the East has still something to teach the West in this respect at least. The warm reception that the Professor accorded to one hailing from India bespoke his clear sympathy with the Indian intuitionistic point of view. It is delightful to note that a modern European philosopher is hearkening back to the dying note of a far-distant age. Then in the next place, even his conversations betray a markedly visualizing tendency; his works have not unjustly earned for him the appellation of 'visualizer' as given by Russel.

Now what is the secret of his extensive popularity? Prof. Bergson may very well say with Byron, "I awoke one morning and found myself famous." Even his avowed opponents and detractors can not deny that he has risen very high in popular estimation. None can gainsay the fact that his philosophy of the *élan vital*, if it has not been convincing to many, has at least given the *élan vital* to modern thought. That is something; and Bergsonianism is to be credited for having thus roused us from our torpor. When Prof. Bergson's principal work *L'Évolution créatrice* appeared for the first time, Bergson's philosophy became the special hobby of the day, and even of the orthodox Oxonians (of whom our President was one) though very few would subscribe to the new philosophy. Prof. Bergson is acute enough

to perceive that it is by catering to the Westerner's passion for the new—a weakness which Prof. Bergson turns to his advantage—that one can effect a short cut to popularity. He is a philosopher who knows how to keep time with the time-spirit or *Zeitgeist* as they say. His philosophy has taught him to be fully wakeful to the mobility of thought. Further, he has analysed the modern situation very carefully, and knows very well what will be most acceptable to the people of this age. He has made the best possible use of the hollowness, the superficiality and the anti-intellectualistic tendency of modern thought. He knows that men will turn with a sigh of relief from the Hegel-weary age to something which assures abiding peace and satisfaction to the human heart. He therefore supplies the last link in the rhythm of philosophic thought, viz. mysticism which comes, according to Victor Cousin, logically as well as chronologically after scepticism, the other two precedents being sensualism and idealism respectively. He sees that contemporary thought is more or less eclectic in its spirit; so he very skilfully weaves into his philosophy all the best and most popular features of modern philosophy. Hence he offers (1) his doctrine of *Intuition*, which, he is sure, will be palatable to an age that recoils from the rampant intellectualism of the preceding one.

(2) His doctrine of *Change* which is sure to appeal to the modern mind that is unsatisfied with Spinoza's Conception of 'Substance.'

(3) Coupled with the foregoing, the doctrine of *Creative Evolution*. Evolution is the badge of modernism. It has its application to all the spheres of knowledge, and a philosopher wishing to win popular favour must pay his homage to this theory. His 'evolution,' however, is *creative*; it has very little in common with the other kindred theories of evolution.

(4) His doctrine of *Free-Will*. Determinism is more or less driven out of the field; so he must ring in the note of freedom.

(5) His conception of *concrete time* or *durée* as he styles it. Free-will is possible only on the assumption of this concrete time. We live in duration which is concrete (and not abstract time), and in duration we are free creative personalities.

Now Bergson's originality lay, if anywhere, in this conception of Duration. Time as an important factor in Reality had appeared before him, as for example in Hegel; so he must improve upon it in order to satisfy the innate passion for the new. In duration the past, says he, interpenetrates with the present and thus memory plays a very important part in his system. Memory is the connecting link between

the two worlds of mind and matter, otherwise so disparate. But does the past survive, as such in the present or in the form of an idea only? Bergson confuses, as Mr. Russel points out aptly, between an idea and the thought of an idea in memory. Again, what right has he in discarding the future from concrete time or duration? If we live in duration in which the past interpenetrates with the present, what justification is there for excluding the future? Either he must include the future within duration or say that it is timeless. Here the *Vedāntic* conception of the *Ātman* as timeless seems to be far more philosophically sound. Further his condemnation of mathematical time as 'a form of space' is altogether unwarranted. It is more concrete than his so-called 'duration.'

His method is after all vicious. He advances no reasons in support of his theory. He would be simply criticising and pooh-poohing other theories, and would then simply introduce his view, the insinuation being that his is the best though there be no reasons forthcoming. It has been well said that his theory is born like a Phoenix from the ashes of its predecessors. Hence there is much of verbal jugglery in him. He does not always keep close to facts. Leaving the *terra firma* of facts we are borne upon the wings of homely metaphors and parables. But his metaphors sometimes prove to be lame. They are not serviceable on the solid ground of facts. His parables remind us of the Biblical ones. He does not infrequently stoop even to false analogies. Analogies may be good in their place; but they must not over shoot the mark.

Next as to his merits: (1) first, Mysticism, as we have already remarked; which upholds the claims of the heart. (2) Secondly, his trying to effect a salutary reconciliation between the opposing schools in philosophy such as between empiricism and rationalism or naturalism and idealism. (3) The synthesis of various elements; more or less eclecticism. Whatever he offers as original is not satisfactory while what is satisfactory is not original. (4) Giving a new impulse to philosophic thought. (5) His style which is extremely captivating. It is simple and easy as contrasted with the ponderous style of Kant or Hegel. (6) A note of activism. Creation of moral ideals along with the evolution of life is a thing which quite satisfies the crying need of the age.

Now as to his demerits. (1) His Mysticism based on the doctrine of intuition is not quite satisfactory. His method of intuition demands an introversion of the natural activity of the intellect. Mere discredit

of intellect has no value in it; nay it is intolerable when carried to excess; specially when it is not pointed out how intuition works where intellect fails. His intuitive 'method' is no method at all. He does not clearly lay down the means or *sādhans* to the attainment of the 'intuition of self by self' which we are toiling all our lives to attain. There is no short cut to it as Bergson seems to think. The path is like the keen edge of a razor as they say (चुरस्य धारा निशिता दुरत्यया दुर्गपथस्तु कवया वदन्ति). In this respect *Patanjali's* Yoga system marks a distinct advance on Bergson's 'intuition.'

(2) His ideas do not present a system of philosophy as a whole. What is his *Weltanschauung*?—a question one asks invariably after having gone through his works. He has not answered it. But we should soften the rigour of our criticism considering that his philosophy is still in the making.

(3) His *état vital* is not a thing which we can lay to our hearts. We are being driven by it, *that* is a fact; but we cry out like Carlyle, "We emerge from the Inane; haste stormfully across the astonished earth; then plunge again into the Inane... But whence?—O Heaven, whither? Sense knows not; Faith knows not, only that it is through Mystery to Mystery." Such an unknown end chills our hearts. The *आदि* is not known nor is the *अन्त*. The blessed interlude of this life alone exists. We need not further expose the shallowness of this philosophy. If even by your intuition you can not know what your end is going to be or what the hereafter is, let that intuition be cast away. We prefer to dwell in the *Purgatorio* of the intellect and make a *Paradiso* of it.

(4) His philosophy can hardly lay claim to originality. It is, as remarked above, more or less a synthesis of various elements.

(5) He creates an unnecessary confusion in his conception of duration.

(6) Life as pure activity is a brutish mode of living. Activity for activity's sake can not be the ideal of rational human beings. Bergson's philosophy does not provide for that blessed calm or *शान्ति* the peaceful haven where the perpetual wear and tear of our active life ceases.

SAROJ KUMAR DAS,
Secretary, 'Bergson Society.'

BIOLOGICAL SOCIETY.

SOCIAL GATHERING.

A Social Gathering of the Biological Society was held at the Physiological Laboratory, Presidency College, on Wednesday, the 21st February, 1917, at 6-30 P.M. It was a large and representative gathering. Among those present were Dr. Kedarnath Das, Rai Choonilal Bose, Bahadur, Dr. B. L. Chowdhury, Dr. Biman Behari Dey, Dr. Anukul Chander Sircar, Prof. S. C. Mahalanobis, Dr. Girindra Sekhar Bose, Dr. H. N. Das, Prof. H. C. Das Gupta, Prof. S. C. Banerjee, Prof. H. C. Sen, Prof. K. Khastagir, Prof. N. C. Bhattacharya, and several ex-students of the department of Physiology.

The Laboratory was tastefully decorated and arrangements were made in various rooms for an exhibition of scientific experiments of biological importance. Large numbers of spectators crowded round every experiment and showed great interest and enthusiasm.

A very interesting item on the programme of entertainment was a Lantern Demonstration by Prof. S. C. Mahalanobis, the President of the Society. His lecture attracted all the people to the lecture theatre where they listened with rapt attention to an exposition of a series of slides demonstrating methods of preparation of Diphtheria antitoxin and Vaccine lymph.

There were nice songs by Mr. Jnanopriya Mitter and others, and also instrumental music kindly arranged by the Grand Binapani Musical Association of Simla, which were highly appreciated.

Tea and refreshments were served to the guests and members both in European and orthodox styles. The gathering after spending a very enjoyable and instructive time broke up at 9 P.M.

DHARANIDHAR BERA, *Secretary,*
Biological Society.

REPORT OF THE HISTORICAL SEMINAR.

There have been certain changes in our History Staff again. Prof. H. C. Roy Choudhry, M.A., having been transferred to the Chittagong College, Prof. Benoy Kumar Sen, M.A., of the said College replaced him as Vice-President of the Seminar; Mr. K. S. Roy, B.A. (Oxon.), a new Professor of History, was also elected a Vice-President. But Mr. Roy has been transferred to the Sanskrit College, and we have got Prof. K. D. Banerjee, M.A., in his place as a Vice-President.

In reply to the Secretary's private letter to Lieut. Oaten wishing him a merry Christmas and a prosperous New Year, the latter asked the Secretary to convey his best wishes to the members of the Seminar, and presented the Secretaries of the 5th and 6th year, on behalf of their respective classes, with two copies of his snapshot in military uniform. We are grateful to him for his kindness.

Progress.:—Under the auspices of our much esteemed President Mr. Das Gupta, the work of the Seminar has been an exemplary one. During January and February eight meetings were held and six different subjects were discussed; all of them were highly successful and contained elaborate information on the different branches of the subject. The President complimented the Seminar as a "School of Debaters." It is also a matter of gratification that our Vice-Presidents kindly attended several meetings.

FOURTH MEETING.

Date—January 9, 1917.

President—Prof. J. N. Das Gupta, B.A. (Oxon).

Essayist—Sreejut Hemendra N. Bhattacharya, B.A. (5th year).

Subject—"India as known to the Ancient East."

Outline.:—Commercial intercourse between India and the West may be traced back to the hoary antiquity of Babylon and Egypt. The chief commercial routes were three—one by the north of Afghanistan, another by the south of Persia, and the third by the Red Sea to Egypt. Definite foreign accounts of India as given by Western writers however fall in the Greek and Roman periods. These may be divided into two main groups—those who flourished before Christ and those after them. The earlier period may again be divided into pre-Alexandrian, and past-Alexandrian, the descriptions of the former are generally inaccurate, and those of the latter are correct, being first-hand. During the Roman period, which is almost identical with the period after Christ, there is the most important account left by the author of the Periplus of the Erythrean Sea.

The essay was criticized by Messrs. Pakrasi, Chaki and Chakrabarty, mainly on the point of an absence of reference to modern research. Mr. Bhattacharya did not go into details and restricted his remarks only to a general survey and estimate.

The President then addressing the meeting declared it closed.

FIFTH MEETING.

Date—January 17, 1917.

President—J. N. Das Gupta, Esqr., B.A. (Oxon).

Essayist—Sreejut Susil Kumar Dutt, B.A. (6th year).

Subject—"The Place of Women in the Society of Egypt."

Outline:—The position of women in Egypt was more dignified than in Babylon, India and Rome. She enjoyed a superior status to man. This is shown by fact that the right of inheritance descended through the eldest daughter. The system was quite antithetical to the Salic Law of France, and its liberal character gave woman a chance to show her political capacity, e.g. Hatshepsut, the Queen of Egypt, managed the state well, developed arts and the resources of the country.

There was a system of female education; there could be only one legal wife, the mother of the heir, but the practice of maintaining a harem was not regarded as immoral. Incest was not regarded as immoral, and brothers generally married their sisters.

The subject was ably discussed by Messrs. R. Chakravarty, L. Dutt Gupta, S. Banerjee, N. Chakravarty, S. L. Roy, and H. N. Bhattacharya. The main point of debate was that the position of woman though much dignified was not superior to man.

The President in his speech noted certain points and read a few passages from the Hammurabi's Code, and the meeting then came to a close.

SIXTH MEETING.

President—Prof. J. N. Das Gupta.

Essayist—Sreejut Sudhindra Lal Roy, B.A. (5th year).

Subject—Causes of the French Revolution and its Effects upon England.

Outline:—The French Revolution was marked by causes Literary, Social, Political and Economic. The writings of Montesquieu, Voltaire and Rousseau contributed in changing the extreme loyalty to the throne of the French people into democratic ideas. The demoralised nobility were exempt from the burdens of taxation, and the clergy, the middle class and lower-class groaned under the heavy taxation. Absolute monarchy, unsuccessful internal reforms, disasters in military and diplomatic relations discredited the whole constitution. To crown all the finances were in a state of chaos. On the other hand, there had been constantly

a struggle between the Crown and Paul of Paris and the influence of the American War of Independence.

As to the effects of the French Revolution upon England, the first and immediate was a check to all liberal reforms.

The critics were Messrs. K. L. Roy, S. K. Dutt, R. M. Chakravarty and S. C. Pakrasi. Mr. Dutt pointed out that the essayist totally omitted to mention the religious cause and pointed out the influence of Voltaire's saying "Crush that infamy," referring to the perverted Christianity of his age.

After the President's address the meeting was dissolved.

SEVENTH MEETING.

Date—February 7, 1917.

President—Prof. J. N. Das Gupta, B.A. (Oxon).

Essayist—Sj. Lokendra Kumar Dutt Gupta, B.A. (6th year).

Subject—The War of American Independence.

Outline :—The Peace of Paris 1763 left in America a group of heterogeneous English colonies, who had no political unity or sympathy, and all of them were subject to the Navigation Laws and other trade restrictions imposed by England. Consequently there grew up a smuggling trade, and Lord Grenville determined to put a stop to this. Colonies did not like this and became discontented. England then pressed the question of colonial defence by raising taxes from the colonies, and it was protested against. The Parliament of the mother country claimed the right of taxing colonies, which was resented severely by the colonists on the principle of "no representation, no taxation." England pressed the matter too far and enacted the Stamp Act, imposed the Custom duties, a standing army was stationed at Boston and all these hastened the breach. A movement for armed resistance animated all the colonies and the Congress was born of it. War followed. The success of America and the defeat of England were due to incompetence of English Generals, the French aid to America with men and money, the want of tact on the part of George III and his ministers, and finally the ignorance of the British public, in general, about the seriousness of the situation.

England lost some good colonies and America came out as one of the grandest federal states. France became financially bankrupt and the revolutionary spirit became stronger among the people.

The debate was postponed to the next day when discussions took place. Messrs. S. L. Roy, A. Mukherjee, R. Chakravarty and S. Pakrasi were the critics, and they pointed out one or two omissions.

After an address by the President, the meeting was closed.

EIGHTH MEETING.

Date—February 14, 1917.

President—Prof. J. N. Das Gupta.

Subject—Wellesley's College of Fort William—Story of its foundation and an estimate of the policy underlying it.

Essayist—Sj. Ramani Mohan Chakravarty, B.A. (6th year).

Outline :—The growth of the Company from merely a trading corporation to the position of the administrator of a big Empire, totally changed the nature of the duties of its servants. The "writers" were no longer employed for merely trade management, they had to undertake responsible charges like that of an ambassador or political agents in native Courts. But they were neither trained in political transactions nor were they acquainted with the laws and customs of the people. This led to much confusion in governmental work and Lord Wellesley therefore thought it wise to establish the College of Fort William for the training of the Company's servants. The essayist then gave an account of the constitution of the College and a short curriculum of studies. To finance the College it was thought wise to impose duties on trade.

By way of generalisation he called Wellesley "the Akbar of the Company's Dynasty."

Prof. Sen was present and spoke a few words about the subject and pointed out that the foundation of the College had one important indirect result in the development of Bengali prose literature popularly known as Panditi Bāṅla. The number of critics was ten—the largest number that ever took part in a Seminar debate this year. The discussion was lively.

The President thanked Prof. Sen for his keen interest in Seminar and delivered an interesting speech on the subject. He read out some lines from 'Spectator' of last September on Wellesley's School of administrators, and after praising the enthusiastic debate in the Seminar complimented it as the "School of Debaters."

NINTH MEETING.

Date—February 21, 1917.

President—J. N. Das Gupta, Esq., B.A. (Oxon).

Essayist—Sj. Nalini Kanta Roy Choudhry, B.A. (5th year).

Subject—Imperial Federation.

Outline:—The paper was restricted to the movement for the Imperial Federation of the British Empire. Closer union of the Empire has been made possible by the present war. The movement was gaining vigour during the last half century by occasional Imperial Conferences and by the growing jealousy of foreign powers. The Imperial federation, when it came to be an accomplished fact, would probably control the foreign policy, the imperial defence and the commercial policy of the Empire. The machinery of such an administration would naturally be a representative body of all the components of the Empire. This would result in the creation of a separate Imperial Federal Parliament for conducting imperial affairs. India would also find some place in the Council of the Empire, and the fact that three of her representatives are going to attend the Imperial War Conference in April next is significant.

The criticism was adjourned for the next day, when the critics mainly contended the want of any comparative study of Federal Imperialism in the essay.

The President delivered a short speech, and the meeting was closed.

S. C. PAKRASI,

Secretary.

REPORT OF THE FIRST ANNIVERSARY OF THE HISTORICAL SEMINAR.

The First Anniversary of the Historical Seminar was held on Wednesday, the 7th March, at 6 P.M., at the Science Library, Baker Laboratories, under the chairmanship of our esteemed Principal, Mr. W. C. Wordsworth. The hall was tastefully decorated and besides the members of the History Staff there were present Prof. Nripendra Nath Banerjee, Prof. Panchanan Das Mukherjee, Prof. Khastagir, Prof. Zachariah, and several ex-students of the Seminar including Mr. Subodh Ch. Mukerjee, M.A., Asst. Accountant-General, Prof. Gauranga N. Bannerjee, M.A., P.R.S., Messrs. Soraj K. Sen Gupta, M.A., Bhabesh Ch. Sen Gupta, Jyotish Ch. Bannerjee and others numbering about 60.

The proceedings began with a suitable opening song, sung beautifully by Master Romesh Gupta, a boy of 10 and a cousin of our friend Mr. Dutt Gupta, after which came an address of welcome by the President of the Seminar, Prof. J. N. Das Gupta, and in the course of his address he said:—

I rise to say just a word to welcome you to this our first annual gathering, and to bid a formal farewell to our friends of the Sixth Year. I do so all the more readily, for from the day you came back to us as the head of this vast educational corporation, you have taken the keenest interest in the work of our seminar, and in the midst of the many more important demands on your time, have found opportunities of delivering to us a *special course of lectures* which has proved of the highest value to the members of the History Seminar, and which has indicated to us the true lines of future development in certain directions.

As to my young friends, during the last two years, with the exception of the usual vacations, I have been in daily, almost hourly, contact with them. I have shared their hopes and aspirations. Their work has been a great part of my own work. I have sympathized with and felt the stimulus of the educational ideals they have pursued. And now that they are about to leave us to face the ordeals of their final University test and the trials and difficulties of the wider practical work-a-day world, I wish them Godspeed and bid them good-bye with a heavy heart, but full of confidence and hope—hope that their future career, whatever that be, may be crowned with success—confidence that they will prove true to the traditions of this our pioneer educational institution of India, and that the lessons which they have learnt while with us as students of history will never be forgotten by them. This is not the occasion to offer any lengthy explanation of the principles on which we have striven to work in this Seminar. Neither should I trouble you with any detailed account of our activities during the session which is just ending. But I may be pardoned for stating that here we have endeavoured to combine the two great basic principles which lie at the root of success in all educational efforts in the higher domains of arts and science, namely, the principles of co-operation and of individual effort, self-reliance and exertion. We have tried to bring mind into contact with mind, and to work individually under the stimulus which comes of that living contact.

The famous London University Commission over which Lord

Haldane presided, and which in the opinion of many a competent critic is thought to have said the last word on certain aspects of University work observes:—

It is essential that the regular students of the University should be able to work in intimate and constant association with their fellow-students. The Commissioners add that “The students and teachers should be brought together in living intercourse in the daily work of the University. . . . The teaching and learning should be combined through the active and personal co-operation of teachers and students.”

These are the principles, now thus authoritatively enunciated; which have guided us ever since the inauguration of our Seminar. We have never lost sight of the importance of the association between fellow-students. At the same time we have endeavoured practically to demonstrate how teaching and learning may be profitably combined through the active and personal co-operation of teachers and students. It is not for me to speak of the success or otherwise of our efforts. But to-day those who are specially responsible for the working of this Seminar, may be excused a momentary feeling of pride in the thought that from this centre have gone forth young men who are worthy members of many an important branch of our public administration, and who in various provinces and in many of the colleges of this country, are holding up the ideals, and inculcating the principles which they learnt to value and appreciate while they were with us under this roof.

The Secretary then placed the report of the work for the session 1916-17 before the meeting. Never were Seminar meetings held so frequently yet so successfully, and never before the members were so enthusiastic. All this is largely due to the remarkable personality and unbounded enthusiasm of the President, and the debt of gratitude that we owe him individually and collectively is immense.

The following subjects were discussed this session:—

1. The Foreign Policy of Lord Wellesley, by Sibesh Ch. Pakrasi.
2. The Permanent Settlement of Lord Cornwallis, by Lokendra K. Dutt Gupta.
3. India as known to the Ancient East, by Hemendranarayan Bhattacharya.
4. Place of Women in the Society of Egypt, by Susil K. Dutt.

5. The Causes of the French Revolution, by Sudhindra Lal Roy.
6. The War of the American Independence, by Lokendra Dutt Gupta.
7. Wellesley's College of Fort William—a story of its origin and development and an estimate of the ideal embodied in it. by Ramani M. Chakravarty.
8. Imperial Federation, by Nalini M. Roy Chowdhry.

In the roll of the distinguished members of the Seminar, who are occupying high and responsible positions in life, may be mentioned the names of Mr. Subodh Ch. Mukherjee, M.A., Asst. Accountant General, Prof. Gourangath Bannerjee, M.A., F.R.S., Prof. Romesh Ch. Mazumdar, M.A., P.R.S., and S.J. Suresh Ch. Bannerjee, B.A., who recently left us to join the Behar Provincial Executive Service.

To the Seminar also belongs the honour of having produced men who have successively topped the list of successful candidates in the M.A. Examination of the University, viz. Messrs. Subodh Chandra Mukherjee, Hem Ch. Roy Chowdhury, Kishori Mohon Gupta and Premotho Nath Banerjee.

We desire to place on record our sense of deep gratitude to Mr. H. R. James, M.A., the founder of the History Seminar, who was the visitor of our Seminar until last year, for the interest he took in our Seminar and generally in everything that might contribute to our welfare. Our debt of gratitude to our present Principal, Mr. W. C. Wordsworth, is also immense, and we rejoice to call back to our mind those happy moments when we had the honour and privilege of sitting at his feet to receive instruction from him on various subjects. Our heart-felt gratitude is also due to Profs. Zachariah and Mukherjee, who during this session have been helping us with their valuable lectures.

There are several other Seminars in the Arts Department here, but it is our proud privilege to have held a Seminar Anniversary, the very first of its kind in this College. The primary motive that animated us in thus gathering our friends and professors together at the close of our College career was to foster the sweet relations between professors and students, as also between students past and present. This is one neglected aspect of Seminar work.

He was followed by Profs. Panchanan Mukherjee, Nripendra N. Bannerjee and Mr. Subodh Ch. Mukherjee, who delivered short lectures on the utility of holding such a social gathering and wished the 6th year students Godspeed and bade them good-bye.

The President then addressed the meeting and was very glad to see that such excellent progress had been achieved by the Seminar students, and thanked the students for this opportunity of meeting them.

Mr. Bhupendra Ch. Ghosh of the 6th year class proposed a vote of thanks to the guests for the kind encouragement they had given to the Seminar by their presence.

The proceedings came to a close with a song sung by Master Romesh. Our best wishes attend on Master Romesh.

The guests and members were served with refreshments, after which the meeting dispersed at about 8 P.M.

S. C. PAKRASI.

BENGALI LITERATURE SOCIETY.

A meeting of the Society took place on March 2nd, at 1 P.M., in the Physics Lecture Theatre.

Principal W. C. Wordsworth was in the chair.

Among those present were Professors Asutosh Shastri, H. C. Das Gupta, Harihar Banerjee and Sailendra Nath Bose.

The President called upon the Secretary to go through the minutes of the last meeting. The minutes were read and confirmed.

Sj. Prafulla Kumar Sarkar read a paper on "Pura-Rashtra." (The writer concludes that region-city, as described by Prof. Geddes, seems to have been the dream of the philosophers of old, Indian and Greek).

Prof. Asutosh Shastri made some comments on the paper and thanked Principal Wordsworth for the interest he was taking in the Society.

Then the President declared the proceedings closed.

PRAFULLA KUMAR SARKAR,
Secretary.



School Notes.

HINDU SCHOOL NOTES.

The Centenary.—The Centenary of the Hindu School (founded January 20th, 1817) was celebrated at a prize-distribution meeting, held on January 20th, 1917, under the presidency of the Hon'ble Mr. P. C. Lyon, C.S.I. The old Calcutta University Institute Hall now forming part of the School was tastefully decorated for the occasion. Many eminent men of Bengal were present there. Among them the most conspicuous were—the Hon'ble the Maharajadhiraj Bahadur of Burdwan, Maharaja Sir Pradyot Kumar Tagore, the Hon'ble Maharaja Sir Manindra Chandra Nandi, Maharaja Sir Girijanath Ray, Sir Gurudas Banerjee, Sir Kailas Chandra Bose, the Lady Principal of the Bethune College, Mahamahopadhyaya Dr. Satish Chandra Vidyabhusan, and Rai Rasamay Mitra, Bahadur, the late Head Master of the School.

With a Bengali song specially composed for the occasion the meeting began. Next Principal Wordsworth, at the request of the President, read several congratulatory messages and letters received from the Hon'ble Nawab Sir Shamsul Huda, the Hon'ble Mr. N. D. Beatson-Bell, Sir Gurudas Banerjee, Sir Asutosh Mukerjee, the Hon'ble Dr. Devaprasad Sarvadhikari, the Hon'ble Mr. W. W. Hornell, Dr. Urquhart and the Hon'ble Mr. Kerr regretting their inability to attend. They are published below.

Next came the reading of the Annual Report of the School by Babu Satish Chandra Sen, the Head Master. Here, in brief, is a summary of the report.

Started January 20th, 1817, chiefly through the exertions of David Hare, the Hindu College at first had two departments—the Junior and the Senior. In 1853 the latter was converted into the present Presidency College and the former has thenceforth come to be known as the Hindu School. Since its foundation the Hindu School has sent out into the world men who rose to the foremost rank of the day. On the rolls of the Hindu School are to be found the names of Bholanath Chandra and Durgacharan Law (afterwards Maharaja). During the forties come in Michael Madhusudan Dutt, Bhudev Mukerji, Keshav Chandra Sen and others. Among others the most noted of the students of the Hindu School have been Rai Dinabandhu Mitra Bahadur, Babu Pearychand Mitra (known as Tekchand Thakur), Babu Hemchandra Banerjee, Babu Rajnarain Bose, Justices Anukul Chandra Mukerjee

and Sir Chandra Madhav Ghosh. Mr. W. C. Bonerjee, Mr. Nilmadhav Bose, Dr. Suryya K. Sarvadhikari, Dr. Kedarnath Das, Babus Prasanna K. Sarvadhikari, Haragovinda Sen and Gaurisankar Dey. So also among the Bengal aristocracy are the following brilliant Hindu School alumni—Raja Pratap Narain Singh of Paikpara, Maharaja Bahadur Sir Jatindra Mohan Tagore, Babu Prasanna Kumar Tagore, Maharaja Sir Pradyot Kumar Tagore and Babu Sree Gopal Basu-Mallik. Raja Rajendralal Mitra who won great fame as a scholar belonged to this institution, and so also did the first Indian Civilian—Mr. Satyendra Nath Tagore—whose track in the field of administration in far Bombay Presidency is now, by a curious coincidence, followed by Mr. Kshitish Chandra Sen yet another alumnus of the present generation.

Even in its early days the School was a very popular institution, and has several times stood first at the Matriculation Examination, while a high percentage of success and a very considerable share of the scholarships have always fallen to its lot.

The Headmaster, in conclusion, referred to the necessity of a playground for the School as also of the introduction of some system of religious training which, added to the existing facilities for corporate life and training, viz. the Debating Club, the Athletic Club and the Poor Fund, would make the institution as complete in itself as one could desire.

A short programme of comic sketches, songs and recitations having been gone through, the Hon'ble Mr. Lyon presented the medals and prizes.

Then the President read the following letter from His Excellency the Governor :—

“My dear Lyon—I am very glad to hear you are able to preside over the annual prize-giving of the Hindu School. I wish it had been possible for me to be present, because the day is a great landmark in the school's history. A hundred years ago David Hare, Raja Rammohan Roy and Sir Hyde East held a meeting and as a result of that meeting they founded, on the 20th January, 1817, the institution which is the parent both of the Hindu School and of the Presidency College. The day will be honoured far beyond the school walls. Since the days of Raja Rammohan Roy there has been in Bengal, and throughout India, a great religious, social, literary and political awakening, and among the leaders of this awakening the sons of the Hindu School and of the Presidency College have always had an honoured place. I would like the day not to pass without paying a tribute to the work of the late

Headmaster Rai Rasamay Mitra, Bahadur, who by devoted service and high character saved the school from what might have been a disaster and raised it again to the high place it now justly holds in the judgment of the people. Will you convey to Mr. Wordsworth, Babu Satis Chandra Sen, and the staff and pupils my hearty congratulations on this auspicious occasion and my best wishes for the future welfare of the Hindu School?"

The Hon'ble Mr. Lyon in his presidential address said that, being under the shadow of the great war, the Hindu School should celebrate its centenary in such a way as other venerable institutions within the Empire, which had given some of their best for the war, were doing at such a time. That was in not allowing the occasion to pass wholly unnoticed but to hold the proper celebration over till 'the war drum throbbed no longer and the battle-flag was furled.' After briefly referring to the question of the housing of the school Mr. Lyon paid tributes to the late Principals of the Presidency College, especially to Principal James and also to Rai Rasamay Mitra Bahadur, late Headmaster of the School, to whose high ideals, personal character and keen interest much of the success of the School was due. He concluded after paying a glowing tribute to the memories of David Hare and Raja Rammohan Roy—the fathers of English education in this country to whom we owe so much.

With a vote of thanks to the chair moved by Mr. Wordsworth and the singing of the English National Anthem the proceedings came to a close.

Debating Club.—Only one meeting was held in November 1916, and that only for the election of office-bearers. Three ordinary meetings took place in February last. Each of these was fairly successful, the gathering on each occasion being fairly large, and the subjects quite satisfactorily debated. The subjects for discussion were—

- (1) Merits and demerits of novel-reading,
- (2) Female education in Schools and Colleges,
- (3) Is truth to be always followed?

Sporting Section.—The sports of the Hindu School were held in Marcus Square, on January 31st, 1917. Thanks to the efforts of Master Balai Chand Bose, Captain, the management on the occasion was all that could be desired. In the unavoidable absence of Principal Wordsworth Mr. Sterling was in the chair. Many gentlemen graced the occasion with their kind presence, while Mrs. Holme gave away the prizes.

SOME MESSAGES FROM WELL-WISHERS ON THE CENTENARY DAY.

CALCUTTA,

The 20th January, 1917.

DEAR MR. WORDSWORTH,

As an *alumnus* of the Presidency College, which I believe represents a stage of development of the Mahavidyalaya, I feel it a privilege on the Centenary of its foundation to give expression to my appreciation of the great services to the cause of education and civilization which the foundation of that institution has rendered to India and specially to Bengal. The enlightened policy inaugurated by the noble statesmen who had it largely in their power to influence the destinies of India, which led to the foundation of the Mahavidyalaya and its sister institution the Calcutta Madrasa, will remain an enduring monument of the noble aims of British rule in this country, and for this every educated Indian entertains a feeling of profound and everlasting gratitude.

Yours sincerely,

SYED SHAMSUL HUDA.

3, LOUDON STREET.

The 19th January, 1917.

DEAR WORDSWORTH,

I am very sorry that I shall not be able to come to the Centenary of the Hindu School to-morrow, but I must write you a line to offer hearty congratulations to the school and to its sister Institution the Presidency College. As the Viceroy told us in Convocation the other day, one of the most precious assets of a school or college is an ancient and honourable tradition. May the Hindu School and the Presidency College live up to that tradition and hand it down pure and unsullied to those who come after. Again, with every good wish

Yours very sincerely,

N. D. BEATSON BELL.

NARIKELDANGA, CALCUTTA,

The 19th January, 1917.

DEAR MR. WORDSWORTH,

I have received your kind note of the 15th instant, and a card of invitation to the Prize Distribution Ceremony of the Hindu School from the Headmaster of that Institution.

Permit me to offer you and the teaching staff and the students of your College and the attached school my hearty congratulations on this auspicious occasion of the first Centenary of the Presidency College, which has been the source of so many blessings to Bengal, and with which are associated some of the most pleasant memories of mine own past and some of the most ardent hopes of my country's future.

Yours sincerely,
GOOROO DASS BANERJEE.

77, RUSSA ROAD, NORTH BHOWANIPORE.

The 19th January, 1917.

DEAR PRINCIPAL WORDSWORTH,

Your announcement that the proposed celebrations in connection with the Centenary of the foundation of the Hindu College will be put off for the present, is likely to be received with mingled feelings by all friends of the Presidency College and the Hindu School. Yet there can be no doubt as to the propriety of the decision. It would be obviously unseemly to engage in festivities while the bravest of the citizens of the Empire are, at the sacrifice of their lives, fighting the cause of humanity and civilization. With the return of Peace, we shall all be able to celebrate, in a befitting manner, the foundation of the College, which, during a hundred years, has moulded the character and aspirations of many a youth who have proved themselves worthy leaders in the social and intellectual development of this Province. Meanwhile, pray accept the greetings and good wishes of one whose family has been connected with the Presidency College now for three generations, and let me hope that under your able guidance, the best traditions of the past will be revived and sustained.

Believe me, Yours sincerely,
ASUTOSH MOOKERJEE.

You are inheritors of a great and glorious heritage which it is your duty and privilege not only to maintain but to augment. And it is for you to lift the shadows that recent happenings have cast. You owe this to yourselves as to those who have gone before and will come after

you. For a hundred years the *Mahavidyalaya*, true to its name, and the Hindu College and the Presidency College which successively took its place, have held aloft the flag of western learning in Bengal, which no passing dust should be allowed to tarnish. For forty years before the *Viswavidyalaya* came, round this flag modern culture that gave tone to public life and the lead everywhere in India, grew and flourished. Almost everybody who has been anybody in Bengal has been a Hindu College or a Presidency College man, and may divine grace continue this long-drawn line.

The gloom of cruel war stands in the way of befitting celebrations of your Centenary, which will have to wait till the clouds roll by. This to you may be a relief in some ways. You have no fitting *Puja Dalan* for the Mother's worship, no Hall where you can assemble in your hundreds and invite your friends in thousands. The proposed College Hall is low down in the Government programme of improvements, and it behoves us to present this to the mother as a slight memento of what you and we all owe to her. 150 sons, able and willing to pay a thousand rupees, or 1,500 to pay a hundred, must have been turned out of the College, who are still in the land of the living. Let us have a roll-call which will at least tell us where our brothers are and how they are doing in life. If this appeal fails and we still lack the lac and fifty thousand rupees for the College Hall, towards which our worthy and popular visitor, Lord Carmichael, generously and spontaneously promised £100, let us at least have a register of those that have passed through the College and are in life's various walks. This would be an effective aid towards building up corporate life for which our Chancellor so fervently pleaded at the Town Hall Convocation the other day. When we know who is who in life among Presidency College men, we shall value one another more and love better the College that has turned out so many worthy sons, whose place in this year of her Centenary it is your proud privilege to occupy.

Earn and cherish this privilege in every way, and those that have been there before you wholeheartedly wish you every success in life and Godspeed in its difficult struggles.

DEVA PRASAD SARVADHIKARY.

The 20th January, 1917.

The 17th January, 1917.

MY DEAR WORDSWORTH,

Just a line to say how sorry I am that I shall not be here on Saturday for the Hindu School Prize-giving. The occasion is I know a special one, because it is the Centenary of the Old Hindu College. Much water had flowed down the Ganges since the Maha Vidyalaya was founded in 1817, but the school problem is always in its essence the same—how to make the best use of the rising generation. We who are concerned with schools have many things still to learn, but I know that you and the Headmaster will always fight for the improvement of the school. I feel therefore that the school is starting on its new Centenary under good auspices and I wish it "Godspeed."

Yours sincerely,

W. W. HORNEILL.

CALCUTTA,

The 20th January, 1917.

MY DEAR WORDSWORTH,

I understand that you are celebrating to-day the Centenary of the school from which the Hindu and the Hare Schools and the Presidency College subsequently sprang.

My experience of these institutions has been chiefly in connection with the many excellent officers whom they have supplied to different branches of the public service, and I trust they will long continue to deserve and maintain the high reputation which they have hitherto held.

Yours sincerely,

J. D. KERR.

CALCUTTA,

The 19th January, 1917.

MY DEAR WORDSWORTH,

I write to tender my congratulations on the 100th anniversary of the inception of the Presidency College, and to express my desire that it may continue to flourish.

Fortuna sequatur.

Yours sincerely,

S. O'MALLEY.

THE SCOTTISH CHURCHES COLLEGE,
4, CORNWALLIS SQUARE, CALCUTTA,
The 19th January, 1917.

DEAR MR. WORDSWORTH,

I understand that to-morrow you are celebrating the Centenary of the Maha Vidyalaya from which the Hindu School is descended. On behalf of the Scottish Churches College, which has entered into the traditions of the Institutions founded by Dr. Duff not so very long after the founding of the Maha Vidyalaya, may I be permitted to offer you our very sincere congratulations? During all these intervening years the Presidency College and the Scottish Colleges with their associated institutions have shared the educational burden in Northern Calcutta. Their aim has been to maintain a high standard in the work which they have undertaken, and the harmonious relations which a community of aim might lead us to expect have never been disturbed. It is my earnest hope that the two institutions may continue their labours for the enlightenment of Calcutta in a similar spirit of friendliness during the years to come. May the auspicious day of Centenary celebration be the beginning of a new period of prosperity for the Hindu School.

Yours sincerely,

W. S. URQUHART,
Offg. Principal.

A College Meeting.

A MEETING of the students of the Presidency College was held on the 23rd February, under the presidency of Principal Wordsworth at the University Institute Hall, to bid farewell to Dr. Prafulla Chandra Roy, C.I.E., Ph.D., D.Sc., F.C.S., etc., on the occasion of his retirement from the college after a glorious and devoted service of 33 years. The big hall was decorated with flowers and festoons. As was expected there was a large attendance of outsiders besides the professors and the students of the College, and the gathering of the distinguished men was quite representative. Among those present we noticed Sir Gooroodas Banerjee, Principal Heramba Chandra Maitra, Dr. Hiralal Halder, the Hon'ble Mr. Surendra Nath Ray, Prof. M. Ghose and Dr. B. L. Choudhury.

After Dr. Roy and the President had been garlanded amidst cheers, the proceedings commenced with a song, composed for the occasion, by

Srijut Bibhutibhusan Ghosal (of the M.A. class). It referred to Dr. Roy as a magician at whose touch India had opened her eyes in delight and wonder after her sleep of ages; and who had devoted his all to the cause of science without any thought of wealth or fame; whose thoughts were deep and great and love unbounded; and who was ever kind and affable, liberal in his views and of an inspiring presence. It closed with a passionate appeal that he might not forget the youths his formal ties with whom had been cut, but with whom he had knit such a loving relation.

The address was then read very impressively, and presented to Dr. Roy in a beautiful silver casket.

It ran as follows:—

TO DR. PRAFULLA CHANDRA RAY,

C.I.E., D.Sc., Ph.D., F.C.S., Etc.

SIR,

On the eve of your retirement from the field of your labours in the Presidency College, permit us, your students of the college, to offer you this humble token of our united love and regard.

Your place in the college, Sir, we are afraid, can never be filled. Men will come and men will go but where else can we possibly expect to find again that sweetness of disposition, that vigour of simplicity, that unwearied spirit of service, that broad-based culture, that wisdom in deliberation and debate which for the space of thirty years or more endeared you so much to your pupils?

Yours was, Sir, indeed no small achievement. Your way of life, with its distinct Indian traits, recalled us to the sweet and simple and manly days of Indian attainment. You have been to us all through a guide, philosopher and friend. Easy of access, ever-pleasant, ever-willing to help the poor and needy student with your counsel and your purse, living a life of sturdy, celibate simplicity, with a genuine patriotism, not loud but deep, you have been to us an ancient Guru reborn, a light and an inspiration from the treasure-house of old Indian spirituality.

When the history of India's intellectual attainment in the modern era comes to be written, your name will be mentioned in the very vanguard of progress as the maker of modern chemistry in India. The credit and the glory of being the pioneer in the field of chemical research and of giving the impetus to scientific curiosity in this country is yours. Your "History of Hindu Chemistry" has opened a new chapter of Indian attainment and built a

bridge over the abyss of the past whereon our young researchers may shake hands with the spirits of a Nagarjuna and a Charaka.

And you have effected more. The theoretical study of chemistry has impelled you to its application to the natural resources of the country, and the Bengal Chemical and Pharmaceutical Works is a living testimony to what unaided Indian science and business organisation can accomplish.

In the evening of your life, Sir, when men seek for rest and repose, you have preferred to remain in harness, to make the torch of Science you lighted a generation ago, burn steady and clear! May the College of Science and the cause of chemical research profit long by your untiring zeal! May many more and yet many more groups of eager investigators be sped on this path with your blessing! And may we, Sir, the present students of the Presidency College and our successors occupy a warm corner in your loving and capacious heart!

We beg to subscribe ourselves

Sir,

in love and obedience,

STUDENTS OF THE PRESIDENCY COLLEGE.

CALCUTTA,

The 23rd February, 1917.

At this stage Principal Wordsworth rose to express his regret that he would not be able to stay to the end, and asked Sir Jagadish Chandra Bose to take the chair when he had left. He paid a brief tribute to Dr. Roy's services to science and to the College, and regretted that this relations with the College had been severed.

Sir J. C. Bose, rising amidst cheers, spoke of his long association with Dr. Roy and of the manner in which they had both struggled on towards the attainment of the same end. While adding his appreciation of the great achievements of Dr. Roy and the qualities that had made them possible, he remarked that the resources of the ordinary English language failed him for such purpose, and he would therefore describe the work of the reputed scientist in terms of his own favourite science. He then went on to refer to several chemical processes and showed how these could be illustrated from the life and labours of Dr. Roy.

At the call of the chair Sir Gooroodass Bannerjee addressed the meeting. Prof. Nripendra Chandra Banerjee also spoke.

Dr. Roy, who was visibly moved, then rose amidst prolonged cheers and gave a very touching reply.

Mr. President, my esteemed colleagues and young friends:—

I hope I shall be pardoned if I fail adequately to give expression to my pent-up feelings—so much I feel embarrassed and over-powered at the kind words, nay, eulogistic terms in which you have been pleased to refer to me. I know I should make due allowance for them, for on an occasion like this you are apt to be overindulgent and forgiving to my many failings and shortcomings and equally prove to lay undue stress upon my good points, if you have been able to discover any. However, let that pass. Gentlemen, I have often regarded it as a divine dispensation that my dear friend and distinguished colleague (pointing to Sir J. C. Bose) and my humble self should have been working side by side for close upon thirty years, each in his own department, cheering each other up, through evil report and good; never wavering for a moment in the onward march to our goal, and I trust that the fire which it has been our lot dimly to kindle will be kept burning on from generation to generation of our students, gaining in brilliance and volume and intensity till it will have illumined the whole of our beloved motherland. Perhaps some of you may be aware that I have never cared to set much store by what are ordinarily called worldly effects or possessions. If, however, any one were to ask me what treasures I have piled up at the end of my career at the Presidency College, I would answer him in the words of Cornelia of old. You have all heard of the story of the Roman matron, how on one occasion a patrician lady had called on her and was displaying with vanity her ornaments and jewels, and how when she asked Cornelia in turn to bring forth her own jewelry, she (Cornelia) begged to be allowed to postpone her exhibits for a time, and patiently waited till the return of her two sons from school. Then pointing to her boys (famous afterwards as the Gracchi), with conscious pride she exclaimed, "These are my jewels." I should also Cornelia-like point to a Rasik Lal Datta, a Nilratan Dhar, a Jnanendra Chandra Ghose, a Jnanendra Nath Mukherji, to mention the names of only a few representatives of the devoted band of workers who have gathered round me from time to time. Gentlemen, in my article on the "Reflections on the Centenary of the Presidency College," in the current issue of your *College Magazine*, I have tried to bring home to you the noble part which our great

institution has played in the making of new India. I hope it will be yours to keep up its glorious traditions.

Gentlemen, it is impossible for me to think that I am severing my connection with the Presidency College; all my cherished associations are entwined round it—every nook and corner of the Chemical Laboratory, even the very brick and mortar, is redolent of fragrant memory. When I further recollect that as a boy I was for four years a student of the Hare School, which is only an affiliated feeder of the parent institution, and that I was a student of the science department of the College for another four years, it will readily be seen that my connection with your College extends to a period of thirty-five years, and it will be my dying wish that a handful of my ashes should be preserved somewhere within the hallowed precincts of your academy. Gentlemen, I am afraid I have gone beyond the limit within which I intended to confine myself. I thank you once more from the bottom of my heart for your fine address, and I assure you that the memory of to-day's function I shall cherish to the last day of my life.

Two excellent songs composed by Mr. Sudhindra Lal Roy were then sung by the well-known singer, Babu Brajendra Lal Ganguly.

This completed the formal proceedings; but even after the meeting had dispersed, students were found crowding around the carriage of Prof. Roy on the rain-washed road, and hearing words of advice from their beloved Guru.

SIR WILLIAM RAMSAY ON DR. ROY'S WORK.

Some five years ago when Professor Roy and Mr. Devaprosad Sarbadhikary visited England as delegates to the Conference of Universities of the Empire, they honoured me with their company during their stay in London. I have a host of very pleasant memories of those days of close association with them and their activities, which I shall always cherish.

It is not possible to give these reminiscences now, but I think I may allude here to one particular event as an instance of the high regard and estimation in which Dr. Roy is held by chemists in England.

The occasion was one of those Thursday evening discourses at the Chemical Society in Burlington House, when Dr. Roy gave an account of his work on the preparation and sublimation of ammonium nitrite.

The attendance of visitors was particularly large that evening, and many veteran and renowned chemists were also present at the meeting.

At the end of the lecture, several of them—amongst whom I remember Profs. Veley, Ramsay, and Armstrong—spoke in high terms of eulogy of Prof. Roy's work and his services in the field of Chemistry, and I may reproduce here the concluding words of the late Professor Sir William Ramsay which are still fresh in my memory: "We had the privilege and pleasure of listening to-night to that eminent Indian chemist whose name is already familiar to us for his most interesting researches on nitrites, and who unaided has kept the torch burning for years in that ancient land of civilization and learning."

B. B. DEY.

Correspondence.

BENGALI LITERATURE SOCIETY.

To

THE EDITOR, *Presidency College Magazine*.

SIR,

Our College offers excellent courses of study in almost every branch of human knowledge. But, strangely enough, our own native tongue Bengali has been always relegated to a very subordinate position. Now that the long-standing anomaly is going to be removed by the formation of the Bengali Literature Society which has been recently started, I feel it my duty to publish my views of what such a society should be.

Please bear with me if I say that the Society should not only hold regular meetings and do systematic work to justify its existence, but should also suggest that, like the College seminars, this Bengali Society should decide at the commencement of the session what subjects, generally, all who are interested in Bengali literature (and what topics to be discussed during the session) will have to be read and discussed. In that case, the students (particularly the essayists) will have ample time to make their preparations. Bengali language and literature are now a vast field requiring the most careful and sympathetic attention for its proper cultivation. We should look upon the time is not far distant when the labours of this society will be met with high recognition. It is my sincere hope that the time is not far distant when the labours of this society will be met with high recognition. It is my sincere hope that the time is not far distant when the labours of this society will be met with high recognition.

In the next place, the Society should also have the honour of the memory of

College like Bankim Chandra and Madhu Sudan. They have an utility that can never be over-estimated.

Last, though not the least, we have been keenly feeling the want in Bengali of books on Science, Western Philosophy and History as Dr. Roy rightly pointed out with great emphasis the other day. The Society can easily have this defect remedied. The students of the higher classes who read essays in the seminars may be requested to read translations of some of them in the meetings of the Society.

Yours truly,

A STUDENT OF THE PRESIDENCY COLLEGE.

TO

THE GENERAL SECRETARY, *The Presidency College Magazine*.

17, ELYSIUM ROW, CALCUTTA,

The 29th January, 1917.

DEAR SIR,

Many thanks for the copy of the *Presidency College Magazine*. As my "old boy," it gives me great pleasure to see the old place flourishing, and it is a genuine token of pride to me that the Magazine is an excellent production. I have read the whole of it with great

Yours sincerely,

S. P. SINHA.



