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MAGAZINE.

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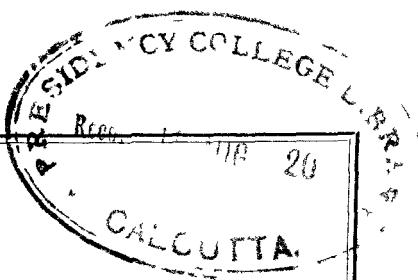
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MAHMOOD HASAN,
Editor.



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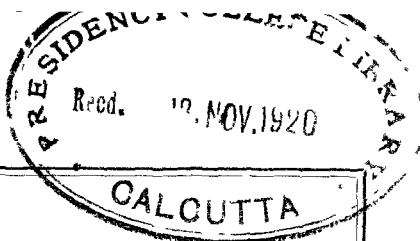
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VOL. VI.

SEPTEMBER, 1919.

No. 1

EDITORIAL NOTES.

WE offer a cordial welcome to all new students who have joined the College this session. We may be excused if we offer a piece of friendly advice to our First-Year students. We would ask these 'freshmen' to bear in mind the fact that they have changed from school to college. College-life is much more free than school-life with its strict discipline, but it carries corresponding responsibilities. The dignity of a college is in the hands of its students, and it is their sacred duty to uphold it inside as well as outside the college. We hope the young gentlemen would take this bit of advice in the spirit in which it is offered.

* * *

Mr. T. S. Sterling, our Senior Professor of English, has gone Home. He has been granted furlough for eight months in continuation of the Long Vacation of the College for the year 1919.

* * *

Babu Satish Chandra De, Professor of English Literature, who was on deputation at the Dacca College, reverted to his substantive appointment. On his return he was appointed to act as a Professor in the I.E.S. during the absence on leave of Mr. Sterling.

* * *

Babu Norendra Nath Chakravarti, Professor of English, Sanskrit College, has been appointed to act as a Professor, Presidency College, *vice* Babu Satish Chandra De.

Babu Bijali Bihari Sarkar, Assistant, Physiological Laboratory, has been granted leave without allowances for a period of two years, in order to enable him to proceed to the United Kingdom to complete his education in a University there.



Mr. E. F. Oaten, Professor of History, who was on deputation to military duty, reverted to Presidency College during the last Long Vacation. He was appointed to act as Assistant Director of Public Instruction.



Mr. J. N. Das-Gupta, Dr. D. N. Mallik, Mr. S. C. Mahalanobis and Mr. Monomohan Ghosh, who were in the Provincial Educational Service, have been promoted to the Indian Educational Service. Mr. P. C. Mahalanobis, who was officiating in place of Dr. E. P. Harrison, has also been permanently appointed in the Indian Educational Service. We offer our hearty congratulations to the above gentlemen on their well-deserved promotion



The College has been affiliated in Botany up to the Intermediate standard. Babu Sirish Chandra Sinha, who was demonstrator in the Botanical Department, has been appointed Professor in that department and in the Provincial Educational Service in the appointment newly created by Government for the additional affiliation.



Presidency College, as usual, holds the pride of place among all the colleges in the matter of the success of its students at the University examinations this year. 72 passed in the Intermediate Examination in Science—61 in the First Division, 10 in the Second and 1 in the Third. In the Intermediate Examination in Arts the number of successful students was 66, of which 55 were in the First Division and 11 in the Second. The number of candidates sent up for the two examinations was 92 and 82 respectively. The results of the B.A. Examination are equally satisfactory. The total number of candidates who passed the B.A. Examination was 110. Out of this 60 obtained Honours, 17 First Class and 42 Second Class; 9 got Distinction and 41 were in the Pass List. In the B.Sc. Examination the total number of successful candidates was 70, which was divided into 6 First Class

Honours, 23 Second Class; 12 Distinction and 29 Pass. The total number sent up was 132 and 96 respectively. In English the first four in the First Class in order of merit are from our College and three more are bracketed together. In History, Economics, Philosophy, Mathematics and Sanskrit the place of honour in the First Class is occupied by our students. In B.Sc. our students have secured the first place in the First Class in Mathematics and Physiology. Scottish Churches College has beat us in Physics. There was none in the First Class in Chemistry this year.

* * *

The University of Calcutta is to be congratulated for having recognised the principal Indian Vernaculars as subjects which may be taken up for examination for the degree of Master of Arts. Hitherto, Indian Vernaculars have occupied a very subordinate position in the Curricula of the Indian Universities, and the pioneer attempt of the Calcutta University to raise the Vernaculars from this degrading position reflects great credit upon that body. Bengali is to be the only subject for the examinations in 1920 and 1921, since suitable text-books have not yet been prepared in the other Vernaculars. As soon as these text-books, which are being prepared, are ready, work will be started in the teaching of the other recognised Vernaculars.

* * *

Professor P. C. Ghosh of our College lectures to the University classes in Bengali. His subject is—"The Influence of the West on Indian Vernaculars."

* * *

The great War has ended in a greater Victory and a glorious Peace. Once more, to quote the memorable words of Pitt, "England has saved herself by her exertions and Europe by her example." The war had convulsed the whole world and menaced civilisation itself. It has devastated and depopulated cities and towns, desolated fertile regions and destroyed fruitful industries. It has dismembered empires and disestablished dynasties. But the Treaty of Peace promises to usher in a milder era and a better world to live in and has called into existence several independent States charged with all the hopes and fears of future years. It has also created a League of Nations in order to prevent a strong power from seeking aggrandizement at the expense of its weaker neighbours, as Germany had attempted to do and has perished

miserably in the attempt. Among the principal territorial re-distributions effected, France regains the Provinces of Alsace and Lorraine of which she had been deprived by Germany in the Franco-Prussian War of 1870. Germany recognises the full sovereignty of Belgium over the contested territory of Moresnet and over part of Prussian Moresnet and renounces in favour of Belgium all rights over Eupen and Malmedy, which Prussia annexed in 1815. She also renounces her various treaties and conventions with the Grand Duchy of Luxemburg. She is precluded from maintaining or constructing any fortifications less than 50 kilometres to the east of the Rhine and also from maintaining armed forces in the above area. She also cedes to France the full ownership of coal-mines of the Saar basin, but after fifteen years the wishes of the population are to be ascertained as to the continuance of the French regime or the incorporation of this territory with Germany. Germany recognizes the new States of Poland and of Czecho-slovaks, admits the independence of German Austria and cedes Poland nearly all the Provinces of Upper Silesia, Posen and West Prussia while Dantzig becomes a free-city. The Duchies of Holstein, Schleswig and Lauenburg, which Denmark had to cede to Prussia under the Peace of Vienna in 1864, are to be restored to the former, provided that a popular vote, taken in these territories, declares in favour of Danish rule. Outside Europe, Germany has to part with all her Colonies and her property in them. She is also required to abolish conscription and limit her army to 1,00,000 men. She is forbidden to manufacture or import poison-gas, liquid fire or 'tanks' or armoured cars. Her arsenals are to be suppressed, her manufacture of munitions is to be rigidly restricted and she is forbidden to export or import guns and shell. The German Navy must be limited to six battleships, 6 light cruisers, 12 destroyers and 12 torpedo-boats, with a total strength of not more than 15,000 officers and men. No submarines are to be kept by her, nor any Air Force. Finally, Germany is required to recognise the British Protectorate in Egypt and the French Protectorate in Morocco. The fortifications of Heligoland are to be demolished by Germany at her own cost and she is also required to demolish the forts commanding maritime routes between the North Sea and the Baltic, and specially the Kiel Canal which is "to remain free and open" to ships of war and merchant shipping of all nations at peace with Germany. As regards the indemnity, the total amount has yet to be determined by an Allied Commission before May 1921 and to be discharged by thirty annual payments. But meanwhile Germany must pay, within two years, 1,000

million pounds sterling in gold or goods. She is further required to assist in restoring the devastated regions of France, Belgium, Serbia and other allied States by supplying cattle, machinery and so forth. For ten Years she is to deliver coal to France equal to the output of the Recht French mines. She has to surrender manuscripts, rare books and prints, to be found in her own libraries, for the reconstruction of Louvain Library which she had so vandal-like destroyed. She has also to restore other art-treasures which she had carried away, on pilfering thoughts intent. The ex- Kaiser is to be tried by an International Tribunal and the trial is to be held in London, but not perhaps in the historic Hall of William Rufus. Some political prophets, however, predict that the trial will never come off, except behind the footlights. Meanwhile the Germans have already shown that the change of fortune in their case has not been accompanied by a change of the mind. They have treacherously scuttled their own ships which were interned in British waters at Scapa Flow according to the terms of the Armistice.



It is a matter for sincere gratification and pride to all Indians that the services rendered by India in the War have been in keeping with the traditional loyalty of her Princes and peoples. Indian troops have freely shed their blood and fallen fighting side by side with their British, Colonial, French, Belgian and American comrades on many a stricken field in France and Flanders, in Africa and in Mesopotamia. The green corn of spring waves over their commingled dust—the dew of Heaven consecrates their union in the grave. The great British Nation in recognition of the services of India has at once elevated her to the political status of a country which has established her claim to be accorded responsible government and to which the first beginnings of responsible government must be immediately accorded. The victory of the allied arms is a victory of right over might, of civilisation over barbarism. If the League of Nations even partially succeeds in justifying its existence, then we have before us a boundless vista of Peace and generations will have passed away before the war-drum throbs and the battle-flag is unfurled again.



The terms of the treaties with Austria, Turkey and Bulgaria still remain to be determined. In future there will be no Dual Monarchy as we have known it, and what will remain of it will be a mere fragment

of what once constituted the Empire of the Hapsburgs. The settlement of the Turkish question intimately concerns the Muhammadan population of India. It will, however, not be settled by Britain alone but by all the big Powers in the Allied camp. Indian Muhammadans can not be too thankful to the Government of India, the Secretary of State and the Indian Representatives, H. H. the Maharaja of Bikaner and the Right Honourable Lord Sinha, for having so faithfully placed before the members of the Peace Conference the views of Indian Moslems on the Turkish question.

* * *

From the Peace of Versailles to the Peace of Rawalpindi, the transition is almost one from the sublime to the ludicrous. Rapidly accumulating evidence has no longer left any room for doubt that the assassination of Amir Habibullah of Afghanistan was due to Bolshevik intrigue, and that to the same source may be ascribed Amir Amanullah's insane and wanton war against India. But it did not take even the young and inexperienced Amir long to discover, to his chagrin, that in taking Bolshevik promises and assurances at their face-value, he had been relying upon a very broken reed indeed. When the Amir asked for money, the Bolshevik agents in Central Asia could offer to pay only paper-money of doubtful currency. Meanwhile, the British legions gave him a fore-taste of what was in store for him, if he persisted in sticking to his bellicose attitude, and the courage of the Afghan soldier appears to have oozed out through his fingers, like that of Bob Acres, at the sight of the havoc done by British aerial artillery. So, in order to make the best of a bad business, the Amir begged for a cessation of hostilities and agreed to send duly accredited delegates to Rawalpindi to confer with the British representatives regarding the terms of peace. The President of the Afghan Delegation, who is one of the Amir's principal ministers, created a surprise by the truculent nature of his reply to the address with which Sir Hamilton Grant opened the Conference. It was subsequently explained that the speech of Sirdar Ali Ahmad Khan was an *ex tempore* one and that he had in his pocket a written reply which, when read, was found to be couched in terms sufficiently mild to disarm criticism, and which was presented as the considered opinion of the Amir's Government. The tension of feeling caused by the first speech having thus been removed, the public was not surprised when after a few days' negotiation it was announced that the Afghan delegates had signed the Treaty of Peace. The principal provisions of the Treaty are that the Amir forfeits his claim to the

arrears of subsidy which had remained undrawn by his late father and that no subsidy will be granted to him. The Amir is also prohibited from importing arms and ammunition through India. A British Commission is to demarcate the "undemarcated line west of the Khyber" and the Amir is to be bound by such demarcation. The Amir is to be on probation for his good conduct for a period of six months and if he is found to have passed through the test satisfactorily, another Afghan Mission will be received to be given an opportunity of making representations regarding the modification of those terms. All's well that ends well, and it is to be hoped that after his bitter experience, the naughty boy of Kabul will now turn over a new leaf.



Mr. Montagu's Reform Bill is now being examined by the Joint Committee. Several Indian delegates have appeared before the Committee and given their evidence, and judging from the number of sittings that have been held, no one can accuse the Committee of sloth or slowness. The fate of the Bill is on the knees of the gods and any speculation as to its ultimate shape would be premature at the present stage. If the Bill is not passed during the present Parliamentary Session, it will not be the fault of the Secretary of State.



Sir Ali Baba has compared the process of parting with coins to walking the Valley of the Shadow of Death. The agitation against the increase of the University examination fees is therefore neither unnatural nor unexpected. The supporters of the increase seek to justify it on the ground that more money is needed to realize high ideals, while the other side contends that there is ample room for retrenchment and that if the scissors were judiciously and impartially applied, then there would be no necessity for giving an extra turn to the screw. These pages are, however, hardly suitable for the discussion of a question of this kind.



We publish elsewhere a letter which the Rt. Honourable Lord Sinha wrote to the Secretary of the Presidency College Union in reply to the letter which the latter had sent to His Lordship congratulating him on his having been made a British Peer.

8 An Episode in the Educational History of Bengal.

Mr. Suniti Kumar Chatterjee, an old student of Presidency College and Lecturer in English, Calcutta University, has secured a State scholarship and has proceeded to London to study Philology.



The report of the University Commission has come out, but owing to want of space we postpone all discussion of it to our next issue.



Mr. Sushil Kumar De, Lecturer in English, Calcutta University, and an old student of Presidency College, has left for England with the object of obtaining a degree from a British University.

An Episode in the Educational History of Bengal.

By PROF. J. N. DAS-GUPTA, M.A., I.E.S.

“THE yearly public distribution of prizes to the students of the Hindu College took place at Government House. There was, as usual, a considerable gathering of natives, for the most part not yet in their teens, with a prodigiously fine display of turbans most gorgeously picturesque. The boys looked amazingly happy and vain of their sparkling robes, and seemed vastly proud of the ponderous volumes, which they received from the hands of the Deputy-Governor, as rewards for their industry in the college. Examination there was none. The prize essay was read aloud by the Bishop. The subject was a good one—the influence of the female mind upon the social state; and the subject-matter was, as may be expected, a string of very elegant common-places. An essay was then read upon the same subject, by a boy of the second class, which, though not quite so elaborately correct, contained more matter and less common-place, and was a very creditable production. The historical prize was then awarded; and, in order to impress upon the visitors present the acquirements, in full, of the successful competitor, the Chief Justice and the Lord Bishop got up a nice little concerted piece, in the way of question and answer; the questions, which were proposed in the first instance by Mr. Cameron, at the private examination, being read aloud

by the lawyer and answered by the divine. One great characteristic of the Hindu boys is, that they are free from all the rudeness and clumsiness which we see at our English schools. They are, generally speaking, the most graceful of *alumni*. But we must ask, what becomes of them all? Is so much precious seed scattered and so little good corn reaped? Do these young men profit in after-life by the education they have received in their youth? Do they continue their studies after quitting the college? Do these clever boys make wise men? Do they make better Government servants than those who have not received a liberal education? We fear that experience answers in the negative; but, if it be so, it is not the fault of the institution. The young men leave the colleges, and are lost sight of; they leave at an age when pleasure is most attractive, and to a life of study and rationality, in too many cases, succeeds one of riotous debauchery. A year or so of this dissipation undoes all the good work that education has been many years effecting. It is notorious, that in this country the boy is almost always far superior to the man; we see this in our servants, in all with whom we have any dealings. The quick, intelligent boy debauches himself into the idle and stupefied man, whose mental and physical powers are alike impaired by dissipation, whose faculties are deadened, and whose activity is destroyed by the strong weed which he is constantly smoking. We know that some of the masters of the different establishments for native education, have endeavoured to keep up a correspondence with the most promising of their ex-students; but the attempt have always been a failure. After the interchange of a few letters, the correspondence has ceased, and the student been lost sight of by his master. The advance of education may, perhaps, remedy this evil before very long. As society becomes more civilized, the social state of the community will become more domestic, and morality will, as a consequence, be at a higher premium amongst men. The advance of female education will have great influence in ameliorating the moral condition of India; moral and intellectual advancement reciprocally assist one another, and the absence of morality is as much a bar to the progress of educational improvement as the absence of education would be to the moral regeneration of India."

The foregoing passage, it would appear, was originally published in April 1839, in the *Bengal Hurkura*, and was subsequently reproduced in the volume of the *Asiatic Journal* for the same year. When we remember that the present-day Presidency College of Bengal has grown

10 An Episode in the Educational History of Bengal.

out of the old Hindu College foundation, we realize the special significance of the passage under reference and its interest in the history of the spread and influence of education in Bengal. Some of the questions which the picturesque gathering of the alumni of the old Hindu College in the then Government House suggested to the contemporary reviewer of the day are still with us. And in the answers which we are able to give to them in the light of our past experience is to be found a measure of the efficiency of our educational efforts during the last one hundred years. To-day we are in a position to answer in no uncertain voice some of these searching queries of the contemporary reviewer and fortunately our answer in regard to some of them at least based on our actual experience of the past is no longer the disheartening negative of the early nineteenth century observer.

We read, “ Do these young men profit in after-life by the education they have received in their youth ? Do they continue their studies after quitting the college ? Do those clever boys make wise men ? Do they make better Government servants than those who have not received a liberal education ? We fear that experience answers in the negative.”

This was in 1839. But to-day who amongst us will hesitate to answer these questions in the affirmative ? If any lingering doubt exists in the mind of any one, let him look around and think of the leaders of public thought and opinion in the numerous ever-widening spheres of activity in modern Bengal, specially of those who received their first intellectual impulse within the grey walls of the Calcutta Presidency College and whose minds have been nursed under the genial influence of the now classic traditions of this institution ; men like Lord Sinha, Sir Asutosh Mookerjee, Sir Asutosh Chaudhuri, Sir Devaprasad Sarvadikary, Sir Praphullachandra Ray and a host of others, too numerous to mention, who are bearing the heat and burden of the day in humbler walks of life.

Once again, we are told “ it is notorious, that in this country the boy is almost always far superior to the man,” and this deterioration is attributed to the deadening of mental faculties brought on by the constant smoking of “ the strong weed.”

Without entering into the question if the habit of smoking is increasing or declining in Bengal, educationists and social reformers may definitely point to determined efforts made to stem the tide of its advance—the efforts, for example, of the Band of Hope organizations of the closing decades of the nineteenth century and the activities

associated with the names of the Rev. H. Anderson and similar workers in present-day Bengal.

In the concluding portion of the passage with which we began, the writer lays down two propositions which, however, will be readily assented to—for there can be little doubt that “moral and intellectual advancement reciprocally assist one another” and that the advance of female education in India will exert a deep and abiding influence on Indian society.

Johnson's Critical Theory.

HARENDR A KUMAR MUKHOPADHAYAYA, M.A., PH.D.
(Calcutta University.)

JOHNSON'S critical theory is the outcome of his own character. He was conservative by nature; hence he followed the conventional rules accepted by the Neo-Classical school, in all matters of secondary importance. This conservatism is based, not on any slavish dependence upon tradition, but on his thoroughly English confidence in the verdict of time and of the people. In the opening paragraphs of his *Preface to Shakespeare* he says in effect that where the people think long on any subject, they commonly attain to think rightly. The common impression of the superiority of the ancients he accounts for in this way; for the decisions of time are usually just. This democratic spirit appears again and again in his works. For example, in the *Life of Pometret* we have the following, “He pleases many, and he who pleases many must have some species of merit.” In regard to a common opinion about Savage's *Wanderer* Johnson says, “This criticism is universal and therefore it is reasonable to believe it at least in a great degree just.”

This attitude explains his close adherence to the versification of his own day. “All change,” he said, “is of itself an evil, which ought not to be hazarded but for evident advantage.” That Johnson's metrical theory is the same as Pope's, may be inferred from his final estimate of the latter's work. “To attempt any further improvement of versification will be dangerous. Art and diligence have now done their best, and what shall be added will be the effort of tedious toil and needless curiosity.” *

* *Life of Pope.*

The clearest and simplest statement of Johnson's metrical theory is found in connection with the discussion of Milton's versification. The heroic measure, Johnson observes in *Rambler* No. 86, "may be considered as pure or mixed. It is pure when the accent rests upon every second syllable through the whole line. The repetition of this sound or percussion at equal times, is the most complete harmony of which a single verse is capable and should be exactly kept in distichs and generally in the last line of a paragraph, that the ear may rest without any sense or imperfection." The mixed measure allows some variation of the accents, which is necessary in a long composition. "This, though it always injures the harmony of the line, considered by itself, yet compensates the loss by relieving us from the continual tyranny of the same sound, and makes us the more sensible of the harmony of the pure measure."

Johnson condemns Denham, who did his first work (Translation of Virgil) in "the old manner of continuing the sense ungracefully from verse to verse." Later he taught "his followers the art of concluding their sense in couplets." The couplet in the unit of verse and must not be divided. "To conclude a period or a paragraph with the first line of a couplet always displeases in English poetry." That Johnson was not wholly satisfied with this is evident from the clause he adds. "which has, perhaps, been with rather too much constancy pursued."* Again he points out that Dryden did not, judging from the irregularity of the first lines of the *Hind and Panther*, approve of the perpetual uniformity which confines the sense to couplets. "The effect is rather increase of pleasure by variety than offence by ruggedness."† Such exceptions Johnson is willing to make to any of his rules, but only in favour of poets of very high rank.

Rhyme Johnson considered all but essential to English poetry: it can be spared only "where the subject is able to support itself." The office which he assigned to rhyme is "the preservation of every verse unmixed with another as a distinct system of sounds. The variety of pauses, so much boasted by the lovers of blank verse, changes the measures of an English poet to the periods of a disclaimer; and there are only a few skilful and happy readers of Milton, who enable their audience to perceive where the lines end or begin."‡ Johnson, however, distinctly says that he would not have Milton a rhymer; but neither would he have him imitated by poets of inferior ability. John

* *Life of Denham.*

† *Life of Dryden.*

‡ *Life of Milton.*

Philips is censured for attempting blank verse, and for supposing "that the numbers of Milton, which impress the mind with veneration, combined as they are with subjects of inconceivable grandeur, could be sustained by images which, at most, can rise only to elegance." * Thomson, Young and Akenside are the only poets, except Milton, whose blank verse is praised, Akenside being commended only to the extent that his lines are superior to most blank verse. Even this superiority is balanced by the statement that "the concatenation of his verses is commonly too long continued, and the full close does not occur with sufficient frequency," and a warning against blank verse in general. "The exemption which blank verse affords from the necessity of closing the sense with the couplet, betrays luxuriant and active minds into self-indulgence, so that they pile image upon image, ornament upon ornament, and are not easily persuaded to close the sense at all. Blank verse will, therefore, I fear, be too often found in description exuberant, in argument loquacious, in narration tiresome." †

Thomson is praised more unreservedly. "Thomson's wide expansion of general views and his enumeration of circumstantial varieties would have been obstructed and embarrassed by the frequent intersections of the sense, which are the necessary effects of rhyme." The dignity essential to blank verse seems to have been gained by "extended scenes and general effects" which "bring before us the whole magnificence of nature." Of Young's *Night Thoughts* Johnson says, "This is one of the few poems in which blank verse could not be changed for rhyme but with disadvantage. The wild diffusion of the sentiments, and the digressive sallies of imagination, would have been compressed and restrained by confinement to rhyme."

Johnson condemned the use of rhyme in tragedy as is evident from his approval of Dryden for discontinuing the practice. Yet he can see even there a possible advantage in rhyme. "Sentences stand more independent of each other and striking passages are, therefore, easily selected and retained."

We have seen that Johnson in his theory of versification followed the prevalent ideas of the eighteenth century. This is true also of his ideas of the subjects suitable for literary especially poetic treatment, method of description, and poetic diction.

In "Rasselas," Chapter X, is found the most complete expression of what he considers proper subjects for poetry; they must be of general

* *Life of John Philips.*

† *Life of Akenside.*

and human interest. "The business of the poet is to examine not the individual but the species; to remark general properties and large appearances; he does not number the streaks of the tulip or describe the different shades of the verdure of the forest." His study is man. A poet must know all the modes of life, must "observe the power of all the passions and trace the changes of the human mind as they are modified by institutions. . . . He must divest himself of the prejudices of his age or country, must consider right and wrong in their abstracted and invariable state, must disregard present laws and opinions and rise to general and transcendental truths, which will always be the same." His work, it seems, is the same as that of the philosopher, the method only being different.

Johnson liked to apply the same principle to prose also, although he realized that much prose is necessarily of a more temporary nature. The ideal which he set himself for his own work is clear from the last *Rambler*,* where he refers to the fact that in that periodical he has not treated topics of the day, but has appealed rather to "those who had leisure for abstracted truth and who enjoyed virtue in its naked dignity." In commenting upon the universality of Shakespeare's themes, he says: "Nothing can please many and please long, but just representations of general nature."

Johnson apparently did not distinguish between the abstract theme and the concrete application; he did not recognize the possibility of having at the same time an exalted theme and a lowly subject. This seemed to him mere incongruity.

This insistence upon general subjects accounts for his idea of description, which he values only as it contributes to the abstract theme. According to Johnson the poet should not "number the streaks of the tulip or describe the different shades of the verdure of the forest. He is to exhibit, in his portraits of nature, such prominent and striking features as recall the original to every mind; and must neglect the minuter discriminations, which one may have remarked and another have neglected." The significant points of a description are not those individual details that separate the scene from every other, but the general impression which affects the mood. The significance of the familiar comparison † of the description of Dover cliff with that of the temple in the *Mourning Bride* is that in the latter the emphasis is upon

* No. 208, dated March 14, 1752.

† *Boswell's Johnson* (ed. Hill), Vol. II, p. 97; *Variorum Shakespeare* V, p. 266.

the mood rather than upon the sense impressions. In the same way, "in the description of night in *Macbeth*, the beetle and the bat detract from the general idea of darkness-inspissated gloom."*

A comment on Cowley's description of the dress of Gabriel suggests that perhaps Johnson's dislike of detailed description can be partly accounted for by his associating it with the metaphysical poets. "What might, in general expressions, be great and forcible, he weakens and makes ridiculous by branching it into small parts. That Gabriel was invested with the softest or brightest colours of the sky, we might have been told, and been dismissed to improve the idea in our different proportions of conception; but Cowley could not let us go, till he had related where Gabriel got first his skin, and then his mantle, then his lace, and then his scarf, and related it in terms of the mercer and tailor."

In justice to Johnson it must be admitted that when he wrote his *Lives of the Poets* he seems to appreciate description for its own sake more fully. In one of the lives he observes, "One of the great sources of poetical delight is description, or the power of presenting pictures to the mind."

Poetic diction, too, must stand the test of universality. "Poetry is to speak an universal language." It is not to use terms that will not be understood after temporary customs have passed away. It must be elevated above the language of common life. In his concluding remarks on Cowley Johnson says, "Language is the dress of thought; and as the noblest mien, or the most graceful action, would be degraded and obscured by a garb appropriated to the gross employment of rustics or mechanics; so the most heroic sentiments will lose their efficacy and the most splendid ideas drop their magnificence, if they are conveyed by words used commonly upon low and trivial occasions, debased by vulgar mouths and contaminated by inelegant applications." Johnson recognized one of the difficulties inherent in such a rule—the impossibility of agreeing upon what words are low. Words of dignity in one age are debased in another; to such changes of connotation are due, says Johnson, the mean expressions in Shakespeare.

Johnson's views on poetic diction illustrate his tendency to compromise. He would have it take a middle ground, not so common as to be flat and yet not so remote as to be obscure. Obscurity is even worse in his opinion than meanness. In his *Life of Dryden* Johnson

* *Ibid.*, Vol. II, p. 104.

says, "Words too familiar, or too remote, defeat the purpose of a poet. From those sounds which we hear on small or coarse occasions, we do not easily receive strong impressions or delightful images; and words to which we are nearly strangers, whenever they occur, draw that attention on themselves which they should transmit to things." Dryden is condemned because he delights "to tread upon the brink of meaning, where light and darkness begin to mingle; to approach the precipice of absurdity and hover over the abyss of unideal vacancy." Thomson's diction is in the highest degree "florid, luxuriant and too exuberant and sometimes may be charged with filling the ear more than the mind." It may be observed that Johnson was always more independent of his age in consideration of prose than of poetry. He selected examples and authorities for his dictionary from the writers before the Restoration, "whose works," he says, "I regard as the 'wells of English undefiled.' as the pure sources of genuine diction. Our language for more than a century has been gradually departing from its original Teutonic character and deviating toward a Gallic structure and phraseology from which it ought to be our endeavour to recall it, by making our ancient volumes the ground-work of style."

Truth was another of the guiding principles of Johnson's life. He was not only truthful in the general sense of the word, but he is said, even in conversation to have spoken as if on oath. In criticism he uses the word in three senses: truth to fact, truth to life, and truth to one's own emotions.

Biography and history were his favourite forms of writing because they are founded on fact. "History," he says, "will always take stronger hold on the attention than fable."* Again in *Rambler* No. 60 on the Dignity and Usefulness of Biography, Johnson says, "No species of writing seems more worthy of cultivation than biography. since none can be more delightful, or more useful, none can more certainly enchain the heart by irresistible interest, or more widely diffuse instruction to every diversity of condition." He considered the object of biography to give a real picture of the man rather than an elaborate eulogy. It was wrong, in his eyes, to hide a man's faults in writing his life. "If we owe regard to the memory of the dead, there is yet more respect to be paid to knowledge, to virtue, and to truth."† In defence of his own frankness in one of the lives, he said that he

* *Life of Pope.*

† *Rambler* No. 60, dated October 13, 1750.

considered that he had a certain portion of truth in trust, and that he would be dishonest in withholding it.

The first requisite which Johnson expects in fiction, poetry and the drama is truth to nature, that is to life. Truth to nature has been insisted upon by every school of criticism, but each has reserved the right to interpret the phrase to suit itself. Unlike the eighteenth century writer who by "nature" understood human nature or the inanimate world, as interpreted by the ancient classical authorities, Johnson stood midway between these two positions. Johnson got his knowledge of men first hand from direct contact with many classes and many individuals. To him truth to nature meant truth to human character as he knew it from his wide experience. "The province of poetry is to describe nature and passion, which are always the same."

Nowhere does the modern reader agree with Johnson so thoroughly as in his *Preface to Shakespeare* which Adam Smith has called the most manly piece of criticism that was ever published in any country. Johnson allows supremacy to Shakespeare because he is, "above all writers, at least above all modern writers, the poet of nature; the poet that holds up to his readers a faithful mirror of manners and of life." "His reputation is safe till human nature be changed." He "excels in accommodating his sentiments to real life." In spite of the tendency of talk on the stage to become stilted and exaggerated, "the dialogue of this author is often so evidently determined by the incident which produces it, and is pursued with so much ease and simplicity, that it seems scarcely to claim the merit of fiction, but to have been gleaned by diligent selection out of the common conversation and common occurrences." Truth to character is so perfect that "no poet ever kept his personages more distinct from each other." His characters "act and speak as the reader thinks that he should himself have spoken or acted on the same occasion." This, therefore, is the praise of Shakespeare, "that his drama is the mirror of life; that he who has mazed his imagination, in following the phantoms which other writers raise up before him, may here be cured of his delirious ecstacies, by reading human sentiments in human language."

Probability is the first test applied to any drama, although Johnson acknowledges that a play may be enjoyed in spite of absurdities. Fidelity to the outward facts of life is good; but it is of greater importance that the passions be rightly represented. *Cymbeline* is the only one of Shakespeare's plays that is severely censured for improbability. On the other hand, Johnson defends the anachronisms of

Julius Caesar, calling them "petty cavils of petty minds." According to him "a poet overlooks the casual distinction of country and condition, as a painter, satisfied with the figure, neglects the drapery."

Classic rules for the drama are set aside whenever they conflict with this principle of truth to life. Vaughan, in his strangely unjust account of Johnson's work,* makes much of his adherence to "the indispensable laws of Aristotelian criticism," giving the impression that Johnson submitted slavishly to Aristotle's canons. As a matter of fact, the only Aristotelian rule that Johnson represents as indispensable is that in regard to the necessity of having a beginning, a middle, and an end †; and there have been many who also consider these as absolutely essential to every work of art. Johnson states his position in regard to laws of criticism in *Rambler* No. 156, where he says: "The accidental prescriptions of authority, when time has procured them veneration, are often confounded with the laws of nature." Some laws are to be considered "as invincibly supported by their conformity to the order of nature and the operations of the intellect; others as formed by accident or instituted by example, and therefore always liable to dispute and alteration." Some of the latter sort are limiting the number of persons in a drama, the number of acts, and the time of action; the unity of place, and the forbidding of tragic-comedy.

His conclusion in regard to the unities of time and place is that they "are not essential to a just drama; that though they may sometimes contribute to pleasure, they are always to be . . . contemplated as an elaborate curiosity, as the product of superfluous and ostentatious art, by which is shown rather what is possible than what is necessary."‡

The mixture of comedy and tragedy is excused on the ground that in this way the dramatist shows real life, where joy and sorrow are mingled, "in which at the same time the reveller is hastening to his wine, and the mourner burying his friend."§ "The connexion of important with trivial incidents, since it is not only common but perpetual in the world, may surely be allowed upon the stage which pretends only to be the mirror of life. . . . Is it not certain that the tragic and comic affections have been moved alternately with equal force, and that no plays have oftener filled the eyes with tears . . . than those which are variegated with interludes of mirth? ||" Later Johnson boldly defends

* *English Literary Criticism*, p. iv.

† *Preface to Shakespeare*.

‡ *Preface to Shakespeare*.

§ *Ibid.*

|| *Rambler* No. 156, *Reflections on Tragi-Comedy*.

Shakespeare's use of Tragedy and Comedy in the same drama, although he acknowledges that it is "a practice contrary to the rules of criticism." He contends that "there is always an appeal open from criticism to nature." The effect of the combination is not loss of power to move, as critics say. On the contrary "as he commands us, we laugh or mourn, or sit silent with quiet expectation."

The superiority of Shakespeare's work over such a drama as *Cato* is "that Addison speaks the language of poets, and Shakespeare of men. We place it with the fairest and noblest progeny which judgment propagates by conjunction with learning; but *Othello* is the vigorous and vivacious offspring of observation impregnated by genius." That Johnson did not consider correctness the highest virtue is evident from what he says in the following paragraph: "The work of a correct and regular writer is a garden accurately formed and diligently planted, varied with shades and scented with flowers; the composition of Shakespeare is a forest, in which oaks extend their branches and pines tower in the air. . . . Other poets display cabinets of precious rarities, minutely finished, wrought into shape, and polished into brightness. Shakespeare opens a mine which contains gold and diamonds in unexhaustible plenty."*

Even the favourite of the age, Congreve, must submit to the test of fidelity to nature. Johnson, like every eighteenth century man of letters, had the keenest appreciation of wit; yet this did not blind him to the shortcomings of such a dramatist as Congreve, whose characters though "a kind of intellectual gladiators" are "commonly fictitious and artificial with very little of nature and not much of life."† Among novelists he preferred Richardson to Fielding, because "there is more knowledge of the human heart in one letter of Richardson's than in all *Tom Jones*."‡ Johnson enjoyed Fielding's stories, for he read *Amelia* through at one sitting; and he admits that Fielding's "characters of manners" are entertaining; but they are more superficial than "characters of nature," "where a man must dive into the recesses of the human heart."

Next to moral integrity and truth to nature Johnson valued emotional sincerity. He had no patience with affectation in any form, whether "furious and unnecessary zeal for liberty," pretence of excessive sensibility, or the idea, so popular then, of the desirability, of

* *Preface to Shakespeare.*

† *Life of Congreve.*

‡ *Boswell's Johnson ed. Hill, Vol. II*, p. 200.

turning to primitive conditions of living. His favourite admonition to Boswell was, "Clear your mind of cant."

This antipathy to what seemed to him pretended feeling accounts in part for his dislike of the pastoral elegy. The criticism of *Lycidas*, which Leslie Stephen* calls a misapplication of a very sound principle, —hatred of affectation,—is famous. "It is not to be considered as the effusion of real passion; for passion runs not after remote allusions and obscure opinions..... Where there is leisure for fiction there is little grief." That fiction is inconsistent with sorrow is reiterated in the *Life of Hammond*. "Where there is fiction, there is no passion; he that describes himself as a shepherd and his Neæra or Delia as a shepherdess, and talks of goats and lambs, feels no passion... Hammond . . . produces nothing but frigid pedantry." Dryden's *Threnodia Augustalis* appeared to him to lack real tenderness: "He seems to look round him for images which he cannot find, and what he has he distorts by endeavouring to enlarge them. 'He is,' he says, 'petrified with grief' but the marble sometimes relents and trickles into a joke."† Dryden is found wanting again when he writes with calmness of the Great Fire, the general conclusion being that he was not much acquainted with "simple and elemental passions."

One of the most truly classic of Johnson's principles is moderation. He has no patience with expression that is "indecently hyperbolical." Earlier critics of the century carried this idea to the extreme, with the result that they condemned practically every expression of strong feeling; but such a position would have been inconsistent with Johnson's sincerity. Here we see his tendency to compromise. He holds, on the one hand, that literature without feeling does not move; on the other, that emotion "strained by poetical violence above the natural sentiments of man" merely disgusts. This position is an example of his typical English character; for certainly nothing is more characteristic of the Anglo-Saxon than restraint.

That Johnson valued sincerity beyond originality may be inferred from his preference, among his own works, for "*The Hermit of Teneriffe*,"‡ an allegory of very little originality, modelled closely on Addison's *Vision of Mirza*. The lack of "comprehension of thought and elegance of expression" in Otway's *Orphan* is excused on account of its "power

* *Hours in a Library*, Vol. II, p. 27.

† *Life of Dryden*.

‡ This appeared in the *Preceptor*, 1748.

upon the affections." "If the heart is interested," says Johnson, 'many other beauties may be wanting, yet not be missed."

Lord Lytton has well observed that Johnson's "true genius lay in the masculine strength of his common sense."* Hence it was that Johnson thought that it should be the guide of the critic and the author in applying all principles; reason and not pre-conceived notions should indicate when they may be disregarded, and when they must be followed. To cite passages to show Johnson's common sense would be to quote the bulk of his work; the aim here will be to show where his theory was influenced by the doctrine of common sense rather than to point out individual opinions which seem to the present-day reader most sensible.

The mixture of mythology and Christianity in the same poem, if not profane, is at least contrary to common sense. The third stanza of Gray's *Bard* is made ridiculous by its "puerilities of obsolete mythology," while worse still is the connecting of "trifling fictions" with the "most awful and sacred truths" as in *Lycidas*. Grecian deities and Gothic fairies are alike proscribed "Neither species of these exploded beings could have done much; and when they are brought together they only make each other contemptible" "The Phoenix," says Johnson, "is so evidently contrary to reason ... that it ought never to be mentioned but as a fable in any serious poem."† He therefore condemns Milton's reference to it in his *Samson Agonistes*. In *Paradise Lost* "the confusion of spirit and matter" in the angels, the allegory of Sin and Death, and the Paradise of Fools, are all declared too ludicrous to have a place in such a dignified composition.‡ Another example of Johnson's sound common sense is found in his remarks on the metaphysical poets, namely that their greatest defect over and above their affectation, or perhaps rising from it, is that their figures are usually too far-fetched, being "the most heterogeneous ideas ... yoked together."

Sometimes this close adherence to common sense led Johnson into what seems to later critics failure to appreciate poetic imagination. He lacked the power to appreciate a lyric whose progress was determined by change of mood rather than by sustained reasoning. A play like *Cymbeline* seemed to him unreasonable. His comment on it is as follows, "To remark the folly of the fiction, the absurdity of the

* *Caxtoniana, Miscellaneous Prose Works*, Vol. III, p. 415.

† *Rambler*, No. 141

‡ *Life of Milton*.

conduct, the confusion of the names and manners of different times, and the impossibility of the events in any system of life, were to waste criticism upon unresisting imbecility, upon faults too evident for detection and too gross for aggravation.”* Figures of speech must be submitted to the test of reason; they must satisfy the intellect as well as stimulate the imagination; perhaps the intellectual element is even more important in Johnson’s eyes. Hence the high commendation bestowed upon the comparison of the progress of a student to climbing the Alps. “The simile of the Alps has no useless parts, yet affords a striking picture by itself; it makes the foregoing position better understood, and enables it to take faster hold on the attention; it assists the apprehension and elevates the fancy.” On the other hand, such a figure as Shakespeare’s “whips and scorns of time,” seems unreasonable to him because far-fetched. “Whips and scorns have have no great connection with one another or with time. Though at all times scorn may be endured the times that put men ordinarily in danger of whips are very rare.” As a rule his interpretation of particular passages in Shakespeare is illuminating, for he can penetrate to the heart of the deepest thought; but where the idea is fanciful, he cannot always reconcile it with common sense.

The didactic purposes of literature is always uppermost in Johnson’s mind. As a man, he was primarily a moralist, and Byron was correct when he characterised him as “rough Johnson, the great moralist.” In the words of Walter Raleigh, “His morality was the motive power of all that he wrote.”† In *Rambler* No. 208 we learn that his highest wish was to be “numbered among the writers who have given ardour to virtue and confidence to truth.” He even went so far as never to quote in his Dictionary any author “whose writings had a tendency to hurt sound religion and morality.” Among his writings, his own favourite was *The Vision of Theodore*, the reason being, without doubt, that it gives his philosophy of life and reveals what he felt most deeply about the more important moral problems. Johnson’s test for the morality or immorality of a literary work is its influence on conduct—the typical, practical morality of the eighteenth century. This rule he applies very fully to the novel and the drama.

In *Rambler* No. 4 Johnson discusses the increased responsibility of the novelist, owing to the treatment of realistic subjects. The

* *General Observations on the Plays of Shakespeare.*

† *Six Essays on Johnson.*

stories of the previous age, romances with the supernatural element so prominent that they seem to be of another world, could not influence conduct. But the characters of realistic fiction are so near to us that we unconsciously follow them. The novelist must not always count on the subtle, indirect influence of the spirit of his work, but must make his moral teaching so evident that not even the most inexperienced reader can miss it. "It is to be steadily inculcated," he says, "that virtue is the highest proof of understanding, and the only solid basis of greatness, and that vice is the natural consequence of narrow thoughts; that it begins in mistake and ends in ignominy."

The novelist should guard especially against "confounding the colours of good and evil." Hence characters where right and wrong are mingled so that they are equally conspicuous are bad. This, perhaps, explains his comparative want of enthusiasm for the works of Fielding. Johnson was a great admirer of Richardson's novels and yet has admitted that any one who reads them for the sake of the story would be "compelled to hang himself," forgetting that most people read novels for amusement. Grant explains this preference by pointing out their moral tendency.* According to Johnson the novelist should select his materials. "If the world be promiscuously described, I cannot see of what use it can be to read the account; or why it may not be as safe to turn the eyes immediately upon mankind as upon a mirror which shows all that presents itself without discrimination." Many characters ought not to be presented at all. "Where historical veracity has no place, I cannot discover why there should not be exhibited the most perfect idea of virtue; of virtue not angelical nor above probability but the highest and purest that humanity can reach. Vice should always disgust: nor should the graces of gaiety or the dignity of courage, be so united with it as to reconcile it to the mind." Later critics have shown more confidence in the ability of the reader to separate the good from the evil for himself; Johnson would have the novelist do it for him.

Shakespeare's morality does not quite satisfy Johnson because he is so much more careful to please than to instruct, that he seems to write without any moral purpose..... His precepts and maxims drop casually from him; he makes no just distribution of good and evil, nor is he always careful to show in the virtuous a disapprobation of the wicked; he carries his persons indifferently through right and wrong

* F. R. C. Grant, *Life of Johnson*, pp 114-155.

and, at the close, dismisses them without further care, and leaves their example to operate by chance." * The end of *As You Like It* is unsatisfactory because "by hastening to the end of his work Shakespeare suppressed the dialogue between the usurper and the hermit and lost an opportunity of exhibiting a moral lesson, in which he might have found matter worthy of his highest powers." † Shakespeare's disregard of poetic justice in allowing "the virtue of Cordelia to perish in a just cause" is censured and the change made by Tate approved. "A play in which the wicked prosper, and the virtuous miscarry, may doubtless be good, because it is a just representation of the common events of human life; but since all reasonable beings naturally love justice I cannot easily be persuaded that the observation of justice makes a play worse; or that, if other excellences are equal, the audience will not always rise better pleased from the final triumph of persecuted virtue." ‡ On the other hand, Johnson acknowledges that Shakespeare's plays are filled with "practical axioms and domestic wisdom" and that "from his works may be collected a system of civil and economical prudence." § His criticism of Shakespeare's morality may be summed up in the following way: On the whole, his influence is good; but it might have been stronger still had he used every opportunity to enforce moral precepts.

Contrasted with this conclusion, is his condemnation of Congreve, the only dramatist whose moral attitude he blames absolutely. "The perusal of his works," says Johnson, "will make no man better..... Their ultimate effect is to represent pleasure in alliance with vice and to relax those obligations by which life ought to be regulated." ||

Particular dramatic characters are judged first for their probable influence on conduct. The delineation of Iago is approved because it "is so conducted that he is from the first scene to the last, hated and despised," even though "there is danger lest wickedness, conjoined with abilities, should steal upon esteem, though it misses of approbation." ¶ Falstaff is excused on the ground that the following moral may be drawn from his conduct: "No man is more dangerous than he that, with a will to corrupt, hath the power to please, and that neither wit nor honesty ought to think themselves safe with such a companion when they see Henry seduced by Falstaff." ** Johnson is here making

* *Preface to Shakespeare.*

† *General Observation on the Plays of Shakespeare.*

‡ *Ibid.* § *Preface to Shakespeare.* || *Life of Congreve.*

¶ *General Observations on the Plays of Shakespeare.* ** *Ibid.*

one of the many exceptions to his rules, which he allows to such authors as Shakespeare, in whose ability he has perfect confidence.

Another variation from the rule that good and evil should not appear indifferently in the same character, is excused in the following way. When Benvolio (*Romeo and Juliet*) is justly charged with falsehood, Johnson observes, "the author who seems to intend the character of Benvolio as good, meant, perhaps, to show how the best minds, in a state of faction and discord, are detorted to criminal partiality."

Sometimes a moral purpose is assumed where probably Shakespeare was influenced only by artistic or emotional considerations. In criticising *Romeo and Juliet*, Act V, Sc. 1, 1-3, he says, "These three lines are very gay and pleasing. But why does Shakespeare give Romeo this involuntary cheerfulness just before the extremity of unpleasantness? Perhaps to show the vanity of trusting to those uncertain and casual exaltations and depressions which many consider as certain foretokens of good and evil."

Perhaps the most severe criticism on a single passage in Shakespeare is where Hamlet decides not to kill the king at prayer. "This speech, in which Hamlet, represented as a virtuous character, is not content with taking blood for blood, but contrives damnation for the man that he would punish, is too horrible to be read or to be uttered."

The idealization of Satan might have been expected to meet with Johnson's disapproval. He, however, defends it on the ground that Milton has succeeded in making Satan speak as a rebel without tainting the reader's imagination, because "his expressions are commonly general"—that is, one may perhaps interpret, no suggestions are given that might incite definite wicked deeds. On the same ground *The Beggars' Opera* is declared harmless, since "highwaymen and house-breakers seldom frequent the playhouse nor is it possible for anyone to imagine that he may rob with safety because he sees Macheath reprieved upon the stage."*

We find, then, that Johnson based his critical theory on the principles by which he ruled his life. He was conservative in all matters which seemed to him of secondary importance; consequently he subscribed to the Neo-Classical conventional ideas about verse form, style and subjects suitable for treatment in literature. On the other hand, although his conservatism led him to accept a large body of conventional rules in harmony with the critical opinions of the day, he never

* *Life of Gay.*

allowed these rules to interfere with the operation of those independent principles which he considered fundamental. He was devoted to truth, hence he insisted upon accuracy in biography and history, and upon emotional sincerity and fidelity to life in fiction, poetry and the drama. Common sense was characteristic of everything he did and said; it influenced all of his criticism and determined many of his judgments. Above all, he was a moralist, and he considered that a sound moral purpose and a wholesome moral influence are the most important requisite for literary work.

A Defence of College Square.

In the evening as the shades deepen and the stream of youths in College Street is overflowing from the footpath into the carriage-track below, you walk up to the Corinthian frontals of the Senate House and startled by the sudden black of a great body of water in a park before you, saunter slowly in. At the entrance you meet a sweetmeat vendor sitting with a number of urchins around him that have no money to buy his delicacies with; and while yet in the street, pale from the fatigue of office, jaded clerks pass you by, as also day-labourers with the sorrow of poor life clinging unto them. But as you look beyond, you are grateful to the gloom that hides most that is dulled by familiarity and your gaze falls on the marble figure of him whom his country remembers as 'the deep unfathomable of pity.' The eyes of Vidyasagar are a little weary and that straight, tender yet firm look of his, inimitable in marble and rendered harder there than was its wont, regards with curious attention the other marble figure across the street—that of Prosonna Coomar Tagore. These pioneers of education live there in marble, limited for ever to one pose of body and one mood of calm, and you wonder what they may be thinking about, sitting face to face in the hot sun of days and the silence of great nights.

You turn to the right and scarcely have you passed the lovely plot of land where lowly flowers shine among thick, green grass before you meet groups and groups of youths with the flush of young life on their faces. The sight of them thrills your soul with a sudden delight, for the rhythm of leaping life is in their frank, joyous look and the tapering grace of their limbs tells of a virile, virginal youth. Their beauty is not the beauty of face or form, but is that peculiarly moving kind of grace,

wrought out from within on the flesh, the deposit of strange thoughts, fautastic reveries and exquisite passions known only to dreaming, yearning youth. The evening wind with which voices of children mingle and which makes the leaves of trees turn all one way before it, blows their airy raiments backward from their persons. They let it blow them and delighted by the melodious whizz about their ears pass on in their groups, hand in hand, laughing and chattering. The ardours of youth are contagious and though you do not know any one of these you feel that they have the power to make you go up to them and say beautiful things without feeling in any way awkward. They are glad as the sunlight that falls on earth in early morning, but as you pass on you meet sad faces also sad, not in a noble and deep way but in a dim, wearied way that argues want of comfort in soul or body. On a bench under a big lamp you may see a man richly attired but broken down as a result of loose living and you pity the hard hedonist whose joys have turned out so terribly bitter. Or you see some one well advanced in years, his whole manner telling of the struggle he is going through in life, sitting alone in a retired corner and regarding the moving shapes with a vacant gaze. You are touched by the pathos of such solitary grief and are deeply troubled till you pass on to where the Putranjiva Roxburghii spreads its mass of tender, palpitating green, now dim in the imperfect light. There you meet youths again, for you hear a boyish voice whispering simple secrets to a willing ear and feel a touch of sweetness in your soul. After all youth and freshness prevail in the world and keep the face of our old earth lovely. Those that are in happiness to-day may soon be complaining that the little of Arcady they had with them is gone; but while it lasts, it paints the world in roseate hues and even when it is gone and we meet it in others, it thrills us as the near presence of an alienated friend who is still our only beloved.

The lamps by this time are all alight and at the head of the black posts, each glows like a large ruby. Turning round the corner of the square, you find some lonely young man standing near the water and leaning against the green railing. He is looking at the sky, as if in langour—you wonder to what purpose. All the tender purity of a boy is beaming out of his eyes; yet you reflect that it must be a deep trouble indeed, or, perhaps, some disquieting impulse known only to natures finely strung that makes him gaze in silence at the growing darkness of the night. But you are drawn away from contemplation of him by the notes of a song, faint and tremulous at first, but swelling more and

more as the rapture of him who wrote the words catches the singer's soul. You look behind and see the wan figure of a man, miserably clad, standing on a bench and singing. He sings indeed for a paltry pice or two that the passer-by may fling on the cloth spread before him ; but his song is an ancient devotional ditty, one of the wild flowers of Bengali verse that grew up a century ago and are now garnered in the minds of a few admirers. It has homely pathos and naïve magic, and the large simplicities of life it celebrates have such an earnestness of appeal that you are strangely disturbed out of your sense of satisfaction with life. Music, as has been said, becomes beautiful only when it begins to be incomprehensible, and listening to this beggar's song you wonder why a despair that is not your own makes its dwelling in your soul or why you are filled with a sense of sorrows that have so long been hidden from you. A crowd gathers round him, men old and young and boys, and while all enjoy the music as you know by their faces, only a few are but deeply touched. It is painful to find such poverty of soul in persons apparently of some culture, but it is a fact. We talk big of our contempt for what is mere perishable matter, but have we generally that noble vision of the soul that has a wide spiritual scope ?

The night grows and a wind rises and murmurs among the clumps of Chinese palm. It swells into a doleful moan till you linger and listen with a vague sadness that heeds not the dying evening. You are, however, startled out of your reverie by the shrill voice of a servant calling out the name of his child ward, and looking out in that direction, you see the humble tomb of David Hare. A small rectangle of green sward and a low, white block of stone are all that mark the spot where he lies. He came out to India as a watchmaker but he could also hear the wheels clicking in the brain of Bengal. He thought their sound strange and undertook to repair the wheels, which he did. To-day the hour-hand of that watch is almost at the sign of twelve, but were he to come to life to-day one wonders what his opinion would be of the subsequent workings of the machinery which he helped to set agoing.

If you have lingered too long near the tomb of David Hare, you do not repent it. It is not for the sun and the moon alone to gild or silver the humble monument that stands over his grave ; the light of the love of all true Indians must fall on it, and in laying flowers of reverence there one but discharges a bare duty. Or, perhaps, he does not need any conventional tribute, for day after day the whole year through, he hears from his place of rest, the sound of the foot-fall of

hundreds of youths who enjoy the fruits of his labour to-day. One ought to go down on his knees before the grave of this foreigner who, coming out to an alien land on business, ended by taking upon himself the task of leading the people of it from gloom to ample light. Close by it, however, on the green grass or the benches painted green, sit numbers of men carrying on their flippant talk, curiously insensible in whose presence they are. Further, some wretched individual has chosen this neighbourhood of all others as the spot where to make his oration and is illuminating his harangue with superb flashes of vulgarity. He too hopes to chatter his way into the circle of immortals! Disgusted and bored, you turn round the next corner of the square and see before you a Masjid, a Buddhist Convent and a Christian Prayer Hall—abodes of three different religions. How much fighting there has been, moral and physical, between the upholders of these faiths, all seekers of peace here and hereafter! But here at last under the shadow of seat of a learning and culture they have built their homes near one another and each in his own way, is calling unto the people to keep an eye on heaven in the midst of their earthly pursuits and help on the progression of the human race with the process of the suns.

The sky is sown with stars and the moon is up by now. The stars are imaged in the black water of the tank and the reflection of the moon is run over by ripples. Some of the young water-polo players that had been lingering so long to enjoy their plunge to the full, are getting up now and you are struck by the sublime beauty of the bare human form as it appears coming out of the water, vivified by the light and touched by shadows. It is possibly the sight of such youthful figures of marvellous grace, that begot the lovely conception that God made man after His own image. The mellow light falls on your body also and in the cool of the evening with Endymion in your mind you feel as if the moon grows amorous of your youth. Or, you spring over the railing and bathe your feet in the cold water and lying there on the soft grass with flowers about you that have stored much dew, you begin to think of the mystery of the night and grow silent with undefinable pleasure. The hum of busy life is on all sides of you, but it cannot cross the iron railing of the square in which the laughter of youth shrills in sheer ecstasy. In the retired corners where the shadows are deepest, there sit indeed some sorrowful figures, but in the main thoroughfare it is all merriment and a walk round it braces you up as a wash of the sea-breeze. Even in those retired corners laughter surges over the barriers erected to keep it out, for where

grown-up boys do not think it prudent to go, children run with their fair, fleet limbs and make the air vocal with their angelic talk. Even in that late hour you hear occasionally some child charming its guide with sweet lisplings and innocent prattle

The number of evening ramblers begins to thin and you get up and pursue your journey back. Here and there you find eager listeners around some lively story-teller, the picquant blend of whose humour and imaginative exuberance you can appreciate even in the stray phrases that reach your ear. The stories are fine discursive romance and the peculiar tricks of phrase repeated often and often and doing the work of refrain in poetry, give them a quaint, old-world charm. They remind you of the stories you heard in your youth, of the princess who dwelt beyond seven seas and thirteen rivers and which were told to you in dim starlight by your mother or some loving aunt. Wondering how much more worldly you have grown since then and how much more unhappy, you walk slowly on. Dewdrops glisten on the tall, bladed grass and most of the small lawns are deserted. Only some spoilt wretch may be humming the tune of some vulgar air, alone or in disgusting company. You hardly hear it and walk slowly on till you pass out of the gate and are back again in College Street.

I have heard it stated by persons who ought to have judged better that a stroll round College Square is a perfectly irritating business; that the crowd there is too great; that if they had the control of affairs in their own hands, they would issue admission tickets which would enable holders to come to the square on specified days; and that stupid persons who wear a look of chronic gloom as if it is a point of refinement, would not be admitted at all. I have heard the same view being repeated by old men—those precious persons who formerly gathered all the benches in one corner of the square where they dozed in groups, but who, now that the benches are fixed, take revenge by assuming a peculiar posture of sitting in which the bare feet are placed on the benches and thus soiling the green paint with dust and horrible filth. But he who can view all things with an alert sympathy will find matter for enjoyment there also. If you are endowed with a delicate sense of lively humour, you find numerous curiosities that provide mirth for you—the man with a button-holing pose, the old peevish cynic who dismisses every thing as utterly worthless, the queer biped who with eyes enlarged and mouth open, casts on you such an impertinent stare, that you feel inclined to go up to him and ask what he means. If you are very fortunate, you can hear criticism of yourself. Or you can

study the moving common places of human lot as they reflect themselves in the faces of men and can freshen your own youth by contact with the sparkling hilarity of numberless young men who come to the square to make it delightful for every one. Frank delight in the actualities of life and wistful idealism of youth, untouched, for a time at least, by the material preoccupations, are things that indicate a fine temper of the soul ; and to that which affords opportunities for cultivating that temper, we certainly owe gratitude.

PHANIBHUSAN CHAKRAVARTTI.

Sixth Year English Class.

A Description of our Visit to the Bengal Paper Mills of Messrs. Balmer Lawrie & Co. at Raniganj, E.I. Ry.

THROUGH the kind help of our Principal we the Fifth Year Chemistry students attached to the Presidency College were able to procure permission from the managing agents of the above mills to visit them.

We left for Raniganj on the 1st October 1918 by the 17 Up train, reaching our destination at 12-31 P.M. The Manager of the above mills informed our Principal that light refreshments would be kept ready for us. Thinking that light refreshment might be a cup of tea and a few biscuits we took plenty of food with us, all of which were consumed before reaching our destination ; in addition to the edibles taken with us we purchased a few dozens of plantain at Seoraphuli and two rupees worth of " Mihidana and Sitabhoge," the well-known sweets of Burdwan at the Burdwan station. The day was comparatively hot and some of my friends bathed at the station hydrant ; by and by the train reached our destination and on alighting from our compartment an old Darwan, whom we suspected to be the Darwan of the mills, came and asked us as to whether we were coming from Calcutta. On our saying yes, he took us to two hackney carriages which he kept ready for us at the station. We thought of seeing three things there—the Paper Mills, the Raniganj Pottery Works, and a Colliery ; but for want of time we had to content ourselves with visiting the Paper Mills only. Owing to the shortness of time our Principal could not

write to the manager of the Pottery Works officially, but one of my friends who had been to see Mr. Kerr, the "Barasaheb" of the paper department in the Company's Calcutta office, enquired of him whether he could help us in procuring permission from the manager of the Pottery Works to visit the same. Mr. Kerr said that the manager of the Pottery Works is known to the manager of the Paper Mills and that he would write to him, and he did so, and the manager of the Paper Mills procured permission for us, but for want of time we could not visit it.

The mills was established by Messrs. Balmer Lawrie & Co. in 1890. It is situated near the "Damodar" and worked by steam power, but the Company is making arrangements for working with electric power.

Foolscap paper is being manufactured there from a kind of grass called "Sabai grass": this is obtained in large quantities from Nepal, Nagpur and some parts of Central Provinces; for the convenience of transport there is a siding-line extending from the mill-compound to the main line of the East Indian Railway Co. at Raniganj. This is heaped up in the compound whence it is being taken by coolies to the grass-duster where the grass is freed from dust; after this the grass is introduced into egg-shaped boilers whose maximum diameter is 8 ft. and height 10 ft., which is mechanically called the "Boiling House." Into each boiling house 2 tons of grass are introduced each time and boiled with 77% caustic soda solution; the boiling is effected by steam which is led into the boiling house at a pressure of 40 pounds; each charge is thus boiled for 7 hours. There are altogether 9 such boiling houses in the factory. After thus boiling the grass is taken out of the boiling house by coolies and carried by trolleys to the Breakers where it is so finely cut that when it is taken out of the breakers it appears just like mud; the finely cut grass is then subjected to repeated washings whereby it is freed from alkali and the dirty colour is slightly discharged. It is then subjected to a "Bleaching Operation" which is carried out in large tubs where solutions of bleaching powder in water and dilute sulphuric acid, both of which have definite concentrations (not told to us), are added whereby chlorine is being evolved which discharged the dirty colour of the grass fibres. This bleaching is repeated until the colour becomes absolutely white: this is called "pulp." The pulp is now freed from acid and chlorine gas by repeated washings and finally tested by means of iodized starch paper. The paper which is manufactured there from grass pulp is not sufficient to meet the demands of the market, and in order to meet them the Company is importing ready-made pulp from

Japan which they used to get from Norway and Sweden before the War.

The bleached pulp is collected into one big tank whence it is mechanically distributed into several smaller ones whence the fibres of the pulp are mechanically spread over a level surface provided with very small holes through which the water percolates. By the gradual deposit of fibres thick pressed papers are obtained ; there are big rollers attached to the machine, and these pressed papers are being continually rolled round them ; when sufficient amount of the pressed paper has been rolled round a roller it is taken out of it and piled up in a place.

The next operation to which the pressed paper is subjected is "Sizing." This consists in breaking up the pressed paper by means of Breakers and treating it with the sizing material which consists of iron, alum and rosin in definite proportion (this was not told to us); this treatment is effected in large tubs provided with mechanical stirring arrangement ; after adding the sizing material to the pulp it is thoroughly mixed by means of mechanical stirrer ; if coloured paper is required the colouring material is now added along with the sizing material. This sized pulp is next distributed mechanically into several smaller tubs with which are attached machines which automatically distribute the fibres over a level surface provided with very small holes through which water percolates ; by the gradual deposit of fibres over the surface paper is made in moist state ; in this state a water mark is given to it ; the design is made over a roller, through which steam can be made to pass, by very fine wire ; hence the design is raised from the surface of the roller so that when the roller rolls over the soft paper the design on it presses the soft paper and thus the water mark is obtained on the paper ; after this the paper is made to pass through several rollers through which steam passes whereby the paper is thoroughly dried when it is rolled round rollers and then mechanically cut to the required size.

Packing paper is being manufactured there from rags, waste paper, etc. These are boiled with lime instead of caustic soda and then subjected to breakers and washing operations as mentioned before ; the fibres are bleached but not so finely as the manufacture of foolscap paper. It is then subjected to sizing operation ; a little lamp-black or soot is added to make the colour of the paper a little dark. Finally it is subjected to the same processes as for the manufacture of writing paper. The daily output of the factory is 24 tons.

Thus I have given a very brief description of the methods as adopted there for the manufacture of paper; but I don't think it will be clear to those who had never been to a Paper mills—in fact it is very difficult to give an idea by language alone of the huge machines which have been set up to carry out the processes in the successive stages in the manufacture of paper. It would have been much clearer if I could have given photographs of the different machines but unfortunately we were not allowed to take photographs.

It was about 3 in the afternoon when we finished visiting the mills and then we settled to come down to Calcutta by the Express which leaves Raniganj at about 5-30 P.M., reaching Howrah at about 9-30 P.M. Thus we finished our excursion to the Bengal Paper Mills.

Our thanks are in the first place due to our Principal who was kind enough to write to the Managing Agents of the said mills for permission, and, in the second place, to Babu Saroj Kumar Das Ghosh for the arrangements of our breakfast and for all the attention he showed to us so long as we were there.

JNANENDRA KUMAR ADHYA,

Fifth Year Chemistry Class.

Chemical Laboratory Notes.

LECTURES and practical work for the session 1918-19 were regularly commenced from the 1st August, 1918; since the beginning of the session we have been doing quite well with our Practical and Theoretical work.

As we are advancing into the upper borderland of Chemical Science our thirst for having an idea of Industrial chemistry is increasing; the impetus has been all the more added by one of my class friends Mr. A. P. Chaudhuri, B.Sc., who is always ready to ask our Principal to write to any of the factories in Calcutta and in mofussil for permission to visit them. We are particularly fortunate in having among us a Principal who is always ready to write to any of the Chemical Works in Calcutta and in mofussil for permission to allow us to visit them, whenever we asked him to do so. For a long time 'excursions of chemistry students' were things unknown to the students and to the staff. We are the first to introduce it and have now understood the effect of such excursions.

Our first excursion was to the Oriental Gas Company, Ltd., a

detailed description of which was published in the January issue of the *College Magazine*.

Our next excursion was to the Cossipore Sugar Refinery of Messrs. Turner, Morrison & Co., on the 18th September, 1918, a detailed description of which was published in the March issue of our *College Magazine*.

Next we had been to the Lightfoot Refrigerating Company, Ltd., at Beliaghata, on the 26th September, 1918, where we saw the manufacture of ice; the freezing point was being attained by the evaporation of liquid ammonia in iron vessels within a saturated solution of sodium chloride. We also saw the Linde's process for liquefying air; pure oxygen was being manufactured there by the evaporation of liquid air. Here, one of the products of evaporation—nitrogen—was allowed to escape in the air.

Next we had been to the Bengal Paper Mills of Messrs. Balmer Lawrie & Co., at Raniganj, E.I.R., on the 1st October, 1918, where we got some experience of the manufacture of paper.

Next we had been to the Bengal Iron and Steel Company, Ltd., of Messrs. Martin & Co., at Kulti (Grand Chord), E.I.R., to Jamaldih and Borrea collieries of Messrs. Balmer Lawrie & Co., at Kulti, and to the Pottery Works of Messrs. Burn & Co., at Raniganj, E.I.R. This is the biggest of all the excursions which we had during the session 1918-19; it lasted for two days.

We left this for Kulti on the night of the 17th March, 1919, by the 21 Up train, reaching there on the morning of the following day. The manager of the collieries sent two trollies to the station and we went to the manager's bungalow keeping our baggage in charge of the station-master. The manager then took us round several collieries which were being excavated, explaining at the same time how the coal is gradually formed, etc.; then he took us down a colliery which was 180 ft. deep. We got into it by the incline and came out of it by the lift. We had been for about an hour, so to say, within the Netherland; there I got an idea of the intensity of darkness expressed in the lines of Milton's *L'Allegro* :—

" Hence, loathed Melancholy,
Of Cerberus and blackest Midnight born."

The darkness within the colliery was made all the more visible by the dim light of the miners. We came out of it at about 1 P.M.

Mr. Sam, the Manager of the colliery, then took us to his bungalow and entertained us with cold drinks. He was kind enough to provide

us with two trolleys on our way back to the station and with a water pitcher full of water, for which we thanked him heartily.

We came back to the station at about 10.30 P.M. and appeased our hunger with the food we had with us and then went to the Bengal Iron and Steel Co. which was quite close to the station. There we saw:—

(1) Extraction of iron from red haematite which they obtain from Manharpur, B.N.R. This was effected by Blast furnace. There are 4 Blast Furnaces and 16 Cowper's stoves; the maximum height and the diameter of the Blast furnace is 55 ft. and 26 ft. respectively, and that of each Cowper's stove is 76 ft. and 65 ft. respectively.

(2) Manufacture of sulphuric acid by lead chamber process. The chambers are cylindrical; there we saw the Gay Lussac's and Glover's towers.

(3) Distillation of coal-tar which they obtain in the manufacture of coke for Blast furnace whereby they are getting (a) ammoniacal liquors from which ammonium sulphate was being manufactured, (b) heavy oil, and (c) light oil.

(4) Casting Department where huge machines are being prepared by casting. This department is in charge of a Bengali gentleman who was kind enough to take us round his department.

(5) Manufacture of coke for Blast furnace. The by-products are coal-tar, ammoniacal liquor, and coal gas.

We came back from the factory at about 6 P.M. in the afternoon and waited at the station up to 11 P.M., when we took train and came to Asansol where we spent the night in the waiting-room. The next morning (19th March) after finishing our bath and taking early tea we booked for Raniganj where we reached at about 9 A.M. in the morning. We went to the Pottery Works from the station. We saw the manufacture of:—

(1) Blocks for Blast furnace—the composition of which is one part of pipe clay obtained from Mangalpur and four parts of quartzite obtained from Monghyr.

(2) Fire bricks,—the composition of which varies with the variation of price. The one which is sold at the rate of Rs. 15 per 100 has the composition:—50% Mallarpur clay which stands the temperature of 2,200°C, 20% fire clay obtained from Barakar and 30% grob. (Grob is nothing but the rejected water pipes ground to powder). The other which is sold at the rate of Rs. 12 per 100 has the composition:—70% Mallarpur clay and 30% grob.

(3) Water-pipes so largely used by the Municipality and Water

Works ; these have the composition :—50% pipe clay, 40% grob, and 10% fire clay.

(4) Fine products of the factory.

We finished our visit to the factory at about noon and came back to the station and waited there till 5 in the afternoon and then left for Calcutta by the Express, reaching Howrah at about 9 P.M.

Not a week after our return from the last excursion was allowed to pass when through the help of our Principal we managed to have another excursion to the Magadi Soda Factory of Messrs. Andrew Yule & Co., at Budge Budge. We had been there on the morning of the 26th March, 1919, and got an idea of the manufacture of caustic soda from the natural soda which is obtained from East Africa.

With this we finished our excursions for this season.

It is all the more pleasant to have such excursions but it does not suit everybody as we have to bear the expenses out of our own pocket. Our Principal fought for this but in vain. We hope our Principal will once more try to sanction a certain amount of money for defraying the expenses of the excursions of the Advanced Chemistry students.

The Honours students had an excursion to the Union Distillery of Dr. Kartick Chandra Basu with Prof. P. C. Ghosh.

We tried for a visit to the Tata Iron and Steel Factory at Jamsedpur but they could not arrange it for want of staff.

There were some changes in the staff ; we miss very much Dr. Anukul Chandra Sarkar from our midst, but his place has been very ably filled up by Mr. Profulla Chandra Ghosh, M.A., one of the most brilliant students of this University. Prior to this he was carrying on research work in the Dacca College from which he took his M.A degree.

J. K. ADHYA,
Fifth Year Chemistry Class.

Athletic Notes.

ANNUAL REPORT, 1919.

TENNIS CLUB.

THE College Tennis Season, as usual, commenced in November. We had to suffer a few defeats from our opponents as we could not put up a fair team in November and December owing to the College being closed for the prevalence of the Influenza epidemic in the city.

We played our first friendly match against the Medical T.C. and we lost to them as we were without our captain Mr. Kaly Banerjee. On the 29th and 30th November we arranged an Arts and Science side from among the old members, present members and the staff. Mr. Barrow and Mr. Zachariah represented the staff. The Arts VI lost to the Science VI by a heavy margin.

The second friendly game we played was against the Student Club. This team was very poorly represented and we had an easy win over them.

One or two minor matches were played before we met the High Court Tennis Club. This team had to suffer defeat from us, the score being 55 to 34 games. Principal Barrow and Mr. Sterling were kind enough to take part in the games.

THE BENGAL GYMKHANA.

Doubles Tournament.

We sent two pairs—Mr. Robin Sen and Mr. S. K. Chaudhury, and Mr. Kaly Banerjee and Mr. N. C. Mitter. Both of them went up to the Semifinal where they met; Messrs. Sen and Chaudhury had to lower their colours to Messrs. Banerjee and Mitter though after a very hard and interesting fight. The latter met the Veteran Champion Mr. Ayer and his partner Mr. Sarkar. Our College came out as runners up in the doubles.

Singles Tournament.

In the Singles Tournament of the Bengal Gymkhana we sent Mr. Banerjee and Mr. Chaudhury to represent the College. Here also they went up from the same side and they met in the Semi-final. Mr. Chaudhury easily defeated his own captain by 2 sets to 1 set and met Mr. Bathan of the Medical College and was beaten by him.

The College Singles Tournament was started in February. We had a fair number of entries and all the matches were very keenly contested. Mr. S. K. Chaudhury defeating Mr. Robin Sen and Mr. K. C. Banerjee defeating Mr. Barrow in the Semi-finals qualified themselves for the Final. Here again Mr. Chaudhury easily beat his opponent by the straight sets.

This year a Doubles Tournament was also started. Mr. Barrow kindly presented us the winner's medals and the Club presented the runners up medal for it. Handicaps were allowed. Mr. K. C. Banerjee and Mr. Rao defeated Mr. K. B. Bose and A. Dutta, and Mr. S. K. Chaudhury and Mr. Nitish Mitter defeated Mr. S. Sinha and Mr. Luke in the Semi-

finals. In the Final all the games were well contested, but Mr. Banerjee and Rao won the game by the strength of a toss as the game was undecided owing to failing light.

SIR WILLIAM DUKE CHALLENGE CUP (INTER-COLLEGE).

First Round.

Mr. Banerjee and Mr. Chaudhury played for the College. They had to struggle hard against the City College pair, one of whom gave a very fine game and was a hard opponent. We won by 2 sets to nil.

Semi-final.

We met the St. Paul's College boys. They were also good players, but our men came out successful defeating them 2 straight sets.

Final.

Presidency College *vs.* Medical College.

On the 27th February Messrs. Banerjee and Chaudhury met Messrs. Gale and Bathan. In the first set we were leading by 4 games to love but after that the Medical College men played a better game and won the set by 7 games to 5 games. The second set was a win in favour of us, the score being 6 games to 2. The third set also was won by Messrs. Banerjee and Chaudhury by 7 games to 5 games. The final set was easily won by 6 games to 4 games. Thus we annexed the cup for the third time. The cup and two miniature cups were presented at the Annual Prize Distribution of the Y.M.C.A.

The staff and students' games which are always so much enjoyed were played only once in January. Principal Barrow, Mr. Zachariah, Mr. Sen, Mr. Holme, Mr. Rahim and Mr. Meek who very kindly took the trouble of coming over represented the Staff. Mrs. Meek also graced us with her presence. The students were represented by Mr. Banerjee, Mr. Chaudhury, Mr. Sen, Mr. Mitra, Mr. Luke and Mr. Sinha. The Staff suffered defeat from the students.

We sent a pair to represent us in the Tagore Cup. Mr. Mitter and Mr. Banerjee went up to the Semi-final and they were defeated.

The Annual Social was held on the 5th March when the prizes of the Tennis Club, prizes of Sports, and College decorations, were very keenly presented to the winners by Mrs. Meek. Mr. Barrow presided and gave us some good advice regarding Athletics. An exhibition game was played and guests were treated to light refreshments on the lawns, before which the players were photographed.

We annexed the Sir William Duke Cup for the third time, and this was for the first time that the College played the finals of the Bengal Gymkhana Tournaments. In most of our friendly games we won. We started another tournament in the College. In conclusion the best thanks are due to Principal Barrow for his kind advice and to Mr. Zachariah for his valuable helps and suggestions. Both of them took a lively interest in the welfare for the Tennis Club and perhaps the season would not have been half so successful, if it may be called so, without their co-operation.

KAMALA B. BOSE,
Hony. Secretary.

College Athletics.

IT is gratifying to know that the Athletic department of our College has made a marked improvement in the last session in spite of the unusual length of the vacation and such other impediments. Several healthy athletic movements have been revived and organised and were hailed with enthusiasm by our friends of all classes. The first and the most striking was the revival of the Presidency College athletic sports which were discontinued at or about the time of the retirement of our Principal Mr. A. C. Edwards. Perhaps owing to a considerable lack of energy on the part of the members, such an undesirable discontinuance was effected. Our thanks are due to Professor Zachariah, Mr. P. N. Mullick, Mr. S. Rao, and, last but not least, our Principal Mr. Barrow, who constituted the "primum-mobile" of the sports. We beg to congratulate those of our readers who won the medals and prizes on that occasion, and we fervently hope that, year after year, such a desirable feature of the Athletic movement may be witnessed by our friends and sportsmen through the active interest of the members concerned.

The second item was the introduction of Inter-class Football League competition and the presentation of College colours of merit to the 1st grade players. The League Cup, however, was taken away by the players of our Post-Graduate classes, perhaps through a slight want of alertness on the part of our younger friends. This attempt, which was, on the whole, crowned with success, was entirely a new one, and our thanks are due to Professor Zachariah and Mr. P. N. Mullick, the Secretary of the Football Club. Our Football Club added to the laurels of our College by winning the Cossipore Shield last year and by

defeating such a strong team as Kumartuli Football Club. It is indeed a matter of great satisfaction.

For a record of the activities of our Tennis Club, the reader is referred to the report by its secretary, which appears elsewhere.

Our Cricket Season, as our readers are aware, was of a very dull nature. The reason, though obvious, must be stated here by us, by way of an apology. The prevalence of influenza and the consequent vacation are responsible for the failure of our Cricket Club.

College Union Notes.

Session 1918-19.

JANUARY.

THE first meeting in this month was held on the 17th to express sorrow at the death of the Late Sir Gurudas Banerjea. Resolutions were passed to perpetuate his revered memory in the College and to send a message of sympathy to the bereaved family.

In the second meeting which came off on the 23rd we had on the agenda two items of an opposing character. After recording "its deep sense of sorrow at the death of H.R.H. the Prince John of Windsor" the College Union resolved to send to the Rt. Hon'ble Lord Sinha a message of heartfelt congratulation on the occasion of his elevation to the peerage.

FEBRUARY.

On the 21st February the Presidency College students met in a social gathering in honour of our illustrious Professor Sir Prafulla Chandra Ray, Kt., on the occasion of his being raised to the dignity of a Knight. The function began with an opening song sung by Mr. Harendralall Dutt. After garlanding Sir Prafulla Ray and Principal Barrow, president of the meeting, an address, printed on silk and nicely embroidered, was presented to him. Sir Ray was deeply moved. Professor Chittaranjan Goswami kept the audience amused for an hour or so with his comic sketches. The function then came to an end. We cannot, on this occasion, forget to convey our heartiest thanks to the authorities of the Calcutta University Institute who lent the hall free of any charge.

SAILESH CHANDRA CHAKRABARTY.

Secretary.



LORD SINHA'S THANKS TO THE MEMBERS OF THE
PRESIDENCY COLLEGE.

The following letter was addressed to the Secretary, College Union :

*India Office,
Whitehall, S.W. 1.*

DEAR MR. CHAKRAVARTI,

Please convey to the members of the Presidency College my grateful thanks for the kind message of congratulation forwarded by you.

Yours sincerely,
SINHA.



The debating section of the College Union met to discuss Mr. Patel's Inter-Caste Marriage Bill. Principal Barrow was in the chair. The anti-Patelites were represented by Mr. Sushil K. Bannerjea who moved the following resolution : "That this meeting of the Presidency College Union expresses its most emphatic protest against the introduction of Hon. Mr. V. J. Patel's Inter-Caste Marriage Validity Bill, which is bound to violate the sanctity of Hindu Society and the sacred and moral injunctions of Hindu Scriptures and Religion." Mr. Sushil Bannerjea was seconded by Maharaja Bhupendra Narain Singh Sarma.

The resolution was opposed very ably by Mr. Prafulla K. Bannerjea, B.A., who had a very capable second in the person of Mr. Phanibhusan Chakravarti, B.A.

The debate was thrown open to the members after the following gentlemen had spoken :—

Mr. J. Bannerjea, B.A.
,, S. Mookerjea, B.Sc.
,, P. Ghosh.

Lastly, the motion was put to the vote by the President and declared lost, only 39 voting for it.

Eden Hindu Hostel Notes.

It was a genius who compared a students' hostel to a bee-hive—it is so full of movements to and fro and monotonous sounds and the rooms are so much like cells ! Besides, the inmates have such stings and if you disturb them in their populous kingdom, they attack you in such numbers ! Ours is astir again with infinite humming. Only there are too many lazy yawning drones, for the number of outsiders

admitted to Presidency College this session is extremely small. The emperor, busied in his majesty, surveys the singing masons decorating the walls with things unattempted yet in prose or rhyme or terribly red splashes of beetle-juice. Readers will remember Henry V.



The distribution of seats is over. Our congratulations to the authorities, for the troubles of this business are great. Formerly the principle was to take into account nothing but the duration of a boarder's stay in the hostel, but in recent years the practice of attaching importance to special considerations has been introduced. This year the senior Superintendent relegated the task of allotting seats to his assistant, who also followed the new policy and treated many cases as 'special.'



Liberal ideas seem to be gaining ground in the hostel. Though it is expressly stated in the prospectus of this establishment that it is reserved for Hindu students of Presidency College, some Brahmos have been admitted this year, and what is more, in Ward II, a good room has been given exclusively to some of them, on the recommendation, it is said, of a professor who happens to be a co-religionist of theirs. We do not believe this. Probably the idea was that they would find it awkward to live among boarders of a different religious persuasion. This is an age of toleration and reform, and we do not anticipate any trouble.



The Library Committee, the Athletic Committee, the Mess Committee and the Executive Committee of the different wards have been formed. I could fill a number of pages by recording the *personnel* of these bodies, but the cost of printing is too high.



An exception must however be made in favour of the Prefects. Their names are given below:—

Ward I. Mr. Gopal Chandra Banerjea, B.Sc.

Ward II. Mr. Praphulla K. Bose, B.A.

Ward III. Mr. Annadaprashad Chaudhury, B.Sc.

Ward IV. Mr. Charu Chandra Sanyal, B.Sc.

Ward V. Mr. Nirmal Chandra Bhattacharjea, B.A.

We had a very pleasant and unique experience on August 9th. Mr. Jnanendra Chandra Ghosh of the 5th Year Philosophy Class, and boarder Ward V, brought to the hostel his young son, about four years old. The young fellow whom his proud father described to a friend as "my dearest son" was dressed like a prince, and it was touching to hear him plead for permission to stay longer when he was told by his father that as the latter had to go to his law class he was to go. He was taken back by the servant with whom he came, and we all kept looking at him as he passed along the Ward II corridor till he passed out of sight. This is possibly the first instance of a student introducing his son to his friends during his residence at a university.



It makes one sorry to see the state the Hostel Union is in. New office-bearers have been elected this session—but one wonders for what purpose. Last year all they had to do was to bring out a manuscript magazine which received very few contributions prepared specially for it, and which had to be stuffed up to a decent size by the inclusion of articles copied from the ward magazines by members of the Union Committee. Yet the magazine was a miserably poor performance. It is difficult to withhold pity from these office-bearers.



Mr. Sukumar Bose, B.A., of Ward V, and Mr. Pulinbehari Seal, B.Sc., of Ward IV, started for England last month. Both will study for the Cambridge Mathematical Tripos. Prior to his departure Mr. Bose treated his friends to a really enjoyable feast which was very much appreciated. We wish Messrs. Bose and Seal a brilliant career abroad.



The rains have set in rather late this year, and, as I write, I see before me in the field below, three swarthy fellows getting wet in a rather strong drizzle with praiseworthy indifference, and cutting away the thick tall grass with relish. *Swish, swish, swish*, their sickles go, and plots beautifully green are left bald and bare. It is painful to see possibilities of a splendid lawn wrecked this way. But it is no use lamenting. The swarthy fellows cast their eyes up at the sky as they hear a rolling rumble of thunder, and unable to discover there any threat of an immediate downpour, clutch fresh tufts of grass with renewed zest and cut away, *swish, swish, swish*.

PHANIBHUSAN CHAKRAVARTI.

I Know One Day.

(Translated from the Bengali of Rabindranath Tagore.)

I know, one day,

Will come my parting day :
 One day, the sun's pathetic eye
 Will look at me athwart the sky,
 And in his mournful smile will dwell
 A sad farewell.

Pan's pipes will ring in country ways,
 And kine by river side will graze,
 And children play, and birds will sing
 Their roundelay.

And yet, even thus, will come my parting day.

One lonely prayer I shall make to thee.

O may I know before I go
 Why the green earth, with its wistful eyes,
 Upraised in silence to the skies,
 Did long for me.

And why the stillness of the night
 Did sing the song of dim starlight
 And why the sights and sounds of day
 Wove dreams for me.

This lonely prayer I shall make to thee.

When on this earth I've done my 'portioned part,

May I complete life's cadenced strain,
 And rest in wordless deep refrain,
 And may to me all seasons lift
 Their final gift;

And may I see thee in the light
 Of life's last gleam—a vision bright !
 And may to thee my offering be

A poet's heart,

When on this earth I've done my portioned part.

K. C. SEN.

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 Jayadeva .. Prasanna Raghava.
 Ramavarman .. Rukminiparinaya.
 Ramachandra .. Satya Haris Chandra Mataka.
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 King Bhoja and Lak-
 shmana Suri. } Champu-Ramayana.
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 wati. } Adaitasiddhi.
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 " .. Asharhey.
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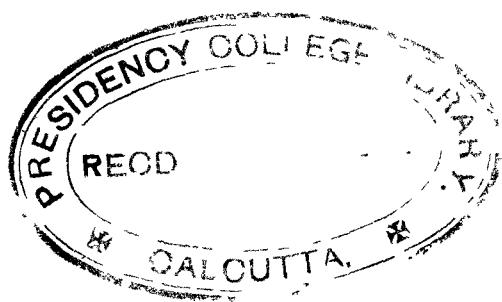
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EDITORIAL NOTES.

DR P. D. SHASTRI, Professor of Philosophy, has applied for leave for five months, in continuation of the Puja vacation, on the ground of ill-health.

* * *

Professor Saroda Prasanna Das has applied for privilege leave, on the ground of ill-health, for one month, with effect from the 11th November, 1919.

* * *

A fancy dress football match was organised in aid of the Bankura Famine Relief Fund. The game was played on the new ground adjoining Baker Laboratories. There was a good attendance of students and professors. Principal Barrow was present and contributed generously to the Fund. After paying all expenses—the players brought their own costumes—we had in hand a balance of over four hundred rupees, which was subsequently transferred to the East Bengal Cyclone Relief Fund.

* * *

A meeting of the College was held to raise subscriptions for the East Bengal Relief Fund. Principal Barrow presided. Professors Khagendra Nath Mitter and Abdur Rahim appealed eloquently for subscriptions. Professor Mahalanobis spoke in Bengali. Phani Bhusan Chakravarti spoke on behalf of the students and gave a harrowing description of the havoc which the cyclone had caused in East Bengal. A committee to raise subscriptions was formed with the Principal as President and Professor Mitter as Secretary. We hope to raise a good sum.

According to the recommendations of the Calcutta University Commission, candidates for admission to the University will be required to pass the Intermediate examination and not the Matriculation as has been the case up to the present. But this Intermediate examination will be rather different from our present Intermediate. The course of instruction will be more varied so as to allow a candidate to take up any branch of study either in Science or Art. The duty of providing instruction at the Intermediate stage will not rest upon the University but will devolve upon Intermediate Colleges which will either be attached to High Schools or will exist as separate and independent institutions. Each district in Bengal is to have its own Intermediate College, while Calcutta and Dacca are expected to have as many of them as may meet their respective demands.

These Intermediate Colleges shall in all cases be separate from Degree Colleges, and even when they are provided or managed by closely linked authorities, shall be organised under a distinct educational and financial control.



The Degree course of the University will extend over three years, that is, one year more than at present, though, as a sort of compensation, candidates, in special cases, might be allowed to go up for the Master's Degree examination in one year instead of two years as in normal cases. The Honours Course is to be kept separate from the Pass Course from the very beginning, and students are to be granted facilities to change from Honours Course to Pass and vice versa. The Commissioners recommend that the three years' rule should be brought into operation immediately in the case of Honours students; Pass students to be brought under its operation at some later time. The Governor of Bengal is to be the Chancellor of the University, the Viceroy being made the visitor.



Small Civil Service Commissions are to be appointed in consultation with the Government of India and the Local Government. The duties of these Commissions will be to fix the educational qualifications requisite in candidates for civil appointments and to hold competitive examinations for selection of candidates for appointment—direct nomination being resorted to in special cases. A Director of Physical Training, with the rank and dignity of a professor, is to be appointed to safeguard the physical welfare of students. Moslem students are

to be encouraged and facilities afforded to them within reasonable limits.



The report attaches great importance to the University being made a Teaching University in the widest sense of the term. To this end it recommends that all the Calcutta Colleges should be organised on a co-operative basis. It should be possible for students of all Colleges to attend lectures at any College or at the University, free of cost. The Calcutta Colleges are to be made less self-contained and self-centred and are to co-operate with one another in the task of imparting education to their students. These Colleges are to be granted a much larger amount of individual freedom than they have at present. Subject to certain well-defined restrictions, they are to be left to exercise their own discretion in "arranging and directing the work of their students, partly by having a larger voice in the definition of curricula, but still more by being free to determine, within defined limits, how much formal instruction, and of what kinds, their students shall receive; and they should enjoy this freedom in regard to pass, honours and post-graduate students." The Colleges are to help the University in post-graduate work, while the University gives reciprocal aid to the Colleges in their undergraduate teaching.



The Commissioners recognise the difficulty of bringing Muffassil Colleges up to the level of Calcutta Colleges, since when the Intermediate students are separated, the main source of income of these Colleges will be stopped and hence it will be very expensive to maintain in them a standard of efficiency equal to that of the Colleges in Calcutta. The Commissioners therefore recommend that a large number of the Muffassil Colleges should be made "Intermediate Colleges"; and the remaining few should be made efficient Degree Colleges which may be termed University Colleges if they attain to a certain standard of efficiency. These "University Colleges" will be potential universities.



Female education receives special consideration at the hands of the Commissioners. They recommend that there should be a Board of Secondary and Intermediate Education to deal with the question of female education and that it should be "empowered to consult bodies, consisting of women only, in which purdah women could take part."

And as the number of female students is not likely to be very large, Intermediate Colleges for women should not be separated from the Degree Colleges.



In criticising the examination system of the University of Calcutta, the Commissioners say that it is "probably the largest university examination system in the world." They think that the present mechanical system of marking tends to encourage 'cram'—pure memorisation they call it. They do not make any definite suggestion as regards the system of examinations, but think that the Board of Examination, which they have recommended, will be able to remove the defects of the system to a great extent. The Board will act as the "Conscience of the University" and will publish typical answers of examination papers at intervals. The Commissioners also think that in some of the prescribed subjects there ought not to be any examination.



The frontier trouble did not end with the signing of the peace at Rawalpindi. The Government of Kabul, it is true, ceased to be at war with His Britannic Majesty, but some of the frontier tribes have still kept up the show. The Waziris continued giving trouble, so much so that it was decided to give them a severe lesson. Accordingly, vast punitive measures were taken in hand. Some time after this decision, we heard the welcome news that the recalcitrant tribes were ready to accept the terms of the Government of India. and that some of the Wazir Malliks shed tears when they saw the havoc which the Royal Air Force had caused among their villages. Although everything is not absolutely quiet on the frontier, still the worst is over and we do not suppose the *jirgas* will give much trouble for some time. We had heard that the Amir of Kabul had sent emissaries to the Bolshevik leaders in Central Asia, but the news did not appear to us as being particularly alarming.



Meanwhile, the Press in England, specially the *Times*, accused the Government of India of having made a muddle of the Afghan War. The Government of India, the *Times* alleged, allowed Amanullah very easy terms and acted with characteristic dilatoriness in informing the British Government about the various steps which they had taken as regards the Afghan Peace. Lord Chelmsford, in his speech at the last Council of Ruling Princes, made a very spirited defence in which he completely

and very successfully refuted all the charges which the *Times* had made against his Government.

* * *

We congratulate Prof. Hidayat Husain of our college on his receiving the title of Shamsul Ulma.

Sufism.

ANY system of thought appeals to either reason or emotion. That which appeals mainly to reason we call philosophy and that which seeks primarily to satisfy the emotions we call religion. If the emotional element predominates in the seeker after truth, he will naturally incline to become religious but if the rational element gets the upper hand he will become philosophical. It is only when both elements co-exist with a high degree of intensity that they are extremely prone to produce some form of mysticism, and Sufism is a system of mysticism and as such its character is both religious and philosophical. The parting conversation between the great philosopher Avicenna (Abu Sina) and the great mystic Abu Said ibn Abil Khayr, will make clear this co-existence. The former said, "What I know he sees" and the latter said, "What I see, he knows." Sufism is the "Laying aside what thou hast in thy head (*i.e.* prejudice, fancies, pre-conceived ideas), giving away what thou hast in thy hand, and not flinching from aught which may befall thee."

Before we proceed further to consider whence it came and what it teaches we will naturally ask what the word *sufi* means. The general name which the Persian followers of the sect have followed is '*safi*', 'pure' and is supposed to be derived from the term '*safa*', 'purity'; some have traced it to '*suf*', 'wool', the coarse woollen raiment worn by them as a symbol of their disregard of earthly pleasures and their renunciation of the world. Others assert that this word '*sufi*' is derivable from the Greek word '*sophos*', 'wisdom.' To the name of *sufi* they added the title '*fakir*', because they renounced the chattels of the world and its joys. Lord Muhammad said, 'Al Fakru, fakhri', 'Poverty is my pride.'

Many theories have been propounded as to the origin of Sufism. Before I begin to describe them fully, let me say that 'the seed of Sufism was sown in the time of Adam, germed in the time of Nuh (Noah), budded in the time of Abraham, began to develop in the time of Moses, reached maturity in the time of Christ and produced pure

wine in the time of Muhammad.' One of the earliest founders of Sufism was a woman named ' Rabia (c. 1211, d. 1282) who at night used to go to the house-top and say :

" O ! God ! hushed is the day's noise ; with his beloved is the lover,
But, Thee I have for my lover ; and alone with Thee I joy."

Still it is very difficult to trace the exact origin of Sufism. It may be said according to the ' Esoteric Islamic Theory ' that the very basis of sufistic doctrine is the Koran. God's alleged declaration is " I was a Hidden Treasure and I desired to be known and there was naught beside Him." If we examine the Koran viii. 17, the words addressed to the prophet at the battle of Badr as " Thou didst not shoot when thou didst shoot, but God shot," we will see that these words indicate a mystic interpretation ; this view is accepted by all moderate sufis. and even Al Ghazzali, the great theologian and philosopher, seems to adhere to this view.

It is also supposed that Sufism has derived its origin from the Aryans in India, where a similar system, the Vedanta, existed. Historically of course during the reign of Nushirawan a certain exchange of ideas took place between Persia and India, but the Persians were not at all influenced into any sort of adaptation. This is what is called the ' Aryan Reaction Theory.' My friend Syed Ameer Ali, Tabrizi, also alleges that Sufism is nothing but ancient Vedantism in a Muslim garb before Muslim thinkers, and without which garb it is presented with the rest of the world in the shape, form and under the mystifying title of Theosophy. Of course he never says that there is absolute agreement in every point between Vedantism and Theosophy, on one hand, and Islam and Sufism on the other. It is too complex a problem to be discussed in full by me here, and I shall not therefore attempt to do it. But I do not agree with him, reasons for which difference of opinion I will give later.

If at all Sufism is not a religious system that came into existence independently, it must be and ought to be more indebted to the Neo-platonist system than to any other. There, the essential characteristics of the system deliberately concur with those of sufistic doctrine. Plotinus was well known amongst the Persians as ' the Greek teacher ' and their attachment to him was very great.

It has always been the habit of mankind to detect similarities amongst different systems of different countries. They live in analogy and understand by analogy ; that it has been going on since the first creation and will go on for ever ; there are many fallacies of analogy

too, and it is always safe and good to avoid this fallacy when the religious systems of the world are considered. Is it not possible that all the religious systems of the world are the effects of one great cause? All the religions of the world, along with their branches, endeavour to understand the mystery of one Omniscient One, The Truth, The Almighty Father, The Absolute Beauty; and pursue the different paths to reach Him. So let the origin of sufi mysticism stand independent, and let its growth remain spontaneous. If the utterances of Eckart Tauler, or Santa Teresa, be translated into Persian it will be no difficult task to pass them as current topics of Persian sufis themselves—so greatly do they resemble each other.

Having discussed the origins of Sufism, the next point to consider is its doctrine, its beliefs and the different stages by which a sufi attains perfection. The sufi is a holy diver in the ocean of Divinity. Through lonely meditations and difficulties, he is to attain salvation and ultimate union with God. Before he can reach God at all and unite with him, he has to pass the four stages.

The first stage is *shari-et* (Law). Here the murid (disciple) observes the shara and rites of Islam. He always bears his shaik (Guide) in mind, he effaces himself in him through meditation, makes him his shield against evil thoughts and considers his spirit as his guardian spirit. This is the effacement in the Shaik.

The second stage is *tariket*. Here the murid attains powers, enters Sufism, abandons the form of religious observances, exchanging outward for inward worship. The influence of *Shaik* is substituted by that of the *Pir* (long since deceased), and then the *Pir* is sought in all things. This is the effacement in *Pir*.

The third is *marifat*. The mind now attains supernatural knowledge which reveals eternal truths and mysteries of the soul. He is therein equal to an angel. By the *Shaik* (guide) he is led to Muhammad. This is effacement in the prophet. Many reach the second stage and few the fourth. A human being is the embodiment of evil and good, and only those who can develop his moral side can attain the fourth stage or “the Truth.”

In this stage they fully acquire the supreme knowledge that the souls of men are of the same kind as, nay are the same as, the divine spirit whereof they are particles and wherein they will ultimately be absorbed; that the Spirit of God pervades the universe, ever present to His work and ever in Substance; that He alone is Perfect benevolence, Perfect truth, Perfect beauty, that love for him is the true love

(ishki-hakiki), while love of other objects is illusory love (ishki-majazi)

“ Neither fear we hell, nor desire we heaven.
We live for Thee, and Thee alone we adore.
Put us into heaven—’tis through Thy excellence ; into hell—through
Thy justice.”

that all the beauties of nature, the rose, the zephyr, nightingale, and beloved alike, are faint resemblances, like images in a mirror, of the Divine charms and glory ; that from eternity without beginning to eternity without end, the supreme benevolence is occupied in bestowing happiness ; that man only attains it by performing his part of the “ primal covenant ” between them and the Creator ; and that from extracting our souls from vanity we can attain our final union. This is what is put as the sufiistic beliefs and doctrines. They are born with the love of God, they develop the love of God, and die in the love of God.

Jami, the famous sufi poet, says :

“ Now we call Thee the wine, and now the wine-cup.
Now we call Thee the bait, and now the snare.
On the tablet of the universe is no letter save Thy name.
By which name, then, shall we invoke Thee ? ”

We see that Sufism has also much influenced the minds of the Persian poets and produced an immense effect on the Persian literature itself. The poems of Hafiz, Maulana Rüm, Omar Khyyam, Fariduddin Attar, Al Ghazzali, Wafai and many others are full of sufiistic ideas along with many fresh interpretations and innovations. Examples of some of these I submit here. To begin with Hafiz, I quote from the very first song of his Diwan (rendered into English verse by Syed Ameer Ali Tabrizi) :

1. “ Cup-Bearer, ho ! the wine-cup, now let it circulate.
Love smooth appeared at first, but obstacles await.
2. By the musk-pod, smell of the lock, which the breeze disentangled
indeed,
From the curl of the musky ringlet
What hearts did not but bleed ?
3. Plunge prayer sheet in wine, if so the magian says,
Because the guide must know the stages and their ways.
4. Dark night, obstructive eddy, the fearful billows roar.
What do they know our plight, light-burdened men ashore.”

For a Muslim poet to openly demand the wine-cup from the cup-bearer would be regarded as something too startling to be taken liter-

ally. Here Sufism steps in and interprets the cup-bearer to be the *murshid* (spiritual guide) and wine to mean the wine of the love for God, and which love appears (as to all novices it must appear) something very easy and at the same time very attractive. Similarly the lock of hair, etc. of which Hafiz talks, would bear a different interpretation in Sufism. Similarly, and very much in support of the point of mine, *Wafai* sings thus :

“ By the lute and its notes, by the harp and its strings,
 By the goblet of wine, by the locks and the mole,
 By drinking, and singing, by wassail and such thing,
 What is commonly meant is not meant for the soul.
 These meanings do not in love language remain.”

Can anyone in his senses, after reading this stanza, declare that it does not ultimately owe its origin to the sufiistic currents of thought which pervade the whole of Persian literature ?

Next to come to Maulana Rüm, the prince of sufis. I adhere here a poetical translation from the same pen, of the opening lines of his famous *masnavi* :

- “ 1. Hear from the reed its story in its strain
 And how of separation it complains.
- 2. Thus “ From the reed bed since they have me torn,
 All men and women hear my notes and moan.
- 5. I want a heart through waiting torn and rent
 That it may know what is by longing meant.
- 3. To many have I sung my plaintive lay
 And been the mate of both sad and gay.
- 4. Each grew my friend, through what he of me thought.
 But no one from my soul my secret sought.”

Whoever heard a reed to talk ? would be the question that would occur to any man possessed of even a grain of common sense. Therefore we *have* to interpret the lines and not take it literally. It is an allegory. The poet imagines the reed to be endowed with the power of talking and complaining and mourning, etc. and therefore he indulges in the line of thought which is the clearest indication that he was himself thinking in a sufiistic fashion. As a matter of fact Maulana Rüm has written in endless places, lines echoing the ideas of the greatest sufis that ever lived, namely that the whole universe, nay the cosmos, is only an emanation of God, and that it is full of God, every atom whereof being as much full of God as the biggest orb rolling in the void of space, and the whole is God.

Now I want to conclude by observing that so deep has been the influence of Sufism in Persian thought that we can scarcely open a book of Persian poetry without meeting the most indisputable evidences in support of my contention. If for a moment we concede what my oft-quoted friend asserts, then Sufism has reached us not from Islamic times but from the dawn of creation, because Islam itself existed, according to Moslem theologians, from that moment when God thought of creation. But, as before stated, it is not my purpose to fling myself and my readers into the intricacies of theological debate, in order to arrive at what may be considered as approximate truth, for the Great Truth is that it is.

M. ALI SHIRAZI,
Fourth Year Class (Arts).

Fashions and Fancies in Students' Sphere.

“THE old order changeth yielding place to new.” Change and evolution is undoubtedly an essential element in humanity. The world never remains in the same old groove perennially. Plants grow and perish ; flowers bloom and fade ; races come and go ; nations rise and fall ; traditions thrive and die ; and, last but not least, fashions prosper and go. Such is the way in which the world doth fare.

The days of yore are gone, and so the old generation of students cannot but be no more. Now with the passing of time, fresh progeny have stepped into the shoes of their predecessors and seem to be anxious to uphold and to carry the torch of learning, knowledge and civilization, and further, to pass it on brighter and more resplendent—due to the addition, of course,—to the future. But this much cannot, however, be gainsaid, that these schools of students—one having the light of ancient civilization and the other possessed of the lustre of modern culture—differ in many salient respects. Their views and versions are, more often than not, at variance ; occasions of uniformity in their ideas and concepts are few and far between ; their modes and manners of daily life are not the same, and last, though not least, their fashions and fancies are like poles asunder—almost, if I be allowed to say, at antipodes. What was liked in bygone days—no matter, good or bad—proves revolting to the taste of the present generation. There must be a departure from the old state of things, there

must be a show of originality (?). To speak of fashions, those dresses are no more in vogue ; athletics have assumed new aspects ; the forms of pastimes have undergone radical changes. In short, what is not now in an altered state ?

Any attempt at an elaborate or detailed discussion of the comparative changes would cover pages which the present space at the disposal of the writer would hardly allow him to spare. I should like therefore simply to refer to the conspicuous fashions of the day which have taken firm root and are rampant in the student community of the twentieth century.

Let us begin with the dress problem ; for there is a good deal of truth in the saying—"The apparel oft proclaims the man." Clothes, neat and clean, though simple and plain, proclaim the wearer to be a man of regular habits who particularly believes in and acts according to the proverb, "Cleanliness is next to Godliness." Rich and gaudy garments denote the wearer's attachment more to the glamour of external beauty than to the merit of intrinsic worth. Such men seem to be trying to give a lie to "things are not what they seem" and venture to contradict "all that glitters is not gold." On the other hand dirty and untidy apparel betrays the irregular habits and careless tenour of mind of one who puts it on without for a moment thinking of the serious consequences therefrom—"the ignoble ailments that flesh is heir to." Torn and tattered dress shows that the wearer is either a victim to penury, being not in a position to buy better ones, or a dissimulator, pretending to include dress in the category of trifling and "uncared-for" things and to have abandoned all love for the products of mother Earth, and moreover feigning to forget that it is as "well and discreet to recognize that the world must be dressed" as it is wise and necessary to "emphasise that the world must be peopled." The student world is a compact of specimens of all the four varieties mentioned above.

With the advance of age, a student's thoughts turn instinctively to the burning question—how and with what should he be clothed. "There is no standard type of dress, no rigid adherence to any one particular style." First appears a special section of students who seem to have the sense of nationalism keener in them than anything else. 'Pyjama' and 'Shirwani,' shirt and *dhoti* (of course with the silk 'chadar' flowing from the shoulders and fluttering in the air)—be they costly or ordinary, simple or showy, necessary or excessive—are things uppermost in their minds at the time of personal attire. Even on the play-

grounds these people are found dressed in ‘*pyjama*’ or ‘*dhoti*’ running hither and thither and jumping this way and that. The ‘pigtail’ of players in ‘*dhoti*,’ “fluttering and dancing in the breeze” help the spectators to “fire off a ringing volley of laughter.”

Secondly comes the class of ‘cosmopolite’ students who endeavour to demonstrate that the compatibility of the East and the West is not quite unthinkable and is quite within the range of practical politics. In matters of dress, the side by side use of the coat and the ‘*dhoti*’ or ‘*pyjama*’ seems to illustrate the truth underlying the statement. They seem to be believers in

“ East is East and West is West,
But East plus West is much the best.”

Next is the predominant factor which plays a prominent part in the students’ sphere of fashion. Those who do not care to crusade against current fashions, adopt and stick to what may be said to be the imitation of the Western way of dressing. Properly suited and booted are they seen walking with an aristocratic air and a listless and gorgeous gait, having a “hanky” hanging in one hand from the sleeves, and in the other a thin fancy walking-stick, swinging to and fro most loosely—a contingency in which it is most likely to give way against the slightest pressure that may be put upon it. To them—it may be incidentally mentioned here—the carrying of umbrellas is a nuisance in the extreme—nay, perhaps a positive crime against the laws of fashion. They would fain expose themselves to the heat of the sun and the shower of the rain rather than carry an additional burden like this. Be what it may, they observe at least one exception in the use of walking-sticks. The innate sense of courtesy and decorum never suffers them to walk with it within the sacred precincts of academic cloister. In class-rooms, back benches are specially reserved for the fashionable fellows. These they choose most gladly inasmuch as they can give free play and unbridled reins to their fancies in responding whole heartedly to the calls of fashion. Their attention is naturally concentrated on dress, etc., and the least inclination is shown towards the lecture of the ‘vociferous orator’ (of course from their own point of view). They would always make it a point to keep their well-brushed hair rightly adjusted, the crease of their trousers unruffled, ‘the knots of their ties intact,’ and the ‘black varnish of their patent leather boots’ bright and reflecting. Needless to say—for it may be taken for granted—every gentleman of this class must be ‘possessed of’ a dainty little wrist-watch which is to be kept not so much for accu-

racy of time—which it hardly observes—as for propitiating the ‘uncouth’ Goddess of Fashion. Clean-shaven also they must be; it does not matter in the least whether the time may be ripe or not. Fashion ‘allows’ it and conscience ‘awards’ it.

Also, the hands of the foppish section of the students should in no case be free from a daily—it does not, of course, matter a bit whether they go through it or not. In the dawning years of youth and hope these wayfarers on the royal road to knowledge evidently realise it full well that no ‘civilized’ man can go without newspapers. They, of course, being among the ‘civilized’ men—at least in their own estimation—cannot possibly quit it. In clubs and libraries their chief attraction is the fashion papers like the ‘Illustrated London News’ and others of that ilk where they can find food for themselves—something about fashions and fancies.

Next crops up a question which deserves special mention—viz., the inveterate habit of smoking in the majority of the student community which from the stage of being a supernumerary ‘duty’ has become an integral part of daily necessities. It can be said without fear of contradiction that the grown-up ones and the kiddies are alike seen inhaling and exhaling light placid curling clouds slowly and tranquilly in a most magnificent, nay fastidious, manner. Those who are well-off in their pecuniary environments are always ready to extend their patronage to ‘Felucca,’ ‘Westminster,’ ‘Three Castles,’ ‘Queensbury’ and other high-class cigarettes, whereas poor fellows who have to labour under straitened circumstances but whose hearts surge with the love of the so-called stimulants, find themselves at a loss when they intend to do the same. Their pockets are pinched and as such they have to content themselves with country-made cigarettes and ‘biris’ under the pretext of being the encouragers of indigenous industries. Things have reached such a climax that apparently not even coercive measures seem to be able to eradicate this evil. The Government authorities have resorted to the Juvenile Smoking Act, but this being yet in its infancy, and being meant for “the youngsters,” has no deterring effect on the sturdy ‘veteran’ smokers. Ardent admirers of smoking might take exception to the observations made above, but they should bear in mind that its pernicious consequences can better be imagined than described. It hardly requires any further condemnation at my hands.

Another habit—and I cannot too strongly condemn it—that has managed to gain mastery over the minds of the future citizens of the

country, has been the almost invariably unnecessary use of eye-glasses, 'short-sighted' people of course being excluded from this frank and plain indictment. One can mark—with sorrow—the great propensity to the use of eye-glasses, even when not in the least necessary—simply in order to assuage the thirst of the fanciful cravings of Fashion.

Without any further and unnecessary prolongation, I should like to cut short the subject and to conclude, only briefly referring to one more point—favourable or unfavourable I am not to vouch for. Any way, it is not in the fitness of things to leave it untouched. At present especially, the atmosphere is tense with talks of diversified character—social, industrial, political, so on and so forth, not excluding nonsensical. A casual observer, in the first flush, would declare that comments and criticisms are not simply confined to social or political circles but that they are rampant also in the domain of students. Discussing vital questions concerning society, industry and politics, of course, in which their knowledge is anything but mature, would rather be too much for them. Their opinions, fortunately, or unfortunately, are not likely to carry much weight. But they are always quite within their legitimate rights to give expressions to their free and independent views and versions regarding anything else. And so fanciful, fashionable fellows find fault with others' dresses ; able, agile athletes take airs over tyros ; mighty, intelligent brains gauge the mental calibre of fellow-students—nay, sometimes of their teachers themselves, merely out of pedantry ; witty fellows indulge in befooling less humorous ones ; skilful geniuses pose their superiority and sit in judgment over dullards and dunces.

In a word, the world we are concerned in, tends to vie in many respects with a fancy fair where everyone thinks he surpasses the others and thus each manages to live in what may very fittingly be called 'a fool's paradise.'

Now, my gentle readers, I must beg your pardon for having taken up so much of your time. Those who are more sensitive than the others need not take these criticisms as anything else than "the ravings of a diseased brain." Let it be clear that not a single word has been said here by way of attack on anybody, and the views represented here are nothing more than what can be seen by anyone standing in the corner of a hall with a fairly large number of cosmopolite students.

A. M. JALALUDDIN AHMAD,
Second Year Arts Class.

A Syid's Confession to his Dear Old Friend.

A Syid to his dear friend went
 To confess his sin with all intent,
 And so his misdemeanours great and small,
 He faithfully rehearsed them all,
 And, chiefest in his catalogue of sin,
 He owned that he a tale-bearer had been,
 And borne a bit of scandal up and down
 To all the long-tongued gossip of the town.
 The faithful friend for his other sins
 Prayed the forgiveness for the sake of him.
 But while for all the rest he blessings gave
 He told him this offence was very grave
 And that to do fit penance he must go
 Out by the wayside where the thistles grow
 And gather the largest, ripest one,
 Scatter its seeds, and that when this was done
 He must come back again another day
 To tell him his dear friend's words he did obey.
 The Syid thinking this a penance light,
 Hastened to do his will that very night,
 Feeling right glad he had escaped so well.
 Next day but one he went his friend to tell ;
 The friend sat still and heard his story through,
 Then said, " There is something still for you to do :
 Those thistle-seeds which you have sown,
 I think you go, regather every one."

The Syid said, " But, dear, 'twould be vain
 To try to gather up those seeds again ;
 The winds have scattered them both far and wide
 Over the meadowed vale and mountain-side."

The friend answered, " Now I hope from this
 The lesson I have taught you will not miss.
 You cannot gather back the scattered seeds
 Which far and wide will grow to noxious weeds ;
 Nor can the mischief once by scandal sown
 By any penance be again undone."

The Syid for a moment was impressed.
 He thanked him for the lesson that was said.
 He swore to abstain from all such deeds again—
 But alas ! he had begun it once again.

M. ALI SHIRAZI,
Fourth Year Arts Class.

A Botanical Excursion to Kurseong.

AN excursion was arranged for the Fourth Year Honours students (Botany) of this College to Kurseong, with a view to study the nature of vegetation of a temperate region, and to see how a gradual transition of plant form takes place from sub-tropical to temperate climate due to change in altitude.

Only four of us constituted the batch of excursionists. There being five students in the roll, we regretted the absence of one of our friends, who was then laid up with fever. We left Calcutta on the 22nd September, 1919, by the Siliguri passenger train that leaves Sealdah at 1-30 P.M. We had our seats reserved, and as the train left the station and was speeding on we were enjoying a cosy chat as to how we would enjoy our up-hill journey. Stations after stations were passing back when at about 7-30 A.M. the train passed over the grand 'Hardinge Bridge' on the Padma. By and by we passed Isurdi, Natore and other stations, and at about 11-30 P.M. we reached Santahat. At that place we were to change our train as the metre gauge begins from there. We had our berths reserved, and so we could command a sound sleep till the following morning. Then at about 9-50 A.M. the train arrived at Siliguri. Before we reached Siliguri, the majestic endless range of the Himalayas came within our view and our mind was heaving with joy with the thought that we would ascend near the top of such a lofty, beautiful mountain. We got down from the train at Siliguri. Then the first thing that struck us with amazement was the curious little train. Some were saying, 'It is a toy train'; others were saying, 'It is like a tram car'; and some were saying, when their attention was drawn to the 2-ft.-wide railway line, that it would exactly befit the big-sized toy train of Whiteaway, Laidlaw & Co. However, we were engaged in having our luggage booked, and having finished it we got into the carriage within a few minutes. Under

the advice of our professor we took with us our warm coats and over-coats as we were said that we would feel colder and colder as we ascended.

We then resumed the thread of our journey at Siliguri. The train went on and we engaged ourselves in studying the vegetation of the sub-tropical Himalayan region. For some 8 miles the train was passing on level land where still rice was the principal crop of cultivation. Among other forms of plants bamboos were dominant, and as far as we could see we observed innumerable clumps of bamboos all around. In fact, bamboos constitute one of the prominent features of tropical and sub-tropical vegetation. As we proceeded on, we found plants of Euphorbiace, Leguminosae, Urticaceae, Tiliaceae, etc. mostly in their tree forms. Then we reached Panchmari. As we left this station we were struck particularly with two things: firstly, the appearance of tea-plantation on either side of the railway line stretching many miles far away; and secondly, the appearance of the well-known forest of Terai in front of us at the foot of the mountain. A few minutes later we entered the forest. In this forest, as we found, valuable timber trees, the prominent among which is the famous Sâl tree (*Shorea robusta*, N.O. *Dipterocarpeae*) is grown. This forest that yields timber worth crores of rupees annually is reserved by the Government as a source of income. Beside the railway line we saw the bungalow of the forester. There are always certain peculiarities of plant-structures in a dense forest. In this forest one would notice a great struggle for light on the parts of the plants, and as a consequence the trees pushed their heads upward to a towering height with a canopy of foliage at the top in order to get at the sunlight. The development of the branches was at their minimum and the plants were vertically erect and thus added to the greater value of the timber. By being thus erect they could balance their own weight very admirably. There were other very striking examples of plants showing this struggle for light. There was a profusion of epiphytic orchids and epiphytic mosses that very richly clothed the trunks of trees to a good height to appropriate the least possible amount of light that might penetrate through the dense mass of foliage. Then again, there were abundant hard woody creepers known as lianes that after turning round several trees at last reached their tops to catch the sunlight. The ground vegetation of the forest was constituted by only the shade-loving species of dwarf trees, herbs and shrubs, and herbaceous ferns with underground rhizomous stems forming regular beds.

From Sukna (altitude 533 ft.), the ascent commenced and with it real interest and amusement of the journey began. As the ascent began, the train never went in a straight course but always in a zig-zag course that was very bewildering and amazing. All this place was clothed with the vast forest. The first sensation of travelling by this railway could not be adequately described in words. The little engine panted and puffed, and the carriages were winding after it round the sickle-shaped curves like a sinuous serpent. Seated about the centre of the bench one would find the engine now to his right and a moment afterwards it was on the left. At this place the train formed a loop, and we could see the line we had already traversed many feet below. We were passing along the side of the hills and to our right the hill rose to a giddy height, and just to our left the valley appeared at a depth of some thousand feet. At this place, besides the above-mentioned trees of the forest, there were innumerable varieties of grasses and other herbaceous plants. Among the grasses one form, known as the China grass, was very prominent and clothed almost every rock. This kind of grass was practically confined to the rocky soil as none of this grass would grow on the plains.

Then the train stopped at Rongtong (alt. 1,404 ft.). We were observing the same kind of vegetation. The train went on again in its winding course, and some time later we saw that the train darted under a bridge, and a minute or two afterwards describing a loop passed on several feet above the original line. Within a few minutes the train reached at Chunbhati (alt. 2,208 ft.). From this place a little change in the climate was perceptible, and along with the change of climate we found a gradual change of vegetation, the sub-tropical vegetation giving place to warm temperate vegetation. From this height we found stray examples of *Pandanus* (Screw Pine), here and there with various patterns of shrubby bamboos and other grasses. Onwards and upwards we were mounting. Near about Tindharia and somewhere else when the train reached a spur that forbade the possibility of a curve or further progress, reverse **Z** was described and the train ran along a siding and the engine after a momentary halt backed the carriages up the central bar of the figure. This operation took only 2 or 3 minutes and the train was speeding along some 20 or 30 ft. above the previous line. On one side lofty peaks towered overhead clad with patches of overhanging cloud and on the other side vast plains were stretching quite like a sea some 1,000 ft. below. The scenery was all the more beautified by a number of water-falls that were rushing down from the

top of the hill to the valley, and from a distance they were seen to shine like long silver threads. Along the hill slopes from top to bottom there were tea-gardens in endless number. Tea-plants being arranged in rows from a distance looked exquisitely beautiful and appeared like the climbing steps along the mountain side. These tea-gardens broke the continuity of the forest here and there, and the pretty little bungalows nestling on the hill sides added much to the beauty of the scenery.

Then the train reached Tindharia (alt. 2,822 ft.). From this place Screw-pine grew in a considerable number and we felt perceptible cold. From the plain up to this height a pink-coloured acacia shrub was present all along, but further up they were conspicuous by their total absence. In fact, from this place we could discern a change in the vegetation from what we saw lower down. Gradually we passed Gaya-bari where we found the water-fall known as 'Pâglâjhora' so remarkable for its rushing force of water. In course of time we reached Mahanadi (alt. 4,120 ft.). From this region we noticed a complete change of climate as well as vegetation. Plants of the sub-tropical region all fell into the background and new forms took their place. At this place we were struck with the sudden appearance of pine forests and, as we proceeded, we noticed a preponderance of herbs and shrubs over trees, the tree forms being only represented by the aforesaid Conifers, and tree-ferns among the so-called flowerless plants and among the flowering plants by only Pandanus, Dalbergia and Sterculia : the latter two are timber plants. Lichens of all forms and mosses made their appearance in great numbers, covering almost every bare stone, every tree-trunk, and in fact they abounded in every nook and corner. The lichens are, no doubt, very tiny and insignificant, nevertheless their life-history is very peculiar and interesting. Two organisms constitute the body of the lichens, one is green (alga), and other is colourless (fungus). These two live symbiotically in co-partnership, one helping the other with its own manufacture of food. If these organisms happen to be segregated they can no longer live alone. In this region there appeared variegated flowering plants of Compositae, Rosaceae and other classes adorning the hill slopes. As we ascended, tree-ferns grew in great numbers and herbaceous ferns grew in great variety. Datura plants were also innumerable, but they differed from those of the plains. All the flowers instead of being directed vertically upward like those of the plains were always hanging downward in order to avoid the impact of rain-drops, a biological

significance of the plant kingdom. The train was jogging on, and at length at about 1.30 P.M. we reached our destination, namely, Kurseong (alt. 4,864 ft.). Our professor travelled by the Darjeeling Mail to reach the place earlier in order to make suitable arrangements for our board and lodging at the house of one of his friends, and was then waiting for us at the station and received us with the greatest joy. We walked down to the lodging meant for us, where we had a meal. Then after taking rest for a while we went out for our field work with our waterproofs on, because it was raining all the time. We worked for over two hours, studied and collected several important plants of Melastomaceae, Boragineae, Scrophularineae, and so on. We also collected some Begonias, Selaginella, etc. It gradually grew dark, and we left the field and retired to our lodging.

In the following morning, on 24th September, 1919, we had another excursion to Tung (alt. 5,656 ft.), with a view to see the bed of Lycopods of which we had seen none up to that height. By the morning train we went to Tung and set about our work. We had to walk further up some 200 yards off from the station in order to get at the *Lycopodium* beds. As soon as we reached that particular height we found a host of these plants. Below this level we could find not a single Lycopod, thus showing how they have been influenced by climate. They were growing in plenty, creeping against the rocks. *Selaginella* beds also properly commenced from that position, only some stray examples were visible here and there lower down. We also collected some *Chirata* plants (*Swertia chirata* N.O. Gentianaceae), so commonly sold in the market. These plants, too, were restricted to that particular climate. Extract of *Chirata* prepared by the Bengal Chemical and Pharmaceutical Works and Extract Gentian so commonly used in medicine are prepared from these plants. In fine, it might be said that these plants together with Pines, *Pandanus*, Tree-ferns, *Dalberia* and *Sterculia*, mosses and lichens, ferns and other herbaceous flowering plants constituted the main feature of vegetation of that particular zone. Then having finished our work we caught the down-train and reached Kurseong at about 10.30 A.M., where we had a nice repast at the house of the aforesaid gentleman. Then we prepared for our return journey. We had our luggages booked in time and left Kurseong by 12.30 down train. We fully realised the value of excursions and of studying things in their natural beds. In fact, excursions widen and deepen our knowledge to such an extent that no amount of book reading can afford.

The Botanical excursions have been sanctioned by the Govern-

ment only from the last year, when only one excursion was made to Siliguri with the last Fourth Year batch. As the value of excursion is being appreciated, the number of excursions is gradually increasing. This year there will be a good many excursions. During the Pujah vacation, the Fifth and Sixth Year students were taken out to Dacca to see the Manipur Agricultural Farm. Besides these, there will be some more excursions this year.

ATUL CHANDRA DUTT,
Fourth Year Science.

A Visit to the Bolepur School of Rabindranath.

FOR once our classes closed early enough to give us time to see the deep shadows of the rainy months just lifting from our plains. We were glad to escape from this labyrinth of sordid houses and greet autumn when it was just bursting out from beneath sombre gloom and tingeing our fields with such gold as is woven into its sunbeams. And we decided to witness the drama with the performance of which Rabindranath was going to welcome the season in his lonely sanctuary.

Five formed our party, four students of literature, one of them a potential poet and an economist. The combination was a fortunate one, for the last gentleman would often be of service in making his brethren economise their enthusiasm. We were informed that the train for Bolepur left Howrah at 9 A.M., and agreed to meet at the hostel. Ordinarily no food can be got there before 9-30 A.M. and what little could be procured after toilsome propitiation of the culinary department was so excessively simple that it was not merely the hotness that compelled us to reject it. But when the mind is already out on a journey, the clamant demands of the physical system can never stand in the way. We however felt a little sorry when after a hurried march to the station and the purchase of tickets amidst much pushing of men, we came to know there would be yet an hour before the train would start.

But it is not at all tedious to spend an hour at a railway station. Few things are more enjoyable than to see men of all descriptions, old men, middle-aged men, young men, novices or confirmed travellers, dressed in all varieties of oddness, making quick marches across the platform, encumbered by women, children and heavy luggage and turning round periodically in altercation with the porters. Often,

fellow-travellers who have been separated from one another by a party of enthusiastic persons rushing in a body through them, begin calling one another loudly from different places. Those who have not been able to get in wear a look of grave distress on their faces. They decide to try all carriages in succession, and beginning from the brake-van, get upon the foot-board of each door and put their nose in, only to be greeted by the terrific noise of all the people inside threatening them together as one man. And when at last they succeed in effecting entrance into a compartment, they at once assume the command of it and in their turn offer the most stubborn resistance to all that may then desire to get in. They combine to pull the door inward in moments of crisis and often remain in that position till the train starts. All this is thoroughly delightful. Besides when you begin to reflect with what different feelings these thousands of men are looking forward to their destinations, towns or villages or happy homes—possibly lands you will never see—you do not regret that you have to wait for an hour before your train starts. A railway station is a place whence people are being exported hourly to places scattered all over the earth, and there is a large pathos in these continual goings away. It generates a strange yearning for unknown lands far distant and awakens the solitary wayfarer in you that is ever athirst for journeys.

We kept the door of our compartment invitingly open for all who might desire to increase our numerical strength. Only, we offered passive resistance to those who wanted to dislodge us from the corner where we had crowded together. We leaned out of the windows on the side opposite to the platform so that we might feel the wind blowing against our faces; and when we knew from the initial gaspings of the engine that the train had started, we looked inside to find that in a carriage where twenty-eight were to sit, over fifty had managed to dispose their persons in all sorts of postures.

It is a punishment to travel by a passenger train in the E.I.R. The speed is irritatingly slow and the stations are so near to one another that as soon as you have begun to feel thrilled by the swiftness with which you are being borne onward, the pace slackens once more, there are joltings that knock you up from your seat and the name of the next station is cried out to your ears. These pauses entirely spoil the rhythm of an onward movement through the wonders of landscape beauty swiftly appearing and rapidly vanishing. Besides, for a good length of the way there are such unhealthy vapours steaming up from the damp earth and the dense rank vegetation, that the soul pants to breathe

once more the free air in unobstructed sunlight. The water is stagnant in all the numberless ponds and pools; big trees and small trees are harbouring much darkness under their branches spread far on all sides and hung low on the water. Under the cover of these, people are bathing and women, in wet clothes sticking to their persons, are scouring brass utensils. Many of the shrubs are under water and the leaves are rotting. Swarms of gnats are floating on the still water like bodies of mist. The air is heavy with stench. And it is clear that these have combined to resist a healthy growth of life in the abodes of men that are seen dimly through the dense foliage. There is disease in them and ugliness and nothing of the comfort and beauty that should be in human habitations.

But when we were nearing Burdwan, we were delighted to see the familiar fields of Bengal, stretching out to the horizon where the blue of the sky touched the deeper blue of the far trees. Big white clouds were slowly sailing from the east to the west, one after another; and below, the plains were being flecked here and there by the dark arabasques of their waving shadows. The thin meandering stream of the Ajoy, ruffled slightly by a northern breeze, was glistening like polished steel amidst the wastes of brown sand. All around were the colours and sounds and scents of autumn, miles and miles of gold and green; and far away in some field, *Kāsha* flowers of a spotless white were dancing in their thousands like flakes of foam in that sea of verdure. And the golden sunlight was being let down in a flood from the blue sky, like wine from a cup of emerald upturned, which the spirits of all drank as the elixir of life.

Inside our compartment, however, it was getting sultry. The passengers, most of them going to distant places, were beginning to doze, and when at times their heads struck against the benches, they opened their eyes and looked on all sides in embarrassment, as if in search for an explanation for the pain they were still feeling. The midday heat, the silence and the loneliness of the fields and shrieking of kites poised high in the air, lay like a weight on every one. Our own talk became languid and was almost ceasing when the railway signal in front changed from red to green and we steamed up into the Bolepur station.

Bullock carts were available, but whoever has a small allowance of the sense of humour will absolutely refuse to do such a ridiculous thing as driving in those conveyances. We decided to walk the distance. A wide road overlaid with brown dust, often blown up by the wheels of

vehicles, lay before us. It soon wound its way into the open field on which the noon, made languorous by the autumn sun, lay heavy. There were a few small trees at great distances; the sky hung overhead, panting and trembling in the midday heat, and the level burning earth spread far away below, marked here and there by streaks of narrow paths on which no travellers were to be seen. On the main road we met now and then small children, playing in the dust and looking at us in wonder and at the black shadows we cast. We talked little, for each one of us was forming ideas of what he might expect to see, and when we espied the tower of the *Asram* temple it was about 3-30 P.M. in the afternoon.

I must confess we were rather disappointed in what we saw from the outside. A few bungalows stood here and there in isolation on the bare field the toneless brown of which was scarcely relieved by the very poor green of the famished grass. A few stunted brambles grew at great distances, but there was little more to indicate the kindliness of the earth or that anything with life might grow upon it. There were no trees near the houses to form cool, sunless groves and thus save them from the nakedness of standing uncovered under the hard stare of the limitless sky. True that the fields stretched away to where the sky had drooped down upon the earth and the soul felt an eagerness to set out on a journey across them as it became eager to take a flight in the infinite heavens spread above. But there was a melancholy and emptiness in this bare expanse which became all the more poignant as one looked at the shadowy line of palm groves far away behind which was swelling the hum of human life.

The compound of the *Asram* is very big and one can get in through anywhere. We did not know which way it would be proper to enter and walked on along the road till we came to the end of the compound. There was a brick-house facing us and by the side of it was an avenue which, however, looked like a private thoroughfare. We took this path with some hesitation and if nobody stopped us, neither did any one ask us what we wanted and thus give us an opportunity for craving the hospitality of the *Asram* for the night. At times some young boys walked past on business but they took no notice of us. It could not do to go on in this way, and we decided to put ourselves within the range of the vision of some yellow-robed gentlemen who were apparently supervising the decoration of a hall at some distance. They received us most kindly, and when told that we had gone without sending any intimation, deputed a boy to show us the way to a bungalow set apart for such self-

invited guests. There were two rooms in it, in one of which there was a bed co-extensive with the room and in the other there were specimens of some amateur work in art. In the bathroom, there was water, very dark and very cool, drawn from the wells.

We took our seats on one of the benches in the verandah and began to muse on what we saw before us. We rather expected to see a dense cluster of big trees which, beneath their arching boughs, all veiled with leaves, afforded kindly shelter to abodes of men. We thought there would be stretches of everlasting green, rolling silently into shadows under trees; the air would be cool and heavy with the fragrance of flowers; and there would be an abundance of throbbing life in the foliage around. Amidst such surroundings would be the inmates who were receiving into their souls, the whole year through, the thrills that interpenetrated nature as the seasons came at her door, one after another. We saw in fact labourers mixing lime with mortar and carrying bricks in baskets to where new structures were being erected; the press going on; the dynamo supplying electricity—in fact many of the artificialities of the town except the smoke of day and the sin of night. Amidst such bare stretches of nature, extending on all sides indifferently, the arrangements for living a life of vivid realisation seemed pathetically inadequate.

This, however, does not mean that we understood anything about the life lived there. A school like the Shantiniketan cannot be described and no outsider can pass any judgment on the school-life there the peculiarity of which depends entirely on the atmosphere. But one thing struck us, and that was the wonderfully bright appearance of the boys. It is a singular good fortune to see together so many boys bearing with the beauty of perfect health, bodily and mental. Their frank, joyous looks would convince anyone that they were growing up with an inner spontaneity and were enjoying their growth. As the vigour of their bodies grew, their minds were expanding to the truth and the beauty of the world as the sunflower expands to sunlight, in the mere joy of expanding.

We finished our bath soon and set out barefooted to take a round or two in the *Asram* compound. There are few sensuous pleasures more thrilling than that of walking barefooted on grass, and as we walked we felt the caresses of the kindly earth lavished on our feet. We had gone some way when we were met by two boys who invited us to tea, and we followed them to the dining-hall. There was a huge kettle in a corner of the room, and by the side of it a truly bulky man, of a

complexion of pure ebony, was sitting with a terribly grave look on his face. Evidently he had not smiled for the last five years and did not intend to smile during the next five. He had a smaller kettle in his hand out of which he was filling the cups held out to him by the boys, taking care to preserve his countenance absolutely unperturbed. We were told that he had been there at his customary place every evening ever since the establishment of the school, dispensing tea with the same unruffled seriousness of manner. Our tea was served out to us by a volunteer, for we were guests and had been offered seats

We then went out on our tour, and scarcely had we gone a hundred paces towards the left before we were overwhelmed by what we saw before us. Here at last was an *Asram*! For, before us stretched columns and columns of stately trees, the branches of which made tangles with one another and beneath which the air was laden with the smell of flowers and grass and leaves. These trees sucked their fill of light from the sun and the moon and kept under them a complete shelter from wind and rain and heat. Dry leaves were scattered in abundance on the earth, and when a wind blew and made a murmur, it seemed as if the peace of the spot became lyrical in the rustlings. Close by was a glass house which, we were told, was a prayer hall, and upon it, from all sides, hung slanting branches. The leaves on these were light and the wind shook them wantonly like a lover taking in the tresses of his beloved in armfuls. The tree under which the *Maharshi* sat daily for his meditation, flung its boughs, intertwined and trammelled together, far out. So many scents crowded in the air under it that we were set to thinking of unseen flowers growing in heavy peacefulness round about, and looking up we saw countless numbers of them blooming so thick that it seemed as if they were striving to be smothered deepest in the crush of cool, bunched leaves. The oldest trees were there and seemed to have been charmed by some unseen power. Before us was again the level earth, bare of its dower of river or wood or vale, but far away it was edged with dark tree-tops towards which a narrow pathway wound its solitary course. We could easily feel what at this spot revealed to the great *Maharshi* the vision of Him who exists filling all space, silent as a tree.

It was fairly evening now, and as the play would shortly begin, we left this place to see other parts of the *Asram*. We saw the guest-house, the library, the press, the rooms in which the boys are accommodated and the small plots that each has been given for his gardening. We saw the residential quarters of the teachers, and the artists who have

gathered there; the platforms built round the trunks of many trees where classes are held and new songs of the poet are sung by the boys under the open sky. We met Rabindranath on his way to the green-room, but he was surrounded by so many enthusiasts that we could only take the dust of his feet and move out of his path. He however stopped a little to talk with a lady who was coming from the opposite direction. In answer to a question of hers he said that he was going to play the role of a Sannyasi, one who had renounced all, which he had no right to do. The lady replied that it was not true; for the call of the Unseen had stirred him as it had stirred nobody else and he was going, with all his soul, along the road that led to Him, renouncing all. She was perfectly right.

In our walk, we loitered to the quarter where Dwijendranath Tagore, the octogenarian brother of Rabindranath, lived. We were warned against going to see him, for while the great philosopher might receive us cordially, he might as well take mortal offence and cry out to his brother to come and save him from his guests. He is given to such periodic fits of whimsicality. Four of us ventured to thrust themselves upon him, in spite of this; I did not. They were received with every kindness.

We were then informed that the play would begin immediately and we were to take our seats. I had seen the performance of the Phalgooni (The Cycle of Spring) before, and so had a clear idea of what type of acting and stage decoration we were to expect. Histrionic art, in the shape given to it by Tagore, relies very little on elaborate execution. It puts its main strength in making ample use of the power of suggestion under conditions of a chaste restraint. On entering the hall, we found the curtain absolutely blank. Only, on a piece of cloth, hung above it, were painted a flock of cranes flying night and day towards their eternal home somewhere behind the western sky, the red of which was almost blurred by the gathering gloom. Nothing could impress on the spectators more strongly the idea of the onward movement of all life towards some unknown home the existence of which most of us but daily feel. And when the curtain was drawn up, there was seen nothing on the stage except a solitary corn plant—for autumn is the season of the harvest—and nothing in the background except a faint darkness suggesting illimitable space.

The play to be staged was “Shāradotshab,” which ought to be known to by everybody. In it Tagore offers a magnificent welcome to autumn as it bursts out after the veil of clouds has been blown away

and squanders its gold on the beautiful earth, thrilled through and through by a tremulous joy. The overflowing light strikes the chords of his love and with marvellous power he reveals the innermost soul of the season. Our autumn is not the autumn of the west such as we have come to know it from English poetry—a season of provision but also of vague regrets, fallings off, vanishings. Ours is a younger season and comes as a child, just born from the womb of the rains. Its deep eye-lashes are not moist with the tears of a bankrupt youth. Its colour is fresh and it glances and glooms merrily even as a brook does before it loses itself in deep waters. It stirs our life and is altogether more universally human than the rainy season which stirs our heart and is more individual in its appeal. It is fit that a drama which celebrates the coming of such a season should not be weighted with the heaviness of ordinary existence.

So there is little of action in the play. It does not portray the clash of human passion or the development of any ordinary motive. It belongs to a type of drama, half symbolic, half realistic, in which a soul has paused not to enjoy a representation of human life, but to understand the meaning of life itself. It tries to realise, on some imaginative plane, out of the reach of trammelling conditions, the vision of a life filled by the presence of the Beautiful. It takes the facts of life and shows their colour element, their wonder, and their true ethical import also, and builds out of them a world more real than reality itself. There was therefore little scope for acting as we understand it ordinarily. But it was refreshing to see how even the small boys that took part understood the spirit of the play. And the far-away look of Rabindranath, his superb acting, the wonder-work he did with his voice in giving passages of noble rhythmic prose, and the songs in which he seemed to gather together his whole being into one current and make it flow out towards the autumn deity, were truly wonderful. These songs had a lovely, lonely sound that led the soul away from the strifes of the common day and put it alone in the land, behind the loud harmonies of the world, where there is overspreading silence. Among artistic devices, one was specially striking. A company of boys who represented the youths whom the golden light of the season had leased out of their homes and who entered the stage singing their joy in chorus, went out to the open field, singing all the while; and till they returned, the audience inside the hall felt all the powerful influence of the songs of autumn coming to them out of the night.

The play was over by nine. We were treated to a sumptuous

supper served on *sāl* leaves, and then we went to lie down on the grass in the field. What surprised us was that the very bareness of the landscape which had distressed us so much in the day-time, had become a source of power and beauty at night. It would be impossible for a vast night to the brooding over the fields spread out limitlessly below, if there were big trees and structures of human making to obstruct it. It was a moonless night, but myriads of stars were looking down from above. They seemed like so many golden bees of Elysium, out on a quest for the world's honey, humming the tune of the music in the rythym of which the universe is being rocked. The darkness below was so full of peace that it seemed a fit hour to take a flight into the wordless, away from the chaos of chance events which is our life. The music of a flute-player, playing the airs of a familiar Tagore melody, was coming to us from the direction of the guest-house. The pupils were wandering in the fields in companies and singing songs which they did almost all night. And lying there on the grass wet with dew, we began to reflect that we were in a place where the pictorial and the poetic arts of Bengal were being daily born in newer and newer shapes and serving as standards all over the land. For Nandalal Bose is at Bolepur, developing the Indian art of painting; and Rabindranath himself, with a versatility unrivalled in world-literature, is turning out fresh varieties of literary forms almost every day with consummate skill.

We retired late in the night and woke early to see the sunrise. There was nothing like a riot of colours, but only a subdued red the peculiar beauty of which was the vastness of its spread. It tinged indeed the quivering pearls with which bloom and blade were cumbered, but what gave it its power was the wide expanse over which it flung itself out.

A little while after we heard the ringing of a bell, so deep toned and majestic, that the morning seemed to be trembling with the sound. Looking forward, we saw Rabindranath in his flowing habiliments, standing on the steps of the glass-house and ringing, by means of a cord attached to it, a gigantic bell, suspended from the arch of the gate. In his divine tallness and wealth of magnificent hair, calling the inmates to their morning prayer, he looked truly great. Remembering his literary greatness we could not help feeling that nature had determined to create in him a human masterpiece. Truly his form is moulded as radiantly as his spirit.

The inmates of the *Asram* assembled and Rabindranath preached the vacation sermon. He spoke as only he could speak, and when the

service was over, he walked away towards his own quarters down the shady avenue. This was the last we saw of him.

There is little more to add. We left Bolepur at 10 A.M. The return journey was every way as it had been on the previous day, but a light wind blew all the while and a few showers fell. Little did we know that the brethren of this wind and rain had wrought havoc in our Eastern Bengal in the night before.

PHANIBHUSAN CHAKRAVARTTI,
Sixth Year English Class.

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25-9-19.	Majumdar, R. C.	.. Corporate Life in Ancient India.
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Chemical Laboratory Notes.

IN the last B.Sc. Examination there was no first class Honours in Chemistry whereas in the B.A. there was one from the Dacca College. In 1918 four students appeared with Honours in Chemistry out of whom two got first class Honours, holding second and third positions and two second class. In 1917 too we had two first class men from our College. In almost all other subjects, this year there were first class men from our College. This lowers the position of the Chemistry Department a little. Bearing this fact in mind let the present fourth year Honours

students work so that they may revive the position of our department to a greater extent than that held in the previous years.

The results of the last M.Sc. Examination have not yet been gazetted. This has kept our "would-be masters" in a state of suspense. Mr. Hari Das Dalal of our College has appeared with research in organic chemistry—the subject of his thesis being "Diazo Transformation of the Amino Coumarins and a study in the orientation of the Halogen substituted Coumarins." The research work was done under the guidance of Dr. B. B. Dey.

This year we are thirteen in the sixth year out of whom three have taken up research work in organic chemistry. Messrs. I. B. Sarkar and A. P. Chaudhury have been working under Dr. B. B. Dey; both of them are first class men holding first and second positions from Gauhati College and our College respectively. Amongst the successful candidates of the year 1918, Mr. H. P. Chatterjee has been working under Mr. Profulla Chandra Ghosh, M.A.; up to this time he has prepared about fifteen new condensation products.

In the fifth year we were greatly disturbed in our theoretical and practical work on account of the long vacation due to the outbreak of the influenza epidemic in the city. In the sixth year we had to suspend our practical work for about a month on account of the M.Sc. Examination in our College. However we hope to make good under the able guidance and careful supervision of our professors the loss incurred.

The fifth year students this year have been going on quite well with the theoretical and practical work. They have done practical work in physical chemistry in the beginning of the session.

We are glad to find Mr. Ashutosh Maitra, M.A., appointed an University Lecturer in Physical Chemistry in the Post-Graduate Department. We offer our hearty congratulations to him on his well-deserved appointment. He is an Inorganic special man, but his lectures in physical chemistry are as interesting as those in Inorganic.

It is rumoured that both Dr. Dey and Mr. Ghosh will be transferred from our College; no doubt their departure will be a heavy loss to us; but if they are promised to some higher appointment we will have no reason to be sorry.

Last year Mr. Jnan Chandra Ghosh, M.Sc., University Lecturer in Physical Chemistry, won the coveted distinction of D.Sc. and P.R.S. of the Calcutta University. Mr. Ghosh is an ex-student of our College. We congratulate him on his success.

On the 3rd September, 1919, Dr. Jnan Chandra Ghosh and Mr. Jnan Chandra Mukherjee, University Lecturers in Physical Chemistry, left this city for Bombay *en route* for England for higher studies in physical chemistry. The staff and the students were present at the Howrah Station to see them off. Amongst those present may be mentioned Sir P. C. Roy, Mr. Jyoti Bhusan Bhaduri, Dr. P. C. Mitter, Dr. R. L. Datta, Messrs. P. R. Roy, P. B. Sarkar and several others of the different departments of the University Science College. The post-graduate students in chemistry gaily welcomed Dr. Ghosh and Mr. Mukherjee at the railway station. As the train left the station shouts of "Bande Mataram" rent the station platform, and waving of handkerchiefs continued as long as the train was in sight. We wish them a "bon voyage" and an unique career abroad. Messrs. Ghosh and Mukherjee are ex-students of our College and are well known in the sphere of physical chemistry on account of their researches. They have published quite a number of papers in the Journal of the Chemical Society, London. Their departure is a great loss to us.

We are also glad to hear of the appointment of Dr. Nil Ratan Dhar, D.Sc. (Lond.). He has been appointed a Professor of Chemistry in the Allahabad College and in the Indian Educational Service. We congratulate him on his well-deserved appointment. Dr. Dhar is also an ex-student of our College.

Our endeavours to visit the Tata Iron and Steel Factory at Jamshedpur have been successful. On the 12th September, 1919, we, consisting of fifth and sixth year chemistry students attached to the Presidency College, started for Tatanagar and visited the factory. We were greatly benefited by this visit. We thank our Principal for the trouble he took in procuring permission from the manager of the factory to allow us to visit it.

In the September issue of the Journal of Chemical Society there is a paper on "Dyes, derived from Quinolinic Acid" by Mr. Profulla Chandra Ghosh, M.A., of our College.

JNANENDRA KUMAR ADHYA,
Sixth Year Chemistry Class.



The Beaten Path.*

(1)

THIS is the beaten path.

Issuing out of the forest into the meadow, from the meadow to the shade of the banian tree on the bank of the river beside the ferry, it continues its zigzag course into the heart of the village leaving behind the broken quay. Then running under the foliage of mango trees, close by the field of linseed, the lotus-pond, and shrine of car-festival, it ends its journey in a place which nobody knows.

Thousands have travelled by this path. Some passed by my side, some sought my company, others were seen at a distance; some wore a veil, others did not; some were going to fill their pitcher, others returning back.

(2)

Day has dwindled, darkness deepens.

One day I thought the path belonged to me—only to me. Now I find I have come with the permission to tread it only once and no more.

With my word of recognition I shall never greet the place lying beyond the lemon-grove, poolside, river-bank, quay of twelve temples, dairy house and granary, where looks, voices and faces do all claim my acquaintance. It is a path open only for exit—not for entrance.

This grey evening I turn back and find the path a linked song of forgotten footsteps attuned to a sad peaceful note.

It has painted in a single streak of dust the substance of the story of all the wayfarers' lives.

That solitary line stretches from the direction of sunrise to the direction of sunset—from one golden portal to another golden portal.

(3)

“ Do not hold the countless tales of so many days in silence, confined in the dust, O beaten path, I keep my ears alert upon your dust, whisper them unto me.”

The path glancing towards the dark screen of night remains speechless.

“ Where are the numberless thoughts and desires of so many wanderers, O beaten path ? ”

* Translated from the original Bengali of Dr. Sir Robindra Nath Tagore, P.S.

The dumb path, instead of answering, spreads its looks from the point of sunrise to the point of sunset.

“Is there no trace of the footsteps that once fell on your bosom like showers of flowers O beaten path ?”

Does the path know its end where all the drooping blossoms and silenced songs have found their way, where star-light celebrates the firework festival of feelings that glow for ever ?

PRAFULLA KUMAR SARKAR,
Third Year Arts Class.

Advanced Chemistry Students at the Tata Iron and Steel Factory.

I AM sure everyone is aware of the great work done by the Tata Iron and Steel Factory during the great war ; but for this Factory the net-work of railways in East Africa, Mesopotamia and other places during the war would not have been set up at all. Not only the rails but also other iron materials manufactured by the above Company did immense good not only to the people of India but also to those of foreign countries. During the war the Company manufactured Ferromanganese and imported it to America.

The Tata Iron and Steel Factory is situated at Jamsedpur, about 3 miles off from Tatanagar—a station 155 miles from Howrah over the B. N. Ry. Co.’s Bombay line. The town is neat and clean and well managed ; everything there has been done by the late Mr. J. N. Tata, the founder of the Factory. Before the establishment of the Factory the place was full of jungle infested with wild beasts. It was the late Mr. J. N. Tata who by his untiring labour and thirst for industrial advancement in our country managed to have the jungle cut down, established the Factory and constructed the town. The town is supplied with filtered water and lighted with electric light. The sanitation of the town is in the hands of a health officer.

I had been on the look-out for an opportunity to visit the Factory a long time ; I even tried to get the permission from the Manager through our Principal but the Manager refused owing to the shortness of Company’s men. Our Principal next tried for us this year and we were fortunate enough to obtain permission. We, the 5th and 6th year chemistry students attached to the Presidency College, started for Tatanagar on the 12th September by the Nagpur mixed train, reaching

there at about 10 P.M. Even from the train we could see the dazzling flame of the Blast Furnace as the iron was tapped and a series of dim lights, as it appeared to us, of coke ovens was all the more beautiful to look at. The lights became more and more distinct as our train steamed towards Tatanagar. Since then and up to our arrival we had no other talk in the train but of the Factory; however, this did not last long as we very soon reached our destination. For about an hour we were busy in making our beds ready, after which we commenced eating what we had with us. The night was a moon-lit one and some of us walked about a mile towards the town to have a more distinct view of the Factory-lights. We all spent the night in the station.

The next morning we proceeded towards the Factory; at about 8 A.M. we saw the Assistant Manager who asked us to wait till 9 A.M. when he promised to provide us with a guide who would take us round the Factory. We spent the time in the office; meanwhile we enquired of the men employed in the Company's office as to whether there was any good hotel where we could arrange for our breakfast; one of them was kind enough to arrange for our meals in a hotel and we had no trouble there. One of us found out his relative who is an employee in the Company's hospital, and he provided us with a small house fitted with electric light and fan where we were quite comfortable.

As promised, the Assistant Manager provided us with a guide; he commenced taking us round the Factory, but he was not well informed about the working of the machines; however we managed somehow with him. It was about 3-30 P.M. when we went to the Factory again and began our usual visit.

As some of us became indisposed we left Tatanagar on Sunday, the 14th September, 1919, by the Bombay Mail and reached Howrah at about 12 noon.

What we saw there is indescribable by words; everything there is interesting. What interested me most was the Rolling Mills and the Bar Mills where huge beams were being made from iron ingots.

In the following lines I will give a very brief description of what we saw there and about Jamsedpur.

The town is divided into four parts.

(1) Northern town—Europeans and highly paid officers of the Company live here, every house in this quarter being fitted with electric light and fan.

(2) Southern town—This is again divided into two parts called “G” town and “L,” town; here middle class Indians live.

Eastern town—Here also middle class Indians live.

On the western part of the town there is a river called “Kharkai.” Attached to “G” and “H” towns there is the cooly town; here the coolies of the Factory live.

Filtered water is supplied throughout the whole town; the water works is situated by the side of the river Subarnarekha. There is arrangement for holding a daily bazar, but a special bazar day called “Hat” is held twice a week.

The Factory was founded by the late Mr. J. N. Tata in 1905 and work was begun in 1907.

There are three Blast Furnaces and to each of them are attached four Cowper’s Stoves; three more Blast Furnaces are under construction. The daily production of iron from these three furnaces is 800 to 850 tons. The iron ore containing about 65 to 70% of iron is brought from a hill called Garumahisari which is about 33 miles from Tatanagar. The ore is broken up into small lumps and mixed with the requisite amount of dolomite, coke and ferro-manganese and the mixture is put into an electric trolley which carries the mixture to the mouth of the Furnace provided with a “cup and cone arrangement.” There are two electric trolleys attached to each furnace; as one starts after putting the charge to the mouth of the furnace the other starts with the charge, they meet mid way; in this way constant supply of charge is maintained. After charging the Blast Furnace it is allowed to remain for 6 or 7 hours after which the molten iron is tapped out and allowed to flow into sand-ridges and finally quenched with cold water. This is called “Pig Iron.” Part of the molten iron is taken into big crucibles and taken to the Steel Works for conversion into steel. There are six steel furnaces; these are called Open-Hearth Steel Furnaces. The molten iron from the Blast Furnace is poured into Open-Hearth Steel Furnace; this is then mixed with the requisite amount of iron-ore, limestone and iron or steel scraps and heated for hours together. Gas fuel is used for heating the furnaces for the production of which there are big gas-producers. By looking at the flame issuing from the furnace an expert operator can tell whether the conversion has been completed or not. The steel is then poured into specially shaped moulds called “Ingot-moulds,” and when solidified it is taken out by overhead electric cranes; these are called Ingots, each of which weighs about $3\frac{1}{4}$ tons.

These ingots are used in the manufacture of rails, beams, etc. In order to heat these ingots special kinds of furnaces called “Soaking

Pits" are used ; these underground furnaces are heated by gas fuel. The ingots are laid inside the Soaking Pits by overhead electric cranes and when red hot they are taken out of them and placed in " Ingot Bogies " which are open trucks driven by electricity. The Ingot Bogies take them to the " Blooming Mills " where the ingots are flattened to the required thickness by special kinds of machines and cut into desired pieces which are called " Blooms. " For making " Tees ", angle iron, fish plate, etc. the ingots are cut into smaller pieces called Billets. These Blooms or Billets before being subjected to the rolling operation are heated in furnaces called " Reheating Furnaces " ; there is a reheating furnace attached to each mill.

The machine where the Blooms are rolled are called " Rolling Mills " and those where the Billets are rolled are called " Bar Mills. " In Rolling Mills the Blooms are rolled and after passing through different machines are made into rails, beams, etc. The Rolling Mills is really wonderful to look at, in fact what interested us most was the Blooming Mills and the Rolling Mills. The beams and rails are cut into pieces by revolving circular saws driven by electricity ; finally these are finished in " Finishing Mills " whence they are taken to the shipping yard.

In Bar Mills the same operation is repeated but on a much smaller scale ; here Tees, angle irons, light rails, etc. are made.

The consumption of coke for the Blast Furnace is enormous. The conversion of coal into coke is done in the Factory in special kinds of ovens called Kopper's Bye-Product Ovens ; the bye-products obtained are coal gas, coal-tar and ammoniacal liquor ; arrangements are now being made for distilling coal-tar for Benzine. The Bye-Product Department is in charge of a Bengalee.

The ovens are first charged with small lumps of coal from the top, kept closed for 4 to 5 hours and heated. When the conversion is completed the coke is then pushed out of the ovens by special kinds of machines and huge masses of red-hot coke come out and are immediately quenched with cold water.

There is a sulphuric acid plant in the Factory ; the chambers are cylindrical—there are Gay Hussacs and Glover's Towers. In fact, the plant is up-to-date.

The ammoniacal liquor obtained as bye-product is mixed with the requisite amount of sulphuric acid, and ammonium sulphate is made which is largely used as manure.

Most of the machines are driven by electric power. We are proud of the fact that the Electric Department is managed by Bengalees.

The Chief Engineer, Mr. S. N. Ghosh, is a student of the Victoria University of Manchester ; two of his assistants are Bengalees, both of them students of foreign university. The Turbo-Blower which supplies air to the Blast Furnace is driven by electricity.

In addition to these there are :—

1. Foundries—where moulds are made in steel and iron.
2. Pattern Shop—where moulds are made in wood.
3. Machine Shop—where fine work is done on the moulds prepared in the Foundries. Repair work is also done here.
4. Soda and Ice plant—Soda water is supplied free to all the servants of the Company in the Factory. There are arrangements for making soda water and ice there.
5. Laboratory—There is a physical and chemical laboratory ; here the materials are tested by expert chemists.
6. The General Office—Now the general office is situated in a two-storied building, but a seven-storied building is under construction for the general office.

The Factory was visited by the Lieutenant-Governor of Behar ; it was also visited by the Viceroy and Governor-General of India who, to commemorate the name of the founder, declared that the place instead of being called Sakchi would thenceforth be called Jamsedpur. The speech delivered by him is given below :—

“Gentlemen,—I have come down here to-day in the first place to see this fine example of Indian industry. As you know, it is the policy of my Government to encourage all industries in India as far as is possible to do so. And I wanted to be able to see this fine example of Indian industry which has been set up at Sakchi. In the second place I wanted to come here to express my appreciation of the great work which has been done by the Tata Company during the past four years of this war. I can hardly imagine what we should have done during these four years of this war if the Tata Company had not been able to give us steel rails which have been provided for us not only for Mesopotamia but for Egypt, Palestine and East Africa. And I have come to express my thanks to the Directorate of this Company for all that they have done, and to Mr. Tutwiler, the General Manager of this Company, for the enthusiastic work which he brought to bear in this behalf during the past four years.

“It is hard to imagine that ten years ago this place was scrub and jungle, and here we have this place set up with all its foundries and its

workshop and its population of forty to fifty thousand men. This great enterprise has been due to the prescience, imagination and genius of the late Mr. Jamsetji Tata. We may well say that he has his lasting memorial in the works that we see here all round. But you will be pleased to learn when I tell you to-day that on account of the filial reverence of Sir Dorab Tata this place will see a change in its name and will no longer be known as "Sakchi" but will be identified with the name of the founder bearing down through the ages the name of Mr. Jamsetji Tata. Hereafter this place will be known by the name of "Jamshedpur." It is my privilege here to-day to have been able on this occasion of the first visit of a Viceroy to this place to pay my tribute to the memory of the great man."

Our thanks are due to our Principal for all the trouble he has been taking for us to procure permission from the factories. We hope he will take the same amount of interest to our successors. Our thanks are also due to the staffs of the Company for all the trouble they took for us, especially to the gentleman who provided us with the nice little house.

JNANENDRA KUMAR ADHYA,
Sixth Year Chemistry Class.

Eden Hindu Hostel Notes.

We are back to our inn. This session does not commence with a scramble for comfortable accommodation, and so we are not thinking hard things of one another.



I am sorry to record that the hostel gave birth to a still-born child last month. It was christened, however, and called "The Dramatic Club." Most of us perceived its lifelessness at the very hour of its birth, but there were some who loved to believe that it was but a sickly child and administered violent doses of attention through many anxious days. The dead never come back to life and our still-born pet did not



The Ex-boarders' Farewell Ceremony was celebrated at the different Wards with great success. The Highlanders, as the boarders of Ward V call themselves, took the lead and had their ceremony first of all at which they arranged for high class music which has always been a special distinction of their functions. Professor Khagendra Nath Mittra

presided ; and at the request of the boarders gave them an exquisite song. Professor P. C. Ghosh presided at Wards II and III, and Professor Benoy Kumar Sen at Ward IV. Ward I had some very interesting items in its programme of amusement, and the function was presided over by Professor Hriday Chandra Bannerjee.



Enthusiasm for the I.D.F. is apparently on the wane. Now-a-days we but occasionally see a boarder in military attire, walking out along the brown pathway below which leads to the gate and on both sides of which, mingled among the taller flower plants, the grass grows strong and free. Rarer still is the sight of a volunteer triumphantly walking about in evident enjoyment of his *khaki* shorts, for a long time after his return from drill.



It is greatly to be desired that proper care should be taken to place the monthly papers regularly on the library table. So far as I know, this has not been done for some time past.

PHANIBHUSAN CHAKRAVARTTI.



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EDITORIAL NOTES.

THE Secretary of State for India has granted Professor Sterling, on medical ground, an extension of furlough for four months.

* * *

Babu Hem Chandra Datta Gupta, Lecturer-demonstrator in the Krishnagar College, has been appointed to act as demonstrator in Chemistry, in place of Babu Praphulla Chandra Ghose whose services have been placed at the disposal of the Currency Department.

* * *

Mr. D. B. Meek, Professor of Physics, who was on deputation to the Indian Munition Board, has been confirmed as Director of Industries.

* * *

Dr. Prabhu Dutt Shastri, Professor of Philosophy, was granted combined leave for six months from 29th September, 1919. He has resumed his work from the 29th March, 1920, and Dr. A. N. Mukherjee, who was acting in the Indian Educational Service during Dr. Shastri's absence on leave, reverts to his substantive grade in the Provincial Educational Service.

* * *

Professor Saroda Prasanna Das was on leave for one month and Professor J. M. Bose acted in the Indian Educational Service. Babu K. N. Chakravarty, Demonstrator in the Subordinate Educational Service, acted as a Professor in the Provincial Educational Service. Babu

K. P. Haldar was appointed to act as Demonstrator in place of Babu K. N. Chakravarty.



Babu Srish Chandra Sinha, Demonstrator in Botany, was appointed to be additional Professor in the Provincial Educational Service in the post created owing to the extension of the affiliation of the College up to the Intermediate standard with effect from the session 1919-20. Babu Girija Prasanna Mazumdar, assistant in the Botanical Department, was appointed Demonstrator in Professor Sinha's place and Babu U. N. Bhaduri as assistant in place of Babu G. Mozumdar.



Maulvi Muhammed Hasan, who was on deputation as Principal of the Chittagong Madrassah, has reverted to his substantive appointment in this College.



Mr. J. R. Barrow, our officiating Principal, and Professor J. W. Holme are proceeding to England on one year's furlough in continuation of the summer vacation of 1920. We wish them *bon voyage*.



His Excellency Lord Ronaldshay visited the Post-Graduate classes and the Law College during last March. He was received by the Vice-Chancellor, the Fellows, and the Professors. He spent about two hours going all over the place and, on his departure, granted four days' holiday in honour of his visit.



We offer our sincere congratulations to the Hon'ble Justice Sir Ashutosh Mookerjee, etc., who has been appointed the officiating Chief Justice of Bengal. All India rejoices at the elevation of Sir Ashutosh to this high post, but we students of the Calcutta University rejoice all the more on account of our close association with him.



The Senate of the University was At Home to meet Sir Ashutosh at the Science College on the 9th of April, 1920. There was a good assembly of distinguished people besides the post-graduate students. The guests were treated to light refreshment. There was a good programme of music, vocal and instrumental including the performances of the young prodigy Manohar Barve.

Babu Keshoram Poddar, the multi-millionaire of Barabazar, gave a garden party to Sir Ashutosh on the 10th April last. There was a very distinguished gathering at the garden which was tastefully decorated. Babu Keshoram announced a donation of rupees five thousand to the University to be utilised according to the pleasure of Sir Ashutosh.



We had our Second Annual Sports on the ground adjoining Baker Laboratories last January. There was a very interesting programme of events, and winners in the various events were given handsome prizes, which were distributed by Principal Barrow.



Talking about our sports we are painfully reminded of the fact that our College, which occupies the first place in the results of all the University examinations, lags woefully behind other colleges in the matter of sports. Although we do achieve success in sports now and then, still our performances in this respect are hardly worthy of the premier college of Bengal. The secret of our backwardness in this matter lies in the fact that we have not a sufficient number of good sportsmen among our students. Our sporting club becomes a little energetic when we are fortunate enough to possess one or two efficient members. Otherwise we go on from year's end to year's end with very indifferent results.



High place in the University examinations is the only ground of admission in this College. And it is a very good thing too. But we all know that good students are hardly ever good sportsmen. It would be better if *some* students were admitted in the college on the strength of their efficiency in sports. We don't mean to say that everybody who is known to be a good sportsman is to be admitted without any attention being paid to his mental qualifications. Far from that. What we would suggest is that together with good students, who secure high places at the University examinations, a small percentage of such students should be admitted as are likely to achieve glory for the College in the world of sports.



A pleasant little function was held at the College on the 9th March last, to unveil a portrait of Sir Gurudass Bannerjee. The portrait is a

water-colour bust and its cost was met by certain members of the College. The portrait has been placed in the Peake Science Library facing the portrait of Principal James. Principal J. R. Barrow in unveiling the portrait made a short speech dwelling upon the merits of Sir Gurudass. In the course of speech Mr. Barrow said:—

“ When Sir Gooroodas Banerji died towards the end of 1918, it was felt desirable by many that we should have some permanent memorial of an old member of the College, who for so many years had played a leading part in the educational affairs of Bengal, and had held before the student community an example they might well strive to copy. This portrait is the gift of a number of students whose affection and admiration for Sir Gooroodas Banerji were no doubt in many cases deeper than their pockets; but I do not think that Sir Gooroodas would have valued their tribute the less for that.

The connection of Sir Gooroodas Banerji with the College dates back sixty years. He entered the College at an early age and had a career of great distinction. While still an M.A. student, he was appointed a junior Lecturer, but he did not long remain a member of the staff or indeed of the teaching profession.

His life was full of varied and successful activity. He held for many years the high and responsible office of a judge of the Calcutta High Court. He was Vice-Chancellor of the Calcutta University, being the first Indian to be appointed to that post. It is said that his reason for resigning both these dignified positions was a characteristic one, his dislike of the feeling that he was standing in the way of other men. Judged, therefore, by ordinary worldly standards, Sir Gooroodas Banerji was a highly successful man. The fine quality of his nature made itself felt in this, that it was not in this light that he appeared to one. One did not think as one looked at him or conversed with him, this is a man who has the qualities which make for success, but rather this is man of singular simplicity, dignity and courtesy. I suppose that he could not have achieved all that he did achieve if he had not taken a genuine delight in the exercise of his acute brain. But no one could doubt that worldly success and honour meant little to him, and that as his long life completed its cycle, these things slipped easily from his grasp.”



We offer sincere congratulations to Sir J. C. Bose, who has been elected a Fellow of the Royal Society, he being the first Indian Physicist who has been accorded that honour. The life-long association of Sir Jagadish with this College makes his elevation a matter of special gratification and pride to us.



We regret to announce the death of Dr. Satis Chandra Vidya-bhusan, the Principal of Sanskrit College.



Translation of the Poem of the Mantle, with a short account of its writer.

By SHAMS-UL-ULAMA M. HIDAYAT HUSAIN.

Arabic poetry holds the highest position in all classical literatures, and the Poem of the Mantle which was recited before the Prophet (peace be on him) possesses a special sanctity besides being an exquisitely beautiful specimen of Arabic poetry. A short account of the genesis of this poem together with brief historical information regarding its author will be, it is hoped, of interest to those who are concerned with the study of Arabic literature.

The author of the poem is Ka'b,¹ the son of Zuhair, the son of Abū Sulma. He was descended, like our Prophet Muḥammad, from

¹ Ka'b the poet, and our Prophet Muḥammad, were descended by sixteen and seventeen degrees, respectively, from Ilyās, the son of Muḍar, the son of Nizār, the son of Ma'dd the son of 'Adnān, as shown below:—

Ilyās.

1. Mudrikah	مُدْرِكَةٌ	1. Tābikkah	تَابِكَةٌ
2. Khuzaimah	خُزَيْمَةٌ	2. Udd	عَدْ
3. Kinānah	كَنَانَةٌ	3. 'Amr	عُمَرُ
4. An-Nadr	الْنَّضْرُ	4. 'Uthmān	عُثْمَانُ
5. Mālik	مَالِكٌ	5. Lāṭīm	لَاطِمٌ
6. Fihir Quraish	فَهِيرُ قُرَيْشٍ	6. Hudhmah	هَدْهُمَةٌ
7. Ghālib	غَالِبٌ	7. Thawr	ثَوْرٌ
8. Lu'aiv	لُوَىٰ	8. Tha'lābah	ثَلَابَةٌ
9. Ka'b	كَعْبٌ	9. Khalāwah	خَلَوَةٌ
10. Murrah	مُرَّةٌ	10. Māzin	مَازِنٌ
11. Kilāb	كَلَابٌ	11. Al-Hārith	الْحَارِثُ
12. Quṣaiy	قَصْيٌ	12. Qarz	قَرْظٌ
13. 'Abd Manāf	عَبْدُ مَنَافٍ	13. Riyāḥ	رِيَاحٌ
14. Hāshim	هَاشِمٌ	14. Abū Sulma Rabi'ah	أَبُو سُلْمَةَ رَبِيعَةَ
15. 'Abd al-Muṭṭalib	عَبْدُ الْمُطَّالِبِ	15. Zuhair	زُهْيَرٌ
16. 'Abdallāh	عَبْدُ اللَّهِ	16. Ka'b	كَعْبٌ
17. The Prophet Muḥammad	صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ		

'Adnān. He had a brother called Bujair. These two brothers were poets of a very high order, but Ka'b's poetical genius was much superior to that of his brother. Ka'b had two sons who also were poets. One was called 'Uqbah and the other was called 'Awwām.

Zuhair,¹ the father of Ka'b, was the greatest poet of Arabia according to Caliph 'Umer, and is the author of one of the pre-Islamic poems, known as the Mu'allaqāt. He is said to have frequented the society of men learned in the various religions then existing, and he thus became aware of the impending appearance of a great Apostle who would unite mankind in the pure worship of one sole God. He is said to have seen in a vision a rope let down from heaven, which he tried to catch, but which he found to be beyond his reach. This he interpreted to himself as a revelation that the advent of the long-expected Apostle was at hand, but that he himself would not live long enough to see and hear him. He told all these things to his two sons, and advised them to accept the teachings of the new Apostle if he should appear in their time. Zuhair then died.

When the fame of the teachings of our Prophet Muhammed spread among the cities of Arabia, Ka'b used to satirise the Prophet. When Mecca was conquered by the Prophet, all his enemies fled from there. Among the fugitives were the two brothers Ka'b and Bujair. It happened that the two poet brothers came to a pasture called *Abraq-ul-'Azzāf* with their flocks and herds. The victory of the new

Both the above genealogies have been taken from *Tahdhīb al-Asmā'* by an-Nawawī, pp. 27 and 51 (Wüstenfeld's edition, Gottingen, 1842-47); but *Tabrīzī*, in his commentary on the Ten Ancient Arabic Poems (Lyall's edition, *Bibliotheca Indica*, Asiatic Society of Bengal), page 53, has made slight variations concerning Ka'b's ancestors. In place of No. 12 he mentions Qurrah, and omits altogether the No. 9. In place of No. 7 he mentions Burd, omits No. 6 and puts Muzaina in place of No. 3. Moreover he says that the form Sulma does not occur in any other Arabic proper name.

¹ Zuhair bin Abi Sulma belonged to the tribe of Muzaina and came of a family possessing the poetic gift. His father-in-law Aus bin Ḥajar, his sister Sulmā and al-Khansā' are very famous in the History of Arabic literature. He had two wives. One was Umm Aufa, whom he mentions in the first verse of Mu'allaqāt. The poet divorced her on account of her jealousy but of this he afterwards repented. The children she bore him died young. The second gave him two sons: Ka'b, our poet, and Bujair. He was eighty years of age when he composed his Mu'allaqāt 608 or 610 A.D. His verses show superior beauty and are free from frigid conceits. Their richness of thought is as remarkable as their judicious economy of words. For details see Clement Huart, "History of Arabic Literature," p. 15; Brockelmann "Geschichte der arabischen Litteratur," vol. I, p. 23.

faith, and the spread of its doctrines, often led the two brothers to converse on its principles and its founder. And one day Bujair proposed that he would go to the Prophet personally. Ka'b agreed to the proposal. Bujair accordingly went to the Prophet ; and the sublime principles of the new Faith were so much impressed upon the mind of Bujair, that he at once embraced the faith of Islam, neglecting to consult, or even to inform, his brother Ka'b about it.

When this news reached Ka'b, he became very angry, and composed a lampoon on his brother and the Prophet and also on the new religion. This he sent by the mouth of a messenger to his brother. The lampoon begins as follows :—

(1) أَلَا يَلْغَى عَنِّي بُجَيْرًا رِسَالَةً فَهَلْ لَكَ فِيمَا قُلْتَ وَيَحْكَ هَلْ لَكَ

Translation.

Oh, convey from me a message to Bujair.

Hast thou really determined on that which thou hast said (viz. that thou wilt embrace Islam) ? Woe be to thee.

(2) سَقَاكَ بِهَا الْمَامُونُ كَاسَارَةً فَأَنْتِلَكَ الْمَامُونُ مَذْهَبًا وَعَلَّكَ

(1) بِلْغَا is either a modification of **لَفْغَن**, the 2nd person singular of the Imperative Mood with **نُون** being changed into **الْف** or else the word is the dual of the Imperative Mood ; in the case of address the Arabs sometimes use the dual form of verb (even with a singular meaning) as God says, addressing Mālik, the Superintendent of Hell **الْقِيَادَةِ بِجَهَنَّمَ**

(2) وَبَعْدَ is used as an interjection of pity ; it means "woe to thee or mercy on thee" ; it is used of a person when he falls into misfortune without any fault on his part. وَبَلْكَ is also an interjection of pity, but it is used when a person gets some trouble that he deserves. In the above senses these two words are used in the Tradition and in the Kurān. The Prophet said to 'Ammār **وَبَعْدَ يَا ابْنَ سُمَيْةَ بُوسَا لَكَ تَقْتَلُكَ الْفَلَةُ الْبَاعِيْدَةُ (عَمَّار)** "Woe to thee O son of Sumaiya ! alas for thy distress ! The rebellious tribe will kill thee." We find in the Kurān **وَبَلْ لِلَّذِينَ لَا يَوْقُنُونَ الْبَرَّةَ**. Some philologists say that وَبَعْدَ and وَبَلْ are synonymous. The original of **وَبَعْدَ** is **وَبَعْ** being added to this latter word, and sometimes **ل** and sometimes **ب** and sometimes **س** ; so that it becomes **وَبَعْدَ** and **وَبَلْ** and **وَبَعْ**. The expression **هَلْ لَكَ** is repeated for emphasis.

(2) هَمَّةُ الشَّهَادَةِ is the antecedent of **سِقَاكَ بِهَا** (i.e. confession of faith), as the context indicates.

الْمَامُونُ is the subject of the verb **سِقَاكَ** and كَاسَارَةً is the second object.

The Māmūn, i.e. the Prophet, made you drink (once and again) from it (i.e. confession of the faith), a thirst-quenching cup.

The Māmūn made you drink from the cup a first draught and then a second one.

(3) فَقَارَ قَتَ أَسْبَابَ الْهَدَىٰ وَ تَبَعَّهُ عَلَىٰ أَيِّ شَيْءٍ وَ بَلَغَ عَيْرِكَ دَلَّكَا

And so you have departed from the right path (i.e. our religion, which is idolatry), and you have followed him (i.e. the Māmūn). To what thing has he guided you? May you perish as others have perished.

(4) عَلَىٰ مَدْهَبٍ لَمْ تَلْفِ أُمَّا وَ لَا إِبَّا عَلَيْهِ وَ لَمْ تَعْرِفْ عَلَيْهِ أَخَا لَكَا

He guided you to a religion in which you did not find your mother and father, nor did you know a brother professing it.

(5) فَإِنْ أَنْتَ لَمْ تَقْعُلْ فَلَسْتُ بِأَسِيفٍ وَ لَا قَائِلٌ إِمَّا عَثَرْتَ لَعَالَكَا

If you will not do so (as I have told you to act, i.e. if you will not return to your old religion), then I will not grieve, and I will not say لَعَالَك if you stumble.

refers to the Prophet because the tribe of Quraish called him by the names of **الْمَامُون** and **الْأَمِين** *trustworthy*.

كَاسا means a cup filled with wine. دَلَّكَ is an adjective qualifying كَاسا and means *thirst-quenching*.

عَلَىٰ بَعْدِ نَهْلٍ is drinking for the first time; عَلَىٰ is the second drinking. عَلَىٰ a second drinking after a first drinking or a drinking after drinking.

(3) Here by أَسْبَابَ الْهَدَىٰ the poet means his own religion, idolatry. The antecedent of third person pronoun in تَبَعَّهُ is **الْمَامُون**.

عَلَىٰ أَيِّ شَيْءٍ دَلَّكَا is connected with دَلَّكَ. The expression, though interrogative, means that he has guided you to such a thing as would not be useful to you.

وَ بَلَغَ عَيْرِكَ وَ بَلَغَ دَلَّكَ has the sense of وَ بَلَغَ دَلَّكَ and دَلَّكَ have the same meaning, i.e. may you be perished.

(4) عَلَىٰ مَدْهَبٍ دَلَّكَ : the verb دَلَّكَ is understood before it, or it is connected with دَلَّكَ of the third verse.

إِمَّا mother: the name of the poet's mother was Kabshah, the daughter of 'Ammār of the tribe of the Bani Suhaim

(5) لَعَالَكَ لَمَّا The word لَمَّا means a bad-tempered and low-born man; لَعَالَكَ means, may

Bujair thought it his duty to reveal this to the Prophet. As Islam was then in its infancy, and many people were trying to put out the light of monotheism, the Prophet thought it prudent to save the new faith from the lampoonists, and announced that whoever came across Ka'b might kill him. Bujair, knowing this, became very much alarmed at the danger in which he had placed his brother. He therefore wrote to him the following poem, and informed him that the Prophet had passed a sentence of death on him, and advised him to come to the Prophet and ask his pardon and embrace Islam, as the Prophet was very generous and was sure to forgive him. The poem is as follows :—

(1) مَنْ مُبْلِغٌ كَعْبًا فَمَلِلَ لَكَ فِي الَّتِي تُلُومُ عَلَيْهَا بَاطِلًا وَهِيَ أَحَرَمْ

Who will bring to Ka'b this message : Will you (Ka'b) accept the religion for embracing which you wrongfully reproach (me) whereas it is the more prudent course ?

(2) إِلَى اللَّهِ لَا إِلَهَ إِلَّا هُوَ وَإِذَا كَانَ النَّجَاءَةُ فَتَسْلَمُ

you rise from your fall. It is a formula of sympathetic benediction used when any one stumbles. لالعما is used for malediction.

هل لك إِرَادَةٌ فِي كَلِمَةٍ (1) Here should be explained as follows : هل لك في الله إِرَادَةٌ فِي كَلِمَةٍ, i.e. hast thou any intention of adopting the faith regarding which thou reproachest me ?

(2) The word إِلَى الله is connected with the verb أَرْجِعُ which is understood, وَهِيَ is connected with the word لَهُ.

العزى was the name of a certain idol, belonging to Quraish and Banū Kināna or a certain gum-acacia-tree, which the tribe of Ghaṭāfān used to worship. The first who took it as an object of worship was Dhalim, the son of As'ad, above Dhat-'Irq nine miles towards al-Bustān at the valley called an-Nakhlāt ash-Shāmiya near Mecca, or as some say at at-Tā'if. Dhalim built over it a house and named it سُرْسُنْ or according to other سَمَاد, and he appointed to it minister like those of R'aba; but the Prophet sent to it Khālid bin Walid in the year of the conquest of Mecca, and he demolished the house and burnt the gum-acacia tree.

الله : A certain idol, thus called by the appellation of a man who used to moisten سُوْبِق with clarified butter at the place thereof ; the man who did this was thus called and afterwards the idol itself. Some of the lexicologists say, that it was a mass of rock, at the place whereof was a man who used to moisten سُوْبِق.

Return to God who is one, not al-'Uzza and al-Lāt. Then you will get salvation, when the time of salvation comes, and you will be safe (from being killed in this world and from punishment in the next).

(3) لَدَى يَوْمَ الْيَقْوَوْلَيْسَ بِمُقْلَبِ مُسْلِمٍ

(You will be safe) on that day on which no one of mankind can escape or be saved except him who is pure of heart and professes the faith of Islam.

(4) فَدِينُ زَهِيرٍ وَهُوَ لَا شَيْءَ دِينَهُ وَدِينُ أَبِي سُلَمَى عَلَى مُحَمَّدٍ

And so the faith of Zuhair, which is nothing—his faith and the faith of Abu Sulma are unlawful to me.

When Ka'b received this information, he had recourse to one of the Arabian customs, and sought protection with a powerful neighbour and old friend belonging to the tribe of Muzaina. But the latter refused to protect him, as he could not venture to do so.

Ka'b now formed the resolution of coming to the Prophet and seeking his protection. He started secretly for Medina, found there an old friend (some say that this friend was 'Ali bin Abi Tālib), and the next morning at dawn, was conducted by him to the mosque where the Prophet and his followers were engaged in the worship and praise of Almighty God. The friend pointed out the Prophet to Ka'b. When the service was concluded Ka'b approached the Prophet, and the two sat down together. Ka'b placed his own right hand in that of the Prophet, whom he addressed thus, "O Apostle of God, were I to bring to you Ka'b, the son of Zuhair, penitent and professing the faith of Islam, wouldst thou receive and accept him?" The Prophet answered, "I would." "Then," said the poet, "I am he."

When the bystanders heard this news, one of the Anṣār, i.e. the men of Medina, caught hold of Ka'b and asked the Prophet's permission to kill him. But the Prophet ordered the zealous partisan to desist, as he had embraced Islam. Ka'b then recited before the for the pilgrims, and which, when he died, was worshipped. The لَتْ in لَتْ is without *tashdid*, though it is derived from لَتْ.

لَهُ يَوْمٌ فَوَسِلْمٌ (3)

لَهُ يَوْمٌ فَوَسِلْمٌ (4) دِينُ أَبِي سُلَمَى دِينُ زَهِيرٍ is subject and مُحَمَّدٌ is the predicate. هُوَ لَا شَيْءٌ دِينَهُ is either parenthetical or the cause of its being unlawful.

Prophet his famous poem, which he had evidently composed before coming to Medina. When the poet reached this line :—

إِنَّ الرَّسُولَ لَنُورٌ يُسْتَضَدُ بِهِ مَهْدُ مِنْ سَيِّفِ اللَّهِ مَسْكُولٌ

“Verily, the Apostle is a light from which illumination is sought—
A drawn sharp blade, one from among the swords of God”

the Prophet took from his own shoulder the mantle he wore, and threw it over the shoulders of the poet, as an honour, and as a mark of appreciating the poem. It is for this reason that this poem is called by many eminent Ulama “The Poem of the Mantle.”

The poem of al-Būṣīrī,¹ which is generally known as the *Qaṣīdat al-Burda* or the Poem of Mantle, should really be named the *Qaṣīdat al-Bur'*, i.e. the Poem of Cure : because when Būṣīrī was attacked with paralysis and no physicians could cure him, he wrote a poem in praise of the Prophet whom he saw in a dream ; the Prophet rubbed his hand over his body and he was instantly cured.

When Mu‘āviya became Caliph, he offered Ka‘b ten thousand *dīnār* for the Prophet’s sacred mantle, but the poet refused to part with it. When he died, Mu‘āviya sent a messenger to his heirs, offering twenty thousand *dīnār*, for which they sold it to him. It has, ever since, been reverently preserved by the head of the realm of Islam. It is still preserved by the Sultan-Caliph of the Ottomans at Constantinople.

When Ka‘b finished reciting this poem, the Prophet observed that there was no verse in praise of the *Anṣār* (i.e. the people of Medina), and said it would have been better if he had said something in their praise. Accordingly he wrote a *Qaṣīda* in their praise, which is as follows :—

(1) مِنْ سَرَّهُ كَمْ الْحَيَاةِ فَلَا يَزَلُ فِي مَقْدِبٍ مِنْ صَالِحِي الْأَنْصَارِ

One whom honoured life pleases ought to remain always in the company of a pious *Anṣār*.

(2) وَرَثُوا الْمَكَرَمَ كَبِيرًا عَنْ كَبِيرٍ إِنَّ الْخَيْلَرَ هُمُّ بَنُو الْأَخِيَّارِ

(1) Al-Būṣīrī is the surname of Sharf ad-Din Abū ‘Abdallāh Muḥammad bin Sa‘īd ad-Dūlāsī. He was born in A.H. 608, A.D. 1211, at Būṣīr, in Upper Egypt. He died in A.H. 694, A.D. 1294 : see Brockelmann, vol. I, p. 264.

They inherited greatness from ancestor after ancestor.

Verily, the choicest men are the sons of the choicest men.

(3) الْمَكْرِمِينَ السَّمَهِرِيَّ بَادْرُعْ كَسَوَ الْفِ الْهِنْدِيَّ عَيْرَ قَصَارِ

They value the spear with coat of mail, as (also) the old unfailing (or not short) Indian swords.

(4) وَالنَّاظِرِينَ بِأَعْيُنِ مُحَمَّرَةَ الْبَصَارِ كَالْجَمَرِ عَيْرَ كَلِيلَةَ الْبَصَارِ

They see with, i.e. they possess, red eyes like live coals, which are not blunt of sight, i.e. their eye-sight is very keen.

(5) وَالْبَائِعِينَ نَفْوَهُمْ لِلْبَيْهِمْ لِلْمَوْتِ يَوْمَ تَعَانِقُ وَكَرَارِ

They sell their lives, for death on behalf of their Prophet, on the day of battle and assault.

(6) يَنْظَرُونَ يَرْوَهُ نُسَكَّا لَهُمْ بِدَمَاءِ مَنْ عَلَقُوا مِنَ الْكُفَّارِ

They purify themselves with the blood of those heathens with whom they fight, considering this purification as an act of worship.

(7) وَإِذَا حَلَّتِ لِيَمْلُوكَ إِلَيْهِمْ أَصْبَحَتِ عِنْدَ مَعَاقِلِ الْأَعْقَارِ

If you go to them that they may protect you; (then) you will be (as safe, as if) in the fortress of the giants.

(8) لَوْ يَعْلَمُ الْقَوْمُ عِلْمِي كَلَهُ فَبِمِ لَصَدَقَنِي الَّذِينَ أُمَّارِي

If the tribes (of Arabs) knew all that I know concerning them (the *Anṣār*), verily those with whom I contend, would have believed me.

(3) السَّمَهِرِيَّ is a straight spear, from سَمَهُر a famous maker of spear.

ادْرُع is the plural of درع coat of mail. سَوَالِفَ is the plural of سَوَالِفَ.

سوَالِفَ الْهِنْدِيَّ means old Indian swords.

(6) يَرْوَهُ نُسَكَّا لهم and يَنْظَرُونَ is a circumstantial clause qualifying يَنْظَرُونَ.

(7) مَعَاقِلَ is the plural of مَعْقِلَ and means places of refuge or fortresses. اعْفَارَ عَفْرِيت is the plural of عَفْرَ which is synonymous with.

Tirmidhī mentions in *Tabaqāt an-Nuḥāt* that Bundār Isfahānī knew by heart about 900 poems, each of which began with the expression *Bānat Su‘ād*, with which our poet also commenced his poem. Suyūṭī mentions ten of them in his work. Among them is a poem by Zuhair, the father of our poet, which begins thus:—

بَانَتْ سَعَادٌ وَأَمْسَى حَبْلَهَا انْقَطَعَ وَلَيْتَ وَصَلَّى لَنَا مِنْ حَبْلِهَا رَجَعاً

Su‘ād (Beatrice) has departed and her cord (of affection) is cut off.

Would that the bond uniting me and her might be restored. But when *Bānat Su‘ād* is given as the name of a poem, it only refers to the poem of Ka‘b, because is attained great distinction and publicity by being recited before the Prophet and accepted by him, and consequently many scholars wrote commentaries on the poem. Below I mention some of the noted commentators for the sake of ready reference:—

(1) Abū Bakar Muḥammad bin al-Ḥasan bin Duraid al-Azdi, born at Baṣra in A.H. 223, A.D. 837, and died on 17th *Sha‘bān*, A.H. 321, 11th August, A.D. 934: see Ahlwardt, Berlin Catalogue, No. 7489.

(2) Abū (Bakr) Zakariyā Yaḥya bin ‘Alī bin al-Khaṭīb al-Tabrīzī, born at Tabrīz in A.H. 421, A.D. 1030, and died in A.H. 502, A.D. 1109: see Berlin Catalogue, No. 7490/17. An abridgement of this commentary is mentioned in India Office Catalogue No. 802 II.

(3) Jamāl ad-Dīn Abū Muḥammad ‘Abdallāh bin Yūsuf bin Hishām al-Anṣārī, born in Dhū'l qa‘da A.H. 708, April A.D. 1308, and died on the 5th Dhū'l qa‘da, A.H. 761, 18th September A.D. 1360. Edited by Guidi Lipsiae 1871-4, and also at Egypt in A.H. 1307.

(4) Ibrāhīm bin Muḥammad al-Bājūrī ash-Shāfi‘ī, born in A.H. 1198, A.D. 1783, and died in Dhū'l qa‘da A.H. 1277, May-June, A.D. 1861. Printed at Egypt on the margin of Ibn Hishām’s commentary in A.H. 1307.

(5) Abū'l Mahāsin Taqī ad-Dīn Abū Bakr bin ‘Alī bin Ḥijjā al-Ḥamavī al-Qādirī al-Ḥanafī, born in A.H. 767, A.D. 1366, and died on the 15th *Sha‘bān* A.H. 837, March A.D. 1434. See Berlin Catalogue, No. 7495.

(6) Abū'l Fadl ‘Abd ar-Rahmān bin Abī Bakr as-Suyūṭī, born on the 1st Rajab, A.H. 849, October A.D. 1445, and died on the 18th Jumādā I, A.H. 911, 17th October, A.D. 1505. See Berlin Catalogue, No. 7497.

(7) ‘Alī bin Sultān Muḥammad al-Qārī al-Haravī, died in A.H.

1914, A.D. 1605: see Berlin Catalogue, No. 7498/9; Munich Catalogue, 886.

(8) 'Abdallāh al-Hitī: see Berlin Catalogue, No. 7496.

(9) Luṭf 'Ali: see Berlin Catalogue, No. 7500.

(10) Sāliḥ bin as-Ṣiddīk al-Khazrajī: see Derenbourg, Escuria Catalogue, No. 3041.

(11) 'Isā bin 'Abd al-'Azīz al-Jazūlī. See Fagnan, Alger Catalogue, No. 1830.
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(12) Muḥammad bin Aḥmad Su'ūdī. See Munich Catalogue, No.

(13) 'Abdallāh al-Mauṣilī. See Paris Catalogue, No. 3078.

(14) Muḥammad bin Humaid al-Kafavī, see Paris Catalogue, No. 3078.
[543]

(15) Jamāl ad-Dīn al-Makallī: see Die Refā'iya Fleischer, 17.

(16) Shihab ad-Dīn ad-Dawlatābādī, died A.H. 849, A.D. 1445. Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

(17) 'Abdallāh bin 'Ali al-'Akkāshī at-Ṭabīb, Imperial Library, Calcutta.

(18) Aḥmad bin Muḥammad bin 'Ali bin Ibrāhīm al-Anṣār al-Yamānī ash-Shirwānī, died A.H. 1241, Imperial Library, Calcutta. Printed in Calcutta.

(*To be continued.*)

The Ultimate Aim of Science.

CONSIDERABLE confusion appears to exist amongst different people regarding the ultimate end of Science. By far the great majority are of opinion that Science is grossly materialistic in nature, completely divorced from any higher ideal, while the other section, which claims the staunch adherents of Science as its members, is of opinion that the true end of Science is much nobler than it is represented to be by irresponsible laymen. Science, the latter people assert, tries to discover the harmony that rings throughout the whole universe.

A little reflection on the course of development of modern pure Science is enough to convince us that there is sufficient amount of truth in the latter assertion. But at the same time, it must not be forgotten that applied Science has, of late, given us sufficient cause to distrust the sincerity of the claim that the chief concern of Science is "to seek the law within the law." The World War, which is said to have just terminated, has made such reckless use of scientific discoveries for the purpose of destruction, that it is very natural for the common people to

lay all the blame on Science, overlooking the simple fact that it is the civilization and culture of the people who have thus converted Science into a machine of destruction that is responsible for all this mischief.

We can roughly classify Science under two different heads, pure and applied; the latter following as a consequence of the former. Though the word "Science" embraces both of these classes, yet for our present purpose, we will deal with the former only. It might be conceded at the very outset that the chief cause of the complaint as to the destructive nature of Science arises out of its being "applied," and it may also be owned that the noble end of Science is always debased, wherever it is applied. But it would be grossly improper to say that applied Science concerns itself only with destruction and not with construction. Everyone knows well that the material prosperity of Europe is greatly, if not entirely, due to the wonderful way in which theoretical Science has been put to practical use.

Poets and writers of late have been very vehement in condemning Science; but properly speaking they condemn only the minor section of Science, which to some extent deserves condemnation.

The three indispensable factors in scientific investigations are—experiment, observation, and conclusion. Each of these three is equally important, as error introduced into one renders the whole process absolutely useless. From a number of observations, the scientist makes a generalisation and propounds the so-called scientific theory. This is the first step in discovering the unity which exists amongst a number of different objects. As the investigation proceeds, the theory, if it be a tenable one, gradually includes other dissimilar things within its domain, and the persistent aim of modern Science is to group the maximum number of natural phenomena under one theory.

It might be incidentally mentioned, that no scientist in his senses would ever be so foolish as to claim that his theory is absolutely true. All that he can say is that if it be taken as true, it can explain many facts which are in themselves true, or which appears to be true, to our limited state of knowledge. Scientific theories are therefore only approximations to truth and never absolute truths. Whenever, therefore, a theory is unable to explain facts, it is either amended, or discarded, if modification really amounts to the propounding of an altogether new theory. To take a simple instance, the Ionic Theory, which has entirely changed our conception of certain chemical phenomena, might, at moment's notice, be discarded if another theory can more satisfactorily explain those phenomena.

But sometimes, the results inferred from the theories still remain even if the theories be rejected. The existence of atoms has never been experimentally demonstrated, but the table of atomic weights, prepared by the chemist, will be of service to him, even if the atoms be proved to be non-existent.

A very homely simile is often quoted that scientific theories are like the servants of an exacting master. So long as they can work, their working capacity is utilised to the full, but the moment they are disabled beyond cure, they are replaced by abler and stronger ones.

It must not be forgotten, however, that the so-called false theories have their utility in the advancement of Science. To take a simple instance, the abandoned Theory of Phlogiston, which now appears absurd, even to the school child, once captivated the imagination of the leading scientists and was ultimately rejected, when the fallacious argument became apparent; but we cannot trifle with the theory, simply because it has been rejected, nor can we deny that this theory was in some measure responsible for the progress of chemical science for a considerable period. Science proper is, therefore, concerned only with theories, the experimental part being an indispensable factor, which precedes the theories and upon which the success of the theories largely depends.

The scientific world is now full of new theories, and in this invincible array one might naturally expect to come across theories which mutually contradict each other. As a matter of fact, when such a case actually arises, a sort of duel between the opposing theories is fought and the stronger—that which is capable of explaining the larger amount of available facts—finally triumphs. The aim of these theories, as has already been mentioned, is to include as much natural phenomena as is possible under a particular theory. Whenever, therefore, a new theory is advanced, efforts are made to extend it to other kindred branches. These attempts are not always successful. As a matter of fact, they generally fail, but occasionally these investigations open hitherto unexplored regions of Science, which the scientists make the subject of fresh researches. Thus Science develops. The wonderful progress which has been made by Science within the last fifty years is entirely due to the laborious and in some cases unpleasant and dangerous investigations of the inquisitive workers, trying to extend some of the well-established principles. We can therefore plainly see that theories, be they accepted or abandoned, are not to be trifled with, as they are not the products of pure

fancy but are the consequences of hard labour, extending, in some cases, over many years

Among the noted scientists we find that some were good experimenters, while others good correlaters. Very rarely, however, only in great geniuses, do the two qualities occur together. Priestley and Schule were admirable experimenters but not conspicuous for inferences, while Dalton and Lavoisier were gifted more with the power of correlation than with the accuracy and skill which are indispensable for the experimenter.

Coming to a later age we find that Faraday was perhaps the most gifted experimenter of the Victorian age, while Maxwell made full use of Faraday's experiments by propounding new theories, which has practically revolutionised the Science of Physics. In Kelvin we find the two qualities occurring together, though to a less degree than in either of the two mentioned above.

In the earlier stages of human civilization, the material world appeared to man as a huge riddle void of any harmony amongst the different aspects of nature. With the gradual evolution of civilization, he came to know that in the majority of cases, the real was veiled by the unreal and things were not what they seemed.

People in the primitive ages looked upon fire, light, etc. with awe and regarded them as something supernatural. As Science developed, they were looked upon as different manifestations of energy and modern Science now associates all these different forms with one single operation, namely, the vibrations set up in the ether, the magnitude of the frequency determining the particular form of energy, be it heat, light, electricity, magnetism, or last but not least, the X-rays. This generalisation which appears so simple at first sight, was made after years of patient work and reflection, and modern Science comes out triumphant to-day proud of the success it has achieved by unravelling the mystery with which the subject has so long been shrouded. Turning our attention to another instance, we find that even as early as the 17th century, when Science was just asserting itself, matter in the gaseous state was found to obey certain laws which were the same for all gases irrespective of their nature. This was one of the early attempts of unifying certain objects, belonging to the same class, but differing in many respects. Investigations for extending these simple laws were crowned with conspicuous success in the early eighties, when Vant Hoff discovered the remarkable fact that dilute solutions of a certain class of solids obeyed the gas laws

with equal accuracy. The subject was not closed after this discovery, on the contrary fresh avenues of research were opened, some of which resulted in the discovery of very valuable facts. The Electrolytic Theory of dissociation might be considered as one of the direct outcomes of these researches. Success might be added in this particular subject, namely, the effect of temperature and pressure on gases and dilute solution has only been a partial one, and Science eagerly looks forward for the day when the same laws would explain the behaviour of matter in all the different states of aggregation when subjected to similar treatment. Generalisations of this kind lie at the goal towards which Science tries to advance, but the goal, as far one can see, is not within measurable distance, and is not likely to be so in the near future.

The Kinetic Theory of Matter over the discovery of which the scientists were so jubilant, is another striking instance of how certain simple assumptions may lead to the mathematical deduction of certain empirical laws.

Let us now turn our attention to the modern conception of constitution of matter. The Science of Chemistry has been asserting up till the end of the last century, with which some of the ancient philosophers happened to be in complete accord, that matter is not capable of infinite subdivision, and the ultimate indivisible unit of matter is the atom, which is different for different elements. Recent researches in radio-activity and the discharge of electricity through rarefied gases have conclusively proved that the atom can be further subdivided and the ultimate unit of matter is not the atom but the electron, which is the same for all substances, and further, what is more striking, that transformation of one element into another is no longer deemed to belong to the realm of fancy. Thus it is the electrons whose number and mode of motion within the atom which determine the specific nature of the atom. Hence this explanation affords us a means of regarding the constitution of all matter from a unique point of view. Instances of this nature can be multiplied, but those quoted above are perhaps sufficient to justify the statement that the main concern of Science is to unify the apparently discordant subjects of the universe.

Some critics have laid a serious charge against Science that it ignores the authority of God. It is perhaps sufficient to say that a more calumnious perversion of facts is not possible than that contained in this reckless allegation.

Science always admits that there is a limit beyond which it cannot go. The inability of Science to prepare living protoplasm and the admission thereof is perhaps a sufficient testimony of the belief that man is and will ever be separated from the Infinite Power by an immeasurable gulf. Our strength, human as it is, is bound to be exhausted after some time, and Science engages itself in knowing as much as can be known by man with his frail faculties.

The instance of one or two misguided scientists who have expressed doubt at the existence of God might be quoted in support of the allegation, but it should be borne in mind that there have been men pursuing other branches of knowledge, who have disbelieved in the existence of some Supreme Authority as well. But no one ventures to say that philosophy or literature preaches disbelief in the existence of God on that account.

As the scientist knows more and more, he comes to realise how much he has yet to know, and he stands stunned with awe at the insignificance of his knowledge, and naturally his mind bows down in respect to some Supreme Power.

SUBODH KUMAR MAJUMDAR,

Third Year B.Sc. Class.

Chemical Laboratory Notes.

WE congratulate our "Masters" on their success at the last M.Sc. Examination. Our Laboratory Assistant, Mr. Subimal Ghosal, got a second class in the last M.Sc. Examination ; we congratulate him on his success.

Mr. Praphulla Chandra Ghosh, M.A., Demonstrator, in charge of the M.Sc. classes, has been snatched away from us by the India Government ; his place has been filled up by Mr. Hem Chandra Dutt-Gupta, M.A., from the Krishnagar College ; he is an ex-student of our College. Mr. Praphulla Chandra Ghosh is now the Deputy Assay Master of His Majesty's Mint at Calcutta ; this is the first time that a Bengalee has been appointed a Deputy Assay Master. We congratulate him on his well-deserved appointment.

It is rumoured that Dr. Dey will in the near future be taken away from us. With Mr. Ghosh the spirit of doing original investigation in organic chemistry has dwindled to a great extent, and if Dr. Dey, too, be snatched away from us the research work will come to an end, unless his place be filled up by some energetic worker like Dr. Dey or Mr. Ghosh.

It is gratifying to find that Mr. Ghosh has not forgotten his old pupils ; almost every day after office-hours he comes to our Laboratory and enquires about our progress.

The research students of the present year are going on favourably with their work.

We have started a chemical society to be called "The Presidency College Chemical Society" in our Department. On the 9th January, 1920, a meeting of the staff and the students was held under the presidency of Prof. Jyoti Bhusan Bhaduri for the purpose of electing representatives of the different classes for the above Society, and at a subsequent meeting an Executive Committee was formed with the following gentlemen for conducting the business of the above Society :—

Mr. Jyoti Bhusan Bhaduri, M.A., P.R.S., *President.*

Dr. Biman Bihari Dey, M.A., P.R.S. (Cal.), D.Sc. (Lond.), *Vice-President.*

Mr. Ashutosh Maitra, M.A., *Hony. Treasurer.*

Mr. Ganga Gobinda Basak, M.A.

Mr. Jnanendra Kumar Adhya, B.Sc., *Hony. Secretary and Representative of the 6th year class.*

Mr. Subodh Kumar Majumdar, *Hony. Asst. Secretary and Representative of the 3rd year class.*

Mr. Bhupat Singh Dugar, B.Sc., *Representative of the 5th year class.*

Mr. Bankim Chandra Ray, *Representative of the 4th year class.*

The first meeting of the above Society was held at 2-15 P.M. on 28th February, 1920, when Mr. Annada Prosad Chaudhury, B.Sc., read a paper on "The Origin and Development of the Coal-Tar Colour Industry." Dr. B. B. Dey was kind enough to preside over the meeting ; he addressed the audience in a fine speech. After the paper was read Mr. Mohendra Nath Goswami, M.A., Professor of Chemistry in the Ripon College, spoke something about the omissions made by Mr. Chaudhury in his paper. Mr. Praphulla Chandra Ghosh, M.A., then said that with the exception of very few, Mr. Chaudhury had dealt with all the dyes in his paper ; the exceptions are the Indanthrene dyes, Sulphur dyes, certain Azo dyes and certain Vat dyes. Dr. Dey then spoke about the merits and de-merits of the paper. He said that the paper was indeed a very interesting one, the historical portion being dealt with in a very fine way. Regarding the omissions he said that it was very difficult to get a paper free from all omissions ; he further said that the omissions of Mr. Chaudhury were not of great

importance. He had touched almost all the important points ; the few dyes which were not mentioned in his paper are dyes of very old type, so that does not in the least diminish the intrinsic merit of the paper.

A vote of thanks was then proposed to the chair and to the gentlemen present by Mr. Jnanendra Kumar Adhya, after which the meeting dispersed. The staff and the students were then treated with light refreshments.

JNANENDRA K. ADHYA,
Sixth Year Class.

Egoism.

EGOISM is looked down upon as bad and vulgar from various considerations by many a learned personage. I need not bother myself in mentioning the points of reasonable argument by the help of which the conclusion—Egoism is a thing to be condemned—has been drawn. But I shall simply state here with reasons the point of view from which I am prepared to consider it.

Before proceeding further I must explain at the outset, the sense of the term “Egoism” in which it is used here to my readers. Egoism is that humour of the mind by which one raises one’s “Ego” or self to a higher position than that of those with whom one mixes or speaks or comes in contact. It is a treasure of one’s heart and sometimes is brought to light by its owner in brave confession.

Men in general possess Egoism, more or less, in the inmost heart of their hearts either within the covering of submissiveness or bare upon a silverplate of bravery. As the example of the so-called brave Egoists, I may mention especially those recent products of our University who are so very apt to preach their Egoism that they cannot say or write half a score of words, even, about anything without emphatically asserting somewhere the uselessness of the University Education. They never suggest any constructive scheme for reformation or anything like that, and why?—they are too cautious to spend a minute or two in useless thoughts of the University—they are quite contented in crowning their “Egoism” with their best love unlike many others by saying, “Though the University has made me *great (or so and so)*, yet I have not a bit of sympathy for it, and in my opinion men do not need it for they learn nothing from it.” The all-pervading Egoism of the saying is to be marked. And the Hindu widows in Hindu joint families may be safely cited as example of the former kind. Neighbours and relatives who can get the opportunity of associating with them are, as if

inclined to be charmed by their submissiveness and habit of self-sacrifice and endurance; but if by any member of the family their self-respect is wounded (at times judging from their standpoint even. i.e. in return of their wholehearted affection and self-denial), their Egoism which has been sleeping, as it were, will come out of its abode in the shape of either sorrow or anger.

So we see that men cannot do without Egoism, and it has been also admitted in a different way that it is praiseworthy, and then it has been called "self-respect." Yet there is a difference between self-respect and Egoism and that difference, however slight it may be, is that Egoism generally exceeds self-respect with regard to belittling others in order to raise one's own self.

I must admit that Egoism carries us away from the general mass of people who are subject to sorrow and pleasure, pain and mirth, and hope and despair, and creates a separate abode for the 'Ego' or self quite aloof from these surroundings. In spite of this the same Egoism makes one love one's fellow-creatures, feel and sympathise with them by generating affection, forgiveness and fellow-feeling in one's heart, just as social marriage is a means of multiplying friends which is no doubt one of the motives of the social marriage system although it opens a gulf between the bride and her former friends. viz. parents, brothers, sisters and others.

Like every other thing Egoism, too, has its dark and bright sides as well, and I intend to illustrate the very fact, i.e.—after all Egoism is from various considerations good—which is the subject matter of this my speculation by an instance from my own experience in this Presidency College. Now what should I do? Shall I be submissive when I am supporting Egoism? or shall I be a true egoist in thought as well as in expressing the same? Leaving all these aside, methinks it should be quite judicious on my part to follow the footsteps of the great, i.e. I must be submissive. Now, will my gentle and esteemed readers be so kind as to lend me their left ear—if not both—to listen patiently to the experience of mine in this College as regards the benefit and nobility of Egoism which I am just going to put down below?

About a month ago, it came to pass that we, six members of our class, sat on a bench which bore six divisions by deep marking on it as is the custom with most of our College benches. Our revered professor was in the class and was dictating notes to us. We were just by the left-hand side of the professor. We were taking down the notes, given

by our professor. I took my seat just at the end of the bench and by my right-hand side there was nothing but the floor of the room and then the wall. Now it so happened that my neighbouring class friend who was occupying my next place, somehow managed to secure half of the space allotted to me in addition to his own, in course of taking down the notes. Thus the case was serious with me. When we write something we want a broader space than when we sit only. But not to speak of that I had to be satisfied with the remaining half of my seat. At this I thought, rather almost said to myself—"What a selfish creature he is! Although he is a grown-up man, he seems to be devoid of common sense! Henceforth I shall know him to be the most selfish among all the selfish as he possesses no fellow-feeling in him." Just at that very moment my Egoism made its appearance and whispered into my ear and I also recited to myself automatically its sayings in this way—"I am an elder brother to him and consequently he is an younger brother to me. So all his misdoings are pardonable to me. I must not find his fault in this trifling matter." With this my former disposition went away and I felt a relief, being ashamed for my temporary ill-humour quite unbecoming to myself. My temporary discontent with his behaviour was at once changed into a deep friendship between us in the mental world. And as love always flows downwards, so he became dearer to me and he seemed to me consequently more beautiful. My chain of thought then took another course, and I began to think favourably about Egoism or I took a subjective view of the whole thing. In the meantime my mind suggested to me to go to the back bench in order to sit comfortably; but my superiority, caused by my Egoism, did not allow it, lest he should be sorry on perceiving the whole thing from my so doing. Then instead of blaming him for his faults, my heart was full of him and felt pain at his supposed sorrow! Therein lies the nobility of Egoism.

I shall conclude by saying that while I was viewing Egoism optimistically there in the class, it conjured up memories of the few lines of the poet Rabindranath, occurring in his poem, entitled "Morning Ceremony." I am translating the very same stanza into English, with a hope to be excused for marring the charm and beauty of the original, in the following lines:—

"O thou wise and O king! I pray,
Do not laugh with scorn in pride today.
Seest unto me, my head is
Up in the air where the cloud lies.
The morning Deity herself comes

And crowns me with her rosy palms;
 Around my neck the sun-god gives
 Garland of rays taking off from his.”

And in the concluding couple of lines of the poem, the poet, like myself in studying himself subjectively, says:—

“ Dust of dust am I, lying on dust,
 Over the world, my homely looks I cast.”

TRISTUP MUKHERJEA,
Third Year Arts Class.

Rich in Want.

IN the twilight of the approaching evening when Day and Night meet each other, Day asks Night with considerable pride, “ Where is your light, O Night ? And look here, I’m full of it.” Night forwards her eternal answer with her befitting humility thus, “ Yet, my dear brother, I am rich in covering that your light under my veil of darkness.” And thus they make friends with each other.

In the “ chequered ” horizon over there, before sunrise, where the blue Sky kisses the Earth, the endless Sky enquires (his infinity being unapproachable to pride), “ Dear Earth, have you got the pleasing blueness like myself or not ? Am I seeing you aright ? ” Earth replies with her womanly gentleness, “ No, my dear, I have no blueness in me and you are right in seeing ; yet I am rich for it is you who are charmed with me and keep me on your breast.” Their conversation is in this way put an end to and they kiss each other.

In the moonlight of an unknown region far from this world where Death lulls Birth taking him on her lap, Birth with his childlike liveliness and inquisitiveness questions, “ Death, tell me when, where and how were you born ? ” Death pressing him in her lap says with the concealed pride of her mother’s heart, “ No, my dear son, I can’t do that, yet I am rich in giving birth to you.”

So also in Philological exhibition of the world before the sacred temple of “ knowledge ” where Bengali and English come with their respective stocks, English marched forward and gallantly challenged, “ Bengali, can you show from your stock any corresponding word to ‘ cousin ’ of mine ? Surely you can’t.” Bengali answers gently, raising her feeble right hand, “ Hear me, my dear ! No, I can’t, for I havn’t got it in my stock ; yet I am far richer than you from a different standpoint by the fact that my ‘ brother ’ takes all cousins, and

brothers lovingly without any distinction under the shade of pure brotherly affection, and that unspeakable enjoyment is beyond your conception." Afterwards they shake hands and salute each other.

TRISTUP MUKHERJEA,
Third Year Arts Class.

Report of the Political Philosophy Seminar.

President—PROF. P. MUKERJEE, M.A., F.R.E.S.

Secretary—MR. PRAFULLA KUMAR SARKAR.

RECENTLY the practice of reporting Seminar activities in the College Magazine has fallen into disuse. It is in the fitness of things that attempts should be made to revive it.

In the beginning of this year the Secretaryship of the Seminar passed from Mr. Kuladacharan Dasgupta to Mr. Prafulla Kumar Sarkar. The work of the present session began with about eighty volumes. Through the efforts of the present custodian and his predecessor the number has approximated to hundred. It is satisfactory to note that the library attached to the Seminar is being fully utilised by the students.

So far only one paper has been read by Mr. Prafulla Kumar Sarkar on Problems of Democracy. The following papers have been assigned to the members of the Seminar whose names appear below. All papers are to be submitted to the President after the Summer Holidays.

<i>Names of the Students.</i>	<i>Subjects.</i>
Mr. Prafulla Kumar Sarkar	.. } A theoretic basis of the League of
„ Sudhir Kumar Sen	.. } Nations.
„ Lalit Kumar Mitra	.. } The Permanent Settlement of Bengal.
„ Pulinbihari Mallik	.. } The State and Education; with
„ Sourindranath Maulik	.. } special reference to the theories
„ Basratulla	.. } of Aristotle and Hobbes.
„ Brajakanta Guha	.. } The Strength and Weakness of
„ Subodhchandra Sen	.. } Democracy.
„ Soumyendranath Tagore	.. } Federalism and Imperial Federation
„ Prafulla Kumar Sarkar	.. }

Mr. Saktishekhar Ray	..	The Right Tariff Policy for India.
,, Lalit Kumar Mitra	..	
,, Sudhir Kumar Sen	..	Nationality.
,, Braja Kanta Guha	..	
,, Bimalendubhusan Basu	..	Nationalisation.
,, Alimuddin Khan	..	
,, Kalipada Dasgupta	..	Foundations of Responsible Govern- ment.
,, Phanindra Nath De	..	
,, Umapada Nandi	..	Problems of Representative Govern- ment.
,, Satindra Kumar Law	..	
,, Prafulla Kumar Sarkar	..	Separation of Powers ; Its theory and practical application.
,, Mahatabuddin Ahmed	..	

In fine, under the kind guidance of the President and through the wholehearted co-operation of the members the work of the Seminar is going on very smoothly.

PRAFULLA KUMAR SARKAR,
Secretary.

Library Bulletin.

New Books.

Date of receipt.	Author.	Title.
27-9-19.	Henderson, G. C. ..	Catalysis in Industrial Chemistry.
	„ Morgan, G. T. ..	Organic Compounds of Arsenic and Antimony.
	„ Watson, E. R. ..	Colour in relation to Chemical Constitution.
	„ Perkin and Everest..	The Natural Organic Colouring Matters.
	„ Maclean, H. ..	Lecithin and Allied substances,—the lipins.
	„ Haber, F. ..	Thermodynamics of Technical Gas-reactions.
13-10-19.	Bernier, F. ..	Travels in the Mogul Empire.
	„ Smith, V. A. ..	The Oxford History of India.
	„ Haller, W. ..	The Early Life of Robert Southey.
	„ Pringle-Pattison ..	The Idea of God in the Light of Recent Philosophy.
	„ Davis, H. W. C. ..	Regesta Regum Anglo-Normannorum, 1066-1154, Vol. I.
14-10-19.	„ .... ..	Annual Report of the Archaeological Department, Southern Circle, Madras, for 1918-19.
	„ .... ..	Report of the Supdt., Arch. Survey, Burma, 1918-19.
15-10-19.	.... ..	Progress Report of the Assistant Arch. Superintendent for Epigraphy, Southern Circle, 1918-19.
15-10-19.	Hughes, D. (Ed) ..	Illustrations of Chaucer's England.
	„ Sarkar, B. K. ..	The Folk-Element in Hindu Culture.
	„ Russell, B. ..	Mysticism and Logic, and other Essays.

Date of receipt	Author.	Title.
15-10-19.	Vance, J. G.	Reality and Truth.
,,	Coffey, P.	Epistemology, or the theory of knowledge. 2 vols.
,,	The Essentials of English Teaching, by members of the English Association.
20-10-19.	Whitney, W. D.	Atharva Veda Samhita. 2 vols.
,,	Norton, J. H.	Utilization of Atmospheric Nitrogen.
,,	Mukherji, P.	Indian Constitutional Documents. 2 vols.
27-10-19.	The Indian Annual Register, 1919.
,,	Perry, R. B.	Present Philosophical Tendencies.
,,	Morley W. H. (Ed.)	Jarikh-i-Baihaki of Masaud, Fasc. 1-9.
29-10-19.	Cartwright, W.	The Life and Poems of W. Cartwright.
,,	Fawcett, E. D.	The World as Imagination (Series I).
,,	Windelband, Dr. W.	A History of Philosophy.
,,	Marvin, W. T.	The History of European Philosophy. 2 vols.
,,	Aliotta	The Idealistic Reaction against Science.
,,	Caird, J.	An Introduction to the Philosophy of Religion.
,,	Caird, E.	The Evolution of Theology in the Greek Philosophers. 2 vols.
,,	Colvin, S.	John Keats.
,,	Henderson, W. B. D.	Swinburne and Landor.
,,	Hardy, T.	Moments of Vision and Miscellaneous Verses.
,,	Saintsbury, G.	History of the French Novel. 2 vols.
,,	Kipling, R.	Rewards and Fairies.
,,	Do.	The Light that Failed.
,,	Do.	Songs from Books.
,,	Kipling and Balestier	The Naulahka.
,,	Kipling, R.	Stalky & Co.
,,	Do.	Wee Willie Winkie, etc.
,,	Do.	Traffics and Discoveries.
,,	Do.	Life's Handicap.
,,	Do.	Many Inventions.
,,	Do.	Just so Stories.
,,	Do.	Puck of Pook's Hill.
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4-11-19.	Durell, C. V.	A Course of Plane Geometry for advanced students. Pt. 2.
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8-11-19.	List of Sanskrit and Hindi Manuscripts purchased by order of Govt. and deposited in the Sanskrit College, Benares, during 1917-18 and 1918-19.
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		1914, pt 3
		1915, pt 3
		1916, pt 3
"		Calcutta Univ Minutes —
		1908, pt 4 1910, pt 4, 1911, pt 4, 1913 pts 7 & 8, 1915, pt 5
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		Second Annual Report of the United States Shipping Board
		Shipyard Employment
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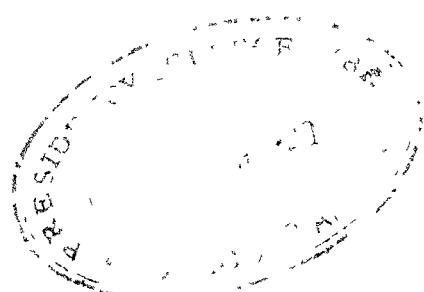
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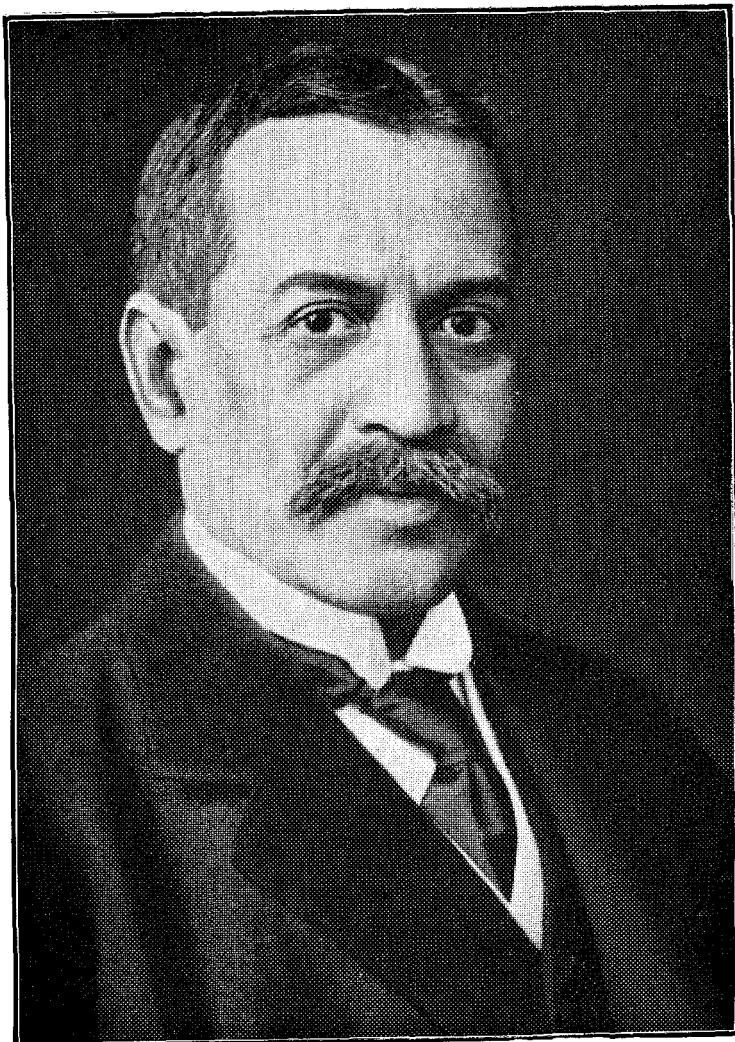
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THE
PRESIDENCY COLLEGE
MAGAZINE

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NO. I

Foreword.

ON rejoining the College after some years of absence on other duties, I acknowledge with pleasure the welcome that has been given me. The College is so large that, for want of a common assembly hall and other facilities, opportunities of coming into personal contact with all years and sections have not yet been found. The Magazine offers a convenient medium of communication.

I wish, first, to record my pleasure at the way in which the College is working, and at the evident determination to maintain our good name in all ways. That good name is the legacy inherited from many generations of students, and we should strive to hand it on unspotted to our successors. These are years of uncertainty and change, in education as in other activities, and in the future the change in the organisation of this College may be great. But however matters may develop, let us confidently determine each one to deserve that high appreciation of the College recorded by the recent University Commission, which no present or past student can read without happy pride.

An attempt has been begun to give first-year students a preliminary course of English, in preparation for their lectures. A chief defect in our school education in Bengal is that comparatively few boys have a fluent and accurate knowledge of spoken English. This defect is inevitable, and the College has begun to attempt remedies. It is hoped to develop the scheme, and in future years to give all new students a short intensive course in pronunciation, reading, precis-writing, colloquial idiom. This year the new intentions will be reflected in the

annual examination of the first-year : the first-year science English paper will include an exercise in dictation, and the arts paper an exercise in dictation and in reproduction of a passage previously read out. In this way we aim at impressing the truth that an adequate knowledge of a language implies a trained ear.

In our organisation it has been found impossible to allow arts students to study a science subject. To give arts students a glimpse into the world of science, a series of lectures is being arranged for the next two terms. They will deal with fundamental principles of all the sciences, and will be illustrated with slides and experiments.

I wish to make a general appeal to all students to take a fair share in promoting the general life of the College. The various clubs, teams, societies, which are a necessary expression of corporate life, have a claim upon all, and it is unfair to allow the whole burden of ensuring their success to fall upon a few. These activities form a valuable element in the training that a College gives, and the student who neglects them because he wishes to give all his time and attention to his own interests, rejects a great opportunity. Social usefulness is as valuable in a College as in the wider world. It was distressing to note that while the football team was doing well for the College in various competitions, comparatively few students attended the games to encourage it by their presence and cheers.

I close this brief foreword with a word of necessary warning. During my leave in England I was concerned in securing the admission of students from India to English Colleges and Universities and engineering firms. As a result of this experience, I wish to warn all students of the College against going to England for educational purposes without first securing a guarantee of admission through the proper authority, Dr. Arnold of the India Office, who is officially the adviser of Indian students in the United Kingdom. After five years of war and general interruption of the ordinary life of the Empire, the Colleges and Universities in the United Kingdom are crowded, not only with young men released from the armies and young men going on in the normal way from schools, but with men from other parts of the Empire, and from foreign countries, who are flocking to England. English educational institutions are faced with demands that have accumulated for six years, and are accentuated by the defeat of Germany and the confusion in Central Europe, since the attraction that German and Austrian Universities had for students of other countries is for the present transferred to the Universities of the British Isles. Students

who intend to go to England next year or even in 1922 should define their intentions early, and let the proper authority know.

W. C. W.

Notes and News.

PRESIDENCY College has been very happily dubbed "College of Knights." Since the conferring of that knighthood upon us we have gained fresh and unique honours and are on a fair way to becoming, in no distant future, the "College of Peers and Governors." Just at this moment, however, we are at once less than this and greater, because of Indian Peers and Governors we claim but one, and yet claim all. For Lord Sinha, the first Indian Member of the Viceroy's Executive Council, the first Indian Under-Secretary of State for India, the first Indian Peer, and, last and greatest, the first Indian to be appointed Governor of a Province, is a Presidency College man. We heartily congratulate Lord Sinha, and wish him all success in the discharge of the responsible duties which are shortly to devolve upon him. A short biographical sketch of Lord Sinha appears in this issue.



We extend the right hand of welcome and fellowship to the newcomers, whom the new session brings in its train. We realise what it must be for many among them to leave home and friends and come among strangers in a great city. We know that new work awaits all, and we feel it our duty to befriend and guide them.



It would not be enough if we asked them to be a little better than mere schoolboys. We want them to be true collegians, and to become men worthy of the "Premier College of Bengal." To this end, it would also not do to ask merely for good, industrious students. We must have good all-round men, men willing and eager to take part in all the activities of a true college life. A college is not a collection of heads, nor college education a stuffing of them. If it is anything, it is much more; it has its social as well as its intellectual side; and both should be equally attended to. Every student here should feel in more than his purse, and oftener than once a year—July fee-day—that he is a member not only of lecture-classes, but also of the College Union, the Athletic Club and the Magazine. If he chooses—

and he ought to choose—he may join some of the different college societies, join and become an active member of them. He must make the debating society flourish with his presence; it must be one of his ambitions to win the college colours, to be a master of the field as he would be a master of books; and last, but not least, he must feed the magazine and make it grow into that corpulence that comes of wealth. It is good for him to aim at a first-class first; it is equally good for him to be here, there and everywhere, lending a hand at the magazine, a foot at football, and his support to everything. Presidency College expects every student to do his duty and to do it fully.



The results of this year's I.A., I.Sc., B.A. and B.Sc. Examinations are, on the whole, quite satisfactory. They lend no support to the fiction, which is being mischievously circulated, and which it has become the fashion to endorse, that we are failing miserably to act up to the glorious traditions of our past. The most cursory eye cannot fail to detect the recurrence in all the four lists of the name "Presidency College" in the most outstanding positions. He that runs may read.



But the details alone can give an adequate idea of our triumphs. To begin with, our men head both the I.A. and I.Sc. lists. In the latter, we hold, indeed, the first 5 places without interruption. As for the B.A. and B.Sc. results, we have all but monopolised the top places in the Honours lists, standing first in the First Class in Sanskrit, Persian, History, Political Economy and Political Philosophy, Mathematics, Physics, Chemistry, Physiology and Geology. We confess that in English there has been a considerable drop from last year's achievement, even the first place being wrested from us by the Scottish Churches College, leaving the remaining two in the First Class for us. Of First Class Honours, we hold, both in the B.A. and B.Sc., more than half the total number; in other words, more than all the other colleges put together. In the B.A. we can show off 16 out of 30; in the B.Sc., 15 out of 28.

We are thankful to all who have won fresh honours for our College, and wish them the same, and, wherever possible, greater success in the future.



We are glad to have Principal Wordsworth and Dr. Harrison back among us. Mr. Wordsworth had not been two years with us as Princi-

pal, before he left us, late in 1917, to officiate as Director of Public Instruction. After about two and a half years, within which he has been home on a year's leave, he has reverted to the honoured post which he holds in our College. Dr. Harrison, who has been on special and military duty since the beginning of July 1915, has also enjoyed a long furlough at home. We have not forgotten him in spite of the interval that has elapsed since we last saw him.



Professor Sterling has returned from home after a year's absence on leave. Unfortunately he has not returned to us, as he has been appointed to be temporarily Inspector of European Schools. But we are grateful to him for the labour of love which he is at present performing in taking some of his old classes, and we are looking forward to the time when he will be able to revert to his substantive appointment in our College.



We extend our welcome to Mr. C. W. Fox of the Geological Survey Department, who has been appointed Lecturer in Geology in our College in place of Mr. Walker.



Students of our Sanskrit classes will be sorry to part from Professor Asutosh Shastri, whose connections with our College are to cease very shortly. Professor Shastri has been with us for twelve years, and by his scholarship and kindly manner, he has won the respect and love of all who have had the pleasure of knowing him. We heartily congratulate him on his appointment as Principal of Sanskrit College, and wish him all success. And we wish ourselves the rare good luck of obtaining an equally able and amiable successor.



Khan Bahadur Maulvi Muhammed Hasan, Lecturer in Arabic and Persian, in the Subordinate Educational Service, has been transferred to Chittagong College as Professor of Arabic and Persian, in the P.E.S.



Dr. D. N. Mallik has taken six months' leave. Mr. J. M. Bose has been appointed to act in his place in the I.E.S. Mr. K. N. Chakravarty has been raised temporarily to the P.E.S. as Professor of Astronomy, while his place as Demonstrator has been filled by Mr. S. C. Das.

We are pleased to note that a course of practical training in Spoken English has, this year, been instituted by our Principal. The practical value of such a training for all Indian students has received recognition by the University, which has lately made provision for granting Diplomas in Spoken English at the end of a fixed course of approved study. It is hoped then that all here will be fully alive to their own interests, and will endeavour to profit, to the fullest, from the opportunities which are thus offered them.

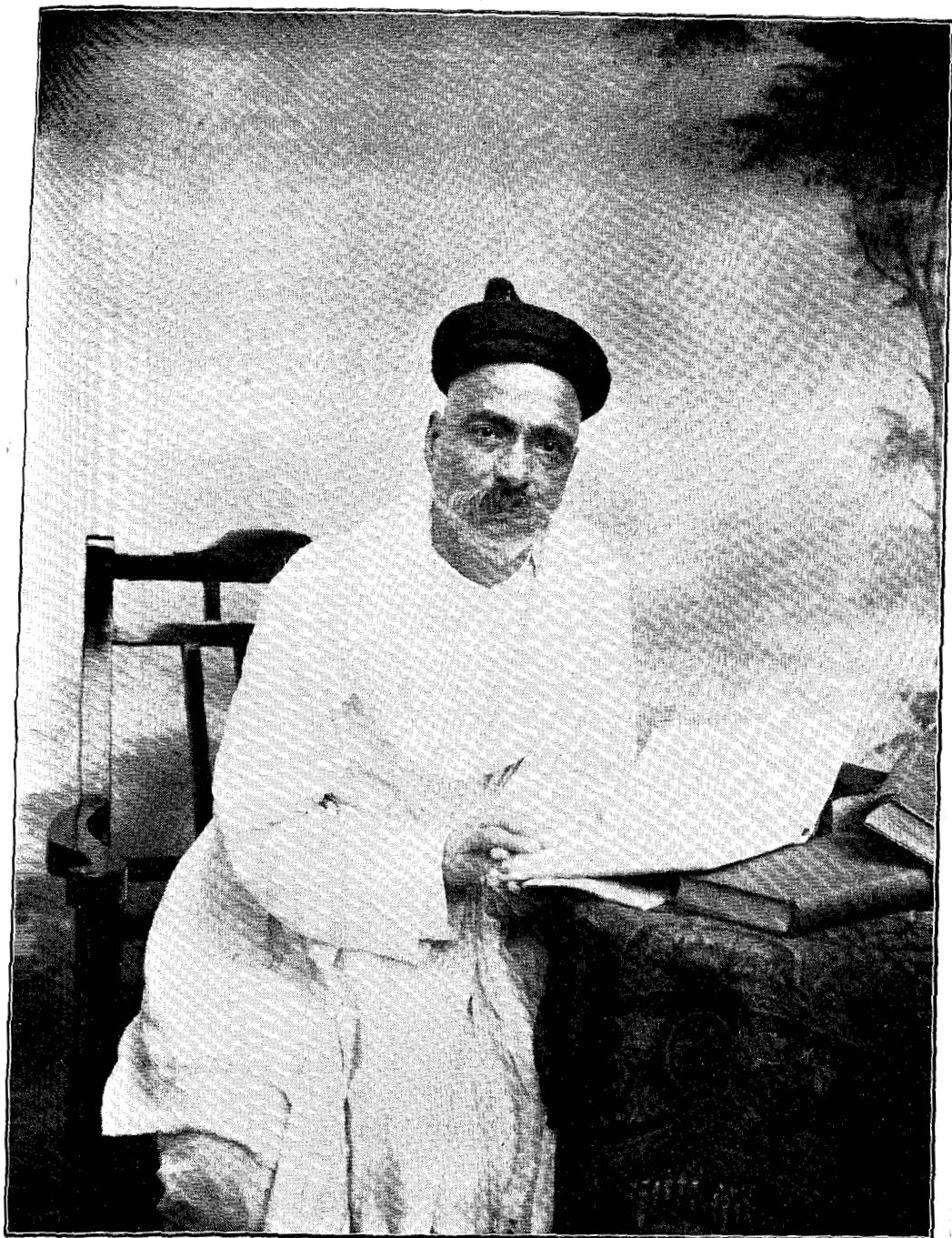


The death at Bombay, on the 1st August, of Lokmanya Bal Gangadhar Tilak will be felt by not a few Indians as a great national calamity. Undoubtedly a powerful personality has passed away from our midst, a personality whose influence on the peoples of India it will be hard to overestimate. Different interests will naturally isolate and emphasise different activities of his many-sided career. To us, as members of a great educational institution, his appeal is that of a scholar and educationist. We propose to deal at greater length with his achievements as a scholar and educational enthusiast in a subsequent issue. Suffice it here to remark that in the academic sphere alone, he attended with notable success to four such subjects as Vedic antiquities, Hindu theology, Law, and Astronomy. His researches drew on him the eyes of the most distinguished Western scholars, who at once saw in him a co-worker of rare originality. As Fellow of Bombay University and founder of several educational societies, he did much to further the cause of education on his side of the country. The marble bust which the students of Fergusson College, Poona, have proposed to set up, will be a fitting tribute to the memory of one to whose inspiration, in great measure, that institution, like so many others, is due.



We are on the eve of great changes in matters educational. A wave of unequalled enthusiasm is sweeping over the Indian educational world. The need for better and more Universities is receiving due recognition. The seeds of new Universities are being almost daily sown, and to-day some are almost full grown. The Dacca University is to open very shortly; the Aligarh University Bill has gone through its final stage in the Imperial Legislative Council; and the Rangoon and Lucknow University Bills are under consideration.

It is to be noticed that the new Universities are to be generally



LOKAMANYA BAL GANGADHAR TILAK.

of the "teaching and residential type" recommended by the Calcutta University Commission.



It has long been acknowledged on all hands that the Muhammadan community lags far behind the rest in educational achievement. Every facility is being provided by Government to encourage the spread of higher education among its members. And now, with the passing of the Aligarh University Bill, the subject of Muhammadan education promises definitely to look up. Presenting as its special features the imparting of Muhammadan religious education, and the cultivation of Islamic studies, the new Aligarh Moslem University will provide a powerful stimulus for hastening Muhammadan educational progress.



The July number of *The Contemporary Review* contains an interesting article by Sir John Hopkinson on "Science in India." The words of Prof. Meldrum of Ahmedabad, which are there quoted, may well be repeated: "Some people say that Indians have natural gifts for such studies as Metaphysics and Philosophy, and Law and Literature, and that they do not show corresponding aptitude for History and Science. The conclusion is drawn that original work in these subjects cannot prosper in India. I think an answer can be given—it is simply that research by Indians in India has begun, is going on, and shows no signs of stopping."

This was in 1913.



The progress made in Science within the last twenty years or so is not to be minimised. Indian scientists of world-wide reputation have, by this time, arisen. The much-coveted F.R.S. is no more beyond the reach of the Indian worker in science. In the late Professor Srinivasa Ramanujam of Madras, the first Indian F.R.S., India possessed "a mathematician of the highest quality, a man of altogether exceptional originality, and power." It is singularly unfortunate that we have lost him in the prime of life and when his genius had just been systematically trained. Sir J. C. Bose, Emeritus Professor of our College, the second Indian F.R.S., has now triumphed completely over all his critics, and is the scientific hero of the day. In the words of an eminent scientist he "belongs to the dynasty of scientists who have discovered great natural laws." Another old Professor of our College, Sir P. C. Roy, "the master of nitrates," has done valuable work in the

domain of Chemistry, and is the founder of a great Indian School of Chemistry whose work has been well received in the West. To give only one more instance, the late Professor T. K. Gajjar was a great chemist, whom the Vice-Chancellor of Bombay University recently described as "a great scientist of exceptional original thought."



That the thorough application of science to methods of industry and agriculture is of first-rate importance for our country, needs no saying. It is absolutely essential if India is to prosper materially and to hold her own in the markets of the world. This fact is every day being more and more attended to, and endowments and scholarships are coming forth to encourage technological study and research. Two recent instances are the gift to Calcutta University of Sir Rash Behari Ghose in order to start a Technological Department in the University, and the six scholarships founded by the Government of Mysore in the Indian Institute of Science at Bangalore, to facilitate the investigation of chemical problems connected with the industrial development of the State.



It is interesting and instructive to note that while the Governor of Bombay in a recent speech, discussing the claims of liberal and technical education, decided in favour of the latter, as being more urgent for the present needs of the country, a recent writer in *The Fortnightly Review* holds for a more liberal training of the young in America than is being supplied, at the present day, by the vocational system which is being practised there to a most damaging extent.



The undergraduate students of the Economics Department met on Sunday, the 26th September, to bid good-bye to their departing Professor, Mr. A. C. Sen Gupta, whose transfer from this College will be keenly felt by all who have had the privilege of knowing him.



Death and Love.

A Dialogue.

By M. GHOSE, B.A. (Oxon).

Come, Nothingness,
 Blank and Negation, Nescience, mighty Death,
 Annihilation, or whatever else
 Men do miscall thee, thou that loss of breath
 And being seem'st, terrifically to dress
 Thy aspect to each dark mind-muffling fear
 That in man's spirit dwells.
 Come, for I will disprove thee, show thou art
 A self-made phantom of man's fearful heart.
 Thou shalt from me extort not one sad tear
 To weep the invisible triumphant dead.
 She waits me, that divine, dear, shining head.

Dupe of thy hope,
 Shallow love-cheated mortal, I am Death ;
 Behold me, I am Nothingness. Revive
 One of the millions then that my dart slayeth ;
 Thou that hast challenged me, say, canst thou cope
 With these terrific arrows ? Then renounce
 All hope that she can live.
 Thou saw'st her borne unto the river side
 Burnt on the pyre, her ashes scattered wide.
 In reason's mere despite to play the dunce,
 'Gainst proof of eyes and ears be dreamer, fool !
 Who was it taught thee, in what shallow school ?

Immortal Love

Who made his heaven and home in her fair eyes.
 I learnt in that bright college. He it was
 Taught me thy muffled menace to despise,
 In this faith grammared me, that thou wouldest prove
 The shadow of a shadow. Substance thou
 Hast none, nor shape canst show
 An insubstantial terror. Thee God made

From our projected ignorance, afraid
 Of its audacity, to have us bow
 To his slow earthly schooling. Therefore he
 Heaven's brightness hid with thy dark nullity.

Heaven's brightness ? Dolt !
 And where's that fancied brightness, thy vague heaven ?
 All worlds I rule. And nothing is so strong,
 Such power to my imperious stride is given,
 'Gainst me can shut the bolt,
 Offer to me resistance, the prime law
 And nature's mere necessity. Lest throng,
 Lest insane superfluity should Earth,
 The many-breasted mother, crush with birth,
 I with my emptying quiver overawe,
 God's sane inexorable archer, Death,
 Who roomy keep the populous fields of breath.

'Twas Heaven to fill,
 Heaven, vast Eternity, whence forms and clouds
 Life's pageantry for ever, thou wast given
 Those darts tremendous. Therefore crowds on crowds
 Slay, harry. Thou wast suffered. Haste to kill,
 Admit us to the brightness ; people Heaven.
 She dwells there where truth cores the universe.
 'Tis everywhere. Behind the breeze it lies,
 Behind the sunshine to our thwarted eyes,
 Eternal Love eclipses there thy curse
 And joins all parted lovers. Thou, his thrall,
 Art but the gateway to his glorious All.

The Lure of Authorship.

OF making many books there is no end ; and in the reading of them it seems so easy to write, that, perhaps, many of us have felt constrained to leave behind some printed bequests of our own to the world at large. Even marriage does not appear more natural or inevitable ; indeed, wedding and writing are like each other. There is a sweet seduction in both, a pleasant thrill, a promise of pleasure such as it would be folly to rebuff. And yet, to ask a woman for her hand is such an astounding piece of presumption as all men would

shrink from, if it were not for the confident self-blindness of love, or some strange lack of decent manly modesty, or the tyranny of a universal fashion. Much in the same way, we may well falter at the colossal conceit of imagining that our thoughts and words should have any value for other men. 'The vanity of teaching,' someone has said, 'often tempteth a man to forget that he is a blockhead.' I am thankful I have grace enough to be ashamed of the desire to publish even when I am rushing into temptation !

What makes the case really desperate is, that I have no word that I must deliver or perish, no message which, like an electric charge, must issue forth in thunder and lightning, vision and menace. I am like a very young man who has fallen in love with love, and yearn to write for the mere sake of writing. But one can get no further without a subject if only for an alliterative title which may catch the hurrying eye. Even titles have to be brisk in these too-busy times. The source of those page-long meanderings, which set forth with such scrupulous exactitude the whole aim and compass of a seventeenth century book, which did the work of advertisement and review to a generation that knew no division of labour, the fount of this easy diffusiveness has dried up. Brevity alone will not do ; there must be 'snap' ; and, if possible, some suggestion of adventure or passion.

If only one felt the vocation of the prophet and had some clear word to proclaim, the thing would be easy ; but there are few of us who can sincerely say, 'I do but sing because I must.' No inward constraint is laid on us, to deny which would be spiritual treason. Nor can we claim that apparently finished and effortless inspiration that comes to some men. Coleridge discovered a whole poem in a trance ; and Stevenson has told us of his industrious brownies who manufactured romances for him while he was asleep. To him that hath shall be given. For the rest of us, inspiration seems no more than the sweat of our brows and the labour of our hands.

But what boots it to reason with ambition ? The desire to publish, to see one's name in bold, ineffaceable print, to show forth the child of one's toil like a king's son to an applauding public, this passion is strong in all of us. It is not all conceit ; but, as in most human ambitions, a hundred motives are mixed up together. It may be that we desire to leave some memorial behind, more distinctive and personal than a tombstone and an empty inscription. Perhaps the melody of words has a charm for us and we cannot refrain from strumming a few chords on the sounding and sonorous notes. Or we may have stumbled on

something out of the common, which, we fondly believe, should not be denied to a world as eager for novelty as the old Athenians. Perchance again—tell it not in Gath—we write five hundred pages for the sake of the first and make a book a casket for a dedication!

I suppose in these days of specialisation, when themes for theses are fast failing researchers, someone will soon sit down to discourse learnedly on Dedications. It is a suggestive topic; and in course of time the expert may be able to tell fate, fortune and character from a dedication as from a palm! There is an infinite variety of them; there are dedications formal and dedications familiar, pleasant, pathetic and passionate, circumstantial and mysterious. Some cover a page of small print, others are content with a couple of lines. Some are set out in silk and ermine and amplest detail of degrees, titles and honours, while some preserve the anonymity of initials, known—secret joy—only to those concerned. Next to publishing Shakespeare's Sonnets, the best thing Thomas Thorpe did was to give us a happy dedication, which has ever since been riddled with critical arrows. 'To the onlie begetter of these insuing sonnets Mr. W. H. all happiness and that eternitie promised by our ever-living poet.' We know not either W. H. or his connexion with the sonnets, and surely it is better thus. A vulgar curiosity is baffled and there is room for endless speculation. Of the formal dedication a good example is that of Spenser's *Faerie Queene*. 'To the most high mightie and magnificent Empresse renowned for her pietie, vertue and all gratious government Elizabeth by the grace of God, Queene of England, France and Ireland and of Virginia, Defender of the Faith, etc., her most humble servaunt Edmund Spenser doth in all humilitie dedicate, present and consecrate these his labours to live with the eternitie of her fame.' This has the restraint, dignity and conciseness of an epigram; there is not a word too much; the appropriateness of connecting the two queens is obvious; the humility is only conventional—for the author trusts that his poem will have a future as assured as the fame of the Queen who defeated the Armada and sent English ships to girdle the round world.

But the style dedicatory, in praise of a patron, received a shrewd blow from Johnson's famous Letter to Lord Chesterfield and has gone out of fashion. Authors as a class have gone up in life. They have been emancipated from their servitude to publisher and patron, and may now acknowledge the claims of private friendship where before they tried to stimulate the generosity of the rich. Let me add two beautiful modern dedications, each characteristic in its way of the change that has

come over the spirit of authorship. 'When your eyes fall upon this page of dedication', writes Elizabeth Barrett to her father, 'and you start to see to whom it is inscribed, your first thought will be of the time far off when I was a child and wrote verses, and when I dedicated them to you, who were my public and my critic.... Somewhat more faint-hearted than I used to be, it is my fancy thus to seem to return to a visible personal dependence on you, as if indeed I were a child again; to conjure your beloved image between myself and the public, so as to be sure of one smile, and to satisfy my heart while I sanctify my ambition, by associating with the great pursuit of my life, its tenderest and holiest affection.' 'Travels with a Donkey' provides my second instance. 'Every book is, in an intimate sense, a circular letter to the friends of him who writes it. They alone take his meaning; they find private messages, assurances of love, and expressions of gratitude dropped for them in every corner. The public is but a generous patron who defrays the postage. Yet though the letter is directed to all, we have an old and kindly custom of addressing it on the outside to one. Of what shall a man be proud, if he is not proud of his friends? And so, my dear Sidney Colvin, it is with pride that I sign myself affectionately yours, R. L. S.'

But a dedication implies a volume behind it, there's the rub. Most of us can only stand on Pisgah and see the Promised Land from afar in daydreams. There is Apollyon in the way and the Slough of Despond and Vanity Fair. For one thing, we begin with secret hopes of excelling the masters of the art, of being craftsmen ere we are apprentices, of opening up new paths in literature and revealing new possibilities in language. But there is a candid friend within, with his unpleasant reminder of the gulf between aim and achievement. Not a bad thing you may say, for

Nothing begins and nothing ends
That is not paid with moan.

But what, if that frosty conscience kills the buds outright and despair keeps us from persevering along the stony road to perfection? Perhaps only a puny soul will be thus affected; but then authors are full of sensibility.

Next, a theme has to be chosen. There are but a few topics one can write about *con amore*; if providence is gracious, we may discover them by a happy accident and a chance meeting may lead to love at first sight. If not, it is easier to eliminate than to select. I, for one, suffer from a strange lack of imagination. Nature, like the careless fairy

godmother she is, forgot to bless me with that gift and I shall rue her neglect all my days, for the imaginative faculty is not the kind of thing that comes with wrinkles and grey hairs. Two great realms, poetry and fiction, are barred to the prosaic; the middle air is their highest heaven. This is a sad curtailment, for there is something in the construction of a story which appeals to the instincts at once of childhood, youth and age. You make believe, set up your marionettes and paint and dress them to the life; but you can also endow them with passions, touch their lips with Promethean fire, till they behave like men and women and are imaginatively real. No game is so fascinating; but it presupposes not only a knowledge of life, but a power of creative artistry of which my allotment is scanty indeed.

History seems plausible, but it is no longer a part of literature, not a humanising but an informative study. Clio, the Muse, is dead, killed by the scientific historian. History is now a species of photography, whereas it used to be a branch of painting. It demands a ruthless accuracy of detail, the precise date and place, the exact sequence; but one may wonder whether it has not forgotten that large fidelity to truth, which is so much more illuminative than mere dead and deadly precision. Strictly to meditate the thankless muse is a hard discipline; but to meditate documents seems, to a dilettante mind like mine, both hard and profitless.

What is left? There is no place in the serried ranks for such as me. I can be neither knight in armour nor sturdy yeoman; but there is always need for skirmishers, for freelances. Let me see if I have any talent for embroidery, for *souffle*, for froth, for essays like this, full of sound and fury, signifying nothing!

K.

Baron Sinha of Raipur.

By SRIKUMAR BANERJEE, M.A.

OUR illustrious countryman, whose portrait is given in this issue, has recently been appointed by His Majesty to be Governor of Bihar and Orissa. This is the first time in the history of India that an Indian has been entrusted with the administration of a Province. The event, therefore, has a great and abiding political significance, and the whole country is ringing in joyful celebration of it. We may be permitted to join our voice to this chorus of general rejoicings, spe-

cially in view of the fact that we have the proud privilege of claiming the distinguished peer as an ex-pupil of our College.

Satyendra Prasanna Sinha was born in 1863 at Raipur in the district of Birbhoom, of an ancient Zemindar family, which enjoys considerable local reputation for its kind and sympathetic treatment of their tenants and for its practice of a solid, though unostentatious, munificence. He received his first education in the local M.E. School. Under the able tuition of its distinguished headmaster, the late Babu Sib Chandra Shome, he laid the foundations of that quick intelligence and those solid acquirements of which he has made such a magnificent use in his maturer life. He passed his Entrance Examination with a scholarship and was admitted into the Presidency College from where he passed his First Examination in Arts standing 10th in order of merit. He went to England in 1881 with his brother (now Major N. P. Sinha of the I.M.S.) and joined Lincoln's Inn, where in the course of a study for five years, he secured prizes and scholarships to the value of £600. Called to the Bar in 1886, he returned to India in the autumn and in November was enrolled at the Calcutta High Court. He held at the same time a lecturership in law at City College, Calcutta, and among his pupils of the first batch was the Hon'ble Sir Asutosh Mukherjee, Kt.

His first year in the High Court was not very promising. Strange to say that even he had to pass through a probationary period of trials and tribulations, before his prospects began to brighten. Indeed, the story goes, that in a fit of despondency he was about to throw up his legal practice, and was on the point of entering Government service as a Munsiff. Fortunately for himself and for his country, the fit proved to be merely temporary; and before long his solid qualities and untiring perseverance got their natural rewards and forced themselves upon public recognition.

The first occasion on which he distinguished himself and attracted public notice was in connection with an incident in the second year of his legal practice, when he was asked to defend an indigent prisoner at the Criminal Sessions. His conduct of the case made a very favourable impression on his seniors and the leading solicitors, and they began to look upon him as a very promising member of the profession.

By 1900 by dint of perseverance and sheer forensic ability Satyendra Prasanna rose to the top of his profession and established himself as one of the leaders of the Bar. Since then honours and prefer-

ments have literally rained upon his head, and his career has been a record of rapid and unprecedented successes. In December 1903, he was appointed Standing Counsel of the High Court. On the following year he was offered a Judgeship of the Calcutta High Court, but refused to accept it. He was selected Advocate-General of Bengal in 1906, and on Mr. O'Kinealy's retirement was appointed permanently to the post in 1908. He was appointed the first Indian Law Member of the Governor-General's Executive Council in 1909. He resigned this high and coveted post in November 1910, and resumed his practice at the High Court. Soon after, he was appointed Advocate-General for the second time.

Honours now began to pour in upon him from other quarters. In 1915, the united voice of his countrymen called him to the Presidentship of the 30th session of the Indian National Congress, which held its sittings at Bombay. This was due to a spontaneous recognition of his sterling abilities, for all through his life he had done nothing in the political sphere to bring himself into prominence, and his quiet and self-centred nature, although yielding to none in real patriotism, had consistently stood aloof from all noisy demonstrations and displays. At about the same period he was raised to the Knighthood, and appointed a member of the Executive Council of the Governor of Bengal. In 1917, he was appointed to represent India in the Imperial War Conference, and he discharged his delicate and arduous task with such tact and success that the honour was repeated a second time when, in 1919, he was invited to take part in the Peace Conference that was to settle the destinies of the greatest nations of the world, at least for some time to come. Another unique and unprecedented distinction awaited him the very next year, when he was raised to the hereditary British Peerage and appointed an Under Secretary of State for India, a member of the British Ministry. The latest honour of appointment to the Governorship of Behar and Orissa has come to him within the last few weeks, as a fitting crown of his other glories and distinctions.

These are the bare outlines of the external facts that make up the career of the great man; as for the inner qualities that give all their value to these outer facts of greatness, they lie buried out of view in official documents which must be unearthed, and yield their light to the future historian of Lord Sinha. For Lord Sinha is not one of those merely destructive critics, who make monuments of the spoken word and are ambitious of being wafted to immortality on the wings

of their empty breath ; he is engaged in the actual process of making history, and must wait to be judged by posterity and on the basis of his claims to constructive statesmanship. If there is any one quality in him which stands out prominently before his contemporaries, it is his luminous commonsense and imperturbable sanity of views and general outlook upon life. Nothing is more remarkable than his absolute freedom from those idealistic mists and illusions which cloud the vision of the Indian politician of to-day. At a time when it is so fashionable to trim one's sail to the breath of public applause, and to hug delusions under the sanction of patriotism, Lord Sinha has shown the remarkable courage of plain-speaking in voicing forth the unpalatable truth, and making a frank confession of national lapses and delinquencies. It is on this basis, if on no other, that we venture to rest his claim to real greatness ; and any fame that is built upon this solid foundation is sure to lift its head above the dust of controversy and to stand the test of centuries yet to come.

The Debt Cleared.

By MOHIT MOHAN MUKHOPADHYAY, Second Year Arts Class.

(Translated from the original Bengali of Rabindra Nath Tagore.)

• **T**HEFT from the royal exchequer ! Bring the thief bound, otherwise no escape for thee, Kotwal : thy head will be severed from its trunk.'

By the royal mandate, the watchmen searched for the thief from house to house and from road to road.

In the outskirts of the town in a mouldering temple lay down Bajrasena, a foreign merchant of Takshasila ; he had come to Kasi to dispose of his horses, but, robbed of all his valuables, he was turning homewards brokenhearted. Him the watchmen caught for a thief ; bound hand and foot with iron-chains, he was led to the prison.

At that moment, Shyama, the queen of beauties, was passing her vacant hours by her oriel-window looking curiously at the crowded stream on the road ;—a dreamy flow of crowd it was before her bewildered gaze.

All on a sudden she was startled, and she shuddered and said, " Whose is that stalwart figure, casting the beauty of Mahendra into the shade, led in strong chains like a thief ? " ' Go, my girl, posthaste, tell

the Kotwal in my name that it is Shyama who calls him. And ask him to come kindly to this little cot only once with his prisoner.'

The invitation sent a thrill through the heart of the anxious Kotwal by the magic of Shyama's name.

In a hurry he entered the room with Bajrasena the prisoner in his wake, bowing down in shame with flushed cheeks.

'Unasked-for favour, and that quite untimely, on my unworthy self,' began the watchman with a smile. 'At present I am on the king's business. O lovely one, permit me to go!'

All on a sudden Bajrasena held up his head and began, 'What sport is this, my beautiful one, what is this sport of yours? What curiosity has made you bring me bound here from the wayside, and add insult to injury to an innocent foreigner like myself?' Shyama heard this and said, 'Ah my foreign traveller, it's no sport. Would that I could remove the chains from your body to mine by giving away all my golden ornaments! My inmost heart, too, feels keenly the insult that you have suffered.'

When she said this, she seemed to have wiped off all disgrace from the stranger's body with her two wet eye-lids. She told the watchman, 'Take all that I have and set free the innocent prisoner in return.' But he replied, 'I regret I cannot comply with your request: it is impossible! The exchequer has been robbed and, without somebody's blood, the king's wrath will not be appeased.' But she held the watchman by the hand and imploringly began: 'But keep the prisoner alive only for a couple of nights, and that is all I ask of you.' 'I shall obey your word'—replied the watchman.

At the end of the second night, she opened the prison and entered the cell with a lighted lamp in her hand and found Bajrasena bound in chains, repeating the holy name of the Deity in expectation of the execution-day.

At a glance from the woman, the watchman came and loosed the chains in no time.

With wonder-struck eyes, the prisoner beheld that white, soft, incomparable face, blooming lotus-like. In a hoarse voice he said. 'After the dire night of misfortune, who is it that rises in my prison-cell like white-handed Aurora? O life of the dying, deliverer, kind goddess of fortune in this stern-hearted city!'

'Me kindhearted!' Waves of laughter called up that hideous dungeon with a sensation of new fright. Laughter, mad and terrible laughter, lost itself in a hundred ways in the ocean of tears.

She cried and said, 'All the stones on all the ways of this huge palace—not a single one of them is so hard as Shyama's heart!' She caught the hands of Bajrasena tight and took him out of the prison.

By the eastern side of the forest, by the banks of the Varuna, the dawn was ripening at that time. The boat lay bound by the bathing-ghat.

The beautiful woman took her stand in the boat and said, 'Come, O come, my stranger, my beloved—keep this word of mine in thy mind that I launch myself with thee upon the same tide and cut off all other ties, O lord of my heart, my life and death!' They untied the boat. By both the banks birds began their joyous, festive songs from forest to forest. He held up his lady's face with his two hands and covered his breast therewith and said, 'Tell me, my beloved, by what treasures thou hast freed me. I wish to know, my fair stranger, by how much this poor, penniless man is indebted to thee!' But the embrace was made closer, and said the beautiful one—'Not yet that word.'

The boat glided on with the full swing of the wind and the swift flow of the tide. The burning sun was in the meridian.

The wives of the village had returned home after their ablution, in wet clothes and carrying holy water in their brass vessels. The morning assembly had long broken up; all noise had ceased on both sides of the bank and the highways were devoid of passers-by.

Under the Bata tree was a *ghāt* of stone, where the boatman bound his boat for a bath and meals. Mute and noiseless were the shadows of woods. All day long the lazy drones hummed alone.

When the midday-wind became redolent of the sweet odour of ripe grains, the cover of Shyama's face was removed on a sudden and the full fever of love made his breast ache, his voice became choked and he whispered into Shyama's ears, 'Thou hast freed me from chains only for a time, but thou hast bound me in eternal chains thereby. Let me know in full how thou hast managed this impossible task. This is my vow, my dear, that I will repay thee even with my life if I know what thou hast done for me.' The beautiful one covered her face with her garment and said—'Not yet still that word.'

When the day's boat of light gathered up its golden sail and went down to the harbour of setting, Shyama's vessel touched a shady bank amidst the evening breeze.

The fourth digit of the moon was about to set, and a dusky light was playing in long lines on the motionless water and the gloom under

trees was shuddering with the chirping of crickets like the strings of a harp. The lamp was put out, and, in the southern breeze under the boat's window, deep-breathing Shyama reclined on the shoulder of the youth. A mass of her dishevelled, fragrant tresses fell in soft, gloomy abundance on the breast of the stranger like the magic-web of a deep drowsiness. In a faint voice did Shyama utter, ' Hard, very hard the work I have done for thee, my dear, and harder still to tell it to thee to-day. But I shall be brief and when thou hast heard it only for once, please wipe it off from thy mind.

' A youthful lad he is, called Uttiya, disappointed in my love, restless and mad. Through my importunities, he took up the scandal of thy theft on his own shoulders and gave up his life for my sake. In this my life, this is the greatest sin, O my greatest, I have committed for thy sake, and that is my glory.'

The faint moon went down, the woods stood mute and motionless with the deep slumber of hundreds of birds. Slowly, very slowly, the linked hands of the beloved fell slackened from the woman's waist; a hard separation noiselessly intervened between them. Speechless, Brajasena sat motionless and stark like a figure of stone. Shyama tumbled down her head at his feet, like a torn creeper, shorn of his embrace. A massy, pitch-black darkness from the river-bank crept about the water.

Suddenly she held fast the young man's knees with her hands—the wretched tearless woman cried out in a parched voice, ' Forgive me, my husband, forgive me for what I have done for thee; the just punishment for this sin may be severe at the hand of God but not at thine.' Brajasena shook her off his feet and stared her in the face and said, ' What hast thou to do with this my life?—This life hast thou disgraced for ever, having bought it by your sinful act. O vicious woman, fie to my breath which is indebted to thee. Fie to the winking of my eyelids.'

And he started up. The boat was launched towards the unknown, towards the riverside, towards the woods in darkness. Dried leaves murmured under foot and the woods became startled under a windless atmosphere, fragrant with the odour of herbs and weeds. Trunks of trees spread out their manifold, hideous and distorted shapes in the darkness; all the quarters of the compass became, as it were, choked up; the wild place, chained up with creepers, spread out its hand in silent protestation. The worn-out traveller sank down on the ground. But who is it that stands behind him like an apparition?

In darkness, his mute, sorefooted companion had followed him in his wake across that long weary way.

The traveller closed his two fists and thundered out, ' Still thou wilt not leave me ? '

Like a flash of lightning the woman ran up to him, fell at his feet and covered his entire body, like waves in a flood-tide, with her disordered garments and mass of hair, with her kiss and embrace, breath and touch and long drawn sigh. Moistened and tremulous was her voice and was about to be suppressed. ' Never, never will I give thee up,' repeatedly she cried; ' Punish and wound me to the heart and make an end of my reward and punishment.'

The darkness of the woods, bereft of planets and stars, seemed to have blindly felt a terror. Hundreds of tree-roots seemed to have been shocked with fear from inside the earth. For a moment, was heard, through a suppressed and tortured breath, the last imploring voice, and the next moment something fell down motionless on the ground.

When Bajrasena returned from the woods, the first glimmering of dawn, like a flash of lightning, played on the temple-trident on the other side of the Ganges. Indifferent, like one who has lost his senses, he passed the livelong day on the lonesome, sandy river-banks. The blazing midday sun beat upon his body like a fiery whip. The village-maiden with her pitcher beheld his plight and interrogated him in a pitiful tone. ' Who art thou, O houseless one ? Come, O come to our house.' But he responded not. His heart was about to burst with thirst, but still he touched not a drop of water from the adjacent river. When the day declined, his body burning with the heat of fever, he ran into the boat with the speed of an insect running into the flame in a fit of violent fervour.

A single anklet he saw on the bed. A thousand times he hugged it to his bosom and its tinkling noise began to prick his heart with a thousand-forked arrow. The blue-wove garment lay on one side—he heaped and crumpled it, and thrust his face into it and lay down motionless, absorbing to its end, with one breath, its soft, youthful fragrance in mad frenzy.

The fifth digit of the moon was about to set behind the *Saptaparna* tree under cover of its branches. With both his arms extended, Bajrasena was crying out, ' Come, O come my love,'—his gaze fixed at the woods. But whose apparition was it that appeared like a phantom on the river-bank, from the pitch black darkness of the woods ?

‘Come, O come, my love,—I have, my dearest.’ And Shyama fell down at his feet and cried, “Pardon, O pardon me. Why is not my flint-hearted life punished at your loving hands ?”

For a moment Bajrasena looked at her face, only for a moment he extended his arms to clasp her, but he started the next instant, threw her back and thundered forth, ‘Why hast thou come, why hast thou come back ?’ He took out the anklet from his bosom and threw it away like a piece of live coal, and the blue-wove garment he kicked out from his side. His bed, like one of fire, began to burn him from under his feet ; he closed his eyes and turned away his face and said, ‘Away, away, leave me—away with thee.’

The woman bent down her head and for a second remained mute. And the next instant she knelt and bowed down to the feet of the youth ; then she descended the river-bank and slowly disappeared through the dark woodland way, as a fantastic dream of the moment loses itself into the gloom of night when sleep is no more.

The Late Mahamahopadhyay S. C. Vidyabhusan, M.A., Ph.D.

By NARENDRA NATH CHAKRAVARTY, M.A.

THE sad and untimely death of Mahamahopadhyay Dr. Satis Chandra Vidyabhusan is a great loss to the country. An orientalist of European reputation, a keen and enthusiastic educationist, “in him,” as the Vice-Chancellor very properly said, in moving the condolence resolution in a meeting of the Senate of the Calcutta University, “the ‘University has lost a brilliant scholar, the students have lost a sympathetic friend and the members of the Senate have lost an energetic and enthusiastic colleague”; it may be added, the country has lost an unostentatious, simple and good man in whom there was a happy blending of the East and the West.

It is not possible to do justice to the memory of such a man and his many-sided activities in a short sketch like this. Consideration for space alone, to say nothing of the competency of the writer, will make the attempt at best a partial success. For the best part of a quarter of a century, and that the most momentous in the history of the educational progress of this country, Dr Vidyabhusan was intimately connected with most of the educational activities of his time ; and even with-

out the limitations referred to above, it is perhaps yet too early to attempt to make an estimate of his worth and work, and assign to him his rightful place among those of his countrymen, who worked and have been working still in the same field.

He was born on July 30th, 1870, and thus did not complete even his forty-ninth year when the cruel hand of Death snatched him away on April 25th, 1920, in the full vigour of manhood.

Satish Chandra Acharyya came of an old and respectable Brahmin family of Faridpur in East Bengal. His father was a celebrated Pandit whose death, while the boy was only four, left him to his own resources. It was perhaps this early training in the school of adversity which, as in the case of many other great men, was responsible for those sterling qualities of his character, which, more than his scholarship, contributed to his greatness and popularity in life.

He received his early education in the village school and then in the Nabadwip Hindu school, whence he matriculated with a second-grade scholarship in 1888. He passed the F.A. Examination from the City College, Calcutta, and graduated in 1892 from the Krishnagar College with Honours in Sanskrit. He also got the title of Vidyabhushan at this time from the "Bidagdha-Janani Sabha" of Nabadwip. He obtained the M.A. degree in Sanskrit from the Sanskrit College in 1893. In the same year he was appointed Lecturer in Sanskrit in the Krishnagar College. While at Krishnagar he made a special study of the great Sanskrit poets under the celebrated poet-scholar Pandit (afterwards Mahamahopadhyaya) Ajitnath Nyayaratna, and of the Sanskrit Nyaya Philosophy under the leading Naiyayik of the day, Mahamahopadhyaya Pandit Jadunath Sarvabhouma, both of Nabadwip. Subsequently his services were lent by Government to the Buddhist Text-Society, when he edited a large number of useful Pali Texts and published some original papers which were highly spoken of by learned journals in Europe and America. About this time he collaborated with that distinguished Tibetan explorer, Rai Sarat Chandra Das Bahadur, C.I.E., in compiling that monumental work, the "Tibetan-English Dictionary." It was while residing at Darjeeling for the above purpose that he obtained a thorough mastery of the Tibetan language which he read with a celebrated Tibetan Lama, then resident at Darjeeling. He came to Calcutta as Professor of Sanskrit in the Sanskrit College in 1900, and appeared in 1901 at the M.A. Examination in Pali—a language which was then very little cared for or studied, but which he had learned from the Sramanas of Ceylon and Burma and which he afterwards did so much to popularise.

It is a curious commentary on the popularity of Pali at this time that the University was hard put to it to find out an examiner in Pali in India, as none had appeared at this examination from India, Ceylon or Burma before him. The authorities of the Calcutta University approached Mr. Tawney, Librarian of the India office, and Professor Cowell of Cambridge, who selected the renowned scholar Dr. Rhys Davids of London University, as examiner. Professor Vidyabhushan got a First Class first, a gold medal and a prize, together with high commendation from his examiner.

He was transferred to Presidency College in 1902. All this while he was attracting the attention of the leading Orientalists of East and West by his interesting and learned contributions to famous journals.

Steady and patient diligence and intense application marked him as a student, a scholar, a teacher and a researcher. His heroic struggle against poverty and illness in early life had taught him patience, endurance and self-dependence. He was a born scholar and scorned delights and lived laborious days. Genius has been defined by somebody as the capacity for taking immense pains. Professor Vidyabhushan had this capacity in a remarkable degree.

In 1905, on the occasion of the visit of the Tashi Lama of Tibet to the sacred places of the Buddhists, Professor Vidyabhushan was deputed by Government to accompany him and act as interpreter. He visited Bodh-Gya, Sarnath, Agra, Rawalpindi, Taxila, and other places with the Tashi Lama, who was so pleased with his guide and interpreter as to present him with a 'Khatag' (a kind of silken upper garment) as a token of his highest regards.

In 1906 he was invested with the title of Mahamahopadhyaya. It is said that he was the first to obtain that distinction at such an early age. He was in 1907 made a Fellow of Calcutta University and the Joint Philological Secretary of the Asiatic Society of Bengal of which he had been a Member for some years.

In 1908 he obtained the degree of Doctor of Philosophy from the University. His thesis was on the "Mediæval School of Indian Logic." Speaking on August 23rd, 1919, on "the present condition of Post-graduate studies in the University of Calcutta" Sir Asutosh Mookerjee, President of the Council of Post-graduate Teaching, referred to the thesis in the following terms:—

"It is now more than ten years ago that Dr. Satis Chandra Vidyabhushan in his doctorate thesis on Ancient and Mediæval Logic, "established from Tibetan sources, the continuity of the development

“of Indian Logic from the most ancient times to the foundation of the famous school of Nyaya in Nadia. Authors and works, which had completely disappeared from India and sometimes survived in name only in the land of their birth, were traced by him in Tibetan versions. This work of Dr. Vidyabhusan was received with acclamation in the circle of Orientalists in Europe and America, and an erudite Italian Historian of Indian Philosophy wrote of his achievement in terms which would make every Indian feel proud. He has during the last year and a half, after enormous labour, recast the work completely and made innumerable additions derived from fresh sources drawn from Tibet. This new work is now in the Press, every page of it,—I assert this from a personal knowledge of its contents—is replete with new information and new views, and when it is placed before the learned world within the next few months, it will, I feel confident, redound to the credit of this University as a seat of higher study and investigation.” In 1908 he also carried off the Griffith Prize. In 1909, he was sent by Government to Ceylon to specialise in the Pali language and Buddhist Philosophy, and then to Benares to study the Vedas and the Hindu and the Jain Philosophy. He went to Ceylon and studied with the Venerable Sumangala, the High Priest of Ceylon and Principal, Vidyodaya College of Colombo. He also visited Anuradhapur, Kandy, Galle, and delivered a series of interesting and instructive lectures which made him very popular. At Benares he studied the Vedas and different systems of Hindu Philosophy under learned Pandits.

In December 1910, he was made Principal of the Sanskrit College on the retirement of Mahamahopadhyaya Pandit Haraprasad Sastri, M.A., C.I.E. His success as a Professor, his deep learning and wide range of studies and his amiable character had attracted the attention of Sir Asutosh, the President of the Governing Body of Sanskrit College and of the Board of Sanskrit Studies. Sir Asutosh justly enjoys the reputation of being almost uncanny in his power of detection of abilities and merit and of consistently and ungrudgingly backing, encouraging and drawing them out, when found. He has in this way made many happy “discoveries,” and it was mainly through his efforts that Dr. Vidyabhusan was brought to the Sanskrit College. Ever afterwards Dr. Vidyabhusan was fortunate enough to receive encouragement from this great man in his researches in the domain of Ancient History and Philosophy. About this time Principal Vidyabhusan was collecting manuscripts and inscriptions, contributing

original papers and seeking for links in Ancient History and Philosophy from Tibetan and Chinese sources. He was appointed Lecturer in Pali in the Calcutta University.

In 1912 he was appointed to sit on the Dacca University Committee. From 1912, he was a member of the Syndicate of the Calcutta University. In 1913, he presided at Benares over the first session of the All-India Digambar Jain Conference and was honoured with the title of "Siddhanti Mahodadhi." The famous German scholar, Professor Jacobi, was present at the Conference. Next year he presided over another Jain Conference at Jodhpur—the All-India Svetambar Jain Conference—and the title of "Sastra Sudhakar" was conferred on him. He also presided over the All-India Sanskrit Conference at Hardwar in 1914. In 1916, he was chosen the President of the Bengal Literary Conference at Jessore. He also presided over the District Literary Conference at Krishnagar and was elected President of the Literary Section of the Bengal Literary Conference held at Howrah. He was elected Vice-President of the first Oriental Conference at Poona and President of the Pali and Buddhism Section. He was the editor of the *Sahitya Parishad Patrika* and joint-editor of the *Buddhist Text Society* for the last 22 years. He was also attached to various other Associations and Societies as their President, Vice-President or member of the Executive Committee.

But beyond and behind all these endeavours and activities, these titles and distinctions, lay the man. If the scholar and educationist were great, the man was greater. Dr. Vidyabhusan's was a charming personality. It was almost impossible to be angry with him just as it was impossible to make him lose his temper—and this is the considered opinion of one who had opportunities to know him at close quarters and had official and social dealings with him. Suave in his manners, unfailing in his courtesy, no annoyance was too much for his patience, no offence too great for his forgiveness. This unpretentious and simple-minded "Pandit" resembled his fellow-Pandits of the orthodox school in their simplicity of dress and manners, but was altogether unlike them in the quickness of their temper. It was a pretty common sight to see Dr. Vidyabhusan, hurrying away to or from his home or college or the University or any of the many meetings which he made time to attend and take part in, surrounded, pursued or waylaid by all sorts of people, asking for testimonials, recommendations, introduction or seeking his aid or good offices, in something or other. They would sometimes follow him up to or even into

the class room. After a hard day's work they would dog his steps right up to his home. But at no time and under no circumstances would they receive anything but a patient hearing and kind treatment from their victim. "Childlike" is the word that would spontaneously be applied by every one to describe his simplicity and innocence, and that is perhaps the only or the most suitable adjective for them. Amiable and obliging almost to a fault, his time, his advice, his backing and support and, what is more, his purse were at the disposal of those who sought or needed his help. Students from distant mofussil schools and colleges would find in him an ever-ready and willing advocate of their complaints and prayer to the University authorities. It was a matter of common knowledge among his fellow-Syndics and Senators that Dr. Vidyabhusan was a sort of Standing Counsel for those who had none other to plead their cause. Though an extremely busy man, he could easily be persuaded to respond to calls of duties which were more or less of a social character; and this he would do ungrudgingly even at the sacrifice, not only of his comfort and convenience, but also of his health. There were very few public meetings held in the city or its suburbs where Dr. Vidyabhusan was not present either as President, or as a speaker, or as one of those who were "expected to take part in the proceedings." He was neither an impassioned orator nor a brilliant or even a fluent talker. Yet he would very often be very effective by his simple, even halting way of speaking. Many of his friends would for a long time miss the familiar sight of the Doctor's speaking with eyes half-closed and a gentle smile playing on his face, and his audience according him a patient and respectful hearing. The absence of the very desire for and attempt at effect was what produced the effect. The sweet and good nature of the man disarmed and hushed all criticism.

It is not certain whether 'learning' in spite of the well-known proverb, 'begets' modesty; that it often begets vanity and pedantry is, however, certain. But his worst enemy could not charge Dr. Vidyabhusan with even a suspicion of pedantry or vanity, though his fame for learning had travelled beyond the limits of his own country. The innate humility of the man, his sincere and constant desire to place himself in the background, invested him with a special charm. To know him was indeed to love him. If it is true that the greatness of a man is measured not so much by what he *does* as by what he *is*, Dr. Vidyabhusan's claim to greatness is beyond cavil and dispute. And long after his bright name and fame as scholar will grow dim the

memory of his charming personality and blameless character will remain green in the minds of those, who had the honour and pleasure of his acquaintance or the privilege of calling him their friend.

Rainy Eve.

(Translated from Gitanjali, XVII).

By PRAFULLA KUMAR SARKAR, Fourth Year Arts Class.

Clouds pile upon clouds,
darkness deepens all o'er,

Why keep you me waiting
alone at your door ?

In busy time engaged
I countless faces meet ;
What makes me stay to-day,
Is hope to have you, Sweet !

If you do not appear,
And in neglect me leave ;
Tell me how shall I, Dear,
Pass this rainy eve.

Only distant far-fixed gaze,
my mournful mute eye pays,
With restless wind doth drift,
my wailing heart grieved sore.

Clouds pile upon clouds,
darkness deepens all o'er.

A few Facts about Radium.

By SUBODH KUMAR MAJUMDAR, Fourth Year Science Class.

IT is a well-known fact that alchemy, the precursor of modern chemistry, had, for its sole object, the conversion of base metals into noble ones. To fulfil his ambition, the alchemist resorted to all sorts of mystic and very often foolish operations, some of which, however, resulted in the discovery of facts, the value of which he was, at that time, not in a position to judge. Thus, although the net

result of these attempts was the discovery of a few scientific processes of some value, the ultimate aim remained unrealised, till alchemy had to retire in favour of modern chemistry.

Simultaneously with the advent of the new science, several cardinal principles were agreed upon, and upon these the whole edifice of chemistry has been gradually built up. One of these fundamental laws expresses, in unequivocal terms, the impossibility of transmutation of one element into another, which, it is obvious, is in direct opposition to the ruling passion of the alchemist. But, by a strange irony of fate, the validity of this principle has recently been called in question by eminent workers, who, while characterising the attempts of the alchemist as puerile, fully believe in the possibility of the conversion of one element into another.

The first question, that naturally occurs to us, is—To what is this change in the angle of vision of the scientist due? The reason is, that the theory in question has signally failed to discharge the duties that are usually assigned to a working hypothesis—it having failed to explain some of the available 'facts.'

An elementary substance was, by universal consent, defined as one, from which nothing but itself could be obtained by physical or chemical analysis. This definition follows as a necessary corollary to the law of mutation of elements.

No case of mutation of elements was noticed, until a gifted French lady, working in collaboration with her husband, proved for the first time, that the element Radium had its birth from a different element and disintegrated into a third one. This startling news created, as may easily be imagined, quite a flutter amongst scientists, who resolved to examine it carefully before finally accepting it.

Although prior to this discovery, several rare minerals were found on heating, to emanate an inert gas, which afterwards proved to be Helium, no one thought of associating this phenomenon with the momentous subject under consideration. The labours of Madam and Monsieur Curie, supplemented by the valuable contribution of a different class of workers, headed by Crookes, Thomson and others in England, have opened a most important chapter in Natural Philosophy and have upset quite a large number of notions, which have long been fondly cherished by the chemist as well as the physicist. Researches in this subject are still being vigorously carried on in England as well as on the Continent, and Radio activity soon promises to eclipse every other science in point of importance.

Instead of going into the technique of the process, by which radium was isolated by Madam Curie, it would be far more interesting to note the wonderful properties of radium, and the changes in conception, which it has brought about in theoretical science. Radium, along with Uranium, Thorium, etc., possesses the peculiar property of constantly giving out emanations of energy, without its mass being visibly affected. Elements, with low atomic weights, are found to be formed, as a result of disintegration of radium atoms, helium being detected in appreciable quantities among the products of disintegration. This phenomenon which cannot but be regarded as one of mutation of elements, has given rise to much speculation in the scientific world. The first and most obvious suggestion would be to regard radium as a compound substance, but weighty considerations have established beyond doubt the so-called elementary nature of radium. This admission has complicated the definition of Elements to an inexplicable extent, and numerous attempts to hit upon a correct one have, until now, all been attended with failure.

Almost simultaneously with this discovery another of no less importance was announced, and the scientific world was taken quite aback by the joint strength of these two. It was concluded, from the discharge of electricity through attenuated gases, that atoms, the indivisible chemical entities, were susceptible of undergoing subdivision, the ultimate unit of matter being the immaterial disembodied electric charge, the electron, and not the material atom. Thus to sum up, it has been agreed upon, that the radium atom is spontaneously splitting up into simpler atoms, a large amount of intrinsic energy being disengaged in different forms during the disintegration. The next step would be to enquire whether radio-activity is a perfectly general process or is confined to a select few. There is unmistakeable evidence, supporting the view that mutation of elements is actually going on in the sun and other heavenly bodies, even a decent fraction of whose temperatures cannot be experimentally realised in the most up-to-date laboratories. Hence it is open to question, how far we are justified in stating, that a common element, other than one belonging to the Radio-active family, cannot be transformed into another of a different variety, by changing the external physical conditions over which, properly speaking, we have but little control. It has already been stated that not only radium but some other heavy metals as well, are endowed with this wonderful property of radio-activity. Hence it is logical to assume that all elementary substances possess this

property, the degree, however, greatly varying in different cases. The wide distribution of the so-called typical elements in the terrestrial universe lends great support to this view.

To people, who are not concerned with these abstruse discourses, the possibility of the transformation of iron into gold would probably appeal more than the transmutation of radium into helium. This question has been relegated to a place of minor importance for two reasons. Starting with iron we find that, if the desired conversion is at all possible, the amount of energy necessary for the purpose will, from an economical point of view, have a far greater commercial value than the small amount of gold thus formed. On the other hand, if an atomically heavier metal be taken, the amount of energy disengaged during the process, will far surpass the small quantity of gold in value.

Thus, although the chemist believes in what is implied by the Philosopher's Stone, unlike the layman he is more enthusiastic about the bye-products in preference to the end product. Sir Oliver Lodge is reported to have recently said in the course of an address, that he fore-saw vast possibilities of energy in store for man in the near future. The vast amount of atomic energy, the great physicist firmly believes, will be utilised by man at a future date, and when that state actually arrives, all our huge dynamos and other sources of production of energy would appear quite insignificant. To give a rough idea of the hugeness of the infra-atomic energy of Radium, it may be mentioned, that during the disintegration of a certain amount of radium, the quantity of energy, disengaged in the thermal state, is equal to that obtained by the combustion of a quarter of million times its weight of coal. Since different forms of energy are mutually convertible, the disengaged heat can be utilised in any desired form. But in the case of radium, the rate of disintegration cannot be controlled by man by varying the external physical conditions, and, therefore, the energy given out at present cannot be profitably utilised. But the day may come when man will be able to abstract the infra-atomic energy from any substance at will and regulate its evolution. If that day ever comes then the false distinction in the values of different substances will disappear altogether, but whether the world would then be a paradise to live in, is very difficult to predict. Judging from our experience of the Great War, one is filled with the misgiving that the advent of such an age will synchronise with the extirpation of human race.

The next interesting question is, whether either creation or annihi-

lation of matter is possible. It has been proved almost to demonstration, that by gradual subdivision of matter we come to a stage of immaterial electrical charges. It has also been shown that electricity is a phenomenon, which originates from the disturbance set up in the ether, the all-pervading immaterial medium. Thus to quote an eminent writer, "Matter can be deprived of its cosmical existence and transmagnified into nothingness. With the annihilation of ponderable matter, the Law of Conservation of Mass disappears, and apparently the only constant in the universe is nothingness." Thus out of nothingness springs up the material substance, which in its turn again loses itself in the vast abyss of nonentity,

Whether such nonentity is in any way associated with the philosopher's attitude of resignation to things material, or whether science and psychology may here find a common platform to stand upon, it is too premature to judge at present. But it may safely be asserted without any fear of contradiction, that the ultimate union of science and religion, of which Lodge is so sanguine, will be effected through such an agency, if it does take place at all.

Medical science has recently claimed to cure cancer and certain other so-called incurable diseases, by exposing the diseased parts to the action of radium salts. But, while there are dissentient members among the professors of the healing art who doubt the efficacy of radium in this respect, there is complete unanimity regarding the point that prolonged exposure to its action brings on these diseases. As instances of this may be cited various cases in which scientists experimenting frequently with radio-active substances have been compelled to have some of their limbs amputated as the result of not having taken the necessary precautions.

While handling this subject, it is tempting to make a passing reference to the so-called Radium articles with which the market is at present flooded. A large number of cheap substances possessing the property of glowing in the dark, passes readily for radium and commands an extensive sale among the general public. The self-satisfied wearer of fashionable wrist-watches very rarely knows that the paint, with which the dials and figures are coated, does not contain radium or any thing akin to it, and that it would have been extremely unfortunate for him if it contained even a very small fraction of a gram of radium or its salts, the price of the free element being almost prohibitive. Many other properties of radium and facts connected with them, such as the composition of radium emanations, etc., may be mentioned but

these involve the use of technicalities of science, with which the ordinary reader may not be acquainted.

Lastly, the fact should not be lost sight of, that it is a lady, who has been responsible for bringing about these momentous changes in our scientific conceptions, a fact which clearly establishes the fallacy of the arguments of those who wish to draw a barrier between the finer qualities of the two sexes.

Picnic in the Hills.

By PRAFULLA KUMAR SIRCAR, Fourth Year Arts Class.

One sunny morning as we were taking our usual stroll round the Observatory Hill, our conversation drifted towards the proposed excursion to Sinchal peak. The gay appearance of the Mistress of hill-stations could captivate our eyes no longer which longed wistfully for fresh rustic sights. And so when the proposal was communicated to our fellow-boarders of the Sanitarium, it was hailed with universal joy and acceptance.

The excursion was to take place next morning. Immediately a party was formed and organisation proceeded at a rapid pace. A batch of young enthusiasts undertook to make necessary preparations. Their sincerity and zeal for work coloured the whole trip from start to finish. The difficulties due to so short a notice were greatly obviated with the kind assistance of the hotel authorities.

With the approach of twilight the corridor rang with loud peals of laughter, humming tunes and lively talk about the coming event. I alone placed myself in a snug, solitary corner and played on my favourite flute. The faint, tremulous light of the moon revealed the weird, fantastic shapes of neighbouring mountains tipping their summits with a silver lining. A dense sheet of fog which had so long rested on the lap of the valley came crawling and creeping and put a veil over the whole city. Intermittent gusts of wind made a rustling music with the clustered leaves of the towering pine trees. The whole scenery breathed an air of mystery and unworldliness. It looked like the dreamland where the known and the unknown had met and shaken hands with each other.

The sound of the dinner-bell roused me from this fanciful mood and I stepped towards the dining-hall with a heart full of calm and unspeak-

able delight. Everyone was requesting his friends 'to call him early' next morning and his eagerness seemed to surpass even the importunities of Tennyson's May-Queen.

Once I had placed myself underneath the warm cover of my rug, slumber hastened to steal over my eyes. The entire building, hushed into sleep and silence, wore the appearance of the palace in the fairytale where the waving wand of some wizard had transmuted everything into stone.

A gentle tap at the door woke me next morning. Our morning toilet was soon finished and tea was served a little before time. The train was booked to start at 7 a.m. As the station was situated just above the Sanitarium, within a stone's throw from its courtyard, we gathered leisurely on the platform one by one.

The party consisted of about twenty-five. Fortunately, we were offered the service of a cook who prepared excellent dishes at Sinchal Bungalow. We monopolised an entire compartment of the train which whistled off as the station clock announced the hour for departure.

What a jolly, pleasant company it was! We were all young men who still enjoyed the bliss of college life or had just crossed its threshold; only one gentleman* of ripe age and rich experience preferred to join these youthful Hotspurs. With his witty remarks and attractive stories he gave an extra interest to the excursion.

Within half-an-hour the train climbed a height of about five hundred feet and stopped at Ghoom with a gentle jerk. It left Darjeeling bathed in sunlight, it reached Ghoom enveloped in mist. Our train also was, like man, a "pendulum betwixt smiles and tears!"

We alighted ourselves one by one from the carriage. A chill blast of wind forced us to put on our overcoats which had so long rested on our shoulders. The most adventurous part of the journey commenced now. A long uphill march through the highlands extending over four miles was to be performed before we could hope to arrive at our destination. But the task was begun in right earnest and the hill-sides echoed and re-echoed the quick foot-falls of the young travellers.



Like Hazlitt, I also would fain declare "when I am in the country I wish to vegetate like the country." I wanted to revel undisturbed

* Dr. Prasanna Kumar Mazumdar of Rangoon.

in the blessed stillness of the mountain. The open-air drunkenness came upon me with great strides and made me more and more incorporate with the landscape.

“The turf beneath our feet” was fresh and dank with morning dew. The glens were carpetted with velvety moss and fragrant flowers growing in wild exuberance. In this primeval forest the pines and oaks, like Druids of yore, chanted hymns to Sylvan deities.

The atmosphere afforded me a feeling of mixed pain and pleasure. It was in this forest that our civilization sprang up and underwent its successive stages of evolution. Like its Hellenic counterpart it did not confine itself within the four walls of a city state—thus effecting an artificial dissociation between man and nature. On the other hand, it found the relationship among all orders of creation—the underlying rhythm of the Universe. Our literature and sculpture, art and music, all bear evidence of this discovery of the synthetic unity, the central peace which subsists at the heart of endless types and varieties.

Time challenged India as well as the comrades of her youth. Of Greece it left a memory of Beauty, of Rome, Imperial Power. Only India came out victorious from this pathetic amphitheatre, and her civilization continued to flower for ages which were the spring time of the rarest gifts of humanity.

The forest played an important part in bringing up our ancestors. Under its hospitable roof, amidst the eternal elements they wove the web of their life in perfect peace and repose. But now we have thrown ourselves, heart and soul, into the hum and noise, the dirt and squalor of the city and lost all touch and communion with Nature. We have set our life’s music to a key which jars with Nature’s tune. The forest, with a disconsolate accent, wails the hurry and the bustle, the ceaseless turmoil and the meaningless activities that make the life of India today a kaleidoscopic whirl of unrest, and its woes grow lyric among waves of wind and the murmur of leaves.



But it would be wrong to suppose that our journey was performed in all gravity and no mirth. Time and again the valley rang loud with our cheerful jests and laughter.

Rippling fountains and silvery streamlets spread like a network over our pathway. Moss-laden crags and delicate ferns greeted our sight at every bend. Capricious light and shade played hide-and-seek

in rocky caverns. In short, it was an ideal summer morning in the hills.

Happy we were at length when we caught sight of the Sinchal resthouse. The screen of trees was suddenly drawn aside, and above the rampart of mountains, hanging like a delicate border of creamy white lace, the range of eternal snow leapt into our view. A thin curtain of clouds, behind which the snows extended in never-ending lines, enhanced the beauty of that priceless treasure as the veil adds to the grace of a charming face.

It was of this exquisite scenery that a poet sang in the following lines :—

“ Whose head in wintry grandeur towers,
And whitens with eternal sheet,
While summer in a vale of flowers,
Is sleeping rosy at his feet.”

I had watched the Himalayas for many a day in different seasons in their various aspects—now serene and majestic, now in a tumult of fury ; now rooted solid on earth, now hung high in the azure ; now cold, stern and austere, now warm, radiant and melting into most delicate hues ; but always proud and compelling, always pure and unspotted and always pointing starward. “ Lifted above the world in silence, terrible in their cold and their distance, yet beautiful beyond all words, what are they like ? Why, they are like—a great monk clothed in ashes, lost in meditation, silent and alone ! They are like—like—the Great God Himself—Siva, Mahadev ! *



The rest-house was studded on the summit of a hill, with a little yard before it. Owing to its splendid situation it commanded an extensive view of the snow-capped mountains above and the sunlit fields below. Such a snug place gave us very comfortable accommodation which was all the more appreciated after a long, tiresome journey.

But a rich feast to the eye was by no means a substitute for a delicious dish on the table. Moreover, how could our stomach remain inactive when other organs of the body were performing strenuous feats ! Soon, however, we did full justice to our keen appetite with tea, toast and fruits.

Gentlemen expert in the culinary art took charge of the kitchen.

* Sister Nivedita.

Two groups sat round two tables busied with packs of cards and puffs of cigars. We, who were ignorant of both kitchen and cards, selected a sunny nook and kept ourselves engaged in various familiar topics of the day—social reform, Japan, female education and the like.

We took little notice of the clouds that had gathered meanwhile on the horizon. Shortly after, trees began to bend and rattle, heralding the approach of a sharp shower. Distant roars of thunder muttered among the black crags giving a voice to every mountain. Every one removed himself to the warm compartment of the rest-house. But I preferred to stay outside in spite of violent wind and piercing cold, for the wild and furious, yet lovely and magnificent hill-storm had already engulfed my heart.

The rains came pattering in big drops, the wind with pathetic moan wandered like an aimless messenger in the forest. Tall trees swayed to and fro wrestling perhaps with some invisible foe. Dense fog wrapped the whole scenery and over the hueless, viewless deep our rest-house floated like a little island. The spectacle put me in mind of a famous song of Rabindranath :—

“ To-day the morning has closed its eyes heedless of the insistent calls of the loud east wind, and a thick veil has been drawn over the ever-wakeful blue of the sky.

“ The wood-lands have hushed their songs and doors are all shut at every house. Thou art the solitary wayfarer in this deserted street : oh my only friend, my best beloved, the gates are open in my house—do not pass by like a dream ! ”



At about 1 p.m. food was ready and my friends called me in. The fare was by no means frugal—*khichuri*, meat, omelette and fruits. The preparation was excellent and as we were in no hurry, we spent a long time over lunch with gossip as our sauce. With shutters dropped and fireplace lit, the atmosphere grew delightfully warm, and our mind was enthroned in the Seventh Circle of Content.

After a little rest we were to resume our return journey. The threatening attitude of the sky made us feel a little uncomfortable; but the dark shadows gradually gave way to glorious light. The snow again reappeared like a phantom in a dream blended with fleecy clouds which seemed to chase one another. The noisy whir of insect-life renewed the Sylvan concert, and, at length, the note for our departure was sounded.

My pen refuses to sketch our fall from modern Eden.

When the train steamed into Darjeeling Station, "the dewy eve" was fast approaching. In a minute we were in sight of the hotel where Lila and Beena, two daughters of Dr. Majumdar, eagerly watched our arrival.

Twilight gently closed day's drooping eyelids. Stars began to blossom one by one in the infinite meadow of heaven. The pine-trees spoke overhead in scarcely audible whispers. The rooms resounded with talks about the excursion and the enjoyment. At a little distance the slim willowy figure of Beena was visible—her eyes full of tears and lips curling at not being included in our party. I silently leaned over the railings of the long corridor. The magic moonlight seemed to inundate my soul with indefinable longings. All things around me were vague, strange and indistinct. A spirit of pleasure and sadness stole slowly over my spirits; and, like some golden feather dropped from the flitting wings of the fairy of dreams, lingered on

"The memory of what has been
And never more will be."

A Vision of the Flood.

"I, FIRDUS, a citizen of no mean city, dreamed a dream, and the visions of my head troubled me, and I called the magicians and the astrologers and the sorcerers to shew the interpretation thereof. And all the wise men of the plain, even the magicians and the astrologers came, but they failed to make known the dream and to shew the interpretation thereof. And they said 'Lo, a certain man there is here in this city, a graduate, and his wisdom is known to the ends of the earth. And he is called Editor, which being interpreted is the giver of news, for, with the courses of the moon he gladdens the hearts of men with fresh tidings of things that be. He can shew thee, O Firdus, the matter of thy dream.' Therefore have I summoned thee, O wise one, to read me my vision, which was even as I shall reveal unto thee.

"I saw in my sleep a venerable man descend on the face of the earth, and behold, with his right arm he led a vast number of gondolas, even such, it seemed at first, as the strangers to this city say, are in great numbers among the Venetians. And I beheld in wonder a second time and, lo! they were of many shapes and hues, even as are the lines of the rainbow. And some were great and others small, and I saw again

and behold, they all had wheels, and the wheels were four in number. And the aged one came down amongst a vast multitude which was gathered together in the market-place, buying and selling of meat and raiment; and he distributed his burthen among them, even as they yearned after it, and unto some he gave one, to another two, to another none at all, and to some the great and to some the small, to every man according as the spirit moved him to ask. And he gave and gave and night fell on the land, and the men went their ways, and the old man and the market place were no more.

“ And, lo! not long after there fell on my ears a rushing of the wind and the voice of the storm. And the floods came and the winds blew, and when the hour of morn returned the spirits of men were sorely vexed, for that they could not assemble in the market place, nor in the synagogues, nor in a great House of Learning which I beheld in the city. When, lo! they bethought them of the gifts, which the stranger had made amongst them, and they led them out and sat themselves therein and began to move, each unto the place where his daily business was. But they, that had not of them, were unable to move, for the floods were in the ways of the city. But they which had them went, when, lo! one went one hundred cubits, and another two hundred cubits and they could move no more, and their places knew them not that day. And others, those that had the small vessels, even those that were not very fair to behold and were placed high on their wheels, those men moved, and their wishes were fulfilled.

“ And the vision lasted and my soul was sorely troubled, for verily, in the heart of the city were many fishes, and their shapes were manifold. Some, they were small, and some were great even as are the bodies of men; and great fear fell upon me and I awoke.

“ I have heard say of thee that thou canst understand a dream to interpret it. Make known, therefore, this thing unto me and thou shalt be arrayed in vestures of fine linen, and a gold chain shall be put about thy neck to honour thee.”

And the reader of things answered Firdus and said: “ It hath been shewn unto Firdus what is about to be. And the dream and the visions of thy head upon thy bed are these. For, the venerable one, which thou sawest, is the spirit of Noah, descended upon the men of this place to forewarn of the wrath which is to come. And his spirit shall enter the souls of all, but the elect alone shall be pricked to have of those small vessels, yea, those which thou sawest speed well on their way. And they, which have not yet found favour in the sight of the

Lord, and verily their name is legion. they shall get them none though the spirit of Noah shall be even upon them, for verily, the spirit shall be willing but the purse shall be weak. And the wicked and the iniquitous and they that lay up for themselves treasures upon earth and are clothed in purple and fine linen and fare sumptuously every day, those shall take the vessels big and very fair to behold. And those vessels on wheels of various shapes and hues, which thou sawest led of the venerable one from the clouds, these be they, even the ones which are commonly called motors among the sons of men. And all these shall be the signs of the times.

“ And in the twenty-second year of thy life, in the eighth month, the fifth day of the month, the same night the floods shall come, and the windows of heaven shall be opened, and the rains shall fall upon the earth all night; and the day shall come, but the waters shall increase and verily a flood shall come upon this city, even this Calcutta. And the drains shall be chocked with the dirt of the streets, and the waters shall stand upon them and rise high. And at the tenth hour of the day when the people are wont to wend to their work, the stillness of midnight shall be upon the city. And the vexation of soul that thou sawest shall appear great on the faces of men, but the spirit of most shall inwardly rejoice for the burthen and heat of their toil, may not weigh upon them that day.

“ Then, they that walk in the paths of righteousness shall bring forth their cars and shall sit therein, and move towards the synagogues and the mighty House of Instruction which thou sawest, the same to which, O Firdus, thy servant belongs, and whose fame is spread to the four corners of the earth. And the money-changers and those full of extortion and excess, they, that have their tables in the market-place, those even shall lead out their cars and sound their horns before them that they might have the glory of men, and haste towards the market-place along the Clivian way. And they shall fare, each according to the good, which is in him, one a hundred cubits, and another two hundred cubits, and, lo! the wheels of their cars shall become as one whose feet have been made fast in the stocks, and the last state of those men shall be worse than the first. For, they shall be anhungred and none shall give them meat, thirsty and none shall give them drink; and the fast shall disfigure their faces. And they shall sit all day, enclosed in their fat and their coats of many colours, in the midst of the ways. And the rains of heaven shall beat furiously upon them, and the cars of the chosen shall pass triumphantly by them, and mock them

with their horns, and spot them with the waters that lie in the ways. And there shall be swearing and gnashing of teeth.

“And for the fish that thou sawest. this is the interpretation thereof:—The waters shall prevail and increase greatly on the face of the land, and the pools and the streams, yea, the ponds and the tanks shall swell over their limits, and the fishes, that are in them, shall run over the land, even where the feet of men are wont to be. And it shall come to pass that some shall cast their hooks from the housetops and take up much fish; and the winds and the waters shall come upon them, but they shall heed them not.

“And the fish shall be both great and small, but they, which seemed to thee great even as the bodies of men, verily, they are not fish at all. For it shall even happen that the poor ones of the land, which have not yet the full favour of the Lord, they shall gird up their loins and tuck up their sleeves and become as the fish of the sea, and move swimming over the surface of the floods; and great shall be the wonder thereat. And in the cold of their raiment they shall earn their bread that day; but, verily, the reward of these men shall be sneezing and ‘flu.’

“And with the going down of the sun, the windows of heaven shall be stopped and the rains shall be restrained, and the waters shall return from the earth continually. And they that shall be in outer darkness and the cold, shall sound and find it one fathom, and after a little while they shall sound again and find it half a fathom, and they shall wait and wish for the day. And after noon the next day, the waters shall be abated, even dried up from the roads. And those men shall start their cars and haste towards their habitations, and the women of their homes shall hear their horns a great way off, and they shall run out to meet them, and fall upon their necks and kiss them. And the best robes shall be brought forth, and rings for their fingers and shoes for their feet. And in those mansions of the wicked, fatted calves shall be killed, and they shall eat and be merry, for these men shall have been lost and found, drowned and alive again.”

D.



Philosophical Speculations in the Rigveda.

By RAKHOHARI CHATTERJEE, Fourth Year Arts Class.

THE Rigveda is the oldest record of the Aryans, our ancestors. In it we are brought face to face with them ; we see how they thought and spoke, how they worshipped their gods, what religion and faith they professed, and what were their ideals. The study of the Rigveda, therefore, is absolutely necessary for a right understanding of India and her history. Our civilization is a thing of the past, and from times of old down to the present day, has been one homogeneous whole. Even to-day, some elements peculiarly Indian are so indissolubly associated with our civilization that even our ancestors of the Vedic age, if they were to rise up once more to-day, may find many things in us which they can easily recognise. An eminent Indian professor, Mr. Ghate of Bombay, observes—“ The Indian mind is the same in many respects, whether in the Vedic age or in the twentieth century A.D. If it be asked what that unifying principle is, which runs through all the several aspects of Indian life and temperament, we reply, it is the influence of the Veda and the Vedic age, which has permeated all strata of Indians and which is seen in every little act of ours. Whether it be religion, whether it be philosophy, morals, literature or social habits, we detect everywhere its presence. Our religious ceremonies may have become more elaborate and artificial and sometimes more farcical in character, still we cannot lose sight of the basis of the Veda. We cannot open an Indian book without being thrown back on an earlier authority which is the Veda, and which is regarded as the basis of all our knowledge, both sacred and profane. The delicate poetry of Kalidāsa, the philosophical vigour of Kapila, the voluptuous mysticism of Jaydeva and the epic simplicity of Vyāsa and Vālmīki, all these admissible in themselves, would, however, float before our eyes like the mirage of a desert, unlesss they are provided with the historical background by the Vedas. So also all the system of philosophy or Dorsanas, and all codes of laws profess to impart the teaching of the Veda.”

Of the four Vedas, the Riksanhitā is the oldest and most important, not only from the point of view of the contents, but even from

the orthodox standpoint. Each of the other three Vedas is more or less based on the Rigveda. Hence the study of the Rigveda is most important from the point of view of Philology. To quote Max Müller, "In the history of the world the Veda fills a gap which no literary work in any other language could fill. It carries us back to times of which we have no records anywhere, and gives us the very words of a generation of men of whom otherwise we could form but the vaguest estimate by means of conjectures and inferences. As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind, will belong for ever to the Rigveda."

A careful perusal of the Rigveda, however, is very important from another point of view. We do not underestimate the contribution of the Rigveda to the science of language nor do we overlook its historical importance when we say that greater attention should be paid to the philosophical hymns of the Rigveda. Those hymns of the Rigveda, which distinctly smack of the philosophic mood and attempt to solve the riddle of life, though declared to be later in character, furnish us with a distinct proof of the fact that the origin of philosophy amongst the Hindus is remote, and that the Brahmins of India investigated subjects of theological philosophy long before Plato or Pythagoras.

Many scholars are disposed to believe that the presence of philosophical ideas in certain hymns of the Rigveda is a clear proof of their later origin. It has been the custom to regard any hymn in which the nature of the deity, the problems of existence, the hope of immortality are expressed, as decidedly modern. The whole tenth Mandala has been assigned to a later period, chiefly because it contains many hymns, the language of which approaches the philosophical diction of the Upanishads and of the still later systems of philosophy. True it is that the Rigvedic atmosphere is much more fresh and optimistic than can help the growth of a thinking and philosophic temperament; true it is that the philosophy of the Rigveda, if philosophy it can be called, is much more practical, and give-and-take is the idea frequently met with; still there is very little to guide us in forming a judgment of what is genuine and primitive in the Rigveda. We find in some hymns ideas and expressions, which, in the literatures of other nations, such as the Jews, the Greeks and the Romans, we have accustomed ourselves to regard as of comparatively

modern growth; but simply on that ground alone, we have no right to conclude that they are equally modern in the history of the Indian mind. That the Rigveda opens to us a chamber in the labyrinth of the human mind through which the other Aryan nations had passed long before they become visible to us by the light of history, that the collection is more ancient than the Homeric poems, because it represents an earlier phase of human thought and feeling, cannot any longer be doubted.

Max Müller thinks that the philosophical hymns cannot be taken to be of later origin simply because there is a speculative tendency in them. He writes—"Let us consider but a single point. We have accustomed ourselves to regard a belief in the Unity of God as one of the last stages to which the Greek mind ascended from the depths of a polytheistic faith. The one unknown God was the final result which the pupils of Plato and Aristotle had arrived at when they came to listen to the strange teaching of St. Paul at Athens. But how can we tell that the course of thought was the same in India? By what right do we mark all hymns as modern in which the idea of One God breaks through the clouds of a polytheistic phraseology? The belief in a Supreme God, in a God above all gods, may, in the abstract, seem later than the belief in many gods. Yet let one poet but once perceive how he is drawn towards the Divine by the same feelings that draw him towards his father, let such a poet in his simple prayer but once utter, though it be thoughtlessly, the words, "My father," and the dreary desert through which philosophy marches step by step, is crossed at a single bound. We must not compare the Aryan and the Semitic races. Whereas the Semitic nations relapsed from time to time into polytheism, the Aryans of India seem to have relapsed into Monotheism. In both cases these changes were not the result of a gradual and regular progress, but of individual impulses and peculiar influences. I do not think, therefore, that the mere occurrence of monotheistic ideas, and of other large philosophical conceptions, is sufficient to stamp any class of hymns as of modern date."

Now leaving aside this controversial aspect of the question, it would be better for us to try to investigate the philosophical notions underlying those speculative hymns. Almost all the speculative and philosophical hymns are to be found in the tenth Mandala of the Rigveda. It is in the ninth and tenth books of the Rigveda that we find the most distinct and prominent reference to future life. There is a hymn of peculiar interest in the tenth Mandala, full of ideas which,

to many, would seem to necessitate the admission of a long antecedent period of philosophical thought. There we find the conception of a beginning of all things and of a state previous even to all existence.

India is often spoken of as the cradle of philosophy. Nowhere have been made such bold and daring attempts to solve the riddle of the universe as in India, where there lived kings like Janaka and Ajātasatru, Brāhmaṇas like Vájñavalkya and Nachiketas, and scholars like Śankara and Kumarila. Indeed philosophy had so strong a hold on Indian minds that men, adopting the notion that works were altogether unworthy of human attention, deserted active duties for ascetic contemplation. Now the question is: What sort of philosophy is taught by the Rigveda? At the very beginning it must be said that no cut-and-dry system is taught here, nor do philosophic speculations form the main burden of the Rigveda. For the former we have to go to the Sūtras, and for the latter to the Upanishads. However, the seeds of Upanishad thought are seen scattered about here and there in the Sāṁhita of the Rigveda: the foundation-stone of Sāṅkhya Philosophy also is laid down here. Though the religion of the Rigveda refers to a plurality of nature gods, still the tendency to monism is distinctly seen in some of the hymns. The Rishis thought that the several natural phenomena had some divine forces behind them, which were personified into so many gods. In these hymns, this line of thought was pursued a little further, and the conclusion was arrived at that all these phenomena were but different aspects of a single all-pervading Divine Force. There was, in this way, a transition from many gods to one god. Thus in I. 164. 46 we have—"They call it Indra, Mitra, Varuna and Agni, or the heavenly bird Garutmat (the Sun). The sages call the one being in many ways; they call it Agni, Yama, Mālarisvan." Here the several Vedic gods are stated to be but one. The whole of this hymn consists of fifty-two verses, all of them except one being riddles, the answers to which are not given. "The subjects of these riddles are cosmic, that is, pertaining to the nature phenomena of the Universe; mythological, that is, referring to the accepted legends about the gods; psychological, that is, pertaining to the human organs and sensations, or finally crude and tentative philosophy or theosophy. Heaven and Earth, Sun and Moon, air, clouds and rain; the course of the Sun, the year, the seasons, months, days and nights; human voice, self-consciousness, life and death; the origin of the first creature, the origination of the Universe—such are the abrupt and bold themes."

How the mind progressed from many gods to one being, or from the simple give-and-take religion to abstruse speculation can be explained in some such way as follows. It was at the sacrifices that the tendency to philosophise must have first originated and prospered. The various phases of the sacrifices, the various implements and the little acts connected with them must have been subjects of speculations, mystic and theosophic in character. The mere technique of the sacrificial ritual, in course of time, ceased to satisfy the minds of the sacrificers (Yajamânas) and the priests, so that more philosophic food was required; thus questions and answers regarding the origin of man, and similar topics, were discussed between them, giving rise to what are called Brahmodyas.

The wordly character of the rewards, asked for by the Vedic Rishis, such as long life, cattle, warrior sons, gold and the like, did not free their minds from ideas about death and the world hereafter. To a simple mind reflecting, in the early ages of the world, on the origin of all things, various solutions of the mystery might naturally present themselves. Sometimes the production of the existing universe would be ascribed to physical, and at other times to spiritual powers. On the one hand, the various processes of growth and change, which are constantly visible in every department of nature, might have suggested the notion of the world having gradually arisen out of nothing, or out of a pre-existing undeveloped substance. Hence it is, that such an idea of the spontaneous evolution of all things out of a primeval principle, or out of indiscreet matter, called Prakriti, as became, at a later period, the foundation of Sâṅkhya Philosophy, found a place in the pages of the Rigveda.

On the other hand, contemplating the results affected by human design and energy, and arguing from the less to the greater, or rather impelled by an irresistible instinct to create other beings after his own likeness but endowed with higher powers, the ancient thinker feels that the well-ordered frame of nature cannot possibly have sprung into being from any blind necessity, but is the work of a conscious and intelligent will. This, in a way, accounts for the conception of one supreme Creator and Governor of all things in the Rigveda. But previous to this conception of a Being endowed with unthinkable powers, it may be reasonably expected that the various departments of nature should be apportioned between different gods, each of whom presided over his own special domain. This is the reason why Rigvedic poets first of all entertained Polytheism, and then relapsed into Monotheism.

The idea of a paradise also is not foreign to the Rigvedic poets. According to the Vedic view, the spirit of the deceased proceeds to the realm of eternal light through the path trodden by the fathers, whom he finds in the highest heaven revelling with Yama, king of the dead, and feasting with the gods. Thus in hymn X. 14. 7, 8, 9 we find—

“Depart, depart by the former paths by which our forefathers have departed ; there shalt thou behold the two monarchs, Yama and the divine Varuna, rejoicing in the Swadhâ.

“Be united with the Pitris, with Yama, and with the fulfilment of thy wishes in the highest heaven ; discarding iniquity, return to thine abode and unite thyself to a luminous body.

“Depart from hence, be gone, go far off (evil spirits) : the Pitris have assigned this place to him, Yama has given him a place of cremation consecrated by days, streams and nights.” (Wilson’s Translation of the Rigveda, pages 32-33.)

The Atharva-veda undoubtedly shows a belief in a place of future punishment but no such idea occurs in the Rigveda, and the utmost that we can find of such a conception is the notion that unbelievers shall be consigned to an underground darkness after death. “So little, indeed, do the Rishis say on the subject and so vague is the little they do say, that Roth held the total annihilation of the wicked by death to be their belief.” (Macdonell : A History of Sanskrit Literature.)

On the subject of the transmigration of the soul, and, generally, of the later doctrine of the Upanishads on the nature and destiny of the soul, the Rigveda is not altogether silent. Even the idea of attaining immortality is not absent. Thus in Rigveda viii. 48, 3; ix. 113, 7-11; viii. 48. 7; 79. 2, 3, 6; i. 91. 6, 7 we find that “the gods drank soma and became in consequence immortal ; men will become so when they in turn drink soma with Yama in the abode of the blessed.” (Barth : Religions of India.)

The most important contribution of the Rigveda to the philosophical speculations of later ages consists of the ideas in entity and non-entity. Thus in Rigveda X. 72, we find it declared that in the beginning non-entity was the source of entity : “In the earliest age of the gods entity sprang from non-entity ; in the first age of the gods entity sprang from non-entity.” (Devânâm pûrvye yuge asataḥ sad ajâyata.. devânâm yuge prathame asataḥ sad ajâyata.)

“Questions concerning the beginning and origin of all things were asked and answered in a crude and tentative manner by the Vedic Rishis. Thus in the hymn X. 121, Hiranyagarbha is described as

existing in the beginning of the creation, the sole Lord of beings, supporting heaven and earth. In X. 90, the hymn popularly known as the Purusha-Sukta, the idea that the whole world is one being, the Virâta Purusha, who having pervaded the world from all sides, still remained over and above it, is dealt with. In the hymn X. 82, waters are spoken of as being the first substance or prime cause." (Ghate: *Lectures on the Rigveda*, P. 186.) The most important hymn in this connection is X. 129. In this hymn remarks like "there was then neither non-entity nor entity" appear so very strange, that, a detailed analysis of it is necessary, and it may be profitable for us to discuss this hymn at length. There does not appear to be any discrepancy between the statement in Rigveda, x. 129. 1, viz. "the non-existent was not," "the existent was not," and the doctrine of the Chhândogya Upanishad; for, in the second verse of the hymn, a Being designated as the One is recognised as existing, which may be regarded as answering to the primal entity of the Upanishad; while the original non-existence of anything, whether non-entity or entity, asserted in the first verse, may merely signify, as the commentator on the Taittirîya Brâhmaṇa explains, that there was as yet no distinct manifestation of the One. The first movement in the process of creation as conceived in the hymn is this: the One, which in the beginning breathed calmly, self-sustained, is developed by the power of "tapas," by its own inherent heat, or by rigorous and intense abstraction. This development gave occasion to desire which immediately took possession of the One, and is described as the first germ of mind and the earliest link between entity and non-entity. The poet then goes on to speak of impregnating powers and mighty forces, of receptive capacities and active energies, but confesses himself unable to declare how the universe was produced. Prof. Deussen says of this hymn—"In its noble simplicity, in the loftiness of its philosophic vision, it is possibly the most admirable bit of philosophy of olden times.....The avowed purpose of all philosophy is to account for the presence of the world and its contents as something which is not self-evident, and needs to be explained beyond the point of mere individual experience, or analysis through empirical knowledge. The Creation-hymn performs this act not without some unsteadiness and with petulance due to scepticism. In putting forth a fundamental principle without personality it does not fall far behind the best thought of later times inside or outside of India."

Max Müller observes:—"Many of the thoughts expressed in this hymn will, to most readers, appear to proceed rather from a school of

mystic philosophers than from a simple and primitive clan of shepherds and colonists. Meditations on the mysteries of creation are generally considered a luxury which no society can indulge in before ample provision has been made for the lower cravings of human nature; such is no doubt the case in modern times. Philosophers arise after the security of a state has been established, after wealth has been acquired and accumulated in certain families, after schools and universities have been founded, and a taste created for those literary pursuits which, even in the most advanced state of civilisation, must necessarily be confined to but a small portion of our evertailing community." (Ancient Sanskrit Literature, pp 564-5.) This hymn and the other philosophical hymns of the Rigveda not only furnish materials for the subsequent growth of philosophy in Ancient India, but also provide grounds for conjecturing the state of society in which the Vedic people lived. Hence these hymns have a two-fold interest, one historical and the other philosophical. We cannot better conclude this essay than by saying that the labours of a student engaged in the careful study of the Rigveda are amply repaid, and that the disappointment which falls often to the lot of the present student of the Veda is due more to the wrong standpoint which the student takes than to the nature of the study itself.

Ourselves.

1. *The Political Philosophy Seminar*—

The work of the library attached to this Seminar has begun with more than one hundred volumes. Members to whom papers were assigned have commenced their task. Our President, Prof. P. Mukherji, M.A., has promised us visits to Co-operative Societies after the Pujahs

P. K. S.

2. *The English Seminar*—

The Fourth Year Honours men in English have recently been allowed by the Principal to use the Seminar, hitherto exclusively meant for the Post-Graduate Students in English.

Srijut Joges Chandra Chakravarti has been elected the first Under-graduate Secretary.

J. C. C.

3. *The Bengalee Literary Society*—

A general meeting of the society was convened on the 3rd September, at the Physics Theatre with the Principal in the chair. After the reading and adoption of the last year's report, the Executive Committee

for the session 1920-21 was formed. The following is a list of the office-bearers :—

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

Vice-Presidents :—
 Prof. Benoy Kumar Sen, M.A.
 Prof. Harihar Vidyabhusan, M.A.
 Prof. Charu Chandra Bhattacharyya, M.A.
 Prof. Hem Chandra Das Gupta, M.A.
 Prof. Susil Chandra Mitter, M.A.

Secretary :—Srijut Praphulla Kumar Sircar.

Asst. Secretary :—Srijut Rakhahari Chatterjee.

Class Representatives :—

4th Year Arts :—Sj. Ranadhir Krishna Rai Dastidar.

4th Year Science :—Sj. Sambhunath Banerjee.

3rd Year Arts :—Sj. Probhat Kumar Basu.

3rd Year Science :—Sj. Dhirendranath Banerjee.

2nd Year Arts :—Sj. Mohit Mohan Mookerjee.

2nd Year Science :—Sj. Khagendranath Sen.

1st Year Arts :—Sj. Charu Chandra Chakravarti.

1st Year Science :—Sj. Kiran Chandra Basu.

A neat little speech from the President and a vote of thanks to the chair, proposed by Srijut Praphulla Kumar Sircar, brought the proceedings to a close.

P. K. S.

4. *Tamluk Relief Fund*—

Contributions received from the staff and the students up till 31st August amounted to Rs. 260 only, which were remitted, as desired by the Principal, to the Sub-Divisional Officer, Tamluk, who has sent us the following acknowledgment :—

“ I beg to acknowledge with thanks the receipt of Rs. 260 (Rupees two hundred and sixty) contributed by the Professors and students of the Presidency College towards the Flood Relief in this Sub-Division. The amount has been made over to the Bama Mission, a non-official body doing satisfactory relief work here.”

A second instalment, amounting to Rs. 350 received till 30th September, has been sent to the Government Central Relief Fund. A detailed statement showing separately the contributions made by the staff and different classes, as made over to the *College Fund*, is given below :—

Staff : Rs. 259.
4th Year Arts : Rs. 96.
4th Year Science : Rs. 57/8.
3rd Year Arts : Rs. 56.
3rd Year Science : 38/4.
2nd Year Arts : Rs. 16.
2nd Year Science : Rs. 50.
1st Year Arts : Rs. 31/4.
From other Sources : Rs. 6.

S. P. M.

5. *Athletic Notes*—

Our Football Eleven went to Patna to play the college there. The game ended in a victory for us, with four goals to our credit. The following account of the trip to Patna, by Srijut Pannalal Adhicari of the Fifth Year Economics class, may be interesting to our readers:—

“We had worked ourselves up to such a pitch of expectancy and hope about a Football-tour that, when we went to the Principal for permission, we were in awful suspense about what should fall from his lips. Never was the Delphic oracle consulted with greater eagerness. Once the permission was obtained the rest was easy sailing.

This was on Monday, and the next Wednesday evening found us in an interclass compartment reserved for us, at the tail end of the Parcel express, tearing through space at a tremendous rate towards Patna. A long journey—specially in a train—is generally far from pleasant; but a band of students, freed for a while from college work and from the daily round of monotonous duties, will enjoy themselves anywhere—in Mesopotamia for example. Accordingly, in our case the blessed barrier ‘between day and day’ was not sleep, but a wild hilarity which our precious Captain sought in vain to stifle. The Captain, however, was not glum himself. Far from it. He subscribed, possibly the largest share to the wildness of the party. But he would sometimes suddenly remember that he had dictatorial duties to perform.

As the train steamed into Patna station, we got down—wary with keeping awake and joy—a conspicuous group of unkempt and unmitigated vagabonds. It was natural, therefore, that the few Patna students who came to escort us should pause twice before deciding that we were the expected visitors. Within the limitations of time and space which the editor wants religiously to impose on this account of vagabonds, it would be impossible to carry the reader with us along

the stony streets of Patna in hackney-carriages that meant regular bargaining for accidents.

We shall reopen the account at the point where we found ourselves surrounded by a more heterogeneous crowd than ever sat around the dias of the Indian National Congress—gazing and gaping at us from every angle of the beautiful turf where the match was to be played off.

We won the toss and let the Patna College kick off. The Vice-Principal of the college supervised the game. His judgments were always quick and faultless. For the first few minutes our opponents gave us an anxious time, but once our team had settled down the tables were turned. And within ten minutes of the start, Maitra, our left-out, scored brilliantly off a pass from P. Ganguli, the right-out. Amar Bose, our young inner, scored the next goal by a fine header. The credit for the third goal goes entirely to Ashu Dutt. This brought on the interval. After sides were changed only one more goal was added to the three goals already standing to our credit, Maitra being again the goal-getter.

Our defence was very sound. Their forwards, although rather strong, failed to break through; our backs and side-halves were always a source of great annoyance to them. Sukhada, our left-half, was the best spot in the field.

We were pestered with requests to stay on and play the other local teams, but we had already made arrangements for another match at Bhagalpur. The prospect of even another night in the train failed to damp our spirits, but this time some of our students managed to snatch some hours' sleep by taking refuge in the *mali*'s compartment.

When we got down at Bhagalpur we did not find anybody awaiting us, and, although many of us had been to Bhagalpur before, all knowledge of the city, however, seemed to have vanished from our retentive brains. Not knowing what to do and where to go we divided ourselves into groups, and took different roads in the hope that at least some of us would succeed in reaching the goal. One of the parties betook itself in despair to a tea-shop, and would have stayed there if it had not been discovered. We were lodged eventually in a house specially engaged for the occasion. The hospitality of the students and the professors left nothing to be desired.

The best ground at Bhagalpur not being available, we had to play on very indifferent ground indeed. And we were pitted against a tough team. Both sides played very well, and the game ended in a pointless draw, the result being a true index of the game.

We seemed to have grown rather famous in a short time, for people came from Sabore to invite us to play them.

But we had to start that night. This time, however, all our wild instincts failed to keep us awake, and we would have slept the clock round, if empty stomachs had not pressed their claims at Burdwan. We had almost sat down to a sumptuous meal when we suddenly discovered that our purses were nearly as empty as our stomachs. With long faces, we settled down gloomily in the corners of our compartment when one of us suddenly remembered that he had some money tucked somewhere. The way we went though our meal is too vulgar to be described here.

Thus ended our Football tour. We entered once more the gloomy prospect of a long grind at cheerless tasks not to be broken till another year has rolled on."

6. *Eden Hindu Hostel Notes*—

This year there has been a tremendous rush of new students to the Eden Hindu Hostel. Consequently many fifth and sixth year students had to seek their asylum elsewhere. We sympathise with them in their unavailing regret and impotent rage at being driven out by young'uns.



The Hostel always re-opens on the very day that the College does. This practice means great hardship to many mufassil students who come on the day before. We invite the attention of our Principal to this matter and hope that he will so arrange matters that the Hostel may open a day or two before the College.



Hostel life is now in full swing. The Common Room shows uncommon activity this year. The Hostel football team after its usual fit of initial animation has settled down to a quiet existence. The Library with its *Englishman*, *Bengali*, *Amrita Bazar Patrika* and *Servant* and a 'goodly' lot of monthly magazines is as popular as ever. The Secretary of the Library has issued his annual 'notice' that the books taken out by boarders from the Library must be returned within ten days, on pain of a fine of one anna for each day in excess of that time; but the boarders know well enough that this is all sound and fury signifying nothing. The "Mess Committee" has been selected and is going strong. The rise in the cost of living of which we hear so

much outside, has been reflected within the Hostel in worse fare and higher charges.



The Eden Hostel did not fare so well in the examinations this year as in previous years. But we hope that next year we shall beat the other 'fellows' of the college all hollow, and show the admiring University what stuff we are made of. This is no vain boast, Mr. Editor: we are serious.



The Hostel Union, which was ushered into existence with a preliminary blare of the usual trumpet, is as dead as a dodo, or, to be kinder, is in a state of 'suspended animation.' During the first year of its existence, though it actually did nothing, it had at least some sentimental eloquence to its credit, but now even windbags have burst. Let us, however, be a little charitable; let us shed some tears for the rich promise which it held out before us, but which, alas! it never fulfilled.



The boarders of Ward V— those Olympian gods on their self-styled "Highland"—had their ex-boarders' farewell under the presidency of Prof. Praphulla Chandra Ghosh, M.A. We understand that the function was all success. Some other wards will hold their *L'Allegro* gatherings within a few days. We hope that unwelcome guest, *Il Penseroso*, will not break in upon their mirth.

B.

University Notes.

SIR P. C. ROY, Kt., C.I.E., Palit Professor of Chemistry, has proceeded to England on leave in order to study abroad at first hand the latest developments in Chemical and Technological research.



Dr. Brajendranath Seal, M.A., Ph.D., George V Professor of Mental and Moral Philosophy, has been appointed by H.H. the Maharaja of Mysore, the Vice-Chancellor of the Mysore University. The Calcutta University will thus be deprived not only of the services of a great Professor, but also of the mature counsels of an eminent member of the Senate during this critical period in the history of the University. We feel, however, highly gratified at this well-deserved

honour conferred on one of the distinguished Bengalis of our generation, and we offer our congratulations to Dr. Seal.



Rai Kumudini Kanta Banerjee Bahadur, M.A., who had been appointed to officiate as Inspector of Colleges, has gone back to Rajsahi College as its Principal in the I.E.S.; and Dr. H. C. Mookerjee, M.A., Ph.D., has been appointed to act as University Inspector in his place.



The graduates of the University (those over seven years' standing) will be entitled to elect one representative of the Calcutta University on the re-formed Bengal Council. We understand Sir Nilratan Sircar, Kt., and Rai Jogendra Chandra Ghosh, Bahadur, M.A. B.I., have decided to stand for election.



The Calcutta University Bill was to have been introduced during the September session of the Imperial Legislative Council, but, for some reason or other, it has not been introduced. In this connection we may draw the attention of our readers to an article on the University Bill, which appeared in a recent number of the *Times Educational Supplement*, and is reproduced in this issue.



The M.A. and M.Sc. Examinations commenced on the 30th August, 1920. In all there were 735 candidates. This is the first time in the history of an Indian University that arrangements have been made for the institution of an M.A. Examination in Indian Vernaculars. It is interesting to note that 16 candidates appeared in this subject—all of them were, of course, non-collegiate students—and have passed, seven being placed in the First Class and the rest in the Second. The two top places have been taken by two Professors of English, one working at Rangpur and the other at Ripon College, Calcutta.



We welcome back Dr. S. P. Agharkar, Ghose Professor of Botany, who had proceeded to Germany for study in 1913. but was interned there and not allowed to return to India before this, on account of the War.

Dr. H. K. Sen, M.A., D.Sc. (Lond.), a distinguished graduate of the Calcutta University, lately of the Rangoon Pharmaceutical Works, has been appointed Ghosh Professor of Applied Chemistry, and Dr. Phanindranath Ghosh, M.A., Ph.D., University Lecturer in Physics, Ghosh Professor of Applied Physics under Sir Rashbihari Ghosh's new scheme of Technological studies. Dr. Ghosh was but recently awarded the Ph.D. degree, the subject of his thesis being *Colours of Straiae in Mica*.



The Guruprasanna Ghosh scholarship for this year has been awarded to Dr. Sisir Kumar Mitter, D.Sc., University Lecturer in Physics, for the purpose of enabling him to study Photo Technology at the Polytechnic Institute of London.



The Government of India have recently sanctioned regulations for the study of Anthropology in the Post-Graduate Department of the University. The arrangements made by the University authorities show that it is intended to provide for instruction in both Physical and Cultural Anthropology with special reference to Indian conditions.



During the last few months the University has made arrangements for the study of Tibetan, both elementary and advanced. Lama Padma Chunder will stay in Calcutta throughout the year on the top floor of the Darbhanga Buildings to give instruction in elementary Tibetan, including Tibetan grammar. Lama Dausandap Kazi, author of the English-Tibetan Dictionary, will stay, partly in Calcutta and partly in Darjeeling, and undertake the instruction of more advanced students. The third teacher, Geshe Lobzang Targe, Doctor of Theology of the University of Gaden, is probably the most erudite Tibetan scholar, who has ever come to India from Lhasa. He will stay in Calcutta during winter and in Darjeeling during the rest of the year. He will help such advanced students as may undertake the study of Tibetan Philosophy. The University has a house of its own in Darjeeling where the Tibetan teachers and their students will put up. The University has recently made a notable addition to its valuable collection of Tibetan books by the purchase of a manuscript, written in gilt letters, of the *Satasahasrika Pragnaparamita*. The manuscript is believed to be at least one thousand years old and is in twelve volumes.

S. P. M.

In Lighter Vein.

(*A few Selections.*)

SAID a student of one college to a friend who was attending a rival institution, "Your college never turns out gentlemen." "No," was the reply, "Our college allows gentlemen to go right on and graduate."



A cabby once scored off Sir Arthur Conan Doyle rather neatly in Paris, where translations of his books are very widely read. He arrived in Paris from the Riviera, and having hailed a cab at the station drove to his hotel. When he paid the fare he was rather surprised when the cabby said: "Thank you, Monsieur Conan Doyle." "How did you know my name?" Sir Arthur asked. "Quite simply," the cabby replied, "I read in the newspapers that you were coming from Nice. At the station I examined you and saw that you were English. Your hair seemed to me to have been cut by a Southern barber and on the heel of your boot were traces of Marseilles mud." Sir Arthur stared at him in astonishment. "Are those the only signs by which you recognized me?" he asked. "Oh, no!" was the reply "There was one other. On your trunk your name is painted in full!"



Mr. A. J. Balfour once complained mildly about the way in which his everyday actions are sometimes elaborated in the newspapers. On one occasion, he told us, he lent a hand in launching a boat that was putting off to rescue a couple of boys in a boat, that was drifting out to sea. The story appeared in the newspapers, at first more or less accurately. Later, it started on a tour round the world's newspapers, each of which varied the story a little. Finally, a Japanese newspaper printed an exciting story of how the British ex-Premier swam two miles with two unconscious boys on his back.



On one occasion the Duke of Wellington, while out hunting, called to a boy to open a gate for him. The boy answered that he had strict injunctions from his master not to allow any one to pass. The duke humoured the lad's obedience to duty and beat a retreat, whereupon the lad shouted: "Hooray! Hooray! I've done what Bonaparte could not do: I've turned back the Duke of Wellington."

A good story is told of Miss Marie Corelli, the well-known authoress. Somebody asked her why she had not married. "I have three things about the house," she said, "which represent so closely the characteristics of the average man that I don't want any more of him." "What do you mean?" her friend asked. "Well," Miss Corelli replied, "I've got a dog that growls all the morning, a parrot that swears all the afternoon, and a cat that stays out all night."



The following is a good story relating to the late Earl of Shaftesbury. It is said the Earl once called a meeting in connection with certain work, and only two people turned up—himself and a very fat reporter. After waiting and no one else coming, the Earl said he would dictate his intended speech. The reporter took out his notebook and the Earl began: "At a large and respectable meeting held—." "But that's not quite correct," objected the reporter, as he swept his hand round the empty hall. "Come, come," said his lordship, "are you not large and am I not respectable?"

Library Bulletin.

Basu, Kumudini	..	Sikher Balidan.
Mitra, Kumudini	..	Mary Carpenter.
Banerji, Rakhal das	..	Pashaner Katha.
Roy, Jagadananda	..	Poka-makarh.
Sinha, Charu Ch.	..	Manobijnan.
Saintsbury, G.	..	The English Novel.
Dowden, E. ..	..	New Studies in Literature.
Wordsworth, W.	..	Wordsworth's Literary Criticism. Edited by N. C. Smith.
Chaudhury, Pramatha	..	Ahuti.
Masefield, J. ..	..	A Poem and two plays.
Dewey, J. ..	..	Essays in Experimental Logic.
Flourny, T. ..	..	The Philosophy of William James. Transl. E. B. Hall and W. James, Jr.
Hesiod	..	The Homeric Hymns and Homrica. With an English Transl. by H. G. Evelyn-White.
Caesar	..	The Gallic War. With an English Transl. by H. J. Edwards.
Welton, J., and Monahan, A. J.		An Intermediate Logic.
Bartlett, F. C. ..	..	Key to exercises in Logic.
Majumdar Bijoy Ch.	..	Kathanibandha.
Basu, Rajnarain	..	Grammya Upakhyan.
Chatterji, Bankim Ch.	..	Works. Nine parts.

Shastri, Sivnath	..	Mejabau.
Datta, Upendra N.	..	Chayan.
Pal, Bipin Ch.	..	Charitakatha.
Dubey, Probhat Ch.	..	Darjeeling,
Roy, Jogesh Ch.	..	Bangalabhasha, Vol. I, Chap. 3: Vyakarana.
" , "	..	Bangalabhasha, Vol. 2, Parts 1-4; Bangala Sabda kosh, 4 parts.
Das, Chittaranjan	..	Kisore-Kisor.
Datta, Satyendra N.	..	Manimanjusha.
Debi, Priyambada ..	Patrakatha.
Majumdar, Bijay Ch.	..	Therigatha.
Bagchi, Jatindra M.	..	Aparajita.
Gupta, Jogendra N.	..	Bikrampurer Itihasa.
Chatterji, Jogindranath ..	Bama kshepa.
Mir Masarraf Hossein Marhm	..	Bisadsindhu.
Datta, Michael Madhusudan	..	Meghnadhadha Kavya.
Mitra, Peary Chand	..	Tekchand Granthavali (parts 1-2).
Basu, Jogindra Nath ..	Sivaji.
Thomson, J. J. .	..	Electricity and Matter.
Long, W. J. .	..	English Literature.
Fortisene, C. L.	..	Wireless Telegraphy.
Jeans, J. H. .	..	The Mathematical Theory of Electricity and Magnetism.
Sonthau, J. P. C.	..	Mirrors, Prisms and Lenses.
Poynting, J. H.	..	The Earth.
Wood, A. .	..	The Physical Basis of Music.
Cox, J .	..	Beyond the atom. Three <i>copies</i> .
Gibson, A. H. .	..	Natural Sources of Energy.
Berry, A. J. .	..	The Atmosphere.
Wilson, H. A. .	..	Experimental Physics.
Rutherford, E. .	..	Radioactive Substances and their Radiations
Plummer, H. C.	..	An Introductory treatise on Dynamical Astronomy
Jeans, J. H. .	..	Problems of Cosmogony and Stellar Dynamics.
Allen, G. E. .	..	The Modern Locomotiye.
Findlay, A. .	..	Osmotic Pressure.
Turner, W. E. S.	..	Molecular Association.
Baly, E. C. C. .	..	Spectroscopy.
Kaye, G. W. C. .	..	X-Rays.
Houston, R. A.	..	A Treatise on Light.
Abney, Sir W. de W.	..	Researches in Colour vision.
Webster, Nesta H.	..	The French Revolution.
Sobotta, Dr. J. .	..	Atlas and epitome of human Histology and Microscopic Anatomy.
Macfie, R. C .	..	The Romance of the Human body.
Leyton, O. .	..	Three Lectures on the treatment of Diabetes Mellitus by alimentary rest.
Wallace, J. S. .	..	The Role of modern dietetics in the causation of disease.
Vaughan, V. C. .	..	Poisonous Proteine.
Bailey, E. H. S. .	..	The Source, Chemistry and use of found products.
Hill, L. W. and Eckman, R. S. ..	The Starvation treatment of diabetes.

Gulland, G. L., and Goodall, A.	The Blood.
Hough, T., and Sedgwick, W. T.	The Human Mechanism.
Cole, S. W. ..	Practical Physiological Chemistry.
Watson, C. ..	Food and feeding in health and disease.
Wolff, H. W. ..	Co-operation in India
Keith, A. B. (Ed.) ..	Aitareya Aranyaka.
Townsend, J. S. ..	The Theory of Ionization of gases by collision.
" "	Glasgow University Calendar, 1919-20.
" "	Leeds University Calendar, 1919-20.
" "	Cambridge University Calendar, 1919-20.
" "	Edinburgh University Calendar, 1919-20.
Jeffcott, H. H. ..	Notes on screw threads.
Fletcher, C. R. L. ..	An Introductory History of England. Vols. 2, 3 and 4.
Cannons, H. G. T. ..	Bibliography of Literary Economy.
Kroeger, A. B. ..	Guide to the Study and use of reference books.
Spurgeon, C. F. E. ..	Five hundred years of Chaucer Criticism and Allusion. Pt. 2 (Sec. 1).
Einstein, A. ..	Die grundlage der allgemeinen Relativitaten theoric.
" " ..	Proceedings of the Aristotelian Society, Vol. 19 (1918-19).
Browne, G. F. ..	The Venerable Bede.
Housman, L. ..	The Heart of Peace, and other Poems.
Gurney, I. ..	War's Embers, and other Verses.
Falckenberg, R.,	History of Modern Philosophy. Transl. by A. C. Armstrong.
Woodbridge, F. J. E. ..	The Purpose of history.
Jones, W. T. ..	The Spiritual Ascent of man.
Drinkwater, J. ..	Tides.
Binyon, L. ..	The New World
Caesar ..	The Civil Wars.
Cicero ..	De Officiis.
Seneca ..	Ad Lucilium Epistolae morales.
Tacitus ..	Dialogus, Agricola, German.
Augell, J. R. ..	Psychology.
Pillsbury, W. B. ..	Attention.
Bartlett, F. C. ..	Exercises in Logic.
Paulsen, F. ..	Immanuel Kant: his life and doctrine.
Sassoon, S. ..	Counter-attack, and other poems.
Suriyagoda Sumayata Thera (Ed.)	The Dhammabada.
Norman, H. C. (Ed.) ..	Commentary on the Dhammabada. Vol. 4.
Robertson, J. M. ..	The Economics of Progress.
Coe, G. A. ..	The Psychology of Religion.
Moore, C. H. ..	The Religious Thought of the Greeks.
Wundt, W. ..	Elements of Folk Psychology.
Mathews, S. ..	The Spiritual Interpretation of History.
Cantor, G. ..	Contributions to the founding of the theory of transfinite numbers.
Jourdain, P. E. B. ..	The Principle of beast action.

Boole, G.
 Jourdain, P. E. B.
 Russell, B.
 Jourdain, P. E. B.
 Lanchester, F. W.
 Clark, J. M., and others
 Klein, F.
 Smith, D. E., and Karpinski, L. C.
 Skinner, E. B.
 Veblen, O., and Young, J. W.
 Randall, O. E.
 Besant, W. H., and Ramsey, A. S.
 Pierpont, J.
 Goursat, E.
 , "
 Glenn, O. E.
 Mathieu, M. E.
 Hake, T. and Compton-Rickett, A.
 Villa, G.
 Crosland, T. W. H.
 Wasburn, M. F.
 Lynd, R.
 Marriott, J. A. R.
 Shorter, D. S.
 Hewlett, M.
 Thomas, E.
 Holman, H., and Irvine, M. C. W.
 Ragnal, G. T.
 , "
 Huzen, C. D.
 Fisher, H. A. L.
 Squire, J. C.
 , "
 Brooke, R.
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 Greet, Guillianne De
 Osborn, E. B. (Ed.)
 Veblen, O., and Young, J. W.
 Hardy, T.

The Laws of Thought (1854).
 The Nature of Mathematics.
 Introduction to Mathematical Philosophy.
 The Philosophy of Mr. B. *trr*d R**ss*ll
 Aerodynamics Two vols
 Readings in the Economics of War.
 Famous Problems of Elementary Geometry
 The Hindu Arabic numerals
 The Mathematical Theory of Investment
 Projective Geometry. Vol I
 Elements of Descriptive Geometry.
 A Treatise on Hydromechanics Part I.
 Lectures on the theory of functions of real variables Two vols
 A Course on Mathematical Analysis Vol 2, Parts 1 and 2
 Oxford English Dictionary Vol. IX.
 A Treatise on the Theory of Invariants
 Theorie de la Capillarite.
 The Letters of Algernon Charles Swinburne.
 Contemporary Psychology
 The English Sonnet.
 Movement and mental imagery
 Old and New Masters.
 English History in Shakespeare
 A Legend of Glendalough and other Ballads.
 The Village Wife's Lament.
 Last Poems.
 Questions on Logic.
 Historic philosophique et politique des établissements et du commerce des Europeans dans les deux Indes. Twelve vols.
 The *Times* History of the War. Vol. 13, part 157 (Aug 21, 1917)
 Fifty years of Europe, 1870-1919.
 The Republican Tradition in Europe
 Tricks of the Trade.
 Poems First Series.
 John Webster and the Elizabethan Drama.
 The Collected Poems of Rupert Brooke
 Georgian Poetry, 1911-1912.
 Georgian Poetry, 1916-1917.
 La Socialologie Economique.
 The Muse in arms.
 Projective Geometry, Vol. 2.
 Works —
 (1) Tess of the D'Urbervilles.
 (2) Far from the madding crowd.

			(3) <i>Jude the Obscure.</i>
			(4) <i>The Return of the Native.</i>
			(5) <i>The Mayor of Casterbridge.</i>
			(6) <i>The Woodlanders.</i>
			(7) <i>Under the Greenwood tree.</i>
			(8) <i>Life's Little Ironies.</i>
			(9) <i>Wessex Tales.</i>
			(10) <i>A Pair of blue eyes.</i>
			(11) <i>The Trumpet Major.</i>
			(12) <i>Two on a Tower.</i>
			(13) <i>The Well Beloved.</i>
			(14) <i>A group of noble dancers.</i>
			(15) <i>Desperate Remedies.</i>
			(16) <i>The Hand of Ethelberta.</i>
			(17) <i>A Laodicean.</i>
			(18) <i>A changed man, etc.</i>
			(19) <i>Wessex Poems and other Verses.</i>
			(20) <i>The Dynasts, parts 1st and 2nd.</i>
			(21) <i>The Dynasts, part 3.</i>
			(22) <i>Satires of Circumstances, etc.</i>
Kipling, R.	..	..	Soldiers Three.
"	"	..	' Captains Courageous.'
"	"	..	Plain Tales from the Hills.
Patton, J.	..	..	The English Village.
Rajab Ali Beg Sarwar	..	..	Fisana-i-Ajaib.
Tr. by Md. Inayetulla, B.A.	..	..	Dawat-i-Islam.
Syed Ahmad	..	..	Tahrir-fi-Usoolit Tafsir.
Abdulla Imadi	..	..	Ilmul Haidis. Vol. I.
Prof. Abdul Bari Nadir	..	..	Berkley aor uska Falsafa. Vol. I.
Tr. by A. V. Ahmad	..	..	Hindustan ki qadim Tahzib.
Niyaz Falhpuri	..	..	Jazab-i-Bhasha.

Our Library Table.

The following is a list of the more interesting articles published during the quarter:—

Blackwood's Magazine	..	August	..	Swift and Ireland. J. A. Strahem.
"	"	..	..	Benjamin Disraeli. C. Whibley.
The Contemporary Review	June	..	..	The Nature of the State. Haldane.
"	..	..	..	Theological Belief and Religious Life. H. Clark.
"	..	..	..	The Rebirth of Northern France. Marie de Perrot.
"	..	July	..	Science in India. Sir A. Hopkinson.
"	..	..	..	The Study of World History, J. Hearnshaw.
"	..	..	..	The Moral Foundation of Peace. W. Temple.
"	..	..	..	The Function of Literature in Education. M. Mason.

The Contemporary Review ..	July ..	Of Lying Travellers. M. Letts.
" ..	August ..	Devastated France. H. Spender.
" .. .. ..	..	Progress: the idea and the reality. F. Marvin.
" .. .. ..	..	The Significance of Leisure. F. Watson
The Edinburgh Review ..	July ..	Soviet Government in Russia.
" .. .. ..	..	Capitalism I. A. Shadwell.
" .. .. ..	..	The German War Spirit. C. Hagberg Wright.
" .. .. ..	..	Church Life in the Later Middle Age. A. Bannister,
" .. .. ..	..	War and Population. Editor.
The Educational Times ..	August ..	Democracy and Education. Miss Savill.
" .. .. ..	..	School Essays and School Debates. W. C. Buncher.
The Fortnightly Review ..	June ..	Henry James and his Letters. A. B. Walkley.
" .. .. ..	..	The Heroines of Mrs. Humphry Ward. R. Grey.
" .. .. ..	..	A Footnote to Coleridge. Maurice Hewlett.
" .. .. ..	..	The Masque in "The Tempest" W. J. Lawrence.
" .. July ..	..	England and the European System. J. B. Firth.
" .. August ..	..	Vocational Education in America. Lucie Simpson.
" .. .. ..	..	The Criminal Law and the Insane. E. Bowen-Rowlands.
History ..	July ..	Machiavelli as a Political Thinker. E. Armstrong.
The London Mercury ..	August ..	Elizabethan Drama on the Modern Stage. Bonamy Dobrée.
The Nineteenth Century ..	June ..	William Cowper. J. G. Fraser.
and After.		
" ..	August	The Prospects of World Famine. Sir H. Reed.
" .. .. ..	..	The Empress Eugénie. Willoughby Verner.
" .. .. ..	..	Commercial Aeroplanes: the Problems of Speed and Load. Holt Thomas.
" .. .. ..	..	Is the Submarine Doomed? S. Eardley Wilmot.
" .. .. ..	..	The Indian Sword and its Sorrows. Eva Mary Bell.
The Quarterly Review ..	July ..	The Place of Dido in History. R. S. Convay.
" .. .. ..	..	Mrs. Humphry Ward. M. L. Woods.
" .. .. ..	..	Primitive Relationships. R. R. Marett.

The Quarterly Review	..	July	..	The Cinema. Bertram Clayton.
The Yale Review	..	,,	..	British Poetry under stress of War. Chauncey B. Tinker.

Selections.

The Delayed Calcutta Bill.

(Reprinted from *The Times Educational Supplement*, dated the 19th August, 1920.)

THE epoch-making report of the Calcutta University Commission was published more than a year ago, and in reviewing its conclusions issued at the end of January the Government of India announced the intention to publish a draft Bill by the end of April. The measure has been drafted, but it is understood that the consent of the Secretary of State in Council to publication in the present form has been withheld. The Bill cannot now form, as was intended, the principal item of the legislative programme for the Simla session next month.

This means that the reconstitution and strengthening of the University of Calcutta will not be authorized by legislation until effect has been given to the political reforms under which in the central Legislative Assembly there will be an overwhelming majority of elected members, instead of the official majority hitherto existing. The change in conditions of legislation is one of many reasons, though by no means the most important of them, for serious efforts to attract public opinion to the cause of adequate reorganization and for meeting the objections arising from the financial necessities of a programme of genuine reform. When discussing the resolution last March, we expressed regret that the Government were not prepared to accept the proposals of the Commission for temporary affiliation of colleges in Calcutta, unable to satisfy the conditions essential for participation in the teaching organization of the university; and also that the separation of intermediate from College classes should not take immediate effect in mofussil colleges. The holding up of the Bill may not be unconnected with recognition on the part of higher authority of the correctness of our warning last March that in these respects the Government plan would not be so acceptable in Bengal as the more considerate and patient scheme, with the same end in view, of the Commission.

The resolutions of the University Senate on the proposed scheme of reconstruction reveal a natural dubiety as to the provision of the necessary resources and misgivings as to the financial position in which

the university may be placed. It seems to us to be highly desirable that the introduction of the Bill should be preceded by an assurance from the Governments of India and of Bengal that increased funds will be at once given to the university, not only to recoup it for the loss of matriculation and examination fees (an indispensable part of its present income) but also to enable it to provide the teaching and improved administration which the Commission recommended; and also to enable the colleges to conform with the new conditions of efficiency which will be rightly imposed. Merely legislative changes will not suffice. And if changes are proposed without any promise of increased subsidy they will wear the appearance of being introduced to curtail educational opportunity instead of making university education at once better and more accessible.

Further, as improvements in secondary and intermediate education are a fundamental part of the Commission's plan, the Government of Bengal should without delay (and certainly before the publication of the Bill) announce their willingness and intention to provide the funds necessary for the establishment of intermediate colleges and for reforms in the high schools. There should be closely concerted action in this matter between the Government of Bengal and the Government of India. It may be thought necessary to put off the establishment of a Board of secondary and intermediate education until after the constitutional reforms have materialized. For our own part we should like to see the Board established at the earliest possible date, though we can understand this point being urged. There need be no delay, however, in Lord Ronaldshay's Government making public the determination to improve high school education, to encourage the establishment of intermediate colleges and to find the funds necessary for these developments.

Provided these guarantees were given and the necessary effort made, the rally of Bengal to the cause of educational reform could be looked for. We believe that Lord Ronaldshay could build up a strong body of opinion in favour of university enlargement and reconstruction. Sir Asutosh Mookerjee, one of the authors of the report, should be asked to take the lead in an appeal to public opinion initiated by Lord Ronaldshay.

Opposition from vested interests and from conservatively-minded people there is certain to be. On the extreme other wing there would probably be opposition from some Europeans. But a central body of opinion could be formed under Sir Asutosh's leadership, provided that

he could assure the public that funds would be given by Government to enable Bengal to get a really good system of high school, intermediate and university education. The public mind needs to be educated, and those who undertook the work of explanation and enlightenment would have a well nigh inexhaustible text-book and armoury of arguments in the Sadler Report. We believe they would carry Bengal, in spite of formidable opposition.

The essential thing is that the two Governments concerned should work in close co-operation with the Indian leaders of opinion, and that the latter should be able to repose unquestioning confidence in the fixed purpose of Government to find the necessary funds. This done, the way would be prepared for the introduction of the Bill early in February or March. The work of propaganda must be undertaken without delay if Calcutta, where the problems of higher education are most acute, is to secure practical benefits from the labours of the Commission comparable to those authorized for Eastern Bengal by the Dacca University Act.

Notes on the New German Constitution.

By G. F. BRIDGE.

(Reprinted from the "Discovery" of July, 1920.)

A translation of the new German Constitution has appeared in Mr. Charles Young's book, *The New Germany*, and an examination of it may not be without interest. It is a remarkable combination of old German political ideas with advanced contemporary conceptions of the functions of the State. It embraces not merely government and administration—what we are accustomed to call politics—but it includes in its purview education, religion, the welfare of the child, the mother, and the labourer, and social and industrial organisation. The result of a struggle between political parties. it bears throughout the marks of compromise, and in some cases adjacent clauses appear to be, if not contradictory in a legal sense, at least inspired by a contrary spirit. But the new Constitution is not, like Bismarck's schemes, a compromise between centripetal and centrifugal forces, but the result rather of the clash of socialism and individualism. The old "States," one gathers, did not show much fight. They are reduced to ghosts and shadows. Their very name has disappeared. *Land* having been substituted for *Staat*—an expressive change, for *Staat*

implies a self-governing unit, *Land* as here used merely a division of the country. The Constitution of *das deutsche Reich* is practically a unitary Constitution. In every matter on which a Government can legislate the *Reich* "has exclusive authority," or "has legislative authority" or "the right to legislate," or it "can frame general principles." The exact shade of difference which exists between some of these "authorities" and "rights" may be left for constitutional lawyers to discuss: the general outcome is that the Central Legislature is all-powerful, and may give to the local Legislatures or withhold from them what powers and functions it thinks fit. For Local Legislatures will still exist. "Every *Land*," says Art. 17, "must have a liberal Constitution." Nay more, there are provisions for the creation of new *Länder*, just as there are for the recognition of new States of the American Union; the consent of the inhabitants, signified by votes, being an essential condition for any such creation or for any change of frontier between *Länder*. But it seems likely that practically little power will be left to the subordinate Governments, except some measure of control in religious matters and education, some right to own commercial undertakings, and the right to "make treaties with foreign States on matters which fall within their own legislative competence" (Art. 78). The ancient glories will depart. Bavaria and Würtemberg will give up their postal departments and their stamps, all railways, waterways, and marine lights are transferred to the *Reich*, and there will be only one army for the whole country.

The most substantial remnant of the old German federative system to be found in the Constitution is the *Reichsrat*, the Second Chamber of the Legislature which takes the place of the old *Bundesrat*. This is formed of representatives of the *Länder*, on the basis of one member for every million inhabitants, with the proviso that no *Land* shall have more than two-fifths of the total number of votes, an echo of Bismarck's politic provision for preventing a Prussian majority in the *Bundesrat*. The *Reichsrat* has apparently equal powers with the *Reichstag* in legislation, though the second sentence of the section on Legislation, "Acts of the Realm shall be passed by the *Reichstag*," seems to suggest that the latter body is to be regarded as the principal law-making authority. But, however that may be, the rights of veto and initiation are secured to the other Chamber. The solution for cases of disagreement is to be the Referendum. The President of the Realm can refer the issue to the people, and if two-thirds of the *Reichstag* are against the *Reichsrat*, he must so refer it, or else proclaim the Bill to be law, over the heads of

the latter body. If the *Reichstag* insist on their position by a mere majority, apparently it rests with the President either to drop the Bill or to take a plebiscite.

The Referendum plays a considerable part in the Constitution. The President can refer any act of the *Reichstag* to a popular vote. One-third of the members of the *Reichstag*, supported by one-twentieth of the voters, can demand such a reference. One-tenth of the voters can demand the introduction of a Bill. On the other hand, there is no special stipulation for a plebiscite in the case of a proposed amendment of the Constitution; the only peculiar provision being that, if a plebiscite be held by popular initiation on a constitutional amendment, a majority of the Electorate must be in its favour (Art. 76). The ordinary procedure for effecting a change in the Constitution will be by legislation in parliament, a two-thirds majority in a House where two-thirds are present being required in the *Reichstag* and two-thirds of the recorded votes *in the other House*. The amendment of the Constitution will not be hampered by so many difficulties in Germany as in the United States.

In the Constitution of the Central Government there are some interesting reminiscences of the old imperial system. The President, who, by the way, will be "elected by the whole German people" (Art. 41), will appoint the Chancellor, and the Chancellor will recommend the other Ministers to him for appointment. "The Chancellor lays down general policy and is responsible therefore to the *Reichstag*" (Art. 56). Nevertheless, in Art. 57, though here only, a "Cabinet" is recognised. But Art. 54 reveals the fundamental change beneath the superficial resemblance. "Chancellor and Ministers of the Realm require the confidence of the *Reichstag* for the exercise of office. Any one of them must resign should the *Reichstag* withdraw its confidence by express resolution." It is noticeable that in this connection no function is assigned to the *Reichsrat*.

A section consisting of twenty articles is devoted to "The Individual," but here we need notice only the remarkable Article 113: "The foreign-speaking parts of the Realm shall not be obstructed, either legislatively or administratively, in the free development of their ethnological characteristics, especially in the use of their mother-tongue, in educational establishments, in internal administration, and in the administration of Justice." In the next section headed "The Community," a remarkable point is the guarantee of complete freedom, for the formation of associations and unions, including those of a reli-

gious nature. All such associations can acquire corporate rights, a provision which, as Mr. Young notes, repeals the Prussian Law which required special legislation for the incorporation of a religious association. This principle is further laid down in Art. 137, which contains also a remarkable clause, empowering "religious associations which are public corporate bodies to tax their members on the basis of the rate assessments, and subject to *Länder* legislation." A religious denomination will apparently be able to collect revenue forcibly from its adherents; the individual will be able to avoid the assessed tax only by leaving the religious body. Such a clause reveals the influence of the Roman Catholic and Evangelical Churches; cheek by jowl with it is another which shows the strength of the Socialists: "Associations whose aim is to promote the cult of a common view of life shall be on a par with religious associations." Thus are Secularism and Religion placed on a level in the eyes of the law, and a Bolshevik and Agnostic Brotherhood will have the same rights as an ancient Church. The property of all religious bodies is guaranteed to them, though, of course, all State Churches are abolished. Endowments will therefore remain, at least for the present. The anti-religious element in Germany is evidently much less strong than it was in France in 1790, or than it is in Russia. The educational system adumbrated by the Constitution is based on the foundation-stones of democratic unity and secularism. Art. 142 declares that "art, knowledge, and their instruction are free." The next article provides that "the training of teachers shall be uniformly regulated for the whole Realm on the general lines laid down for higher education": apparently in this all-important matter neither *Länder* nor Local Authorities will have any voice. The *Einheitschule* is established by Art. 146: "The foundation school, which shall be common to all, shall lead on to the secondary and higher school system." Private preparatory schools are abolished, no doubt as being inconsistent with the principle of the *Einheitschule*; but, on the other hand, private elementary schools may be established if "a minority of parents and guardians have no public elementary school for their faith or views, or if the educational administrative authorities recognise that special educational interests are involved" (Art. 147). Nothing is said about the possibility of such schools receiving grants or accepting pupils with public scholarships. Express provision for such scholarships, including maintenance grants, is made, probably for the first time in the fundamental law of any people.

Apparently schools will be in general secular, though it is nowhere

so expressly stated. But there is an important provision by which, on the demand of parents or guardians (the number or proportion is not specified), "Elementary schools for their particular religious faith or their particular views shall be set up within a municipality" (Art. 146). Here again we note that the Secularist and the Christian are treated alike; the Communists in a predominantly Catholic town have the same right to demand a school of their own as the Catholics in a predominantly Socialistic town. About country schools nothing is said. All schools are to "aim at inculcating moral character, a civic conscience, personal and professional efficiency in the spirit of the German national character and of international conciliation" (Art. 148). Except in non-religious (secular) schools—it is curious that in this Article 149 these are spoken of as if they were the exception—religious instruction in accordance with the views of the denomination or body concerned will be given. The question by whom the teachers of these schools are to be appointed is nowhere touched, and as the next clause states that "the giving of religious instruction and the instituting of Church ceremonies shall be dependent on the consent of the teacher," the denominational bodies have obviously a serious problem before them.

Lastly, it may be noted that the theological faculties in the Universities are to be maintained.

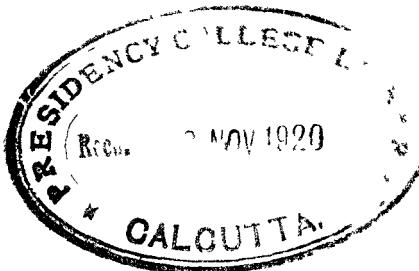
That part of the constitutional document which bears the title "The Economic System" breaks, as Mr. Young says, new ground. For its provisions there is no precedent in any former Constitution: it is a wholly German contribution to the art of organizing social industry; and as it is the most original branch of the fundamental law, so it may well prove to be the most fruitful and far-reaching in its results. It sets out with the principle that "the social economic system must conform to the principles of equity, with the special object of guaranteeing an honourable livelihood to all." It guarantees freedom—freedom of trade and manufacture, freedom of contract, freedom of association—and it guarantees property, at the same time as it lays down the principle that "its use by the owner must serve the common good" (Art. 153). Private ownership in land is recognised, but "distribution, and cultivation of the soil shall be supervised by the State," and "all riches of the soil and all natural resources of economic use shall be under the supervision of the State," and "increment value shall be utilised for the common good" (Art. 155). As for the public good the State will supervise agriculture, so also for the public good it

may organize industry. It may "transfer to public ownership private business suitable for socialisation" (Art. 156). Is "socialisation" here equivalent to "nationalisation?" Apparently not, for the next clause gives the State power "to name itself, the *Lands*, or Local Authority, as partners in the administration of such business undertakings." Further, the *Reich* may, by legislation, compel business undertakings or associations to combine, "with a view to securing the co-operation of all the productive forces of the nation, to associating employers and employed in the administration, and to regulating production, manufacture, distribution, employment, prices, as also import and export of goods, on principles of public economy." Here we have the German proposing to do, by the conscious and deliberate action of the State, what in other countries is being done by the action of individuals and self-organized bodies. Finally, the State is to throw its protecting mantle over Labour: "the labour forces of the nation are under the special protection of the Realm" (Art. 157).

The conception of the State as the overseer of industry and the protector of labour finds expression in the institution of the "Councils," which no doubt represent the measure of success achieved by the Independent Socialists and supporters of a "Soviet" form of government in their struggle with the conservative elements in the nation. There are to be for the workers Works' Councils, District Workers, Councils, and a Central Workers Works' Council, all duly recognised by the law. These are to be combined with the representatives of employers to form District Economic Councils and a Central Economic Council, and these latter are to include "representatives of all important professional groups in proportion to their economic and social importance," a phrase which one must interpret as best one can. The functions of the Local Councils are very vaguely described, and here the scheme is only an outline which it is left to time to fill in; but the place of the Central Economic Council in political life is more fully defined. First, all Bills on the social and economic matters must be submitted to it for consideration before being introduced into Parliament; secondly, it is entitled itself to initiate such Bills, and to appoint one of its members to support them in the *Reichstag*, while the Government is bound to submit the Council's Bills to the Legislature. On the other hand, the *Reichstag* is not bound to accept the findings of the Council, nor does the Council possess any actual legislative power or any power of veto. Its functions are purely advisory; it has a right to be consulted and to express its views, but no more.

Its actual power may therefore not be great at first, but it clearly contains within itself the potentialities of an extremely influential political organ.

The Constitution, as a whole, embodies the triumph of moderate, sensible, conservative democracy. There has been a political revolution in Germany, but there has been no social revolution. From that catastrophe the nation has been saved by the solid good sense and sobriety of the majority of the people. The German of to-day does not live in the clouds. He is no dreamy idealist. With what firmness and clear-headedness he confronts the eternal problems of polities may be seen from Art. 48: "Should any Land fail to fulfil the obligations imposed upon it by the Constitution or laws of the Realm, the President of the Realm may constrain it thereto by armed force." And the next clause empowers him to use force to secure public order and safety, and, if necessary, partially to suspend the Constitution.



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Notes and News.

ON Founders' Day this year our College embarked on the hundred and fifth year of its career. January the 20th, 1817, saw the birth of the Maha Vidyalaya or Hindu College, an institution which in 1855 came to receive the appellation which to-day it bears and bears with enviable distinction. Throughout this long period of its existence our College has been *facile princeps* and, let us add, *semper princeps* as well. As early as the year 1888 the Director of Public Instruction was of opinion that "the Presidency College could not be abandoned without dealing a fatal blow at higher education." It were a task beyond us, at present, even barely to enumerate all the distinguished names which this institution has held on its rolls, but we cannot refrain from adducing the words of Sir P. C. Ray, written just four years ago. "It is enough to say that everybody who is any body 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." Surely then, January 20th, 1817, needs to be marked as a red-letter day in the history of Bengal—we may almost say of Indian educational progress.



It behoves us, then, to make the celebration of Founders' Day an annual function of great importance. A re-union of Past and Present students, on such an occasion, has, in past years, been effected, and

should be made a permanent feature of each celebration. An address by the Principal to all members of the College might make a very profitable item in the programme for the day, though we painfully confess that the facilities offered by a College Hall for such and similar functions are still to seek.



With these as the outstanding, perhaps essential, features of a befitting observance of the College New-Year, the holiday side of the celebration could be sufficiently expressed in an athletic and dramatic programme. Of late, as we are all aware, Founders' Day has also usually been our Sports' Day, and six years ago, the anniversary offered an occasion on which the histrionic talents of our members found laudable vent in a Shakesperean Comedy. A revival of our defunct Dramatic Club is still possible; it is equally possible to distribute, in future, the responsibility for the day's entertainments among both our actors and our athletes.



The memory of Mr. Percival is still fresh in the minds of those who have had the pleasure and good fortune to sit at his feet in years long past. To the newer generation Mr. Percival is of course not personally known; but the following extract from a letter of his (in reply to a request for an article for this publication) reveals unmistakably the spirit in which he taught and worked within these walls for over three decades, and as such it is bound to appeal strongly to us all:—

“ The present generation of students who have never seen me yet think of me and love me, you say, for what they have heard from old students about my way of teaching. I wished to make this way to be always one of sympathy for those I taught; and you use this same word ‘sympathy’ in your letter now before me and say my pupils returned it with their affection. I am sensible of my shortcomings in the intellectual value of my teaching—am aware that, in intellect, many of my pupils, even when sitting in my classes, were equal and superior to me, whom they were listening to. A teacher aware of this, but withholding his sympathy, pupils aware of this too, and unable to give their affection—it is not difficult to see what the relation between them would be. I was saved from standing in such a relation towards my pupils. I felt for them, and they felt for me in return; and this

was my happiness for the thirty years this bond between us lasted. It was severed on that last day you mention when I left the College. I felt the wrench then, and for some time since, but the recollections of those years have been alive in my memory. Whatever sphere of life is in the future for you to work in, may this happiness of relations with those for whom you work be within your reach, and within the reach of all of you who love to bring, not only head, but heart to their work. Of the good things of life, this is best worth striving for.

I have to disappoint you about the request you make: take it not as indifference but as diffidence, and be indulgent to me. I cannot bring myself to write on anything, even on things of which I know something or on things on which I feel strongly. This aversion has been growing in me these years. I sometimes go the length of regretting that I edited some of those books. The one thing I liked best to do—this I have found out on reflection, since I ceased to do it—was talking to my pupils in the class room—‘lecturing’ it is called—and seeing in their faces the response to my talk. This give and take it was that put life into me in the class room: and this life cannot enter into me if I write here and now, and you read it weeks hence and thousands of miles off. If you like, say this in the Magazine and make it my excuse and regret.”



With the passing away of Sir Rash Behari Ghose, C.I.E., C.S.I., one of the most brilliant *alumni* of Presidency College and a most distinguished son of Bengal has been lost to his country. A devoted lover of literature, one of the most noble-minded politicians, the greatest of our lawyers,—the memory of his work in College, Court or Council India will not willingly let die. The extraordinary qualities of head and heart which he so eminently possessed grappled the affections of all and made him one of the most honoured and admired of men. Bringing a powerful intellect to the theory and practice of law, he built up for himself a professional reputation which has never been equalled. He advanced the cause of education, particularly in the department of Natural Science, with princely endowments for which future generations will be deeply indebted to him. Sturdy independence, fearless honesty and moderate counsels were the guiding principles of his political activities. A childlike simplicity, innocence and tenderness were the fundamental qualities of the man. With his

broad culture and almost unbounded charity, he truly stood "as the ideal for living plainly, thinking highly, acting nobly and sacrificing whole heartedly in the interests of his fellow-countrymen"



For a fairly detailed narrative of Sir Rash Behari's career we refer our readers to an article by Mr. Rama Prasad Mookerjee in the first number of the second volume of this Magazine.



In the late Lieut.-Colonel S. P. Sarbadhicari, C.I.E., the Medical and Military departments of our University had an enthusiastic and energetic worker. The Carmichael Medical College owes much for its inception to his labours. The Bengal Ambulance Corps, which rendered such a creditable account of itself during the war, and the Calcutta University Corps are organizations for which he was very largely responsible. In his capacity of Fellow of the University he served his Alma Mater faithfully in spite of his many professional engagements as one of the leading surgeons of the city. In recognition of his many public services, in peace and in war, he was justly honoured with a C.I.E. in 1917 and an honorary Lieut.-Colonelcy in 1920.

It will be recollected that part of his College education was afforded by Presidency College, which was accordingly closed for a day out of respect to his memory.



Royal visits, like the proverbial ones of angels, are few and far between and it was, consequently, only to be expected that the visit of H.R.H. the Duke of Connaught would be a very welcome one, coming as it did over nine years after that of His Majesty in 1911. Either visit marks the occasion of a new departure of great significance in the political history of India. In 1911 it was the transference of the capital from Calcutta to Delhi. In 1921 it has been the inauguration of the Montagu-Chelmsford Reforms in supersedence of the Morley-Minto system which has had its day and has ceased to be.



We are proud to note that Principal Wordsworth has been nominated a Member of the Reformed Bengal Legislative Council and we take this opportunity of congratulating him.

In the recent promotions of officers of the B.E.S. to the I.E.S., our staff is well represented, for in the list of the new elect we are pleased to find the names of Professors J. B. Bhaduri, A. N. Mookerjee, S. P. Das, H. C. Banerji and S. C. De. We also hear that of these Messrs. Banerji and De have been appointed Vice-Principals respectively of the Chittagong and Hooghly Colleges. Our best wishes are with them all.



Professors D. N. Mallik and P. D. Shastri are back from leave.



Mr. H. Bannerji has been promoted to a Professorship in the B.E.S. The post of Lecturer in Sanskrit and Bengali vacated by him has fallen to Mr. S. P. Bhattacharji.



Mr. K. H. Siddique of the Hastings House School has been appointed Lecturer in Arabic and Persian in place of Maulvi Muhammed Hasan, transferred to Chittagong College.



Mr. S. N. Moitra, Demonstrator in Physics, is now on deputation to the Bengal Engineering College, Sibpur.



Mr. J. N. Mookerjee who was on deputation to the Hastings House School has reverted to his substantive appointment in our Physiology Department.



Our Librarian, Mr. G. N. Dhar, is to be congratulated on his being elected a Member of the Royal Asiatic Society of Great Britain and Ireland.



The aims and achievements of the Indian Science Congress are, by this time, sufficiently well recognised in all quarters. But it is, none the less, well to direct particular attention to the peculiar service which such an association is capable of rendering the country. That the progress of science in India would and should profoundly affect

India's industrial and economic outlook was the worthy burden of the opening address from the chair at the recent session of this scientific body. Without being oblivious of the claims of pure science, the President, Sir Rajendra Nath Mookerjee—who, by the way, is a Presidency College man—emphasised that the increased application of science to industry was the crying need of the day. He understood that the invitation of an industrialist like himself to preside over that meeting "was a recognition on the part of men of science of the indissoluble bond which must exist between industry and science." He appealed to his brother-industrialists to see to it that the cause of knowledge did not languish through lack of support and sympathy: "I would ask my fellow-workers in the field of industry to recognise the value of scientific workers, both by liberality towards the individual and towards the cause of science."



Of late our University has set afoot some far-reaching and in certain ways unique social schemes. Its practical handling of the poverty problem has drawn upon it the well-merited encomiums of the most advanced European centres of culture. Its Students' Welfare Scheme also, which has recently been instituted and promises to be further developed, is an undertaking of the utmost value to the entire student class and, through it, to society at large. The promoters of such enterprises deserve every encouragement and it is incumbent on the public to respond whole-heartedly to all appeals for support which it may be called upon to lend.



The demand for the extension of University education throughout the country, which we noted in our last number, has, by no means, died out and is being sought to be speedily met. Within the last few months the Aligarh Moslem University has been opened and Lucknow University come into existence. Fresh proposals for separate Universities in other quarters have also arisen. The question of the establishment of a Sikh University round the nucleus of Khalsa College, Amritsar, is *sub judice*, while the Senate of the Madras University was recently of opinion that the time had come for providing at least one University for each linguistic area within the Presidency and commended that the establishment of a University for Andhras should be taken in hand without further delay.

The importance of Research in a course of scientific training was well emphasised by the Chancellor in his address at the Allahabad University Convocation. He quoted freely from the report of the Thompson Committee appointed to inquire into the position of Natural Science in the educational system of Great Britain. The quotation may not inaptly be reproduced here, and runs as follows :—

“ The training afforded by the study of Natural Science will be incomplete unless the student undertakes some piece of research in which, relying as far as possible on his own resources, he applies his knowledge of science and of the methods of scientific investigation to the solution of some scientific problem. The effect of a year’s work of this kind on the general mental development of the student is most striking. He gains independence of thought, maturity of judgment, self-reliance ; his critical powers are strengthened and his enthusiasm for science increased ; in fine, he is carried from mental adolescence to manhood.”



The Punjab Agricultural College at Lyallpur and the Punjab Agricultural Department generally deserve to be congratulated on the efficient management of the work they are engaged in. When it is realised that, for a country like ours, whose material prosperity will always rise and fall with the fortunes pre-eminently of its soil, for a country moreover where the application of science to methods of cultivation is yet deplorably imperfect, the importance of theoretical investigation in the laboratory, of practical training in demonstration farms, and of a separate Faculty of Agriculture at the University cannot be over-estimated, then it will readily be conceded that the value of the service which the Punjab has rendered to the country by the successful inception of all three items is of the highest.

It is devoutly to be wished that the science of the soil may everywhere receive an increased share of public attention and enthusiasm. The fact that the proportion of applicants for admission to the capacity of the Lyallpur establishment was, in the year past, barely less than five to one, speaks much for the unhappy relation which supply bears to demand in the matter of agricultural training.



The recently published report of the School of Oriental Studies in London is of particular interest to us in India. Established by

Royal Charter in 1916, the school to-day affords instruction in no less than thirty-one languages, of which Arabic is the most in request. Its membership now numbers 529, a figure which is more than double that recorded against the preceding year and more than four times that against the year of the school's inception. Undoubtedly, additional accommodation will soon be needed to meet the membership which is so greatly and rapidly on the increase. We shall continue to watch with interest an institution which is carrying out most valuable service in bringing the East nearer to the West.



The long-overdue second Congress of the Universities of the British Empire is to be held at Oxford in July this year. It was originally fixed to take place in 1917, but the war and the consequent difficulties of transport have necessitated the deferment of this quinquennial function to its present date. At the first Congress, which met in 1912, the majority of the 53 Universities of the Empire sent delegates; it is expected that, this time, each one of the 58 Universities now existing will be ably represented.



In that recent herculean task of census taking in the Second City of the Empire our College did its bit and an inconsiderable bit it by no means was. With the active co-operation of the Principal and some members of the staff, our men voluntarily undertook and successfully performed, in spite of no little personal inconvenience, a valuable public service.



We regret that, owing to an oversight, we failed to acknowledge in our last number that for the portrait of the late Mr. Tilak, we were indebted to the management of the "Prabhasi".



A Death-bed Vision.

O'er her death-bed
 With sobs I hung,
 Wild idle sobs, and in my lonely pain
 Kiss'd the dead face again and yet again
 And to the cold form passionately clung
 Weeping.
 With peaceful head
 She on her pillow,
 As past this angry billow,
 Life's rude tumultuous rocking, in some bay
 Anchor'd some far enchanted haven, lay
 Sleeping.

Wild idle tears
 I shed to know
 That she was gone forever past my hail.
 That was the glint of her departing sail,
 That peace ineffable. I long'd to go
 Thither!
 For past all fears
 And shocks of sorrow
 In the eternal morrow
 Her drifting bark had anchored. I left lone
 On life's rude sea longed for that world-unknown
 Whither.

As thus I wept
 And watched in awe
 Rapt with the beauty of that angel strand
 Where I was sure her soul had driven aland
 The ecstatic, white, still face, 'twas then I saw,
 Weeping,
 How toward me stept
 Two forms of glory
 Pilots of our brief story
 Who lull and convoy nature. Gently they
 Came where in trance marmoreal she lay
 Sleeping.

A Death-bed Vision.

Sleep o'er her head,
Death at her feet

Silent and shadowy stood. I knew them come
To carry what I loved to its last home
Her body, that familiar form too sweet.

“Lover,”

Sleep pitying said,
“Take thy last kisses
Of her. Alas, what bliss is
To thee that senseless relic? Pilots we
Of nature come to waft mortality
Over.”

O'er the dear clay
Weeping I hung.

To me each atom of her earth had life,
Smelt not of death, but blossomed memory-rife
Old smiles, love, kisses, tears. To it I clung
Weeping:
“Take not away,
Angels of pity,
From me the ransacked city
Where dwell such tender memories. Spare her, Death.
Leave her a lovely mummy void of breath
Sleeping.

“Vainly thou prayest
Made blind with pain,”

Death answered, “Each dear particle, each mote
That once made up her sweetness wouldest thou dote
So fondly on to have with thee remain
Eternal?

They cry us haste
To ship them. Weeper,
We wafted have thy sleeper
To bliss. That is not she. Across the river
Time's wintry stream, she breathes and flowers forever
Vernal.

“Dissever then
Thy arms from dust
That once was proud to sheathe her, be the dress
Organ and tool of so much loveliness.

Great nature back demands her loan. Be just,
 Not crazy
 With grief and pain.
 We come to carry
 What was her dear flesh, marry
 Anew in life's great ferment, to compose
 Flowers on her grave triumphant, kingcup, rose,
 Daisy."

With a wild cry
 I clung to her
 The all that dreadful immortality
 Spared of the warm, terrestrial, trivial she,
 All that had laughed, smiled, wept, made lovely stir.
 Anguish !
 One kiss to fee,
 Wage, take farewell forever
 From that ! All sweet links sever
 With the dear past ! So curty her dismiss !
 I never could the sorrow of that kiss
 Vanquish !

Death stooped and Sleep
 Over her now
 Stooped as to lift her : yet they lingered still.
 Inexorably gentle to fulfil
 Their functions, grief they did awhile allow.

“ Mortal,”
 In my ear deep
 Death murmured, “ Render
 To grass, earth, flowers what's tender
 Sweet, sacred, but not she. Her soul by this
 Hath sealed the ramparts that the walls of bliss
 Portal.”

“ Take me, too, Death.
 Take me,” I cried
 Through his dark wings I breathed that flowery place,
 The rapt Elysian peace of her still face
 Seemed to say, “ Come. 'Tis sweet here. To my side
 Hither ! ”

A Death-bed Vision.

“ Nay,” his cold breath
 Chilled me made shudder
 “ Thy yet distressful rudder
 Must uncompanioned cut life’s sea alone
 Thou art not ripe to reach that world-unknown
 Whither.

“ Above her grave
 A little while
 Weep if thou wilt, where soon the rose shall laugh,
 Oxlips triumphant write her cenotaph,
 But her poor earth delay not in exile.

Suffer
 Lilies to have
 Birth from her beauty,
 The marguerites tall do duty
 O’er that still mound. There weep. Thy fond regrets,
 Tears, memories, to the dreaming violets
 Proffer.”

The dear still feet
 As thus he spoke
 Death lifted. Of his mighty wings (no error
 Fools us to fear), the outspread shadowy terror,
 I felt the strength. And my heart almost broke
 Weeping.

All that was sweet,
 Past precious to me,
 Death on his pinions gloomy,
 On argent plumes Sleep took. My soul sank dead.
 Gently he lifted her still, peaceful head
 Sleeping.

Murmuring he stooped
 So sweet, so soft,
 Toward me, the charm of his world-lulling voice
 Drugged for a moment agony : “ Rejoice !
 Thy love to visit thee shall I bring oft :
 Only
 Despair not drooped
 O’er dead earth. She, her sweetness
 Divine on my wings’ fleetness

Shall come to thee." He spoke, and with a shiver
Of silver wings was flown. I left forever
Lonely.

M. M. GHOSE.

A University Area in London.

LONDON is to have its university quarter. The Senate of the University has accepted the Government offer of a site in Bloomsbury. It may not be plain to every one how this event has any close or direct interest for Presidency College, but it has; even as it has for all who have part or lot in the University of Calcutta. For the problems of London and Calcutta as university centres are strikingly alike. It is not so much that at the outset Calcutta University was modelled on London University, but rather that the problem for each is the problem of a university in a great centre of population, and that the histories of the two universities have been curiously parallel. In each primarily was set up a vast organization for holding examinations and conferring degrees; and to each it has been ground of reproach, that success in this capacity has excluded, or obscured, the other and more important functions of a university. Each has in the last twenty years striven valiantly to transcend the limitations imposed at its birth. London University was the subject of a Royal Commission in 1910 (the Haldane Commission, and there had been two earlier Commissions in 1888 and 1891): the offer of the Bloomsbury site by Government in England is one outcome of the Commission's report, published in 1913. In December 1911 the Commission had previously written: "we think it is in the public interest as well as in the interest of the University of London that as large a site as possible should be obtained in a central position, and buildings erected for a reconstituted University." The site now offered and accepted is the practical working out of this recommendation.

All visitors to London know Bloomsbury. Many of them stay there; for it is a notable quarter for hotels and residential quarters of every kind. Above all the British Museum is there with its accumulated treasures for learning and art and archaeology; with its Library of four million volumes, including unique collections of rare books and manuscripts; and its Reading Room for the opportunity of using which Thackeray expressed his gratitude to Heaven. The site now designated for London University adjoins the British Museum immediately to the

north: only the breadth of Montague Place separates the site from the back of the Museum. Immediately beyond the opposite extremity of the site is University College, one of the two foundations originally connected with the University and now foremost among its incorporated colleges. Russell Square and Gordon Square, with their trees and open spaces border the area on the East. In all these respects Bloomsbury is a neighbourhood well adapted to become distinctively London's University quarter. Already, doubtless through the attractive force of the vicinity of the great national museum, it is recognized as the naturalized home of learning in London: "no fewer than thirty-two societies and associations for the advancement of learning have gradually established themselves in the immediate neighbourhood." Not only so, but the College of Preceptors is in Bloomsbury Square, the London Day Training College in Southampton Row not three hundred yards further away. The London University Club is already established in Gower Street. The Universities Bureau of the British Empire is in Russell Square, and so is the American Universities Union; the new Central Buildings of the Y.M.C.A. are at the corner of Great Russell Street and Tottenham Court Road. All the places named are well within a half mile radius from the centre of the new university site.

There are some disadvantages, it must be confessed, to be set off on the other side, as there must inevitably be in any site for a place of education planted in the very midst of a vast capital city with a teeming population and active commerce. It is hemmed in on all sides by streets of houses and business premises. The area acquired—eleven and a half acres—is desperately small for all that London University needs. At the same time it is a large area, considering the locality and the high value of land there; and the strait limitation of the site is alleviated in the ways I have already pointed out. There is further a possibility of expansion, albeit at a great price, as leases in the neighbourhood fall in.

The moral of the story, of course, is that Calcutta should again follow London's lead by securing and extending its university quarter. For, if London has in the neighbourhood of Bloomsbury conditions favouring the development of a university quarter, still more has Calcutta in the neighbourhood of College Square. Indeed it is more true to say that a university quarter already exists there. The Senate House is there and the University Library and the Law College. In close proximity are the Medical College and Presidency College. The

Sanskrit College, the David Hare Training College (in temporary quarters), the City College and the University Institute all look on to the Square: of the Hindu and Hare Schools, the one faces on to the Square, the other stands a stone's throw away across the main road. The Eden Hindu Hostel and the Hardinge Hostel are quite near. These are impressive beginnings of a university quarter, or rather they constitute substantially a university quarter already. St. Paul's College is quite near; the Ripon College, the Science Association and the Bangabasi College no great distance away. The Sadler Commission were not slow to perceive these facts and to draw sound practical conclusions from them; "College Square," they write, "is the obvious centre of university activity The most desirable thing would be that the whole frontage of the Square should be acquired for university purposes" (Report Ch. XXXVIII, 19). If this cannot all be done at once on account of the great cost, the Commission recommend that it shall be done gradually, but that "no opportunities of acquiring land with a frontage on the Square should be missed." And for similar reasons land in the near neighbourhood should be acquired as occasion offers. It is a splendid vision that is opened out. There seems no reason why it should not ultimately be realized to the full. It might be, and at no distant date, by a happy combination of public and private liberality.

The Commission lay down that "all buildings intended to be used for purposes of instruction should be within easy reach of College Square." The uses that would be made of sites fronting on College Square are not far to seek. The University itself is likely to want additional buildings. The Commission point out in another chapter (XXXIV, 141), that many of the existing colleges will need help to enable them to satisfy the conditions laid down for constituent colleges. It is obvious that it will advantage constituent colleges to be in, or near, College Square. Presidency College and the City College, as well as the Medical College and the Sanskrit College, are there already. The Ripon College is perhaps near enough. It would be a great achievement if the Metropolitan Institution (Vidyasagar's College), which with strictly limited resources has attained a deservedly high reputation, could be transplanted with public assistance to a new site in College Square; as King's College, London, is to be transplanted to the new university site in London. The City College and the Bangabasi College have similar claims to consideration. The Sadler Commission contemplate (Ch. XXXIV, 171-173) the neces-

sity for the foundation of new colleges to meet the needs of the re-constituted Calcutta University. That may well be. I would first urge the claims of the colleges now existing, with a name about which worthy associations have gathered,—and a tradition,—should their present resources prove unequal to the demands of the new time—to transference to new sites in or near College Square, and liberal assistance to take their part in the fuller life of the re-constituted university. It is in this way that the amplest use will be made of the traditions and corporate spirit which the Commission recognize (Ch. XXXIV, 24) as “of real value.”

H. R. JAMES.

Romance: An Essay in Reconstruction.

I.

ROMANCE, a sadly overworked word in the history of letters, has been used in so many different contexts that the seminal idea underlying it has often the chance of getting obscured. It is used as a descriptive name for those early European languages which watered down Latin into a series of vernacular dialects—looser, livelier, fuller of buoyancy and flavour. It is used, again, as a label for that body of popular mediaeval literature which drew upon chivalry, war and love for its theme and gradually grew into a distinct species. Lastly, it has been put as a hall-mark upon the complex literary movement which built, all over Europe, the foundations of modern literature. Since this sophisticated, polemical application, the epithet has been hacked to death; and no care was taken lest one good shibboleth should corrupt the world of literary criticism.

Yet it is difficult to dissociate Romance from its entanglement of literary tradition; and, as a matter of fact, the worth of that word and all that it stands for was never better realised than when it began to be overworked. A romantic castle, a romantic heroine, romantic and picturesque scenery—in all these different contexts the word came to be used with a significant persistence of repetition in the leading European languages by the end of the 18th century. It was gloated over like a gaudy toy by the neophyte; by the elderly and the orthodox it was looked upon with suspicion and by those who, like Scott, outgrew their early enthusiasm with even a sort of retrospective condescension. But with it, there came, beyond a doubt, a complex new thing in literature—vague and indeterminate at first, but rapidly becoming vital and perspicuous.

The ceremonial with which it was received into literature forms a singularly interesting episode of literary history. New art ideals were crudely and hastily formulated ; Classic and Romantic became fighting cries ; and criticism was littered with a whole brood of ill-hatched terminology. Much of the early endeavour to realise a vague, unformed ideal is touched with giddiness ; and it took long before it became a sober, secure possession. In this way, Romance has become a vital factor in modern literature ; it has passed into all our art with a quiet undistinguished infusion, so that it becomes once more difficult to isolate it in a trustworthy perspective ; or turn a fresh stream of thought upon it. This is the reason why so much critical writing on romance is touched with a loose, plebeian familiarity or else with that generalizing eagerness which Blake, in one of his sane, peevish moments, called idiotic.

But in all this talk about Romance and the Romantic it is needful to keep our eyes fixed upon a few central ideas which do not vary with our method of approach or our stress on detail. The first is that there is a simple idea permeating all the different uses of the word 'Romance' ; and it is a critical duty to separate it from all later accretion and amalgam. The second is that the historical view of the growth of the meaning of 'Romance' is highly valuable and can only be shut out at the greatest risk. The conception of Romance has become bafflingly complex ; but it is necessary, from time to time, to see it in its simplicity.

II.

Certain features of the formal species of 'Romance' will help us to a clear idea of what romance fundamentally is. The Mediaeval Romances are persistently exclusive in theme ; only certain aspects of life and action are dealt with — love, chivalry, war — in Ariosto's familiar classification. The world of Romance is a sheltered one ; there is a tendency to avoid the commoner, sterner, more real things of life. So early enough we see, in its germs, the familiar contrast between Romance and Reality. In all the varied use of the word Romance there is always an implied contrast — sometimes pleasant, sometimes reproachful — between Romance and Reality. In the later, higher conception of Romance, in Coleridge, for example, the contrast is turned into a wonderful reconciliation ; but in the commoner idea of Romance, the contrast is of great importance.

The materials of the mediaeval romances again show the kind of experience which 'Romance' seeks. The distant, the unfamiliar, the

remote in material background or spiritual experience are sought in preference to what is near, homely, familiar. Mysticism, the rarer experiences of spiritual life — all that made the mediaeval world, at least in retrospect, so noble — are, when all is said, far removed from the 'common growth of Mother Earth.' It is noteworthy that when in a later day a fashionable class tried to pose as 'romantic' it seized upon the cruder things of mediaeval life, for the sole reason that they were unfamiliar. We must take stock of this in order to understand why in the earlier days of the so-called 'Romantic Revival,' the 'romantic' was pushed ludicrously near to the 'Gothic' and the 'Grotesque.' It was only to a later, finer conception that the difference could be clear.

A distinct tendency in the Romances again is a protest against restraint. This absence of restraint is of several kinds; it sometimes amounts to libertinism in all respects, ethical conduct, fancy, literary workmanship. This feeling for liberty, spiritual, intellectual or merely capricious is again the reason why there is a simultaneous avoidance of the real — another secret of the odium which, in the popular conception, attached to 'romance' and the 'romantic.'

From the mediaeval romances literature has inherited a good deal of traditional romantic material. Certain legends, place names, personal names have passed into a romantic stereotype. The romance, for example, of the following lines of Keats is of the traditional or, what may be called, the secondary kind:—

O for a draught of vintage, that hath been
Cool'd a long age in the deep-delvéd earth,
Tasting of Flora and the country green
Dance and Provençal song and sunburnt mirth!

The warning is thus needed against our too rashly labelling any and every passage 'romantic.'

A higher idea of Romance came into literature with, prominently, Wordsworth and Coleridge. They made short work of the idea that the Romantic is a restricted sphere. Romance, they said, is inherent in all things: if only the veil of familiarity be pierced through, all things will be found clothed with wonder and mystery. And, again, the odium is taken off from the Romantic. In opposition to those who condemned the Romantic, Coleridge showed that the Romantic had an ideal reality, even an ideal logic, a consistency on a higher plane which could with a slight effort be made clear to the average mind. Thus a great advance was made when Romance was reconciled to reality.

Also, from the objective conception of Romance, we come to a subjective conception, so that Romance becomes concerned with the transmutative power of the mind — a question of temper and mental attitude. There is yet another advance. The idea of Romance has throughout been that it should concern itself with the appeal to the unfamiliar. But the appeal, according to the so-called precursors of the Romantic Revival could lie to the nerves — only if it sprang from the unfamiliar. From such sensationalism, however, Wordsworth and Coleridge held aloof. According to them the appeal must be a thoroughly spiritual one — the highest conception of Romance yet reached.

III.

Through all these changing critical conceptions of Romance glints its fundamentally human value. For what is Romance but a sphere of experience, a crowded, intense existence which varies the monotony of our workaday life? Hence Romance — rare, brief, intermittent as it is — is an essential factor in human life. The sudden change in the value of things, to the imagination or the feelings — the sudden turning round of an unsuspected facet of things is the constant, if unequal, experience of all but the most sluggish. It is this change which puts the thing in a condition of ideal beauty, arousing those high indefinable sensations of which the best notations are ‘mystery,’ ‘wonder,’ ‘excitement.’ Wordsworth’s fine phrase, ‘to haunt, to startle and waylay’ finely summarises the reaction of the mind under a romantic experience.

All things have the capacity of developing this phase sooner or later. A quiet friendship, at an unexpected moment, puts on the halo of romance; an intellectual conception working on the high-wrought brain is ‘attired with a sudden brightness’; a piece of natural scenery often passed by bursts upon the inattentive eye with a steady, awful beauty; a story, read and forgotten long ago, flashes upon the memory with a transmuted charm; and there are moments when to an abstracted mind every human face that passes by seems a mystery. So that Romance — unless we degrade that word too wantonly — refers to this ‘sudden charm’ which all things may put on some time or other. It may be a spiritual, an intellectual, a moral experience; or it may come in the quieter levels of normal life. Wordsworth, urged by the impact of high intimations ‘felt in the blood and felt along the heart’; Newton, ‘voyaging through strange seas of thought alone’; Blake, intoxicated by visions of elemental life; Shelley, raptured by the apparition of the Intellectual Beauty; Dante, throwing his imagination into the ‘dark

backward and abysm of time' — have been haunted, once and again, by 'romantic' experiences. The vulgar, crude use of the word 'Romance' is much to be condemned, for it restricts the sphere very much. The nature of 'Romance' was not clearly perceived until the Romantic and the Real were placed in intimate proximity and the former considered as being the latter raised to a high power. The Romantic is but the sudden phase which the Real develops, and they are mutually co-extensive.

Romance is, again, a matter of temperament. The romantic appeal of certain things never falls flat on anybody; but much is due to the transmutative capacity of the temperament. Certain temperaments see all things in an iridescent, transfigured light; and it is a continuous experience with them. They dwell in a rarefied atmosphere of Romance — not that Romance which is suddenly developed out of normal experiences, but one which is entirely dissociated from it. Such a mind was Coleridge's, fed on honey-dew and the milk of paradise; such, in a different sense was Shelley's; the danger of Romance is that, in their hands, it often becomes hypertrophied.

IV.

It is no use underrating the value of the romantic mood in life. Youth probably seizes upon it with an excessive violence, and crabbed age pours its musty cynicism upon it. But it is a precious possession for the adult intellect. For it keeps the world perpetually alive; it adjusts its finer spiritual relations; it brings a reposeful objectivity which wins the utmost bliss out of solitude and sustains the soul with 'serious faith and inward glee.'

Life is a series of unceasing revelations, a record of splendid heart-throbs. There is no knowing when we may be ushered into the holy of holies. We look around, and the dull, drab experiences of daily life — the trees and houses and the sky itself are suddenly bathed in a glow that never was on sea or land. But it is not merely these high-strung experiences which the romantic mood brings; but, like Meredith's comic spirit abroad, it impregnates itself into our normal temper, so that we receive perpetual impressions of 'something rich and strange,' so that an alien tinge passes into all our normal experiences, into all the 'mighty world of eye and ear.' Sometimes, as in Stevenson, it becomes fantastic, sees romance in every cab-man, in every "youth with the cream-tarts": or again, as in Lamb, it takes on an imaginative joy, won from the very highest kind of artistic detachment, and fills the hard realities of life

with the hues and odours of a dream. But it is ever present, variegating yet unifying the baffling cinema-shows of life.

BIRENDRA BINODE ROY.

Life and Death.

Why? Wherefore? aye Whence? Whither?—Who can say,
 When I have laid me down in death and dust,
 What Fate will have me in eternal trust,
 What Dawn succeed upon my darken'd day?
 Or is't that our souls are mortal like our clay
 And, death-struck, dribble back into the shade
 Of sunless Chaos,—yea flash one while and fade
 Like cloud-clad lightnings swallowed in the grey,
 The deep, cloud-grey of Night? The mystery of Life
 Grows secreter, and scapes our groping hold
 When seeming nearest reached. What! shall I cry
 Despair? No, not while yet the glorious strife
 Remains. I'll conquer here, then doubly bold
 I'll solve the unsolved riddle when I die.

E.

Cranmer: His Rise and Fall.

THOMAS Cranmer is an important figure in the history of England.

Born in an age of religious unrest, when the states of Europe were making convulsive efforts to shake off the religious domination of the Vatican, Cranmer made himself conspicuous by his strong sympathy with the new movement. The younger days of such men at such a time must have been full of surprising incidents. Unfortunately the pen of the biographer has preserved very little for us, and the little that is known is far from being satisfactory.

Cranmer first emerges into notice in the year 1532. As is well known, it was a time of great transition in the history of England. The Divorce Question of Henry VIII had broken the long settled spell of religious conservatism. Vehement opposition from the Pope, the evasive answers of foreign universities and the timidity of the English clergy had convinced the king that he must secure the co-operation of the head of the Church in England. To find out such a man was not a difficult task. On Cranmer fell his choice. So long absorbed in reli-

gious studies, Cranmer had, about this time, attracted the notice of the king by his anti-papal views. His humility was gratifying to the ambitious temper of the king ; his simplicity, and whole-hearted sympathy with measures directed against Rome enhanced his estimation in the monarch's eyes. In 1532 he was called upon to fill the vacant Archbishopric of Canterbury. With the memory of the tragic fate of Wolsey still fresh in his mind, he was at first not very willing to comply with the king's command. But when, after some hesitation, he accepted the office, he manifested a strange outburst of energy. Conscious of the dangers that surrounded him he was anxious to escape the fate of Wolsey whose ruin had furnished the first steps to his own advancement. Wolsey was timorous and had fallen. But Cranmer was determined not to be half-hearted. Once his resolution was taken there was no turning back. He had to strike hard in dealing the death-blow to the papacy in England by pronouncing the queen's marriage null and void ; and the Act of Appeals had made his decisions final. In a book written on the subject Cranmer had clearly set forth his arguments in favour of the divorce and challenged the Pope to refute them. But the Pope refused to argue a point which so vitally touched his own authority. Thus the unhappy queen was left to shift for herself and her daughter, the innocent Princess Mary was branded with the stigma of illegitimacy.

In rejecting papal supremacy England had shown sympathy with the Lutheran movement. But in England the Reformation took at first a political turn. Whereas on the continent there were demands for dogmatic or doctrinal change, in England there was merely the repudiation of papal tyranny. The church was neither liberated nor enslaved by Henry ; he merely substituted his sole control over the church for a dual control. On the ruins of the papacy was built up a national Anglican State Church with the king at its head. Cranmer was the chief agent in this policy of compromise. To Cranmer compromise was indispensable ; for he was a statesman as well as a theologian. What had disgusted him most in the papacy was its occasional disagreement with the doctrines of the scriptures. He was therefore willing to retain as much of it as was consistent with good sense and the teachings of the Bible. Moreover had he followed a more vigorous policy the country would have been plunged in a serious religious war.

In the Reformation Parliament Cranmer played a very important part. It was he who advocated the supreme prerogative of the Crown

in matters spiritual as well as temporal. He became the leader of those men who for their own safety looked to the king for support. A strong current of reaction set in. Henry was not prepared to go too far. Gradually Cranmer and his disciples lost favour at court ; the influence of the men of the old learning was in the ascendant, and many were the attempts to procure Cranmer's downfall. There was, however, little inclination to go back to the old state of things ; the reaction meant only an arrest of further change. After some time the current again turned in favour of Protestantism. The publication of the Bible in English, at the instance of Cranmer, and Henry's proposed help to the Protestant League of Schmalkald in Germany against the Catholic emperor, Charles V, clearly showed that, in spite of considerable difference in origin and practice, the new movement in England did not differ radically from the Continental Reformation. Although Cranmer played a prominent part in overthrowing the papal jurisdiction he cannot lay claim to have given the first impetus to the new movement. If he had overthrown domination in one quarter, he had established it in another. On the overthrow of the papacy he had built up the despotism of the Crown. What Cranmer did was the outcome of a combination of circumstances. Keenly alive to the popular feeling and the necessity for the repudiation of papal supremacy, he had to carry out reforms sometimes in spite of himself. As the Primate he commands but little the regard of the historian ; but as a prime agent in the Reformation in England perhaps a little more. But so completely did the masterly movements of the king overshadow his own actions that he must needs be relegated by the historian to a position of comparative inferiority.

Cranmer was seen at his best in writing religious books and drawing up a uniform regulation for the churches. About this period a considerable change had come over him. In the reign of Edward VI he had wholly come under the influence of Lutherism. But in the First Prayer Book his scholarly conservatism was clearly noticeable, though the *via media* policy of Henry was now discarded by him. Even when ancient beliefs had lost their significance for him he could not persuade himself to abandon them. The vagueness and obscurity of the Prayer Book disappointed all reformers ; even here he was compelled to adopt a policy of compromise, for he knew that any sudden change would only kindle once again the smouldering religious strife.

Cranmer's influence was now on the wane. In the council of the boy-king he was regarded as nothing more than a mere puppet in the

hands of Northumberland. He was, however, strong enough to bring about certain changes in English churches, with the help of Northumberland, the Alcibiades of England. Prohibitions against Lollardy, which had remained in the statute-book ever since the fourteenth century, were repealed. Pictures and images were forcibly taken out of the churches to be pelted with stones and covered with mud by religious fanatics and the apprentices of London. Clergymen were allowed to marry. These measures clearly showed a great advance towards Protestantism. The changes introduced under the authority of Edward VI were calculated to make possible a union with the reformed churches abroad. But the time for union was past, for in that age national churches meant separate churches in each country growing up in proud isolation and solitary independence. Thus far Cranmer and Northumberland had acted together. But to the church-spoliation policy of the latter Cranmer could not consent. He was no doubt in favour of dissolving certain monasteries on account of their abuses, but such ruthless and dishonest plunder of church-property struck him with a deep sense of horror. Northumberland, however, calmly went on with his work of depredation.

A slow change was soon perceptible in Cranmer; he had become more revolutionary in religion. One step had naturally led to another, till he had become a thorough protestant. Actuated by such views, he came to regard the bread and wine in the Eucharist as merely symbolical of Christ's suffering and death. In this respect he followed the precepts of the great Swiss reformer, Ubrich Zwingli. In the Second Prayer Book of 1552 the revolutionary tendency of Cranmer is abundantly exhibited though he was still able to preserve many of the older traditions wholly or in a mutilated form. At this time we find that religious innovations were expedited by the presence of Protestant exiles in England. Cranmer welcomed these foreign refugees with unstinted generosity of purse and heart. In the meantime, Bishop Hooper imbibing the spirit of the age condemned the wearing of episcopal vestments, and Nicholas Ridley, Cranmer's chaplain, mercilessly pulled down altars and ransacked holy places.

"The Second Prayer Book was ushered into the world amid the signs and portents which boded ill for its long life and prosperity." The Act of Uniformity enforced compulsory attendance in the state churches with such cruelty, and visited refractory spirits with such exorbitant fines, that the sympathies of not a few Protestants were alienated, while the Catholics harboured dark designs. In this way,

it may be said, the triumph of the Protestants paved the way for their subsequent persecution during the reign of Queen Mary, and the works of Cranmer done in the reign of King Henry VIII were undone. At this juncture King Edward finding himself dying and fully sharing with Northumberland the dread of a Catholic reign, set aside the claims of his sister Mary and was persuaded by that ambitious Duke to name Lady Jane Grey, a princess of royal blood and daughter-in-law of the counsellor himself, as his successor. Cranmer still retaining some feelings of justice loudly protested against such an unconstitutional act. He visited the sick king, conferred with the ministers, expostulated with Northumberland, but in vain. Indeed, after some hesitation he was at length actually prevailed upon to set his hand to the testament of the king.

How Mary very soon came into her own is too well known to be here rehearsed. We pass on to note that after her ascension to the throne Cranmer was accused by his enemies of having performed mass in order to ingratiate himself with the Catholic Queen. Cranmer readily contradicted such a base charge and, to vindicate his honour, the more strongly, he issued a pamphlet setting forth the unreasonableness and absurdity of such a calumny. Some of these papers fell into the hands of the Queen. He was arrested for high treason, but was soon released. The subsequent acts of the Queen confirmed the worst suspicions of staunch Protestants. Hitherto Mary had contented herself by restoring merely the system of her father and thus far the sympathy of the people had gone with her. But she was no longer content with a nominal restoration of the papal power. What she wanted was the total abolition of the existing system. "The failure of Wyatt's rebellion did more than crush the Protestant party; it enabled the Queen to throw off the mask of moderation she had hitherto worn." In carrying out her ambitious designs she roused the determined opposition of all Protestants. Appalled at the prospect of a forcible restoration of the authority of the Pope whom they had come to regard as very Antichrist, they protested vigorously against the Queen's policy. But the Queen was not slow. She struck boldly, even savagely, and determined to crush all future opposition with a high-handed policy. The fires of Smithfield now blazed furiously. Each day saw files of Protestant martyrs led to their doom.

Cranmer was not destined to escape such a fearful massacre. Arraigned before the high tribunal for gross heresy, he showed the courage, the fortitude, the wisdom of a suffering Christian. He chal-

lenged boldly all the “ pack of the hellish Catholics ” to argue with him ; and, produced before the Queen, he did not refrain from making bold retorts. The fall came ; for “ the Queen was resolved to have Cranmer a Catholic or no Cranmer at all.” The Bishops, thinking that the conversion of so eminent a man would greatly exalt their faith, used all the means in their power to convert the refractory Primate. Threats, arguments, flatteries, promises applied alternately at length produced the desired effect. He was persuaded to recant, but even this humiliation did not procure his pardon from the Queen. The Pope, who had degraded him from his high office, was for his death. Cardinal Pole, now the most trusted minister of the Queen, was his most rancorous enemy. Queen Mary was relentless. She could show no gleam of pity for one who was mainly responsible for divorcing her mother, Catharine of Aragon, and proclaiming her illegitimacy to the whole world. Cranmer was condemned to be burnt. His enemies, the chief of whom were Pole and Bonner, said of him that “ he would recant that he might have a living ”—to prove that he had sold his conscience. But Cranmer must not be too harshly judged. The priests took every advantage of his old age, and the weakness of a much-persecuted man, and he was charged with perjury and apostasy. Strype has shown very clearly how his previous vow of allegiance to the Pope at the time of receiving the *pallium* was incompatible with his vow to God. He cannot be branded with the shameful stigma of apostasy. If he did abandon his early creed, it was because he had found no consolation in it. He had the courage and honesty to renounce a formal creed where he at least found no truth. It is certainly not apostasy to reject what one believes to be error, superstition and idolatry. He has been as unjustly accused of dissimulation, “ because he did not resign or secure the immediate adoption of reforms which had not yet entered his head. In truth it would be as unreasonable to accuse the Americans of dissimulation in 1765 because they had not published the Declaration of Independence before they resisted the Stamp Act.” Cranmer was no coward. He had indeed none of the foolhardiness of short-sighted presumption nor the wild fanaticism of a sentimental martyr. A historian informs us that, “ sensitive nerves imagination and a somewhat slow and hesitating mind gave Cranmer at times the appearance and feeling of weakness ; but when once his mind was made up his courage was not found wanting.” His enemies not content with sending him to an inglorious death, attempted to vilify him still further by showing that he was the vilest of wretches. But, beyond sharing in common with his accusers

some amount of moral frailty, Cranmer was in no way a profound sinner, a base time-server, "a lukewarm friend," or the sulking apostate they painted him. Macaulay has accused him of being a "placable enemy." Unconsciously he pays the highest tribute of respect to the departed *Christian spirit* of the Archbishop.

Cranmer was called upon to disburden his apparently guilty conscience before the people, and to apologise publicly for that remissness in duty which he had been privately forced to confess. But the persecuted Archbishop regained his usual courage, and his last hours have more than redeemed the little weaknesses of his character. That indomitable courage, which had resisted the spoliation of the monasteries and denounced those bloody acts of the Queen so totally subversive of all moral and spiritual discipline, now woke up again in spite of the torments of his relentless enemies. He revoked all the recantations and abjurations which he had previously made under compulsion. The Catholic Bishops, who had come to deliver a pious sermon to the repentant sinner, indignantly pulled him down amidst the execrations of the Catholics and the triumphant cry of the Protestants. Hurried to the pyre, he boldly plunged his hand into the flames exclaiming : "To "heaven I may be ashamed to lift up mine eyes ; and in earth I find no "refuge. I renounce and refuse, as things written with my hand, con- "trary to the truth which I thought in my heart, and writ for fear of "death, and to save my life, if it might be and that is, all such bills "which I have written or signed with my own hand since my degrada- "tion : wherein I have written many things untrue. And for as much "my hand offended in writing contrary to my heart, therefore my hand "shall be punished first..... As for the Pope, I refuse him as Christ's "enemy and Antichrist with all his doctrine." With a placid courage and a serene countenance he met his doom. His heart, found whole in the ashes, was not suffered to be treasured up in an urn. But his memory remained fresh and inspired future victims with courage and confidence. From this time the tide of the Catholic revival was stemmed. "The martyrdom of Cranmer was the death-blow to Catholicism. The triumphant cry of Latimer could reach only hearts as bold as his own, while the sad pathos of the Primate's humiliation and repentance struck chords of sympathy and pity in the hearts of all."

BIMAL KUMAR BHATTACHARYYA,
Second Year Arts Class.

The Solar Year.

Recently a method of finding out the day corresponding to any date from 1 A.D. to 1999 A.D. was published in the "Teacher's Aid." Thinking that it may be of some interest to my readers, I reproduce it in a slightly modified form.

Chart No. I (of the months).

Jan.	October	(0)
May.		(1)
Feb. (leap year)	August.	(2)
Feb. March	November	(3)
June.		(4)
Sep.	December	(5)
April, Jan. (leap year)	July	(6)

Chart II (of the days).

Up till the year 1799:—Thursday is signified by 0; Friday by 1, and so on.

From 1800 to 1899:—Tuesday is signified by 0; Wednesday by 1, and so on.

From 1900 to 1999:—Sunday is signified by 0; Monday by 1, and so on.

Rule.

Add the following numbers:—(a) Date, (b) month (consult Chart I), (c) year, (d) the quotient obtained by dividing the year by 4.

[N.B.—For any day after the 2nd September, 1752, only the last two digits of the year should be taken into consideration in the case of both (c) and (d)].

Divide the total by 7 and the "remainder" will represent the day (consult Chart II).

For instance, the 27th of March, 1213, was Wednesday; since $(27 + 3 + 1213 + 303)$ divided by 7 gives us the remainder 6. The 13th of January, 1860, was Friday since $(13 + 6 + 60 + 15)$ when divided by 7 has the remainder 3. Again the 7th of December, 1963, will be Saturday; since $(7 + 5 + 63 + 15)$ when divided by 7 has the remainder 6.

The *Sikshak*, a Bengali Magazine, published a translation of the procedure which had been published, as I have mentioned in the "Teacher's Aid"; if I remember it correctly, the writer in the former was wrong when he told us to represent January, in every case, by 0 in Chart I.

Now-a-days three consecutive years consist of 365 days each, and after them a leap year follows. The earth revolves round the sun in 365 d. 5 h. 48 m. 49.7 s. (Herschell). This period of time serves us as a unit. In order to avoid inconvenience we keep a strict register of the odd hours, minutes and seconds ; and the number of days of the year, when this excess amounts to a day or so, is lengthened by one day.

By inserting one leap year after three common years we make a mistake of 44 m. 41.2 s. in every 4 years, or what is the same thing, 18 h. 37 m. 10 s. in 100 years. So we have to count the years which are multiples of 100, but not of 400, as common years consisting of 365 days each. Our previous correction reduces the error to 21 h. 31 m. 20 s. in 400 years ; hence it is necessary to count 400, 800, 1200, etc., as leap years. We are still 2 h. 28 m. 40 s. in advance in every 400 years : and this excess amounts to 24 h. 46 m. 40 s. in 4000 years. If we count all multiples of 4000th year as common years, our error is reduced to one solitary day in about 124,000 years.

What regulates our calendar to-day is known as the Gregorian rule. Up till 1752 the Julian rule used to be adopted in England. In 1582 Pope Gregory XIII observed that owing to their regarding all multiples of 100th year as leap years, the followers of the Julian rule had unconsciously made a mistake of about 10 days. Many countries of Europe omitted 10 nominal days from their calendar, after the 4th of October, 1582. England did not correct her calendar till 1752. Formerly every new year would begin on March 25. The year 1751 was shortened by about 3 months and was followed by the year 1752 on 1st January. The next day after the 2nd of Sep., 1752, was the 14th and not the 3rd, as usual, for the reason mentioned above.

RENUBHUSHAN GANGOPADHYAY,

First Year Science Class.



Ruskin, the Man: An Appreciation.

MUCH as has been said of Ruskin, the artist, the educationist, the economist, the sociologist, Ruskin the man has hardly had his share. He lays no small hold on our affection, he deserves no mean regard. To an appreciation of his sincere generosity and humanity the writer begs to serve his humble contribution.

The man is greater than his work, he is revealed in his work, and that work is irradiated throughout, like Steele's, with "the soul of a sincere man shining through it all." All that he has said and written and taught is marked ineffaceably with the stamp of a genuine sincerity, the sincerity of one who is brimful of kindness and generosity, of one, who, regardless of self, is all consideration for the needy and the distressed. What proceeds from his lips or from his pen is the irrepressible overflowing of a heart almost feminine in its tenderness, always catholic in its charity.

This sincerity of heart for which Ruskin is remarkable was a natural outcome of his early training. Under the guidance of a dutiful and wise mother, his earliest years had been devoted, among other things, to a close and repeated perusal of the Bible. From its inspiring pages he drew much of that manly integrity which deepened with age, and which, blended with an innate softness in his nature, produced in its union a character almost perfect and truly rare. For, though we have it from one of his writings that the tone of his education at that time was "at once too formal and luxurious," yet, in another of them, referring to the list of chapters in the Bible, which his mother had marked out for the most careful study, he calls it "My mother's list of chapters with which she established my soul"; and he says, "This maternal installation of my mind in that property of chapters, I count very confidently the most precious and, on the whole, the one essential part of all my education." And indeed the lesson he was made to repeat oftenest he did not discard through life; truly, he wrote it upon the table of his heart: "Let not mercy and truth forsake thee."

Ruskin never forgot the Bible and he looked back on it as one of the most efficient factors in moulding his character; but, he revered no less another factor as powerful—his parents, who had afforded him the "salutary pleasures" of an innocent home. How unbounded was his trust in parental counsel, how sweet the pleasant memories, that clung to him, of that delightful home of childhood, may be borne

out by the following words: "To make a boy despise his mother's care, is the straightest way also to make him despise his Redeemer's voice; and to make him scorn his father and his father's house, the straightest way to make him despise his God." Ruskin loved home. Impressed, as he was, in the soft years of a sensitive boyhood with the sacred healthy pleasures of a peaceful fireside, he cherished its inviolable sanctity in maturer days, and carried those blissful memories with him to the grave. Like Cowper, he has given us an exquisite picture of an ideal Home, the home that was after his own heart, the home that he wished everyone to possess and delight in. We may only quote the following: "This is the true nature of home—it is the place of Peace, the shelter not only from all injury, but from all terror, doubt and division. In so far as it is not this, it is not home, it is then only a part of that outer world which you have roofed over and lighted in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by Household Gods, before whose face none may come but those whom they can receive with love;—so far as it is this, and roof and fire are types only of a nobler shade and light so far it vindicates the name, and fulfils the praise, of Home."

Ardently as Ruskin loved home he had a place in his heart, a very large one, for men and matters outside that home. He was no mere selfish, self-seeking recluse, who, secure in happy ease, stopped his ears and blunted his feelings to the din of the thousand conflicts of the outer world. No, he descended into the plain in all the panoply of an untainted heart, armed with the two-edged sword of truth; he ranged himself on the side of the weak against the strong, the poor against the rich. Once in the contest, his courage never failed him, in the face of the most determined opposition he never lost heart. To his dying day he attacked with undaunted zeal those iniquitous customs and corrupting usages but too firmly established, and those proud mansions of the wealthy, which kept the sunshine from the cottage gate. His sympathetic heart went out to the poor in their miseries and destitution. For their uplift, moral, mental and physical, and indeed, for the uplift of the nation at large, he strove, in the largeness of his philanthropic nature, to remedy the social system of the day. He condescended to men of low estate and espoused their cause with all the eloquence at his command. And yet in doing this his enthusiasm seldom led him out of his reason. Unlike many a reformer, he was no prejudiced fanatic: in all matters he judiciously weighed the good and the bad and gave the good its rightful due. For instance,

in the "Crown of Wild Olive" he says (in his lecture on 'Work') : "I think you would feel somewhat uneasy, and as if I were not treating my subject honestly or speaking from my heart, if I proceeded on my lecture under the supposition that all rich people were idle. You would be both unjust and unwise if you allowed me to say that." At his hands both the upper classes and the lower met their deserts, whether praise or blame, without any distinction.

But his charity did not merely reveal itself in words ; it realised itself in his works. That spirit of charity which had early been implanted in his bosom proved an inexhaustible source. Charitable in sentiment, Ruskin was liberal also of his purse to an extent which might easily be interpreted as extravagant. On the death of his father he became sole inheritor of an immense fortune ; more than twelve-thirteenths of it he expended on museums and colleges of art, in relieving the poor and endowing their homes.

In the "Praeterita," Ruskin is convinced that the only true religion consists in "useful work, faithful love and stintless charity." In his life we see them united in an admirable degree. It is true, his social schemes have been deemed Utopian, the works, on which he lavished the greatest pains have not passed unchallenged ; but judge these as we may, one thing is certain—the spirit which moved that work can never, in reason, be impeached. It stands on holy ground, for it is the benevolent spirit of humanity, the impeccable spirit of charity.

Such, in part, was the man. worthy of our admiration and emulation. In his life's work we see fulfilled that scriptural injunction : "Whatever thy hand findeth to do, do it with thy whole might." Making allowance for all his failings, he truly was "not an unjust person, not an unkind one, not a false one ; a lover of order, labour and peace."

D.



Keats.

CRITICISM of Keats is apt to resolve itself into a shower of fine sayings, and book after book is turned out in honest rivalry for hitting off the finer phrase. Yet there is no help for it; nor are we, on the centenary of the poet's death, tired of the periodical banquet of words with which a grateful posterity pays its homage to this 'inheritor of unfulfilled renown.' The finer phrase certainly shows keener relish of a known quality if not the revelation of a new truth; it shows clearer articulation, precision of emphasis and that enthusiasm which gives intimacy to the cold fact. So we watch the steady stream of Keatsian appreciation and see him studied and praised with a gusto which he would himself have liked.

But as we study Keats over and over again—and along with him the critics—the old elementary facts start into clearer relief and fill us with wonder. His worship of Beauty?—a hundred critics have not stated it. His sense of poetic mission? His constant, sincere attempts to hold the scales even between 'philosophy' and 'the exquisite sense of the luxurious'? His steady accession to maturity?—Has not every critic dwelt upon them with the secure consciousness of fresh discovery? Nor are these critics insincere or merely imitative; for Keats, like Shakespeare, is inexhaustible and every time we read him we feel as though we see into his depths.

Probably to a retrospective reader of the Romantic Renaissance, the one poet who seems to have most brainstuff next to Wordsworth is Keats. Shelley, swift-winged, oftener than not soared away above the ills that flesh is heir to. Life with its baffling contradictions, in the close intertexture of good and evil, sewn through and through with sin and error, with the incalculable reaction of cause and effect is rather a thing to be approached on bended knees than to be set aside with a dogma. The remote, chaste beauty of an ideal life built upon liberty and love is often a snare: it puts us into a benignantly superior attitude towards the nearer, harsher realities which hug us in our daily progress through the world:

None can usurp this height,
But those to whom the miseries of the world
Are misery.

To Shelley these miseries were somewhat inorganic and accidental to life; coarse, alien strands in the wondrous web of life. Hence the simple and automatic nature of the remedies, which this luminous

angel pealed forth to a recalcitrant world. In fact, the ethical and political system of Godwin to which Shelley was long a bondsman had several fundamental defects. The greatest of them all was the simple, superior view of evil, social or political, rooted in a morbid dislike of history. Another was of course the exclusive faith in the rational as opposed to the emotional faculties of men. A third was a peculiar individualism which sought to render the social framework transparent and tenuous, if not altogether non-existent. When Shelley outgrew this stage and passed into discipleship under a greater master, the freedom that was gained in spiritual outlook tended even more to loosen the grasp on the more concrete realities. Under Plato, Shelley became transcendently responsive with keener self-consciousness than before; the enveloping One, the Love that interpenetrates Earth's granite mass, the vision and self-sustenance that triumph over life, the Thought into which all phenomena pass and repass in ceaseless flux—ideas like these alienated him more and more not only from his practical plans of reform, but also from the larger visions of a liberated humanity. This attitude was not possible for Keats; to him the miseries *were* miseries: there could be no explaining away, no avoidance. The cry for an ideal life is very often a sincere one; it arises from a keen realisation of the limitations of life; but is it not also, in part, an avoidance? Ideal life is beautiful; but is not life, as it is, more beautiful? Herein was the real difference between Shelley and Keats, between the one, to whom all government was an evil, and the other, who hails evil, with the prescient homage of the scientist, as the gateway to good.

Now comes the pain of truth, to whom 'tis pain,
O folly! for to bear all naked truth
And to envisage circumstance, all calm
That is the top of sovereignty.

The youth who wrote these lines had intellect, sanity and that capacity for large, quiet, objective thinking which makes the great poet the great thinker as well.

Next, Keats is distinguished from his fellow-poets by the normal workings of his mind. This has to be repeated; for it bears repetition without losing its wonder that he could love a thing, in itself, for the beauty of its form and colour, the immediate sensation it causes, without taking it in any external context. To Wordsworth, Nature's beauty or stillness or peace produced an impression of something ulterior to it; it produced, so to say, a higher emotion, a high-strung

transcendental experience ; it turned out something above its ordinary or normal capacity. Shelley, contemplating the tumultuous career of the West wind, is brought back upon himself, so that its operations become symbolical of his millennial dreams. Keats, unlike them, was satisfied with the immediate impression and could give it over in throbbing, vital words. This is a great power ; many unsophisticated minds feel in this way but lack the faculty of expression. The hallmark of 'Natural Magic' or 'Hellenism' merely makes a simple thing difficult. Nothing could be more natural to a mind like Keats' which preferred the objective to all other attitudes.

These, when all is said, are the two things in Keats which haunt and startle and waylay—the yearning for maturity and the all-sufficiency of the immediate sensation. Criticism describes them, adorns them, heightens them, but never can quite take the wonder away.

BIRENDRA BINODE ROY.

In Lighter Vein.

A Tale of a Toe (with apologies to the peripatetic Childe Harold)—

Stop!—for thy tread is on—but Oh! 'tis burst
 And the dirt-fed corn lies sepulchred below!
 Ay, the spot was mark'd with a colossal crust
 Which (boots when off) did yield triumphal show.
 Gone! for your hob-nail'd boot told simply so:
 As the toe was before thus let it be:—
 How the mad pain hath made me howl and crow!
 Minus a corn the world now moves by thee
 Thou curst and blest of feats, toe-tramping vagrancy.

E.

* * *

An Epitaph (à la Goldsmith)—

Here lies one famed for virtuous worth,
 Whose story, without lying,
 Is that he lived right from his birth
 Till he was past all dying.

He knew full well the good from bad,
 When things were well, when ill done,
 For evil deeds great scruples had,
 But never failed to do one.

No hasty words e'er from him broke
 (The worrying days ignoring),
 For in his sleep he never spoke,
 And half his life went snoring.

Conjugal bliss was never his,
 The blame from him we parry,
 For, seeing such a rарish phiz,
 His girls declined to marry.

The right things he at right times said,
 At judgments never leaping,
 So, when he was well out of bed,
 He'd swear he was not sleeping.

He condemn'd most that thoughtless class
 In thralldom to the bottle,
 And sipp'd his whisky glass by glass
 Lest he should harm his throttle.

Virtue had always in his heart
 Been firmly placed and planted.
 If vice had not clean had the start
 And prior right been granted.

E.



“A Psalm of (married) Life” (as Longfellow did not write it) :—

Tell me not in joyful numbers
 “Marriage is a charming dream,”
 And that wives are cool cucumbers,
 And as tame as first they seem.

Wives are cruel in right earnest
 And their glitter is not gold,
 Curst thou art to curse returnest,
 When thy homeward way thou hold.

Not enjoyment but sad sorrow
 Is thy destin'd end that way;
 Wiser must thou be to-morrow—
 Come home later than to-day

Stripes sting long when wives start beating,
 And our parts, though stout and brave,
 Still, like injured thumbs, lie bleeding
 And in gushes pardon crave.

Home's the bloodiest field of battle
 To the man who has a wife :
 He is like dumb driven cattle,
 She the heroine of the strife.

Ah the Past—Oh ! curs'd the Present,
 Oft we pine when we are wed
 Fact, fact--living is not pleasant
 When we're thrash'd less live than dead.

Lives of wedmen all remind us
 Marraige mars the life sublime,
 Feminine passions leave behind us
 Shoe-prints on our backs in line.

Shoe-prints that shall warn another
 Off this beaten path of pain
 Of a hapless, married brother,
 Marriage was whose utter bane.

Let us then be up and wooing,
 But the bach'lor's be our fate,
 Never wedding, still pursuing,
 Yearn and labour and yet—wait !

E.



The Great Poets at “Little Jack Horner.”

[The following *jeu d'esprit* is the work of a young author of seventeen years and appeared in *T. P.'s Weekly*.]

“It is a well-known adage, that it is not what you say but the way you say it which really matters. This is a rather humiliating fact when we consider that babies and sages oft-times utter the same truths, only the latter use a more complicated phraseology. I propose to illustrate this by means of a well-known nursery rhyme which runs as follows :—

Little Jack Horner
 Sat in a corner
 Eating his Christmas pie.
 He put in his thumb
 And pulled out a plum
 And said " What a good boy am I ! "

" This is certainly simple enough to be uttered by a very young child, but I mean to show that the theme would not have been unworthy of some of our greatest poets.

TENNYSON.

" For instance, suppose Tennyson had thought fit to introduce the subject of Little Jack Horner into his ' Idylls of the King,' the passage might have run somewhat as follows :—

And so the lad, in simplest garb arrayed,
 Reposed him in an angle of a wall
 Upon a wooden bench of rustic form.
 Jack Horner was his name, and oft'times he
 Reclined upon this selfsame bench, and mused,
 But now he held, supported on his knees,
 A dish of goodly fare, wherein he sought
 With nimble thumb, the fairest of the fruits,
 And having found, he drew it forth anon
 And quoth aloud, with perfect courtesy,
 " Good sir, I am an honest lad withal."

WORDSWORTH.

" Let us now listen while Wordsworth tells us the same story :—

I saw a little cottage lad
 Who in a corner sate ;
 His happy face it made me glad—
 A Christmas pie he ate.
 " What is your name, my little boy ? "
 " Jack Horner, sir," said he ;
 His face lit up with childish joy
 In sweet simplicity.
 He put his thumb within the pie
 In search of pleasant food
 And said, when he had licked it dry,
 " Kind sir, I'm very good."

KIPLING AND BURNS.

" Might not our present-day poet, Mr. Rudyard Kipling, have expounded the same idea in the following lines ?

You can see Jack Horner sittin' in the corner of the kitchen
 With his little dish of puddin' on his lap ;
 If the dish you try to collar, then you bet your bottom dollar
 That you'll find he ain't indulging in a nap ;
 For he shoves his little thumb in, when he hears a person comin',
 And he picks the biggest plum that he can see :
 And he makes this observation on the present situation :
 " Guess you won't find no one else as good as me."

" Robert Burns of that ilk might have written like this :—

Jack Horner there, the bonnie lad,
 Sae fu' o' joy and pleasure,
 A wee bit ashet makes him glad—
 He's eatin' at his leisure.
 The noo he put's a plum awa'
 And then he taks anither,
 An' says, " We're nae sae bad, at a'
 The pie an' me thegither."

MILTON AND OMAR KHAYYAM.

" Since we are in the land of supposition, let us suppose that the mighty Milton had condescended to describe the doings of Jack in ' L'Allegro ' or ' Il Penseroso ' :—

Come heavenly muse, and sing to me
 In tones of passion, pure and free.
 Jack Horner was the knave yclept,
 Who to a corner hiding crept ;
 And, like the guests in Circe's power,
 Consuming, spent a pleasant hour.
 From Christmas pie of goodly hue
 He drew a plum which shone anew
 As though from far Hesperides
 It took the apple's power to please.
 Then to Jove's altar loud he cried :
 " I too am good. Let plums abide ! "

" The next effort is with abject apologies to Omar Khayyam and his immortal ' Rubaiyat ' :—

Happy the lad (Jack Horner is his name),
 Who follows not the misty path of fame,
 But seizes what the moment offers him,
 Nor questions where he goes, nor whence he came.
 Some youths refuse the puddings of the day
 And wait for Christmas cakes in fine array ;
 But hark the answer : " Fool, why dost thou wait ?
 Thy mother's going to give those cakes away."

So Jack lifts not his protests to the sky,
 But draws a plum from out the present pie,
 And, tasting of the goodly fruit, exclaims :
 " I' faith, a good philosopher am I."

SHAKESPEARE.

" The versatile Shakespeare might, if he had wished, have placed the following soliloquy into the mouth of Hamlet :—

A pie! A Christmas pie, and naught beside—
 That's scarce a dish for princes, nor so rare
 But I should ask some relish to 't; But stay!
 That was the dish Jack Horner ate, what time
 He lodged upon the corner seat, and plucked
 With thumb in dish, the ever-luscious plum
 Which he consumed thereon. To taste, to eat,
 To eat, perchance to choke!—Ah, there's the rub;
 For who can say the plum may not call up
 The thousand natural ills that flesh is heir to?
 Yet Horner ate, and having eaten, still
 Pronounced himself contented with himself.
 Thrice happy man, that thus proclaims himself
 No slave of conscience, but is justified
 In his own eyes!"

S. J. H. S. Magazine.

Ourselves.

1. *The English Seminar*—

The following papers were submitted by the 6th year members during the second term of the session :—

(1) Srijut Prophulla Ray .. "Pre-Raphaelitism in D. G. Rossetti's Poetry."

(2) Srijut Byomkes Basu .. "Anticipation of the Romantic movement in the English poetry of the 18th century."

(3) Srijut Ramgati Banerjee .. "Shelley and his Poetry."

Srijut Ray's paper was read and discussed in the Seminar with Prof. Srikumar Banerjea, the President of the Seminar, in the chair.

Other members submitted their fortnightly tutorial essays regularly.

We met on February 22nd to have our photograph taken. Principal W. C. Wordsworth, Profs. T. S. Sterling, M. M. Ghosh, P. C. Ghosh and S. K. Banerjee were kindly present on the occasion.

B. B.

2. *Athletic Notes*—

Cricket :—Our cricket season was a fairly successful one, and the College thanks all those who lent a hand in making it what it was. To our Principal, above all, our thanks must first go out because of his keen interest and sympathetic co-operation. By his occasional participation and continual care he has infused new life into every department of our athletics as in every other branch of college activities.

It is exhilarating to find that the ground adjoining the Baker Laboratory is now perfectly fit for use and indeed has been regularly and profitably utilised by our sportsmen.

We missed our usual shield games this year as the Lansdowne and Harrison competitions did not come off at all. Far be it from us, however, even to hint that we were going to capture either trophy. No, we had not a team nearly so good for that.

We cannot conclude our cricketing gossip without congratulating Mr. P. Dutt of the 5th year class on his handsome achievement in batting throughout the season. He certainly is a promising young sport.

X.

Hockey :—We are glad to note that the College Hockey team has for the first time attained to the second place in the "B" League. Due to the supervision and keen interest of our Principal and our Hockey Secretary, Mr. Benoyendra Nath Bose, and, of course, to the untiring efforts of the players the college has come off victorious in ten games out of fourteen. Among the players special mention must be made of A. Dutt (Capt.), B. Khastagir and B. Islam, who played a brilliant game throughout the season. Here are the results in detail :—

Ourselves vs. Mohan Bagan	..	..	I—2
„ „ Sporting Union	..	..	2—0
„ „ Medicals ..	..	..	0—2
„ „ Dalhousie ..	..	..	2—I
„ „ Md. Sporting ..	..	..	I—0
„ „ Burns (did not turn up)	..		
„ „ City A.C. („)	..		
„ „ Town ..	..	..	I—I
„ „ B.E. College ..	..	..	I—0
„ „ Orientals (did not turn up)	..		
„ „ Cidettes ..	..	..	I—0
„ „ Cal. A.C. ..	..	..	3—0
„ „ Punjabis ..	..	..	2—I
„ „ Measurers ..	..	..	I—6

X.

The College Sports—The third meeting of our revived College Sports was held on the 5th March 1921 on the College grounds. As usual the number of entries was fairly large. The heats took place on the previous afternoon. Our sports generally take place on Founders' Day, but as the College remained closed at that time, we had to hold them this year in March. This time we have managed the sports ourselves: Principal Wordsworth was the starter; Professor Zachariah and the members of the Executive Committee served as judges.

Competition was keen and the finishes were good. The last year's winners of the Tug-of-war—the 5th year class, now the 6th year class—had to struggle hard to retain their position; and we are glad that the senior students of the college were able to hold their own. The class Relay Competition was also won by the 6th year men.

The following are the results of the different events.—

100 Yds. Flat Race.

1. M. Hafiz.
2. A. Shah.
3. P. Ganguli.

High Jump.

1. D. Dutt.
2. A. Ghose.
3. R. Ghose.

Slow Cycle Race.

1. N. Sanyal.
2. N. Bose.
3. A. Dutt.

440 Yds. Flat Race

1. R. Ghose.
2. M. Hafiz.
3. P. Ganguli.

Sack Race.

1. A. Dutt.
2. R. Ghose.
3. S. Roy I.

Throwing the Cricket Ball.

1. A. Shah.
2. N. Sen.
3. A. Bose.

Tug-of-war.

Winners—6th year class.

1. R. Mitra.
2. J. Majumdar.
3. P. N. Mallick.
4. S. Bose.
5. S. Sarkar Chakravarty.
6. N. Sanyal.

Relay Race.

Winners—6th year class.

1. N. Sanyal.
2. P. Chakravarty.
3. P. Ganguli.
4. D. Dutt.

School-Relay Race.

Winners—Hindu School.

Old Boys' 220 Yds. Flat Race.

1. R. K. Bose.
2. H. L. Ghose.
3. A. Mitter

Volunteers' 50 Yds. Backward Race.

1. S. Bose. 2. D. Sirkar. 3. A. Dutt.

This year a new event has been added—School Relay Race—a race between the Hindu, Hare and Sanskrit Collegiate Schools

The following formed this year's Sports Executive Committee:—

President :—Principal, W. C. Wordsworth, M.A.

Vice-President :—Professor K. Zachariah, M.A.

Members:—

Mr. P. N. Mallick, B.A.	Mr. P. Adhikary, B.A
,, P. Ganguli, B.A.	,, B. Khastagir,
,, S. Bose, B.A	,, R. De.
,, P. E. Dustoor, B.A.	,, M. Chatterjee.
,, K. Bose, B.A	,, B. Bose.

This year we missed Mr. R. De, our best man in Sports, as he was away from Calcutta

We hope the students of the college will continue to take a keen interest in making our Sports an annual success.

Congratulations to the winners.

P. N. M.

Athletic Club "At Home":— This pleasant function came off on April 9, the meeting was fairly representative of all classes and of every department of our Athletic Club. Tennis matches in which Principal Wordsworth and Professor Zachariah took part, the distribution of prizes and colours and the genial tea-and-cakes were the attractive items of the day's programme.

X.

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Muhammad Ali Khan ..	Jafero Abbasa.
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Prof. B. Ghosal ..	Taraqqi Zaban.
Akbar Allahabadi ..	Kulliyat-i-Akbar. Part 2.
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Syed Sajjad Haider ..	Khiyalistan.

Allama Shibli Norman
 Syed Ahmad
 Tr by Md Muhsin
 Ihsanuddin Ulvi
 Tr by Abdul Majed
 Zafar Ali Khan
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Victoria University, of Manchester, Calendar 1919-20.

Indian Co-operative Studies.

Edited by R. B. EWBANK, I.C.S.

WHEN Dr. Johnson was asked his opinion about the merits of a dinner of which he had heartily partaken and which he had keenly enjoyed, he answered, "Sir, it could not have been better prepared had a synod of cooks been consulted in the matter." We have come to a similar opinion about the book before us after a close perusal of it. In the present case, indeed, Mr. Ewbank did convene a synod of Indian co-operators, in a sense, and has pooled their intellectual resources and experience. Mr. Ewbank has rendered many and great services to the cause of Co-operation in India and he has now crowned his achievements in that line by publishing a work which is meant to "assist the future voters and legislators of India to form sound and independent opinions upon such co-operative questions as come before them." There are numerous controversial points in our practice of Co-operation awaiting final solution—a solution which in the last instance time and experience can alone supply but in the discussion of which the present work written by experts on topics to which they have devoted special and prolonged study would prove of very great value. We recommend every student of Indian Co-operation to purchase and study the work. Meanwhile we shall follow our own advice and proceed to get light on some disputed points from "Indian Co-operative Studies."

In the first chapter Mr. B. A. Collins gives a lucid and com-

prehensive explanation of what the problems of rural life in India are and how Co-operation can help to solve them. In the second, Mr. Calvert studies the prevailing types of rural credit societies and here we are at once on controversial ground which the writer traverses with the ability which is only to be expected from him. We can note here some of the good things which the essay contains. The first thing that strikes us is the excellent analysis of the nature and functions of the Reserve Fund, which follows closely Mr. Wolff's *dicta* on the subjects. It is described as "a buffer between the property of the members and the demands of unsatisfied creditors." The reserve fund, of course, has other functions as well. It is meant to meet occasional deficiencies of various kinds, to supplement working capital, and finally to serve the part of an "Endowment Fund." Mr. Calvert thus explains its present character and future importance: It is the real capitalisation of character inasmuch as its existence means that members are not throwing any burden upon it by defaulting. At present imperceptible, its influence will gradually transform the whole economic aspect of village debt and credit, for it is only a matter of time before there will be accumulated a sum sufficient for all the current needs of the members; and therefore interest on loans will no longer constitute a drain on the community. As Luzzati or Wolff would put it, it is to be "a fund collectively owned, collected out of the surplus funds resulting from, in themselves fruitful, transactions, the blessing left behind by other blessings." Mr. Calvert is not afraid to deduce the final corollary from his reasoning and to draw attention to this peculiar feature that "Co-operative Credit as practised in India tends to abolish Co-operative Credit."

We would also recommend to our readers a study of Mr. Calvert's views on the advisability and difficulties of the share-system in the organization of societies. That the author has broad sympathies with different schools of co-operative thought as well as wide intellectual outlook is shown by the concluding sentence of the essay. "In practice it is of little moment whether this thrift takes the form of small share contributions or of an excess in the interest charge or of a combination of both. Some capital owned by the society is necessary, and where shares are not contributed, this must be built up out of a higher margin of interest."

Mr. Ewbank, in a masterly article on 'Guaranteeing Unions,' goes to the heart of the matter at once by pointing out the dangers of entrust-

ing to Central Banks the functions of supervision and teaching as well as of finance. The necessity for unions of the institution of some sort having been thus demonstrated, the writer of the article argues that banking unions will not do for India as they require exceptionally competent men to manage. He then turns to supervising unions and shows that it is doubtful whether they can meet the great need of helping central banks to assess the credit of borrowing societies. Consequently, Guaranteeing Unions alone can meet the requirements of Indian conditions. Perhaps, however, Mr. Wolff would object to the second step in this argument and deny that it is any part of the duties of unions to help central banks to assess credit. As Mr. Wolff observes in his recent book on "Co-operation in India" the "Central Bank desiring to be made the pivot of the whole system and practically direct local credit but having discovered that at its distance from the localities to be dealt with it cannot sufficiently gauge local conditions, by this means obtains a guarantee which it considers practically good enough, without necessitating further trouble."

Nevertheless, on its own side of thought, Mr. Ewbank's vindication of Guaranteeing Unions will always remain the *locus classicus*. Nowhere else have we come across such a strong case made for these Unions nor such an instructive account of their organization and activities. To the objection generally taken as regards the interlocking of liability Mr. Ewbank answers that even in the case of the Central Banks some interlocking of liability is bound to take place. If it is argued that members of unions might be tempted to be too indulgent to the defects of each other, Mr. Ewbank rejoins that a similar objection might be urged to practically all institutions organized on a democratic basis. As to the future development of the union organization Mr. Ewbank has some pregnant remarks which deserve to be quoted in full. "They will then take the third step and demand a federation of unions, in which the delegates of Central Banks and other types of Co-operative Institutions within their districts will be represented. In Burma this stage has already been reached in several districts, and district agricultural and Co-operative Associations have been formed as federations of unions, to discuss questions of policy and general interest, to serve as the central authority in a district for questions of Co-operative Administration, and to act as a link between the Co-operative Organization and the general administration of the country as represented by the Deputy Commissioner. The last stage will be the provincial Co-operative

Council to which every district association will send its representatives."

Another noteworthy contribution is Mr. Joshi's article on Co-operation among Factory workers. It discusses, among many interesting matters, the nature of the liability of the members which should be a compromise between the two kinds of liability—the limited and the unlimited. It also enumerates and examines the claims of the various nexuses of factory societies—residence, place of employment and the native place of the workers. Suggestions of value are made as to the management of such societies, the means of obtaining capital, as well as about the problems of stores, insurance and housing. Good advice is given to the employers who are told that there is no connection between strikes and workmen's organisations. We would however take exception to Mr. Joshi's contrast between the spirit of Co-operative Societies and that of Trade Unions and to the assertion that "trade unionism is a movement based on conflict and hatred." There is room both for Co-operative Societies and trade unions in the evolution of working classes.

The present writer cannot be expected to sit in judgment on his own contribution on "Urban Banks." The main lines of Co-operative policy laid down in that essay might, however, be briefly recapitulated. If our urban banks are to multiply and to fill the vacant space left between joint-stock banks on the one hand and agricultural credit banks on the other, they require a more vigorous principle and rate of growth. Hence suggestions are made as regards the lines on which our urban banks can be multiplied. Besides increasing their number means have to be adopted to improve the organization and to increase the momentum of our urban system of banks. With this object in view it is proposed to start a new series of Central Urban Banks. Finally, suggestions are offered about the improvement of the machinery of management of our urban banks. Hitherto there has been little difference made between the machinery of urban banks and that needed to manage the affairs of the simple rural credit societies. But if our urban banks are to attain the size and organization which are required to enable them to take their proper place in the banking system of India, we should look to it that they are equipped with a machinery of management adequate for their task. The present mechanism just suffices for very small scale banks, but is entirely inadequate for any development either of size or in the complexity of business.

In the article on "Co-operative Finance and the Money market" Mr. Collins shows the strong financial position of our co-operative system. He puts in a plea for its connection with the general money market which will enable it to avoid the expense of massing huge unused reserves at its apex and to some extent also the complication of seasonal demand and surpluses. He also appeals for an access to the unexpended balances of Government. For both these purposes he recommends the formation of an All-India Co-operative Bank with somewhat the same relation to the Government as the presidency banks now have. The developed Co-operative System will, in future, in return for such help, open a great market for Government securities and will produce that equilibrium of monetary demand and supply for which Government and the financiers have long been vainly seeking.

Mr. Clayton's article on "the Position of the Registrar" and Mr. Mehta's on "Training and Propaganda" should be compared and studied together. We agree entirely with Mr. Clayton's definition of the line of co-operative evolution in India and we are happy to find that in many essential points Mr. Mehta's contribution clinches the arguments of Mr. Clayton. From the historical example of the I.A.O.S. of Ireland Mr. Mehta concludes that even a thoroughly democratic constitution is not a guarantee of the success of a co-operative system and might fail to call out the characteristic virtue of self-reliance and the spirit of co-operation. We all agree with Mr. Mehta that the most logical line of development is the evolution of self-governing federations, composed wholly of societies and dependent for funds entirely on their own resources. He, however, wisely recognises that the lack of any active desire for federation will very likely demand a gradual progress towards this goal. That being so, Mr. Mehta borrows a leaf from Mr. Montagu's book and will only gradually transfer subjects from the control of the Registrar to that of the Federations. He decides, very properly, that training and propaganda and the deliberation of policy are the functions most suitable to start the transfer with.

Mr. Calvert's views as developed in his essay are very instructive and are in substantial agreement with those of the preceding writer. Mr. Calvert begins by demonstrating the failure of the over-ambitious effort of those who have made the Central Bank the mainspring of the co-operative movement and would transfer to federations of such banks some of the most important and essential functions of the

Registrar. But one of the most eminent followers of this school had to recognise at the last Conference of Registrars that the federation auditors had no influence whatever and that they could never be independent. Mr. Calvert lays down an incontestable proposition when he asserts that "the extent to which the Registrar can, at any time, withdraw himself from the charge of the primary expert services will be determined by the accumulation of funds by the societies enabling them to pay for a first class executive officer of equal calibre to that of the Registrar and by the development of sufficient administrative capacity among the co-operators or their representatives to enable them to assume the responsibility for the actions of that officer without impairing the efficiency of the movement." As the writer very pertinently points out, the work must begin from the bottom and not from the top. Until the primary societies can control wisely their own central bank, they should not undertake the task of controlling the provincial bank. Until the societies of any area have learnt to take measures in concert for the inspection, instruction and improvement of each other, we cannot look to them to be able to organise and control federations for audit or for the supply of other expert services.

Col. Crosthwaite who tackles, in the fulness of his great experience, the thorny "problems of Audit," reaches similar conclusions. His opinion is that at some future stage it may be proper to entrust the actual audit of central banks and other societies to a regular cadre of auditors paid by the movement itself and working under a centralised non-official control. But at present a Government audit department is likely to be more impartial and efficient. He argues with Mr. Wolff that "some kind of Government supervision there will always have to be." As to the claim of many Indian co-operators that the cost of audit should be borne by Government, it is justly pronounced by Col. Crosthwaite to be a socialistic proposal and one likely to limit the ultimate expansion of co-operation.

No one in India could have been more fitly asked to write on "Co-operation and the Housing Problem" than Rao Bahadur Talmaki. It is extremely instructive to read his views on the "Co-partnership Tenancy System" and its advantages, on the various types of housing schemes and on the nature of assistance which these schemes require.

The present writer has discussed in various articles and notes included in the *Capital* as well as in the *Bengal Co-operative Journal*

the opportunities and difficulties of agricultural trading societies. He is happy to find his views corroborated by no less an authority than Mr. Noyce, nor does he think that looking to the great difficulties of the problem Mr. Noyce has laid undue emphasis on the part which state effort must play in forwarding the cause of Co-operative Trading.

The book we are reviewing commands and sustains the unflagging interest of the reader in every chapter and to the last page. It would serve no good purpose to summarise the well-known and often discussed opinions of Dr. Slater on Co-operative Stores and of Sir Daniel Hamilton on the policy of the Co-operative development. Our advice is that every one who is interested in Indian Economics should read, mark and digest this store-house of information on co-operative thought, policy and practice. It is a worthy and invaluable legacy from the older generation of Indian co-operators—who have deserved eminently well of India—to the newer generation which is now entering upon its labours.

J. C. COYAJEE.



