

doubt venomous, but if we can any how manage to catch it, we shall find it bears a bright jewel. Similarly at first sight adversity, seems to be unbearable calamity, but if we can pass through it, we shall find that it is the inexhaustible source of joy. Let us therefore, hear the conclusion of the whole matter; fear not adversity, remember it is a blessing; everyone will have to play his part, if it be a sorrowful one, don't mind it but go on merrily and cheerfully, don't grumble at your sad lot, but remember brighter lot will appear and above all fear God and keep His Commandment "From the sweat of thy brow shalt thou earn thy bread."

## Remedy of National Greed.

KAMAL KRISHNA KUNTI.

1st Year Science.

(1)

Greedy is a coiled word, and gives a long meaning when explained. It means the insatiate and improper desire for anything that is not ours. The striving for prosperity in any sphere of life - the hearty desire for prominence in life, is not at all condemned so long as we try to fulfil them honestly. But go a step beyond the proper limit—be led astray by dishonest means, then you are a victim to greed, which you can scarcely get rid of. For greed is just like fire getting fiercer and fiercer when indulged. Truly has Shakspeare sung—

"A little spark of fire is easily trodden out, which being suffered rivers can not quench."

The fire kindled by greed into the heart of an individual is inappreciable when compared with the infinite combustible things present in the world. It can do very little amount of havoc or injury to the world. But when a nation becomes ignited by the flame of ever in-

creasing greed, earth has to bear a very heavy shock which destroys many of her flowers and jewels. The great war of 1914, one of the most remarkable in the annals of the world, will be remembered by civilised people with awe and inspiration. It was a war which almost all the world took part in. Many a man, some willingly, some reluctantly, joined the army for the preserverence of freedom and prosperity of their mother country. Many men went but few came back most sacrificed their life for the satisfaction of the god of victory. But this war, which demanded a heavy toll of human life, was only the result of the uncontrolled desire of Germany for usurpations of wealth and freedom of weaker nations. Taking no account of the barbarism of Nipon, for her ever-growing greed for the spread of her empire in Ohina, the history of the world does not lack of such inhumanity. Who knows not the savage deed of modern Italy, under senor Mossuolini, for robing of the freedom and wealth of Abbyssinia? What led the Italians to do such inhuman deeds?

Modern world is so much absorbed in selfishness and greed that they have not even a second to spare to think of the transience of the world. They are wellacquainted with the history of the world—they know that many Caesars have died, many Alexanders have been forgotten, many Chengis khans are only memories in the world of dreadful memories. They yet do not turn away from the path of the evil—from the way that sets a bar to human prosperity and development. Many Christs came and sang—

“The worldly hope men set their hearts upon  
Turns ashes orit propers; and anon,  
Like snow upon the desert's dusty face,  
Lighting a little hour or two is gone.

Think in this battered caravanserai  
Whose doorways are alternate night andday,  
How Sultan after Sultan in the pomp  
Abode his hour or two, and went his way.”

but they turned deaf ear to them nay—crucified them.

Then is there no remedy for suffering humanity? Certainly there is. Let us remove as much pain as we can from human heart. Then it will be great response to the age-long cry from

the human heart for the peace of the world, Goodwill among them. It will nobly embody and express the universal spirit which must be a wise regulator, the steadying influence, in the forward movement among the nations of the earth.

“Come! Let us lay a crazy lance in rest,  
And tilt at wind-mills under a wild sky!  
For who would live so petty and blest  
That dare not tilt at something ere he die,  
Rather than, screened by safe majority,  
Preserve his little life to little ends,  
And never raise a rebel battle-cry.”

## Parts to be played by the Students in the Social Reconstruction

RAMESH DAS

3rd. year B. A.

Life is duty. There is none on earth but has certain duties to perform. A baby in its cradle has no duties because it has no sense of right and wrong. But as soon as it grows into a child it begins to owe duties which consist in cheerfully obeying the parents. As a child advances in years, his duties became larger and larger consisting of the family duties, social duties and duties to his country. Very noble are the duties that students owe to their society.

An aggregate of men living together and united by common interests and relationships may be turned a society. The society, again is formed by men, firstly because they by nature abhor loneliness and love company and secondly, they can not live long without mutual aid. The society is a necessity to them for the latter reason. Thus men live in society both by nature and then by necessity. Nature impels and compels men to live in society.