

There is one detail in connection with University legislation which may, not inappropriately, find mention in a College Magazine. Hitherto the Colleges have been regarded merely as institutions to be controlled and regulated by the University at its mercy or by its negligence. The notion that the College should have a predominant share in the working of the University has been flouted and scoffed at so uniformly and so loudly that the teacher has seldom dared to voice his claims above a whisper in some secret and unnoticed corner. We notice with 'much' pleasure that the framers of the Bill do not regard the pretensions of the teacher to an active and controlling share in University management as any thing but just and reasonable. We could wish, however, that the Bill went further than it does in this direction. It would not be difficult to embody in the Bill a recognition of the College as the University unit, and a recognition of the right of the unit to a share as such in the management of the whole body. Is it too much to hope that the Bill may yet contain a provision whereby the Colleges will as Colleges be empowered to elect representatives to the Senate? Or is the bugbear of the private College so terrifying as to put this possibility entirely out of reach?

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## PRIZE ESSAY.

### Folk-tales of Bengal.

#### III.—THE STRANGE COUNTRY WITH STRANGE LAWS.

A merchant while on his death-bed called for his only son and told him, "My son, I have amassed this vast fortune by the honest sweat of my brow. As I shall soon expire I must give you a piece of advice. Never deviate from the path of honesty. Do everything in your power to increase your fortune. But never go to the strange island. There you will find strange people with strange laws and if you once go there you are given up for lost". With these dying words of parental admonition, the father expired.

At first the son was true to the command. He enlarged his fortune and was still honest. But at last he felt a desire to pay

a flying visit to the strange country. He made for that island with four ships which saw the shores of the island after a fortnight. When his ships reached the shore he saw a crane sitting by the water-side and at no great distance a washerman washing clothes. He fired his pistol at the crane and killed it. The washerman complained to the court of justice that a merchant had killed his father who was teaching him how to wash clothes. The merchant was compelled to give up one of his ships as indemnity.

Then he asked a barber to pare his nails and shave his beard. "How much money shall I get for that?" asked the barber. "I shall satisfy you" was the reply. Then after having finished his duty he asked for one of his ships and said that without a ship he would not be satisfied. He refused and the barber complained to the court of justice which compelled him to give up another ship.

Then with the remaining ships he turned homeward. He had but gone a few knots when he saw a woman standing on the shore and calling him to hear. With his past sad experience, most unwillingly he came near her and saw that there was also a little child with her of the age of five.

She said, "Your father when in this country had married me and this is his son, so you see that he is entitled to half the property of his father. Give him only one ship and he will forget the wrong you have done him by depriving him of his lawful share so long." He refused saying, "The child seems to be of the age of five, but my father died some twenty-five years ago." This time also the honourable court of justice compelled him to give one of his remaining ships to the woman. He had not gone far when he saw a one-eyed gentleman coming towards him. He came up to him and said, "Sir, your father had advanced me a loan of 10 rupees upon the security of one of my eyes. Now it amounts with interest to 20 rupees. Take this money and return me my eye." The merchant was compelled by the court to give up his last ship for his failure to give back the eye of the gentleman.

Sorely aggrieved he sat under a tree and began lamenting his lot, cursing his own self for not regarding the dying words of his father. A man sitting under the same tree but on the opposite side of it heard his soliloquy and told him that he would recover his ships for him. He in return promised him one of his ships by way of a reward.

The man instructed the merchant to repair to the High Court of Justice and file four suits at the same time. The first was against the washerman. It was to the effect that the father of the washerman in the shape of a crane had eaten the father of the merchant who in the form of a fish was directing the course of the merchant's ships. Justice was done to him and his first ship was restored to him.

The second suit was against the barber. The condition was that he would be satisfied. The merchant now affirmed, "Let him return the ship and I would satisfy him" for that was our agreement. The ship was returned. To satisfy him they followed the doctrine "अहारेण धनञ्जयः"; in other words, the barber was belaboured with a bamboo stick till he said, "I am satisfied." Thus the merchant got back his second ship.

The third suit was against the woman who declared to be his step-mother. He now urged that if the little child be his step-brother, he must go with him to his country to see that full justice was done to him. They must share the property equally. This the woman refused to do and the honourable court of justice compelled the mother and the son to return the third ship to the merchant.

The last suit was against the one-eyed gentleman. The merchant declared now, that he had found in his father's chest some millions of eyes kept as securities for loans. To identify which of them is this gentleman's, the merchant must have in his possession the other eye of his, which he (the gentleman) refused to let him have. He was thereupon ordered by the court to return the merchant's ship.

Thus recovering his lost ships and rewarding his benefactor with one ship and a vast amount of money, he returned home

and lived happily, never again thinking of setting foot on the strange island.

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## বিশ্ববিদ্যালয়ের সংস্কার ।

(ঘ) উপরিকথিত বিশ্ববিদ্যালয়দ্বয়ে যে সকল ছাত্র অধ্যয়ন করে তাহারা সকলেই অবিবাহিত, অধ্যাপক বর্গের মধ্যেও অনেকে অবিবাহিত। এ বিষয়টিতেও বিলাতের ও আমাদের বিশ্ববিদ্যালয়ের মধ্যে পার্থক্য দেখিতে পাওয়া যায়। অবশ্য সেখানে এমন কোনও বাধাধরা নিয়ম নাই যে, বিবাহিত ছাত্রেরা কালেজে অধ্যয়ন করিতে পাইবে না। সে দেশের সামাজিক রীতিই এইরূপ যে, ছাত্রজীবনে যুবকেরা বিবাহ করে না এবং পরিবার প্রতিপালনের গুরুভার তাহাদের স্বন্ধে অর্পিত হয় না। প্রাচীন ভারতবর্ষেও এই ব্যবস্থা ছিল; ছাত্রজীবনে যুবকেরা ব্রহ্মচর্য্য অবলম্বন করিতেন এবং পাঠসমাপনান্তে বিবাহ করিয়া গৃহী হইতেন। যে বাল্যবিবাহের আধ্যাত্মিকতা লইয়া আধুনিক হিন্দুরা আজকাল আন্দোলন করেন, তাহা ভারতবর্ষের সনাতন প্রথা নহে। বড়ই আক্ষেপের বিষয়, আজকাল 'বৃদ্ধো বা বৈরাগ্যযুক্তো বা পুত্রকলত্রনাশভীতো বা' সকলেই বিশ্ববিদ্যালয়ের পরীক্ষার্থী। ছাত্রেরা অধ্যয়নসমাপ্তির পূর্বেই কত্কার বিবাহক্রিয়া সমাধা করিতেছেন, এরূপ উদাহরণ এ দেশে বিরল নহে। বিলাতী বিশ্ববিদ্যালয়ের প্রথা, যে অধ্যয়নকার্য্যের সহায়তা করে, তাহা বোধ করি কাহাকেও ভাল করিয়া বুঝাইয়া দিতে হইবে না। জ্ঞানার্জন কঠোর তপস্যা, তদগতচিত্ত হইয়া এই ব্রত ধারণ না করিলে, কখনও সুফল লাভের সম্ভাবনা নাই। ছাত্রজীবনে মনের সমস্ত শক্তিই বিঘ্নাভাসে নিয়োজিত করা প্রকৃষ্ট পদ্ধতি।

(ঙ) অক্সফোর্ড ও কেম্ব্রিজের পক্ষপাতীরা আরও একটা কথা বলেন যে, উক্ত দুই স্থানে কিয়ৎপরিমাণ বিজ্ঞা ছাত্রগণের উদরস্থ করান বিশ্ববিদ্যালয়ের চরম উদ্দেশ্য নহে, মানুষ-গড়া বিশ্ববিদ্যালয়ের চরম উদ্দেশ্য। আমাদের বিশ্ববিদ্যালয়ের সহিত ইহাও একটা প্রভেদ। আমাদের বিশ্ববিদ্যালয়ে বিজ্ঞাশিক্ষার ব্যবস্থা আছে, কিন্তু শারীরিক, মানসিক সমস্ত শক্তির বিকাশে কালেজে প্রদত্ত শিক্ষা সহায়তা করে না। তথাকার