

days, and attendance at them will be facilitated by giving the schools on those days either a whole holiday or a half holiday. A similar course of lectures, we are informed, has also been instituted tentatively at Dacca and Patna.

THE Lieutenant-Governor has been pleased to sanction the grant to Babu Nil Mani Chakravarty, M.A., for a period of eight months, with effect from the 1st July 1904, of the Research Scholarship of Rs. 100 per mensem, which was originally granted to Babu Lalit Chandra Guha and which he subsequently vacated.

WE are glad to acknowledge receipt of two vernacular periodicals—*Utbodhana* and *Kohinur*—in exchange for our magazine. We are also being regularly supplied with successive issues of *The Dawn*, a periodical written in English. The Dawn Society has announced its intention of publishing a new periodical entitled 'The Dawn and the Dawn Society's Magazine.' We also acknowledge with thanks the receipt of a small booklet by Mr. H. R. James entitled, "Advice to Students." We hope to review it in our next issue.

REFLECTIONS OF AN EXAMINER

II

OUR Examiner feels that having inflicted a set of serious reflections on his readers, he owes them some little compensation. He proposes therefore to permit his readers to share in the enjoyment afforded him by considerate examinees who relieved the monotony of his task by welcome gifts of humorous and original observations. The exigencies of space compel him to make only a small selection from the

abundance provided for his amusement. He hopes, however, that the scantiness of his selection will not be interpreted as a slur upon the quantities of humour and originality for which space cannot at present be found. The subject in which he examined was Burke's "Reflections on the French Revolution." The reflections on Burke furnished by the examinees not infrequently surpassed Burke in depth and freshness. Here are a few examples.

"During the Restoration," says one candidate, "we find that Henry VIII at least showed the law and confiscated the monasteries. Here we find Henry's regard for law. Hence we find the principle of conservation and correction at the time of the Reformation." The historical insight and logical faculty displayed by this candidate could hardly be surpassed. "The nobles," says another, in explaining how the nobility is the Corinthian Capital of polite society, "though they are born rich yet had great power and they are generally born from parents of ability so their rights and their manners are noble and they had the power to gain a great amiable qualities which can be found in the great capital of Corinth and which is supposed to be very much polite in manners and customs." This however differed from the view put forward by another candidate who informed our examiner that "The Greek Architect is very famous. But the Corinthian Architect is most famous of all. As the Corinthian Architect stands on the top of the pillar so the nobility ought to stand on the head of the polished society." This view seems to have affinities with that maintained by yet another candidate who remarked that "Corinthian Capital was the name of a very famous man in Athens who used to stand on the top of a pillar." But a fourth candidate boldly differed from these and maintained that "as Athens is the capital of Corinth so nobility

is the capital of polished society," a view similar to that of another who writes, "Corinthian capital was a distinguished place known by all, so a person of noble birth is treated as a Corinthian Capital." More enigmatic is the utterance of another candidate* who says, "Nobility is like the Corinthian capital which does not take any interest to the kingdom." Another was as enigmatic: "Corinthian was the greatest of Greek architecture," he writes, "Nobility like the Corinthian Capital is the head of the nation and for this reason it should be disregarded and destroyed."

The "Encyclopaedia" seems to have been no less provocative of originality than the Corinthian Capital. The Encyclopaedia was variously stated to have been "a body of men who were fatal to religion," "a book containing the elaborate meanings of various objects," "the doctrine of the Encyclopaedists," "the books on atheism wrote by D'Alembert &c.," "a particular kind of literature that arose on the discovery of science," "a class of political men of letters" regarding whom we are told that they "spread proselytism to a great extent." It was inevitable that the enterprise of *the Times* should influence the views of candidates on the *Encyclopaedia*, and we consequently find the statement of one gentleman that it was "a volume of books which became so voluminous that the whole of it was never published", corrected by the statement of another, that it was "a dictionary commenced by the National Assembly and completed a few years later under the title of Encyclopaedia Britannica."

The story of Medea seems to have furnished a fruitful field for original research. A connection was established between Greek mythology and the Scottish history of Macbeth which will doubtless prove interesting to students of comparative mythology. "In Macbeth we are told," writes

one candidate, "the daughters of an old man being advised by a witch cut and mangled their father's body and boiled in a kettle." "Medea," says another with greater detail, "promised the witches in Macbeth that she would bring their father into the former position by boiling him in the kettle: but Medea refused to do so by the incantations of her music because they burnt her father-in-law." Others consider that the persons so advised and encouraged were "the daughters of Penelope," or "the daughters of Pelopponesus of Greece." The utensil in which the old man was boiled seems also to have excited differences of opinion, the majority concluding that it was a kettle, while others considered it was either "a cattle," or "a kettledrum" or a "chaldron." The magic of Medea, it would appear, was even more wonderful than that usually ascribed to her, for she turns out to have been a "witchess" who "restored his father-in-law to youth by boiling her father's body."

The distinction between levelling and equalising was set forth by many candidates with a profundity not to say obscurity which even Hegel might envy. "It is a natural law of God," says one, "that wealth preponderates over property and common people must follow the rules framed for them by men of genius." "Those who attempt to level never equalise," writes another, "i. e. there are many positions in society according to which all positions will be distributed. There are many personal inequalities in every man." A third remarks: "Burke says that the poor must remain in society to pander to the luxury of the rich. Burke is right." But the brain reels at such dark sayings and we seek relief in lighter things.

Facies Hippocratica numbered its victims by the score. Here are a few of the more pathetic cases. "It was," said one, "a kind of disease which can be known by seeing the face

of the deceased," another adding that "the disease was invented by Hippocrates;" while a third constructed the equation, "Facies Hippocratica = manifest symptoms in the constitution, which may be liable to suffer for our consumption," a weird saying pointing darkly to cannibalistic orgies. Poor Hippocrates! after adding a new scourge to humanity what does it avail that he "could easily diagonalise diseases," (no easy feat we should imagine), or "introduced the system of diuresis." It may however be some consolation to him to know that he has been awarded an University diploma and may now describe himself as "Dr. Facies Hippocratica."

The phrase *Maroon Slave* led to much diversity of opinion. Some considered that he was a slave "used in the service of ships," others that he was "a slave as existed in Africa," others again declared that Maroon slaves "were a gang of slaves who live on a Malabar Coast in India." Some with greater simplicity declared that they were "slaves of Maroon," while one candidate with deep suggestiveness propounded the view that they were "a class of slaves famous for their notoriety."

Theban Orgies were described with at least equal freshness. They were we are told "the places of worship of the heathen gods in Greek mythology." Others hold that they were "Furies which prevailed in Athens." But the climax is attained by a candidate who described them as "Women distinguished for their ferocity." Classical allusions seem to have been peculiarly stimulating to our candidates. "The Euripus of funds and actions" afforded no little scope for originality. "It was", said one with great truth and insight, "a place where nothing could be built." Another held that "he was the god of stocks and shares." The intricacy of its tides was admirably described by another

a portmanteau word and is intended to convey the idea of an inquisitive executive, just as the phrase "ideaquett representation" obviously meant a representation that was adequate and even ideal. A subtle distinction in meaning between the spelling ordinarily employed and that used by the candidate is suggested by the remark that "a man often likes what will only harm him and this was not very injurious." Perhaps here too the harmless harm is a combination of harm and balm.

As an example of felicitous quotation we may cite the following explanation given of the remark that wisdom is not the most severe corrector of folly: "Ignorant men," it was said, "are always very preciseous in correcting the faults of others but a wise man will say...!....., 'First take out that little particle of straw that has got into your own eye, and then you will not be able to see the mote that is in your brothers eye.'" But our examiner is exhausted though his store of original extracts is not half done, and we may permit him to close with an instance or two of criticisms on Burke himself. Of Burke's comparison of the interaction between individual rights and the social organism to the phenomenon of the refraction of light, we are told that "This like Burke's many other jokes is too laboured" which perhaps explains the somewhat difficult remark that "The House was deaf to his ears." But this disparaging criticism is counterbalanced by the observation that "the righteousness of his case and the femanine feeling of his heart contributed to his politics". And if any further vindication were needed it would be amply found in the following eloquent judgment.—"His alacritic introspection into the past, his equitable view of the present, and his far-sighed glimpse into the future, tempered with the whetstone of moderation and possible possibility

combined with the filtered conceptive product of the political heat of the past present and future, combine to raise the level of Burke's politics above the level of ordinary politicians."

E. M. W.

NOTES AND ILLUSTRATIONS.

De Quincey—A Sister's Death.

The sight of his sister's corpse fills De Quincey with a deep mysterious sense of awe. This sense of awe in the presence of one of Nature's deep mysteries, spreads a solemnising influence through the world around him, and he seems to hear in the sound of the summer-wind an awful voice speaking in sad and hollow tones of death and mortality at work through centuries of human life. So overpoweringly solemn is this sound, so awful the contrast it suggests between the glory of life on earth or in heaven and the petrific power of death, that it throws him into a trance in which his spirit endeavours to pierce the mystery of life and death by reaching the throne of God from whence all mysteries will lie clear to view. He seems to see the Heaven opened and a shaft ascending through its heights; a path from perplexity to happy certitude seems to open before him. His spirit rises through the shaft and endeavours to reach the throne of God which however continually recedes before his pursuit. The source of all mystery evades all attempts to reach it: ultimate truth defies the grasp of the human mind: the one spot in the universe whence a clear insight into all mysteries can be attained cannot be reached by the human spirit however persistent its efforts. The hand of death seems to thrust back the spirit from reaching the source of light and life. And the spirit realises that there is a dreadful antagonism between God and death which leads death to repel the soul that flies to God. But with the realisation of this antagonism there comes also a dim sense