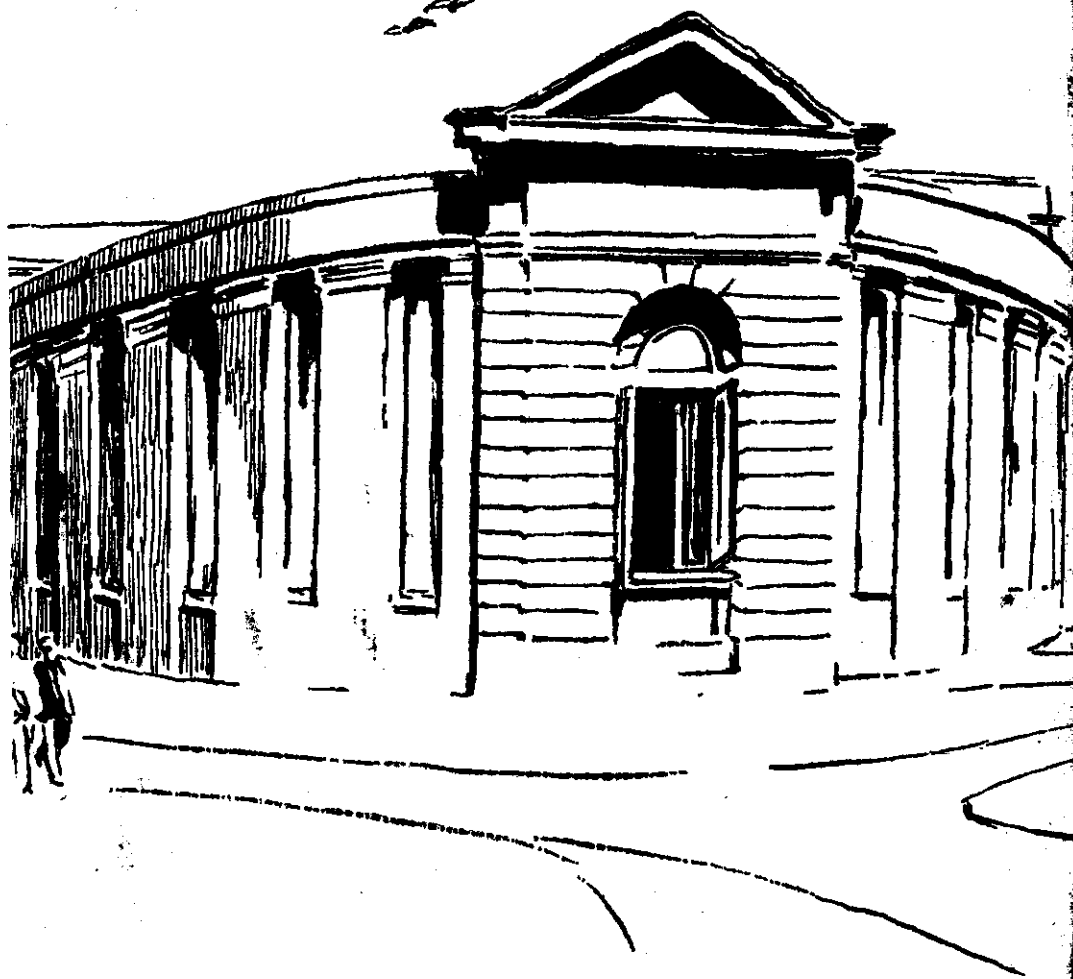


Vol. XIII

April, 1929 No. 3



RAVENSHAW
COLLEGE • MAGAZINE

The Ravenshavian

April, 1929.



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THE RAVENSHAVIAN.

Vol. XVI



APRIL



No. 3

University Reform and the smaller Universities.

It is human nature to seek for reform and to attempt to break through the fetters of a past tradition in order to achieve something higher than a state of things to which we are accustomed. Every reform is of the nature of an experiment—an innovation which can only be judged after it has been tried for many years and so it is almost impossible to say at the very outset whether a reform will lead to any good results. Every body has his own Morrison's pills—his own patent panaceas for all the evils real or imaginary that he finds around him and in these days of democracy these remedies are sometimes accepted as true reforms only if they have the backing of a numerically greater number of persons or the clamorous agitation of a vocal section of the populace.

The craze for University reform is one of these much talked of directions in which educationists and pseudo-educationists have sought for many years past to introduce their pet theories into different academical centres and in grappling with a living modern problem of this nature we are faced with ideas and theories of which the results can hardly be foreseen and which therefore can never be correctly gauged and truly appreciated. And yet the University is hardly the right place for any experiments for it provides the highest possible education for the future leaders of the nation and is thus the one centre from which the whole nation draws its life-blood.

In India, the University holds a unique position, because it is the only centre of education and training for the whole nation. The

countenance any proposal by which the examinations would be made stiffer or the percentage of success would become less.

There is therefore a suspicion that every cry for University reform is associated with this desire to cheapen degrees. The establishment of sectarian Universities where only a particular community of students is taught by teachers belonging to that community, the creation of residential Universities where the teacher who has mixed with the students for a certain period is himself the examiner (and who cannot therefore out of justice to himself fail a higher percentage because his work is in a way judged by the examination results!) and the introduction of special subjects leading to easier examinations and higher marks under a garb of opening up newer avenues of culture may be regarded as instances of this desire. There is no value in a degree and University *life* as it is understood in England is far above the University *degrees* which the students secure there at the end of the term but in India where the degree is accepted as the principal aim in education any plan by which these degrees will be cheapened must naturally produce evil results. The acute unemployment and distress of the Bengalee graduate is one of the direct results of a policy pursued in the Calcutta University some years ago by which more than 80% of examinees passed the Matriculation Examination and under which it became very difficult and almost impossible for students to pass in the third division. Cheapening of the University degree introduces a false sense of values in society and yet this is a thing which is not avoided by the reformers.

The reformers want more Universities—preferably small Universities of a residential type. This is in imitation of the west and yet this is not altogether without its drawbacks. With a residential type of the University the life of the students becomes more cultured, a quiet atmosphere of study may be created by the students coming in touch with the teachers (—provided of course that these are real teachers and not those who are resting on their laurels) and the students may benefit by a close association with the best men of the age but this is possible only when the University is rich and liberal enough to provide for such association. Where on the other hand a

it is spent in maintaining high paid officers and magnificent buildings as if big buildings and satisfied officers can make up for the defects in a University. More serious than this is the waste of ability in the teachers because, when on the one hand ordinary College teachers are made University Professors by reason of their seniority their vanity is satisfied and they merely carry on their own routine duties and on the otherhand when a good scholar is appointed to one of these artificial Universities he finds his attainments and qualifications exceptional and "adopts a certain loftiness of attitude due to the consciousness of the brilliance of a recently completed academic career or simply to that distance, which in other walks of life separates the specialist from the general practitioner." This loftiness makes him vain and idle and a career which would have become fruitful if placed in an atmosphere of brilliant scholars degenerates into a self-satisfied and conceited pedantry. The waste in the students is however the most serious effect of such an arrangement. Without real competition with the best products of the other parts of the country at any stage of their life, what real incentive can the students have to study! Where the best boy in a College is automatically the best boy in the University and where racial, communal, and other non-educational matters may be taken into consideration in allotting marks, the students—the products of the smaller Universities—become self-sufficient and self-conscious and strenuous work for a keen and wide competition becomes unnecessary in their lives. This has a baneful effect on their character and makes their College life useless to them.

The smaller Universities, in this way, serve very little useful purpose and it is cheaper in the end to send all deserving students intending to prosecute higher studies to a distant University than to provide them with Universities at their door and tempt them to join a College merely because it is so near to their homes. Facilities for higher education must be provided, but it is useless to provide these in such a way that higher education is thereby killed and buried under a mass of glorified departments. Every subdivision may not have a College and so every province may not have a University and it is not a happy thing that interprovincial jealousies will result in

with the teaching of the highest classes have to be carefully chosen and highly paid. Up-to-date and well-stocked libraries, costly and thoroughly equipped laboratories, highly paid specialists and facilities for research cannot be forthcoming at the sweet will of a particular section of the people and without these a University may satisfy the vanity of racial or communal fanatics but does not deserve this noble name. Even when the money may be forthcoming it will be an insane policy to duplicate these things in different centres just as it is undesirable to sacrifice efficiency for the sake of placating a particular section of the people. Centralisation of higher teaching must always be aimed at and it is exactly here that the jealousy between the different parts of the province stands on the way and the cry is raised up that the establishment of a central teaching University at Patna will go against the interests of the external Colleges. The external Colleges will no doubt suffer if the Patna University develops into a teaching University but this is inevitable if real higher education is aimed at for such an education cannot be provided at ones door merely for the asking. The Honours and postgraduate classes in external Colleges hardly serve their purpose and the way in which these courses should be taught is very different from any arrangement which can possibly be made by the external Colleges. Of course if a sham higher education is aimed at with a bloated routine and a pompous parade of classes and departments we have nothing to say, but how far this is consistent with the real interests of the Country we shall leave others to judge. A purely examining University is out of date and serves very little useful purpose but a teaching University is only possible where people do not clamour for the higher appointments to be made on communal grounds, where non-educationists do not meddle with educational matters, where an impartial and independent body selects the best possible teachers on attractive salaries and provides them with good libraries and laboratories and where keen students are encouraged to study hard for widening the range of their knowledge and not merely seek degrees to clamour for lucrative appointments. There is a conflict of interest between the external Colleges and the internal College in the present arrangement and there is no solution which will satisfy all parties and yet provide real higher education of the right type.

good health. Many of the students were ill formed and ricketty, many were suffering from malnutrition, many others were the victims of preventible chronic diseases and most of them were without any stamina. Now good health is one of the essential things in human life and if our system of education leads us in a direction which results in physical deterioration the system of education ought to be thoroughly examined and changed. Our students have to run to their schools and Colleges after snatching a hasty meal and dipping quickly in a pond or river for a minute or two. They cannot take any tiffin during the school and College hours and return home tired and jaded by their work in the schools. Bad food, adulterated articles, complete ignorance of the primary rules of health, heavy meals of food which contain no vitamins and little nutrition, ill regulated habits, heavy work immediately after food all these rob them of their health and vitality and make the average student a weak and pitiable specimen of humanity. Compulsory drills cannot make them healthy because these drills have to be gone through after the fatigue of the whole day and games like football and hockey injure the health of the average student because they are unsuitable to the Indian climate. Life in the hostels makes the student addicted to tea which is pernicious to the health of the average inhabitant of India, he sips poison and pays for it because that is the fashion among his friends, he learns to smoke, he squanders his money in purchasing delicious but harmful tiffins from the sweetmeat vendor of the hostels. The students hesitate to take their healthy country articles of tiffin in the palatial houses lit up by electricity where they live and the result is that they become fops and dandies but weak and unhealthy. Something must be done to check the deterioration of the health of students and as a beginning every student in the schools and the Colleges should be regularly examined by qualified medical officers and his health watched and recorded.

The Headmaster of the R. M. Rai Academy brought a proposal before the Joint Board of studies in the Indian vernaculars that as the knowledge in the vernaculars is deteriorating, steps should be taken to set questions on literature from recommended text books in the Vernacular paper and to bring to a level the papers in the different Vernaculars set in the University examinations.

**Professor Parija's speech in the Legislative
Council on the Patna University
Amendment Act.**

Sir, after having heard the speeches of the distinguished Vice-Chancellor and the hon'ble members on the other side I have nothing more to add except clearing the position of the teachers who have been chastised by Rai Bahadur Dwarka Nath and also making clear my position as regards the interest of the external Colleges which I represent. I fully agree with my hon'ble friend Babu Baldeva Sahay when he quoted my opinion regarding the virtues of residential Universities. I still adhere to those views, but I am here to point out that the Bill which he has brought forward is not an instrument which will bring about the desired results. In his zeal to bring about this result he proposes to erect a machinery which has already produced friction and irritation all round. About the defective clauses of the Bill much has been said. The first of the defects is the question of the Chancellorship. It has been said that there is no objection to having the Minister for Education as the Chancellor of the University. To my mind it is really pernicious. The Minister belongs to a political party and it is reasonable to expect that in time responsible government will be given to the provinces and that under an adverse vote in the Council the Minister will vacate office and thereby the University will be without a Chancellor or will have a new Chancellor. It sometimes happens even in some of the countries of the West that they have got five governments in as many weeks, and if this happens in this province we will have the curious prospect of having five Chancellors of the University in as many weeks. It does not matter who the Chancellor is but he must be there for a sufficient number of years in order to have continuity of the policy of the University. On that ground I am opposed to the Minister for Education being Chancellor ex-officio.

Next comes the question of the Vice-Chancellor. Rai Bahadur Dwarka Nath has brought us to task for having voted for a

Coming next to the details of representation, we have got the representation of the district boards and the municipalities. I beg to submit that the district boards deal with primary education and middle English education, and they have no interest at stake in the University; and if they do have, they have got their representatives in the Council which will send representatives to the Senate, as it is proposed that a man from every division will be there in the Senate to safeguard the interests of the district boards. However, that is a minor point. The Madras University has got representation on the Senate from the district boards and municipalities. But later on Dr. Pramatha Nath Banerji's bill was introduced in the Council of Bengal, and the Select Committee of the Bengal Legislative Council discarded this representation thinking that it was not necessary,

The next point is about the question of external Colleges. That to my mind is really the trouble in this Bill. When the University takes over the Colleges at Patna, I feel that a good deal of readjustment of the various Colleges will be necessary, specially in the relations between the Patna College and the Bihar National College. The author of the Bill means to have co-ordination of teaching, namely, distribution of the various subjects in the two or three Colleges. But if the Bihar National College remains as it is at present, I believe it will be difficult to make any rearrangement at all. The Patna College will continue to attract better teachers and better students, and unless the pay and prospects of the teachers of the Bihar National College are brought on a par with the pay and prospects of the teachers of the Patna College, it is not likely that good people will be attracted to the Bihar National College. At present there are good people in the Bihar National College, simply because it is now a private institution, and they are serving there from a sense of patriotism and self-sacrifice; but as soon as the Bihar National College is taken over by the University these teachers will be smarting under a grievance, and they will say that while the Patna College and the Science College staffs are enjoying better pay and prospects, why should they do the same work without demanding equal pay. Unless, therefore, the University readjusts the pay and

are likely to suffer. It is almost certain that they will suffer. Supposing the mover of the Bill says that Government have got the power of veto. If that be so then the purpose of the Bill will be defeated. If Government veto the demand of the University then what is the object of this Bill. If the University does not get the money where are the funds to carry on the work. There is a dilemma. If Government veto our demands then we suffer, that is, the external Colleges suffer. If Government veto the demand of the University the University suffers.

They will attach more weight to the demand of the University than to the demand of the Ravenshaw College and thereby external Colleges are likely to suffer. If it is said that we are unnecessarily nervous we have got the experience of that oft-quoted example of the Allahabad University. I know from a reliable person, who is a friend of mine and who was in the Executive Council himself that the Allahabad University used to receive a grant of about 7 lakhs of rupees and the external Colleges only got twenty thousand out of this large sum, that is, less than one-thirtieth of the whole sum. If that was the position in the case of the Allahabad University will it be any better in this province should we receive adequate money? The next point of friction between external and internal Colleges will be regarding the representation of external Colleges. The only external College which has come nearest supporting the Bill is Greer Bhumihar Brahman College of Muzaffarpur and what is their grievance? The only grievance is that their Principal is not represented on the Syndicate. He must be there as ex-officio as the Principal of the Ravenshaw College is and the demand is the same from all Colleges. Is it likely that in a Syndicate of seventeen as the Bill proposes, there will be representatives from all the Colleges? It is not likely. Therefore there will be friction as regards the representation of external Colleges on the Syndicate.

The next question is about the money as I have already told you; and then the third question will be the differentiation of the value to a man who passes from the Patna College or from one of the internal Colleges and a man who passes from one of the external Colleges.

unnecessarily nervous, but they have got the experience of other Universities. I have got friends who have got experience of more than one University, of the type proposed and they say that they have not got the sense of security. Of course, I have not the experience of these Universities; but in whatever little I have seen really there is no sense of security. The teachers not only of any particular race or creed, but teachers in general, and even the children of the soil feel nervous about it.

I do not know why—because they say that they have got experience of other Universities and they do not possess the same sense of security as they have in Government Colleges managed as they are at present. That is all I have to say.



**The following is the substance of the
Principal's Speech on the College
Commemoration Day.**



It is my pleasant task to welcome to the College those old boys who have been able to visit us this year. I myself have only recently come here, and consequently I do not know many of them personally, but I hope gradually to remedy this deficiency on my part. I have also great pleasure in welcoming our distinguished guest, Professor Radhakrishnan. He has come here at considerable personal inconvenience to address us; and you are all anxious to hear him. I shall not therefore delay you for long. It is however the custom, on these occasions, that the Principal should give, for the benefit of the old boys, a brief resume of the events of importance which have taken place during the past twelve months.

We have at first to congratulate the Raja of Kanika upon his appointment to the Executive Council of His Excellency the Governor. The Raja has for a considerable time been intimately connected with the College; not only is he a member of our Governing

free-studentships and the Social Service Guild etc, a sum of about Rs. 19,000/- is available annually.

During the year research work has been done in Chemistry, Mathematics, Botany, and Oriya. In the Chemistry laboratory, two research scholars have been working under Dr. B. K. Singh; and it is hoped that, next year, a research scholar may be sanctioned in the Botanical laboratory. An application has been made to Government for permission to apply to the University for the admission of the College in the Honours courses in Science; and we trust this application will be sanctioned when the provincial finances permit. While on this subject, I may mention that Mr. Parija has received the distinction of being appointed President of the Botanical Section of the Indian Science Congress for 1930.

In the library, a new rule has been introduced, permitting old boys of the College to use it on certain conditions. The library catalogue is now being printed; the 1st, 2nd and 3rd volumes (ENGLISH, MATHEMATICS, SCIENCE, PHILOSOPHY, HISTORY and ECONOMICS) have been completed, and the 4th volume (LAW) is now in the press. The library is kept open in the morning before College hours from 8 A. M. to 10 A. M.; and during College hours from 11-15 A. M. to 4-15 P. M.

The Social Service Guild is doing good work and has given about Rs. 900/- this year to assist poor students. Students who receive assistance are now required to execute bonds, whereby they pledge themselves to return the money which they have received, as soon as their financial position permits. During the floods in 1927, a number of students, led by members of the staff, visited the distressed areas, and gave assistance by means of their labour and money.

A few changes have taken place in the College compound since you last met. A garage has been constructed, near the main entrance, which will accommodate eight carriages. A new tennis court has been constructed. A piece of land, behind the quarters originally constructed for members of the Subordinate Educational Service, has been transferred from the Irrigation Department; and the compound of

who misrepresent a poet through prejudice. The editors might have fought shy of their actual convictions when the evidence of many a manuscript regarding particular lines might have been overwhelming so they might have left them as they were in the manuscripts or might have made slight changes here and there in order to make the unintelligible lines yield some sense. But they must have tried to do justice to the poet as much as was possible for them in the light of the critical conscience and literary outlook of our country some forty or fifty years ago. They certainly did not play the part of the three Tailors of the Tooley street in the domain of Oriya literature and as pioneers in the field hardly deserve the hard words used by the present editor.

Secondly the age of the poet—The editor has spared no pains to try every possible source to gather information and procure materials for this section. His attempt to dissipate some wrong ideas regarding the age of the poet has been successful, as one will find here a sufficiently convincing account of the poet and his time. The procedure he has adopted in this section though familiarly known to University men and though followed by our writers in historical literature is a new thing so far as a purely literary work is concerned.

Thirdly the summary of all the chapters in the book. This is no doubt a novel feature and a helpful one, as it will give the readers a connected idea of the whole story. It were better if all the chapters were summarised in one place instead of being scattered over many pages as transition may chill the interest of the readers and make them forget the connecting links.

Lastly the section containing dissertations on the chapters. This is a tempting item at the end of a long menu; but how much it will be relished by the reading public remains to be seen. It is purely theological in tone. Theology is alive with interest for students of religion and for those who weighed down by miseries and disappointments of every description long for its comforting consolation. It does not lack interest for those also who roll in luxury and live in clover. It interested Gautama Buddha, Shilvadra and Atisa, who were all princes.

It is for all this that we said above that our editor's learned discussion in this section will not be accepted by the reading public generally and the student community particularly. Students read with all earnestness fairy lore, supernaturalism, and many other isms for examination purposes. The editor would have created in the students a passing interest for this section if he had brought it under some ism and outlined his discussion in a separate section instead of subjoining it to the summary on each chapter. His motive in bestowing so much care on this section is a laudable one as when appreciated it promises to encourage right emotions. Every great poet or thinker is a bit of a mystic (भाववादी or योगवादी) Mysticism is an illuminated vision of the world. It is held by some to be a temper and not a system of philosophy. A mystic holds that when reason fails to solve the mysteries of the universe, revelation comes to man's aid, gives him new information and opens up a new world before him. He believes before he knows. The vision comes to different mystics through different paths—such as Nature, Beauty, Wisdom, Love, Devotion. It come to our poet through love and devotion, although he betrays the temper of a philosophical mystic at times. He was not a nature mystic like Wordsworth as revelation of divinity did not come to him through Nature, nor was he a beauty mystic like Keats. Like Crashaw and others he points the love of the soul for God in the terms of passionate human love in a different form and sees the presence of the divine in all things—the divine being according to him is Shrikrishna or Banamalee lodging below in human mould. He is ambidextrous in confronting and weaving together philosophical mysticism and erotic mysticism in the self-same chapter.

Mangal dipika (Notes on the text). The learned editor has tried to explain difficult words, phrases, long abandoned expressions and local variants by laying under contribution the Sanskrit lexicons and local dialects. The notes give ample proof of his careful research although in some stray cases the meaning has been overstrained. In such cases he does not seem to be very near the true explanation. *Pace* the learned editor it may be said that scrupulous accuracy, and careful attention which have won him a name seem to be wanting in those cases. Perhaps a little more judgment might have cleared

Defence of a murderer.



Before we discuss the subject at length it will not be out of place here to say something about the duty of an advocate or a lawyer to his clients as the subject comes under the broad head of this topic.

Now as regards the duty of an advocate to his clients I wish to divide it into two parts namely duties which an advocate owes to clients in general as distinct from duties that he owes to the individual client in each case. As to-day's subject matter comes under the province of the latter I need not say much about the former. Suffice it to say that an advocate should have all the qualifications that are required not only for his success in life but also in order that he may be able to discharge faithfully, his duties to the entire satisfaction of the client-world at large.

Next comes the latter aspect of the question and here again we must divide it, for our convenience, into two subdivisions namely the duty of a lawyer to his client where the client—happens to have a cause of action against another, that is, he is a plaintiff and complainant or where the client is a defendant or accused.

Let us pause here for a moment to know the impositions of legislature of different countries upon legal practitioners as to their obligation to accept the cases that come to them. The question is whether an advocate is bound to accept every case that is offered him and justified in taking up every case that may come in his way. Opinions differ in England and America and European countries generally take the view that American lawyers are disposed to treat the profession of law in pretty same light as that of a trade. But English lawyers are of opinion that an advocate is bound to give his help to every one who goes to him, no matter, whatever the nature of the case may be. It is the duty of the advocate to place himself at the service of every litigant, who is not able to conduct his own case, for manifestation of his skill of

the facts of murder from the admission of a client who takes shelter under him and when the case comes to him for defence without any such confession of guilt on the part of the accused.

In the latter circumstances the advocate has got an imperative duty to defend the case upon the facts as stand at the time.

Our topic comes under the head of law and we should discuss it from the legal stand-point apart from what moral principle underlies it. The province of morality is quite different from that of law. A man may be a bad husband and bad father, a bad guardian without coming into conflict with the rules of a single law. He may be an extortionate landlord, a wasteful tenant, a hard dealer, and unreliable tradesman and yet the legal machinery of the country may be quite powerless to stimulate or chastise him. Similarly a murderer might be said to be devoid of morality whereas he might be justified in the eye of law. He might have murdered a man while exercising the right of private defence. Although the rules of morality cannot excuse him for his crime as the spirit of non-violence is the doctrine of morality or sufferance is the best qualification for attaining highest morality, law can not punish him unless he has violated the rules of law in the exercise of right of private defence if he has not exceeded the limit.

Of course there has been a great deal of controversy and difference of opinion as to whether a lawyer may refuse to undertake the defence of an accused in some circumstances. Let us first of all know what are the different circumstances in which a lawyer may refuse to defend an accused—say a murderer. It is said that when an advocate is an eye witness to the offence and he is made a witness he has the right to refuse the case. But what should be the case when an advocate is approached to defend a case in which he has not been made a witness though he has really seen the commission of offence before his eyes. Some are of opinion that even in this case the advocate should refuse to defend it because he has personal knowledge of the offence. But in my opinion he should not because the advocate is not aware of all the circumstances that have led to the commission of crime. There might have been mysterious circumstances yet

client can, no doubt, demand a particular right to be pressed but he has no right to advise his advocate as to the manner of pressing it.

Ordinarily the rule is that before an advocate takes up the task of defending a case of murder or any grievous offence he has to weigh the chances or probabilities of winning it from the facts of the case by means of his professional art and he accordingly determines whether he should under the circumstances hold brief or not—no matter whatever personal knowledge of his client's guilt he might have. So if he feels confident of his own power to overcome the difficulties that are likely to arise in the course of trial he may accept the brief. No legislature, however, can take into task an advocate who refuses to undertake defence on the ground of his personal incapacities.

From the fact, that in undefended cases, that is, when in a criminal case the accused is not defended by any one—it might be due to poverty of the accused or to the palpable inhumanity on the part of the perpetrator (the accused)—the Court employs a lawyer on behalf of the accused simply because it would be injustice to try a case by hearing one side of it as represented by the prosecution, it appears that an advocate does not act illegally in undertaking the defence of a murderer. The advocate has no right to refuse to defend a murder case when he is asked by the Court to do so on the mere pretext that he is convinced of the guilt of the accused, the client having confessed before him. No doubt, the advocate may refuse or, say, every advocate refuses to hold brief for defence because he feels the bitter pangs of his conscience to defend the murderer after hearing his confession. But can he decline to defend the accused when the Court has requested him to appear for defence? Certainly not, he shall be punished if he is unable to show sufficient cause for declination. This is not only an exigency to satisfy the demand of the time which keeps pace with the development of social and moral ideas but also to be found in ancient codes of ethics of legal profession. Cicero thus says:— It is allowable to defend criminals. The people desire it; custom allows it; humanity enjoins it.

We should not have a mistaken notion of attributing immorality or illegality to a lawyer espousing the cause of murderer after he has heard the confession of the criminal. The advocate does not

particular case is injustice to the community or class. Moreover the advocate is not supposed to usurp the functions of the Court. He is to help the Court to administer justice according to the prescribed forms of law. What the advocate thinks to be unjust might be proved just at the end of a trial. The profession of law demands that an advocate should always render his help to the needy and he cannot do otherwise than what his profession requires of him. Is it not injustice on the part of a lawyer who refuses to take up the defence of a murderer on the ground of justice when he is required by his profession to advocate the cause of the helpless ?

The law must punish those criminals whose offence is proved beyond the least shadow of doubt strictly according to its provisions. Hence the duty of an advocate is to see that every bit of evidence given in support of proving a crime is strictly according to the requirements of law and nothing is violated nor the accused is punished according to the proofs established after improper investigation of the evidence. Is it not injustice, nay, a crime, to allow an accused to be punished because his guilt was proved out of prosecution evidence which remained unchallenged owing to the advocate's refusal to undertake defence. Of course an advocate can not agree to defend a murderer. I have already said that if the advocate has personal knowledge of the murder and he has been cited an witness on behalf of the prosecution he can refuse to defend the accused, Then again, an advocate is entitled to refuse defence when he sees that in order to defend he will have to fabricate evidence based on falsehood.

The advocate can proceed on what he believes to be just and right but can not uphold a cause which is villanous. Even in the course of trial if an advocate discovers that his client's instructions are false and he is defending the accused upon a mistaken notion of the facts, he should give up defence.

There may be clients who are so wicked that they pretend to confess their guilt in order to excite pity and then win the favour of the advocate but ultimately they are detect^d in the course of defence and the advocate is put between the two horns of a dilemma. In such cases the safest course would be to give up defence as soon

Has true fancy been indeed alienated from the China-silk which
myself had dyed for her with Manjistha ?

Gopalkrishna says, lady tell your friend that I shall then turn
out a mendicant and sing her praise.

GOPALKRISHNA.

2

Alas, why did the *Bidhata* make me a woman ? With this
moonlit night, the spring-season and the south wind, I think, the time
has come to kill the woman who lives alone !

O friend, this youth of mine goes in vain like the wild Jessamine
which blossoms and fades away in the loneliness of the forest.

O my heart ! days and nights pass away brooding over this,
and the body has become sickly as the story of my bosom remains
unspoken.

I have become subject to another's sway, my mind has
lost its freedom, because the murderer cupid has been incessantly
troubling me.

I always hunger for a sight of Gopalkrishna, but the fear for
the caste and my bashfulness never leave my mind free.

GOPALKRISHNA.

3

I have no claim to his favour, because I am only a servant of
his. Do you think that Radha will wilfully become indifferent to
Shyama and wound his heart for her own happiness ?

Rather shall I serve under the lady who has fascinated him
than go away in a pique.

Let any woman be his friend. If he is happy I have got all
the wealth I want.

Let him, O friend, live long in this village of Braja, through the
virtues of Yasoda. It is immaterial whether he is near or at a distance
all that I want is that I may see that lovely face once a day.

Gopalkrishna says—the ladies-in-waiting laughed out and told
her to see who was behind her.

"A Sermon on the uselessness of Mathematics."

(A COMIC SKETCH)

My dear Friends who dislike Mathematics

To-day I shall vociferously protest against the havoc which Mathematics creates amongst students with artistic sentiments. Now-a-days an idea has originated that only, meritorious students take the science course. What a blasphemous idea! And mind my dear sympathisers; the back door to this unpardonable onslaught against Arts Course is that accursed Mathematics! A student takes the science with additional knowledge in Mathematics. Again, it has reaped dissension even amongst our noble and highly cultured section. Now-a-days I fear many black-sheep can be found who did haughtily reject the royal combination—the royal road to success.

It is high time for us to rally our forces otherwise our cause would collapse! I propose that eminent linguists like Keith, Grierson, Suniti Chatterjee should unearth the cause of the mysterious coincidence between the Bengalee word "*Mathamati*" and Mathematics. What is the value of Mathematics in practical life? Nothing! To be a votary of Mammon or Mars, to be a M. D. i. e. messenger of death or a Magistrate. Mathematics would be as worthless as Zoology or anthropology or the study of the Chinese language.

In this struggle for existence we should always worship the rising sun and be on the safe side. That is we should exaggerate our merits and hide our defects. History teaches you the art of exaggeration. We can describe Asoka as the devil incarnate and Timur as the saintliest man. One of the fundamental principles of logic is that you make take less (i.e. belittle) in the conclusion, (as in conversation) than what is given in the premises (in the fact of your sins). But Mathematics! Won't pardon even a fraction more or less. You should be horrified to know that your learned speaker has barely managed to come out of the clutches of Mathematics, owing to his extravagance

Byron could not cross the ass's bridge of Geometry and the world should remain grateful to him that he did not turn a Mathematician ! Sir Walter Scott was denounced by his teacher (a shorted-sighted man, a Mathematician of course) that "dunce he was and dunce he would remain." Michael Madhusudan proved that "Kalidas may be Newton. But Newton ? Never can he be Kalidas !"

A FOX WHO LOST HIS TAIL.



Modern Theatre and India.



The theatre which the Greeks knew and which was first created or rather revived by Raffaello for the performance of his plays, has developed into the complex stages of the modern times. It has become an integral part of the life of a nation in the civilized world; aesthetic of the theatre is now a special subject for study; stage craft is pushed higher and higher every day; so much so that the drama-staging has become a great profitable business. Joint stock companies to produce plays are multiplying in Europe day by day. They supply work for the artist and the painter, provide a proper field for the actors and actresses, money to the play-wright and food for thinking to the audience. As a matter of fact every vital part of a nation is influenced by their actions.

Acting as an art has become highly specialized and as a paying profession it is enviable. In Western countries, it is considered as an honourable, profession as honourable as the legal profession. Actors and actresses are as welcome in society as any respectable person. Often the eminent actors are knighted. Thus they get encouragement from the people as well as from the state; they take delight in their art.

Another notable fact is that the best brains are turning their ambition and talents towards the theatre. Many poets and novelists

dramatic art than any modern play-wright; he made his plays for his own theatre which was very different from what it is to-day and much of his absolute stage-technique is to-day impossible.

In the 20th century the ear has gained more importance than the eyes in theatre. It is the business of the dramatist, at present, to compel audiences to hear plays and make them worth hearing. The theatre may be good, the actors and actresses may be great and everything connected with presentation—scenery, costume, lighting and music—may be excellent; still a play may not be successful. That obviously is due to the defects of the drama; and these defects cannot be cured by the stage-management. Scenery, lighting etc. are indispensable, but they are mere ornamentation and help in interpreting the action; they are sub-ordinate to the drama itself. In reality scenic effect has no rational connection with the drama. A play-wright to be successful and popular on the stage must be a master of stage-craft and must not tax the imagination of the audience too much. Of course I do not mean to say that the most successful and popular drama is necessarily the best. Often dramatists (specially one who writes for the stage) content himself with treating of to-day; such dramas may be successful and popular for the time being; but they are of contemporary interest and superficial; they are excellent records for the historian; but they cannot live for to-morrow unless they embody a truth or a spiritual valuation, that is of lasting human significance. On the other-hand examples of great dramatists having been ignored by people for sometime are not rare; but they are ignored for the time being only.

Ibsen is the man who satisfied all the needs of the theatre and the reading public. He brought a revolution in modern drama, freed plots from artificiality dialogues from unreality and characters from a blank-verse atmosphere. As a matter of fact, he is, as it has often been remarked the high priest of modern drama; other dramatists of note are but his followers and imitators. If the play-goer has become accustomed to the intimate picture of contemporary life, he must be thankful to Ibsen. That is as regards the Western countries.

Where does India now stand? Permanent stages came to exist in India as late as the second half of the 19th century during the

in India and has modified the Indian conditions to a considerable extent. The social and intellectual outlook of the people are becoming anglicised day by day.

Drama as a literary form of expression was practised very late in almost all the Indian vernaculars; so it has not developed very far. We do not find a first class dramatist in any language in India. Commonly we find now two sets of dramatists; one set base their dramas on western models and the other take Sanskrit dramas as their models. The first group of dramatists failed to appeal to the masses, because they chiefly write for the educated community who have come under the influence of the western culture. The second group failed to appeal to the educated community, because they raise a protest against the invading current of western ideas and ideals. So, the first duty of a dramatist who wants to attain success should be to reconcile the two conflicting forces; he should touch the masses and satisfy the educated community. There is no doubt that public opinion and taste are incorrect and fickle; but he should take note of them; he cannot utterly disregard them, for it is public opinion that in the long run holds; he should be well-read in western as well as eastern literature.

Often we find a sad lack of stage-technique in a dramatist in India; a writer writes dramas because he wants to write something even though he has no knowledge of the stage. In such dramas, we do not find harmony between action and its back ground; he is biased by private feelings; in result he is an utter failure on the stage and unpopular among the reading public.

The most prominent defect of the Indian dramatists is that they have neither eye for æsthetics nor for realism; in most cases, we find a melo-dramatic note; the hero is made exaggerative to a degree unknown in life; in historical dramas, such defects are very common. The drama should be realistic for traits of life and should have a realistic environment and back-ground; it should not attempt to tax the imagination of the audience whose æsthetic sense should, of necessity, be considered.

culture; they attempt to imitate the western method of acting and sadly fail. To give one example, kissing is hardly the way by which love is publicly expressed in the east, but we find this sort of thing even in historical dramas portraying the Mogal period. Acting should be original, the players should not attempt to copy certain well-known actors; they should develop the art by themselves. It is admitted that the economic conditions play a great part in the development of the theatre.

But apart from that, what we want to-day for the stage is a sound concern with proper financial backing formed on the basis of joint stock companies and efficient management; the stage-manager and directors should have imagination and enterprise enough to guide the whole concern successfully; they should be actors themselves to direct the players; they should study what the audiences like and want and try to satisfy their needs as far as practicable.

V. SAMANTROY.



College Notes.



The members of the College Staff held a social gathering in the Staff Common Room on the 27th March last to meet Professor Whitlock on the eve of his departure for Patna as the Deputy Director of Public Instruction Bihar and Orissa. The boarders of the two Hostels and the post-graduate students of the College also met him on the occasion. The former in a largely attended social gathering held in the College quadrangle bade him a fitting farewell, and presented to him an address in a silver casket. Mr. M. S. Das, C. I. E. and our Principal, Mr. T. C. Orgill, who addressed the gathering on the occasion, referred to the many good qualities of Mr. Whitlock, who then feelingly gave a fitting reply.

We are, indeed, very sorry to lose from our midst Professor Whitlock, who, during his fourteen years' active service as senior

We also congratulate Prafullakumar Tripathy and Kamala Kanta Mohapatra, old boys of our College, on their appointment to the Executive Service.

* * * *

The following students of this College have passed the Final and Preliminary Examinations in Law held in the month of January last:—

Final

1. Baidyanath Mohapatra
2. Baishnabcharan Singh Deo.
3. Gopabandhu Misra
4. Jatadhar Roy
5. Jitendrakumar Ghosh
6. Kamalakanta Mohapatra
7. Kirankumar Banerjee
8. Kunjabihari Nandi
9. Manmathanath Chaudhury
10. Swapneswar Pal
11. Sureshchandra Das.

Preliminary.

1. Brundaban Dhal
2. Gadadhar Das
3. Lalitmohan Das.

Our hearty congratulations to them all.

* * * *

The following list shows the number of students sent up from this College for the last Annual Examination of the Patna University.

B. A. Honours

English	...	8
Mathematics	...	4
Sanskrit	...	4
History	...	5
Economics	...	5

B. A. Pass	...	72
B. Sc. Pass	...	11
I. Sc.	...	50
I. A.	...	96

* * * *

Babu Udayanath Rath who opposed the motion and others contended that it is only these educated men who serve the society in some way or other. They contribute to the welfare of society as much as lies in their power. They guide and enlighten the uneducated. The greater their number is, the better the society must be. The president regretted that the attendance was thin and that it might be called a tutorial class. Then regarding the subject, he said the statement is not universally true, though partially so. Graduates are quite capable of rendering immense good to the society, but they are not getting proper fields for action. The motion was lost by 16 to 5 votes.

The 5th sitting held on 29th March was not a successful one. Just after the proceedings of the previous meeting were read and confirmed, the Secretary was asked by the meeting to explain the delay in the issuing of the notice. After the Secretary explained that this was due to a change in the subject, the meeting was adjourned.

CHANDESWAR MISRA
SATCHIDANANDA NAYAK
Secretaries



Bengali Debating Club,



The first sitting of this Section was held on the 18th August 1928 with Professor Suresh Chandra Bardhan in the chair. Professor L. K. Chaudhuri graced the occasion with his presence. The subject for debate was "Now-a-days there is no necessity for the study of Sanskrit." Srijut Prabhat Mukherji moved it with a scathing condemnation of Sanskrit, supported by a series of quotations. Srijut Durga Prasad Chatterji opposed it by sound argument. A lively discussion arose in which Srijuts Bimal Pal and Nagari Patnayak came to the rescue of Sanskrit while Srijut Pratap Sen with a humorous speech tried to prove it useless. After a prolonged sitting the meeting dispersed with a vote of thanks to the chair. The second sitt-

Mohammedan Hostel

The end of the winter term is drawing near and the summer vacation is at hand. The students however far from directing their attention towards the coming holidays and the jolly hours at home, are seriously engaged in their studies for the Annual Examination. We wish them 'success' and a 'nice' jolly vacation.

We are indeed greatly concerned to miss Mr. Whitlock who took a great interest in our hostel. It is needless of course to add that our new Principal Mr. T. C. Orgill will take the same keen interest in us. In fact he has shown already his concern in the hostel by visiting us very often within this short period.

As regards the hostel, the examinees have left a great change after them. Their noisy talks, and the peals of laughter that resounded the hostel during leisure hours have altogether vanished. Our number, being reduced only to 13, has given a sudden quietness to the hostel. Outdoor games such as hockey are no more possible now. Very few turn up regularly on the field, but among these few our Principal figures often. We are also glad to note here that Mr Samsur Rahman won several prizes in the last Orissa annual sports.

The common room affairs have slackened a good deal. 'Statesman' continues to come as usual, but the carrom board is seen too often without any players. We are greatly indebted to our Superintendent Mr Damodar Misra for the periodicals we often get, and to Professor G. N. Sinha whose Hindi dramatic books are liked and read by all Hindi students. The general health of the boarders has been all along satisfactory. Lastly we hope that the hostel authorities will be kind enough to provide us with a dining room, for at present we are to take our meals in the kitchen itself which puts us into great inconvenience.

EDWARD KUJYUR.

GOFRAN ALLI.

Mohammedan Hostel



Telugu man speaking Oriya was very amusing. At our table on the same evening sat also the Mohamadan examinees which foreshadows how cosmopolitanism will very soon make headway in our Hostel.

Though just before examinations sickness in hostels is a very common experience, it is most gratifying that our hostel was an exception to it, as a consequence of which the volunteer corps enjoyed complete rest. Our boarders had not the painful necessity of burning the midnight oil inviting sickness upon themselves, as they were regular throughout the year.

We are glad that our clamour for a watch for our Common Room has not fallen on the deaf ears of the authorities.

The mess management is quite satisfactory.

This hostel notes perhaps will not be complete without a reference to the Labour Association which has been so well developed which goes to the credit of its Secretary, Babu R. N. Misra. We are thankful to the Principal for the ready support rendered by him to the Association.

Romesh Chandra Misra
A. K. Das.

Ravenshaw College Law Union.

Since the publication of the last report three meetings of the Union have been held. In the first meeting, Professor Chintamoni Achariya M.A., B.L., read a paper on "Legal Profession". In the second meeting Babu Lalit Mohan Das B.A., read a paper on "Defence of a murderer". In the third meeting the subject for debate was "Capital sentence should be removed from the Statute Book". Babu Radhakrishna Das B.A., read a paper in support of the resolution and Babu Rohini Kanta Ghosh opposed the resolution. At all these meetings Professor Suresh Chandra Chakravarty M.A., B.L., presided. The attendance at the meetings was satisfactory. It is intended to hold an annual gathering of the Union on the 6th April next. It is a matter for congratulation that the Law Union is becoming popular.

LALITMOHAN DAS B.A.
Joint Secretary.

Ravensham College Old Boys' Association.

STATEMENT OF ACCOUNTS

(29-1-28--30-1-29)

	Rs. A. P.		Rs. A. P.
Admission fee	95 0 0	Cost of entertainment 1928	
Subscription	181 0 0	(Balance) paid	61 13 9
" from Life Members	75 0 0	Advance for " 1929	100 0 0
" Patrons	400 0 0	Decoration charges 1928	5 0 0
Donation for Commemoration		Paid to Scout Club Ravenshaw	
Day celebration	60 0 0	College for display 1928	10 0 8
Interest from P.O. Savings		Stationery etc	16 15 6
Bank	3 5 2	Printing Charges	20 8 0
V. P. fee recovered	1 6 0	Postage	44 5 6
Miscellaneous	1 8 0	Cost of Ravenshawian	110 4 0
		Cost of the Old Boys' Silver	
O. B.	817 0 5	Cup	47 7 0
	169 8 9	Travelling expenses	50 0 0
TOTAL	986 8 5		
		C. B.	
			466 5 9
			520 2 8
		TOTAL	986 8 5

Examined and found correct
S. C. TRIPATHI.

N. C. BANERJEE
L. K. CHAUDHURI
Hony. Secretaries

ବାହାର ପଡ଼ିଲେ—ଆଉ ତାଙ୍କ ପଛେ ପଛେ ତାଙ୍କର ବିରାଟ ବିଜୟଗୌରବ ଓ
 ରାଜସିଂହାସନର ମଧୁର ସ୍ଵର ! ଏକ ମୁହୂର୍ତ୍ତରେ ଲକ୍ଷ ଲକ୍ଷ ସୈନ୍ୟ କୁହାଟମାର
 ପାଗଳ ପରି ଦଗ୍ଧଲୟୁଥାଡ଼େ କୁଆଡ଼େ ବୁଲିଗଲେ । ପରମୁହୂର୍ତ୍ତରେ ଦେଖିଲି,
 ସେମାନେ ଦଗ୍ଧଜୟ କରି ଫେରି ଆସିଛନ୍ତି—ଆଗରେ ସେ ଦେଶର ରାଜନୈମା,
 ବିଜୟର ଶ୍ରେଷ୍ଠ ପୁରସ୍କାରରୂପେ ସ୍ଵର୍ଣ୍ଣଯାନରେ ବୁଢ଼ା ହୋଇ ଆସୁଛନ୍ତି । ଏକ
 ମୁହୂର୍ତ୍ତରେ ଗଜପତିଙ୍କର ବିରାଟ ଦରବାର ଖୋଲିଗଲା—ଦେଖିଲି ଜମ୍ବୁଦ୍ଵୀପର ସକଳ
 ରାଜା-ରାଜନ୍ୟଙ୍କ ପ୍ରତିନିଧି ନାନା ଉପହାର ସେନି ସଖ୍ୟା ଓ ଅନୁଗ୍ରହପ୍ରାର୍ଥୀ ହୋଇ
 ବିମାତୃଭବରେ ଦଣ୍ଡାୟମାନ । ନବଦ୍ଵୀପି ବଣିକର ମୁକ୍ତାପାଖେ, କୁଳବର୍ଗର ମାଣିକ୍ୟ
 ଥୁଆ ହେଉଛି । ମଝିରେ ଗଜପତି, ଲଲିଟର କ୍ଷତ୍ରିୟେନ, ଉଷ୍ଣୀଶର ସମସ୍ତ ମଣି
 ମାଣିକ୍ୟକୁ ଧିକ୍କାର କରୁଛି । ସମରଭୂମିରେ ତାଙ୍କର ଶକ୍ତି ପ୍ରଥମ ରକ୍ତପାନ କରେ,
 ପ୍ରଜାର ବିପଦରେ ତାଙ୍କର କପୋଳରେ ପ୍ରଥମ ସ୍ଵେଦବନ୍ଧୁ ସୂଚି ଉଠେ । ଦରବାର
 ଦେଖୁଁ ଦେଖୁଁ ବାରବାଟୀର ଅନ୍ତଃପୁର ଖୋଲି ହୋଇଗଲା, ଚନ୍ଦ୍ରଶାଳାରେ ରାଜକନ୍ୟା
 ଓ ଦେବମନ୍ଦିରରେ ମହାରାଣୀ ଦେଖାଦେଲେ । ସେ ରାଣୀ ମାନ୍ଦୁଷୀ ହୁଏ—
 ଦେବତା । ଦାନ ଧର୍ମରେ ସାକ୍ଷୀ ଅନ୍ନସୁଣ୍ଠୀ, ନଗରର ଶତ ଶତ ଦୁଃଖୀ ଦୁଃଖିମାନଙ୍କର
 ଏକମାତ୍ର ଭରସା ।

ସ୍ଵପ୍ନ ସେତେବେଳେ ଭାଙ୍ଗିଲା—ବାରମ୍ବାର ପ୍ରଶ୍ନ ଉଠିଲା, ସେ ରାଜା କାହିଁ ?
 ସେ ରାଣୀ କାହିଁ ? ସେ କଣ ଆଉ ଫେରିବେ ? ହାୟ, ସେ ସୌଭାଗ୍ୟର କ୍ଷୀଣତମ
 ଆଶା ଯଦି ଆଆନ୍ତା, ତେବେ ଏ ଜାତିର କି ଚିନ୍ତା ଥିଲା ?

ସେ ରାଜା, ସେ ରାଣୀ ସେତେବେଳେ ଥିଲେ, ଏ କଟକର ସୌଭାଗ୍ୟ ଦେଖେ
 କିଏ ? ମହାନନ୍ଦା ଓ କାଠଯୋଡ଼ର ସିକତା ଧରି ସମଗ୍ର ସାମ୍ରାଜ୍ୟର ବହୁସମାଳା ତାର
 ପଦ ଚୁମ୍ବନ କରୁଥିଲା । ତାର ମୁଖ ଦେଖିବା ପାଇଁ ସମ୍ବଲପୁର ତାର ସ୍ଵର ଧରି ଆସେ,
 କନିକା ତାର ମୁକ୍ତା ଧରି ଆସେ, ପାରିକୁଦ ଏ ରାଜ୍ୟର ବ୍ୟଜନ ଧରି ଆସେ,
 ତାଳତେର ତାର ବାଣୀ ଧରି ଆସେ । ତାର ରାଜପଥ ଅରଜାତ ସାମନ୍ତମାନଙ୍କର
 ଆଡ଼ମ୍ବର, ରସିକ ନାଗରାଜମାନଙ୍କର ଶୋଭନଗତିରେ ସେ ଦିନ ବିପୁଳ ହୋଇ ଉଠୁ-
 ଥିଲା । ସନ୍ଧ୍ୟା ହେଲେ ସେ ଦିନ ପ୍ରତ୍ୟେକ ଧନୀକ ଗୃହ ବାରନାଶର ମଧୁର ସଙ୍ଗୀତରେ
 ମୁଖର ହୋଇ ଉଠୁଥିଲା, ଆଉ କାଳୀପଜାଥମା ନଗରବଧିମାନଙ୍କର କବରୀ ଗଳରେ
 ରାଜମାର୍ଗର ବାୟୁ ଉଚ୍ଛନ୍ନ ହୋଇ ଉଠୁଥିଲା । ପୁଣ୍ୟପଦ୍ମରେ ଜେପତିଙ୍କର ଦଶନ ପାଇଁ
 ସେଦିନ ସମସ୍ତ ନଗର ଉତ୍ସୁକ ହୋଇ ଉଠୁଥିବ, ଲକ୍ଷ୍ମୀରୂପିଣୀ ମହାରାଣୀଙ୍କର ଦଶନ
 ଓ ପ୍ରସାଦ ପାଇ, ସେ ଦିନ ନଗରର ସମସ୍ତ ପ୍ରୌଢ଼ା-ବଧ-କନ୍ୟାମାନଙ୍କର ଆନନ୍ଦ କହୁ

ପୁସ୍ତକାଳୟର ବଡ଼ ଅଭାବ, ଖଣ୍ଡିଏ ପୁସ୍ତକ ଦୈନିକ ସହ ପ୍ରକାଶିତ ହୁଏ ନାହିଁ, ପୁଣି ସାପ୍ତାହକ ଓ ମାସିକ ପତ୍ରିକାମାନଙ୍କର ଅବସ୍ଥା ମନରେ ଖୋଲ ଆଖେ ମାତ୍ର ଓଡ଼ିଶାର ସ୍ୱଳ୍ପଧନୀ ଏ ସବୁ ବିଷୟରେ ଅଗ୍ରଣୀ ହେବାର କଥା । ମାତ୍ର ଦୁଃଖର କଥା, ତାହା ହୋଇ ନାହିଁ । କଲିକତା ସେପରି ସମଗ୍ର ରଙ୍ଗାଳୀ ଜାତିର ଭାବ-କେନ୍ଦ୍ର, କଟକ ତାହା ନୁହେଁ—ଆମ ବିଭୀରରେ କଟକ ସେଥିପାଇଁ ଉପଯୁକ୍ତ ହୋଇ ନାହିଁ ।

ଏ ଜାତିର ପରକୁ ଦେଖେଇବା ଭଲ ଜିନିଷ ଭିତରେ ତାର କେତେ ଖଣ୍ଡ ପଥର । ସେ ସବୁ ତ ଗୋଟାଗୋଟି ହେଇ ବିଦେଶକୁ ବୁଝା ଲାଗିଛି—ଏ ଶ୍ରେଷ୍ଠ ସହରର ଖଣ୍ଡେ ବିହଣାଳୀ (museum) ବି ରହିଲା ନାହିଁ ସେଗୁଡ଼ିକ ସାଇତ ରଖିବାକୁ । ଏ ସବୁ କେବେ ହେବ ? ସମସ୍ତଙ୍କର ଚିନ୍ତାର ଦେଶମିଶ୍ରଣ ହେଲେ, ଦିନକରେ ଗଜପତି ଓଡ଼ିଶା ଫେରି ଆସିବ । ଦେଶର ଶ୍ରେଷ୍ଠ ସହର ମାନସିକ ଓ ବୈଷୟିକ ଉନ୍ନତର ଅବସ୍ଥା ଯେତେବେଳେ ଏପରି, ସେତେବେଳେ ଏ କଥା ସବୁରେ ବିଶ୍ୱାସ ହୁଏ ନାହିଁ । ଏହି ଅନୁନ୍ନତ ନାଗରିକମାନଙ୍କୁ ଯେତେବେଳେ ଦେଖେ, ସେତେବେଳେ ସାର୍ବଭୂମିକ ତ୍ୟାଗ କରି କହିପକାଏ, ହାୟ ! କଟକ ତୋ ଗଜପତି ଫେରି ଆସିବାକୁ ତ ଅନେକ-କାଳ ଥିବ ।

ଅ-କଟକୀ ।
(M. P. ...)



গজল্ ।



(সুর — বাগিচার বুলবুলি তুই)

করবী রূপগরবী রূপ পিপাসার
 সুরমা চোখে তোর ।
 কেন হায় অফুট কুঁড়ি, ঘোমটা ফুঁড়ি
 মন মজালি মোর ॥
 চেয়ে দ্যাখ্, দূর আকাশে, খস্ব ভাসে
 পাগলা পবনে—
 এখনি ফাওন লালী, রাস্তবে গালী
 ভাঙ্গবে নেশা ঘোর ॥
 আঙ্গি তোর বরনা হাসা, রূপ পিপাসা
 উঠবে গুমরি—
 শেষে হায় ঊকরে কেঁদে কল্জে বেঁধে
 কটবে নিশি ভোর ।
 শাওনের ভাঙ্গন দিনে কাঁদন বিনে
 কুল পাবিনে আর ।
 খসা তোর বুকের চুমু, হুখের যুমু
 চাইবে প্রেমডোর
 বোশেখের বাঁঝাল বায়ে, রঙ্গীন কায়ে
 মলিন হবে গাল—
 তখনি বুকের জালা বুঝবি বালা
 খুঁজবি হৃদিচোর ।

শ্রী পরেশনাথ মুখোপাধ্যায়



রাজা বলেন “অবোধ যুবক নিজের মৃত্যু নিয়ে কেন ডেকে আনছ ?”
 যুবকের দাগা পাওয়া মন অশ্রু ছলছল হয়ে উঠল।
 রাজার কণ্ঠে ভেজাছিল করুণা, সহানুভূতি। তরুণ ভাবতে লাগল
 “সত্যিই ত ? পরের দোষ কেন সে চায় নিজের কাঁধে চাপাতে ?
 না—না—ফেরবার পথ আর নেই। এগুতেই হবে তাকে।
 জীবনে যার মাথা ত'র দিকে উদ্ধত অবজ্ঞা হেনে মুখ ফিরিয়েছে
 মরণে, সেই মাথা ধুলার লুটিয়ে দিতে হবে ! এর চেয়ে আশার বস্তু আর নেই।
 দামোদর বলেন “মুখ তরুণ ! “বিলঙ্গ খালিক” মৃত্যু এতই কি কাণ্ড ?
 “জলন্ত লোহার গোলা তোমার মাথার খুলিতে প্রবেশ করান হবে।”
 “গরমের চোটে মাথার ঘিলু গলে গলে পড়তে থাকবে, আর খালার মত আকারে—”
 চারুদত্তের সর্দীক্ষ বেয়ে, একটা বিশ্বয় আন্তকের বিক্ষোভ খেলোগেল গাঢ়;
 কিন্তু সে এক মুহূর্তই। চারুদত্ত বলে “মহারাজ, আপনার জন্মদিনে কিছু প্রার্থনা আছে।”
 সকলের মুখ উপহাসের হাসিতে স্ফুরিত হোল।
 চারুদত্ত বিলঙ্গখালিকার নাম শুনে চায় প্রাণভিক্ষা নিশ্চয়ই !
 “কাল প্রত্যুষেই হোক আমার প্রাণদণ্ড।”
 “বসন্তসেনী আজ রাতে জানতে যেন কিছুই না পারে; পাছে তার মনে কষ্ট হয়”
 “এককালে অন্ততঃ—যাক; বিলঙ্গখালিকার জন্তে আমি প্রস্তুত”
 রাজা বলেন “চারুদত্ত অপরাধ মার্জনা চাও না ? আজ আমার যে জন্মদিন !
 “না মহারাজ—জীবনে আর হাছতাপ দীর্ঘশ্বাসের খালা বয়ে বেড়াতে পারছি না
 রাজা হাসতে গিয়ে কেঁদে ফেলেন। উঃ কি অরুস্তদ বেদনা বয়ে বেড়ায় এই ছুর্ভাগা।
 স্বরাজ ভট্টারক পানীয় বুদ্ধ মহামাত্য বলেন “আমি বলি না হয় চারুদত্তকে লঘুশাস্তি দেওয়াহোক”
 “কুঠারদ্বারা মস্তক ছেদন করাহোক। প্রাণদণ্ড রদ করা যেতে পারেনা এখন।”
 চৌরাকরনিক আঞ্জা দিলেন—“প্রহরী”—
 “গভীর রাত্রি”,
 জগৎ পড়েছে স্থপ্তির ক্রোড়ে নেতিয়ে; কেবল বসন্তসেনী যুমমোয়নি।
 কাল প্রত্যুষে তার প্রাণদণ্ড, মহাদণ্ডনায়ক নামঞ্জুর করেছেন পুনর্বিচারের আবেদন।
 মৃত্যুর জন্তে তাই বলে সে কাতর নয় এতটুকুও। সে ভাবছিল—
 মহানন্দীন ! উঃ কি প্রতারক মহাপাতকী ছিল সে ! মৃত্যু তার সমুচিত দণ্ড হয়েছে
 কিরূপে সেই ধূর্ত তাকে প্রবঞ্চনা কর্ত ! বসন্ত এবার ভগবানের নাম নিতে গেল।
 মনে ভেসে উঠল “চারুদত্তের স্মৃতি”। হতভাগ্য যুবক !
 তার দরদী বুকে সে নির্ধর্মের মত—আহা একটি বার আজ যদি পেত কন্মাতিকার অবকাশ
 হুচুচু লৌহকবাট করে উঠল “বন্বন্বন্ব।”
 বসন্ত আসমানী ওড়নার আকুল প্রান্ত লুপ্তিত চঞ্চল অঞ্চল সম্বৃত করে উঠে দাঁড়াল।
 রাত্রের কি তার প্রাণদণ্ড হবে ? সেই ভাল সেই ভাল। ভদ্রে অভদ্রের কোঁতুহলদুষ্টির মধ্যে
 উপহাস গঞ্জনা টিটকিরীর মধ্যে—
 উঃ ! সে আরও মর্শজালানো। যাক চারুদত্তের কাছে কন্মাতিকার অবকাশ আর হোলনা।
 দণ্ডপাশিক সপ্রহরী প্রবেশ করে বলেন

লীলা ।

(আজগুবী গল্প ।)

সাধারণ হিন্দুর গৃহে জন্মিয়াও লীলার মনটা 'আলোকের' ধারে বেশ ঝুঁকিয়াছিল। তাই তার কথার মধ্যে—আর্ট, আদর্শ, নারী, স্বাধীনতা, বিশ্ব এই কয়েকটা শব্দ বড় বেশী পাওয়া যাইত। তার কবিতার মধ্যে (লীলা কখনও গল্প লেখিতনা)—dot (... ...) dash (— —), জ্যোৎস্না, পুলক, বেদনা, মর্ষ, হৃদয়, গভীর, বাথাহারা এগুলিরও খুব প্রাচুর্য্য ছিল। নিজের শক্তি সামর্থ্য, meant for something higher, ভাবিয়া লীলা ভুলিয়াও, তুচ্ছ নগণ্য ও হীন গৃহকাঠো শক্তির অপচয় করিত না। লতা (তার ছোট বোন) যখন মায়ের কাছে সেলাই বা রান্না করিতে শিখিত, তখন লীলা প্রসিদ্ধ মাসিকপত্র নবরশ্মির জন্ত "নারীর স্থান ও অধিকার" সম্বন্ধে প্রাণ লিখিতে লিখিতে লতারদিকে সক্রমণ দৃষ্টিতে তাকাইয়া, হিন্দুনারীর শোচনীয় অবস্থার কথা ভাবিয়া নীরবে অশ্রু মোচন করিত। ভবিষ্যৎ জীবনের জন্ত লীলা যে programme ঠিক করিয়া রাখিয়া ছিল, তাহাতে মোটর, ক্যামেরা, লাইব্রেরী সভাসমিতি এক undisturbed double life এর বিশেষ উল্লেখ ছিল। বলা বাহুল্য, লীলা তাহার পূর্ব নাম লীলাবতী হইতে শেষ দু'অক্ষর বাদ দিয়াছিল। ভগবান নামক সব কাণই করিতে পারেন, এমন এক দেবতা, বা আকারহীন শক্তি বা আপনার খেয়াল অনুযায়ীই কাণ করেন। তা না হইলে লীলার বিবাহ, এক 'শুশুর শাশুড়ী দেবর ননদাকীর্ণ' পরিবারে কেন হইবে? লীলার স্বামী অনেকদিনের চেষ্টার পর এক দিন বন্ধুহলে লীলার অপেক্ষাশিত রচনাবলী প্রকাশ করিয়া ফেলিলেন। সেদিন আর থাকিতে না পারিয়া, তিনি পকেট হইতে কাগজগুলি বাহির করিয়া (যেন accidentally, স্বইচ্ছার বিরুদ্ধে আসিয়া পড়িয়াছে এইভাবে!) সকলের সাম্নে আবার সেগুলি লুকাইয়া পকেটে রাখিতে রাখিতে (যেন ধরা পড়িবার জন্ত মোটেই প্রস্তুত ছিলেন না এই ভাবে) ধরা পড়িয়া গেলেন। ব.স্—এইরূপে প্রচারের পর লীলার indirectly কিছু লাভ হইল বটে কিন্তু বাড়ীর মধ্যে শাশুড়ী, নন্দ, প্রতিবেশিনী প্রভৃতি এক প্রকাণ্ড Swarajist party কে সে কিছুতেই সন্তুষ্ট করিতে পারিলনা। 'রান্না সেলাই ও ঘরের কাজ ভিন্ন এদের বোঝান যাবেনা' ভাবিয়া লীলা নগ্ন কাণগুলিতে মনোনিবেশ করিল। 'ভা-আ-রি ত কাণ, একটু লাগলেই হল' মনে করিয়া লীলা গোপনে সহজ সেলাই শিক্ষা, সরল পাকপ্রণালী, ও গৃহকর্ম নামক তিনখানি পুস্তিকা আনাহইয়া কর্মক্ষেত্রে অবতরন করিল। কিন্তু এ যে বড় মুন্সিল! একদিন লীলা ঝোলে হুইবার নুন দিয়া ফেলিল। পরের দিন বইয়ের আদেশানুসারে ১৯ মিনিট সিদ্ধ করিতে করিতে জ্বালানির আধিক্য হেতু ঝোল একেবারে শুকাইয়া দিল। একদিন সেলাই করিতে গিয়া আঙ্গুল হইতে আধকাচা রক্তপাত করিল; অল্প দিন শুশুর মহাশয়ের Monkey cap সেলাই করিতে করিতে, সেটা নিজের কাপড়ের সঙ্গে গাঁথিয়া দিল। শাশুড়ী বিরক্ত হইয়া তাহাকে বাপের বাড়ী পাঠাইয়া দিলেন। লীলা তথায় গিয়া লতার আশ্রয় গ্রহণ করিল। আমরা বিশ্বস্ত হৃত্রে অবগত আছি যে, লীলা পরে শুশুর বাড়ী গিয়া শাশুড়ীকে এমন সন্তুষ্ট করিয়া দিল যে, তিনি বোয়ের জন্ত ব্রোচের অর্ডার দিতে গিয়া ভুলে ব্রেসলেটের অর্ডার দিয়া বসিলেন।

শ্রী বিমলকুমার পাল
তৃতীয় বার্ষিক শ্রেণী।



On the occasion of the last annual meeting of the Association there was a large and representative gathering of Old Boys and others even from distant places to witness the celebration of the College Commemoration Day. An attractive programme was gone through consisting of conversazione in the different laboratories, exhibition of economic products of Orissa besides Scouts Display etc. The Association remains indebted to Dr. S. N. Das Gupta of Presidency College, Calcutta who delivered on the occasion a most inspiring address. In that meeting an appeal was made by the Principal to all the Old Boys of the College to interest themselves in the welfare of their Alma Mater. That appeal we are glad to note has had some response within the year. Two of our members Mr. Amulyanath Roy and Professor P. K. Parija have made over to the College authorities G. P. Notes of the value of Rs. 300/- and Rs. 500/- for endowing prizes. This is a practical indication of the interest taken by our Old Boys in the welfare of their institution.

It is confidently hoped that further response to that appeal will be forthcoming in the future. The Association has been able out of its own funds to provide a silver cup to be competed for at the College Annual Sports.

The Ravenshavian, which keeps Old Boys informed about the activities of the College, we are continuing to get at a cheap rate due to the kindness of the Principal.

From the accounts which have been circulated it will appear that the total amount received up to 31-1-29 was Rs, 986-8-5 out of which Rs. 466-5-9 has been spent, leaving a balance of Rs. 520-2-8. The accounts have been duly audited and passed by the Managing Committee at their meeting held on 31-1-29.




କଟକ ନଗର ।




କଟକ ସଙ୍ଗେ ଆଗନ୍ତୁକର ପ୍ରଥମ ପରବସ୍ତୁ ଘଟେ, କଟକ ଷ୍ଟେସନର ଗାଡ଼ିବାଲକ ଦେଇ — ମଦ୍ୟପାନରେ ମୁଖ ଅଙ୍ଗାରବର୍ଣ୍ଣ, ଜୀବନାବନପାପନ ଯୋଗୁଁ ରୁକ୍ଷକର୍କଶଭାଷା, ମଳିନ ବେଶଭୂଷା, ଆଉ ସେହି ଦେଶ-ବଦଳ କେଶ-ସମ୍ଭାର — ସମସ୍ତେ ପ୍ରାଣରେ ବିରକ୍ତି ଆଣେ ! ତା ପରେ ତ ପଥେ ପଥେ ଧୂସର ଧୂଳିପଟଳ; ନବାଗତ ନାସିକାରେ ବସ୍ତ୍ର ଦେଇ ଦେଇ ମରଣସଦୃଶୀ ଅନୁଭବ କରେ । କବିର ଲେଖନୀ ସାର୍ଥକ କରବାକୁ ଏ କଟକର କି ସୌନ୍ଦର୍ଯ୍ୟ ଅଛି ? ଏ ବିରାଟ ଦେଶର ଶ୍ରେଷ୍ଠ ନଗରୀ ଭାବରେ ଏ କଟକର କି ସମ୍ପଦ ଅଛି, ଯାହା ଯେନି ପ୍ରତ୍ୟେକ ଓଡ଼ିଆର ବୁକୁ ପୂର ଉଠିବ ? ଏତେବଡ଼ ଜାତିର ନଗରୀ-ରାଣୀ ହୋଇ ଏହାର ଆଭିଜାତ୍ୟ କାହିଁ ?

ଆଜି ନାହିଁ ! ଆଜି ନାହିଁ ! କିନ୍ତୁ ଦିନେ କି ତାର ସବୁ ନ ଥିଲା ? ଆଜି ସିନା କିଛି ନାହିଁ, ସେ ଦିନ ତ ଆଭିଜାତ୍ୟଗର୍ବରେ ତାର ମୁଣ୍ଡ ତଳକୁ ନଇଁ ନ ଥିଲା ! ନୃପକେଶରୀଙ୍କ ବିଜୟଗର୍ବିତହସ୍ତରେ ତାର ପ୍ରାଣପ୍ରତିଷ୍ଠା, ମରକତକେଶରୀ ତାକୁ ପଥର ବନ୍ଧର ମେଖଳା ପିନ୍ଧାଇ ଦେଇଛନ୍ତି, ଅନଙ୍ଗ ତାର ମଥାରେ ବାରବାଟୀର ମୁକୁଟ ଲଗାଇ ଦେଇଛନ୍ତି — ଆଭିଜାତ୍ୟ ଗର୍ବ ଆଉ କାହାର ହୁଅନ୍ତା ? ସେ ଦିନ ତାର ରାଜପଥ ସାମନ୍ତ ନୃପତିମାନଙ୍କର ଶୋଭାଯାତ୍ରାରେ ପରସ୍ପର୍ଣ୍ଣ ହୋଇ ଉଠୁଥିଲା, ପାରଳର ଖଣ୍ଡାରେ ସୂର୍ଯ୍ୟକର ପ୍ରତିଫଳିତ ହୋଇ ଗବାକ୍ଷଲଗ୍ନ ମାଳନେତ୍ରଗୁଡ଼ିକୁ ଝଲସାଇ ଦେଉଥିଲା, ଗଜପତିଙ୍କର ମଙ୍ଗଳ ପାଇଁ ରାଜପଥର ଦୁଇ ଧାରରୁ ନାଗରୀକାମୀ ନଙ୍କର କୁବଳୟୁକରରୁ ପୁଷ୍ପଚୂଷ୍ପ ହେଉଥିଲା । ସେ ଦିନ ଘରେ ଘରେ ଶଙ୍ଖଧ୍ବନି, ପଥେ ପଥେ ବାଦ୍ୟଶ୍ରେଣୀ ! ସେଦିନ କଟକ ବାସ୍ତବିକନଗରୀ-ରାଣୀ ଥିଲା ! ବିରାଟ ସାମ୍ରାଜ୍ୟର ପ୍ରତ୍ୟେକ ନଗରୀ ତାର ଆଭିଜାତ୍ୟ ସ୍ୱୀକାର କରୁଥିଲେ । ସେ ଦିନ ତ ଆଜି ନାହିଁ !

ସେ ଦିନ ଆଜି କେବଳ କବିର କଲ୍ପନାରେ ରହିଲା । ଚନ୍ଦ୍ରାଲୋକିତ ମହାନଦୀ ବକ୍ସରେ କୌକାରେ ବସି, ବାରବାଟୀର ଭଗ୍ନପ୍ରାଚୀର ଆଡ଼କୁ ଅନାଇ ସେ ଦିନ କଲ୍ପନାର ଅତଳସାଗରରେ ବୁଡ଼ିପଡ଼ିଲ । ଗଡ଼ଗଡ଼ିଆ ଘାଟର ଜନତା ଭୁଲିଗଲି, ବକ୍ସିବଜାରର ସାହେବ-ସୁବାଙ୍କ ବଙ୍ଗଳାଗୁଡ଼ିକର ଅସ୍ତିତ୍ୱ ଭୁଲିଗଲି । ସମସ୍ତ ବାରବାଟୀ ଆକାଶ ଭେଦ କରି ଉଠିଲା — ନବତଳପ୍ରାସାଦର ଆଲୋକମାଳା ପଶ୍ଚିମା ଚନ୍ଦର ଶୁଭ୍ରଲୋକରେ ମଳିନ ଦିଶୁଥିଲା । ଏକ ମୁହୂର୍ତ୍ତରେ ଅନଙ୍ଗ-ପୁରୁଷୋତ୍ତମ



Printed by V. Kar.
THE UTKAL SAHITYA PRESS,
CUTTACK.
1929



“বন্দিনী—তুমি মুক্ত; তুমি নির্দোষ প্রতিপন্ন হয়েছ।
 স্তম্ভিত গণিকা সংশয়মাথা কণ্ঠে বলে “তবে অপরাধী কে?”
 এও কি সম্ভব? সে—সে যে স্বহস্তে স্থপ্তিরচিত্তে পানীয়ে বিষ মিশিয়েছে
 অপমানে ক্ষমাহারা হয়ে দেখেছে আর উপভোগ করেছে
 শ্রেণীর মৃত্যুকাতর ছটফটানি
 দণ্ডপাশিক বল্লেন “অপরাধীর নাম আজ রাতে বলা নিষেধ”
 বসন্তসেনী অবাধ হয়ে শুধু চেয়ে রইল। মুখে তার ফুটলনা কথা—
 “পরদিন প্রাতঃকাল”
 বধ্যভূমিতে শৃঙ্খলাবদ্ধ অপরাধী দাঁড়াল এসে
 চারিদিকের আঘাত দেখতে আনা সহস্র চক্রের মধ্যে কাকে খুঁজছিল সে চোখে চোখে?
 তাকে দেখতে পেলনা।
 সৃষ্টি ব্যথিত হয়ে হতাশ স্বাসের মাঝে ফিরে এল।
 তার হাসিমুখ মুখখানি হয়ে উঠল বিবাদ ম্লান। তবে—
 পার্শ্বে তীক্ষ্ণধার কুঠার অধীর হয়ে প্রতীক্ষা করছে—তার সেই করালচূষনের কথা ভেবে নয়
 ধর্মধাজক এসে বলে “চারুদত্ত মৃত্যুর জন্তে প্রস্তুত হও—ভগবানের নাম নিলে স্মৃতে মরবে
 চারুদত্ত বলে “কোন প্রয়োজন নেই”
 “কারনিকো “এসে বলে” চারুদত্ত মৃত্যুর জন্তে প্রস্তুত হও—সময় আসন্ন
 চারুদত্ত বলে “আমি প্রস্তুত”
 মূরে কে উন্মাদিনীর মত ছুটে আসছে; ঋণশঙ্ককেশবাসে—
 “চারুদত্ত চারুদত্ত মর্কটার সময় এমন করেই কি সাজাদিরে যেতে হয় প্রিয়তম?”
 “ওগো তুমি ফিরে এস। আর তোমায় প্রত্যাখ্যান কর্কোনা”
 “চৌরাজ্ঞরনিক; চারুদত্ত সম্পূর্ণ নির্দোষ!”
 প্রাণদণ্ডিত অপরাধীর মুখে ফুটে উঠল তৃপ্তির হাসি
 আঃ! কি আনন্দ। এইবার সে স্মৃতে মরবে। তার প্রতিশোধ নেওয়া সফল হোল
 সে ইচ্ছিত করা মাত্রই—
 প্রভাত রোদ্দের কচি উজ্জলতার কারনিকোর উত্তোলিত বিশাল কুঠার উঠল ঝকঝকিয়ে
 তার পর? তার পর সব শেষ!!!
 মুখে তখনও লেগেছিল হাসিটুক আশাতৃপ্তির
 ছিন্নশির কবকের উপর বসন্ত সংজ্ঞাহারা হয়ে লুটয়ে পড়ল।

শ্রী প্রভাত।



আশা-তৃপ্তি ।

(মহাবল্লভ অবদান কল্পনাতা)



পথ দিয়ে চলেছে পাথক, পথ চলবার বোঁকে । সামনের পথে পড়েআছে ক্ষীণ আশারশিখা
পথিক তাই চলেছে চলেছে—এ পথ দিয়ে তাকে যে যেতেই হবে ।

চাঁবা যায় চষে পথিক তারে শুধায় “ওগো কৃষাণ রাজধানী কতদূর ?”

কৃষক বলে “এই এসে পড়ল বলে; পথিক চলে আবার তাই । তালীবনের রেখাপারে—

কৌশাধীর সৌধচূড়া দেখাযেতে লাগল—দূরহতে নিকটে, কাছে আরও কাছে ।

আজ রাজার জন্মদিন ! রাজসভা বসেছে, চারিদিকে অভিসার পড়েগেছে—

সন্ত্রম আর ঐশ্বর্যের । যে যা চায় ব্রাহ্মণ, শূদ্র, বণিক, সমুদ্রযাত্রিক! স্বার্থবহ

স্ববিরবাদী, সর্বসত্তিবাদী, মহাসাংঘিক, শ্রমণ । যে যা চায়

সকলেই তা আশাতীত রকমে পাচ্ছে; আজ অপূর্ণ নেই মনোবাহা! কারো ।

পথিক দাঁড়ায় রাজসভায় সুশ্রী সৌম্য মুখখানি তার,

ললাটে জ্বলজ্বল কর্ছে প্রতিভার দীপ্তছাপ

রাজা শুধালেন “ওগো আগন্তুক, কি চাও তুমি ?”

আগন্তুক বলে “যা চাই—তা দেবেন ঠিক আমাকে ?

“অন্নায় বা অসম্ভব না হলে দোব বৈকি ? কি তুমি চাও ?

“প্রাণদণ্ড”

সভাসভ উঠলো চমকে । বিস্ময়হারা চোখগুলোতে ঠিকরে উঠল “উন্মাদ নাকি ?”

যুবক বলে “আমি সম্পূর্ণ প্রকৃতিস্থ হয়েই চাচ্ছি প্রাণদণ্ড”

“আমি অবন্তীপুরের প্রসিদ্ধ শ্রেষ্ঠী মহানন্দীনের হত্যাকারী”

চৌরাকরগণিক দামোদর এগিয়ে এসে দাঁড়ালেন ।

রাজার জিজ্ঞাসু চোখের দৃষ্টি গিয়ে পড়ল তাঁর ওপর । দামোদর বল্লেন

মহানন্দীনের হত্যাকারিণী হাচ্চ নগরের প্রধান । গণিকা বসন্তসেনী ।]

(গণিকাদের অবস্থা সে সময় ইন্সানিক বা অভিনেত্রীদের চেয়েও আহত ছিল)

“না বসন্তসেনী হত্যা করে নি । আমিই শ্রেষ্ঠীর আসবে বিষ মিশিয়েছিলাম ।

“তবে যে প্রমাণিত হয়েছে, এ সেই হুন্সারিণী নারীর কাজ? আর সে ত তোমার নাম করে নি ?

“না—তার অলক্ষ্যে আমি আমার কার্য সিদ্ধ করেছিলাম !

“তুমি এ হুন্সার্ম কর্তেগিয়েছিলে কেন ?”

“আমার জীবনে সুখ নেই বেঁচে । বসন্তসেনী আমার একনিষ্ঠ আসক্তিতে পদাঘাত করলে ।

“মহানন্দীনকে পেয়ে সে চারুদত্তকে ভুললে ।

“কারণ মহানন্দীনের ছিল অর্থ, ছিল অভিজাত্য । চারুদত্তের না ছিল অর্থ না ছিল অভিজাত্য ।

“তাই এই প্রতিহিংসা,” । চৌরাকরগণিক ইঙ্গিত করা মাত্রই—

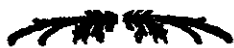
সশস্ত্র রক্ষীরা চারুদত্তকে দাঁড়াল বিরে ।

ଲଜକୁଳୀ-ଲତା ।



ଲଜେ ଦହଗୋଟା ତାର ଜର ଜର
 ସେ ଗୋ ନ ଗୁହଁଲି ଦିନେ ଟେକି ମଥା,
 ସଞ୍ଜ— ସକାଳେ ଲେତକ ଝର ଝର
 ବହେ; କେ ଜାଣେ ତାହାର ମନ କଥା !
 ମୁଁ ଗୋ ନିତିନିତି ଯାଏ ପାଶେ ତାର
 ତାର ବ୍ୟଥାର ଲେତକ ଦେବ ପୋଛି,
 ମୋତେ ଦେଖି ସେ କମ୍ପିତ ଥରହର
 ମୁଁ ଗୋ ଲଜଅପମାନେ ଆସେ ଘୁଞ୍ଚି ।
 ଦିନେ ଚରଣସଂଧ୍ୟାରେ ଖେଳେ ବାଆ
 ତାର ସମକ୍ତ ଚକ୍ରର ପଡ଼େ ଘାଟି,
 ମୁଁ ଗୋ ପାଦ ଚିପିଚିପି ପାଶେ ଠିଆ
 ତାର କୁଞ୍ଚିତକୁନ୍ତଳ ଦେବ ସାଜି ।
 ମୋର ପରଶ ନ ବାଜୁଁ ତା କପାଳେ
 ତାର ସରମଜଡ଼ିତ ଉଠେ ବ୍ୟଥା,
 ବଧୂ ! କି କଲ କି କଲ ସ୍ଵେଦଘୋଳେ
 ମୋରେ ନ କୁଅଁ ମୁଁ ଲଜକୁଳୀଲତା ।
 ତୁମେ ଗୁହଁଥାଅ, ମୁହଁ ଥାଏ ଗୁହଁ
 ତହିଁ ସରଗସୁନ୍ଦରୀ ଥାଏ ପୁର,
 ଏଥୁ ଅଧିକ କି ହେବ ଦହ ଛୁଇଁ
 ଖାଲି ଲଜସରମରେ ଯିବି ସର ।
 ଥାଉ ଥାଉ ରେ ପ୍ରେମୁଷି ! ଗଲ ଜଣା
 ଆଉ ଅଧିକ କି ହେବ କଥା ବୋଲି,
 ଥରେ ଦୁରୁଁ ଗୁହଁ ହେଲେ ବାଟବଣା
 ସେହ୍ନେ ଆଖି ଆଗେ ତୋର ଯାଏ ଗୁଲି ।

ଶ୍ରୀ ଉତ୍ସୁରୁଧର ପରିଡ଼ା
 ପାଷ୍ଟ ଇନ୍ଦ୍ର ଆର୍ଟିଷ୍ଟ



ହେଉ ନ ଥିବ । ହାୟ ସେହି ସୁଗରେ ଯଦ ଜନ୍ମ ହୋଇଥାନ୍ତା, ତେବେ ସମସ୍ତ ଦେଶରେ ସ୍ଥାନତମ ହୋଇଥିଲେହେଁ ଏ ଜୀବନରେ ଦୁଃଖ କରିବାର କିଛି ନ ଥାନ୍ତା !

ଆଜିର ଏ କଟକ ସେ କଟକର କଙ୍କାଳ ମାତ୍ର ! ରାଜା ରାଣୀ ତ ନାହାନ୍ତି, ରାଜପ୍ରାସାଦର ଅମୂଲ୍ୟ ପ୍ରସ୍ତରରେ ରାଜପଥ ତଥାର ହୋଇଛି । ଯେଉଁ ପ୍ରସ୍ତରଖଣ୍ଡ ଅନଙ୍ଗପୁରୁଷୋତ୍ତମଙ୍କର ପବିତ୍ର ଶରୀର ଲାଗି ପବିତ୍ର ହୋଇ ଉଠିଥିଲା ସେ ଯେ ଆଜି ତଣ୍ଡାଲର ପଦଧୂଳିରେ ଧୂସର ହୋଇ ରାଜପଥର କେଉଁଠାରେ ନଗଣ୍ୟ ହୋଇ ଲୁଚି ରହିଛି ତା କିଏ କହିବ ? ଦେଶର ଗଙ୍ଗ, ବାରବାଟୀ ଆଜି ଭାଙ୍ଗି ପଡ଼ିଛି—ତାର ପରିଣା ଆଜି ଧାନକଥାସାରେ ପରିଣତ ହୋଇଛି ।

କିନ୍ତୁ ସବୁଠାରୁ ପରିତାପର ବିଷୟ ଏହି ଯେ ସେ ବିରାଟ ସୌଭାଗ୍ୟର ଏ ବିପର୍ଯ୍ୟୟ ଉପରେ ଅଶ୍ରୁପାତ କରିବାଭଳି ଏ ଦେଶରେ ଜଣେ ହେଲେ ଲୋକ ଆଖିରେ ପଡ଼ୁ ନାହିଁ । ଓଡ଼ିଶାର ଶେଷ ଗଜପତି ଦେଶର ସମ୍ମାନ ରକ୍ଷା ପାଇଁ ଏହି କଟକ-ଦୁର୍ଗର ଦ୍ଵାର ଦେଇ ଖଣ୍ଡା ଧରି ବାହାରିପଡ଼ିଥିଲେ, ସେ ଆଉ ଫେରିଲେ ନାହିଁ—ମହାରାଣୀ ଯେତେବେଳେ ଶୁଣିଥିବେ ଦେଶର ଲୋକେହିଁ ତାଙ୍କର ଗଜପତିଙ୍କୁ ମରାଇ ଦେଇଛନ୍ତି, ସେତେବେଳେ ତାଙ୍କର ହୃଦୟ କି ବେଦନା ଅନୁଭବ କରିଥିବ ? ଏ ଦେଶର କବିତା ତ ଲୋକଙ୍କୁ କହିଲେ ନାହିଁ ! ଏ ଦେଶର ପୁରୁଷିଗଣ ରାଣୀଙ୍କର ଆଶାନ୍ତପ୍ରାଣର ସାନ୍ତ୍ଵନାପାଇଁ କିଛି କଲେ ନାହିଁ ! ପୁଣ୍ୟଶ୍ଳୋକା ମହାରାଣୀଙ୍କର ଚିତାଭୟ ଉପରେ ସମସ୍ତ ବାରବାଟୀ ଭାଙ୍ଗିପଡ଼ିଲା—କଟକବାସୀ ଏ ଅପମାନର ପ୍ରତିଶୋଧ ପାଇଁ ତ କିଛି କରି ନାହାନ୍ତି !

କଟକ ଓଡ଼ିଶାଦେଶର ରାଜଧାନୀ,—ଏ ଦେଶର ସବୁଠାରୁ ବଡ଼ ସହର । କିନ୍ତୁ ତାର ମୁ୍ୟନିର୍ଘାଣ୍ଟି ଦେଶ ଆଗରେ କି ଆଦର୍ଶ ଦେଖାଇଛି ତା ବରାବର ଷ୍ଟେସନଠାରୁ ପଥରବନ୍ଧ ପର୍ଯ୍ୟନ୍ତ ପଥେ ପଥେ ଲେଖି ହୋଇ ରହିଛି । ପ୍ରତିକାରର ବ୍ୟବସ୍ଥା ନିଜ ହାତରେ ଥିଲେ ମଧ୍ୟ, ଯେତେବେଳେ ୮୦ ହଜାର ଲୋକ, ଧୂସରଧଳର ଅଜସ୍ର ପ୍ରବାହ ବସର ୩୭୦ ଦିନ ନିର୍ବିବାଦରେ ଆପ୍ରାଣ କରି ଆସୁଛନ୍ତି, ସେତେବେଳେ କେଉଁ ରୁକ୍ମିମାନ ଲୋକ କହିବ ଯେ କଟକରେ ମନୁଷ୍ୟ ରହିଛନ୍ତି ବୋଲି ? ଏଠାର ଲୋକେ କଣ ଭୁଲିଯାନ୍ତି ଯେ, ବିଦେଶୀ ଲୋକେ ଓଡ଼ିଶା କଥା ଭାବିଲେ କଟକ କଥାହିଁ ଆଗେ ଭାବନ୍ତି ? ତେବେ ଯେ କୌଣସି ଲୋକ ଦେଖି ପାରନ୍ତୁ, କଟକ ସମଗ୍ର ଦେଶର ସମ୍ମାନ କିପରି ଭାବରେ ନଷ୍ଟ କରୁଛି !

କଟକ ଓଡ଼ିଶାର ରାଜଧାନୀ—କିନ୍ତୁ ଜ୍ଞାନର କେନ୍ଦ୍ର ନୁହେଁ । ସେଥିପାଇଁ ଏଠାର ଲୋକେ ବା ଦେଶର ଲୋକେ ତେଣୁ ମଧ୍ୟ କରି ନାହାନ୍ତି । ଏଠାରେ ସାଧାରଣ

କଟକ ନଗର ।



କଟକ ସଙ୍ଗେ ଆଗନ୍ତୁକର ପ୍ରଥମ ପରବସ୍ତୁ ଘଟେ, କଟକ ଷ୍ଟେସନର ଗାଡ଼ିବାଲାଙ୍କ ଦେଇ—ମଦ୍ୟପାନରେ ମୁଖ ଅଙ୍ଗାରବର୍ଣ୍ଣ, ନୀରଜୀବନଯାପନ ଯୋଗୁଁ ରୁକ୍ଷକର୍କଶଭାଷା, ମଳିନ ବେଶଭୂଷା, ଆଉ ସେହି ଦେଶ-ବ୍ୟବସ୍ଥା କେଶ-ସଂସ୍କାର—ସମସ୍ତେ ପ୍ରାଣରେ ବିରକ୍ତି ଆଣେ ! ତା ପରେ ତ ପଥେ ପଥେ ଧୂସର ଧୂଳିପଟଳ, ନବାଗତ ନାସିକାରେ ବସ୍ତ୍ର ଦେଇ ଦେଇ ମରଣଯନ୍ତ୍ରଣା ଅନୁଭବ କରେ । କବିର ଲେଖନୀ ସାର୍ଥକ କରବାକୁ ଏ କଟକର କି ସୌନ୍ଦର୍ଯ୍ୟ ଅଛି ? ଏ ବିରାଟ ଦେଶର ଶ୍ରେଷ୍ଠ ନଗରୀ ଭାବରେ ଏ କଟକର କି ସମ୍ମାନ ଅଛି, ଯାହା ଦେଶ ପ୍ରତ୍ୟେକ ଓଡ଼ିଆର ବୁକୁ ପୂରି ଉଠିବ ? ଏତେବଡ଼ ଜାତିର ନଗରୀ-ରାଣୀ ହୋଇ ଏହାର ଆଭିଜାତ୍ୟ କାହିଁ ?

ଆଜି ନାହିଁ ! ଆଜି ନାହିଁ ! କିନ୍ତୁ ଦିନେ କି ତାର ସବୁ ନ ଥିଲା ? ଆଜି ସିନା କିଛି ନାହିଁ, ସେ ଦିନ ତ ଆଭିଜାତ୍ୟଗଣରେ କାର ମୁଣ୍ଡ ତଳକୁ ନଉଁ ନ ଥିଲା ! ନୃପକେଶରୀଙ୍କ ବିଜୟଗର୍ବିତହସ୍ତରେ ତାର ପ୍ରାଣପ୍ରତିଷ୍ଠା, ମରକତକେଶରୀ ତାକୁ ପଥର ବନ୍ଧର ମେଖଳା ପିନ୍ଧାଇ ଦେଇଛନ୍ତି, ଅନଙ୍ଗ ତାର ମଥାରେ ବାରବାଟୀର ମୁକୁଟ ଲଗାଇ ଦେଇଛନ୍ତି—ଆଭିଜାତ୍ୟ ଗଣ ଆଉ କାହାର ହୁଅନ୍ତା ? ସେ ଦିନ ତାର ରାଜପଥ ସାମନ୍ତ ନୃପତିମାନଙ୍କର ଶୋଭାଯାତ୍ରାରେ ପରସ୍ପର୍ଶ ହୋଇ ଉଠୁଥିଲା, ପାରକର ଖଣ୍ଡାରେ ସୂର୍ଯ୍ୟକର ପ୍ରତିଫଳିତ ହୋଇ ଗବାକ୍ଷଲଗ୍ନ ମାଳନେତ୍ରଗୁଡ଼ିକୁ ଝଲସାଇ ଦେଉଥିଲା, ଗଜପତିଙ୍କର ମଙ୍ଗଳ ପାଇଁ ରାଜପଥର ଦୁଇ ଧାରରୁ ନାଗରୀକାମା ନଙ୍କର କୁବଳୟୁକରରୁ ପୁଷ୍ପଚୂଷ୍ମି ହେଉଥିଲା । ସେ ଦିନ ଘରେ ଘରେ ଶଙ୍ଖଧ୍ବନି, ପଥେ ପଥେ ବାଦ୍ୟସ୍ରେଳ ! ସେଦିନ କଟକ ବାସ୍ତବକାମନା-ରାଣୀ ଥିଲା ! ବିରାଟ ସାମ୍ରାଜ୍ୟର ପ୍ରତ୍ୟେକ ନଗରୀ ତାର ଆଭିଜାତ୍ୟ ସ୍ୱୀକାର କରୁଥିଲେ । ସେ ଦିନ ତ ଆଜି ନାହିଁ !

ସେ ଦିନ ଆଜି କେବଳ କବିର କଲ୍ପନାରେ ରହିଲା । ଚନ୍ଦ୍ରାଲୋକିତ ମହାନଦୀ ବକ୍ଷରେ ନୌକାରେ ବସି, ବାରବାଟୀର ଭଗ୍ନପ୍ରାଚୀର ଆଡ଼କୁ ଅନାଇ ସେ ଦିନ କଲ୍ପନାର ଅତଳସାଗରରେ ବୁଡ଼ିପଡ଼ିଲା । ଗଡ଼ଗଡ଼ିଆ ଘାଟର ଜନତା ଭୁଲିଗଲି, ବକ୍ସିବଜାରର ସାହେବ-ସୁବାଙ୍କ ବଙ୍ଗଳାଗୁଡ଼ିକର ଅସ୍ତିତ୍ୱ ଭୁଲିଗଲି । ସମସ୍ତ ବାରବାଟୀ ଆକାଶ ଭେଦ କରି ଉଠିଲା—ନବତଳପ୍ରାସାଦର ଆଲୋକମାଳା ପଶ୍ଚିମା ଚନ୍ଦର ଶୁଭ୍ର ଲୋକରେ ମଳିନ ଦିଶୁଥିଲା । ଏକ ମୁହୂର୍ତ୍ତରେ ଅନଙ୍ଗ-ପୁରୁଷୋତ୍ତମ

On the occasion of the last annual meeting of the Association there was a large and representative gathering of Old Boys and others even from distant places to witness the celebration of the College Commemoration Day. An attractive programme was gone through consisting of conversazione in the different laboratories, exhibition of economic products of Orissa besides Scouts Display etc. The Association remains indebted to Dr. S. N. Das Gupta of Presidency College, Calcutta who delivered on the occasion a most inspiring address. In that meeting an appeal was made by the Principal to all the Old Boys of the College to interest themselves in the welfare of their Alma Mater. That appeal we are glad to note has had some response within the year. Two of our members Mr. Amulyanath Roy and Professor P. K. Parija have made over to the College authorities G. P. Notes of the value of Rs. 300/- and Rs. 500/- for endowing prizes. This is a practical indication of the interest taken by our Old Boys in the welfare of their institution.

It is confidently hoped that further response to that appeal will be forthcoming in the future. The Association has been able out of its own funds to provide a silver cup to be competed for at the College Annual Sports.

The Ravenshavian, which keeps Old Boys informed about the activities of the College, we are continuing to get at a cheap rate due to the kindness of the Principal.

From the accounts which have been circulated it will appear that the total amount received up to 31-1-29 was Rs, 986-8-5 out of which Rs. 466-5-9 has been spent, leaving a balance of Rs. 520-2-8. The accounts have been duly audited and passed by the Managing Committee at their meeting held on 31-1-29.



survive as no other ancient civilisation had survived. He then put the question "What is right in our culture"? and set to answer it as the principle of live and let live—the principles of religious toleration: and he exhorted his audience to stick fast to this principle. And secondly, the philosophy of suffering. In this connection, he made a distinction between प्रेयस् and अयस्, between 'Pleasure' and 'Good' 'Good' he pointed out, should be the end of our life, and not 'pleasure'. He said he was a believer in unhappiness and not happiness. Happiness, he thought, is possible in the mere passive acquiescence of the possible and the present. But suffering is the stuff of which all great heroes and actions are made: Unhappiness is the indication of the greatness of soul. And ours, he pointed out, is a philosophy of unhappiness and suffering. He then defined a 'dedicated life' which he pointed out, consists not in the pursuit of wealth, the acceptance of a few judgeships, Executive Councillorships or Law Memberships, but in the surrender of the soul to the realisation of the great end—to the incessant service in the cause of sanitation, uplift of villages, social reforms and removal of illiteracy.

This led him to the off-hand remark, what wonderful people we are in passing resolutions, how good at talking, how loquacious; we discuss violence or non-violence, Dominion Status or Independence but what little of action! He incidentally remarked that to talk of Dominion Status as a means to secure independence is like getting into marriage to get a divorce (Laughter). He quoted from Gita, showing how the archery of Arjuna and the contemplation of Krishna were both necessary for the victory. The archery of Arjuna was lacking in India. He put all his stress and emphasis on *the work of reconstruction*. He asked "what is the British Government representative of, in our country?" Of the weaknesses in us, of our social evils and the religious funds amongst us. Reform yourself and the British Government will disappear automatically. And what is it that hinders us from effecting the social reforms? It is our inaction. Here, the flame must be laid on our shoulders and not on the British who do not interfere in our social matters. We talk and talk but just at the time of action, withdraw our hand. He concluded his peroration by exhorting the audience to do social work and reminded them that while doing so,

Commemoration Day

The College Commemoration Day was observed on Saturday the 2nd February 1929 and the old boys of the College were cordially received by the Principal and the staff in the College premises which had been beautifully decorated with up-to-date lists of benefactors, members of the staff and graduates of the College. The laboratories remained open to the visitors and interesting experiments were shown in the different laboratories. The principles of telegraphy and telephony, the processes of electroplating and electro-gilding and numerous other experiments of general interest to the public were shown and explained in the Physical Laboratory where the guests were treated to a radio programme. In the Chemical Laboratory artificial volcanoes, singing flames, smoke without fire, chemical snow and chemical vegetation were shown and in the Botanical Laboratory insectivorous and parasitic plants, grafted fruits of gourds, models of artesian and tube wells and different aspects of plant life were carefully explained to the visitors. The economic products of Orissa were exhibited in the Kanika Library and the charts on the wall showing in pictures the comparative health, wealth and education of the people of India in comparison with the other countries proved very attractive while the agricultural and sericultural exhibits proved instructive and useful. The exhibits of the Prachi Society—the palm leaf manuscripts of Orissa were the centre of all attraction. The guests were taken to the southern part of the College compound where there was a rally of the Cuttack District Boy Scouts who went through various performances and their flag signalling and smart enthusiastic appearance showed the careful training which they had got.

Light refreshments were served to the guests and in the meeting of the Old Boys' Association, the Principal summarised the activities of the College during the year and the accounts were passed and budget estimates were adopted and the office-bearers for the next year were elected. A new rule was adopted to the effect that a member by coming to the College for study ceases to be a member of the Old Boys' Association but may renew his membership without payment of

West Hostel Notes.

We congratulate Babu Hari Prasad Basu Mallik who has been appointed as a teacher in the Science College Patna. There was a meeting in our Common Room to give him a hearty farewell. Another hearty farewell was given to Babu Kripasindhu Misra, an ex-boarder who has already sailed for England to appear for the I. C. S. examination.

There was an inter-hostel debate with Principal T. C. Orgil in the chair. Babu Chintamani Misra of the East Hostel moved "that in the opinion of the house military education should not be imparted in schools and Colleges." Babu Romesh Chandra Misra of the West Hostel opposed the motion. It was a lively debate and there was a large gathering. The presidential remarks though pithy were highly instructive. The Saraswati Puja festival was conducted with great pomp and splendour. A large number of invited guests were cordially received amidst feasting and rejoicing.

In the month of March four people came from Poona to show some physical feats. At the outset we thought that they were fit only for street shows but actually their performances were found to be far above the average.

Chief among our tennis players during this term mention may be made of Babu A. K. Das and Ramprasad Mukharji who have distinguished themselves admirably in the Tennis court. We are proud of the cup they have won.

Just after the examination we entertained all the examinees of the three hostels at an evening party in our quadrangle garden, well decorated for the purpose. On behalf of the boarders Babu Romesh Chandra Misra exhorted the examinees to elbow their way into the world out of the dreamy academic spheres and chalk out noble plans for country's service feasible for others to pursue. He thanked them all and expressed our good wishes to them. His

ing was held on the 15th September. Srijut Susil Roy moved that "science is more necessary for human progress than literature," Professor Nirmal Banerjee kindly consented to preside on this occasion. Srijut Roy with a forceful speech explained the utility of science and the debt of humanity to it. Srijut Durga Charan Das valiantly defended the cause of literature. Srijuts Bimal Pal and Prabhat Mukherji proved veritable champions of the cause of science and literature respectively. At the end science secured a decisive majority. The President dissolved the meeting after delivering a neat little speech advocating the utility of science in the modern world. The third meeting was held on the 9th February 1929. Professor Girija Roy occupied the presidential chair. Srijut Prabhat Mukherji proposed that "legislation is necessary for social progress in India." Srijut Himansu Bose opposed this zealous reformer coolly refuting the charges and pointing that any hasty action will ultimately do more harm to the society. Srijuts Nonigopal Ganguly, Bimal Pal, Narendra Mukherji, Susil Mukherji began to bandy words with one another. The president terminated the proceedings with a suitable speech. The fourth meeting was held on 30th March 1929. We had Professor B. K. Chatterji our permanent vice-president as the president on this occasion. The attendance was far from being satisfactory. Srijut Bimal Pal proposed that "Scouting should be encouraged in India." Srijut Prabhat Mukherji spoke in a dissentient voice, declaring that scouting is but an alien movement, quite superfluous in India. Ultimately the supporters of scout movement suffered a sorry defeat. The President with his usual eloquence summed up the subject matter and then the meeting came to an end.

BIMAL PAL
HIMANSU BOSE

Joint Honorary Secretaries



The fourth volume of the Law Catalogue of the College Library is now ready.

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Electric clocks have now been installed in all prominent parts of the College so that we are now having accurate standard time.

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Udaynath Rath a student of the 3rd year of this College was awarded the medal as being the best boy of the College for the year. Members of the staff in charge of the various departments of the College had to record their votes in favour of three out of nearly 15 students of the College who had secured high places in the University and class examinations. Udaynath secured the highest number of votes as having shown proficiency in the various departments and so won the prize. Chintamani Misra stood second in order of merit and Ramchandra Rath secured the third place. Our congratulations to Udaynath.

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Our best thanks are due to Mrs. Orgill who has very kindly interested herself in our Magazine and supplied us with a new Cover page for our Magazine. This cover page with its artistic setting is a decided improvement on the old design.



Report of the Oriya Debating Club.

(From January to March 1929)

We have had two sittings of the Club during the period under report. Both of the sittings were held in the Junior Common Room under the presidency of Professor Pati M. A.

The 4th sitting was held on the 9th February. Babu Dinabandhu Behera moved that the graduates of the present-day Indian Universities are useless members of society. He and his supporters argued that those who obtain degrees of the Indian Universities are so many manufactured slaves, service being the only support of their life, luxury and vanity form the main part of their efficiency.

Professor of English and several times as the officiating Principal of this College, has bettered its condition in many respects. We have always found in him a cheerful and amiable gentleman and also one of the best well-wishers of the College. His absence will surely be keenly felt both by the members of the staff and by the students. While bidding adieu to him with a heavy heart, we most sincerely wish him all peace and prosperity.

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The Commemoration Day of the College, a detailed account of which will be found elsewhere in the present issue of the Magazine, was celebrated with great success on the 2nd February last.

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We are very glad to note that the Rajah of Kanika, one of the benefactors of our College, has been appointed to be a member of the Executive Council of Bihar and Orissa.

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We are also very glad that Rai Sahib Gopal Chandra Ganguli, late Professor of English of this College, has been honoured with the title of 'Rai Bahadur.'

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We learn with great pleasure that Professor Parija has been elected President of the Botanical Section of the Indian Science Congress for the coming year. He was also, to our great pleasure, nominated to the Legislative Council of Bihar and Orissa, for the period during which the Patna University Bill was under discussion.

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We are glad to note that Dr. B. K. Singh, Senior Professor of Chemistry, has been nominated to the Senate of the Patna University.

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We are thankful to our Principal, Mr. T. C. Orgill who has been pleased to make the Staff Common Room more comfortable by having some of its wants removed.

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We congratulate Babu Bamacharan Das, one of our old boys, on his being awarded a State Scholarship by the Government of Bihar and Orissa for the study of Mathematics in the Cambridge University. We wish him every success.

* * * *

Then, again, acting as a profession is not popular to-day in India. Of course there are actors who are masters of all branches of mimetic art and can produce visible, palpable and psychological effects by their acting; there are actresses whose wonderful music of voice, looks, manner and person can have the strongest effect on her comrades on the stage for her audience; but their number is very small. One reason for the unpopularity of the profession which nobody can conceal is the fact that morality in stage-life is low at present, of course I am not speaking of the amateur-produces. This is due, perhaps, to the conservatism, false vanity and honour of our educated people; they might have got natural aptitude for art and they know that the profession is paying; yet, they will prefer a clerkship to this profession, It is true that the structure of our society is such that no woman or girl of any respectable family can come forward to make money in the roll of a female character, unless she is helpless and given up by the society as out-caste; even if she has the mind and inclination, she cannot do it for the social obstacles which confront her. What to speak of acting, any sort of vocational training for women is not popular in India now; a woman in India has hardly any freedom of action; she has no independent status. Of course, it will take time to popularise them, but it cannot be done by making any radical changes in the society if the educated society take the initiative. It is happy augury however that conditions are gradually changing.

Now actresses are chiefly recruited from amongst people whom the society has given up as fallen; we should be satisfied with them for years to come. But then if the actresses happen to be immoral, they can be reclaimed in a short time if the actors, the stage managers etc. are moral by nature. So we shall have nothing then to complain of.

Often, we find that theatrical companies belong mostly to individuals who have very little knowledge of the art and whose sense of morality and decency is greatly responsible for the conditions of the stage; the whole concert is entirely at the mercy of his unions.

As regards acting itself, it has many defects; the first and foremost of them is that players do not try to interpret Indian

British rule. Is it because Indian genius could not conceive of them earlier ? Certainly not. "*Natya shastra*" which was written probably before the Christian era goes to show that the theatre is entirely of Indian origin; there we find description of the play house. Even in the Vedic age (as professor Levi tells us), dramatic spectacles of religious character were of common occurrence; they used to be performed on occasions of special rejoicings and festivals. That regular theatres flourished in Hindoo period goes without saying. Sanskrit drama, the highest product of Indian poetry reached its climax of excellence in the hands of Kalidas, one of the nine gems of the Court of Vikramaditya of the 4th century A. D. (that being the latest date accepted by the theorists).

In Hindoo period, acting was considered as a highly specialised art and a noble profession. "*Sutradhara*", the chief actor was required to possess all the moral qualities that could be then conceived of (Epgr. Ind. Ipra. 381); he was supposed to know all the arts and sciences that the actors and actresses were respected and used to be held in high esteem in society can be proved from the fact that Bharata and Urbasi who were actors, were ranked as divine sage and nymph; there are various other testimonies which support the view that the actor's profession was not considered degrading.

Then, again, the words '*ranga*', '*pati*', "*Yavanika*", '*nepathya*' etc apart from any other documentary evidence testify that all the accessories to the representation of a drama, were known to the Indians in the Hindu period.

Mahomedan conquest put everything in chaotic condition; the tradition of dramatic performance vanished; the actors and poets who always looked to kings for support became rare, because the Mahomedans had no sympathy for Hindu culture as people were so much harassed every now and then that they hardly thought of art any more. Of course, the countries which remained independent retained their culture to some extent; but subsequent political changes seriously affected all sorts of art and almost killed them.

During the British rule, when peace was established, before the ancient culture could be revived, the western civilization dawned

have become dramatists. The famous play-wrights such as Barrie, Galsworthy, Shaw, Bennett started as novelists. Of course, I do not mean to say that these people write plays primarily for the stage; often they write plays for publication and some of these plays will be failures if put on the stage. But it cannot be denied that they are greatly influenced and sometimes seduced by the modern stage.

But who is the master of the situation ? The answer evidently is the audience—the people who pay for the show. Their wants must be satisfied. What do they want ? Do they want beautiful stage settings only ? Are they to be carried away only by the sweet smile of the actress ? Are their eyes only confined to the costumes of the players ? Do they go to the theatre to see a sword-fight or any such feat ? Of course they do want these things; but movies which are coming to the fore front in the 20th century very rapidly can give them these at less price; movies make stronger appeal. So the theatre to keep up and justify its existence must give to the audience something more than mere entertainment e. g. ideas and action. Thus the movies have forced the theatre to a higher plane of art.

The drama is the main and by far the most important thing in the theatre. It is believed by every Englishman that the world's high-water mark in the dramatic production was reached by Shakespeare in the 16th century. There is some truth in that belief. Shakespeare was a poetic dramatist and is one of the best of the type—he is rich in thought and language. His dramas like the dramas of Kalidas have high literary value. But how is it then that Shakespeare has been banished from the modern stage ? The reason obviously is that the modern play is a national sensation; it is a really a part of the national life of Europe and the national life is greatly influenced by dramatic art and music. The play which does not touch the national life has no place in the modern stage. Does he (Shakespeare) not then treat of life ? Yes, he treats of life as fully as it could be; but it cannot be adapted to modern life. Modern heroism is entirely different from Shakespeare's type. The social order of the 16th century has undergone a huge change and is undergoing changes every day. Consequently the drama is affected by the changes in the social order. So Shakespeare is not suitable for present purposes. There is no doubt, however, that he had more

in writing answers. Now I shall show you that many eminent persons in the world are birds with the same feather like ourselves. ☐

Goldsmith himself had never a particular liking for Mathematical studies. He used often to say "any dunce could be a Mathematician"!(champions of Mathematics please copy!). Macaulay's dislike for Mathematics interfered with a successful College career. Coleridge Dequincy, Shakespeare Thackeray, Dumas, Goethe, A. France, Gorky etc had no taste for Mathematics. Bertrand Russel prophesises "Mathematics is a subject in which we do not know what we are talking about, nor what we are saying is true."

Says a pious, frank Civilian and Magistrate 'Multiplication is a vexation, addition is as bad, the rule of three doth puzzle me and practice drives me mad.' Signed on oath--Triver Grant I. C. S.

The world poet Rabindranath candidly confesses that he wont be sorry if he is said to be worse than a third-rate Mathematician in Mathematics. He gave up his school-life owing to the opposition of Mathematics. Abanindranath Tagore the founder of the Bengal School of painting says "that in his childhood he had a terrific dread of Mathematics and shivered in the corner of his heart to approach before the teacher of Mathematics. Rajnarain Bose the saintly Brahma preacher says that he had a mathophobia. He was dreadfully afraid of a book of arithmetic. We may mention the illustrious names of Keshab Sen, Chittaranjan Das, Iswar Vidyasagar, Sankaran Nair. Lalit Banerjee a veteran educationist could not write a sonnet—as he bewails, owing to utter lack in Mathematical commonsense! Acharya Sir P. C. Roy says that every member of his family is deficient in Mathematics.

My dear members of this sacred brotherhood, I think now you have been able to grasp the pernicious hollowness in Mathematical studies. Sir Ashutosh and Gurudas understood it although a bit lately and after standing first in the University, what did they become? Professor of Mathematics with a paltry pay of less than a thousand? No, they became votaries of Mammon to earn lakhs. Always remember and lecture about the stories of three poets. Lord