

"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

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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 ALI.

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 Chintamani 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.

admission fee any time after he leaves the College. A committee was formed to consider the letter of Babu Biswanath Das M. L. C. Then Prof Radhakrishnan of Calcutta delivered a most illuminating address in course of which he said:—

The Ravenshaw College occupied a unique place in the province of Orissa, being the Alma Mater of all past, present and future leaders of thoughts and actions in all spheres and departments. The reunion, he emphasised, in such a case, was of the utmost importance and value.

He incidentally commented on the sudden coming into existence, in recent years, of a large number of student movements and Youth Conferences, as compared with a very small number of such leagues existing in his time. He thought, we were attempting to crowd into a few years, the work of centuries. Industrial upheavals, religious fanaticism and bigotry, social narrowness and obtuseness were, all, sought to be removed in a day. In this connection he contrasted with the example of Europe where all modern improvements have been the work of slow preparedness and gradual progress. He pointed out, how there was the danger of youthful impatience, on the one hand, and elderly inebriation on the other. Such an assembly was most essential, in that, it afforded opportunities to the old members of the College to restrain the young, and to the young people to stir up the old.

He agreed with the analysis of a modern European psychologist who after careful examination and observation had come to the conclusion that, it was lack of character, of moral endurance and not derth of intellect that was really wrong with Indian students. Self-confidence, he pointed out, is of the utmost importance, for the uplift of a country—faith in the fundamentals of one's culture. And that is what we had lost. He quoted some lines from the Vishnupurana which, he considered, the infallible barometer to indicate the falling of temperature of a country's civilisation.

After pointing out what was wrong with us, he maintained that there was still something fundamentally right that helped us to

they must not give up their traditions, though at the same time, they must not stick very fast to them. After Rai J. N. Bose Bahadur spoke the meeting was dissolved with a vote of thanks to the learned Professor.

In the evening Prabhupad Mohanchandra Deb Goswami entertained the old boys by a dramatic performance of "Balyalila" which was very highly appreciated. At 9 P. M. he gave a second performance "Bidagdha Madhab" for the benefit of the students.



Ravenshaw College Old Boys' Association.

Annual Report (2-2-29)

The Ravenshaw College Old Boys' Association was formed on the College Commemoration Day in 1927 and completes its second year to-day. During the year just closed the membership has increased from 376 to 450, of whom three have been enlisted as life members. The Association has also had the honour of having as its patrons Maharaja Sree Sir Birmirodaya Singh Deo of Sonapur, Maharaj Kumar Sudhansu Shekher Singh Deo heir-apparent, Sonapur, Jubaraja Hrudaya Chandra Deb of Talcher, and Raja Rajendranarayan Bhanja Deo who now occupies the exalted office of member of the Executive Council in the Government of Bihar and Orissa.

During the year under report the Association has lost by death three of its members, 1. Babu Nimai Charan Chaupatnaik, a prominent educationist, 2. Babu Chintamani Das, a distinguished public servant and 3. Babu Balbhadra Prasad Das, Zamindar and member District Board.

Within the year the Managing Committee had three sittings at different times and also transacted business of urgent nature by correspondence.

Ravensham College Old Boys' Association.

STATEMENT OF ACCOUNTS

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

	Rs. A. P.		Rs. A. P.
Admission fee	95		
Subscription	181		
" from Life Members	75		
" Patrons	400		
Donation for Commemoration			
Day celebration	60		
Interest from P.O. Savings			
Bank	3	5	2
V. P. fee recovered	1	6	0
Miscellaneous	1	8	0
	817	0	5
O. B.	169	8	9
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ବାହାର ପଡ଼ିଲେ—ଆଉ ତାଙ୍କ ପଛେ ପଛେ ତାଙ୍କର ବସନ୍ତ ବିଜୟଗୌରବ ଓ
 ରାଜସିଂହାବନର ମଧୁର ସ୍ଵର ! ଏକ ମୁହୂର୍ତ୍ତରେ ଲକ୍ଷ ଲକ୍ଷ ସୈନ୍ୟ କୁହାଟମାର
 ପାଗଳ ପରି ଦଗ୍ଧଲୟୁଥାତେ କୁଆଡ଼େ ଚାଲିଗଲେ । ପରମୁହୂର୍ତ୍ତରେ ଦେଖିଲି,
 ସେମାନେ ଦଗ୍ଧକୟୁ କରି ଫେରି ଆସିଛନ୍ତି—ଆଗରେ ସେ ଦେଶର ରାଜନନ୍ଦିନୀ,
 ବିଜୟର ଶ୍ରେଷ୍ଠ ପୁରସ୍କାରରୂପେ ସ୍ଵର୍ଣ୍ଣଯାନରେ ବୁଢ଼ା ହୋଇ ଆସୁଛନ୍ତି । ଏକ
 ମୁହୂର୍ତ୍ତରେ ଗଜପତିଙ୍କର ବସନ୍ତ ଦରବାର ଖୋଲିଗଲା—ଦେଖିଲି ଜମ୍ବୁଦ୍ଵୀପର ସକଳ
 ରାଜା-ରାଜନ୍ୟଙ୍କ ପ୍ରତିନିଧି ନାନା ଉପହାର ଘେନି ସଖ୍ୟ ଓ ଅନୁଗ୍ରହପ୍ରାର୍ଥୀ ହୋଇ
 ବିମୋହନରେ ଦଣ୍ଡାୟମାନ । ନବଦ୍ଵୀପ ବଣିକର ମୁକ୍ତାପାଖେ, କୁଳବର୍ଗର ମାଣିକ୍ୟ
 ଥୁଆ ହେଉଛି । ମଝିରେ ଗଜପତି, ଲଲାଟର ଶ୍ୟାମଳେନ, ଉଷ୍ଣୀସର ସମସ୍ତ ମଣି
 ମାଣିକ୍ୟକୁ ଧୁକ୍କାର କରୁଛି । ସମରଭୂମିରେ ତାଙ୍କର ଶଶ୍ଵା ପ୍ରଥମ ରକ୍ତପାନ କରେ,
 ପ୍ରଜାର ବିପଦରେ ତାଙ୍କର କଥୋଳରେ ପ୍ରଥମ ସ୍ଵେଦବିନ୍ଦୁ ସୃଷ୍ଟି ଉଠେ । ଦରବାର
 ଦେଖୁଁ ଦେଖୁଁ ବାରବାଟୀର ଅନ୍ତଃପୁର ଖୋଲି ହୋଇଗଲା, ଚନ୍ଦ୍ରଶାଳାରେ ରାଜକନ୍ୟା
 ଓ ଦେବମନ୍ଦିରରେ ମହାରାଣୀ ଦେଖାଦେଲେ । ସେ ରାଣୀ ମାନ୍ଦୁଣୀ ମୁହୂର୍ତ୍ତ—
 ଦେବତା । ଦାନ ଧର୍ମରେ ସାକ୍ଷାତ୍ ଅନ୍ନସୂତ୍ରୀ, ନଗରର ଶକ ଶକ ଦୁଃଖୀ ଦୁଃଖିମାନଙ୍କର
 ଏକମାତ୍ର ଭରସା ।

ସ୍ଵପ୍ନ ଯେତେବେଳେ ରାଜଲ—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 ଯେତେବେଳେ ଥିଲେ, ଏ କଟକର ସୌଭାଗ୍ୟ ଦେଖେ
 କିଏ ? ମହାନଦୀ ଓ କାଠଯୋଡ଼ର ସିକତା ଧରି ସମଗ୍ର ସାମ୍ରାଜ୍ୟର ବହୁସମାଳା ତାର
 ପଦ ଚୁମ୍ବନ କରୁଥିଲା । ତାର ମୁଖ ଦେଖିବା ପାଇଁ ସମ୍ବଲପୁର ତାର ସ୍ଵାଗ ଧରି ଆସେ,
 କନ୍ଦିକା ତାର ମୁକ୍ତା ଧରି ଆସେ, ପାରିକୁଦ ଏ ରାଜ୍ୟର ବ୍ୟଜନ ଧରି ଆସେ,
 ତାଳତେର ତାର ଗଣା ଧରି ଆସେ । ତାର ରାଜପଥ ଅଭିଜାତ 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 ନଗରବଧୀମାନଙ୍କର କବରୀ ଗଛରେ
 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 ଗ୍ରୀତା-ବଧ-କନ୍ୟାମାନଙ୍କର ଆନନ୍ଦ କହୁ

ପୁସ୍ତକାଳୟର ବଡ଼ ଅଭାବ, ଖଣ୍ଡିଏ ପୁସ୍ତକ ଦୈନିକ ପଞ୍ଚ ପ୍ରକାଶିତ ହୁଏ ନାହିଁ, ପୁଣି ସାପ୍ତାହକ ଓ ମାସିକ ପତ୍ରିକାମାନଙ୍କର ଅବସ୍ଥା ମନରେ ଶୋଭା ଆଣେ ମାତ୍ର ଓଡ଼ିଶାର ଗଜଧାମୀ ଏ ସବୁ ବିଷୟରେ ଅଗ୍ରଣୀ ହେବାର କଥା । ମାତ୍ର ଦୁଃଖର କଥା, ତାହା ହୋଇ ନାହିଁ । କଲିକତା ଯେପରି ସମଗ୍ର ବଙ୍ଗାଳୀ ଜାତିର ଭାବ-କେନ୍ଦ୍ର, କଟକ ତାହା ତୁହେ—ଆମ ବିଭାଗରେ କଟକ ସେଥିପାଇଁ ଉପଯୁକ୍ତ ହୋଇ ନାହିଁ ।

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

ଅ-କଟକୀ ।
(H. Narayan)



গজল্ ।



(হর—বাগিচার বুলবুলি তুই)

করবী রূপগরবী রূপ পিপাসার
 হরমা চোখে তোর ।
 কেন হায় অফুট কুঁড়ি, ঘোমটা ফুঁড়ি
 মন মজালি মোর ॥
 চেয়ে দ্যাখ্‌ দূর আকাশে, খসবু ভাসে
 পাগলা পবনে—
 এখনি ফাণ্ডন লালী, রাস্তবে গালী
 ভাঙ্গবে নেশা বোর ॥
 আঙ্গি তোর বরনা হাসা, রূপ পিপাসা
 উঠবে গুমরি—
 শেষে হায় ঠুকরে কেঁদে কল্‌জে বেঁধে
 কটবে নিশি ভোর ।
 শাওনের ভাঙ্গন দিনে কাঁদন বিনে
 কুল পাবিনে আর ।
 খসা তোর বুকের চুমু, হুখের ঘুম
 চাইবে প্রেমভোর
 বোশেখের ঝাঁঝাল বায়ে, রঙ্গীন কায়ে
 মলিন হবে গাল—
 তখনি বুকের জ্বালা 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 মোঘ 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 ধূলার লুটিয়ে দিতে হবে ! এর চেয়ে আশার বস্তু আর নেই।
 দামোদর বলেন “মুখ তরুণ ! “বিলঙ্গ খালিক” মৃত্যু এতই কি কাম্য ?
 “জলন্ত লোহার গোলা তোমার মাথার খুলিতে প্রবেশ করান হবে।”
 “গরমের চোটে মাথার ষিলু গলে গলে পড়তে থাকবে, আর খালার মত আকারে—”
 চারুদত্তের সর্কাস বেরে, একটা বিষয় আতঙ্কের বিকোভ খেলেগেল গাঢ়;
 কিন্তু সে এক মুহূর্তই। চারুদত্ত বলে “মহারাজ, আপনাকরুণাদিনে কিছু প্রার্থনা আছে।”
 সকলের মুক মুখ উপহাসের হাসিতে ক্ষুরিত হোল।
 চারুদত্ত বিলঙ্গখালিকার নাম শুনে চার প্রাণভিক্ষা নিশ্চয়ই !
 “কাল প্রত্যয়েই 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 হাহতাশ দীর্ঘবাসের থালা বয়ে বেড়াতে পারিছিনা।
 রাজা হাসতে গিয়ে কেঁদে ফেলেন। উঃ কি অরুদত্ত বেদনা বয়ে বেড়ায় এই দুর্ভাগা।
 যুবরাজ ভট্টারক পাদীর বুদ্ধ মহামাতা বলেন “আমি বলি না হয় চারুদত্তকে লঘুশাস্তি দেওয়াহোক”
 “কুঠারদ্বারা মস্তক ছেদন করাহোক। প্রাণদণ্ড রদ করা যেতে পারেনা এখন।”
 চৌরাকরগণিক আজ্ঞা দিলেন—“প্রহরী”—
 “গভীর রাত্রি”,
 জগৎ পড়েছে স্থপ্তির ক্রোড়ে নেতিয়ে; কেবল বসন্তসেনী যুমমোরনি।
 কাল প্রত্যয়ে তার প্রাণদণ্ড, মহাদণ্ডনায়ক নামঞ্জুর করেছেন পুনর্বিচারের আবেদন।
 মৃত্যুর জন্তে তাই বলে সে কাতর নয় এতটুকুও। সে ভাবছিল—
 মহানন্দী ! 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 বৃকে সে নির্মমের মত—আহ! একট বার আজ যদি পেত ক্রমাভিকার অবকাশ
 স্মৃচ্চ লোহকবাট করে উঠল “বন্বন্বন্ব !”
 বসন্ত আশ্রমণী ওড়নার আকুল প্রাস্ত লুপ্তিত চঞ্চল অঞ্চল সম্মুত করে উঠে দাঁড়াল।
 রাত্রই কি তার প্রাণদণ্ড হবে ? সেই ভাল সেই ভাল। ভদ্র অভ্যন্তের কোঁড়হলদুষ্টির মধ্যে
 উপহাস গল্পনা টিটকিরীর মধ্যে—
 উঃ ! সে আরও মর্শ্মজালানো। যাক চারুদত্তের কাছে ক্রমাভিকার অবকাশ আর হোলনা।
 দণ্ডপাশিক সপ্রহরী প্রবেশ করে বলেন


লীলা ।

(আজগুবী গল্প ।)


সাধারণ হিন্দুর গৃহে জন্মিষ্ঠাও লীলার মনটা 'আলোকের' ধারে বেশ ঝুঁকিয়া ছিল। 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 (— —), ছোয়াৎস্না, পুলক, বেদনা, সর্ষ, হৃদয়, গভীর, ব্যথাহারা এগুলিরও খুব প্রাভুর্ভাব ছিল। নিজের শক্তি সামর্থ্য, meant for something higher, ভাবিয়া লীলা ভুলিয়াও, তুচ্ছ নগণ্য ও হীন গৃহকার্যে শক্তির অপচয় করিত না। লতা (তার ছোট বোন) যখন মায়ের কাছে সেলাই বা রান্না করিতে শিখিত, তখন লীলা প্রসিদ্ধ মাসিকপত্র নবরশ্মিরদ্বারা "নারীর স্থান ও অধিকার" সম্বন্ধে প্রবন্ধ লিখিতে লিখিতে লতারদিকে সক্রমণ দৃষ্টিতে তাকাইয়া, হিন্দুনারীর শোচনীয় অবস্থার কথা ভাবিয়া নীরবে অশ্রু মোচন করিত। ভবিষ্যৎ জীবনের জন্য লীলা যে programme ঠিক করিয়া রাখিয়া ছিল, তাহাতে মোটর, ক্যামেরা, লাইব্রেরী সভাসমিতি এক undisturbed double lifeএর বিশেষ উল্লেখ ছিল। বলা বাহুল্য, লীলা তাহার পূর্ব নাম লীলাবতী হইতে শেষ ছঅক্ষর বাদ দিয়াছিল। ভগবান নামক সব কাণাই করিতে পারেন, এমন এক দেবতা, বা আকারহীন শক্তি বা আপনার খেয়াল অনুযায়ীই কাণ করেন। তা না হইলে লীলার বিবাহ, এক 'শস্তুর শাশুড়ী দেবর ননদাকীর্ণ' পরিবারে কেন হইবে? লীলার স্বামী অনেকদিনের চেষ্টার পর এক দিন বন্ধুমহলে 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 সান্নে আবার সেগুলি লুকাইয়া পকেটে রাখিতে রাখিতে (যেন ধরা পড়িবার জন্য মোটেই প্রস্তুত ছিলেন না এই ভাবে) ধরা পড়িয়া গেলেন। য.ক্—এইরূপে প্রচারের পর লীলার indirectly কিছু লাভ হইল বটে কিন্তু বাড়ীর মধ্যে শাশুড়ী, ননদ, 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 আ-রি ত কাণ, একটু লাগলেই হল' মনে করিয়া লীলা গোপনে সহজ সেলাই শিক্ষা, সরল পাকপ্রণালী, ও গৃহকর্ম নামক তিনখানি পুস্তিকা আনাইয়া কর্মক্ষেত্রে অবতরণ করিল। কিন্তু এ যে বড় মুষ্কিল! একদিন লীলা ঝোলে হইবার লুন 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; অন্য দিন শস্তুর মহাশয়ের Monkey cap সেলাই করিতে করিতে, মেটা 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 শস্তুর বাড়ী গিয়া শাশুড়ীকে এমন সন্তুষ্ট করিয়া দিল যে, তিনি বৌয়ের জন্য ব্রোচের অর্ডার দিতে গিয়া ভুলে ব্রেসলেটের অর্ডার দিয়া বসিলেন।

শ্রী বিমলকুমার পাল
তৃতীয় বার্ষিক শ্রেণী।





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“বন্দিনী—তুমি মুক্ত; তুমি নিদোষ প্রতিপন্ন হয়েছ।
 স্তম্ভিত গনিকা সংশয়মাথা কণ্ঠে বলে “তবে অপরাধী কে ?”
 এও কি সম্ভব ? সে—সে যে স্বহস্তে সুস্থিরচিত্তে পানীয়ে বিষ মিশিয়েছে
 অপমানে ক্ষমাহারা হয়ে দেখেছে আর উপভোগ করেছে
 শ্রেষ্ঠীর মৃত্যুকাতর ছটফটানি
 দণ্ডপাশিক বল্লেন “অপরাধীর নাম আজ রাতে বলা নিষেধ”
 বসন্তসেনী অবাক হয়ে শুধু চেয়ে রইল। মুখে তার ফুটলনা কথা—
 “পরদিন প্রাতঃকাল”
 বধ্যভূমিতে শৃঙ্খলাবদ্ধ অপরাধী দাঁড়াল এসে
 চারিদিকের আনন্দ দেখতে আঁগা সহস্র চক্রর মধ্যে কাকে খুঁজছিল সে চোখে চোখে ?
 তাকে দেখতে পেলনা।
 দৃষ্টি ব্যথিত হয়ে হতাশ স্বাসের মাঝে ফিরে এল।
 তার হানিময় মুখখানি হয়ে উঠল বিবাদ ম্লান। তবে—
 পার্শ্বে তীক্ষ্ণবার কুঠার অধীর হয়ে প্রতীক্ষা কর্ছে—তার সেই করালচুম্বনের কথা ভেবে নয়
 ধর্মবান্ধব এসে বলে “চারুদত্ত মৃত্যুর জন্তে প্রস্তুত হও—ভগবানের নাম নিলে স্মৃতে মর্কে
 চারুদত্ত বলে “কোন প্রয়োজন নেই”
 “কারনিকো “এসে বলে” চারুদত্ত মৃত্যুর জন্তে প্রস্তুত হও—সময় আসন্ন
 চারুদত্ত বলে “আমি প্রস্তুত”
 দূরে কে উন্মাদিনীর মত ছুটে আসছে; স্তম্ভিতকেশবাসে—
 “চারুদত্ত চারুদত্ত মর্কের সময় এমন করেই কি সাজাদিয়ে যেতে হয় প্রিয়তম ?”
 “ওগো তুমি ফিরে এস। আর তোমায় প্রত্যাখ্যান করোনা”
 “চৌরাজ্ঞরনিক; চারুদত্ত সম্পূর্ণ নিদোষ !”
 প্রাণদণ্ডিত অপরাধীর মুখে ফুটে উঠল তৃপ্তির হাসি
 আঃ ! কি আনন্দ। এইবার সে স্মৃতে মর্কে। তার প্রতিশোধ নেওয়া সফল হোল
 সে ইচ্ছিত করা মাত্রই—
 প্রভাত রৌদ্রের কচি উজ্জলতার কারনিকোর উত্তোলিত বিশাণ কুঠার উঠল বাকমকিয়ে
 তার পর ? তার পর সব শেষ !!!
 মুখে তখনও লেগেছিল হাসিটুক আশাতৃপ্তির
 ছিন্নশির কবকের উপর বসন্ত সংজ্ঞাহারা হয়ে লুটিয়ে পড়ল।

শ্রী প্রভাত।



আশা-তৃপ্তি ।

(মহাবল্লভ অবদান কল্পনতা)



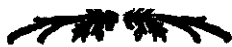
পথ দিয়ে চলেছে পথিক, পথ চলবার বেঁকে । সামনের পথে পড়ে আছে ক্ষীণ আশারশি
 পথিক তাই চলেছে চলেছে—এ পথ দিয়ে তাকে যে যেতেই হবে ।
 চাষা যায় চষে পথিক তারে শুধায় “ওগো কৃষাণ রাজধনী কতদূর ?”
 কৃষক বলে “এই এসে পড়ল বলে; পথিক চলে আবার তাই । তালীবনের রেখাপারে—
 কোঁশাঙ্গীর সৌধচূড়া দেখাযেতে লাগল—দূরহতে নিকটে, কাছে আরও কাছে ।
 আজ রাজার জন্মদিন ! রাজসভা বসেছে, চারিদিকে অভিনায় পড়ে গেছে—
 মঙ্গল আর ঐশ্বর্যের । যে যা চায় ব্রাহ্মণ, শূদ্র, বণিক, সমুদ্রযাত্রিকা স্বার্থবহ
 স্থবিরবাদী, সর্কস্তুবাদী, মহাসার্থিক, শ্রমণ । যে যা চায়
 সকলেই তা আশাতীত রকমে পাচ্ছে; আজ অপূর্ণ নেই মনোবাঞ্ছা কারো ।
 পথিক দাঁড়ায় রাজসভায় হুশী সৌম্য মুখখানি তার,
 ললাটে জলজল কর্ছে প্রতিভার দীপ্তছাপ
 রাজা শুধালেন “ওগো আগন্তুক, কি চাও তুমি ?”
 আগন্তুক বলে “যা চাই—তা দেবেন ঠিক আমাকে ?
 “অন্তায় বা অসম্ভব না হলে দেব বৈকি ? কি তুমি চাও ?
 “প্রাণদণ্ড”
 সভাপুঙ্ক উঠলো চমকে । বিন্ময়হারা চোখগুলোতে ঠিকরে উঠল “উন্মাদ নাকি ?”
 যুবক বলে “আমি সম্পূর্ণ প্রকৃতিস্থ হয়েই চাচ্ছি প্রাণদণ্ড”
 “আমি অবস্খীপরের প্রসিদ্ধ শ্রেষ্ঠী মহানন্দীনের হত্যাকারী”
 চৌরাক্ষরগণিক দামোদর এগিয়ে এসে দাঁড়ালেন ।
 রাজার জিজ্ঞাসা চোখের দৃষ্টি গিয়ে পড়ল তাঁর ওপর । দামোদর বলেন
 মহানন্দীনের হত্যাকারিণী হচ্চ নগরের প্রধান । গণিকা বসন্তসেনী ।”
 (গণিকাদের অবস্থা সে সময় ইন্দ্রানিকা বা অভিনেত্রীদের চেয়েও আহত ছিল)
 “না বসন্তসেনী হত্যা করে নি । আমিই শ্রেষ্ঠীর আসবে বিষ মিশিয়েছিলাম ।
 “তবে যে প্রমাণিত হয়েছে, এ সেই হুস্কারিণী নারীর কাজ ? আর সে ত তোমার নাম করে নি ?
 “না—তার অলক্ষ্যে আমি আমার কার্য সিদ্ধ করেছিলাম !
 “তুমি এ হুস্কার্য কতগিয়েছিলে 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,” চৌরাক্ষরগণিক ইঙ্গিত করা মাত্রই—
 সশস্ত্র রক্ষীরা চারুদত্তকে দাঁড়াল ঘিরে ।

ଲଜକୁଳୀ-ଲତା ।

❦

ଲଜେ ଦହଗୋଟା ତାର ଜର ଜର
 ସେ ଗୋ ନ ଗୁହଁଲ ଦନେ ଟେକି ମଥା,
 ସଞ୍ଜ— ସକାଳେ ଲେତକ ଝର ଝର
 ବହେ; କେ ଜାଣେ ତାହାର ମନ କଥା !
 ମୁଁ ଗୋ ନିଜନିଜ ଯାଏ ପାଶେ ତାର
 ତାର ବ୍ୟଥାର ଲେତକ ଦେବି ପୋଛି,
 ମୋତେ ଦେଖି ସେ କମ୍ପିତ ଅରହର
 ମୁଁ ଗୋ ଲଜଅପମାନେ ଆସେ ଘୁଞ୍ଚି ।
 ଦନେ ଚରଣସଂଧ୍ୟାରେ ଖେଳେ ବାଆ
 ତାର ସମକ୍ତ ଚକ୍ରର ପଡ଼େ ଭାଜି,
 ମୁଁ ଗୋ ପାଦ ଚିପିଚିପି ପାଶେ ଠିଆ
 ତାର କୁଞ୍ଚିତକୁନ୍ତଳ ଦେବି ସାଜି ।
 ମୋର ପରଶ ନ ବାକୁଁ ତା କପାଳେ
 ତାର ସରମଜଡ଼କ ଉଠେ ବ୍ୟଥା,
 ବଧୂ ! କି କଲ କି କଲ ସ୍ନେହଭୋଳେ
 ମୋରେ ନ ରୁଅଁ ମୁଁ ଲଜକୁଳୀଲତା ।
 ତୁମେ ଗୁହଁଥାଅ, ମୁହଁ ଥାଏ ଗୁହଁ
 ତହିଁ ସରଗସୁନ୍ଦରୀ ଥାଏ ପୁର,
 ଏଥୁ ଅଧିକ କି ହେବ ଦହ କୁଇଁ
 ଖାଲି ଲଜସରମରେ ଯିବି ସର ।
 ଥାଉ ଥାଉ ରେ ପ୍ରେମୁସି ! ଗଲ ଜଣା
 ଥାଉ ଅଧିକ କି ହେବ କଥା ବୋଲି,
 ଥରେ ତୁରୁଁ ଗୁହଁ ହେଲେ ବାଟବଣା
 ସେହ୍ନେ ଆଖି ଆଗେ ତୋର ଯାଏ ଗୁଲି ।

ଶ୍ରୀ ଉତ୍ତମରୁଧର ପରିଡ଼ା
 ପାଣ୍ଡୁ ରମ୍ଭର ଆର୍ଷସ୍



ହେଉ ନ ଥିବ ! ହାୟ ସେହି ଯୁଗରେ ସଦ୍‌ଜନ ହୋଇଥାନ୍ତା, ତେବେ ସମସ୍ତ ଦେଶରେ ଶୁଦ୍ଧତା ହୋଇଥିଲେହେଁ ଏ ଜୀବନରେ ଦୁଃଖ କରିବାର କିଛି ନ ଥାନ୍ତା !

ଆଜିର ଏ କଟକ ସେ କଟକର କଳାଳ ମାତ୍ର ! ରାଜା ରାଣୀ ତ ନାହାନ୍ତି, ରାଜପ୍ରାସାଦର ଅମୂଲ୍ୟ ପ୍ରସ୍ତରରେ ରାଜପଥ ଭିଆର ହୋଇଛି । ସେଉଁ ପ୍ରସ୍ତରଗଣ ଅନଙ୍ଗପୁରୁଷୋତ୍ତମଙ୍କର ପବନ ଶରୀର ଲାଗି ପବନ ହୋଇ ଉଠିଥିଲା ସେ ଯେ ଆଜି ଚଣ୍ଡାଳର ପଦଧୂଳିରେ ଧୂସର ହୋଇ ରାଜପଥର କେଉଁଠାରେ ନଗଣ୍ୟ ହୋଇ ଲୁଚି ରହିଛି ତା କିଏ କହିବ ? ଦେଶର ଗର୍ବ, ବାରବାଟୀ ଆଜି ଭାଙ୍ଗି ପଡ଼ିଛି—ତାର ପରିଣା ଆଜି ଧାନକିଆରୀରେ ପରିଣତ ହୋଇଛି ।

କିନ୍ତୁ ସବୁଠାରୁ ପରିତାପର ବିଷୟ ଏହି ଯେ ସେ ବିଗ୍ରହ ସୌଭାଗ୍ୟର ଏ ବିପର୍ଯ୍ୟୟ ଉପରେ ଅଶୁଦ୍ଧତା 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 ଗଜପତିକୁ ମରାଦ ଦେଇଛନ୍ତି, ସେତେବେଳେ ତାଙ୍କର ହୃଦୟ କି ବେଦନା ଅନୁଭବ କରିଥିବ ? ଏ ଦେଶର କବିତା ତ ଲୋକକୁ କହିଲେ ନାହିଁ ! ଏ ଦେଶର ପୁରୁଷିଗଣ ରାଣୀଙ୍କର ଆଶାକୁପ୍ରାଣର ସାନ୍ତ୍ଵନାପାଇଁ କିଛି ତ 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 ମୁ୍ୟନିର୍ଵିପାଳିତ ଦେଶ ଆଗରେ କି ଆଦର୍ଶ ଦେଖାଇଛି ତା ବରାବର ଷ୍ଟେସନଠାରୁ ପଥରବନ୍ଧ ପର୍ଯ୍ୟନ୍ତ ପଥେ ପଥେ ଲୋଖି ହୋଇ ରହିଛି । ପ୍ରତିକାରର ବ୍ୟବସ୍ଥା ନିଜ ହାତରେ ଥିଲେ ମଧ୍ୟ, ଯେତେବେଳେ ଠିକ୍ ହଜାର ଲୋକ, ଧୂସରଧୂଳିର ଅଜସ୍ର ପ୍ରବାହ ବସର ୩୭୦ ଦିନ ନିର୍ବିବାଦରେ ଆସ୍ରାଣ କରି ଆସୁଛନ୍ତି, ସେତେବେଳେ କେଉଁ ବୁଦ୍ଧିମାନ୍ 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 ପରତୟ ଘଟେ, କଟକ ଷ୍ଟେସନର ଗାଡ଼ିବାଲାଙ୍କ ଦେଇ—ମଦ୍ୟପାନରେ ମୁଖ ଅଙ୍ଗାରବର୍ଣ୍ଣ, ନୀରଜୀବନଯାମନ ଯୋଗୁଁ ରୁକ୍ଷକର୍କଶଭାଷା, ମଳିନ ବେଶଭୂଷା, ଆଉ ସେହି ଦେଶ-ବିଦତ କେଶ-ସଂସ୍କାର—ସମସ୍ତହିଁ ପ୍ରାଣରେ ଭରକ୍ତି ଆଣେ ! ତା ପରେ ତ ପଥେ ପଥେ ଧୂସର ଧୂଳିପଟଳ; ନବାଗତ ନାସିକାରେ ବସ୍ତ୍ର ଦେଇ ଦେଇ ମରଣଯନ୍ତ୍ରଣା ଅନୁଭବ କରେ । କବିର ଲେଖନୀ ସାର୍ଥକ କରିବାକୁ ଏ କଟକର କି ସୌନ୍ଦର୍ଯ୍ୟ ଅଛି ? ଏ ବିରାଟ ଦେଶର ଶ୍ରେଷ୍ଠ ନଗରୀ ଭାବରେ ଏ କଟକର କି ସମ୍ପଦ ଅଛି, ଯାହା ଦେଶ ପ୍ରତ୍ୟେକ ଓଡ଼ିଆର ବୁକୁ ପୂର ଉଠିବ ? ଏତେବଡ଼ ଜାତିର ନଗରୀ-ଗଣୀ ହୋଇ ଏହାର ଆଭିଜାତ୍ୟ କାହିଁ ?

ଆଜି ନାହିଁ ! ଆଜି ନାହିଁ ! କିନ୍ତୁ ଦିନେ କି ତାର ସବୁ ନ ଥିଲା ? ଆଜି ସିନା କିଛି ନାହିଁ, ସେ ଦିନ ତ ଆଭିଜାତ୍ୟଗଣରେ ତାର ମୁଣ୍ଡ ତଳକୁ ନ ଉଠି ନ ଥିଲା ! ନୃପକେଶରୀଙ୍କ ବିଜୟଗିରିତହସ୍ତରେ 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 ପରିପୁର୍ଣ୍ଣ ହୋଇ ଉଠୁଥିଲା, ପାଇକର ଖଣ୍ଡାରେ ସୂର୍ଯ୍ୟକର ପ୍ରତିଫଳିତ ହୋଇ ଗବାକ୍ଷଲଗ୍ନ ମାଳନେତ୍ରଗୁଡ଼ିକୁ ଝଲସାଇ ଦେଉଥିଲା, ଗଜପତିଙ୍କର ମଙ୍ଗଳ ପାଇଁ ରାଜପଥର ଦୁଇ ଧାରରୁ ନାଗରୀକାମୀ ନଙ୍କର କୁଚଳୟୁକରରୁ ପୁଷ୍ପବୃଷ୍ଟି ହେଉଥିଲା । ସେ ଦିନ ଘରେ ଘରେ ଶଙ୍ଖଧ୍ବନି, ପଥେ ପଥେ ବାଦ୍ୟଗୋଳ ! ସେଦିନ କଟକ ବାସ୍ତବିକ ନଗରୀ-ଗଣୀ 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 ବୁଡ଼ିପଡ଼ିଲି । ଗଡ଼ଗଡ଼ିଆ ଘାଟର ଜନତା ଭୁଲିଗଲି, ବକ୍ସିବଜାରର ସାହେବ-ପୁରାଜୀ 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 श्रेयस्, 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.

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

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.

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.

* * * *

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.

* * * *

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 (Eggr. 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 mathephobia. 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

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

everything. In a solitary case he has been carried away by the consensus of testimony of the manuscripts unconsciously shocking the sense of delicacy of many a reader. As some examples of the above may be instanced the following:—Last line of 59th couplet on page 3, last line of 15th stanza on page 67, first line of 18th couplet on page 86, second line of 29th couplet on page 99. The notes on याहार नाम बज्रसैन्धा, नासा करवाल सदनछड़ा, श्रोणिता are not happy and doubtful. May not the first line mean something like this—“The utterance or repetition of whose name is the most powerful armour against evils and danger” When the line is taken to be standing by itself without any reference to the preceding line, it will yield better sense.

The second line has been squeezed and twisted much and has yielded a strange meaning. May it not mean the symmetrical and curved nose? The aquiline nose of other nationalities—resembling the gentle curve of a sword will by virtue of its fascinating and maddening charm make the female section of the onlookers elope with its possessor cutting off all domestic ties.

श्रोणिता may perhaps mean those who have well-rounded hips. What is the significance of ‘गजभुक्त कपित्थ’? Does the sour wood-apple really undergo the change attributed to it while inside the digestive apparatus of an elephant? Does the word ‘गज’ mean something else? Those who have gone far in Vedic literature give a different meaning to it (गज) but they do not raise their voice against a usage which is hoary with antiquity.

The claim of Professor Mohanty as a successful editor of old Oriya books will be admitted by any one who will care to read the introductory chapter and the glossary of the book with intelligent interest and fair scrutiny.

CHANDRAMANI DAS.



One will have to raise himself to a religious plane in order to appreciate the beauty of this section. It may be called a rechauffe of the *Vaishnavite* literature in an Oriya garb. The learned editor has lavished on this the wealth of his information of the *Purans* and other books on religion. The twenty-seventh chapter (*Chhanda*) of 'Mathuramanga!' which contains many lines of bare and pregnant simplicity is weighted with the pure gold of mystic poetry. This has supplied our learned editor the base on which he has raised the structure of his theological discussion by drawing upon all the traditional school of religious thought specially *Vaishnavite* thought and making his treatment conform to them and mysticism that has been taught by the *Upanishads* and the great religions of the east.

The learned editor says that the poet wrote this book in his early fifties when he had experienced the fluctuations of fortune, had discerned the tinsel from the gold and was striving to make himself spiritually richer and stronger in order to fit himself for the unknown world, or as some thinkers say, for the presence of God. The book bears distinct marks of the poet's spiritual richness of thought. The period in which he flourished and the period that had preceded him have yielded a rich harvest of theological poetry, because the most gifted writers of the time used to prize spiritual excellence more than anything else. Now in the present age other excellences and other intellectual necessities seem to have discountenanced spiritual excellence, so men are being fed with other kinds of mental pabulum. Things theological and spiritual are losing their hold on the conscience of a moderner, as he is accustomed to walk on the solid ground of reason and commonsense—which is nothing but calculation applied to life. In this age things like faith and love of God have no place, as men want truth to be built upon fact, tested by the senses. Scientists have given them the idea that thoughts and feelings are the result of chemical changes in the cell of the brain, so they are ever ready to offer the most serious challenge to things like spiritualism, the existence of God and future life. They do not hesitate to say that the currency of the spiritualist is not struck in the mind of truth. Science has bombarded the stronghold of religion and theologians have been reduced to a state of confused silence.

these quarters now extends to the canal bank, which is a great improvement.

This completes my formal summary; and I will not stand any longer between you and Professor Radhakrishnan whom, I know, you are all impatient to hear.



**Some thoughts—an authenticated edition of
Mathuramangal by Professor
A. B. Mohanty M. A.**

Professor Artaballabh Mohanty has done a valuable service to Oriya literature by bringing out a very nice edition of 'Mathuramangal'. He has tried in this book as in the other books he has edited to make up much leeway in Oriya literature specially regarding its critical side. He will receive the silent gratitude of the appreciative public for his work. As the book has been prescribed for the B. A. Examination in Oriya vernacular, the learned editor has tried to dress it in all the finery of literary criticism. What is calculated to commend itself most to those for whom it is intended is the introductory chapter of the book. But its length running over more than ninety pages may not be so very appealing as appalling to them. It will scare away the ordinary reader leaving him in his ignorance as ever. It would have been better if it had been boiled down to such a bulk as not to tax the patience of the readers.

This chapter may broadly be divided into four parts. First, different readings of some lines in the text and their amendments. Some of the amended lines are decided improvements upon those that appeared in other editions, while others appear to be hardly an improvement. On the whole the older editions of the book are nowhere near the present one. Our editor has a stinging phrase or two for the other editors whenever he thinks them to have mutilated the original lines and distorted the meaning of the poet. Those only deserve such digs

Body, but we owe to his munificence our splendid library building. We wish him success in his new exalted position.

We have also suffered a loss. We have to convey our condolence to the Mayurbhanj Family on the bereavement which they have suffered in the death of Maharaja Lieutenant Purna Chandra Bhanj Deo. He was a generous benefactor of this College, just as his father and grandfather before him were benefactors of the old College. We have suffered other losses in the deaths of Babu Nimai Charan Chau Patnaik, a prominent educationist, who was the Head Master of the Peary Mohan Academy for over twentyfive years; of Babu Gopabandhu Das, educationist and social worker; and of Rai Sahib Nanda Kishore Bal, a well-known poet.

Certain of the old boys have received appointments of interest. Babu Harish Chandra Baral has been appointed Assistant Traffic Superintendent, G. I. P. Railway; a research scholar, Babu Hari Prasad Basu Mallik, has been appointed a Demonstrator in Chemistry at the Patna Science College; Babu Golak Behary Banerji, D. Sc., Assistant Professor of the same College; Babu Ramani Kanta Ghosh, a probationer in the Government Printing Press. Besides these, Mr. M. N. Bhuyan has obtained the degree of B.Sc. (Honours) in Engineering from King's College, London and Mr. Sadananda Ray has qualified as a Barrister-at-law.

Certain new prizes have been endowed during the year. Mr. Amulyanath Ray has given an endowment for a prize, to be named after his father-in-law, Dr. Bhusan Chandra Bhattacharya; this prize is given annually to the student who stands highest in the examination of the First Year Class. Mr. Parija has also endowed a prize, in memory of his parents; this is annually awarded to the student who stands highest in the I. Sc. class, and proceeds to take the B. Sc. course. A sum of a value sufficient to purchase a Government Promissory Note for Rs. 700/-, has also been instituted by the Muhammadans of Orissa; from this two prizes, one of Rs. 15/- and one of Rs. 10/- are awarded to Muhammedan students of the College. Taking into account the various sources from which assistance can be given to the poor and deserving students e. g. from Government and private scholarships,

Even to-day there is some tendency towards this differentiation and I am sorry to say that it is so, because we are losing our students from the Ravenshaw College for the Patna College, simply because they feel that the degree here is better. When the Colleges will be taken over by the University, the differentiation will be all the more accentuated. I am an Oriya, representing the interests of Orissa as I do, I feel that it is not desirable from our standpoint, because we cannot afford to send as many pupils as we should like to send to the centre of the University. Therefore I feel that on this ground there will be greater friction between the internal and external Colleges.

The next question on which the external Colleges are not considered favourably is that of their Governing Bodies. I for myself do not mind if the University nominates two members on the Governing Body, but there are Colleges, namely, the St. Columba's College at Hazaribagh which is definitely opposed to this nomination by the University. At present, as I find from the opinion of the Principal of that College, that members of the Governing Body are nominated by the Mission. The Mission, as it ought to be, is the Governing Body; and, as in all other Colleges, they have also got a staff council; and the Governing Body has got the controlling power, the supreme power, there, and they say that if the University interferes in their management they would close the College. I have heard it from one hon'ble member that the St. Columba's College will close down—they are prepared even to go to that length—if the University is prepared to nominate members for their Governing Body. These are the points of friction likely to arise between the external Colleges and the internal Colleges.

Apart from these, what I feel is that this Bill does not bring about any material changes. The structure is such that it is not likely to bring about any great improvement in the training and, as one hon'ble member has pointed out, the central University Board, if it is created, can be created without having recourse to legislation; the selection boards can also be set up without legislation. I want to make my position clear. The teachers view this Bill with suspicion and they are nervous to some extent. It may be said that they are

prospects of the Bihar National College there will not be any effective redistribution in the teaching of subjects in the two Colleges. In that case, the University will require a large sum of money for the reorganisation, and the result will be that Government will have to make a lump grant to the University for the reorganisation. But as we all know in this province we have got a very limited sum available for higher education and if the Patna Colleges take the largest share, where will the money be forthcoming for the improvement of the external Colleges ? This is the chief ground on which the external Colleges are opposed to this Bill.

I being keenly interested in the Ravenshaw College, in the welfare of the Ravenshaw College, I am opposed to this Bill on this ground. If our position is safeguarded and if we are guaranteed that we will get what we want, then we do not mind if the Colleges at Patna are taken over by the University and managed by it. The next question about which the external Colleges are also nervous is that their demands for money should pass through the hands of the Syndicate which will manage the internal Colleges. What will be the position. There will be a central University board at Patna to co-ordinate teaching and to establish professorships, to have new subjects taught and so on. The central University board will send a recommendation to the Syndicate demanding so much money and the Syndicate will recommend to Government. Now what will happen to the Ravenshaw College ? They will want a chair in English established at that College. They will send the demand to the Syndicate, the Syndicate will judge the two demands, one to the interest of the internal College and the other to the interest of the Ravenshaw College which will have only one representative according to the Bill. We fear that they may decide that the need of the Ravenshaw College is not so pressing and they will pass it on. Is it likely that a demand which has already been considered by the central board which consists of the members of the governing body of the Patna College and recommended by the Syndicate the majority of whose members are local people belonging to the Colleges of Patna will be set aside by Government in favour of the necessity of the Ravenshaw College. I think not. I beg to submit that if Government give the major portion of the money to the internal Colleges the external Colleges

nominated Vice-Chancellor. We are not the only people in the Senate who voted for the nomination of the Vice-Chancellor. I believe there were some non-official members who also sided with us. And the ground is clear. The election of the Vice-Chancellor subject to the veto of the Chancellor as the Bill provides is certainly not a desirable thing. I know there are Universities in the West like the Universities of Oxford and Cambridge where the Vice-Chancellor is elected. But he is elected from among two persons nominated by the Council, corresponding to our Syndicate. But there is no veto of the Chancellor attached to this. If the Minister for education is the Chancellor, he being a party man, it may happen that he may veto the man he does not desire to be Vice-Chancellor. It may be questioned that this is not likely, but when a law is made it is not made for the good; it is also made for the wicked, and if the Chancellor is by any means a wicked person he can, if he is so minded veto the Vice-Chancellor and can so manage affairs that he will have his party men elected as Vice-Chancellor. I ask hon'ble members to consider this question, whether this is a desirable state of affairs in an educational institution, the premier institution for higher education in this province. I for one consider that it is not desirable that the Vice-Chancellor should be subject to such a constitution as this.

The next minute of dissent in the Bill, to my mind, is the increase in the lay element, that is, non-teaching element, in the Senate. If the Senate has been a body corresponding to that of the other Universities like Lucknow, Bengal and Allahabad, this would not be at all objectionable. But in a constitution like what is proposed, where the Senate has the power to go into every academic detail of the University, an increase in the lay element will not be in the best interests of higher education. Is it possible that a professional lawyer, who is busy in the Courts, will be able to devote as much attention to the academic details of the University as a teacher who is engaged therein! On this ground, I believe it would be disastrous,—it would not be in the real interest of higher education,—to have the lay element increased.

The board was almost unanimous in coming to the conclusion that knowledge of the vernaculars has deteriorated and that something must be done to counteract this. But when it came to the remedies there was very acute difference of opinion. Some members did not want any text books, others were against questions on literature and most of the members were opposed to any arrangement by which a joint board of examiners would set some questions which were to be answered by all candidates. One feature of the discussion was that teachers seemed to be afraid of stiffening the examinations and were eager to lay stress on the convenience of the examinees. By a majority of votes the arrangements of a joint board of examiners was negatived. One result of the present arrangement is that as different papers are set by different people, examiners in each paper are likely to try to make their paper as easy as possible and acceptable to the men of their community so that their group may not suffer in comparison with other groups, because nobody would like to face the odium of having set a paper which was stiffer than the other vernacular papers. Where teachers would thus compete in making the papers easy it would be idle to expect that the knowledge of the vernaculars in the students would improve.

The postgraduate students, the boarders of the College Hostels, the members of the staff held meetings to bid farewell to Mr.

Professor Whitlock's farewell. Whitlock on his departure from the College as Assistant Director of Public Instruction. These functions show how popular he was with everybody with whom he came in contact and how during

his stay in Orissa he had been able to win the hearts of the students who read under him in the College. 'The first graduate from Orissa the first Oriya minister, and the first Oriya to cross the seas' associated with the students in bidding farewell to Professor Whitlock and in all these functions people gave expression to the high esteem and regard they felt for the departing Professor. These functions are almost unique for we do not remember any other occasion when so many meetings were held when a Professor was transferred from the College, and they show how Professor Whitlock's work in the College and outside was appreciated by the people among whom he spent the best part of his life.



The fourth session of the College teachers' conference was held at Calcutta and the speech delivered by Dr Urquhart in opening the conference is well-worth careful perusal by all persons interested in the education of boys. Dr. Urquhart laid stress on two problems of the present times—University reconstruction and student welfare. He congratulated the College teachers for their attempt to tackle the problem of University reconstruction because the College and the University formed two distinct corporations whose interests have to be nicely balanced. He pointed out that there may be rivalry between the University and the constituent Colleges and the staff of the Colleges may be jealous of the more interesting work and higher privileges of those who were engaged in postgraduate teachings and at the same time there might be in the postgraduate teachers a certain loftiness of attitude due to a consciousness of a recently completed academic career, the more varied experience of other Universities or simply to the fact that they are specialists in particular subjects. This rivalry was deprecated and Dr. Urquhart pointed out how the College teachers and the postgraduate teachers were all workers in the same field and how their united and sincere efforts can lead to real betterment of the country.

As regards the welfare of the students Dr. Urquhart laid stress on the fact that the University ought to prepare the students for adherence to whatever party the future requirements of their lives may determine. Education was not to be detached from life nor was it the purpose of education to build up specialists but the true teacher will make "education the means for realising the broadest and highest kind of life such as is lived by men who will stand upon their own feet and exercise that enlightened judgment which is born of the truest culture and knowledge."

Very great stress was laid on the weak health of the students reading in the various schools and Colleges by H. E. the Governor of Bengal in his convocation address of the Calcutta University. It was pointed out that the students of Bengal were physically weak and incapable of hard work and only three percent of the students were in normally

these costly experiments of striving after self-contained educational systems while primary education is starving and female education is in a moribund condition.

G. S. R.



News and Views.



The Patna University Amendment Act came up before the Bihar and Orissa Legislative Council and was negatived. A very regrettable incident at the close of the debate led to several members walking out of the Council hall as a protest against a ruling from the chair and so there was no voting on the bill. The bill has however drawn the attention of the Government to the defects of the present University Act and probably the discussion in the Senate and the Council will form the basis of a Government bill to amend the constitution of the present University.

Patna University Amendment Act

The University at Patna has peculiar difficulties to face. The province itself is formed of an administrative and geographical union of two separate entities each jealous of the other and each trying to secure as large a share of the provincial revenue as it can obtain. Thus Orissa will not agree to any arrangement by which all the University departments and facilities for higher teaching will be centralised at Patna. The people of Orissa want their own post-graduate classes, their own medical and engineering Colleges, their own professional and training institutions and ultimately their own University, they can never be satisfied with any arrangement under which Oriya students will be compelled to travel to Patna for any sort of higher education.

Yet if the Patna University, as it is at present constituted is to develop at all, such centralisation of higher and technical education is inevitable and duplication would involve sheer waste of money. Higher education, is always a costly thing and the men entrusted

single College (or group of Colleges) is given the high sounding appellation of University and merely provides for higher appointments on higher pay to the old staff, it does no good to the country and serves no useful purpose except to those who derive pecuniary profits therefrom or to the students who expect to pass in larger numbers from such unitarian institutions. Increase in the number of Universities is really a pernicious thing—it may pander to the vanity of the people of certain tracts or it may please those who are afflicted with megalomania, but such small Universities and glorified Colleges cannot provide for real higher education and by their rivalry they become instrumental in lowering the standard of education. Their resources must naturally be insufficient for the maintenance of a really efficient staff and by the duplication of administrative departments and lavish expenditure for keeping up a vainglorious existence they squander the money at their disposal whereas, the united resources of these institutions might have been able to maintain a central institution for real higher education.

We are not concerned here with the question whether teaching and residential Universities are better than merely affiliating universities for where a University can provide for higher education it is far better than a merely examining University. But it must be remembered that the teaching University must make provision for those subjects which cannot be taught in the constituent Colleges and must provide higher education of the real type to students who may pass out of the different Colleges. There must not be any rivalry between the University College and the external Colleges and the only way to avoid this rivalry is to centralise all higher teaching under the University and to treat all Colleges which teach up to the pass degree standard as external Colleges. The University must not have an internal College teaching in the graduate and pre-graduate classes—it should only maintain a staff to teach in the postgraduate classes and all such classes in the external Colleges should be disbanded, and absorbed into the central institution.

What we wish to lay stress on is the enormous waste entailed in the present arrangement. There is a waste of money because

facilities for technical education which the people in foreign countries can get through the medium of workshops and factories, the avenues for practical study and culture which are open to the hardworking people of other countries, the variety of occupations and careers which people in the west have before them make the University only one of the many means of national development and attract to the University only a small proportion of those earnest band of students who desire the luxury of a higher education in life. But in India, the University is the only source of education—if you want training in engineering you must join an Engineering College under a recognised University and obtain a degree after a fixed course of study and this is true of even agriculture, medicine, forestry etc. and some people wish to include even music in the course of studies in the University. The first aim of a student who joins a College is to obtain a degree as the passport to certain services and failing that to join the bar or to practise as a doctor. There is thus a spirit of drift and it is a very usual sight in Calcutta to find M. Sc. students taking the law degree and joining the bar. There is no aim in study except to get a degree and a decent job and so there is an insistent clamour for appointment by the state by those who have passed out of agricultural schools or veterinary classes. The real aim of the agricultural classes is forgotten, and people do not at all consider that an education in agriculture has been useless if the student cannot make a very decent living out of a few acres of land which he may find at his disposal.

As the students all long for a degree, courses are selected because they are easy, examiners are appreciated only when they are lenient and teachers are liked when they dictate written notes which can enable the students to answer questions easily and get pass marks with the minimum of preparation. A student takes up Economics not because he likes it as dealing with modern financial problems of the world but because a higher percentage pass in Economics than in History or Philosophy and he takes up Mathematics only because it may help to raise his aggregate in the examination. All living interest in study is lost and the students' main concern is to obtain a degree with the minimum of exertion and so the guardians of the students who form the backbone of democratic institutions can never