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In Memoriam.

Our readers are aware that Maharajah Lt. Purnachandra Bhanja Deo of Mayurbhanj died in April 1928. This is the first opportunity we have to pay a tribute to so exalted a patron of our College and it is with a very heavy heart that we contemplate that so young and good a personage was snatched away so suddenly from our midst by the cold hands of inexorable death. Purnachandra was in the full bloom of youth, only a few days before his death he had presided over the conference of the Feudatory Chiefs of Orissa held at Puri, he had taken a leading part in the ceremony of opening the Ramachandra Hall at Cuttack, he had travelled to Bombay with some of the Chiefs of Orissa to meet the members of the Butler Commission before their departure from India and in this way he spent a life of strenuous activity till the moment of his death. No one thought that his end was near and no one imagined that he would die so far off from his home in a place where he had gone on the call of duty.

Our College is very greatly indebted in various ways to the House of Mayurbhanj. The munificence of Rajah Krunachandra Bhanja Deo gave shape to the dream of Mr. Ravenshaw and the College owed its very existence to that act of noble-minded generosity. Maharajah Purnachandra only followed the tradition of his ancestors when he gave more than a lakh of rupees for an electric installation in the College which makes the study of higher courses of Science possible and adds to the comfort and convenience of thousands of students who flock year

grateful for co-operation of the members of the staff in this respect. As a matter of fact this magazine was founded by the exertions of one of the present Board of Editors who with his friends in the College mooted the idea of a magazine for the Ravenshaw College and we can assure our readers that the interests of this magazine will always be uppermost in our mind.

It is happy to note that the troubles in the City College of Calcutta which arose out of the worship of the goddess Saraswati in the compound of the Rammohan Roy Hostel have ended. There has been an amicable settlement in which students have agreed not to insist on the worship of the goddess Saraswati or any other gods and goddesses within the compound of the Hostel while the authorities of the College recognise the theoretical and abstract right of every person to practise his own faith and religious ceremonies. We are opposed to squabbles of any sort and we are glad that there has been a settlement acceptable to both the parties. It is regrettable however that mischief-mongers, for many months, fomented an artificial agitation by appealing to the volatile minds of young and impressionable students and while we appreciate the strength of mind of those students who stuck to their own faith and obtained certificates of transfer because their religious beliefs were not encouraged in the College, we do not understand the mentality of those who tried to bring the College to its knees by offering passive resistance and obstructing the students of the College from joining their classes and by disregarding and defying all authority while they continued as students of the College. They were resisting a violence offered to their own faith and yet they were offering violence to the faith of others and tried to obstruct others from practising their own faith by an appeal to their sentiment. If a man lies down deliberately in the middle of the street so that the traffic is blocked for the time being because people generously refrain from trampling him down, he offers a great violence to society, although he remains passive all the while and says that other people are welcome to pass over his body. The students of the College who lay down on the steps to prevent other students from joining the College were guilty of the very crime which they sought to redress by their show of self-sacrifice.

Now in India the problem is much more difficult. Here among the masses, education of a girl is possible only up to a certain age and under certain conditions. Child marriage, *Pardah* system, joint-family life, poverty, ignorance and superstition of the people make it impossible that any useful education can be imparted to the ladies. Only among a certain section of the people, mostly Bramhos and Christians, ladies continue to study until they obtain degrees and think of higher courses of study. On the one hand the desire for higher education leading to degree courses in the Universities has to be satisfied and on the other hand some means has to be devised by which the appalling illiteracy of the masses can be removed. There must be Schools and Colleges for those who want to obtain University degrees and take up some profession to maintain themselves, but at the same time there must be Schools for those who after their marriage will spend the remainder of their lives shut up within the four corners of their house. If the girls aim at University degrees and try to capture those posts which are held by men, they must inevitably follow the same course of education and subject themselves to the same examinations as men, while if they only wish to be good mothers and housewives their training should be very different from that which we find suitable to the boys. In the Conference the establishment of Primary Schools has been urged. On the one hand these Primary Schools should form the stepping stone to secondary schools and on the other hand they will have to cater for the poor and ignorant girls who will become mothers when they are fourteen. Unless we can crowd various courses of study during the primary stage we can hardly expect to meet the divergent needs of all classes of people at the same time. English Geometry and History has to be taught because these are taught in the schools and must be taken up by those who wish to sit for the Matriculation examination, while knitting, first-aid, cooking, elementary domestic science, botany and hygiene would have to be taught to those whose education will stop at the primary stage. Music also must be included in the course of study because a knowledge of this is insisted upon by the prospective bridegrooms. When so many different things are required by these different persons, the establishment of primary schools to meet all needs would be impossible.

We are glad that many students of this College have passed the B. A. Examination of the Patna University held in June this year.

There are however certain facts in this connection, to which we wish to draw attention. We sent up 92 students for the Annual B. A. Examination and out of these 34 passed. The result of this Annual Examination was announced in the last week of April and the Examination had been held in February. The students who failed had, most of them, lost touch with their books for over two months and they had to work for the Supplementary Examination during the hottest part of the year. And yet out of the students who failed in the Annual Examination 55 appeared in the Supplementary Examination and of these 38 passed. It is strange to think that out of the students who sat for the B. A. Examination in February after a regular course of study in the College for two years and yet failed to satisfy their examiners and failed to reach the requisite standard, 69 per cent of students succeeded in gaining their degree and satisfying the same Examiners merely by working for two months more with books with which they were out of touch for over two months. We are afraid that the teachers and examiners are sometimes swayed by considerations other than educational in fixing upon a standard of examination and while we would not certainly like a 'massacre of the innocents' teachers cannot be happy to contemplate that degrees are being cheapened because of the insistent clamour of a section of the people who regard the University degree simply as a passport to a government service and think of it as a commercial proposition to be obtained in exchange of a certain amount of College fees paid monthly by the students. When the people clamour for a certain percentage of success, it requires more than ordinary strength in the examiners to refrain from passing a large number of students and they are sometimes forced to manufacture degrees. Some people desire great things although they do not deserve these, and they clamour for these because they believe that they should have a thing merely because they desire it, and woe to everybody who tells them that they should first deserve and then desire.

Our readers are aware that an Education Committee has been formed by the Government to help the Simon Commission on the Reforms

BARIPADA
28-4-28.

Dear Whitlock,

Many thanks for your letter, and the kind words of sympathy on behalf of Mrs. Whitlock, yourself, students and staff of the Ravenshaw College.

I also thank you for your good wishes on my endeavouring to carry on the work of my brother.

Dowager Maharani conveys her thanks to all connected with the College for their sympathy in her sorrow.

Yours sincerely,
P. C. B. DEO.



Scouting

It was my privilege whilst I was on leave in England last year to be shown round the permanent Scout-master training camp at Gilwell Park, Essex, by the Chief Scout, Sir R. Baden-Powell. I was one of some forty or fifty members of the Imperial Education Conference who had met together from all parts of the Empire for mutual help in matters educational. It was only fitting, therefore, that scouting should be one of the topics to be considered and we were all pleased to avail ourselves of the opportunity of learning from the Chief Scout himself—assuredly one of the great men of our age—something of the ideals of scouting and how they are inculcated in the Training School at Gilwell Park. The Chief Scout's second in command, Sir R. Pickford, who did so much for scouting in Calcutta and Bengal generally was also extremely helpful in making our visit enjoyable and instructive and we all felt under a deep debt of gratitude not only for the noble work which these leaders of the Boy Scout movement are doing but also for their kindness in giving an afternoon to instruct us in the aims of scouting. After we had seen round the buildings and equipment, the Chief Scout gave a short talk on the principles underlying scouting more

Honour, under which may be grouped sense of justice, straight dealing, incorruptibility, reliability.

Cheerfulness—Sense of Honour which gives sense of proportion; facing difficulties with a smile, contentment with what one has.

Service—Unselfishness, self-sacrifice, helpfulness to others.

Now it appears from what has been said above, most of which has been written from notes of the speech delivered by the Chief Scout that scouting is pre-eminently an activity for every day of the year, and it is this feature I wish to emphasise. I do not wish scouting in our College to be merely a cool-weather activity finishing with a *tamasha* in presence of the Provincial Commissioner, or a scout camp at Puri. I want it to be something real and dynamic in our every day life. I want its ideals to be the guiding star not merely of a handful of students but of *all* the students; then only shall we remove the reproach that is often levelled at us that we are turning out half-educated book-worms with no initiative and intelligence to devote to their future life-work, whose activity is bounded only by politics and controversial matters and who far from aiding their less fortunate brethren seek only their own interests. It is, because I so thoroughly believe that scouting and its ideals will remove these slanders that I commend it to you and beg you to enrol yourselves, if not as Scouts, then as workers in the great cause for which it stands.

P. O. WHITLOCK.



Let that go. He used to speak highly of himself. He believed that he was very strong in English. He liked parsing very much and that he taught to his pupils with great relish.

That was perhaps a Monday. Very early in the morning Gobardhan engaged himself in cleaning the school-rooms. The students came to the school in very neat and clean dresses, as they had been told that the Inspector would visit the school that day.

It was 12 o'clock. The students were anxiously waiting for the Inspector. They had been drilled again and again to rise up and salute as the Inspector entered. After a while the Inspector entered the class room accompanied by Gobardhan.

All the students stood up and saluted the Inspector. He asked them to sit down, and then turning towards Gobardhan asked him to examine the students as he was very tired. Gobardhan then spoke highly of his students and said that his students were very strong in English especially in parsing.

There was an old map of Europe hanging on the black-board. Gobardhan asked a student to find out Italy. The boy came near the board and pointed out Italy. Then Gobardhan asked them to parse Italy. All of them, one by one, stood up. Some parsed it as noun, some as adjective, some as pronoun but every time Gobardhan nodded his head angrily and asked the next boy to parse Italy. By this time the Inspector had become suspicious. As last there rose up a lean and thin boy with a pale face and began to stammer A...A...A... Gobardhan became all smiles. Encouraging him Gobardhan said "Yes, yes, go on, why do you fear?" The boy then after stammering for some time suddenly spoke out "Adverb." Hearing this Gobardhan became very pleased and turning towards other students said—"Boys, how often did I tell you that words ending in 'ly' are adverbs? Such as—merrily, Italy, Sicily, and Amir Aly" Hearing this the Inspector was dumb-founded. You can easily understand how he remarked about the teaching-staff of the school.

JYOTISH KANTA SANYAL
2nd Year (Arts).



apparent and the necessity of the Upper Chamber on one or many of the grounds mentioned above, has been well recognised.

The unicameral system was tried without success in France, Germany and in some state legislatures of the United States. All these countries have now reverted to the bicameral system. It has been found that a single legislative house unchecked by the revising power of another, proves itself rash and irresponsible. It is exposed to the influence of the moment and is often guided more by political fads and sentiments than by reasons.

While the need for the existence of Upper Chambers has been universally established, there is a wide divergence of opinion as to its composition. There is no difficulty in the case of the federal states. Most federal states have composed their Upper Chambers with the representatives of their respective component states elected or nominated to guard the special interests of the particular component state which they represent. In some federations, like the United States of America, each of the component States sends an equal number of members to the upper house, irrespective of area and population. But in the case of the unitary states there is real difficulty and various methods have been adopted in the different countries of the world.

The composition of an upper house may be based on the principles of heredity, of nomination, of election or on a combination of these. Let us consider all the principles in turn with illustrations.

Although no Upper Chamber is fully based upon hereditary principle, the British House of Lords is built upon that to a very great extent. Out of 634 members of the House of Lords in 1921, 558 took their seats by right of inheritance. In the case of other countries, we find that in Italy, Princes of the Royal House sit in the Senate from their twenty-first year. But they number only 6, out of a total strength of 390 members who compose the Italian Senate. Hereditary element is also found in the Upper Chamber of Japan, in which 64, out of 420 seats are held by right of succession. In the modern democratic age, the adoption of this principle of heredity is out of

countries. Among the countries, that have adopted the principle of election in full, the United States of America, Australia, Brazil, Chile, Czechoslovakia, Dominican Republic, Mexico, Paraguay and Peru get their representatives directly elected, while indirect election prevails in Columbia, Portugal, Sweden and Uruguay. Direct election also prevails in the Irish Free State, Union of South Africa, Rumania and Spain. But the principle of election has only been partially established in those countries. In Belgium members are elected partly directly and partly indirectly. In Norway the lower chamber elects one-fourth of its members to sit in the upper chamber, while the remaining three-fourth form the lower house.

With the growth of democracy indirect election is giving way to direct election and partial election to full. Election has been found to be the only method possible in bringing the two chambers into harmony. But it is also desirable that a small number of seats in the upper chamber should be open to nomination to give some scope for talented men unwilling to face the trouble of the general elections.

Various methods are adopted to distinguish the two houses. The tenure of the upper house is generally longer than that of the lower. In some countries upper houses have very long periods of tenure. The tenure is highest in the Irish Free State, where it is 12 years. In Spain and Egypt the tenure is 10 years. In France and Brazil the members sit for 9 years. In Chile and Czechoslovakia they are elected for 8 years. In Japan the upper chamber lasts for 7 years. In Portugal, Uruguay, Liberia and the Netherlands the members sit for 6 years. In India the Council of State continues for 5 years. In Belgium, Dominican Republic and Equador the members remain in the upper house only for 4 years. The tenure is the smallest in Venezuela, where it is only 3 years. In many countries partial renewal of the Senate prevails. For example, in the Irish Free State, one-third of the Senators are renewed every 4 years. This method of partial renewal is of particular efficacy and importance. It lends a character of permanency and stability to the upper house.

The members of the upper chamber are generally required to satisfy a higher age qualification. In Czechoslovakia the members of

individual. They are heavy with the burden of the language of that unknown age.

It is difficult to express the unexpectedness and the wholeness of the agitation of ideas with which these temples with their deep-concealed and silent mind-force, inspired the visitors' inmost heart so suddenly. It ought to be explained piece by piece after minute analysis. Here, the language of man acknowledges defeat at the hands of stone. Stone does not make sentences one by one, it says not anything clearly, but whatever it says, it says at once—at one and the same moment, thus occupying the whole mind in the twinkling of an eye. The mind, therefore, gets little time to understand in language whatever it heard or saw, although it understood all expressions in ideas and has at last to be pacified by an explanation in its own terms.

I saw that figures have been sculptured over every inch of the walls of the temple. Not a bit of space has been left blank. The energetic endeavour of the artist has done its work wherever the eyes go and even where they do not.

The figures are not particularly mythical. I hesitate to declare that the representations of the ten incarnations or the stories of the angels only, have been chiselled out over the body of the temple. The every-day affairs of man, good or bad, great or small—his work and recreation, war and peace, home and abroad—have covered the fane with a splendid art. I can not make out any other purpose in these images except that it is an attempt to paint the world just as it goes. Many things, therefore, meet the eye in this multitude of sculpturing, that at first sight, do not seem to deserve a place on the walls of a religious shrine. There is no selection, no choice here; the negligible and the great, the secret and the open—all have a place.

If I were to see the pictures of every-day events of an English society, hanging on the walls of a Church—picture of one having his dinner, of another pushing a dog-cart, of another playing at whist or upon the piano and of another enjoying a ball-dance, with his sweet-heart wrapped in an embrace—I would be at my wit's end and question

Egoism and Altruism—their reciprocity.

Good and bad are two terms used in Ethics to express moral quality. What we mean by good in general, is anything that has a positive value while anything that has a negative value is described as evil or bad. In a simpler language, some philosophers describe good to be anything that is desirable and evil as that which is undesirable. The question that concerns us here, is not simply what is good but what is the supreme good to which the activities of rational beings should be directed. The supreme good or the highest good is the ultimate end of human activities—the one end to which all human interests and pursuits are sub-ordinate. Of the various theories of the highest good or supreme end *Hedonism* is one.

When a desire attains the end to which it is directed, the desire is satisfied. This satisfaction is attended with an agreeable feeling—a feeling of pleasure, enjoyment or happiness. On the other hand, when the end of a desire is not attained, we have a dis-agreeable feeling—a feeling of pain, misery or unhappiness. Now since what we aim at, is the satisfaction of our desire, the best aim is that which would bring the greatest amount of pleasure and the smallest quantity of pain. "It is clear that the end at which we are to aim must be" says Mackenzie "some end that will give us satisfaction. When asked, why we pursue any end the only reasonable answer that can be given is that it satisfies some demand of our nature; and the only finally satisfactory answer that can be given, is that it satisfied the most fundamental demand of our nature. For, if we say that we pursue the end for some external reason i. e. because we are commanded by some superior authority, there still remains the question—why we are to be influenced by such external reason? The only answer that leaves no further question behind it, is the answer that has reference to an ultimate demand of our nature. Now when we are asked what it is that satisfies the ultimate demands of our nature, it is very natural to answer '*Pleasure*'" Dr. Sidgwick also thinks that "when we sit down in a cool hour, we perceive that there is nothing which it is reasonable to seek i. e. nothing which is desirable

fully supports the above view. According to this School "Not the Socratic prudence but a careless surrender to present joys, regardless of what is absent—the past or the future—is the true rule of life." Mandeville holds that "Self-love is the sole virtue. Man centres everything in himself and neither loves nor hates but for his own sake." This form is called *sensualistic or gross* egoism as its essence lies in immediate gratification of senses.

The *Epicurean* School which advocates *rationalistic or refined* form of egoism calculates pleasure from the stand-point of life as a whole. Its followers contend that reason is the proper guidance for the attainment of true happiness. They hold "When we say that pleasure is the end of life, we do not mean the pleasure of the debauchee or the sensualist, but freedom of the body from pains and of the soul from anxieties." They say that happiness is increased by dwelling upon past pleasures and joys of friendship. According to this School a measure of pleasure is necessary. It admits that we should sacrifice the present to the future, if the future is likely to give greater happiness. This School was revived in modern times by Gassendi in France.

Now, let us analyse Altruism. This has got, also, its two forms namely, *sensualistic or gross* and *rationalistic or refined* as 'pleasure' is calculated from its quantitative and qualitative aspects, respectively. According to Bentham the value of pleasures consists entirely in the *quantity* of agreeable feelings. To determine the exact quantity, intensity, duration, nearness, certainty, purity and fruitfulness of 'pleasure' are to be taken into account. Mill holds the same position as Bentham but adds some important modifications. He says that the *quality* of pleasure should be considered along with its quantity and a pleasure of greater quality is to be preferred to that of less, even when the quantity of the former be less than the latter. Dr. Sidgwick's exposition of refined altruism is more lucid and satisfactory. He argues that 'pleasure' being the only thing desirable, it is always to be 'chosen.' In this choice reason bids us to be impartial. The greatest attainable pleasure is to be *selected*. In choosing our own pleasures, the future is to be regarded as of equal weight with the present. In the like manner, the pleasures of others are to be regarded as of equal weight with our own.

it that we can only tell it from pain by its being what we would choose before everything else because our souls see it is good". No person of feeling and conscience would be selfish and base, even though he be persuaded that the 'rascal is better satisfied with his lot than he is with his own.' Mill is of opinion that "it is better to be a Socrates dissatisfied than a fool satisfied, better to be a human being dissatisfied than a pig satisfied. And, if the fool or the pig is of different opinion, it is because they know only their own side of the question. The other party to the comparison knows both sides."

Apart from the above-said theoretical and linguistic controversies among philosophers there runs an actual conflict in practical life as is illustrated in the customs and practices of different countries and societies. The spirit of altruism is manifested to a considerable extent in India in the joint-family system producing idle members living upon the earnings of others. But contrary is the usage in some western countries where self-reliance and self-confidence causing self-improvement are its inevitable consequences.

Notwithstanding these high-sounding controversies and voluminous publications in their support a careful scrutiny would very satisfactorily reveal that each system has its significant and incurable flaws. As for egoism, it is suicidal in character. If one hankers after his own pleasure more eagerly, he attains less pleasure. "The life of pleasure-seeking is by the very nature of the case, a 'life of illusion and make-believe'" In the *Jogabastha Ramayan* it is rightly said "सर्वं संसारदुःखानां तृणैका दीपदुःखदाः ।" "A man of pleasure is a man of pain" observes Young. To seek ones own pleasure is, thus, to seek misery. So, to be really happy, one should act in quite a dis-interested manner. Besides, egoistic hedonism fails to supply us with a uniform standard of morality. My feelings and desires can be binding upon no man but myself and therefore, a universally valid law of morality cannot be founded upon them. What is pleasurable to one may be painful to others. "What is conducive to one end is generally found to be detrimental to the other" is, certainly, a true finding of Professor Senapati in his "Relativity of morals." To be more

This means that if we had to choose between 'a great happiness of a small number and a smaller happiness of a greater number, we ought to prefer the latter, even if the total happiness were less. But it is now recognised that if 'pleasure' is to be regarded as good, we are bound to choose the greatest pleasure, even if it should be concentrated in a single person, instead of being distributed over a large number. So a very significant and insurmountable difficulty is traced here. Again, as in the case of egoism, no universal standard of morality is tenable under the altruistic view-point. For, the very same thing which makes us happy at one time may fail to please us at another time and 'what in one age was conducive to the greatest happiness of the greatest number might, on account of some change in circumstances, be detrimental to such an end.' Hence 'the right of one age becomes wrong in another'. To crown them all, there cannot be any calculus of pleasure. For, 'if pleasure is the one thing desirable, it is clear that a sum of pleasures cannot be desirable. A sum of pleasures is pleasure in the same manner as a sum of numbers is number. A sum of pleasures is not pleasure any more than a sum of men is man. Because, pleasure, like men, cannot be added.' This difficulty of quantitative calculation of pleasure is increased very greatly when Mill's qualitative difference is taken into consideration. Closing this point here, we may remark that a consistent Hedonist will never be led to do good to others unless he understands his own interests underlying therein or be in delusion.

If we leave the library and studio and walk into the practical field of the world, we will experience that, as said above, no system, either egoism or altruism, can stand, if carried to excess. Extreme egoism is suicidal. If egoism be the point of view of all, then discord, war etc. are inevitable. If the mother becomes, exclusively, egoistic, the life of the innocent and ignorant child is at peril and this leads to the depopulation of the world. This is the fate of extreme altruism also. If one is always ready to offer his food to another, his own existence will become impossible at last. A man wants happiness for himself. But if, in order to achieve this end, he drinks wine and thus ruins his own constitution or robs others and lives in awe of punishment he does not really derive any pleasure. Similarly, when a man, who wants to

moral nature or performs a good act for the sake of the feelings of satisfaction it will yield, is really guided by self-interested and prudential consideration and not by virtuous consideration which is fully disinterested in character." Thus we find that the attempts of Bentham and Mill to conceal the conflict between egoism and altruism in the garb of moral sanctions fall to the ground.

H. Spencer attempts an ideal reconciliation between egoism and altruism by an appeal to the gradual development of human sympathy and fellow-feeling. He says 'Life consists in the continuous adjustment of internal relations to external ones i. e. in the constant effort of an organism to adapt itself to its environments. A time will come when owing to the perfect adjustment of the inner to the outer conditions of our existence, there will be a complete happiness and finished virtue.' He thinks that "with the moralisation of the race, obligation will diminish. Since the consciousness of obligation arises from the incomplete adaptation of the individual to the social conditions of his life with complete adaptation to the social state, that element in the moral consciousness which is expressed by the word obligation, will disappear." Thus according to him the conflict between the interests of the individual and those of the society, is not absolute. The development of sympathy and fellow-feeling will bring such an ultimate state when the individual will no more balance between 'self-regarding impulses and other-regarding impulses.' Each no longer needing to maintain his egoistic claims, will tend, rather when occasion arises, to surrender them and yet on the other hand, others being similarly-natured will never permit him to do this in any large number. Spencer may speculate on building such eminent castles in the air on the foundation of his extreme philosophic idealism, but to the practical scientific world of to-day, such a time as to perfectly fulfil his extreme idealism seems far-off and sounds impossible and impracticable.

A faint reconciliation is sought by some egoistic philosophers in the saying "private vices are public virtues." According to them selfishness, luxury and enjoyment contribute to the public good. Though one indulges in drinking for his own personal enjoyment, the

our view in the speedy development of the co-operation movements all around us.

In consideration of the above circumstances, one must realise the necessity of establishing certain moral principles which would help the attainment of reciprocity between egoism and altruism. Professor R. K. Mukherji in his pamphlet "On the theory of morals" says "Live conformably to the dictates of your nature that knows of no other final ends than Truth, Happiness and Liberty, which have no meaning except with reference to other men". So he enumerates the grand rule of social morality thus "Pursue Truth, Happiness and Liberty for yourself without interfering with the like pursuits of others. This maxim may be expanded into three. First, pursue truth without interfering with the like pursuits by others. This is the principle of 'Toleration'. Second, pursue happiness without interfering with the like pursuit of happiness by other men. This is the principle of 'negative beneficence'. Third, pursue liberty without interfering with the like pursuit of liberty by other persons. This is the principle of 'justice.'" He again finds "Those actions which tend to Truth and Liberty will necessarily be accompanied by 'pleasure', Hence happiness will be the consequence of right actions, even when it is not sought for as a distinct end". Happiness, though considered as an inferior end in comparison with Truth and Liberty on account of its dependence upon their attainment, is undoubtedly an ultimate end. Hence the first and third principles analysed above may be absorbed in the second without any disturbance to them. Along with these principles of 'toleration', 'negative beneficence' and 'justice' one should guard against 'prejudices', 'passions' and 'sloth' which, respectively stand on the way of Truth, Happiness and Liberty. All these go to aid one's self-improvement without marring others' interests; consequently these may be described as 'negative beneficence' to them, But our conscience, enlightened by sympathy dictates that, in order to get our moral sphere perfect we must help our fellow-beings in their pursuit of Truth, Happiness or Liberty, directly. This is called the principle of 'positive beneficence.'"

In the concluding lines we may note that our treatment of the subject will not be exhaustive and remain subject to severe charges

some research among the trees outside. Suddenly a gust of wind came and shook the trees to tears. Then, I know not how, I fell asleep and I am sure, nobody knows exactly how or when he is rendered unconscious by sleep.

But I saw something else and will tell you what that was;—a great building as large as our College and I was ushered into it by somebody I don't know. Presently I passed by a hall and reached a room on the door of which hung a sign-board showing that the room was occupied by some Mr. Mathew Figurebrain.

I entered into it and to my great astonishment found a gloomy, spirit-like figure with a large head and sharp, penetrating eyes, counting his fingers with deliberate attention. He appeared to be a passionate lover of quiet. For some time he was busy with his calculation and took no notice of me. But after he had done counting, he raised his eyes and with a forced smile bade me sit down. A brief conversation ensued between us from which I learnt that the house belonged to him and his brothers who were living close by. They were given different tasks to perform and the man in question was the accountant of the family. He assured me that he would very shortly succeed in counting up the stars in heaven with the help of his famous four methods, a part of which he had taught to every member of the family. I marvelled at the wonderful fertility of his brain and thanked him for showing me the way into the interior of the house. Scarcely had I gone a dozen yards when I saw at a distance two fashionably-dressed young men walking hand in hand. One of them was walking very briskly and was apparently dragging the other who was rather slow of pace. They entered a room close by and disappeared. Their very appearance dispelled the gloom that had darkened my mind in my first experience in the house and so I was encouraged to walk up to the room they had entered. The sign-board on the door caught my attention and I read on it the words "Informations, past and present". I thought it prudent to stand without and overhear their conversation. One of them who was addressed by the other as Mr. H. Pastrelate, was a nice bulky fellow with pockets as large as the bags of Choukidars and a fountain pen the tip of

Who was she? She was the mother of the family. She had lived for years beyond human calculation, had taught her children how to speak correctly and yet she was as young and blooming as a girl within teens. To me 'she seemed a thing that could not feel the touch of earthly years' She possessed extraordinary powers. She was an expert actress, a good musician, a famous painter and many things more. But the art in which she best excelled was the power to please all by her words. She had been fulfilling her duty since the birth of time and her name had been glorified in all ages and climes. She loved the exterior nature as passionately as she loved her children. Any object that she touched turned into an object of beauty. It is said

'She will bring inspite of frost,
Beauties that the earth hath lost.'

She had enough of pathos and seriousness, but more of joy and humour. She was still singing and it seemed to me that her song could have no ending. With some reluctance I left her and hastened back towards the gate. It was growing dark so I was in a hurry. Even then peeped into another room and saw a man fixing his gaze upon a map of the world. His name was Geoffrey Worldrover and he had seen all the countries of the world. I thought he would be the best and fittest man to manage the office of a postmaster if there would be one post office for the whole world. I passed him by and in the next room found a man quite different from all I had seen until now. The room was full of various kinds of apparatus and a gas that came out of the room choked my breath, But the man was as comfortable as the chair on which he was sitting could make him and making experiments. I asked him what he was doing there and he told me that he was about to invent a way to reach the moon. He was very useful to the family no doubt, but I understood he was not a favourite of his mother who delighted most in natural objects and not in artificial creations. Suddenly a lightning flashed in the room and I ran away horrified. Perhaps there were other members of the family to be seen but I was weary of my experience and had no mind to re-enter the mysterious building. At that very moment one thought

She hated me at every step, she scolded me for every word that chanced to come out of my mouth. Her behaviour too was as scurrilous as possible. Very often I had to appeal for justice to my father, but why I don't know, he passed over these daily insults I had to suffer. Many a time he even scolded me for slight offences—if they can be called so—and I had only to cry and break my head over these. There was no one to sympathise with me, none to soothe me in my distress.

However, in course of time, when my father got me married to some rich man of the far-off south, my neighbours predicted my future happiness and tried to console me with that. They told me that my husband was a man of some *lacs*, that he has so much of landed property, so much of hoarded wealth, so many bullocks and many such other alluring things. One thing I found and this they hid from me, his age. My only friend Bimala informed me that it was some sixty or a little above and that it was for the fourth time that he was marrying!

O! I wish you could imagine what afflictions over-whelmed me and what burning sensations I felt in my heart! It was due, not so much to my own internal feelings nor to my consciousness of married life as to the fear of the horrors of future as painted by Bimala. It increased and thickened before my eyes. I was pained at every step—so much so that I wished I were dead,

But to my great relief, after a few months of my marriage, the news of my husband's death reached us. I was reborn then so to say, though my father bewailed my luck and my new mother charged me with my 'ill-fate.'

Now that I was a widow—a Brahmin Hindu widow, I had to undergo strict, vigorous rules for my food, my clothes, my sitting, my walking and even for my laughing! I had become by that time twelve years of age and approaching though I was my youth, the time of my enjoyment, I had to give up every thing that had the least chance to lead to such a desire in me.

I lived. But I don't know how the four years passed. I was then a little above sixteen when I came to my senses. It was a man,—a

weakness overtook me. Still I struggled on. I had then only one desire,—one aim. I was determined to find out my heart's desire—my sweetest darling, my son.

Many a time I fell down and fainted, but still I staggered on—to what end I did not know. The last time I fell fainting was in this town of Puri. Who brought me to this hell of a hospital I do not know. Nor do I know who you are and who tends me here. But as you pity me I feel my perturbed spirit a little relieved. I am sure I will die peacefully. But—but shall I not be able to see my son—to have a glance at his sweet face for the last time ? Cant you bring him to me once at least ? Will you not—

* * *

Next day the ward surgeon found the patient number so and so of the female ward dead. In the cause-column heart-failure was recorded.



Reviews

The Prachi Samity—Professor Artaballav Mahanty is producing very industriously revised and well got up editions of some of the old classical works of Oriya literature. We think that so long as we do not obtain accurate texts of these old books which, up to this time, were produced by irresponsible presses and money-making publishers it would be futile to attempt to write the history of Oriya language or literature. All work in this direction is welcome, and a long-felt want would be removed if standard editions of these texts become available to the general public. The works produced by Arta Babu and his collagues up to this time show great care and precision in the readings adopted by them, but unless the manuscripts that form the basis of these books become also available to the general public interested in these matters it will be difficult to pronounce whether all the different readings and deviations from the modern texts are correct. Scholarship in the vernacular is generally neglected and brings little or no reward and so we are happy that a band of workers are trying their best to do some-

COLLEGE NOTES.

We are glad to announce that Maharaja Sir Sri Bir Mitrodaya Sing Deo, Dharmanidhi, Jnanagunakar, K. C. I. E., M. R. A. S., of Sonpur, Maharajkumar Sriman Sudhansusekhar Sing Deo, M. R. A. S., the Heir apparent, Sonpur State, and Raja Rajendra Narayan Bhanj Deo, O. B. E., M. L. C., of Kanika, have very kindly consented to become patrons of the Ravenshaw College Old Boys' Association.

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The College reopened on the 9th July after the long vacation, and our work for the current session commenced on the 10th July. We could start our work so early because we had a permanent time table.

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We welcome Babu Sureshchandra Chakravarti, M. A. B. L., who joined this College as Professor of Law on the 21st July last, and Babu Chandramoni Das, M. A., who has been re-appointed temporarily as a Lecturer in English since the 9th July. We hope Chandramoni Babu will be able to get a permanent post this time.

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We are sorry to lose one of our colleagues, Babu Haridas Dutt, M. A., B. L., who served in this College as a Professor of Law till the 19th April last.

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We feel very much the absence from our midst of Rai Sahib G. C. Ganguli, M. A. . The Rai Sahib, whose retirement was originally due in December, 1925, retired for the first time in October, 1926, after two successive extensions of service. As, however, a third extension was granted to him till April, 1927, he retired for the second time after this date. This again was followed however by two further extensions, one of which continued till November 1927, and the other, till April 1928, and after this latter date the Rai Sahib retired finally from the education department. We are glad to note, in this connection that the Rai Sahib served in this College as Professor of English for 24 long years during which he did much for the education of the student population of Orissa. It is also significant that nearly two thirds of the present

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We are glad to mention that the Hon'ble the Minister of Education, Bihar and Orissa, has expressed his desire to make further enquiries into the proposal with regard to opening B. Sc. Honours classes and M. A. classes in subjects other than English in this College.

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Prof. Parija has been delivering lectures on Elementary Science every Friday in the Physics Theatre since the beginning of the last month. We quite appreciate the usefulness of these lectures, as they will surely remove a keenly felt want of the Arts Students who, even after going through a few years' College course, generally remain ignorant about scientific subjects. We should like the lecturer to deal with the practical side of science as applicable to our every day work.

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The total number of students in our College is at present 600.

The results of this College at the last Annual and Supplementary Examinations of the Patna University are as follows:—

Annual Examination.

B. A. Honours:—Out of 36 candidates two obtained Honours in English, one in Mathematics, two in Economics and one in History, all the six being placed in the Second Class. In Economics J Mahapatra, and in Mathematics J. B. Das Gupta, stood first in the University in order of merit. Of the remaining 30 candidates 12 passed.

B. A. Pass	No. of candidates—56	No. of passes	16
B. Sc. Pass	" 10	"	3
I. A. Pass	" 64	"	30
I. Sc. Pass	" 43	"	21

In B. Sc., one student, Girish Chandra Bose, got distinction. Two I. A. students passed in the First Division, and one of them, Udayanath Rath, stood first in the University. One I. Sc. student also passed in the First Division.

On the occasion of *Ganesh Puja*, the students of this College staged a drama, named *Gauda Bijoya* in the College Assembly Hall. Many students and respectable gentlemen of the town were invited to witness the performance, which was very successful.

A new Tennis Court is under construction in front of the College.

R. P.



Report of the Ravenshaw College, Debating Club *(English Section)*

Three sittings of the Club have already been held since the beginning of this session. The attendance in all of them has been very satisfactory and on the day, when the abolition of *pardah* was discussed, the house was packed to suffocation. The affairs have seemed to take a happy turn with the beginning of the new session and the students of the College deserve our thanks for having evinced great interest in the affairs of this Club.

The first sitting was the annual meeting, with Principal Whitlock on the chair and in it the office-bearers for the current session were elected. The second sitting took place under the presidentship of Mr. K. P. Sinha and the motion for the abolition of *pardah* that was the subject for debate was carried by an overwhelming majority. The subject for the third sitting was "Vernacular should be the medium of instruction in Indian Universities" and in it Professor G. S. Das took the chair. The motion was carried by a large majority after a heated discussion.

UDAYANATH RATH
DINABANDHU RATH
Joint Secretaries.

Bengali Debating Society.**(Annual report 1927-28)**

The Vice-President of the Society is, Prof. Baradakanta Chatterji M. A. and we thank him for the keen interest he takes in its activities.

The first sitting of the Bengali Debating Society was held on 12-11-27. The subject for debate was "Bankim Chandra as a prose writer is superior to Dr. Rabindranath". Prof. B. K. Chatterjea kindly took the chair. Babu Ushaprakash Sircar and Babu Satishchandra Roy proposed and opposed the motion respectively. After debate votes were taken and the motion was carried by 26 to 4.

The second sitting of this society was held on the 26th November. The subject for debate was "*Purdah* system should be abolished". Prof. B. V. Roy kindly took the chair. Babu Radhikaprasad Singh and Babu Parashnath Sen proposed and opposed the motion respectively. After a good deal of discussion, the president gave a sound lecture on the subject and concluded that in his opinion *Purdah* system should not be abolished.

The third sitting was held on the 18th February 1928. The subject for debate was "Sreekrishna and not Arjuna, is the hero of the Mahabharat". Professor B. C. Kundu, kindly took the chair. Babu Nisapati Palit and Babu Durgacharan Das read out their essays for and against the motion respectively. Professor D. B. Mukherjea and S. C. Bardhan kindly attended the meeting and encouraged us much by their presence. Professor Mukherji said in support of the motion and was sorry for the thin attendance. Then the president supported the motion and declared the motion to be carried. The meeting dissolved with a vote thanks to the chair.

SUSHIL CH. MUKHERJEE
SUSHIL CH. BANERJEE

Secretaries.

of Professor M. M. Senapati. Babu Purnachandra Das read a paper on 'God, Nature and Man.' The 3rd. sitting was held on the 4th. February, 1928, with Professor B. V. Roy in the chair. Babu Kshetramohan Patnaik read a paper on 'The Father of Modern Philosophy.' Descartes' claim to that position was maintained. The 4th sitting was held on the 10th March, 1928. Professor N. K. Sanyal took the chair. The subject for discussion was 'Triumph of Force in History'. Babu Bhaskar Rao read a paper on the subject

Besides these activities the most interesting event of the year is the philosophical excursion which is quite a new thing in the College. On 18th March, 28 eight students of Philosophy accompanied by Professor M.M. Senapati went to Calcutta. The main object of the excursion was to see experiments in psychology at the Science College. Dr. N. N. Sen Gupta, the Professor in charge of the Psychological Department of the Science College, showed the students certain important experiments in psychology. This was the first occasion on which the students of philosophy had an opportunity of enjoying the benefits of an excursion. This has successfully removed the most erroneous idea of the non-philosophy students that philosophy is a dreamy subject having no relation to practical affairs of the world. Our thanks are due to the Principal who, granted money for the purpose and to Dr. N. N. Sen Gupta who took the trouble of arranging the experiments that were shown to us there.

It is a matter of regret that the attendance on the whole was meagre, but considering the number of philosophy students, it is not very discouraging.

Kshetramohan Patnaik,
Saratkumar Acharya
Secretaries



I have audited the accounts of the College Athletic Club for the period June 1927-April 1928. I have examined all the vouchers and withdrawals from the Savings Bank. I am able to certify that the balance sheet drawn up by Professor G. S. Das, Vice President of the Club, represents accurately the financial side of the club for the period under review.

Sd. B. V. RAY
Prof. of Philosophy 28th July 28



HOSTEL NOTES.

(Western Block)

We are happy that our Warden Prof. P. K. Parija has returned safe from England and had a successful time there.

We congratulate our friends who have come out successful in the last university examinations. We wish them good luck now and ever

Our thanks are due to last year's office-bearers who have discharged their duties so ably.

We welcome all the new boarders to our hostel who we hope will be able to keep up the traditions of our hostel.

This year some innovations have been introduced in the administrations of the Hostel common room. Joint secretaries have been elected unlike previous years and an executive committee has been formed to assist the joint secretaries to make the common room a success.

During the course of this term many debates of weight and importance were held. On the whole they were very interesting though attendance was not very satisfactory.

Boarders this year seem to be more interested in magazines. The demand for Oriya books from the common room library seems every day to be increasing, but the common room is too poor to improve its library

The happy contemplations of our post graduate friends for generations past, to reside together in a separate flank, have been unexpectedly fulfilled by the hostel authorities who have been kind enough to reserve for them the southern flank of the ground-floor.

We are glad to note that the waste land behind our servants' quarters has been converted into a kitchen garden with the object of providing fresh and cheap vegetable to our messes. Our hostel authorities, more particularly our popular Warden, Mr. Tripathy, are very keen about this matter. We are also grateful to our Principal for his kind grant of a decent sum for the proper fencing of this garden.

The general health of our hostel is not satisfactory owing to seasonal visit of fever every now and then. Thanks to our Medical Officer Captain Roy under whose constant and careful treatment Babu Nisapati Palit, a boarder, recovered from a very serious type of typhoid. The paternal care of our authorities and specially the unceasing service of our volunteer corps under the able management of Babu S. N. Das B. A., its Captain, are highly commendable in this connection. We note with deep regret that Babu Maheswar Naik, an inmate of our hostel fell a victim, among others, to a most cowardly attack by some rowdy students who fell upon them after the match between the College and Medical football teams. He is steadily improving.

After experimenting with the mass-common-messing system for a year our authorities have reverted to the group system this year. Eight boarders have got reductions of Rs. 6/- per head from their monthly mess dues in lieu of honorary supervision of their respective messes and one boarder enjoys free boarding in our hostel.

The Ganesh Puja was performed with great pomp and grandeur in our hostel C. R. The decorators of the room deserve our best thanks for their beautiful and attractive decoration. Our Ganesh and Saraswati Puja activities are now on a firm footing. These, with an annual subscription of Re. 1/- per head realised at the beginning of the session for the purpose, have been included in our C. R. functions.

Report of the Ravenshaw College Social Service Guild. 1927-28.

Twenty seven poor and deserving students were granted stipends of Rs. 4/- p. m. for 9 months with effect from September 1927. Two of these, however discontinued their studies and automatically their stipends were stopped. The total income of the Guild in the year under report was Rs. 1425-15-3½ and the total disbursements amounted to Rs. 1058 4-0 leaving a cash balance of Rs. 367-11-3½ for 1928-29. The disbursements include loans and gift in other ways to students besides a grant of Rs. 60/- to the Lepper Asylum for blankets. One characteristic feature of the year's annual meeting was the 'passing of a resolution whereby students are required to execute written documents for repayment while taking money. The Guild is very thankful to members of the College staff for their contributions to the Guild and hopes larger contributions in future.

P, Misra

General Secretary S. S. G.



ଅତ୍ୟୁତ୍ତ ପିପାସା ।

“ସ୍ତମ୍ଭରେ ତପ୍ତିର ଅବସାଦ ନାହିଁ
 ଯେତେ ଦେଖିଲେହେଁ ନୁଆ ଦଶୁଥାଇ”
 ଅଧିକ୍ ଅଧିକତର
 ଯେତେ ଶୁଣୁଥିଲେ ବଜ୍ରଥାଏ ସ୍ତୁତ୍ତା
 ଯେତେ ପଢୁଥିଲେ ଲଗୁଥାଏ ନୁଆ
 ସେ ଯେ ଚରମନୋହର ।
 ବସନ୍ତ-ବିଳାସି-କୋକିଳ-କାକିଳୀ,
 କଷଣ-ପାଶୋର ସଜପୁଲ-କଳ
 ଶିଶୁର ବିମଳ ହାସ,

ସଉରଭ-ସ୍ୱେସ ରେତ ପବନ,
 ଗଉରବ ଭସ ଚମ୍ପକ ବଦନ,
 ବକୁଳ ମାଳିନୀ ବାସ ;
 ଦୁରବନ ପଥେ ମୁରଲୀ-ଶବଦ,
 ଜିମିଷେ ଭୁବନ କରେ ଯା ପ୍ରବଧ
 ଅନନ୍ତ-ସାଗର-ବେଳା,
 ବାରୁଣୀ ଗଗନେ ଅରୁଣ-ଦଲଦ୍ୱ
 ଅସାତ-ଅକାଶେ କୋଳାହଳମୟ
 ଚପଳା ବଧୂର ଖେଳା ;

୩

ଭାଇଭାଉଁ କୁହୁଥିବେ ଅଭି କାହା ପିଠିରେ
ମିଶିଯିବ କାହା ଦେହ ମାଆପିତା ମନିରେ

କାହାର ହାତ ଉପଳ
କଳକ ବଢ଼ିବ ବଳ

ଭାଇ ଭୋକ ଶୁଣି କାହା ହୃଦ ଦେବ ଶାଝିରେ
ଧୋଇ ମରୁଡ଼ରେ କାହା ଛୁଟି ଯିବ ଫାଟିରେ ।

୪

“ଉଠ ବାପା ମୋର” ବୋଲି ତାଙ୍କୁ କେ ଭାଇକୁ
ବଢ଼ି ହେଲେ ଧାଇଁବ କେ ମାଁ ଅ ଗଣ୍ଡା ସାଇକୁ

କେ କରବ ଅରପଣ
ମାଆ ପଦେ ଧନଜନ

ତାଙ୍କୁ କେ ଭାଇପାଇଁ ଘନବନ୍ଧୁ ସାଇଁକୁ
କେ ଅଣିବ ଦୁଃଖୀ ରକୀ ନିଜ ବାହୁ ଛାଇକୁ ।

୫

ଏହୁତ ଅମ ତରୁକା ସମ୍ପଦର ଗଣିରେ
କେତେ କହ ଗଲେ ଯାଁର ତେଜ ଗଣି ଗଣିରେ

ସେ ସୁହାସୀ ଅପସର
ରଖି ନ ପାରିଲା ପସ

ଲଗୁଇ ତାଁ ଗୁରୁ କୋଳେ ଉଜ୍ଜ୍ୱଳ ମଣିରେ
ହଜିଲା ରତନ ଏକେ ବୁଆ ସିନା ଉଣିରେ ।

୬

ଉଠିଥିଲା ବାରବାଟୀ ସେ ସାରକ ରକଟେ
ତାଙ୍କ ଘାଦ ଧୁଳି ଅଣ ନାହିଁ କାହିଁ ମରତେ

କାଳର ବଚନ ଗତି
ନାଶର ପୁଣ୍ୟ ଶକତି

ମାଟି ପିଣ୍ଡ ବାରବାଟୀ ଦେଖି ହୃଦ କରତେ ।
କ୍ଷୟ ଏ ଜଗତେ ଛୁଇଁ କିଏ ଯିବ ପରତେ

କିଏ ତୁମେ ?

ଭଜନ କୁଟୀରେ ମୋ'ର ରହେ ମୁଁ ଅକାର ଶୂନ୍ୟ
 ହୃଦୟର ଦୁଃଖ ବସେ ଚାପି,
 ମନେ ହୁଏ ପ୍ରିୟଶ୍ରେଷ୍ଠ ଯେତେ ମୋ'ର ଅସି ପାଶେ
 ସକଳ ବେଦନା ନେବ ଶୁପି ।
 ବସି ରହେ ତା'ର ଅଶେ ପୁଲକିତ ଅନ୍ତରେ ମୁଁ
 ନ ଅସେତ କାହିଁକି ଏମୋ'ର;
 କେ' ମୋ' ପ୍ରିୟ ? କା' ପାଇଁକା ଅକୃଳ ପ୍ରଜ୍ଞା ଏତେ ?
 ନ ପାଏ ମୁଁ ଖୋଜି ଦୁଃଖେ ଘୋର ।
 କେବେ ସୁପ୍ତ-ଅଙ୍ଗେ ମୋ'ର କିଏ ମୁହଁ କର-ଖଣି
 କହେ, 'ଉଠ, ଅସିଅଛି ମୁଁ ଯେ !'
 ସକଳତ ତମ୍ଭୁ ମେଲ ଅନାଏ ମୁଁ—କରେ ଉଷା
 ସ୍ମିତ୍ତ ନେତ୍ରପାତ ପୁଷ୍ପପୁଞ୍ଜେ—
 ସର୍ପାରଣ ବହୁଯାଏ ଧୀରେ ଛୁଇଁ ଅଙ୍ଗ ମୋ'ର;
 ନ ଦେଖେ ତ କାହାକୁ ମୁଁ ଅଭ;
 କିଏସେ ଏସନେ କରେ ସଦା ଉପହାସ ମୋ'ରେ ?
 ଅନ୍ତର ମୋ' ପୋଡ଼େ ହାଉ ହାଉ ।
 ଉଷାର ରଙ୍ଗିନ-ମେଘେ ଧବଳକଳାକାମାଳା
 ଦେଖି, ମନେ ପଡ଼େ ହାସ୍ୟ କା'ର ?
 କାହାର ସୁନ୍ଦର ହାସ୍ୟ ଦେଖିତ ଶାବନେ ଅବା
 ଶାବନସାରା ଯେ ହାହାକା'ର !
 ନବ ମୁକୁଳିତ ପଦ୍ମ ଦେଖି ପଡ଼େ ମନେ କା'ର
 ବିଦାୟର ଚରଳ ଚାହାଣୀ;
 କିଏ ଗୋ ନ ଅସି ତୁମେ ନେଇତ ବିଦାୟ କେବେ
 (ଯେତେ) କାଜେ ସଦା କାନେ ତୁମ ବାଣୀ;
 କୋକିଳର କୁହୁତାନେ କେଉଁ ପରିତପ କଣ୍ଠ
 ସଞ୍ଚାରର ପରାଣେ ପୁଲକ ?
 ହେ ଭର ଅଜ୍ଞା ମୋ'ର ସଦା ଅନ୍ତରରେ ରହ
 ଭୟ ଏ କି ଶାବନେ ଅଲୋକ !

৩
 ধাইত তেমাৰ পানে
 গুণ গুণ তানে,
 কৰিত ব্যঙ্গন ক্ষুদ্ৰ
 পক্ষ সঞ্চালনে ।
 ছিল দিন যবে ভূমি
 গৰ্বোন্নত শিৰে,
 স্বীয় রূপগুনমান
 দেখাতে সবারে ।
 ৪
 ঘূচাত সমীর শ্বেদ
 মুহূৰ্ত্ত ব্যঞ্জে,
 সাজা'ত শিশিৰ তোমা
 মুক্তামালাদানে ।
 স্নিগ্ধালোকে শশী তারা
 কৰাইত মান,
 কলনাটী বিহঙ্গমে
 গুণাইত গান ।

২
 কোকিল পাপিয়া আদি
 কুহ কুহ তানে
 মোহিত তোমাৰ মন
 মধুময় গানে ।
 সে স্থখ সম্পদ তব
 কোথায় এখন ?
 কালৈ কৰাল গ্ৰাসে
 হৰেছে পতন ।
 ৬
 হে কুহুম, মানবেরও
 ভাগ্য এইমত,
 কালৈ চরণে কালে
 হয় অবনত ।
 ধন বশঃ গৰ্ব মান
 নহে চির স্থির,
 সকলৈই অসার যেন
 পদ্বপত্রে নীর ।

শ্ৰী রমানাথ পাল
 ২য় বার্ষিক শ্ৰেণী [আৰ্ট]

আনন্দ ও সুন্দর ।

(মালা গাঁথা ।)

আজকাল শুনতে পাই বাঙ্গলার সাহিত্য ক্ষেত্রে দলাদলি শুরু হয়েছে । “রসের বাজারে আজ কাঁকরের আমদানী বেশী । বাহা নিছক আনন্দের ব্যাপার, সেখানে বিরোধী মল্লধের তাল ঠোকাঠুকিতে আকাশ ভীষণতায় ভরিয়া গিয়াছে ।” (মেদিনীপুর সাহিত্যসম্মিলন—নবেশচন্দ্র) প্রাচীনেরা বলচেন তরুণের পাশ্চাত্য ভাবের ভেজাল সাহিত্য-বিষয়ে মিশিয়ে যে খাবার তৈরী কর্চেন—তাতে না থাকে দেশী খাবারের স্বাদুতা না থাকে, জীবে জলআসা গন্ধ, খেলেই অন্ন উদগার ওঠে । নবীনেরা কথায় কথায় Art এর দোহাই পাড়চেন । এঁরা ভাব কি ভাষায় সঙ্গীর্ণতা ডেকে আনতে চাননা—ধর্ম সমাজকেই শুধু চোখের সাম্নে বড় ধরতে রাজি নন । বাঙ্গলা সাহিত্যের বর্তমানযুগে এই সমস্যা এসে দাঁড়াচ্ছে, কাদের মতটা ঠিক ? প্রাচ্য বিপুল সাহিত্য না পাশ্চাত্য ভাবানুবর্তী প্রাচ্য সাহিত্য—কোনটা ভাল ? কথাটা খোলাসা করে বলা যাক । পাশ্চাত্যের সাহিত্য ব্যাঞ্জে ধার কতে গেলেই যে সুন্দ দিতে হয় সেটা হচ্ছে “অবাধ স্বাধীনতা” বাদ । Art কথাটা বিকৃত হয় এই মতবাদীদের হুক হরে দাঁড়িয়েচে । রচনা তখনই শুধু সাহিত্য পদাচ্য হবে, বখন স্বেচ্ছা রূপের নির্দেশ জানিয়ে হবে । রূপকলা কথাটা সীমাতীত সৌন্দর্যের

নিখিলের সঙ্গে আপনার ব্যবধান ভাঙ্গিয়া চুরিয়া দেয় এইজন্তে হৃৎকের পক্ষে ধূলী হের, আনন্দের পক্ষে ধূলী ভূষণ। হৃৎ কিছু হারায় পাছে বলিয়া ভীত, আনন্দ যথাসর্বস্ব বিতরণ করিয়া পরিতৃপ্ত।

আনন্দের উপকরণ কোন বাঁধা ধরা নিয়মে ফেলতে পারা যায়না। গোলাপ, পদ্ম, দুটোই মানুষকে আনন্দ দেয় কিন্তু একটা কারুকার্যখচিত টবে আর একটা পানী পুকুরের পাঁকে। সাহিত্যেও তাই উপকরণের বাচবিচার রাখতে নেই। সাহিত্য-লক্ষী আজ যেন তাঁর অবাধ্য কোলের ছেলের ডেকে বল্চেন, “ওরে তোরা বৃদ্ধদের রূপ বাক্যে অভিমান করিসনে।”

“ঐ যে প্রবীণ, ঐ যে পরম পাকা

চক্ষু কর্ণ দুইটা নাড়ায় ঢাকা

বিমায় যেন চিত্রপটে আঁকা

অন্ধকারে বন্ধকরা ধাঁচায়!

আয় জীবন্ত আয়রে আমার কাঁচা!”

(সবুজের অভিধান)—রবিজ্ঞানাথ

প্রবীণেরা থাকুন পড়ে শুধু গোলাপের মুখ চেয়ে। আর তরুণেরা যদি পারে তবে পদ্মথেকে আনন্দ পেতে চেষ্টা করবেনা কেন? “ঘোবন জলে তরঙ্গ রোধিবে কে?” আজ যে বাঁধ ভেঙেছে এ যেন কোন ইঞ্জিনিয়ারই গড়ে তুলতে আর না পারে।

আনন্দই আবার ঠিক অসীমের দ্যোতক! যে আনন্দটা ঠিক অসীম বলে ধারণা কর্তে পারে সেটা হচ্ছে একটা অনুভূতি। মানুষের সমস্ত ইঞ্জিয় সমস্ত হিতাহিত জ্ঞান শক্তি সেই স্তম্ভলগ্নে অসাড় হয়ে যায়। একটা বোধ—একটা ধারণাতেই মানুষ পর্যাবসিত হয়। চন্দ্রশেখর চারণক্য আনন্দে বল্চে “কাত্যায়ন! নাড়ি দেখতে জানো? দেখত—আমি বেঁচে আছি কি না? দেখত এ ইহকাল না পরকাল? এ স্বপ্ন না সত্য? এ আলোকের উজ্জ্বল, না অন্ধকারের বহা? এ সৃষ্টির সঙ্গীত না প্রলয়ের কল্লোল?—(ক্রন্দন)”—অন্ততঃ—“একি আনন্দ না দুখ? এ যে এ যে—না একটা কিছু কর্তে হবে; যাতে বুঝতে পারি যে আমি বেঁচে আছি। (হাস্ত)!”

Tennyson প্রকৃত কথাই লিখেচেন শেক্সপিয়ারের রোমিও জুলিয়েট আর কালী দাসের শকুন্তলা এই আনন্দের স্মৃতি বক্ষে ধারণ করে যুগযুগে অমর থাকবে। প্রকৃত আনন্দের shock খুব কমবারই মানুষের বরাতে জ্বাটে। কিন্তু সেই এক আধবারই আমাদের জীবনের সমস্ত গ্লানি তাপ মুছে নিয়ে যায়—আমাদের তারা অন্ত মানুষ গড়ে তোলে। এই আনন্দ যে কখনো পায়নি—সে ধনী হতে পারে দিগ্বিজয়ী হতে পারে—কিন্তু তার জীবন সার্থক নয়।

Tennyson বস্চেন—This truth came borne with bier and pall

I knew it when I sorrowed most

It is better to have loved and lost

Than never to have loved at all

(In Memoriam)

নরেশচন্দ্র “তৃপ্তি”তে এর অর্থ কর্চেন—“কবির তাৎপর্য হচ্ছে ভালোবাসাটাই (তার অনুভূতিটাই) চিন্তের পক্ষে একটা মস্ত লাভ, আশ্রয় একটা মস্ত অভ্রাদর। তার সঙ্গে পাওয়া না পাওয়ার কোন

Linguistic.

1. Ojha, G. H.—The Palaeography of India.
- 2-3. Linguistic Survey of India vol I Parts I and II. (Grierson's)

English.

1. A. T.—The roll call of honour,

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1. Report on the working of co-operative Societies in Bihar and Orissa, 1926.
- 2-3. Lohfeldt, R. A.—Money 2 copies.
4. Indian year book, 1928.
5. The annual report of the Tata iron and steel company.
6. Venu, J. H.—Foundations of Agricultural Economics.

History.

1. Sir Asutosh memorial volume.
2. The Empire of the Great Mogal.
3. Notes on the ancient monuments of Mayurbhanj.
4. Raye, N. N.—The annals of Early English Settlement in Behar.

Miscellaneous, reference Maps etc

1. Holmes—The age of the earth.
2. The Oxford English Dictionary Vol X (complete set)
3. Wall map (Chart of Indian History) by D. Stephen.
4. Antiquarian map of Patna, Trihut, Bhagalpur, Chhotanagapur and Orissa.
5. Records of the Geological survey of India Vol LXI Part I
6. Memoirs of Geological Survey of India Vol XLIX Part II
7. Patna University calendar for 1926-27
8. Geographical Journals Vols 14-20; 55-63; (64-70 incomplete)

Sanskrit

- १। सरस्वती विलास
- २। बिद्या माधवियम Part III Ch 11-15
- ३। अभिलाषीतार्थ चिन्तामनि Vol I Part 1-3
- ४। कालिदास ओ विक्रमादित्य by S. C. De.
- ५। वेदान्त समन्वय
- ६। गीता प्रपूर्ति

Islamic

1. I. A Persian course
2. B. A. Persian course
3. Parsf olum and Islam by Muslim
4. Qumi masnaevi by Ah
5. Makhubut Sadi Pt III by N. Uddin

Ravenshaw College Old Boys' Association.

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কোন সম্বন্ধ নেই...। ভালোবাসাটাই লাভ—সেইটাই একটা জীবনের গৌরব। সেই গৌরবের আনন্দ তার সার্থকতা, সেইটাই একটা মস্ত লাভ। হারান একটা মস্ত লোকমান কিন্তু হারালেও প্রাণের যে অভ্যুদয়ের আনন্দ সেটা থেকে যায়। সব অহুভূতির একটা মহা মুহূর্ত আসে যখন মনে হয় তারই ভিতরে সমস্ত জীবনের সব দিনের চেয়ে একটা অহুভূতি একটা নিবিড়তর গভীরতর জীবন যেন হঠাৎ বিরাট হয়ে প্রকাশ পায়।—তখন মনে হয় আমাদের রোজকার জীবন যেন একটা mere existence. বোধ হয় এ কথা সত্য যে 'We live in moments and not in days and years'

শ্রী—প্র—



The following books have been received in the Library during this term

Law

1. Westlake—Private International Law.
2. League—Roman Private Law.
3. Caspersz—On Estoppel.
4. Yusooof—Mis-direction to Jury.
5. Woodroffe—Criminal Procedure Code.
6. Sen—Law of Torts.
7. Mulla—Mahomedan Law.
8. 100 years Indian Calendar.
9. Brown—Actionable defamation.
10. Wise on Riot.
11. Mahaffy—Law of Motor Cars.
12. Foa—On Landlord and Tenant.
13. Ranjit Singh—Law of Landlord and Tenant.
14. Bagchi—Roman Private Law.
15. Sen—Law of monopolies.
16. The English and Empire Digest vols 37 and 38.
17. The English and Empire Digest suppt No. 3 vol 1-36.
18. The Laws of England suppt No. 18, 1928.

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1. Shaw, N—Manual of Meteorology vol I.
2. Scarle, G. F. C.—Experimental optics.
3. Mutations with orchids (Phenomena of Telegony).
4. Singh, B. K. Dr.—E. R. Watson.
5. Friend—Text-book of Inorganic Chemistry vol VI Part I
6. Firminger—Gardening in India.
7. Mrs. Temple—Wright's flowers and gardens.

স্বোত্তম। মানুষ সৌন্দর্যের পূজারী যুগে যুগে। হৃন্দর দেখলেই যে মুগ্ধ হয়—আনন্দিত হয়। এই আনন্দের প্রেরণায় সে নিজেকে হৃন্দর রূপে বিকশিত কতে চেষ্টা করে। আনন্দের অভিব্যক্তিই শুধু প্রাণকে তৃপ্ত করতে পারে। এই যে আকর্ষণের নেশা সেত শুধু আজকের জিনিষ নয়—পাঁচ হাজার বছর আগেও ভারতীয় ঋষিগণ সৌন্দর্যের স্বরূপ সম্বন্ধে উচ্চস্বরে ঘোষণা করেছেন, “যদ্ বৈ তৎ সুকৃতং রসো বৈ সঃ। রসং হৈবায়ং লন্ধানন্দী ভবতি” (তৈত্তিরীয়োপনিষৎ)—যিনি সুকৃত তিনিই রসস্বরূপ। রস স্বরূপের রস প্রাপ্ত হইয়া জীব আনন্দিত হয় (সৌন্দর্যাতত্ত্ব) আর্ট রস সৃষ্টি করে। রস শাস্ত্র তাই বলে “ব্রহ্মাস্বাদন মহোদরঃ রসাস্বাদন লোকগুরঃ”। এ থেকে বোঝায় আর্ট জিনিষটার প্রকৃত সত্তা প্রথমে ভারতীয় ঋষিরাই টের পেয়েছিলেন। যে “সত্যম্ শিবম্ হৃন্দরম্” তাঁরা সাধনা করতেন সেটা মহান চিত্র কারণ সেটা সীমাতীতকেই খুঁজে বেড়াত। “বস্ত্র” তাঁরা বারবিচার করতেন না তাঁদের লক্ষ্য ছিল “ভাবের” ওপর। তারপর আমাদের মতি গতির অধঃপতন হোল আমরা সীমার পীকেই পদ্মফুল খেঁটে বেড়াতে লাগলুম আর কলালক্ষী আমাদের ছেড়ে ইউরোপে চলে গেলেন। আজ সাহিত্যের নবউন্মেষণের দিনে তরুণ পূজারীরা সেই লক্ষীকেই ফিরিয়ে আনতে চান এই তাঁদের অপরাধ। যে জিনিষটা হৃন্দর সেটাই মঙ্গলময় সেটাই সত্য এটা আজ পাশ্চাত্যও হেঁটমুখে স্বীকার করছে।

Tennyson বলছেন—Beauty good and knowledge are three sisters
That doat upon each other, friends to man
Living together under the same roof.

ভিক্টর কুঁজ্যা স্বীকার করেন The true, the good and beautiful are but forms of the infinite; what then do we really love in truth, beauty and virtue? We love the infinite himself. The love of the infinite substance is hidden under the love of its forms”. কুঁজ্যার বাণীতে বোঝা যায় মানুষ প্রকৃত মাতাল যদি কখনো হয় তবে সে অসীমের নেশা করে। সীমা কখনও মানুষকে স্থায়ী মুগ্ধ দিতেই পারে না। সৌন্দর্য হচ্চে আনন্দের অগ্রদূত। যে সৌন্দর্য মানুষের মনে আনন্দ জাগাতে পারেনা সে সৌন্দর্যই নয়। প্রকৃত আর্ট সৃষ্টি করেন “সৌন্দর্য-মন্দাকিনী—“গোড় জন ঘাহ—আনন্দে করিবে পান মুখা নিরবধি”। Ruskin বলেন “All literature and art are vain if they do not enable you to be glad.” নরেশচন্দ্র বলেন “সাহিত্যের অস্তিত্বের একমাত্র অধিকার যে সাহিত্য আনন্দ দেয়।” হৃন্দরকে দেখিয়ে, নিজে দেখে যখন মানুষ নিজের সহস্রিমা প্রকৃতি চরিতার্থ করে তখন সে আনন্দিত হয়, তখন বিচার, বিশ্লেষণ, যুক্তি তর্ক সংস্কার সব ভুলে গিয়ে বাস্তবের অচলায়তন ভেঙ্গে বেরিয়ে পড়ে। এই আনন্দই মানুষকে উন্নত করে। মানুষের জীবনে সবচেয়ে বড় কাম্যবস্ত এইটিই—আর এক সোপান হচ্ছে সৌন্দর্য। সৌন্দর্য মানুষের অন্তরশায়ী কোমল বাসনাগুলোকে নাড়া দেয়—তার কবি হৃদয় অসীমের আশ্বাদ পেতে ছুটে যায়। রবিন্দ্রনাথ লিখছেন “আনন্দকে দেখাই সম্পূর্ণকে দেখা একথা আমাদের দেশেরই সব চেয়ে বড় কথা। উপনিষদের চরম কথাটি এই যে—‘আনন্দাশ্চৈবৈখিমানি ভূতানিযায়ন্তে আনন্দেন জাতানিজীবন্তি, আনন্দং সম্প্রয়ত্যভিসংবিশন্তি।’ আনন্দ হতেই সমস্ত উৎপন্ন হয়, সমস্ত বাঁচে, আনন্দের দিকেই সমস্ত চলে।” (আনার ধর্ম)

আনন্দের সঙ্গে সুখের পার্থক্য আছে। “সুখ প্রতিদিনকার সামগ্রী, আনন্দ প্রত্যহের অতীত। সুখ শরীরের কোথাও পাছে খুলা লাগে বলিয়া সঙ্কুচিত, আনন্দ খুলায় গড়াগড়ি দিয়া

ପ୍ରାଣ ମୋର ଉଠେ ପୁର ସେ କ୍ଷଣିକ ରହି ଶୁଣେ
 ଏଇ କ୍ଷଣେ ଘୋଷେ ଅନୁକାର,
 କିଏ ସେ ଗୋ ତୁମେ ମୋ'ର ଜଗାଅ ନୂତନ ଅଣା
 ଏ ଜୀବନେ ଚିତ୍ତ ନାରଖାର ।
 କେଉଁ ଜୀବନର ବନ୍ଧୁ ହେ ସୁଦୂର ପରବସି
 କସି ରହେ ସଦା ତୁମ ଅଣେ,
 ଅନୁକୃଷ୍ଟ, ଅନୁକୃତ ତୁମେ ମୋ'ର ପରଚିତ
 ଅସ ପ୍ରିୟ ଏମୋ' ଶୂନ୍ୟ ବାସେ ।
 ଅନନ୍ତ କାଳର ବନ୍ଧୁ ନାଶ ବା ପୁରୁଷ ତୁମେ
 ଜୀବନେ ମୋ' ତୁମର ଅଭବ
 ତୁମେ ମୋ'ର ଅକାତ୍ତା ଗୋ ତୁମେ ମୋ'ର ଅଭିଳାଷ
 ତୁମନେ ଏମୋ' ଘନ ଭବ ।
 ତୁମର କରତ୍ତ ଜାଣେ ସଦା ଏ ଅନୁରେ ମୋ'ର
 (ମୁଁ ଯେ) ତୁମର ଅଭବେ ଅବନତ
 ତୁମର କରତ୍ତ ଭାରି ସବୁ ଦୁଃଖ ଦୈନିକ ମୋ'ର
 ହେ ସୁଦୂର ଚିତ୍ତ ଅନାଗତ !

ଶ୍ରୀରାଜକମଳରାଣ ପାଣିଗ୍ରାହୀ
 ମୁଁ ବାଣିକ ଶ୍ରେଣୀ ।



ଅସାରତା ।

୧
 ହେ କୁହୁମ! ସର୍ବଜନ
 ନୟନ ରଞ୍ଜନ,
 ବୁଦ୍ଧଚ୍ୟୁତ ତୁପତିତ
 ହରେଇ ଏଥନ ।
 କେ ହରିଲ ଆହା ତବ
 ମନୋହାରି ଆତା,
 ମମରେ ଆହିଲ ସାହା
 କମ୍ପତେର ଶୋଭା ।

୨
 ନାହିଁ ରୂପ, ନାହିଁ ଗନ୍ଧ,
 ନାହିଁ ମଜ୍ଜୀବତା,
 ନାହିଁ ହାତ୍ର ଆତ୍ର ଆର
 ନାହିଁ ସେ ଚାକ୍ରତା ।
 ଅନୁନ, ମମର ତବ
 ଗିରାଛେ ଚଳିଆ,
 ବବେ ମଧୁମକ୍ତ ଅଗି
 ଶାହିରା ଗାହିରା,

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ଉଦ୍‌ଧୂଳି କେଉଁ ଟୋକା କୋଣାରକ ମନ୍ଦିର
କେଉଁକାନ୍ତ ବନ୍ଦୁଭାଗା ଗ୍ରୀସିଲ୍ଲ ତା' ଶରୀର

ବାର ବରଷ 'ଧରମା'

କାହିଁ ବିଚିତ୍ର କରମା

ବାରଣ ବଚେଇ ହୃତେ ବଳ ଦେଲୁ ସୁଶିର
କାହିଁ ତାର କାୟା ଛାୟା କଥା ମାତ୍ର ସୁଚିର ।

ରୁଚିଲା ଯେ ରବି ଅଜ ଉଜ୍ଜ୍ୱଳ ଗଗନରେ
ଉଠିବତ ନାହିଁ ଦିନେ ଅଭିତ ସ୍ୱପନରେ

ଗଲଣିତ ଗଲା କଥା

କାଳକୁ ରହିବ ନଥା

ଉଦ୍‌ଧୂଳି ଦିବ୍ୟ ପ୍ରଭା 'ସୋରଣୀ' ଭବନରେ
ବକୁଳ-ବସିତ ମଞ୍ଜୁ— ହୃଦୟନା ବନରେ ।

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ରୁକ୍ଷକେଶୀ ମାଅ ଅଜ ବସେ ରକ୍ତ ରେଖାରେ
କୋଟି ସୁତ ଥାଉଁ, ଚର - ସୁବଳ ତା' ଲେଖାରେ

ନ ହୁଅରେ କର୍ମକ୍ଳାନ୍ତ

ଭାବ ଦିନେ ହେବ ଶାନ୍ତ

ଯେଉଁଦିନ ମାଅ ମୁହେଁ ହସ ଦେବ ଦେଖାରେ
ଯେଉଁଦିନ ଲଭିବ ତା' ହୃଦୁଁ ରକ୍ତ ରେଖାରେ ।

ଶ୍ରୀ ଦେବେନ୍ଦ୍ର କୁମାର ସିଂହ
ଚତୁର୍ଥ ବାର୍ଷିକ ଶ୍ରେଣୀ ସାହିତ୍ୟ ବିଭାଗ ।



କୁଅଁର-ପୁନେଇ କରମୁଖ-ହାଟ,
 ମେଘ-ଗରଜନେ ମୟୁରୀର ନାଟ,
 ସାତରଙ୍ଗୀ ଲଢୁଧନୁ,
 ସରମ ପିତୁଳା ପଞ୍ଚିବାଳକାର
 ମୁନିମନମୋହା ଅନନ୍ଦ ଅକାର
 ପାଶୋର ସିକକ ମନୁ ?
 କଳାମେଘ କୋଳେ ବକପର୍ଣା ଧାଡ଼ି
 ସ୍ଵାଧକ ବୋହୂର ରଙ୍ଗପାଟ ଶାଢ଼ୀ
 ହଳଦୀ ବସନ୍ତ-ଶୋଭା,
 ହୁଳାପତ ଦେହେ ଶୁଭୁ ତିହକଟା,
 ସର୍ମାର ତାତନେ ଶୋଭାପର ହଟା,
 ବିରଞ୍ଚ-ଲୋଚନ ଲୋଭା ;

ସୁନ୍ଦର ବଦ କବିତା ଲହରୀ,
 ସୁନ୍ଦର ସ୍ଵାଧାମୋହନ ଶ୍ରୀହରୀ !
 ସୁନ୍ଦର ଚକ ନାମ,
 ଭୂମର ଅକ୍ଷରେ ସୁନ୍ଦର ମୁହିଁ,
 ଗଗନ ପବନ ଭଲ ବଣ ଭୂଇଁ
 ସୁନ୍ଦର ଏ ଭୁବନ ।
 ଅଗାଧ ସୁନ୍ଦର ସୁ ତ-ପରମ୍ପରା,
 ଜନନୀ ପ୍ରାଣର ବାସ୍ତବ୍ୟପସର
 ତ ମଧୁର ଅହା ମୋର !
 “ସୁନ୍ଦରେ ତୃପ୍ତିର ଅବସାଦ ନାହିଁ”
 ନିତ୍ୟ ଅସ୍ଵାଦନେ ନୂତନ ଲଗର
 ସେ ଯେ ତର ମନୋହର

ଶ୍ରୀ ରାମକୃଷ୍ଣ ନନ୍ଦ ।



ରକ୍ତରେଖା ।

ମାଅକୋଳେ ଖେଳିଗଲା	ରକତର ଧାରରେ
ଖୋଳିନେଲି କାଳ ଅସି	ତା' ନୟନ ତାରରେ
ପୁଟିଗଲା ଅଖି, ଗର	
ନ ଶୁଖିଲା ମାରଧାର	
ରହୁଗଲା ପୂଜା ବାଜ	ଯୁଗ ଯୁଗ ସାରରେ
ଦେଖିଯାକ ଖେଳିଲା ସେ	ଲୋଚକର ଧାରରେ ।
ହୁରିଅବା କୁଞ୍ଜ ତଳେ	ରକତର ବିନ୍ଦୁଟି
ଲୁଗୁଲୁଇ କାହା ତାଳେ	ଶକତିର ସିନ୍ଦୁଟି
ମଞ୍ଜୁ କୁଞ୍ଜ ଗଢ ଅଜ	
ବସିଛି ବସର ସାଜ	
ସାରତକ କୋଳେ ଅବା	ନେଇ ମାଅ ରକ୍ତୁଟି
ଦରିବୁ ସଂଖାଳ ଧନ	ରକତର ସିନ୍ଦୁଟି ।

At the instance of our authorities, a permanent dramatic club known as "The Ravenshaw College Hostel Dramatic Club" has been established on the occasion of this year's Ganesh Puja successfully staged a drama, "Gouda Vijeta" in our College Assembly Hall. The invaluable services of our Superintendent Professor A. B. Mohanty, M. A. and Babu Sris Chandra Das B. A., an inmate of our hostel, as the President and Secretary of the Club respectively, are very commendable. Our Puja greetings to all.

GOBIND CHANDRA MAHAPATRA B. A.
Secretary Common Room (East)



The Mahomedan Hostel.

The new session has began. In the beginning, of course, the number of boarders was very small yet gradually it has increased till we have altogether got about 25 boarders.

The results of the students of this hostel in the last Annual Examinations were not encouraging. But many students passed the Supplementary Examination.

The hostel has maintained its traditions in the various games. Mr. Geoffrey Dadel and Mr. Samsur Rahman figure prominently in the football field. The absence of Lawrence Talan who had distinguished himself in Hockey, football and races was a serious loss to the hostel, but he has joined us again and we hope that he will keep up his "name" in the ensuing season.

The hostel common room is steadily improving. We get the "Statesman" and some Hindi periodicals for which we are greatly indebted to our Superintendent Mr. Damodar Mishra, who takes a keen interest in the common room and the activities of the hostel.

EDWARD KUJUR
Secretary, M. H. C. M.

The games room this year seems to be always gay and active. Music has decidedly been improved and advanced. Mess management is on the whole satisfactory. The garden is looking beautiful with flowers and our prayer room, thanks to the sincerity of its secretary is attracting more and more boarders day by day.

The common room is badly in need of a clock and so too is the games room.

We cannot conclude this hostel note without expressing hearin thanks for the valuable services that our volunteer corps is rendering. The captain of the corps, Mr. Brajakishore Das' zeal and enthusiasm is really very remarkable.

ROMESH CHANDRA MISRA.



Hostel Notes

(Eastern Block)

With the reopening of our College after the long vacation. to our great pleasure, the strength of our hostel has increased so much that the conversion of some rooms of the ground-floor into four-seated ones has been a necessity.

The results of our hostel in the last university examinations are good. We are proud enough to note that Babu B. N. Panda B. L., the ex-secretary of our C. R. has headed the list of successful candidates with a 1st class in the last B. L. Final Examination. We heartily congratulate him on his brilliant success,

In a general meeting of all the boarders of our hostel, Secretaries for the different branches of our C. R. activities have been elected. A novelty of the year is that by a motion of our Superintendent the C.R. Executive Board has been converted into the Hostel Executive committee.

The literary section of the C. R. with its papers and Magazines and a new growing library of best Oriya books and the indoor games section with its new ping-pong table in addition to its previous equipment, are now proving very interesting to the boarders,

Abstract of Accounts of the Ravenshaw College Athletic Club 1927-28.

From June 27 to the end of April 1928.

Income

		Rs.	As.	P.
Balance of 1926-27 with the Secretary	...	1	6	6
Balance of 1926-27 in the P. O. Savings Bank	...	326	14	1
Savings Bank Interest	...	19	15	11
The Honble Minister of Education's donation for a Tennis Court	...	750	0	0
Subscriptions paid by students in 1927-28	...	870	0	0
Government grant (27-28)	...	855	0	0
Money for Medals from the Angul Association	...	35	0	0
Entrance fee for Moti Cup	...	8	0	0

Rs. 2866-4-6

(Rupees two thousand eight hundred sixty six, annas four and pies six)

Expenditure

		Rs.	As.	P.
Football (including goods, entry fee and Match expenses)	...	291	11	0
Tennis (new tennis court, goods, entry fee, match expenses)	...	866	4	0
Cricket (goods, and match expenses etc.)	...	137	14	0
Contingency (Cycle repair, postage, freight, Menial's pay and T. A.)	...	216	0	0
Miscellaneous (Photo-binding, medicines, and contribution to O. A. A.)	...	150	9	0
Balance in S. Bank on 24-4-28	...	887	4	0
Cash Balance	...	62	6	6
Deposited in S. B.	...	100	0	0

Rs. 2866-4-6

(Rupees two thousand eight hundred sixtysix, annas four and pies six)

Sd. G S. DAS
Vice-President—R. C. Athletic Club
for 1927-28.

The Ravenshaw College Economic Society, 1928.

The third sitting of the Society was held on the 28th July 1928, with Prof. S.C. Bardhan in the chair. Babu Harihar Mahapatra read a report on the Birgovindpur Co-operative Credit Society. Prof. G. N. Sinha and Babus Haribansa Misra, Udayanath Rath, Sarbeswar Das discussed the report. The President in his concluding address gave a good description of the constitution and management of the village Co-operative Societies. The meeting dissolved with a vote of thanks to the chair.

The fourth sitting was held on the 18th August, 1928, Professor G. N. Sinha presided. Babu Haribansa Misra read the annual budget of a middle class family of Sambalpur District. A large number of students discussed the budget, most of whom asked questions to the reader, to which the latter replied to the satisfaction of all. The president in his concluding remarks gave some directions regarding the mode of writing family budgets. The meeting dissolved with a vote of thanks to the chair.

HARIHAR MAHAPATRA
Secretary,
R. College Economic Society.



Report of the Philosophical Seminar for the Session 1927-28.

Professor M. Senapati is the Vice President of the Seminar this term.

The Seminar had four sittings during the session. The 1st sitting was held on the 17th September 1927 under the presidency of Professor M. M. Senapati and the subject discussed was 'The objectivity of moral values.' Babu Purnachandra Das read a paper on the subject. 2nd sitting was held on the 12th November, 1927 under the presidency

Report of the Ravenshaw College, Debating Club.**(Oriya Section)**

The second sitting of the Oriya Debating Club of the last session was held on the 31st March 1928 with Professor G. Das in the chair. The subject for debate was "The Church should not be controlled by the state". This was discussed in the meeting and the motion was rejected by a majority of votes.

In the annual sitting held on the 21st July, 1928, the office-bearers for the current session were elected. Professor Ratnakar Pati M. A. is the Vice-President for the current session.

The first sitting of the society in the current session was held on the 19th August, 1928, with Professor R. Pati in the chair. Professor Arta Ballava Mahanti discoursed on Mathura-Mangala of Bhakta Charan, one of the best classical works of Oriya literature. The Meeting-Hall was packed with audience-both members of the staff and students. The speaker in a very long speech showed clearly the excellence of the work both from the stand-point of *Baisnavic sadhana* and that of high poetry. By the bye, he dwelt on the invaluable and yet undiscovered treasures of ancient Oriya literature which, he proclaimed, not only equalled but also surpassed any other Indian literature.

The president thanked the speaker for enriching the Oriya literature by his great efforts. The meeting closed with a vote of thanks to the speaker and the chair.

CHANDESWAR¹MISRA
SATCHIDANANDA NAYAK.
Secretaries.



Supplementary Examination.

B. A.	No of candidates—55	No of passes 38
B. Sc.	„ 8	„ 1
I. A.	„ 38	„ 20
I. Sc.	„ 25	„ 7

The following students of this College secured scholarships at the last Annual Examination of the Patna University :—

First Grade Scholarships

(Rs. 25 each)

1. Udayanath Rath (I. A.)
2. M ayadbar Mansingh (Do)

Second Grade Scholarships

(Rs. 20 each)

1. Ratnakar Sarangi (I.Sc.)

Special Scholarships for the aborigines of Chota Nagpur

(Rs. 20 each)

1. Jakaria Horo (I. A.)
2. Junas Barla (Do)

Special Scholarships for Muhammadans

1. Mirza Tahir Beg

Law examination Result 1928.

Seven passed in the Preliminary, and 8 in the Final Examination. Of the latter Bholanath Panda stood first in the First Class.

In a competitive Football Match which was played in the Medical ground on the 8th September between the College and the Medical teams there was a serious riot. Some College students were attacked with *lathis*, and stones were thrown at them. As a result of this some College students and some outsiders who went to see the match were seriously wounded. But for the intervention of Principal Whitlock and some Professors of the College the matter would have become more serious. Such occurrences in games are very undesirable.

members of the teaching staff of this College are his students. We respectfully bid adieu to him and wish him a peaceful life

We are very sorry to record the untimely death of the son-in-law, of Professor Gopalchandra Ganguli, who died in most tragic circumstances while inspecting the Railway lines near Hazaribagh.

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On the occasion of the first retirement of Professor Gopalchandra Ganguly in October, 1926, the staff decided to have his portrait in the College Assembly Hall. We are glad to announce that the portrait is now ready.

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We are very sorry to record the death of the mother of our popular Professor Nirmalchandra Banerji, M. A., B. L., which took place at his Oriya Bazar residence in August last. We express our deep sympathy with Professor Bannerjee in his bereavement.

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The College Library remains open according to the new scheme from 8 A. M. to 10 A. M., and then again from 11-45 A. M. to 4-15 P. M. every day since the beginning of the present term.

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We are glad to note that the proposed Coach House to which reference was made in our previous issues is now under construction, and will be ready very soon. It will certainly remove a longstanding want, and for this we are thankful to our Principal, Mr. Whitlock.

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At a meeting of the students and the members of the Staff, held on the 14th July last, resolutions expressing sorrow at the untimely deaths of Pandit Gopabandhu Das, Babu Nimaicharan Chaupattanaik, the late Head Master, P. M. Academy, Cuttack, and Rai Sahib Nanda-Kishore Bal, were passed, and also it was resolved that copies thereof be sent to the relatives of the deceased. Principal Whitlock who presided over the meeting referred to the many-sided social activities of Pandit Gopabandhu. He also spoke highly of Nimai Babu's devotion to the P. M. Academy, and of the poetic faculties of the late Rai Sahib.

thing for the classics of their own vernaculars. We would only suggest that the manuscripts upon which Arta Babu and his colleagues are working should be placed in some public library like the Utkal Sahitya Samaj so that their conclusions may be checked and verified. If the manuscripts are scattered again, these editions can never be regarded as authoritative because the conclusions arrived at in the present editions would then remain unverified and so the work of these scholars would be lost.

Naibedya—We have received a copy of Naibedya by Professor Jonathan Mahanty, published by the Oriya Sahitya Prachar Sangha of Cuttack. This book is a translation from Wilson Barrett's 'The sign of the cross' and the learned translator has tried his best to retain the spirit of the original and has therefore justly deviated in many places from the language of the original book. Oriya prose is at present in a most undeveloped stage and Oriya writers have not as yet shown a predilection for typical Oriya phrases and syntax. They are, with few exceptions, following the sanskritised language of the older generation and they adopt this language because they think that this makes their style literary and distinguishes it from the speech of the common folk. A book of fiction has to appeal to the mass and so we would like a language which is based on the language daily used by the people and we think that a book with a sanskritised style will be of little interest to the half-educated mass on whose appreciation the life of the novel depends.

However, apart from the learned style which we deprecate and which has been used by the translator with the desire of keeping up an elevated tone as befitting the noble and sacred subject which he was handling in the book, we find this book worthy of being ranked among the best Oriya novels of the present age. The art of Fakirmohan is absent here and we look in vain for the humour of Praharaj but the story is absorbing and is well told by the translator who has been successful in keeping up the dignity of the subject and the interest of the story from the beginning to the end.

G. S. R.

fair youth of two and-twenty years, that woke me up. He was clad in the attires of a wandering monk. He had clotted hairs over his ears and short dark beards under his lips. How beautiful and majestic he looked under the ash and his loin-cloths ! How shining his face ! How lustrous his dark eyes !

A desire arose in my heart to have him by my side, when I saw him for the first time in our village *Mandap* where *Purans* are daily read. I being a widow had to attend these readings ! My forced attendance was justified only when that flood of light was revealed to me—when my hero was so near at hand !

It is, as our society would dictate, a matter to be ashamed of. Yet I say that I instantly fell in love with the youth. For a day or two he seemed not to mark my feelings, but at last he yielded. It was settled that we should flee away from that cursed land where detection meant life-long torture. The sooner the better.

It was a full moon night. We fled from our village and fled to a distant place where no trace of us was found by my relatives. We had to marry there and lived a regular house-hold life.

It was in the district of S—, a year and some odd months blessed us with a son. I was then heart and soul engaged with him. But as years rolled on, my husband got tired of me. He very often showed the symptoms of a haughty man-kicked me, boxed my ears and many a time [threw me down to a place some five feet deep. Gradually our cordiality loosened and the tie broke. I tried to stick to my son but he was also cruelly snatched away from me. And one day saw me out of the door of a house which once I used to call 'ours' !

For days together I watched around the house to have a simple glance at my son, but after seven days of sheer fasting I learned to my utter disappointment that my son had been sent to a distant infant school to be brought up and educated there.

I was then nowhere in the world. I cried, I bewailed but to no effect. I then left the place to search out my son. But on the way

occurred to me—'Who was the father?' The mother was certainly not a widow. A porter was standing at the gate so I put the question to him. He showed me a card on which was written in golden letters, 'Life and Literature close combined.'

The gate closed with a loud noise that broke my slumber. I opened my eyes but instead of the large building, a small room with a thatched roof was before my eyes and the books were lying scattered on my table.

RAMAKRUSHNA NANDA

4th year.



'I was a girl'

Yes, when you are so kind as to lend a patient ear to the woes, I relate, you will surely be moved to hear my sufferings—my pangs and pains. You will then know who I was and what brought me to such a pitiable condition.

I was a girl of some seven years when my mother died. She left me to the entire care of my father who though young and energetic had to work hard for his bread and mine. He had to go out for work, from the day-dawn to the sun-down, to a factory hard by our village. He used to work there leaving me all along alone at home. I wished, I were with him in the workshop.

I don't know whether my father was loving to me or not, for I have never felt a single kiss from his lips. Nor do I blame him for it. He used to be so much exhausted after his day's labour that it was with the greatest possible difficulty that he cooked food for us. Sleep was then more welcome to him than my love.

But how long could he pull on like this? Two years or so after my mother's death, he brought home another mother—a mother not so loving as my first one. Her looks were fiery, her words were cutting,

which was visible from his breast pocket. I understood that he was the family biographer, had witnessed the rise and fall of states, had attended battles of long ago, had seen all that had happened since the creation of the world. He was the eldest of all children, possessed a wonderful power of talking and a keen memory, professed that his stock of knowledge was increasing day by day and he would probably be the only man to live as long as the world lasts. The other gentleman Mr. E. Money maker, was much younger and healthier in person, expressed his remarks in very few words to his brother's voluminous remarks. He seemed to feel uneasy sometimes, perhaps for the waste of time. Yet he was not idle. He had picked up a daily newspaper from the table and was reading the columns on exchange market with seeming gratification. His office, I understood, was to prepare the family budget and to earn the money needed for their sustenance. He was very young, perhaps the youngest of all children. He wore a badge on which was written "Unto everyone that hath shall be given and he shall have in abundance but from him that hath not shall be taken away even that which he hath."

Thus finishing my survey from outside I slowly moved away to the other end of the house and lo! What did I see there? A hoary-headed, grey-bearded man, with a pair of spectacles fixing his eyes upon the ceilings, and deeply wrapt in thought. He looked like an old man who is drunk seven days in the week. I could not brook the sight long so I turned away my eyes and looked up. There was a sign-board on which was written "The family adviser and prophet, Mr. Soulreader Phillips." A picture of Bacon was faintly visible from a corner of the wall. I don't know in what way he was related to the family for he looked so old. I left him there with his prophetic reflections and hurried on towards the gate. Suddenly the sweet sound of music was heard at a distance. I retraced my steps thither and arrived in the midst of a beautiful garden. A young woman who looked more a being of the heaven than of the earth was singing there so sweetly that even the weeds of the garden were nodding their heads in divine ecstasy.

in future, if we do not admit the relativity of happiness which we have tacitly assumed in many places throughout our discussion. Happiness is relative to the nature of the being who enjoys it. The happiness of a man is different from that of a beast; the happiness of a wise man is different from that of a fool. Again what constitutes our happiness depends, in fact, upon the universe in which we live. The smaller our universe or scope of happiness, the sooner and more easily do we attain it. So in the individual and in the race the ideas of Happiness or Liberty are gradually evolved with the progress of their intellect, outlook and civilization. This accounts for the difference of morality in different ages and countries. Thus 'polyandry' is ordinarily detrimental to the welfare of a society whereas it is well adapted to the barren Himalayan region. This is why "A moral code instead of being a universal requirement applicable to the treatment of all man-kind, was first the requirement devised by a group and inculcated and enforced by a group for the benefit of that group and its members" observes Dr. Hayes. What was once relative to the happiness and welfare of the particular group has now come to be relative to those of the state or the society.

GOBINDCHANDRA MOHAPATRA
B. L. F. Class,



A Reverie.

It was a calm February evening. I was sitting in my reading-room with my face towards the windows. The rain had just ceased but the sky had cleared. It was one of these happy moments when thoughtful men take refuge in their hopes. I turned my eyes towards the sky and saw the silent stars peeping from afar as if to observe what we looked like at night. Then I looked down and found that the light of my lamp had somehow escaped through the window and was making

money he spends on this account, goes to secure the livelihood of the liquor-manufacturer. We may argue against such a view that the moral value of an action depends upon the intention including motive of the actor and never upon the unforeseen consequences happening as antecedents to such an action.

In the above few pages we have ascertained that neither egoism nor altruism is an unmixed good in itself. We have also seen how the several attempts for reconciliation between the two have become futile on account of their injudicious and unfair treatment, some seeking to suppress one view under the other and others just the reverse, but the bare truth is that human nature involves egoistic as well as altruistic element. We can never proceed setting one against the other. All that we can do is to value them hand in hand and to unite them to attain the moral end either for the individual or for the society. Professor Senapati rightly observes "The supreme object of a man's desire might be his own good, but he finds that a complete realization of his own good depends upon the co-operation of other persons and hence to secure his own good, if not for anything else, he finds it necessary to fulfil the conditions of such co-operation." Professor Stewart quoting Spencer says 'Although egoism, biologically considered, comes before altruism, yet, from the dawn of life altruism has been no less essential than egoism. Self-sacrifice is no less primordial than self-preservation. Scientific Ethics has to recognise the fact that Egoism and Altruism co-exist.' Even among the lower animals it is found that their energies are not spent simply in the satisfaction of their self-regarding wants. Even they give themselves up for the benefit of their offspring. Thus a true moral theory is that in which the good of the individual and the general good are reciprocal and relative to each other. This view is illustrated in the modern system of governments of the civilized nations like England and others where democracy uniting the voice of the king and the people in the administration of the State, prevails in place of the ancient form of autocracy according to which the ruler was all in all. Again, in the economic sphere of the world, we also trace the truth of

be benevolent, sacrifices himself so far that he loses his capacity, to render adequate help to others, his action becomes suicidal.²

Being warned by the unhappy experiences of such extreme philosophers of egoism and altruism, many have attempted some reconciliation between these two systems. J. S. Mill, though an ardent advocate of altruism, tries to do away with any distinction between egoism and altruism under the cover of his very plausible argument—“Each person’s happiness is a good to that person, and the general happiness, therefore, a good to the aggregate of all persons.” But a prompt student of logic can refute his argument with “Ah, Sir, you have deceived yourself! Is not your argument like saying, because each one of a hundred soldiers is six feet high, therefore the whole company is six hundred feet high?” This holds good if the soldiers stood on one another’s head, in this case, and if the minds of all human beings were to be rolled into one, so as to form an aggregate, in Mill’s case. Mill, though an eminent logician, thus, commits here the logical fallacy of composition.

Some try to evade the conflict between the two by an appeal to ‘moral sanctions’—external and internal. As for external sanctions—physical, political, social and religious—it may be said that an appeal to these really amounts to substituting self-interest for morality, prudence for virtue and thus falling back upon egoism. Freedom is the essence of our nature and is not compatible with constraint. The man who is courageous from fear of the pains which will be the result of his cowardice upon his enemy is courageous by reason of a kind of cowardice. This is very aptly illustrated when a band of desperate soldiers fall upon their strong enemy against their will only in strict obedience to the command of their general failing which they would incur immediate death. So the external sanctions of Bentham may hold good in his jurisprudence but not in the sphere of morality which is concerned only with the inner characters or dispositions. As to internal sanction which is based on the natural moral sentiments of man, it is also prudential and not virtuous in character “A man who refrains from wrong-doing to avoid the sufferings connected with his

particular, sensualistic egoism is not reflective in character. It ignores 'rational self-restraint' which is the true essence of morality, and substitutes 'license' for it. Professor Mitra very aptly remarks "The accession of *reason in man* which leads him to survey the distant, ignoring the present is, often, regarded by the supporters of this view as a *draw-back*" Then comes the refined form of egoism. Though quite free from such a base and ludicrous charge as aptly framed above, its chief weakness consists in its discouragement of active and strenuous life as it contemplates more of speculation and deliberation. It forgets that life is to be judged not simply by feeling but by activity also.

The chief exponents of altruism are Bentham, J. S. Mill and Professor Sidgwick. A thoughtful examination of the essential elements composing their views would show the apparent flaws in their argument and vividly represent them in their true character. We have already seen how Bentham's principle becomes futile by his own admission, "To every individual, *himself* must necessarily be his own first concern." Later on during our discussion of an alleged reconciliation between egoism and altruism, we shall, again, be convinced how Mill's argument involves an important logical fallacy. Professor Sidgwick can never satisfy the public by his maxim "I ought not to prefer my own lesser good to the greater good of another." In the words of Professor Senapati "If a man has always to sacrifice his own lesser good to the greater good of another, he can not enjoy any good at all; for, however much he may sacrifice, he will still find beings possessing lesser good or suffering from greater evil than himself. The utilitarian doctrine consistently followed, will, thus, make a man poor and miserable." Besides, we must consider the significance of the name. "Utilitarianism" means that actions are to be judged according to their utility or usefulness. But though 'utility' itself has reached its apex in importance, 'pleasure' as a utility *in-itself* has lost the ground altogether in this modern age of science. Scarcely can it be pursued by any individual or nation as an end in-itself, but is simply regarded as a consequence of attainment of some other desired end or object. A great deal of difficulty, hidden so far, is unveiled by a careful consideration of the better part of the theory—the greatest happiness of the greatest number.

Having understood the various forms of egoism and altruism let us now turn our attention to their controversies. Each school of Hedonism has its ardent adherents who break their heads to secure a firm and established ground for it against the other. None has spared any pains to, wipe out the other and to possess the field for itself. The egoistic philosophers go so far as to explain the origin of society and Government in their own way. They say, originally men were in a state of universal discord and war. In this original state, individuals lived separately and independently of each other. Every body thought he had a natural right to everything—even to another's body. Gradually they realised that their individual existence depended to some extent on the co-operation with others. So they joined together to form societies Governments etc, only for the sake of their individual interest in the beginning." Hobbes, an advocate of this School, boldly declares that "the higher feelings and springs of actions are modes of self-love. He explains benevolence—the nerve-centre of altruism—as the inclination to do good to others in the hope of deriving greater good in the shape of fame, honour etc. for ones ownself. He holds that the element of flattery lies at the root of ones being induced to perform acts of self-sacrifice. The upholders of this School are overjoyed when they establish their position in the following words of Bentham—one of the most distinguished exponents of the altruistic doctrine. He says "Every man is nearer to himself than he can be to any other man. His interests must, to himself, be the primary interests. Bentham, very emphatically, admits "Dream not that men will move down their little fingers to serve you, unless their advantage in doing so is obvious to them. They will desire to serve you when by doing so they can serve themselves."

The exponents of altruism, in their turn, have left no stone unturned to justify their views. They appeal to the eminence and greatness of man in his sense of dignity and feelings for others as distinguished from beasts. They hold in the words of George Eliot "We can only have the highest happiness such as goes along with being a great man—by having wide thoughts and much feeling for the rest of the world; and this sort of happiness often brings, so much pain with

in itself—except 'pleasure.' He then argues that since pleasure is the one desirable thing, the greatest pleasure must be the most desirable. This leads us to the consideration of *Hedonism*.

Hedonism is the general term for those theories which regard *pleasure* or happiness as the *supreme end* of life and so the standard of moral judgment. But we are to consider here, whose pleasure or happiness is the supreme end of life? Is it the pleasure of the *self* or that of the *universe*? There is some amount of conflict as to the decision of this question. Some are of opinion that it is the pleasure of the self that a man seeks or ought to seek and others hold that the pleasure of the whole universe or at least, the greatest pleasure of the greatest number is sought or ought to be sought by every individual. One party holds the maxim "*Each for himself*" and the other that of "*Each for all*." The former view is called 'Egoism' and the latter one 'Altruism' or 'Universalistic Hedonism'. Again each of these two forms of Hedonism has also its own separate views as advocated by different philosophers. Each has got two forms called '*sensualistic*' or '*gross*' and '*rationalistic*' or '*refined*.' Before we can attempt to reconcile the so-called conflict between Egoism and Altruism we should attempt to understand their various forms fully well.

Let us first analyse 'Egoism'. It has got its two forms as said above namely *sensualistic* or *gross* and *rationalistic* or *refined*. This distinction arises from the fact that, though egoistic in common, various schools calculate pleasure of the self from various stand-points at different times. The *Cyrenaics* school confines itself to inculcating the pursuit of pleasure of *each moment* as it passes, *i. e.* it does not take into account *duration*. According to it, we should not sacrifice the present enjoyment for future pleasures which are always precarious. Charyak in India was an upholder of this view. He says "Let him feed on ghee even though he runs into debt" The English saying—

"While life is yours, live joyously,
None can escape Death's searching eye,
When once this frame of ours they burn,
How shall it ever, again, return?"

myself if I were in a dream. For, the Church always tries to display her own divinity and sanctity by brushing off clean out of her precincts the world around her. There man crosses over the pale of human affairs as if, the Church were the nearest approach to the ideal of an angelic habitation, free from all contact with earth.

That is why, the images of the Bhubaneswar Temple, at first, strike a note of surprise in the mind of the visitor. Not that it happens instinctively, but because we have been trained from our very boyhood to think of heaven and earth as distinct from each other. We are ever on the alert, lest the divine ideal is spoiled by the faintest touch of human conceptions, lest man, poor and humble, trespasses on the too sacred and wide line of demarcation between God and man.

But here man has actually thrust himself upon God, with all the dust of his body unbrushed. The image of the dynamic, busy and dusty world has unscrupulously risen aloft and eclipsed that of God.

I went inside the temple. No sculpture, nothing of the kind. The idol is seated there in the midst of an unadorned, dark and silent obscurity.

A mighty explanation of this could not but rise in my mind. That which man has tried to express in terms of stones, began to resound within my heart, down from the distant age.

The meaning is this—that God is not in the Church, nor at a distance. He is within us. He is silently present in the very midst of births and deaths, woes and weals, sins and virtues and in meetings and partings.

MAYADHAR MANSINGH

3rd Year Arts



the Senate must be 45 years old. In France, Belgium, Rumania and Italy each member should be 40 years old. In the Irish Free State and Sweden they should be 35 years old, while in the Union of South Africa, Japan, Mexico, United States, Canada and India they are required to be 30 years old. Such age restriction prevents youngmen from entering into the upper chamber. It seems reasonable that the minimum age-qualification should be 35 years.

HARIHAR MAHAPATRA
4th Year Arts.



The temple of Bhubaneshwar.

(Translated from the original Bengalee of Rabindranath)

When I first saw the temple of Bhubaneshwar in Orissa, I thought as if I read a new epic. It was clearly revealed to me, that there was a message in those stones—the message that knocks at our hearts with all the greater strength, because it is dumb and mute for centuries.

The author of the *Richs* (the Rig Vedas) has made *mantras* in *Chhandas* (rythm), this temple too is a *mantra* in stones—the words of the heart have stood up across the sky in a visible form.

What story, the heart of man, has got here carved? What secret, has devotion revealed here? What message from the infinite did man receive in his inmost soul, that the wide uplands at the foot of this hill, have been crowded with Titanic efforts for its manifestation?

These hundreds of temples, in many of which, to-day, the candles for the evening worship do not burn, bells and conch-shells are silent and slabs of carved stone lie rolling about in the dust, have not made any attempt to give form to the imagination of a particular

question. "The idea of hereditary legislators" writes Thomas Paine "is as inconsistent as that of hereditary judges or hereditary juries, and as absurd as a hereditary mathematician or a hereditary wiseman, and as ridiculous as a hereditary poet laureate."

In many countries the members of the Upper House are nominated partly or fully by the Executive. Such a system prevails entirely in Italy and the Dominion of Canada, where the Senators are nominated for life. In Italy all the Senators, excluding members of the Royal House, are nominated by the King from among the following classes:—bishops, high officials, members of the lower house after three terms of service, members of the Royal Academy of Science, those who pay six hundred dollars or more in taxes, and men who benefited the nation in literature, art etc. In Canada, the senators are selected by the Governor-general, the total number and the number representing each state, being limited. Partial nomination of life—Senators prevails in Spain, Rumania and Japan. Experience has shown that such nominations for life have many practical dangers, Upper Chambers based on such nominations become a feeble body, unable to act as a counterbalancing force to a house of enthusiastic politicians elected by the people.

In some countries, such as, The Irish Free State, Union of South Africa, Egypt and India, some members of the Upper Chamber are nominated by the Executive for a limited number of years, after which their term expires. Such a principle may enable the Upper Chambers to receive the service of talented men, who are always unwilling to face the risk and troubles of a popular election. But a small number of seats in the Upper Chamber should be open to such nominations. Otherwise the upper chamber, failing to be a democratic and popular body, may not be able to exercise strong influence upon the lower house.

The principle of election has however been the dominating factor in the formation of the Upper Chambers of the modern age. The system of election full or partial direct or indirect—exists in most

The Constitution of the Upper Chambers.

The bicameral system of legislature is very commonly met with in the constitutions of most of the modern countries. The unicameral system prevails only in a few countries like Bulgaria, Costa Rica, Denmark, Esthonia, Finland, Greece, Luxemburg, Latvia, Lithuania, Panama, and Turkey.

But although the bicameral system has been so widely adopted it has nowhere been the result of conscious political thought. Its establishment was due, sometimes to a precise theory, sometimes to a direct imitation and sometimes to a vague sense of tradition. But whatever be the reason for the establishment of Upper Chambers, their existence has been felt necessary and no country is now willing to substitute one legislative Chamber in place of the two which they find existing in their country. The problem before the great political thinkers of the modern world is the revision of the powers, constitution and function of the Upper Chambers, rather than their abolition.

The necessity of the Upper Chambers is justified on the ground that these chambers are expected to fulfil some special functions which are either beyond the competence of a unicameral legislature, or to provide a check on the lower chambers by having the same question debated twice by two sets of people. It is note-worthy that the Upper Chambers perform different functions in different states. In England the Upper Chamber, which represents mainly an ancient historical aristocracy of wealth serves as a check on the popular but hasty measures of the lower house. In Italy it is used to enlist talent, which can not or will not enter the legislature through the doors of a popular election and thereby secure a cooler and sounder judgment of measures. In the United States, the Upper Chamber protects the interests of the component states that form a federation. In most countries the Upper Chambers are devised to check the hasty and ill-considered measures adopted by the lower house. The dangers incidental to the unchecked working of the popular chamber based on a democratic basis, have been

Night of Dreams.

Night spreads out her dusky hands
 Across the silver sky,
 Deep silence falls upon the lands
 Beneath her watchful eye.
 Tiny stars, —like nymphs of fun—
 Steal from her side,
 And woo to sleep the golden sun,
 Now heavy eyed.

Boats rest on the slumbering sea,
 The waves are still,
 Sweet dreams come tumbling down to me
 Off Heavens' Hill,
 Would that the waning moon,
 So high and free,
 Could take my longing soul this noon.
 Back to thee !

LELAND. J. BERRY



“ Parsing ”

Gobardhan was a village school master. He was well-known to every one of that pretty village. It was doubtful whether there was any other man in that village equally learned like him. Not only that he was vastly learned but he was courageous too. He used to say that he fought valiantly in the Boer war, and in that battle he lost one of his legs.

Every evening some well-known villagers gathered in a particular place and spent their time in playing cards. Gobardhan was a respectable member of that company. It became a mania with him to describe the Boer war loudly at every meeting although the audience had heard this fifty times over.

especially with relation to its educational aspect. If this article should be read by any ladies or girls interested in the Guide movement for girls, I may say that Sir R. Baden-Powell observed that the same principles are carried out in that movement.

The Chief Scout first of all gave the aims and objects of scouting and pointed out that its primary aim was to develop character especially by filling in the chinks that were left in the School education. Secondly scouting prepared a boy to make the best of life and inculcated habits of good will and helpfulness in place of the prevailing self-interest and antagonisms.

Character is the all-important matter and it is developed through the ideals of the Scout law. This law includes honour, helpfulness to others, courtesy, kindness to animals, obedience, cheerfulness, moral cleanliness. Love through practice of service is developed, and this promotes the growth of character.

There are many other matters which are promoted by scouting. For example, *Accomplishments* through the Badge system. *Intelligence*. Through tracking, observation and memorisation of detail become a habit; and the deduction of the meaning of the signs noticed develops *Reasoning, Imagination* and *General Intelligence*. *Leadership*—through the patrol system where a boy is in responsible charge of six others. The sense of *Duty, Initiative, Tact, Authority* and *Human Touch* needed for leadership are also developed. *Happiness* is promoted by good turns to others, by cheerful organised work for the community and by the introduction of content, good will and love in the conduct of every day affairs.

The Chief emphasised the importance of character development. Knowledge without the ballast of character is apt to be dangerous, he said, and may produce criminals as well as good citizens. Moreover character gives the poorer boy his chance and if it includes Love it produces real religion in practice and not merely in precept. The following are three of the more important elements of character for consideration:—

and the Governments of the various provinces have submitted their memoranda before this Committee. We are sorry that **The Education Committee.** exigencies of space have prevented us from commenting upon some features of these memoranda regarding the education in the various provinces and we hope in a future issue to be able to touch upon this matter. We are glad that our Vice Chancellor is a member of this Committee.



The following letters passed between Principal Whitlock and the present Maharajah of Mayurabhanj when the death of the late Maharajah Lieutenant Purna Chandra Bhanj Deo was announced.

Ravenshaw College,
Cuttack
23-4-28

Dear Chhotarai Saheb.

I am writing on behalf of Mrs. Whitlock and myself, the students and staff of the Ravenshaw College to express our deep sympathy with you in your sad bereavement. Your brother the late Maharajah was known to the majority of us and to many of us intimately and he was held in the highest respect not only by virtue of his generosity but by his stirring character. His name will be remembered as long as the College exists on account of his munificence in providing it with the means for a very complete electrical installation and for his kindness in countless other ways. Personally I deplore his death as being the end in this life of a high-souled courteous and noble character. We pray that God may give you strength and power to carry on the good work which we have come to associate with the house of Mayurbhanj. May you worthily fill the exalted position to which you will now be called.

Please convey to the Maharani the deepest sympathy of all connected with the Ravenshaw College.

Yours sincerely
P. O. WHITLOOK

We must therefore either consent to break up the link between the present system of University education and the Primary Schools meant specially for ladies and attempt to build up Womens' Universities at important centres or if we ignore the requirements of the masses of Indian women and prohibit child marriage by legislation, we can compel the ladies to pass through the same course of study as men up to a certain stage and give them a training in domestic science hygiene etc. after they have passed the degree examinations. The latter course is clearly impossible at this stage, though it is certainly the best possible solution because it is based on perfect equality of men and women, while one serious defect of the former course is that besides being extremely expensive, it will give a different value to the degrees secured by the ladies in the Womens' Universities and so the ladies who obtain such degrees must be out of the running for those posts which, by reason of their degrees and qualifications, they have equal chances with men to fill.

Prof. Parija, we are happy to announce, has made over to the Principal Rs. 500/- in $3\frac{1}{2}$ % Government Promissory notes to found an annual prize in memory of his father and mother. The prize would be called the Biswa-Jayanti prize and will be awarded Parija's gift annually to the best I. Sc. student of this College if he proceeds to B. Sc., in this College or to the best science student of the first year class. The first award will be made next year. We shall be glad if more endowments of this nature are founded to encourage the students of the College.

At present these prizes are awarded privately by the Principal and we have no public prize-day like the schools. We suggest that the Commemoration Day should be also the Prize-day of the College, and on this Commemoration Day we should have our annual sports, and our prizes should be distributed publicly to the scholars and sportsmen in the presence of the Old Boys of this College. This will be a greater encouragement to the students of this College and will enliven the proceedings of the Commemoration Day.

Any organised attempt to coerce another by appealing to his sentiment or timidity or generosity is as much a violence practised upon him as overpowering his body and compelling him to do something against his will, and such violence should not at any time be encouraged. We can

after year to the only College of Orissa. During the short time that he was on the *Gadi* of Mayurbhanj, he gave away large sums in charity and the fine hall of the Utkal Sahitya Samaj would have remained incomplete if he had not taken the matter in hand.

Mabaraja Purna Chandra was endowed with all the noble qualities which made his father so great. He was an aristocrat of the right type, calm and dignified and yet approachable to the meanest of his subjects who had any matter which, he thought, claimed his personal attention. He had set up a Judicial Committee as a final Court of appeal in Mayurbhanj and he was contemplating a legislative chamber where his subjects could have a voice in framing the laws by which they would be governed. He had given local self-government to the people of Baripada who had their own Municipality to manage the affairs of their own town. In this way he endeared himself to everyone who came in touch with him and we are indeed sorry that death claimed him for its own so early in life. The voice of the weeper wails manhood in glory and it is one of the greatest tragedies of our existence that men in the prime of life should be cut off from all their hopes and aspirations, leave their tasks unfinished in this world and pass off to a country from whose bourne no traveller returns.

News and Views.

Professor Gopal Chandra Ganguli, Rai Sahab, was the Chief Editor of this magazine till he retired from the Education Department in April 1923. It is very unfortunate that we had to lose his help and guidance in conducting this magazine, but he had served this College for over twenty years and we cannot grudge him his well-earned rest. After his retirement the task of editing this magazine has devolved on the present Board of Editors and we hope that readers and contributors will extend to us the same helpful sympathy which they did in the past. We wish to make this magazine worthy of the College of which this is the mouth-piece and we shall be