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The medium of Instruction in India.

It has been pressed upon us from all sides to help the Vernacular so that it may replace English as the medium of instruction, and the demand seems so natural that it is impossible not to support it very fully. And yet there are certain aspects of the case to which we can draw the attention of our readers and the matter has given us some food for reflection.

It is very natural to expect that the vernaculars should be the medium of instruction in the Schools and Colleges so that students may proceed in the acquisition of knowledge without being hampered by a foreign tongue with which they are only imperfectly acquainted. Boys in the primary stage need not pass through the ordeal of reading the grammar of a foreign language and they need not waste half their years in the High School in learning over again in English what they have already learnt in the lower classes through their own vernaculars. A student moreover should not be appalled by the intricacies of a language which he has merely to study through books and should not fail to pass an examination merely because his knowledge of facts cannot be presented before the examiners through the medium of a language which it is so very difficult for him to master.

vernaculars and so cannot effectively guide the examiners in their work.

Thus we cannot light-heartedly prescribe the vernacular as the medium of instruction in the Schools or Colleges although we recognise that, that would be a really good thing for our students. In the olden days education was imparted through the vernaculars, because each province was regarded as a separate self contained entity having one vernacular spoken throughout its length and breadth and because of the lack of communications which prevented any migration or immigration on a considerable scale. The system of education was also less complicated, less costly and less specialised than it is at present.

It will not be possible now to adopt one vernacular as the medium of instruction in a particular province even when we reconstruct the provinces on a linguistic basis and so either we would have to impart education through English as we are doing at present or adopt some language which like Hindi is spoken and understood all over India. The difficulties will remain to a very great extent in the latter case although if an honest attempt is made, these difficulties will gradually become less and less serious.

We hope the advocates of the vernacular medium would pause and consider these before they introduce reforms into Schools as any hasty action would be ruinous to the cause of education itself.



Off to the Marble Rocks for the Pujah Holidays.



THE "MARBLE ROCKS" ! What a world of beauty and romance is suggested by these two magic words, and how many writers and painters have tried their hand to catch and convey their transcendent beauty to the world outside through their ornate writings and paintings.' But how few alas have succeeded in giving a perfect and life-like picture of the glorious original. Yet mankind will persist in this most engaging occupation till the end of time,—such is the lure of this woodland beauty, and such the pleasure in its pursuit.

As is generally known, the river Nerbudda, unlike most other Indian rivers, has carved her way through hills and hills in its westward flow over the southern India plateau, and this singular fight with rocks has made her not only deep, dangerous and difficult, but picturesque, poetic and perfect. And at no other point, perhaps, in her most extraordinary course has she so many charms to unfold as at Bheda Ghat (near Jabbalpur), for here are the famous Rocks and Falls which draw beauty lovers from all parts of the world.

The high praise given to the Marble Rocks by those who had seen them had kindled a desire in my heart of sharing their fortune in my very childhood, and it was only this year, when, through God's grace, that burning desire was fulfilled. I had fixed my Jabbalpur programme long long before the Pujah fever was on. As the weary summer months rolled on, and both body and mind became jaded, I looked again and again at those significant green and red figures in the office calendar, denoting the dates, which would bring the much needed relief and recuperation to the tired people, and me to the land of my dreams. Accordingly as soon as the Pujah bells rang and the office doors banged behind us, I made my way straight to the Railway station in company with two other co-workers. We boarded the train (14 Up Nagpur Passenger) in the evening in a right royal manner which landed us in Gondia (Junction for the Jabbalpur Narrow Gauge Line) at 2 o' clock at night. At 12-30 o' clock the next day we had to change for the Narrow Gauge train with its pigmy engine and

over the high river bank and rocky bed towards the waterfalls. It was not without a certain amount of difficulty that this feat of trudging over sharp and jagged marble slabs with which nature has paved the whole of the river bed, was performed, but the lure of the falls was too strong to make any pain felt at the moment. Presently a distant murmur assailed our ears, and a cloud of spray was visible in the distance, which announced the famous Falls. As we approached it we enjoyed the wild grandeur of the scene—the narrow and deep river rushing forth over rocky bed between high and thickly wooded banks, and the mighty volume of water descending down the cliffs in several forked streams with deafening noise and terrific fury, sending out a cloud of spray for a good distance all around. Immediately behind the Falls the river takes a sharp and picturesque turn, and flows over a remarkably sloping bed, the tall precipitous bank, thickly wooded, forming a majestic back ground. At this place the river is about 400 feet wide, and at the time we visited, the falls were about 20 feet high. We gazed and gazed, and feasted our eyes on the wealth of beauty that lay before us. It was some time before the glamour subsided, and when it did we all indulged in a dip in the holy river. This over, we came back to our camp and on our way back we ascended a hill called Chousatti Jogini, with a temple of the same name on the summit. This rock is the highest in the whole neighbourhood, with a good pathway to the top, consisting of over one hundred steps, and commands a grand prospect of the whole countryside hills and dales full of luxuriant vegetation through which the slender Nerbudda glides on her zigzag course.

After a light refreshment and short rest, we started visiting the second item of our programme—the Marble Rocks. I have already said that there is a Government Dak Bungalow on the bank of the river which is meant for tourists and travellers. Arrangements have also been made by the Government for boating excursions in the river, without which the Marble Rocks cannot be properly seen and enjoyed. Two boats have been provided with crew complete, which are available on payment of a moderate scheduled rate. After the waterfall, the course of the river has been blocked by solid rocks of marble, through which she has carved her way with infinite patience,

The river is deep and narrow, the banks are unscalable, the water is dark blue and the current is strong;—and all in solemn silence, beyond humanity's reach! Circumstances such as these are sufficient to send a shudder even through the most robust heart;—he feels "lost". But the moment he comes to his journey's end, and sights the familiar Falls from afar, all feeling of uneasiness is gone. He may now feel "lost," lost to the Earth, but certainly nearer Heaven!

One of my esteemed friends who had made his pilgrimage to this earthly paradise prior to me had instructed me to keep a sharp lookout and study this labyrinth, which, he said, had been his supreme riddle. I asked him at the moment how he was imposing a task on me in which he himself by so far my superior—had already failed. I now see that the wily Nerbudda has kept this riddle not only for him and me, but every tourist and explorer who is bent on ravishing her beauty without sufficient play of intelligence.'

Our only regret in this feast of beauty was that the river was still high and the water muddy owing to a few previous showers with the result that we could not enjoy the full height of the Falls, and due to the strong current our boat could not be rowed as close to the Falls as it could be in normal times. Otherwise, in the dry weather, when the river is low and the water crystal-clear, the scenery is perfect and boating ideal.

Blessed is the Nerbudda which possesses such superb beauty, and high praise to the Master Artist who has given her this? It is possible for everyone with money and mind to build the richest and most beautiful marble edifice, but it is only for the Nerbudda to have this wild grandeur. It is her sole right, her monopoly. It is Nature's handiwork, from which all artificial beauty is borrowed. Truly the Marble Rocks are immortal; they appeal to one and all; they are the artist's elysium, and at the same time have sufficient charm to move the most unfeeling heart! At their sight "heart leaps up", and one is tempted to sing with Wordsworth:—

"Earth has not anything to show more fair;
Dull would he be of soul who could pass by
A sight so touching in its majesty."

mental principles of morality. By sinning against his Creator his mind is vitiated, corrupted, and debased and he is in a ruined, lost, miserable and wretched state. It must be admitted, however, that the material progress made by man during the last hundred years is not altogether an insignificant thing to be overlooked but the illumination of that material progress is not too intense to keep the debasement of morality of mankind unnoticed and unfelt by the eyes of the critic.

If we look into the history of mankind from the very beginning of the creation, we see that the people of successive stages of civilisation stand in quite contrast with those of the primitive type. As civilisation advances, it, no doubt, helps to deepen man's thoughts but at the same time it opens up new outlets which lead man away from the good. 'It creates crimes,—crimes which like certain kind of imposition and deceit, are only called to life by the conditions of civilisation and it furnishes the oldest forms of the violation of law, robbery and murder with new weapons which magnify the moral gravity of the offence in proportion as their use demands inventive power and systematic calculation.' This explains why in a primitive stage of civilisation, the morality of a race is more uniform than it is to-day. If we simply look at the totality of good and evil we see that the greater value attainable from the heights of civilisation is outweighed by the increase in the evil.

Consequently simplicity which formed a part of the connotation of man of the past has given place to crookedness and complexity. Independence of thought and will, the ultimate source of moral life, though unknown in the past is never a thing realised at present, because, in the days of the past, independence of thought and will was submitted to some one person in authority or power (probably a king) but now a days it is snatched away by force by the mass and it hardly seems that one has the power of thinking independently in proper sense of the term. Moreover the trend of thought of mankind has been so moulded that he begins to suspect and think in the wrong way at the outset however noble his aim might be in reality which though he may realise afterwards. He makes no distinction between love and lust. The main consequence has,

Translated from Rabindranath.



How is it that, to-day, the rays of the newly risen sun have peeped into my heart? How is it that the morning hymns of the birds have entered the gloom of the cave. I know not, why after so many days my soul has awakened!

Oh, my soul is awakened! The water over-flows—the desire of my heart—the emotion of my mind, no longer can I keep in restraint.

Terribly trembles the mountain and in heaps, the rocks tremble down. The foam crested seething water roars out in awful wrath. It yearns to rush on in tremendous exultation—it desires to break the heart of the hill—and drunk with the rays of the dawn it longs to roll on the breast of the earth.

Why does Providence possess such a heart of flint? Why bonds bind him on all sides?

Break off O, heart—break off these chains and accomplish the consummation your heart longs for;—raising wave over wave, strike on and on.

When the soul is intoxicated with inspiration, what does it care for the gloom and what does its care for the obstacles? When the tides of desire swell up what is there to be afraid of in the universe?

I will pour down a stream of compassion—I will break through the prison of stones! over-flowing it with my songs, I will roam over this wild world larger and delirious,

Dishevelled my hair, gathering blossoms, spreading wings—rainbow tinted and scattering laughter in the golden rays of the sun I will pour out all my soul.

From one summit to another, will I leap, from one mountain to another will I rush on, Ringing out a laughter, and singing out a song, I shall keep time by the clap of hands.

sympathy with an impatient and anxious heart. I will rush on to the far-off ocean and merge this soul of mine into its and terminate my song.

Why these walls of the dreary prison stand around me—? O, strike—break them down—reduce them to dust—lo, what songs the birds have poured forth—Oh, the beams of the sun have found a passage.

D. GUPTA,
3rd Year.



Three hundred miles in a Car.



The long Puja vacation was over. Everybody was returning to his respective working place, so I had to prepare myself for coming back to Cuttack from Bhagalpur. But I was already disgusted by the train journey, so I began to brood of what sort of new journey could I avail. At last I settled to run over three hundred miles from Bhagalpur to Calcutta in a motor car.

Our party consisted of three members;—myself, Mr. S. Bose and Mr. H. Sinha and we started on the 30th of October.

On the evening of 29th of October we made everything ready for the long journey.

On the next day, the 30th October we got up at 4-30 A.M. to get ourselves ready for the journey, just at the day break.

When I got up from my bed I felt very cold, but the strong desire of going, forced me to leave my bed. I came out of my room and was charmed by the natural beauty. The moon was streaming her sweet beams over the earth and all was quiet. Like William Devis I thought that I have 'trespassed in a golden world.' 'The moon light like a big white butterfly dreaming on that old castle near Caerleon.' Here though there is no old castle, but the moon light was dreaming on the

The natural scenery was really charming. I am not a poet, nor have I tried to write any poem, but these beautiful scenes brought a poetic thought in my mind, but I was mute. When I was taken up with this scenery, suddenly the car stopped. For a moment I could not understand what happened to our car. But very soon I saw the river Manrakhi before us. It was 1-20 P. M. when we reached there. The bright rays of the sun fell on the river. The flow of water of the river was on the other side, the water glittering by the sun light seemed as if mercury was flowing from a distance. There was no metalled road or bridge over the river. The car would have to be dragged over the river bed, and where there was water, she would be carried by the coolies. Hearing the sound of the horn the coolies came to the place where we stood. They charged much for carrying the car to the other side. Atlast after some bargaining we came to a settlement. They brought long bamboos and ropes and tied them to the front part of the car, so that in the water they would carry the car, and water might not enter into the engine. After they had tied the bamboos, the car was dragged to the brim of water, and in water they carried the car so that no water might enter into the engine. When we reached the other side it was 2-50 P. M. The river Manrakhi is the boundary line between Bengal and Bihar. Then we drove our car towards the town Suri. Mr. Sinha was with the steering then. When we reached Suri, it was about 3-30 p. m. It is a big town. We got down to take some informations about another river named Ajoy which we had not crossed by that time. It is a big river in the way to Bhagalpur from Calcutta. There is no road or bridge over the river, so the car would have to cross as she crossed the river Manrukhi. The taxi drivers of Suri could not give any definite information. So we left the town without any delay, and ran towards Dubrajpur. It is a small town. We reached Dubrajpur at 5-20 P.M. Then we searched out the Police Station. There we thought that we should get some recent information about Ajoy from the Police officers. There we learnt that the river was fordable, but we would be put to great troubles if we would try to cross the river by that time. It was already evening. The sun had reached the western horizon, Moreover we were introdu-

hungry by that time. We had taken nothing from last night. Our last meal was very insignificant. We drove straight to the E. I. Ry Station. We took our lunch there. At 2-30 P.M. we set out for Calcutta. We took two gallons petrol more for our car. At 5 P.M. we reached Chandannagar. We ran through the heart of the city. I marked a peculiarity with the French Police here. The Polices who were on guard on the road were all well-dressed, but had no shoe. I marked all the Police Constables whom I met in the way. Then we crossed Chinsura and other important places. At last at 7-30 P. M. we reached the Howrah bridge. Thus our long journey came to an end.

ROBINDRA NATH MITRA.



The invisible world seen through Science.

Our imagination which is the best interpreter of natural phenomena is equally confounded by what is infinitely great and what is infinitely small. In fact, the phenomena of creation astound us whether we raise our eyes to investigate the mysteries of the heavens, or bend them downwards to examine the tiniest creatures of the lower realm. Survey where we will, we are confronted with immensity everywhere. It stands majestic in the azure dome of heaven and in the living atom too small to display to us the marvels of its organisation. So whoever contemplates this spectacle with the eye of imagination must be convinced of his littleness in comparison with the greatness of Universe. But although in the presence of the immensity of space and eternity of time, a feeling of humility overpowers us and although each step taken by man reveals his utter feebleness, yet the mind within "the brightest display of the power and skill of the Infinite mind" supports him on his journey by showing him both his power and his lofty origin.

Here also, he is astonished at the vastness of universe and has to confess that mere human attempts to explain its origin

day, new facts to be recognised and new proofs to be revealed of one unique Will, one Omnipotence which created and which now preserves the great globe in all its beauty and perfection." This consciousness of the limitation of man, this sense of an open secret which he can not penetrate, forms the essence of all religion. With the improvement of natural knowledge, man has acquired the idea of the infinite extent of the Universe, he is familiar with the conception that our earth is but an infinitesimal fragment of that part of Universe which can be seen and that its duration, as compared with our standards of time, is infinite. He has further acquired the idea that man is but one of innumerable forms of life now existing on the globe, and that, the present existences are but a link of an immeasurable series of predecessors.

These are the conceptions which are implanted in our minds by religion too. So it is wrong to suppose that religion and science follow paths which diverge from each other. Even monsters and superstitions of ancient days are being explained rationally by science in these days. Many naturalists of the day would fain transport themselves back to past centuries. They accept the charming little histories with which the rhetoricians of that day embellished their writings. The mysterious splendours of Nature lie hidden in the temple of science and let every one be inspired with a desire to penetrate into the sanctuary and uplift the veil.

RAJKISHORE ROY,
First Year Arts.



qualities to whatever he saw. Thus his explanation was without an adequate conception of causality and the world of wonders appeared to him to be a product of magic, by a supernatural being.

But will the world remain a wonder, a mystery to the rational mind? Should man remain satisfied without an adequate explanation of the universe he sees around? Nothing should remain unexplained, nothing should be overlooked as mystic and wonderful, and therefore, as incapable of being explained.

So the later conceptions of the universe are founded on the principle of causality, for an explanation to be scientific must have a reference to the adequate cause and finality or end of the thing. Therefore, we are not to adore the universe for its beauties, but to ask; who made it, and why is it made?

Some answer these questions by a theory called the theory of special creation, but others by that of evolution, with or without a creative idea or purpose underlying the world and the world-process. We are to test the adequacy of each of these explanations. Hence:—

The theory of special creation by which it is meant, that things were created by a personal being, a spirit, more powerful and mysterious, a supernatural being, having the same qualities, desires and aspirations as those of human beings and the world with its beauties has been continuing to be what it is at present, from the day of creation. The supernatural being, the absolute, wished that the world of finite things and animals should, be created, and it came into being. Such a being is assumed as all powerful, so such a being as cause, is sufficient to explain the origin and regulation of the universe. No evolution or gradual development was necessary for the present formation of the world; the history of the world, then, is a history of self-preservation not of self-development and upward progress, because the present world with all its contents came into being at once at a certain time. God spake and the world came into being out of nothing.

We may ask the following question to the propounder of the theory of special creation. Did God desire the existence of a finite

gence. The wonderful organisms, their laws and order, force us to fall on teleology, and discard the mechanical explanation.

Secondly the theory of mechanical Evolution makes too many assumptions; it assumes the very form, the very matter on which it is based, revealing thereby its own inadequacy.

Thirdly, this theory rightly understood is not inconsistent with teleology, rather it supports teleology. What is Evolution? Evolution is development. But what does development imply? It implies that something tends towards a definite end. Thus the idea of Evolution does not exclude the idea of finality or end.

Fourthly both the Cosmological and Biological Evolutions reveal a purpose, and a divine intelligence. The solar system, as explained by this hypothesis, came out of some orderly atoms; but why should there be such an order at all, if there be no purpose as the formation of the solar system? This very fact suggests that there was a purpose and an intelligence operating from the very beginning and is still so doing. Similarly, why should the more developed and complex organisms come out of simple and small organisms. This also reveals a guiding purpose in nature that it must produce such organisms.

Fifthly this theory is unable to bridge over certain gaps, viz. the gap between matter and life, that between life and mind, and that between animal mind and rational mind.

Even if we take it for granted, that the origin of the world is explained by the nebular hypothesis, how does life enter into inanimate matter? Even Darwin who was so much for this theory attributed this to divine interference. Science has shown that life can come out of life only and hence the mechanical Evolution fails here. Secondly the lowest organisms like plants have life, but no consciousness, while the higher living beings have it. How does this arise? The third is the great gap between animal mind and rational mind. How does rationality come into the latter while it is absent in the former.

Sixthly the doctrine of hereditary transmission on which the Lamarckian and the Spencerian theory of biological Evolution is based,

PHILOSOPHY.



"Divine Philosophy ! by whose pure light,
We first distinguish, then pursue the right,
Thy power the breast from every error frees,
And weeds out all its Vices by degrees."

(*Gifford.*)

The study of Philosophy constitutes an important part of liberal education. It discusses in its scope the emotional and volitional factors, percepts and images etc. It thus examines the actual facts of our conscious life and it is also said to be a science of human character, manifesting itself in good or bad conduct. In psychology, we analyse the functions of the brain, and acquire knowledge about imagination, memory, perception, etc. and Ethics, as a science of human character, enables us to acquire knowledge about our duties and rights, contentment, peace, Envy, Determinism, Free-will, Eudæmonism, Hedonism, etc. and thus serves as a guide to our moral life.

Philosophy shapes our moral character, which is the "crown and glory of life," and gradually brings us in contact with the Omnipresent, Omnipotent, and Omniscient Being, and also enables men to attain salvation.

Cicero exclaims,

"Philosophy ! thou direction of our lives,
Thou friend of virtue and enemy to vice,
What were we, what were the life !
Of men at all, but for thee."

If philosophy is to be of any use to men and nations, it must come down to earth and mix with mortal men, and be harnessed to religious and political thought, and to the daily life of the people. Philosophy may also be harnessed to finance,—the unsolved problem

the furnace, he would change them into good and golden crops of rice, and of silver and gold, and afterwards return the money. The learned Economist explained that with the money so borrowed, training institutions would be built for the training of gentlemen, who would organize the people co-operatively, organization being quite as necessary for victory in battles of peace as in the fields of war. When the people are organized and made reliable enough to return the money borrowed, but not till then, the Government will create and issue from the credit now lying idle, the money required by the people for the growing of crops, the sinking of wells, and other necessary uses, and for these only—the money is to be returned, say, with five percent clear profit to Government, and such other profit to be used for any other nation building purpose. Bank credits cost nothing to create except a clerk's wages, a ledger, a pen, and a bottle of ink. Relieved from the satanic financier, the people will have money for doctors and teachers, and in this way will abolish unemployment among the gentlemen.

Religious philosophy is blended with life, and the value of religion is urged by its uplifting power in life.

“Religion! what treasures untold,
Reside in that unspeakable world,
More precious than silver and gold,
Or all that this earth can afford.” (Cowper)

The Moslems and the Christians agree with our Bhagavad-gita, in holding,

“नेनं च्छिन्दन्ति शस्त्राणि,
नेनं दहति पावकः,
न चैनं क्लेदयन्त्यापो,
न शोषयति मारुतः ॥

“Soul is immortal. The fire doth not burn it, the water doth not quench it, the wind drieth it not.”

"Where the nightingale doth sing,
Divine melodious truth,
Philosophic numbers smooth,
Tales and golden histories
Of heaven and its mysteries."

(Keats)

"Philosophy will clip an angel's wings,
Conquer all mysteries by its rule and line,
Empty the haunted air and gnomed mine
Unweave a rainbow."

(Keats)

SUSIL KUMAR RAY.
2nd Year Art.



The Angler.

(Comic sketch)

The problem whether the old widow Mokshada was ever a maiden and "looked like the primrose that peeped beneath the thorn," could not be solved, by the experience of the living generation of the village. So setting aside that thorny problem for the historians' research we may begin her story from one "ekadasi" day. It showered incessantly during the whole of the last night and though the rain ceased in the early morning, the condition of the village road was not at all bright for a health-seeker.

That Mokshada did actually stir out of the house and even could move swiftly, goes much to her credit. She had to take great precaution against mud and pollution from unclean things. So she literally skipped on, thus disregarding (like Einstein !) the theory of gravitation especially as it works on a slippery road. She scared away the "unclean" pedestrians, who came too near to her with most

One day she met Asit on a lonely road and without any hesitation asked straight, "Why are you not going to fish?" Asit was dumb founded. Though he had killed, scotched and buried the *purdah* system while vociferating in the College debating club, he never expected such a curt question from an unacquainted lady!

With faltering and nearly choked up voice he replied, "I, I find no more pleasure in fishing."

Lalita understood his feelings and a prettiest quiver of a smile dimpled her cheeks. She argued "Do'nt mind grannie's babbles. She is so very hot tempered"! There was something so appealing in the sweet eyes uplifted to his, that Asit had to consent. Once more the angler haunted the old place avoiding of course the Argus eyes of the old widow. But misfortune came at last. Saradindu jeeringly remarked one day, "Well Mr. Romeo your *fiance* is going back to her father's house. As she is already too grown-up her father is insisting upon her marriage, as soon as possible."

It is better to give a description here, of that gentleman. He was a Brahmin of higher rank than Asit and cast covetuous eyes upon the property of the son-less mother-in-law. So when Mokshada fell ill, he sent Lalita to nurse her, being unable to spare her mother from the kitchen-work, or himself from Macneil Company's voucher-keeping.

Asit had read in many books about the bolt from the blue falling upon the head of the hero and now only he could realize what the shock is. Tears filled his eyes and with an air of deep dejection he said that the place was not suiting his health and he would return to Cuttack, where he lived.

Saradindu was quivering with silent smile. He then disclosed a plan which Asit listened with great interest.

Again his face was beaming with joy and inspite of the "unhealthy" climate, Asit resolved to stay there for a few days more.

(2)

Saradindu was kind enough to find a good match for Lalita. The bridegroom-designate was a friend of his own. A high class

A Peculiarity Explained.

In modern Economics, as we know, much importance is being given to the buying and selling of goods between one country and another. International trade occupies a paramount position, in the modern world. It would be impossible to carry on the enormous mass of commercial transactions between one country and another, unless the different countries have a common currency system in terms of which prices were expressed. It is a wellknown fact that different countries have different kinds of coins. The currency of each of the countries of the world, is equivalent to a definite quantity of gold. Whether it be dollar, rupee or franc, each coin is related to a definite quantity of gold. When they speak of a country's being under gold standard, they mean exactly this. The whole world except China was on the Gold standard.

Our rupee was definitely connected with gold at a ratio of 1 shilling 6 pence, that is our Government were under an obligation to give 1 shilling 6 pence in London, if we handed over a currency rupee note or a silver rupee in India. It should be further noted that our rupee was equivalent to 1 shilling 6 pence when there was a particular relationship between the gold and the sterling. In other words, a particular value was assessed upon sterling when there was a definite relationship between it and gold and our rupee fetched 1 shilling 6 pence, so long as this relationship was maintained. Once the sterling ceased to have that particular relationship with gold, the Government had to decide what they should do.

The causes which broke this equilibrium, are very obscure and conflicting. The part played by England in the world of International finance, from the later part of the 14th Century, was one of the greatest. England built her export and import trade on a very sound basis. She exported her manufactured articles and imported raw materials and food-stuffs. While promoting her own interests, she

unhesitatingly conclude that the value of rupee has fallen in terms of gold.

The fear that India is going to lose something of an extraordinary type,—so far as her economic position is concerned—is certainly not correct because this change is expected to bring about an increase in her export trade and a slight decrease in her import trade. There is also every possibility of the Indian industries such as sugar, rubber etc being given an impetus. The agriculturists naturally will get something more than what they would have got. Those who have got no fixed income will oscillate between Heaven and Hell. People getting fixed incomes, lose to the extent the purchasing power of money has fallen. These computed advantages are also likely to be over-weighed with certain evils which are likely to accrue from such a change.

The severance of currency from gold and linking it to the sterling may accentuate the situation in view of the fact that sterling itself is unstable and further there is apprehension of the Indian gold being frittered away under the guise of maintaining the ratio at 1 Shilling 6 pence sterling. Another fact also should be borne in mind. At present 300 crores of silver rupees are in circulation but not even $\frac{1}{2}$ the worth of their face value is being maintained.

The year 1931 marks a phase—not very uncommon—in the international history of the world. Various changes that are caused have a decisive effect upon the economic and political conditions of different nations. The only cause that can emphatically be attributed to the anticipated results, is the fall in purchasing power. This has already found expression in England, in the form of 'wage cuts'. This means, lowering the cost of production with the anticipation of taking a new turn to a highly intensified export drive. This is bound to have very grave and detrimental effect upon the industrial countries of the world. This will lead to an inevitable increase of industrial rivalry between the said nations. It is a great blow to the 'infant industries' of the world. There is a positive expectation of the rise in unemployment figures.

great pleasure in welcoming him for the third time. We have the unique privilege of sharing him with the Patna College and hope he will stay here at least as long as he had been at Patna College.

* * *

Professor P. Parija opened the Bihar and Orissa Annual Police Conference this year during X'mas week. This is probably the first time that a teacher has the privilege of opening a Conference of this kind. His speech was remarkably lucid and placed a very high ideal of service before the officers.

* * *

Professor K. P. Sinha of this College has been appointed a member of the faculty of Arts of the Patna University. He has recently married a niece of Mr. V. S. Sinha, Bar-at-Law at Benares. Our heartiest congratulations and best wishes for him, and our prayers for his long life, future happiness and prosperity.

* * *

Professors P. N. De and N. C. Banerjee have been elected as fellows of the Patna University from the constituency of the Registered College Teachers. Our congratulations to them,

* * *

Dr. B. K. Singh and Professor Parija have proceeded to Bangalore to attend meetings of the Science Congress.

* * *

We are very glad that the Government has kindly sanctioned a special grant of Rs. 1505/- for levelling of the College ground.

* * *

The Second Tube Well of this College has been completed and is being used from July 1931. There is now no fear of any shortage of good and pure water supply for the students and Staff of this College.

* * *

order and the inter-institutional league matches of the Kishori-Champa Cup the game has livened up and is attracting a large number of players. The League Cup was won jointly by the Mohamedan Hostel and the Day-Scholar's team. The Principal played for the latter and formed their bulwark of defence. Hockey Captain Mr. Joseph Kongari has been awarded the College Star and Blazer in Hockey. Congratulations! We have also played several other friendly matches with outside teams.

We began Tennis in earnest just after the Pujas. This is a very popular game and all the pucca courts have been filled up to their utmost capacity. The presentation of a Cup by Prof. K.P. Sinha to commemorate the name of Mr. T.C. Orgill the late Principal of our College has greatly added to the success and enthusiasm of our this years Tennis season. The Durbar Doubles Cup which was played on knock-out system has been won by Mr. A. Das our late Captain and his partner Mr. B. Das, the runners up being Mr. S. Mukerjee and Mr. B. Mohanty. The most interesting match of the tournament however was between Principal Duke and Prof. K. P. Sinha vs. the winners. Our Moti Cup singles tournament will be played after the X'mas holidays. Our thanks to Professor N. Misra, Professor K. P. Sinha and Professor G. S. Das who are players of our 'A' Court for their keen interest and encouragement. They are as keen as ever and their love for the game has helped much to bring it to its present standard. Mr. Duke our Principal plays for the Day-Scholar's team in the Orgill's Cup and often encourages us by his presence in the Court. We have also maintained 2 lawn Courts for the beginners in Tennis one in the College compound and the other in the Town. Cricket seems to suffer much owing to the popularity of Tennis which attracts many of our Crickteers. But, the bull-dog tenacity of our cricket Captain has kept it alive and there is always a number of players for daily practice though there is room for many more. We have played matches with local teams on every Sunday and on several Saturdays. Professor N. Misra who has given his service to the Cricket Club for the last 14 years is still there and his deadly bowling is a great asset to our Club. There is no one yet who can take his place and we think we can not do without him yet. We are very glad that Mr. D. Barnet our Captain, has won his Star and Blazer in Cricket and our hearty congratulations to him.

grateful to him for this concession and hope that others would follow the lead given by him. We began with a limited sum of Government grant for our Athletic Club, (owing to the retrenchment) which was barely sufficient for our sporting expenditure. But again Principal Duke came to our help and diverted a sum of about Rs. 500/- from the excursion grant to the Athletic Club with the permission of the D. P. I., who deserves our hearty thanks. The only thing we want now is a Boating Club. We are admirably situated with a canal near-by to have one but the proposal to open a Boating Club has been discussed many times and often during the past few years but nothing has materialised yet. We hope Principal Duke would remove this want also.

Our X'mas and new year's greetings to all.

S. C. DAS.

Honorary Secretary



Notes on Mohamadán Hostel.



With the re-opening of the College after the Puja holidays our boarders assembled together in a society of friendship and varied activities. As the ensuing Test Examination is knocking at the door the examinees are paying more attention to their books than to the other activities of the current season. But this does not mean the total indifference of our boarders to the in-door and out-door activities of both the Hostels and the College. Amongst the 21 souls of our hostel an interest has long been created to take prominent part in the field of the healthy diversions of the institution.

In the Vernacular debate competition Mr, Ahemed Nawab a 3rd year student got a prize awarded by our Persian Professor Khan Bahadur Abdul Moqtadir Saheb. The same gentleman who

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Oriya Debating Society.



We had only one sitting during this term. The subject for discussion was "That inter-communal marriages will settle the communal problem of India." Professor G. S. Das was on the chair. The attendance was not satisfactory, still almost all the students present took part in the debate. After a hot debate the motion, being put to vote, was lost.

NRUSINHA CHARAN DAS
Secretary,
Oriya Debating Society



Report of the Bengali Debating Society.



This session there have been two sittings of the Bengali Debating Society. Except these two we had a general Vernacular impromptu competitive debate, in which the competitors from all Vernacular Societies, such as Bengali, Oriya and Urdu, joined and delivered eloquent speeches. The subject for the debate was "That knowledge brings more unhappiness than happiness."

There were three prizes worth Rs 7/-, Rs 6/- and Rs 5/-. I am very glad to note that our ex-Secretary, Babu Probhat Kumar Mukherjee stood second in the competition.

supported and justified by Professor B. V. Roy, but criticised and shown to be not a good theory by the President.

In the second Damodar Misra read his paper on Natural selection Vs. Teleology. Professor R. Pati, gave a nice exposition of the different theories of Darwin and Lamarck and the President concluded supporting "immanent teleology"

Report of the Economics Society.



During this short term The Ravenshaw College Economics Society has had one sitting only. Principal Duke was the President and Professor S. C. Bardhan and G. S. Das were present.

Two joint Secretaries from the 3rd year class were unanimously elected as Office-bearers for the current session 1931 and 32. Babu Radhanath Dwibedy of the 3rd year class read out a report on the Horn Industry of Cuttack. The report was discussed in the meeting and several points regarding the improvement of the Horn Industry were suggested by the President and others.

We are thankful to our predecessors who are now relieved of their duty.

Last but not the least we offer our hearty thanks to the Principal, Mr. Duke who is so keenly interested in our Society.

RADHANATH DWIBEDI

SOMANATH MISRA.

Joint Secretaries.

*The Ravenshaw College Economics
Society.*

Hostel Notes.*(East Block).*

1. The second term has begun in earnest and with its boarders, who are busy preparing for their test and terminal examinations, foresee a term of busy and monotonous life. This monotony has to a great extent, been removed by our "Indoor games and music" competition which gives the boarders the greatest enthusiasm and liveliness. This remarkable feature is very nicely exhibited after the study period at night.

2. Our Common Room activities are going on pretty well as before. It is a happy thing to see a large number of students attracted to our Common Room. We are grateful to our Warden and Superintendent for their close co-operation and the warmest sympathy they extend towards us.

3. Formerly we had only a few text books in our Lending Library. Thanks to our Principal W. V. Duke, who has kindly granted a sum of Rs. 100/- with which our Lending Library is now enriched. There, however, remains much to be done to make it a success.

4. Our boarders are taking a keen interest in the athletic side. Our best thanks to our Superintendents for their ready help and sincere interest taken in the side of our physical culture.

5. Our outdoor-activities continue with the same ~~enthusiasm~~ and regularity as before. A grand procession was made throughout the whole town consisting of largely the College students in connection with the "All Orissa amalgamation."

6. The flushing system is working well and doubtless a long-felt want has been removed.

Notes.

BABU PRANANATH MAHANTY, M.A., sometime Lecturer in History in this College has proceeded to England to compete in the I.C.S. Examination.

BABU KRUPASINDHU MISRA, B.A. I.C.S., has proceeded to England for training.

BABUS GUNNANIDHI SAHU M.B. and DAYANIDHI MISRA M.B., have been appointed Assistant Surgeons under the Government.

BABU BANKANIDHI PATNAIK, B.A., B.Ed., Headmaster Khurda H. E. School has been elected as a fellow of the Patna University from the Registered School Teachers' Constituency.

BABU UDAYNATH RATH has been appointed as Deputy Magistrate this year.

BABU SARAT CHANDRA DAS and Mr. Edward Kujur have been appointed Sub-Deputy Collectors.

BABU MADHAB PATTANAİK has been awarded the Coonoor Research Scholarship.

BABU LAKHMINARAYAN SAHOO has passed the M. A. Examination of the Calcutta University in Economics.

BABU BAIKUNTHA NATH PATNAİK has passed the M. A. Examination of Calcutta University in Indian Vernaculars.

ସେ ତ ଯୌବନସଖା ରାଗିଣୀ
 ହତାଶର ବୁଦ୍ଧେ ପରଶାଇ ଦେଲ ସଞ୍ଜିବନୀ ।
 ତୁମେ, ପରପରେ ତବ ଉଡ଼ାଇ କାନ
 ଅଳ୍ପରୁଗଳ କୁଟାଇ ବିସେ
 ଯୌବନ ମନ ନେଲ ଗୋ ଟାଣି ।

ସନ୍ଧ୍ୟା ଅସିଲ ରଜନୀ ଟାଣି
 ସୁବର୍ଣ୍ଣର ବୁଦ୍ଧେ ବିରହ ଘେନି
 ଗୁଳିମା ଦେଲ ତରୁଣ ଦାନ
 ତରୁଣୀର ବୁଦ୍ଧେ ବଢ଼ିଲ ମାନ
 ଅରମାନେ ସେ ତ ନ ଦେଲ କଥା
 ଅରମାନେ ତାର ବଢ଼ିଲ ବ୍ୟଥା ।

ତରୁଣ ଗଢ଼ିଲ ରଜନୀଗଳା
 ତରୁଣୀ ବୋହିଲ ମଲୟ ବାଆ
 ଯୌବନ ସ୍ତ୍ରୋତେ ତରୁଣୀରାଣୀ
 ବୁଢ଼ାଇ ଗୋ ନେଲ ତରୁଣ ନାଆ
 ସେଥି ଜ୍ୟୋତ୍ସ୍ନାରାଗର ପିକା ରଜନୀ
 ବିଶ୍ୱର ଗୋ ଦେଲ ପଣତକାନ ।
 ବସନ୍ତ ଅଣିଲ ମହାଧୂପ
 ଯୌବନ ଦେଲ ବିବ୍ୟରୁପ

ଅରମାନ କାହିଁ ଭାଷି ଗୋ ଗଲ
 ପ୍ରିୟ ତରୁଣର ପ୍ରିୟ ମହଲ

ତାକଲ ଧୀରେ
 ଅଦମ ସ୍ୱରେ—

“କାନୁ ଅସ
 ମୋ ପାଶେ ବସ.....”

.....ବୁଢ଼ାଇ ଗୋ ଦେଲ ଲେତକଧାର ;

ତରୁଣ ଧୀରେ କହିଲ ଗିର

“ପ୍ରିୟା ଗୋ ମୋ’ର

ଶାନ୍ତି କର..... !”

ଗୋଧୂଳି ଲଗ୍ନେ—



ସୁଅଗ ଶୁଗରେଖା ଗୋଧୂଳି ନରେ ଯେବେ ଖେଳିଲା
ଚତୁର୍ଦ୍ଦଶମୂଳେ ରଖି ପ୍ରଦୀପଶିଖା ସଖି ଜାଳିଲା—

ରକତ ଅଗ୍ନି ତଳେ

ପ୍ରଦୀପଶିଖା ଜଳେ,

ଅଧୀରେ ଥାଏ ଗୁହଁ ମଉନେ—

ଅବେଗ ବ୍ୟଥା ରଖି ଗୋଗନେ । ୧ ।

ଅକାର ବେଦାତଳେ ରକ୍ତକ୍ତରେ ଯେବେ ପ୍ରଣମେ,

ଗୋପନ କଥା ଜାଗେ ମରମତଳେ ସଖି ସରମେ,

କାହାର କଥା ଭୁଲି

ପ୍ରଦୀପ ଥିଲା ଜାଳି

ରରସା ପାଇ ଶିଖା ଅରୁଲା—

ମରମ କଥା ମନେ ଜାଗିଲା । ୨ ।

ଲାଜେ ଅରୁଣ ମୁଖ କେତେ ସୁପନସୁଖ ସୁମର

କିରଣା ଅବସାଦେ ଅବେଗ ବ୍ୟଥା ଉଠେ ଗୁମର ।

ନୟନ ଭଲଭଲେ

ଲୋଭକ ଝରେ ତଳେ

କିଷାଦଗ୍ଧସ୍ନା ଅସେ ଘନାଇ—

ଉଦାସେ ଥାଏ ଦୂରେ ଅକାଇ । ୩ ।

ଶିଉଳି ମଉଛବେ କାଶର ଶୁଭ୍ର ଦାସ ସରଇ

କାହାର ପରଶନେ ସୁନେଲି ଧାନଶିଖା ଅରଇ

ଉଷାର ପରବୋଲା—

କାନନ ପୁଲି ବୋଲା—

ସୁରୁତ ଜାଗେ କେତେ ସୁକୁଣୀ

ଚରୁଣୀ ଭଲ ହୁଏ ଅରୁଣୀ । ୪ ।

କସନ୍ତ ବଧୂ



ପଞ୍ଚମୀ ଅଳ୍ପ ବସନ୍ତର ଉଠିଲି ପିକର ତାନେ,
 ତରୁଣ ଉଷାର ଅରୁଣ ହଲକେ ପ୍ରଭାତ ଗାନେ ।
 ଅଳସ ନେତ୍ରେ ଦୋଳାଇ ଦେହ ସୁଲକ ଘେନି ମନେ
 ମୁଁ କୁ ବାତାୟକ ପାଶେ ଦୋଇ ଉଠୁ ଗୁହଁଲି ସଖେ ।

କୁମାରୀ ଉଷା ଖେଳଇ ଦୋଷୀ

ବସନ୍ତ ବଧୂ ସାଥେ—

ଗହନବନେ ପଲ୍ଲୀଶବାଳା

ଯୋଗୀଏ ପଶୁ ହାତେ ।

ଧୀର ପବନେ ଅସଲ ଭାଷି ସୁଦୂର ବର୍ଣ୍ଣାଚାନ
 କଲିଣୀ ସୁରେ ମିଶାଇ କଣ୍ଠେ ଗାଉଛି କିଏ ଗାନ ।
 ପରଚିତ ଏ କଣ୍ଠ ମୋତେ ଜାଣେ ମୁଁ ତାକୁ ଜାଣେ
 ସପନେ ଅସି ଗୋପନ କଥା କହିଥିଲା ମୋ କାନେ ।
 ଅମ୍ବୁମୁଖ୍ୟ କର୍ଣ୍ଣେ ଗୁଞ୍ଜର ଭାଷିଲ କିଏ ଦେଲେ
 କୁଞ୍ଜରୁ ଅସି ତାହାର ସାଥେ ମାଡ଼ିଲ ନୁଅ ଖେଳେ ।
 ତନ୍ମୁଁ କେତଳା ଓଡ଼ିଶୀ ଖୋଲି ଗୁହଁଲି ତାକୁ ହସି
 ସୀଶା ମାଳତୀ କୋମଳ ଅଙ୍ଗ ଧୀରେ ଗଲ ପରଶି ।
 ଆହ୍ୱାନେ ତାର ଜାଣେ ସ୍ୱନନ ଜାଣେ ମୋ ତାକୁ ଜାଣେ,
 ହିନ ଉତ୍ତସ୍ୱସ୍ତ ପ୍ରାନ୍ତେ ତାର ଉଡ଼ଇ ବନେ ବନେ ।

“ଅସିଲି ମୁହିଁ ଅଜଣା ଦେଶୁଁ ଯିବି ଗୋ ଫେର

ଆସ ଗୋ ଆସ କେ ଯିବି ଆସ ଚଞ୍ଚଳ କରି

ଅଳକାପୁରେ ସପନେ ଭୁଲି,

ମୋ ଉପବନ କୁସୁମ ତୋଳି ।

କୁଞ୍ଜାରେ ଖୋସି ଗୁଞ୍ଜିବି ଦ୍ୱାର ଲମ୍ବାଇ ଦେବି ଗଲେ,

ଦେବି ମୋ ସଖି ରହିବ ପାଶେ

ଭୁଲଇ ମୋତେ ସରସ ଦାସେ

“অলকে কুম্ভ না দিও শুধু
শিথিল কবরী বাঁধিও”

রবীন্দ্রনাথ

চুলের পরে ফুল;—টি
বাদল দেশের কাজল পরীর
উজল্ তারার ছলটি।
কাঁপন লেগে দখিন্ বায়ে
দোছল দোলে অলক ছায়ে;
সোহাগ ভরে আদর করে
বসায় বুকে ছলটি।

দেয় সে ছোট চুমটি
থির রহেনা খোঁপার পরে
ভেমরা মধু লুঠি
সোনার কাঠির পরশ লেগে
উঠছে যেথা স্বপন জেগে
পুলক মাঝে জাগিয়ে ব্যথা
ভাঙ্গায় আমার ঘুমটি।

কাজল চোখে দীপ্তি
বহ্নি শিখার তপ্ত দহন
জাগায় মনে ক্ষিপ্তি।
অধর কাঁকে মুক্তা জলে
উতল বায়ে অলক দোলে;
আঁচলে খসে নেশার বসে
জালায় বুকে দীপ কি ?

মোহন মদির বৃষ্টি
সলাজ শ্রীতি বিলাস রীতি
পুলক করে সৃষ্টি।
ছোট্ট বুকে দোলন জাগে
কাঁদন সুরে কাঁপন লাগে
চোখে চোখের মিলন মাঝে
হারাই আমি দৃষ্টি।
শ্রী রবীন্দ্রনাথ ।



আলোকময়ী



অনন্ত, কালিমামাথা, নিশীথের শেষে
 ঝঙ্কারিলে প্রিয়ে, যবে বিশ্ব তন্ত্রী মাঝে
 তোমার অরূপ-কণ্ঠে মধুর রাগিনী;—
 উন্মিলিত নেত্রে হেরি অপূর্ব আবেশে
 ক্ষীণ এক রশ্মিরেখা সীমন্তিনী শিরে
 বিশ্বস্ত-স্তম্ভ-চিত্তে, অপূর্ব আবেগে
 ধ্যেয়ে যাই উর্দ্ধ-খাসে! সম্মুখে আবার
 দেখিলু জোরণ-দ্বার খুলিল নিমেঘে।

অদম্য উদ্বেগভরে তোমারি সন্ধানে
 চাহি চারিদিকে। দেখিলু সম্মুখে মোর
 রাজপথ,—দীপ্ত এক সুস্নিগ্ধ প্রত্যয়
 পদাঙ্ক পাথের করি পথি শেষে আমি
 আসিয়াছি তব জ্যোতি-বিশ্বতির পারে,
 বিলীন কর গো বন্ধু, তোমাতে আমার।

শ্রী অ. চৌধুরী
 II Year.



frontiere এতে একটা চাকরী খালি আছে। যা disturbed Condition যদি আর কখনো দেখা না হয় তাই শেষবার দেখা করতে এসেছিলাম। মিনতির চোখ জলে ভরে এল। সে বললে “আপনি আই. সি. এসের জন্তে prepare করছিলেন, পরীক্ষা দেবেন না?” “কি করব, আমার অবস্থা ত জানেনই।” মিনতি স্বর নীচু করে বললে “আপনি prepare করুন। আমি আমার স্কলার্শিপ থেকে জমান তিনশো টাকা আপনাকে এনে দিচ্ছি। চিন্ময় উচ্ছ্বাসিত হয়ে বলে উঠল, “যদি successful হই, তবে আপনার ঋণ জীবন দিয়েও শোধ করতে পারবনা মিস্ গুপ্ত।”

“দেখুন আপনি যদি পাশ করতে পারেন তবে কথা দিন—” লজ্জাক্রম মুখে নিজেকে সে সামলে নিয়ে ভেতরে চলে গেল। মিনিট দশ পরে পরে সে যখন টাকা নিয়ে ফিরে এল, তখন চিন্ময় তন্ময় হয়ে কি কথা ভাবচে। খপু করে মিনতির হাতখানা ধরে সে গাঢ় স্বরে বললে “তাই হবে মিনতি। যদি সফল হতে পারি তবে তোমার ঋণ শোধ করবই।”

রূপহীনীর চোখ দিয়ে জল ঝরতে লাগল। নাইবা থাকল তার রূপ, তবু সে প্রেমাস্পদা আজ থেকে। তারপর ছ মাস কেটে গেল।—যুগপৎ দেখা গেল বোস বন্ধ মাতাল, আর মিটারের দেনার দায়ে চুলবিকোন। এহেন সময় চিন্ময় আই. সি. এস পরীক্ষায় successful হয়ে বিলাত যাবার আগে গুপ্ত দম্পতীর সঙ্গে দেখা করতে এলো। ললনার যত্নে এবার কোন খুৎ রইল না। মিটারের চির-মধ্যস্থিত আরাম চেয়ার, বোসের চির—Reserved মোটরের সিটটি নূতন মনিব বরণ করেনি। চিন্ময় পারৎপক্ষে মিনতির সঙ্গে কথা বলতো না, আড়ালে ত নয়ই। মাস-খানেকের মধ্যেই ললনার engagement পাকা হয়ে গেল। চিন্ময় তাড়াতাড়ি বিয়ের জন্ত ব্যগ্র হয়ে উঠল। এদিকে মিনতির শরীরক্রমেই খারাপ হতে লাগল। ডাক্তার বা বল্লেন “Consumption—মধুপুর।” অথচ এদিকে বিয়ের দিন ঠিক হয়ে গিয়েছিল। কাজেই মিনতির জীবনের শেষ গোথুলিতে ললনা পাশে থাকতে পারেনি। “অবস্থা শোচনীয়” টেলিগ্রাম পেয়ে বিয়ের দিনই বিয়ে স্থগিত রাখা হোল। রোগিনী প্রলাপ বকছিল “চিন্ময় বাবু খুব promise রাখলেন যা হোক। আমি দেখতে বড় কুঞ্জী বলে, না?” বধুবশে ললনা মুমূর্ষুর মুখের পানে ঝুঁকে বললে “নতি কি বলছিস্ বোন?” হঠাৎ ললনাকে চিন্তে পেরে মরণপথযাত্রিগীর মুখ উজ্জল হয়ে উঠল। সে বলে উঠল “দিদি তাই চিন্ময় বাবু সিভিলিয়ান হয়েছেন। এখন ওঁর কাছে থেকে আমার তিনশো টাকা চেয়ে নিও। ও টাকা আমি মুখে বসন্তের দাগ ওলা কালো মেয়েদের বিয়ে দেবার জন্তে রেখে গেলুম।”

“উপসর্গ”

“ব”



বাপ মা তাকে কি বলে ডাকত জেনে লাভ নেই, কিন্তু ক্লাসের ছেলেরা তাকে ডাকত ‘ফলগু’ বলে—সে pose কর্ত যেন বড় গম্ভীর আর Moralist, এমন কি শোনা যায় ‘কোন’ স্কুলের সামনে দিয়ে যাবার সময় সে চোখ বুজে থাকে সেজন্য তার ২।১ বার cycle accident ও হয়েছে। Fourth year পর্য্যন্ত বেশ সহজ ভাবেই এগিয়ে চলেছিল, কিন্তু B.A. পাশ করবার সময় তাকে ২।৩ বার Vault খেতে হয়েছিলো। এটা সরস্বতীর সদয়দৃষ্টির জন্ম কিংবা আর কারও তা বলতে পারিনা। এমন ভাল ছেলে ‘ফলগু’কে ২।৩ বার vault খেতে দেখে Profesor বা আশ্চর্য্য হয়েছিলেন—সব চেয়ে বেশী আশ্চর্য্য হয়েছিল তার বন্ধু মৃগাল, কারণ সে Logic এ পড়েছে ‘Every thing must have a cause’ কিন্তু ফলগুর ফেল হওয়ার কারণ কিছুই ঠিক করতে না পেরে সে ভেতরে ভেতরে খোঁজ করতে লাগল।

ফলগুর Daily Routine ছিল—“Park” এর ধারে গিয়ে হাওয়া খাওয়া এ নিয়মের কোনও দিন ব্যতিক্রম ঘটেনি—এর একটা বিশেষ কারণ আছে। একদিন সে পার্কের কাছে বেড়াচ্ছে হঠাৎ সামনের দিকে তাকিয়ে আছে যে কয়টুকরা ছেঁড়া নীল কাগজ পড়ে রয়েছে। সে সেই কয়টুকরা কাগজ নিয়ে জোড়া দিয়ে আছে যে ভাতে লেখা রয়েছে “-না’র হাতে চিঠিটা দি—‘ব’,” তারপর থেকে সে কেবলই লেখার কথা ভাবতো—কে লিখেছে? কাকে লিখেছে, কিন্তু কিছুই ঠিক করতে পারত না।

সেদিনটা ছিল একটু মেঘলা। ফলগু বিকেলের দিকে Hostel থেকে একটু তাড়াতাড়ি করেই বেড়িয়ে পড়েছিল। রাস্তায় যেতে যেতে আছে একটা Baby Austin car তার পাশ দিয়ে হর্ণ বাজিয়ে চলেগেলো—তাতে বসে দুজন তরুণী। একজন Drive করছেন, আর একজন তাঁর পাশে বসেছেন, তাঁর হাতে রয়েছে একখানা Tennis Racket। পিছনের Seat এ বসে রয়েছে একটা ছোট্ট কালো কুকুর, তাঁরা দুজনে গল্প করছিলেন। মোটরের শব্দে ফলগু তাদের কেবল এই কথাগুলি শুনতে পেয়েছিল—“ঝরনা তুই খেলতে যাবিনা”—ঝরনা নামটা শুনেই তার চিঠির টুকরোর কথা মনে পড়েগেলো। চিঠিতে—“না” লেখা ছিল। সেটা এই ঝরনা না হয়ে যায় না। কিন্তু ‘ব’—? বনমালী হতে পারে কিন্তু ঝরণার পাশে বনমালী। ছাঃ সে ঠিক করলে ‘ব’ নিশ্চয়ই বসন্ত। তার অধর প্রান্তে হাসির রেখা ফুটে উঠলো খুব জোরে মোটরের পিছনে cycle চালিয়ে দিলে—কিন্তু ফাঁকা রাস্তা পেয়ে মোটর এত জোরে চলেছিল যে শীঘ্র সেটা তার দৃষ্টির বহির্ভাগে চলে গিয়েছিলো—অগত্যা তাকে Park অভিমুখে cycle ধুরাতে হলো।