

## Professor Parija's Speech in the Hostel Anniversary Meeting.



Mr. VICE CHANCELLOR, LADIES AND GENTLEMEN,

On behalf of the boarders and my colleagues in the hostels, I welcome you most heartily to this Anniversary Meeting. It is a matter of great pleasure for us that so many distinguished persons should be present at our annual gathering and the Vice-Chancellor of the Patna University should be able to preside over the function. Since the Matriculation Ceremony of the Patna University was given up, it is the first occasion when the Vice-Chancellor has visited this College and I take this opportunity of extending the heartiest welcome to him. I also take this opportunity to welcome one of the most distinguished scientists of the world to our midst. It has been possible to have Sir C. V. Raman here at the Anniversary by holding it on the same day as the College Commemoration Day. It is for this reason that we see so many old boys of the College present here and the boarders and the hostel management are much indebted to them for their presence.

I think it is not out of place to make a few remarks about the hostels. At present we have three hostels namely the East and West Hostels for Hindus with possible accommodation for 384 boarders. There is a small Muhammadan Hostel having accommodation for 32 boarders. The actual number at present is 19 including Christians.

✓ The history of the hostel is almost as old as that of the College. The College was raised into a first grade one in 1876 and ten years later Raja Dhanurjoy Bhanj Deo of Keonjhar contributed Rs. 5000/- for the construction of the first hostel of the Ravenshaw College. Subsequently the Government added new blocks to the original hostel and ultimately when the College shifted to the present site in 1921, three separate hostels were built as noted before,

It will be seen that the modern hostels began in 1921 and during these ten years they have developed certain characters which are not only unique in this province but possessed by very few institutions in India.

The management of the different hostels vest in the Warden and the Superintendents. The Hindu hostels each have one Warden, one Superintendent and one Assistant Superintendent and the Muhammadan Hostel has one Superintendent, the Warden of the West Hostel being the Warden of the Muhammadan Hostel as well.

It has been our practice, however, to delegate certain amount of responsibility to the students. Each hostel has got an Executive Committee, consisting of the Warden, the Superintendents and a number of elected student members, which looks after the various branches of the hostel activities, and the management breaks up into Committees with an elected student Secretary who finds a place in the Executive Committee. The Superintendent or the Assistant Superintendent is ex-officio Chairman of these Committees.

Thus there are Secretaries and Committees for

- (1) Managing the Mess which feeds about 200 people daily in each of the Hindu Hostels.
- (2) Maintaining a well equipped Common Room.
- (3) Indoor and outdoor games.
- (4) Labour Association for supplying remunerative work to needy students.
- (5) Conducting a manuscript magazine in each hostel.
- (6) Maintaining a corps of volunteers for social service such as nursing the sick in cases of serious illness, and so on.

It is my belief that this mode of delegating responsibility to the boarders has had great influence on moulding the youngmen into useful citizens. Many of our boarders have occupied high positions in life in different parts of India and they have all acquitted themselves with credit.

In matters educational, our boarders and ex-boarders have occupied the highest place in the University. One of our ex-boarders has been given a research scholarship at Connoor to carry on research in plant nutrition and one passed into the I. C. S. At the last M. Sc. Examination, one of our ex-boarders secured the highest place in Mathematics, another got the second place at the M. A. Examination in History in the First Class. For the last two years our boarders have got not only the highest places at the I. Sc. Examination but the second and the third places as well. Similarly at the I. A. Examination, our boarders have taken the 3rd and the 5th places.

As I have said before it is my confirmed belief that the policy we are following is educationally sound, and time alone will show whether I am right. With these few words I request the Vice-chancellor to preside over the Hostel anniversary.

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### Mr. Justice Macpherson's Speech in the Hostel Anniversary Meeting



PRINCIPAL, SUPERINTENDENTS OF THE HOSTELS, LADIES AND GENTLEMEN,

I am very grateful to the members of the Executive Committee for their kind invitation to preside at this, the anniversary ceremony of the Ravenshaw College Hostel. I happen to be in Cuttack on judicial work, but my duties and privileges as Vice-Chancellor of your University always attend me, and for many reasons it is gratifying to preside to-day. Not only am I personally very glad to renew my previous acquaintance with the Ravenshaw College and its hostels which began at a date before many of its present boarders were born, before these splendid buildings and their hostels were erected over this site. Patna University has no other College, as Mr. Parija has said, which is more in its affections or to which it endeavours to extend more

the Ravenshaw College Hostel by these anniversary celebrations. The new departure of amalgamating the celebrations will have the effect of increasing the importance of this memorable occasion. It will enable you not only to extend the range of your acquaintance in this College but also to get into or to keep in touch with your predecessors in the hostel who are now exercising important functions in all walks of public and private life.

I was glad to hear Mr. H. Mohapatra on behalf of the old boarders and admire the spirit in which he assailed the present and the past boarders. I have also had great pleasure in assuring Mr. Mohapatra not to apprehend any moral disruption on the part of the boarders so long as the game is played innocently and nothing is staked. I admire him also for his happy expression of thoughts which his successors might as well emulate. I think Mr. Mohapatra took perhaps too strict a view when he objected mightily, against dice. After all I find no harm in such games as ping pong, dice, etc., if they are played indoor on cloudy days, when it is impracticable to take recourse to outdoor games, to change the monotony. Moreover, we should pause before taking any contrary view of this sort of happy recreation if we take into account the lots of prizes which were delivered to-day as also the gradual growth of friendly spirit in which these hostels very greatly excel. I do not think that there is any difficulty anticipated for the hostel of the Ravenshaw College so long as so many prizes are given for these manly sports and the other nice articles paid by the members of the hostels to the general service of the whole hostel-body. I am glad also to note the growth of consciousness of greater corporate life as I see all the hostels having one celebration instead of three.

The present is a period of exceptional importance to India both in public and private concerns. Not only are extensive political changes imminent for the whole Indian continent but in every province as well. Orissa is particularly expectant that it would be given a separate administrative existence and that the work of the 30 years of my old friend Mr. M.S. Das and many others may be brought to fruition. Should that happen the privilege and responsibility of the work will at first fall upon the old boarders, but it will be up

encounter the problems with which serious minded men would have to deal.

Orissa rightly looks to the Ravenshaw College and its hostel for the training of the leaders-men fitted to diagonalise the circumstances of the community, fitted to visualize the lines on which progress should follow and yet not scorn to take a hand at the spade-work of the rank and file. I particularly direct the attention of the enthusiastic members of the Ravenshaw College hostels to the opportunities of doing admirable work in the villages of the province in the realm of uplift. You can bring trained minds to bear on the common affairs of life in the rural areas and the real value of this work may far transcend any benefit likely to accrue from political or administrative changes. In a very real sense it will therefore be your privilege to serve those who have not had the high advantages which you enjoy. Like you I have been very pleased indeed to listen to the speech of welcome by Mr. Parija. It interests me to note that as a first grade College its activities are manifest both in its academical realm and in its hostel life. I was not aware of the nature of the activities till I heard from the speech of Mr. Parija, your President, that they are of the most interesting kind. They obviously constitute corporate life such as is properly unique in all the colleges of India. Specially I am pleased to hear about this delegation of responsibilities and the distribution of offices of work among the various members of the hostel. Nothing better could possibly be achieved. It shows, in the main, how far it is possible to create unity in a College institution not only in thought but in the work as well and the manner in which the spontaneity in action can truly be achieved;—it is, in fact, to help the boy to realise his responsibilities as a member of the social community. I think you will all agree with me when you know from me that the Ravenshaw College hostels are doing most admirable work.

Before I close, I have only one thing more to say to you. A student of the College should have his time fully employed in his studies and the other activities of his College and hostel life. Intellectual pursuits in his classes, social activities in his hostels, his athletics in this fine field should take up his whole time. I am confident

Mr. Orgill left us on the 14th April for a period of leave and has since gone to the North West Frontier Province as Director of Public Instruction.

Mr. Harihar Misra left us on the 23rd May for training and appointment to the responsible post of Agency Inspector of Schools in the Orissa Feudatory States. He has been succeeded by an old friend, Professor Niranjana Niogi, whom we welcome back again.

We suffered a serious loss in the transfer of Babu Ratnakar Pati to Ranchi, consequent on reduction of the Philosophy staff and we lent the services of one of our Professors of Economics, Mr. G. N. Sinha, temporarily to Patna College. We hope the latter will speedily rejoin the staff.

I am glad to say that Old Boys have been taking advantage of the facilities granted for borrowing books from the College Library which now contains over 19,000 books.

Our results in the University Examinations of 1931 were as follows :—

	No. APPEARED	No. PASSED	
		<i>Annual</i>	<i>Supplementary</i>
B. Sc.	7	1	3
B. A. Honours	18	13 (a)	
B. A. Pass	75	41 (b)	14
I. Sc.	60	27 (c)	11
I. A.	100	55 (d)	17
M. A.	3	1	
B. L. Final	5 plus 12	3	8
B. L. Preliminary	38 plus 36	11	0

- (a) All in class II—English 3, History 4 & Economic 6  
 (b) Including 2 girl students and one with distinction  
 (c) 3 passed in 1st class and occupied 1st 3 places  
 (d) 3 passed in 1st division and occupied 3rd, 4th & 6th places.

Athletics and physical training have improved. The football team developed into a clever and well balanced side and we won the Orissa League Cup and hold the 'Art Wares Shield' jointly with the Town Club. Hockey, Cricket, Tennis and volley ball are played regularly and with enthusiasm, while our annual sports on Darbar Day were very successful. We are now keeping permanent records of these sports to encourage future participants to improve on them, and we have introduced the award of College colours (consisting of a blazer with a Star badge) for proficiency in the various games. This year six such colours have been awarded, 4 in football, one in hockey and one in cricket.

Another very important side of our college life, namely the community life in the hostels, has displayed gratifying harmony and vitality. Various improvements to the buildings and grounds have been made for the convenience of the boarders and the hostel lending libraries have been greatly enlarged.

Dramatic performances, prize distributions, ceremonies of welcome to the new boarders, inter-hostel debates and inter-hostel hockey and cricket matches all contributed to make the social life of the boarders full and interesting.

The monthly mess dues have recently been reduced from Rs. 12/- to Rs. 10/- a month, a change made possible by the general fall in the prices of food-stuffs, and one not unwelcome to the boarders and their parents.

After nearly 12 years of existence we have found that our Co-operative Society has outlived its usefulness and we have decided to close it down so that no loss may fall on the share-holders.

Our troop of Rover Scouts continues to flourish. Four Rovers and their leader, Professor K. P. Sinha, underwent the Wood Badge training at Hazaribagh, and Rovers earned Rs. 25/- by manual labour, helped to put out a fire in the town and saved a man from drowning. Several hikes took place during the year and a camp during the X'mas holidays.

contained domestic economy) to the feudal economy and the medieval urban economy. At all times there have been lesser economic corporations, such as peasant economics, that formed integral parts of larger, nation-wide or world-wide complexes. Thus in the primal days of man, during what is known as the stone age, intercourse for trading purposes went on throughout Europe, and there are proofs of the existence of foreign commerce during the Bronze Age, in as much as the constituents of bronze are not found naturally together. At the outset of recorded history, in Babylon first of all, and subsequently in Persia, Carthage, Egypt, Greece, and Rome, there were highly developed capitalist trade, and there were branches of industry carried on for export, with complicated systems of money, credit and bill-broking. Nor were there lacking in ancient Greece and Rome what we shall now call socialist movements. Strikes occurred, socialist theories were promulgated, revolutions with a bolshevist complexion took place. Speaking generally, the economy of ancient times was more purposively organised than our own. Its nature is more easily comprehensible; and because it is predominantly agricultural, it is simpler.

Radbertus and Kare Bucher (see the latter's *Entstehung der Volkswirtschaft*, 14th ed, 1919) contend that the ancient world did not, in the main, get beyond the system of domestic economy. This view is erroneous; and it is unsound even as regards the imperial epoch, when the spread of the latifundia (huge landed estates) undoubtedly resulted in a reversion from capitalist trading economy towards a "natural" domestic economy. Bucher's doctrine of gradations—domestic economy, urban economy, national economy—is false alike historically and theoretically. It is the crudest Darwinism. "National economy" has existed at all times.

Already Dr. Pran Nath in his *Tausch and Geld in Athindien* has proved very successfully that the origin of money has nothing to do with Barter system. Inconveniences and demerits of that system as pointed by Jevons in his 'Money' and copied by other writers after him without proper discrimination are all without foundation. In more than one respect it was superior to money economy. Inscriptions of Southern India are clear proofs of how the people

That answer suggests why there were no theories of wages not only when slave labour was the predominant form of labour, but for a long time afterwards when the material condition of the free labourer was scarcely better than that of the slave had been. Thinkers and writers looked on both slave and freed labourer much as we look on horses, simply assuming as an axiom that they get their subsistence and no more. As men they scarcely counted; like horses, they were supposed to work for others who constituted the community. For the sake of that community they had to be maintained like horses in proper condition and also, as the future supply of workers depended on their bringing up children, they must have enough to support families as well as themselves.

People in the ancient world thought of slaves in the same manner as Professor Cannan thinks of horses, ie. 'if they go on strike we whip or spur them, and if that does not make them move in the required direction, we kill them, and make them into leather and glue.' This is a proposition hard to maintain. Pages of this thesis on the condition of labour will show, that just the reverse is true.

Professor Cannan's *Review* is full of such inconsistencies and other writers are often no exception to it. To criticise all these writers is a task too ambitious. As an humble student the only thing which I could do was to collect materials throwing light on economic thoughts scattered hither and thither in the *Arthashastra* of Kautilya.

It was not my interest to write an economic history of ancient India. What I intended in this was to bring before the readers the fragments which might be useful in changing the outlook about antiquities. It is merely gleanings. I intend to spend further few years in picking out economic material from the whole of Sanskrit, Jain and Buddhist literature, if this little attempt proves useful to the people interested in the topic.

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Lastly I wish to express my hearty gratitude and thanks to the Professors of the Department of Economics and more especially to Dr. Pran Nath and also to Rai Bahadur Hira Lal Ji, for their sincere and ungrudging help and suggestions whenever I needed.

W. P. SARKAR M. A.  
*Ex-student.*



learning. The Atheistical School of *Brihaspati* excluded altogether the Vedas which is characteristically declared as only an imposition of the priests upon the ordinary mankind, while the Ultra-Political School of *Subra* declared Politics to be the only Science because all other Sciences had their origin and end in it. Thus Politics occupies the foremost position among all the Sciences according to the ancient Indian writers on politics. Further Kautilya brings Politics into line with the principles of the Canons by claiming for the Science of *Arthasastra* the power of securing in the present as well as the next world the threefold object of existence (virtue, wealth and desire). From this it is clear that Politics, independent of Ethics, could achieve the three supreme ends of humanity, in fact it was regarded as the essence of the whole world. So far as theory is concerned the remarks of the two distinguished politicians seem to be unattainable.

Abstracting our mind from the reign of theory we find in practice too that Indian Politics has never been theocratic in the past. The theory of the Divine Right of kings finds no support among the ancient Indians who knew very well that the domain of religion could not be confounded with the domain of Politics, the one for the rag-clad beggar and the other for the crowned monarch. The Sikhs in modern times prove the one exception but not the rule Asoka, Harsa and Kanishka were no less constitutional monarchs according to the Hindu theory of Politics and did never combine the two functions, even though they were the greatest patrons of the propagation of religion. How to account for the Councils of the learned *Vikhs* which were called by each of them? In practice too the remarks don't apply but there are still certain controversies. If the ancient Indians looked upon Politics with such reverence why is it that they failed to protect their empire from foreign attacks, failed to establish a single nationality in Hindu India? Some learned historians (even Indians) suppose for certain reasons that there was a clash between the two, *i.e.*, Politics and Ethics and in the clash which followed the latter came out victorious as a result of which the former was thrown into the back ground. Professor D. R. Bhandarkar in his Carmichael lectures of the Calcutta University<sup>3</sup> suggests that in such a clash Buddhism,

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3. The Carmichael lectures of Bhandarkar.

ed rustics of the distant provinces. Such a method resulted in giving a deathblow to any idea of contribution for every individual to the state. In this way the feeling of patriotism altogether died out and a shadowy form of loyalty clung as a faint ray of hope among the masses. Mr. Akhoykumar Sarkar, M. A. in one of his essays 'The particularity of the Hindu History and the genius of Hindu people.'<sup>5</sup> suggests another reason-i. e. "the Hindus unlike the Westernes made effort to achieve impossible ideas. When the tradition of the Holy Roman Empire failed nationality arose in Europe but the Hindus with their firm faith in the ideal of universal brotherhood utterly failed in achieving nationality" Prof. Hegel agrees with this view. But the fact seems to be otherwise. In the sphere of Ethics as in the sphere of politics the works were also monopolised with a class of learned philosophers or sometimes with a class of Emperors, like Asoka, Harsha and Kaniska but never with the mass. This monopolised class interest in both the spheres was the real trouble.

This failure of the Politics of Hindu history does not by any means undermine the influence of the age.

These class interests brought marvellous success and pitiable maladies at the same time. The class interests were predominantly great enough to subdue all other interests under them. They saved India from the maladies of modern civilisation, the clash of religion with politics in Medieval Europe, the clash of the innumerable nationalities and of various interests in Europe. They imperilled her in the modern world with the maladies of the ancient civilisation in the absence of the assimilation of the energy, intellect and genius for one singleness of purpose. The millions and millions that embraced death for the cause of religion and politics in the West find no place in Hindu India, that which fills volumes and volumes of Western History finds but a blank page in the tale of India.

BRAJASUNDAR PATNAIK

*3rd Year.*

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5. Sir Ashutosh Mukherjee Silver Jubilee Volume III. Part I Orientalia.

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The plates and illustrations given freely throughout the book are of great assistance in conveying much that the written word fails to impart to the reader. We are given all sorts of Buddhist symbols along with photographs of gods carved out of stone and metal.

There are several legends in the book, the basis of our folklore of today, which make interesting reading. The legendary biographies of St. Kentigern, whose name is frequently allied with the city of Glasgow, by reason of the sacred Oak tree of Kentigern being included in the city's coat-of-arms.

During the visit of St. Columba and his disciples to St. Kentigern to receive an appointment, one of the strangers with the party seized a ram from St. Kentigern's flock and cut off its head. (pp. 47) Then a miracle happened. "The ram with its head cut off rushed back with unaccountable speed to his flock, and there fell down; while the head turned into stone, stuck firmly, as by some cohesive glue, in the hands of him that held it and had struck it."

The narrative of the wolf and the deer (pp. 60) is another testimony to the powers of St. Kentigern. The wolf, after killing one of the two deer which Kentigern employed to draw his plough, was commanded by the Saint to return and take up his place in the yoke with the remaining deer and help plough the remaining nine acres of land.

Some of the strange beliefs of the Celto-Buddhist era are brought to light in Chapter five. Mythical lands of beauty, and underworld regions of hell are inseparable parts of the Celto-Buddhist faiths. There is Mashu, the "Mountain of Sunset," the cave of which is guarded by a scorpion man and his wife. Legend has it, that Gilgamesh, who, fearing death, is searching for the Plant of Life, was allowed to pass through the cavern into the heart of the mountain, which takes twenty-four hours of walking (in thick darkness) where-

upon he reaches a sunny world, where Princess Sabitu dwells in a palace on the sea-shore. The Hindu Hell, as described in the Mahabharata, must be a fearsome place (pp.39). "It is a dismal region, and smells horribly. Birds with iron beaks and evil spirits with sharp protruding mouths torture and tear the dead...there is a boiling river difficult to cross."

There is a deal of evidence showing the influence India had in introducing Buddhism into the early world of Britain. Why did Buddhism fail to grip the Celts, and why did it flourish (as it does even to the present day) in the Eastern hemispheres?

This work of Donald Mackenzie is of prime interest to intelligent followers of the Buddhist cult. It is yet another link in the great chain that Time might have ruthlessly destroyed,—the chain of inter-religious life and thought that our forefathers practised and preached. There is something fascinating in following out the folklore of the early world, and judging it in relationship with the more modern conceptions of to-day.

LELAND J. BERRY.

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### A visit to Konarak



Thanks to Id-ul-fitr and Saraswati Puja we had got five days' holiday. The love of the "open road" and the vagabond spirit which lie dormant in my heart during the busy College days became now clamant and continually dragged me out of the Hostel. Some of us put our heads together to settle how to spend the holiday. After a long discussion it was settled to go on an excursion to Konarak—not on motor cars but on foot. It was the love of adventure which induced us to follow this course.

Accordingly eight of us were punctually present at the station to catch the evening's Talcher Passenger. The monotonous stoppages

## In the World of Books



To connect Buddhism with Britain in pre-Christian days seems rather a long step to take, but there are undoubted proofs that Buddhism was in existence in Britain during the first and second centuries. It was in the third century that Origen, the earliest of Christian fathers, found that Britain was fruitful ground for the sowing of the Christian doctrine, helped largely by the pioneer work of the early Buddhists and Druids, who had "long been pre-disposed to it and who had already inculcated the unity of the Godhead." It is highly interesting to trace the early links forged between Buddhism and the religion of pre-Christian Britain in the pages of Mr. Donald Mackenzie's latest book "Buddhism in Pre-Christian Britain" (Blackie & Sons, Glasgow and Bombay). The book is indeed deserving of the highest praise for it is a most brilliant and authoritative survey of a subject, upon which, little light has hitherto been thrown.

Mr Mackenzie has apparently spared no pains to make his essay exacting in every detail. He has studied the books and mss of practically every author who has tackled the subject before him. This is proved by an abundance of foot notes giving particulars of the book, author and pages from which quotations are taken, and to which reference has been made.

Early in the third century Asoka, the famous Emperor monk of India, sent out Buddhist Missionaries to distant lands East and West. These Missionaries not only preached the Buddhist faith, but established hospices for travellers, cultivated medicinal herbs, and dug wells. Evidence seems to point to the fact that these early Buddhist Missionaries reached Great Britain and Ireland long before Julius Caesar crossed the English Channel.

The discovery of the ancient Silver Bowl at Gundestrup in Jutland was an important one in many ways. It is dated roughly 100

the casteless, the non-violent religion gained sway over Brahminism with its castes and violent principles. There was the sway of one that cared little about Politics, that ran after the goal of a cult of human brotherhood and the development of the Universal State, that found no substance in the illusion of the world over another that regarded Politics as the essence of the world that adopted the principles of 'nationality' and 'humanity' and unlike the former's pessimism found the world, the source of all-happiness. As a result of this, the political theories and practices of Kautilya and Chandragupta and the Hindu Empire never recovered again. Such a view perhaps does not consider all the factors necessary for the stability of the Empire, it is not possible that the whole framework of Hindu Politics was lost in oblivion by one single stroke of accident.

As has been shown above the Hindu Politics was always kept aloof from Hindu *Ethics* and hence there was no occasion for such a clash. The point that seems to me as true is that the backing of the mass, the real basis and the very prop of Government was wanting. Only for a very short period the republics of the Licchavis, the Pauras, the Yeduyas, the Videhas and several others became powerful. These republics cultivated national feelings,—in a republic the state was the state of the people and not of a single individual. But when the monarchies arose in the place of the republics, which was inevitable, the feeling of patriotism and all sentiments of nationality died out and in their place the sentiment of loyalty came in. The feeling of loyalty was cultured to such an extent that it remained unaltered even when the monarch was a foreigner.<sup>4</sup> This was due to the lack of a spirit of educating the masses. The greatest political speculations appealed only to the class of cultured Brahmins or the learned few. Secondly the great emperors like Chandragupta, Samudragupta and Asoka and their able ministers did not think of assimilating all the forces of the conquered areas for employing them for the greatness of the state, did not make any means to employ the energy, intellect and genius of the individuals for the progress of the empire. The monopoly of a class of people in the discharge of state affairs made no scope for the culture of the unletter-

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4. See- C. V. Vidya-History of Medieval Hindu India.

## Politics and Religion in Ancient India.



Two distinguished scholars of the west, Professor Dunning and Professor Willoughby remark that the Indians never reached the conception of a science of politics—The former says “The Oriental Aryans never freed their politics from the theological and metaphysical environment in which it is embedded to-day”<sup>1</sup> Of a similar character is the opinion of the latter who writes “In the ancient Empires of the East to such an extent were religion and law confused that political science could scarcely be said to have existed as an independent branch of knowledge. The ultimate sanction of all law was supposed to be found in the sacred writings.”<sup>2</sup>

The object of this essay is to find out the truth of these remarks. This leads us to the origin of both politics, and ethics, “the essence of all religions” in the early history. The ancient Indians recognised four branches of learning (*Vidya*.) These consist of Philosophy (*anviksaki*), the triple Vedas (*trayi*), politics (*dandaniti*) and the science of agriculture, cattle-breeding and trade (*varta*). Philosophy and the triple Vedas pertain to ethics whereas science of punishment and economics as (*Varta*) is understood pertain to politics. These two Politics and Ethics lay down in their sacred works the fruits of revelation and thence is deduced the doctrines of the Sovereignty of the State as well as of the Ethics. Kautilya, the illustrious minister of the first Maurya Emperor (324-276 B.C.) and the author of the great work in Polity known as *Arthasastra*, the greatest monument of the Indian literature on Politics and Kamandaka his favourite disciple admit these four branches of knowledge but regard Politics as the source of the other three. In fact Kautilya explains how merely the application of Politics in different spheres has brought about the other three branches of

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1. History of Political Theories, Ancient and Medieval Introduction p. xix.

2. Nature of the State p. 42.

preferred Barter to exchange in their daily transactions, while possessing enormous quantity of gold and other metals. It is a pity that a standard English writer like Edwin Cannan has committed errors whenever he faced the problems connected with the origin of a particular institution. Just for an example take his views about the economic welfare. He writes,

But till quite recent times consideration of the subject with a view to the economic interest of the whole society was scarcely possible. The interest of the family, the interest of the state, and the interests of religion were thought of, but the economic interests of society as a whole were not grasped, and would not have been regarded if they had been.

One is at a loss to think how it is possible that the administrators thought all the time of the interest of the treasury while they forgot their own personal interests as well as of their relatives. Was the interest of the treasury at a cross with that of the common people? But a proper study of the Barter system discloses the fact that owing to the collection in kind there was perfect economic harmony between the interests of the state and of the agricultural community; either both were gainers or both were losers. Chapter first of the thesis will furnish enough data to bring into disrepute the observation made by Professor Cannan.

So again he writes even without some formal hesitation. The general highness or lowness of the earnings of labour is a subject of wide interest which must have occurred to ordinary people before economics became a special branch of science, and must have been discussed before any theory of "distribution" was invented. Yet recorded discussions upon it do not go back to antiquity. If any one wonders what regulates the earnings of horses, I suppose he would answer 'Because horses belong to the class of lower animals and therefore are not part of the human community we don't let them bargain with us. They have got to take what we give them. If they go on strike we whip or spur them, and if that does not make them move in the required direction, we kill them and make them into leather and glue'.

The general health of the students continued to be satisfactory on the whole. All the students of the first, third and fifth years were medically examined and defects discovered were reported to their parents or guardians. Students have realised the importance of consulting the medical officer before illness gets a secure grip on them and he treated no less than 4387 patients during the year. His appointment has justified itself upto the hilt.

I have occupied your time quite long enough with this brief and dull but perhaps necessary history of our collegiate life during the past year, and I have only to add that this year we have been fortunate enough to have persuaded two very distinguished savants, Sir Chandrasekhara Venkata Raman and Dr. Stella Kramrisch to address us this evening. Sir Venkata will speak to us now and Dr. Kramrisch will give us a lantern lecture in the College hall at 7 o'clock. I have real pleasure in inviting you, Sir Venkata, to deliver your address.



## Economic thoughts of the Ancient Indians.



### Introduction.

Classical economists have got a very wrong notion about antiquities. Very seldom are they correct about the origin of different economic institutions. Their "stages of economic evolutions" are imaginary. Dr. Spann, the successor of Friederich Von Wilser in the University of Vienna and one of the most brilliant writers on Economics and Sociology, rightly asserts—

Even in those earlier ages, economic thought might well have been grounded on economic evolution. At all times economic life was multiform, and stood in need of assistance. It would be erroneous to picture the course of economic development as though mankind had passed on simply from a self-sufficient natural economy (the self-

These results are on the whole definitely better than those of 1930, and compare very favourably with those of the other Colleges of the University.

The following Honours and appointments have been gained by old students during the year :—

1. Honours were conferred on Rai Bahadur Baidyanath Misra and Rai Bahadur Amulyanath Ray.
2. Mr. Bama Charan Das who obtained first class Honours in Mathematics from London University was appointed a Professor in the G. B. B. College.
3. Mr. Krupasindhu Misra successfully competed in the I. C. S. Examination in London.
4. Babu Udayanath Rath has been appointed a Deputy Magistrate and Mr. Edward Kujur Sub-Deputy Magistrate.
5. Babu Akhoy Kumar Das has been appointed apprentice Engineer, P. W. D.

Three old boys proceeded to England during the year for further study, six others obtained their M. A. degree and one has gone to Coonoor with a research scholarship for agriculture.

Our numbers in College this year were 589 including 3 lady students, which shows an increase of 55 over last year's figure.

Our Social Service Guild continues to do exceedingly useful work, 59 poor students receiving stipends as compared with 33 last year. It will have spent this session over a thousand rupees altogether from scholarships, free-studentships, etc. Students got financial help amounting to Rs. 20,400. During 1930-31 the College cost the state approximately 2½ lakhs more than it received in the shape of fees, etc. On our Science side steady research work has been carried on in all three Laboratories, and that of the Chemistry Laboratory has been notably recognised by the election of the Senior Professor, Dr. B. K. Sinha, as President of the Indian Chemical Society, in succession to Sir P. C. Ray and Dr. Gilbert Fowler.

to every one of you both to second their efforts in building up a strong and solvent province so that the administration may be productive of great benefit to Utkal and in addition to prepare yourselves to follow in their foot-steps. More earnest and steady work is what is needed. Mere vocal enthusiasm is contradictory to such advance. The mere shouter had never yet done any good. Avoid him and his attractive fallacies as you would avoid the plague. Follow no leader who does not counsel and practise discipline, since the man who would command must first learn implicit obedience. Recently some harum scarum persons constituted themselves as leaders and misled examinees into senseless indiscipline from the unfortunate consequence of which there is no escape possible for their dupes. If your assistance and in the days to come your leadership is to be of any value, the qualities which must attract you during your college career are patient persevering labour, steadiness and discipline. There are omens that both in public and private life resources may be restricted and economy will be the order of the day. Of this burden every one of us is to prepare ourselves to bear one's share. I confidently appeal to you as young University men to rally to the occasion, to reject the specious short-cuts and taking the situation seriously to meet it with steadfast determination in the spirit of subordinating personal considerations to the general interest. Remember that to the privileges which you enjoy are annexed corresponding duties and in carrying out those responsibilities fail not.

Your career at College is preeminently a preparation for the real struggle which is ahead. It is, of course, incumbent upon you to acquire knowledge and pass your examinations. Knowledge the gods vouchsafe at the price of toil and if a University degree could be secured without payment of that price, it would be a qualification not worth possessing. If only those are admitted to a University who are of capacity and attainments to take advantage of the teaching of their College and they work conscientiously a degree should follow as a matter of course. But the real purpose of a University education is something more. It is that you may learn so to understand the past as rightly to understand the present and read the future. With a sound outlook upon life, a balanced judgment and a sense of responsibility, the healthy product of the University should be competent to

consideration than the Ravenshaw College nearly 600 miles away from the headquarters.

The Principal of this College and your president Mr. Parija certainly keep the interest of the College very well and put the same prominently before the University authorities, but I find it specially beneficial to myself to have the opportunities presented to me by this festival to become more fully acquainted with the circumstance of the Ravenshaw College.

I see that a presidential address has been set for the audience in the programme against my name. But there are two very good reasons why my observations should be marked by a commendable brevity. The most important is that it is only one of many addresses on this great speech-making occasion and you must be fresh not only to listen to the very special address of Sir C. V. Raman, a most eminent person, whose services the committee has been most fortunate in securing, but also for the festivities varied in number, which are appropriate to the occasion. Another reason is that unfortunately my voice is poor and cannot stand the strain of addressing this unique assembly and I may shortly become inaudible. My personal and practical experience of similar anniversaries both ancient and modern has been most happy though they have been on a very much smaller scale than this great assembly which I see assembled to-day. At Oxford the scholars of the College used to have what is called the "Gaudy" from the Latin word "Gaudeamus" which means "Let us rejoice". Many men distinguished in public life graced the occasion just as I am glad to see your old boarders assemble here to-day. Then just a fortnight ago in Calcutta I attended a very bright dinner of former pupils of my old school, such as is held on the same day in many cities throughout the world. Incidentally the Commissioner of the Orissa division and the Settlement Officer of Orissa are among the former pupils of my old school. At that dinner we felt great pride that both the prospective Governor and the Chief Justice, who will swear him in, were as well pupils at our old school.

In the same way I feel sure that a very remarkable college consciousness will be promoted and enhanced among the boarders of

and re-starting went round and round like the hands of a clock. Villages fled past us like shadows and the trees seemed like dishevelled giants rushing up only to flee as soon as they had reached us. During the whole of the journey my mind was filled with visions of Konarak. I had heard much of its grandeur and beauty and the near prospect of visiting it gave an infinite amount of pleasure. Visionary pictures danced before my eyes. I saw vividly before my mind's eye hundreds of pious devotees anxious to catch a glimpse of the image of God and heard distinctly every word of their earnest prayer. Sitting as I was far away from the place in a train I could see one of the most magnificent things on the face of the earth—a huge temple rising far above the level of the trees and overlooking miles of sand and water.

But all these visions melted away as our train steamed into the Puri Station and a sudden loud buzz entered our ears. We went to the town and intended to pass the night in a *Dharmasala* and set off for Konarak at three or four in the morning. But to our sorrow and regret we came to know that the gates of the *Dharmasala* would remain closed between the hours 11 to 6 and no one would be allowed to go out of it. It would have been sheer foolishness to start at so late an hour on a journey under the blazing sun and over hot sand with which the whole of the way to Konarak is filled. So then and there we started.

It was midnight; silently we left the sleeping town behind us. The path became gradually worse and worse and the lights of Puri grew fainter and fainter until they vanished in the dark horizon. Now we were marching over knee-deep sand. Before and on all sides of us lay a desolate tract; over us was hanging the sky of azure where God had lit up his myriads of lanterns.

I had anticipated at the time of starting that we would suffer terribly due to extreme coldness; but fortunately the night was comparatively warm and our hearts leaped with joy when we heard birds on the way-side trees heralding the approach of the dawn. The

glances over the temple. After a short rest we went to it and began to see closely. The first thought was one of awe and wonder. The main temple had fallen a victim to the ruthless hand of time. Diverse stories were told by the neighbouring villagers about its destruction. But the most probable one is that in the pinnacle of the temple there was a huge piece of magnet which attracted towards it all the ships sailing in the neighbouring parts of the Bay of Bengal and thus dashed them to pieces against the shore. To prevent this danger the European merchants, most probably the Portuguese, destroyed it for the magnet. The whole of the neighbourhood is strewn with numerous stones of the broken temple. But the fragments which still remain, testify to the great architectural skill of the ancient Indians. The Archaeological Department has taken steps to prevent its further ruin. The gates of the 'Natmandir' which is the only surviving part of the temple, have been closed and it has been filled with sand. A small museum has been built where all the beautiful pieces of architectural works which lay hidden in the heaps of stone, have been kept.

The main temple with its 'Natmandir' and the other associated buildings occupy a space of about 500 feet in length and 300 feet in breadth. Thanks to our knowledge of Trigonometry, we found out roughly the height of the temple which is about 160 feet. The whole temple had been built in the likeness of a chariot with twenty-four huge wheels most of which can still be seen. There are two huge stone-horses on the southern gate and two elephants on the northern. The elephants are so skillfully carved that from a distance we took them for living elephants. The walls of the temple are full of elaborate carvings of high artistic value, some of which are vulgar. But leaving aside these vulgar ones, the rest are so beautiful that we were simply charmed. The image of the Sun-god and the carvings on the entrance gate of the temple elicited the greatest wonder. Time which casts its mantle of moss on all things material and its mantle of oblivion on all things moral seemed to have respected these carvings which appear to have been finished the day before. Undoubtedly this piece of architecture is one of the finest of its kind in India, nay, in the whole world.

## Possibilities of franchise-extension in Orissa

*(Read in the 1st sitting of the Ravenshaw College  
Economic Society on 27-2-1932).*



A consideration of the problem of franchise-extension is necessary at the present time when a wide measure of change in the constitution of our country has already been adumbrated by the two Round Table Conferences and detailed investigations for which are now being carried on by the Parliamentary Committees. Any scheme of representative Government has vital connection with the electorate and every change in this system should make adequate provision to make the legislature entirely representative of people. The guiding principle in the periodical changes in our system of Government is the transfer of powers to people and the transferred powers are never meant to remain in the hands of an oligarchy. People in large numbers should be given political education and they should, through experience learn and appreciate the task they will in future be asked to take upon themselves entirely.

Only more than a decade ago the first attempt was made to introduce general franchise in India and now every Indian, with some degree of satisfaction thinks that his countrymen have not been slow to appreciate the new political institutions. It has been clearly proved that electoral contests in the last 10 years, have attracted interest of the general body of voters. Again in the post-reform days the political thoughts of Indians in general have gone far ahead of the reforms of 1919 and India now aspires to occupy a position in the Empire as a self-governing constituent. In the light of these advanced political thoughts and the trend of events during the last decade the principles of a responsible Federal Government subject to certain reservation and safeguards have been accepted by His Majesty's Government. The provinces are according to the scheme, to become autonomous units being free from outside interference as far as practicable. In this state of things it is now obviously necessary

But anyhow the difficulty is to be faced and political education should anyhow be imparted to the mass of people if adult suffrage be an object to be attained in near future. So from now all adults should some how or other be made to feel to have some share in shaping their nation's destiny. Firstly taking the case of male adults we may hope that it will be practicable at present in Orissa to introduce some voting system which will directly or indirectly interest the the entire adult population. The cogent point against the introduction of adult franchise is illiteracy. So some separate arrangements should be made for all illiterates. All of them may be grouped in villages and in every hundred in their number they may be asked to select some 5 or 6 spokesmen somehow or other. These chosen representatives of illiterates and all the literates of a constituency may go to their polling station to cast their votes in ballot boxes. This would involve no great difficulty as the majority of the voters will be literate. Again there is no reason to fear that if such a practice be adopted some important section of the population will find improper representation. All landlords, all important agriculturists and all others who wield any powerful influence in the villages of Orissa are literate and will have right to vote directly and few important persons who may not directly vote by virtue of their literacy are most likely to be selected by their other illiterate brethren, so we can safely say that those who finally go to poll will truly represent the villages and the poll will be saved from being swamped by many illiterate voters who have no correct idea of what they are asked to do and who cannot possibly at present be transformed into a state of mind which will take interest in Government affairs and no more will regard the powers of the state as mysterious. At present the illiterate voters are at the mercy of ingenious self-seeking and unscrupulous canvassers. So on all counts it should be better now if the illiterates leave the power of direct vote into the hands of their more intelligent brethren who can by their superior knowledge and acquaintance with newspapers can cause the emergence of a body of intelligent opinion with determination to improve political and economic conditions of their society. This would, indeed, be proper at the introduction of real responsibilities in our legislatures; education being always the best test of capacity for work and exercise of powers.

For rural boards all literates in rural areas and 10 to 20 representatives of illiterates in every hundred, chosen as in the previous case, may vote.

One happy result of the introduction of these systems to rural and Municipal boards as well as to legislatures would be that all important communities will get a sufficiently large number of voters and so there would no more arise the knotty question that the qualifications are entirely not in favour of some community as they are at present in Bengal not favourable to the Muhammadan community.

Now let us examine the question of womenfranchise. This gives rise to serious considerations. It is a happy sign of the age that there has already been an awakening of women movemet in India and the Oriya women have not been callous to the changing circumstances. So it is but natural that they are demanding their fair representation in Legislatures. In all matters of educational and social value the counsels of women are essential and owing to these reasons, if for nothing else, they should have their share in the Legislature. So in the future Orissa-Council some seats may be reserved for them and then may be filled by votes of both sexes. As to the voting qualifications for women all literate wives of rural areas above a certain age, may vote for Legislatures as well as for rural boards and those in towns may vote for Lagislatures and Municipalities. Literacy should in all cases be taken as the ability to swiftly read the printed scripts and to write a letter in the vernacular languages.

Illiterate women may not now vote for a sudden extension of women franchise may give rise to violent indignation among the orthodox section which wields tremendous powers now in the Oriya society. This also applies to the Muhammadan community. So we must recognise the need of caution in this matter and like that the women fanchise should remain limited until the people's outlook sufficiently changes. Again there are other considerations. In our society here woma's horizon tends to be bounded by her own household and a husband possesses full power over her and if the woman be illiterate she is shut out from all outside things. In such a state of things to give an illiterate woman a vote is to give her husband

started and this organisation may, if well developed, become the guardian of Orissa's trade and commerce. Special representation of men engaged in commerce and industry will foster the growth of trading associations and again the legislature which should be a sort of 'reduced portrait of all varied interests' will adequately serve its purpose in an important branch of national welfare.

Next comes the depressed class. From the discussions which have occurred in the last R. T. Conferences and from the gradual awakening of the class it is evident that in the new constitution special provision should be made for its representation. Method of nomination should no longer be regarded as appropriate. Separate electorate for it is likewise not good. Separate electoral will create a feeling of separation and violent sectional antagonism. This will impair the efficiency of the Legislatures. Fittest persons should as far as practicable occupy the seats in the Legislatures and only in case of absolute necessity separate provision for some class or interest may be made. Factious spirit can never develop the spirit of common citizenship and can never prepare the ground for healthy civic life. So whatever stands in the way of wider out-look of people should as far as practicable be avoided. In Orissa there is no antagonism between depressed class and other Hindus. So it is quite unwise to create a new evil while other evils are too many in the field.

So the depressed class should be satisfied with joint electorate but reserved seats. The poverty and the want of education which so widely prevail among the depressed class members, speak against the possibility of formation of a separate political party by the depressed class members.

So in the interest of the community itself, the depressed class should have only reserved seats with joint electorate. The recommendation of the Simon seven in this matter is quite statesmanlike. They say, "We are averse from stereotyping the difference between the depressed classes and the remainder of the Hindus by such a step which we consider would introduce a new serious bar to their ultimate political amalgamation with others". This was said of India as a whole and the statement finds its full application in Orissa too.

## A Scrap of Military organisation of Ancient Orissa.



The sun of liberty of Orissa sets with the death of her glorious ruler Mukunda Deva at the battle field of Gohiriatikiri ¶ where the heinous treachery carries the palm. Since then the Pathans began to conquer the holy land bit by bit and tried to penetrate every nook corner of the conquered land. But they had to do it in the teeth of violent opposition. Though the iconoclast Moslem General Kalapahar won the victory over the well organised and well disciplined Oriya army through the favourable circumstances and by the underhand help of three traitors of the land, who were the principal guides of his military campaign and were also instrumental in winning him, the victory, yet he and the Moslem governors who came after him found it very difficult to establish their rule and exercise their authority over this conquered land. The ruling chiefs and the Samant Rajas opposed them individually and combinedly with a great-vehemence. At the time when Mukunda Deva was the Gajapati of Utkal there were innumerable ruling chiefs and Samant Rajas all over the Kingdom. They practically were all in all in their own states having their own rules and regulations in them. They only acknowledged his suzerainty. When a common danger threatened the state and when an important royal ceremony or an important religious ceremony was to be performed the overlord called them and they came to his aid. These subordinate states had their own soldiers. They were given fiefs on condition that they might be called when the state would be in need of them. They generally assembled when an emergency seemed to happen in their own states or when their overlord the Gajapati of Orissa called upon them to join him to fight a common battle against any foreign intruder. These soldiers practised the art of fighting in their own villages under their respective head-

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¶ A village with an extensive field in the neighbourhood of Jajapur town where it is said, the last battle of Orissa's freedom was fought between Mukunda Deva and Kalapahar.

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Mr. B. C. Burt C. I. E., O. B. E, Agricultural Expert to the Imperial Council of Agricultural Research of the Government of India inspected the Water Hyacinth Research Department attached to the Botanical Laboratory of this College.

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We are extremely sorry that Sir...

thousand, so that the Maharani must have made recently a further donation of twenty thousand or more, of which presumably we shall be informed officially by the Director of Public Instruction in due course. It will always be a pleasure to us to have this permanent visible reminder of the Maharani's generosity in our midst.

I am myself an old colleague of Professor Atul Chandra Ganguly and I cherish memories of his friendliness and camaraderie as a fellow-teacher and of the excellent example of whole-hearted devotion to his subject which he set to all of us. He did in reality possess that rare and valuable combination of qualities, namely great ability as a teacher and inspirer of the young coupled with the capacity and inspiration for original research work. We have many portraits of former Principals and Professors already in this Hall and no one deserves inclusion in this gallery of Honour better than Professor Atul Chandra Ganguly. It gives me great pleasure, Sir, to request you to unveil the portraits of these two latest additions to the list of those whom the Ravenshaw College delights to honour.



### Report of the Atul Babu Portrait Committee



Professor Atul Chandra Ganguli retired in April, 1929 after faithfully serving Government for 34 years in various capacities, out of which six years were spent in the Hughly and Presidency Colleges and more than 20 years in this institution. For his perseverance, energy and ability he won love and esteem everywhere.

The task of starting and organising a separate well equipped Chemistry Laboratory and popularising the study of Science in the Ravenshaw College was his and he performed it with wonderful devotion and remarkable success. The successful completion of the enterprise was certainly worthy of one, whose transfer from the Presidency College, Calcutta was described by Dr. P.C. Ray in a lecture in the old Ravenshaw College as the loss of his 'right hand', the expression of a sentiment endorsed by several distinguished educationists and chemists as Messrs. Stapleton, Cunningham, Travers and others. His extremely

**Speech delivered by Dr. B. K. Singh at the unveiling ceremony of the portrait of Professor Atul Chandra Ganguli on the 31st January, 1932.**



I consider it to be a great privilege to be asked to speak a few words at this evening's ceremony. I have known Babu Atul Chandra Ganguly for the last 20 years or so, but more intimately since 1921 when I took over charge of the Chemical Department of this College. He worked with me for about 8 years, and then retired from Government service after attaining the age of superannuation.

Atul Babu graduated with Honours in Physics and Chemistry from the Presidency College, Calcutta and then served in that institution first as an Assistant, and then as a Demonstrator in Chemistry under Sir P. C. Ray and the late Mr. Cunningham. He was associated with the former in his researches on Nitrites and published five papers on this subject in the Journal and Proceedings of the Chemical Society ( Trans. 1905, p. 177; Proceedings, 1905, p. 278; Trans. 1906, p. 551; Trans. 1907, p. 1399; Trans. 1907, p. 1866 )

Mr. Cunningham entertained a very high opinion about Atul Babu and it was on his recommendation that he was appointed to the Professorship of Chemistry at this College in 1910. When Atul Babu joined this College, it was affiliated only to the I. Sc. standard of the Calcutta University. But with hard labour and determination he improved the standard of instruction and the College was raised to the Degree standard in 1914.

The work of a Science teacher falls under three main categories :— ( a ) instruction to students which is shown as so many hours of work in the College routine, ( b ) research work which may come to light in the form of a paper or papers published in some scientific journal, and ( c ) administrative duties in connection with the multifarious activities of his department in particular and the College in general. The first two classes of work can be easily assessed, but the

**Speech of Professor N. Misra on the occasion of the  
unveiling of Professor A. C. Ganguly's portrait.**



Professor Atul Chandra Ganguli was my teacher and my colleague for about 25 years. He was unique in his dealings towards his pupils. Anyone who has come across him must have felt the influence of his genial and sympathetic nature. As a teacher his lectures were impressive. The interests of Orissa and Oriya boys were always in the forefront of his heart. When the College moved to its present site, and when the staffs of the Science Laboratories underwent changes, Atul Babu took the change with a sporting spirit.



**Ravenshaw College Law Union**



There were, in all, three sittings of the Law Union during the session 1931-32. In the first sitting Mr. Taritkanta Mukherji B. Sc. and Mr. Dasarathi Patta B. A. were elected joint secretaries, the Principal Mr. W. V. Duke M. A. being the ex-officio President and S. C. Chakrabarty M. A. B. L. Vice President.

In the second sitting the subject for discussion was 'What should be the future constitution for India'. Principal Mr. Duke kindly took the chair. Mr. Braja Ballav Rao read out a well-written paper on the subject. Many of the members including Messrs Bibhuti Bhusan Neogi B. A., Haradhan Mitter B. A., Dasarathi Patta B. A., took part in the discussion following. The President, in conclusion, gave some valuable suggestions with regard to the problem.

In the third sitting there was a lively debate on the subject that divorce should not be legalised for the Hindus. Professor S. C. Chakrabarti kindly took the chair. After the resolution was duly proposed and opposed by Messrs Sarat Chandra Bose M. A., Mayukh Banerji B. Sc. respectively, it was open for discussion. Messrs Bibhuti Bhusan Neogi B. A., Pratap Chandra Sen B. Sc., Dasarathi Patta

B. Dr. B. K. Singh presided over the 8th Annual meeting of the Indian Chemical Society at Bangalore and delivered his presidential address on "The Early Development of Stereochemistry and Pasteur's Law". This is published in the Journal of the Indian Chemical Society, January, 1932.

C. The members of the Chemistry Staff, including the Research Scholars and other students, took part in the *conversazione* held in the Chemical Laboratory on the 30th January, 1932.



### Report of the Economic Society



The last term of this session has yet witnessed only one sitting of our society which was held on the 27th February. Professor S. C. Bardhan kindly took the chair and Babu Somanath Misra of the 3rd year class read out an essay on the possibilities of the extension of franchise in Orissa. The essayist was confronted with a volley of questions on several points regarding his essay and there was vice discussion on the subject. The meeting closed with a short speech of the president.

As usual we have had our economic exhibition this year on the College Commemoration day which took place on the 30th January. This time the show continued for two days 30th and 31st (January) and there was also a great rush of visitors. Our Principal has been kind enough to offer merit certificates to those exhibitors who favoured us on the occasion. We further invite the hearty co-operation of the public to make our show a success in future.

RADHANATH DAS  
SOMANATH MISRA.

*Joint Secretaries.*

*The Ravenshaw College Economic Society.*



### Report of the Bengali Debating Club



In this term we have got two sittings of the Bengali Debating Society. In both the sittings a good number of students attended.

The first sitting was held on the 13th February. The subject for the debate was in the opinion of the house 'Railways have been very harmful to India'. Professor S. C. Bardhan took the chair. Babu Tarak Nath Ghosh and Babu Rabindranath Mitter read papers for and against the subject respectively. The motion being put to vote was lost.

The second sitting took place on the 19th March. The subject before the house was Shakespeare was a better dramatist than Kalidas. Professor G. S. Roy took the chair. Babu Jharswar Ghosh and Babu Srihanta Ghosh read papers for and against the subject. Nearly all the students gave eloquent speeches on the subject and it was very interesting. Afterwards the motion was put to vote, and it was defeated.

RABINDRA NATH MITTER  
*Secretary,*  
*Bengali Debating Club.*

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### Report of the Oriya Debating Society



It is gratifying to note that during this slack season we have got two sittings of the Oriya Debating Society. In both cases a fair number of students took part and joined in the discussion. The first one was held on the 13th February with Professor G. C. Das on the chair. The subject for discussion was, "The house recommends the equality of sexes with special reference to equal rights of inheritance." After a heated debate, the motion being put to vote was defeated. The next sitting was held on the 19th March with Professor M. M.

all the old boarders of the hostel and the ex-students of the College were present anxious to hear Sir C. V. Raman. The hostel students were also permitted to hear. Thus though the hostel anniversary to a certain extent lost its individuality on the commemoration day, the boarders never-the-less gained the benefit of the illuminating and interesting lecture of Sir C. V. Raman.

The Saraswaty Puja took place in our hostel and was conducted with great pomp and splendour. A number of invited guests were cordially received amidst feasting and rejoicing. Contributions were also made for outside charity. A sum of thirty rupees was given as a donation to the Leper Asylum, another sum of rupees twenty to Anath Asram and another twenty rupees to Narimangal Samity. It is a wrong notion of our parents that the religious sentiments are dead in us.

The University Examinations are all over. A group photo of our hostel was taken just after the Examinations and we entertained all the examinees of the three hostels at a garden party on the eve of their departure

We congratulate our friend Babu Udayanath Rath for being appointed as a Deputy Magistrate and feel proud that he was an ex-boarder of our hostel. We also greatly regret to find that Mr. Saratchandra Das M. A. a boarder of our hostel now reading in the Final Law Class who was finally selected as a Sub Deputy Magistrate was disqualified by the Medical Board for his defective eye-sight.

The general health of the boarders is quite good and we express our heart-felt thanks to the Principal and hostel authorities for the precautions they take in the hostel on the outbreak of small-pox in the Town.

Our Holi greetings to all.

RAMCHANDRA MAHAPATRA, B. A.

*General Secretary.*



It is extremely unfortunate that ever since the start of this Association we have had annually to record several deaths among our members. The present year too has exacted its heavy toll. In the death of Rai Bahadur Ram Sankar Ray, who rendered conspicuous services in many walks of life we have lost one of our most prominent members. We have also to record our sense of loss at the sad deaths of Babu Pitabas Patnaik, an esteemed public worker of Puri, Maulavi Alla Baksh, an educationist of repute and Babu Jaybihari Padhee, a young government officer of promise.

The Managing Committee had three sittings during the year besides transacting business by correspondence.

The College Commemoration Day celebration of the preceding year, we are happy to state, attracted an unusually large number of Old Boys and visitors not only from this town and subdivisions of Cuttack but also from Puri and Balasore. The programme was, as usual, a very interesting one and more than 1500 visited the College on the occasion. The business meeting was held at 3-30 p.m. and passed the balance sheet and budget and elected office-bearers for 1931-32. The proposal of the Managing Committee to remove the names of members who have defaulted for 3 consecutive years was not carried and the matter was left over for further examination. The Managing Committee considered this question and also the question of general revision of rules and concluded that the existing rules were sufficient to meet the case of defaulters. They suggested that the quorum for the general meeting be fixed at 20.

An illuminating address was delivered by Rev. W. S. Urquhart, Ex-Vice-Chancellor of the Calcutta University in which he mainly dealt with the utility of an Association like ours in furthering the cause of education in the country. Mr. O. C. Ganguly, the well-known artist and Editor of 'Rupam' delivered a highly instructive lecture on "Mogul Painting" illustrated by lantern slides.

From the balance sheet circulated, it would appear that we have a cash balance of Rs. 610-8-1. Besides we have Post office Cash Certificates of the face value of Rs. 600/, which have been allowed to

# RAVENSHAW COLLEGE OLD BOYS' ASSOCIATION.

STATEMENT OF ACCOUNTS (31-1-1931--27-1-1932)

## THE RAVENSHAVIAN

	Rs.		P.		Rs.	A	P.
	A	P.	A	P.			
1. Admission fee ...	16	0	0	0	63	13	0
2. Subscription from members	228	0	0	0	50	0	0
3. Subscription from life members	50	0	0	0	132	0	0
4. Subscription from patrons	200	0	0	0	13	2	0
5. Donation for C. D. celebration 1931	4	0	0	0	56	7	0
6. Hon'ble Minister's Grant (Out of Rs. 200/-)	154	0	0	0	15	0	0
7. V. P. fee recovered ...	4	8	0	0	8	9	0
8. Interest from P. O. Savings Bank	3	14	8	8			
<b>Total ...</b>	<b>660</b>	<b>6</b>	<b>8</b>	<b>8</b>	<b>338</b>	<b>15</b>	<b>9</b>
Opening Balance ...	289	1	2	2	610	8	1
<b>GRAND TOTAL ...</b>	<b>949</b>	<b>7</b>	<b>10</b>	<b>10</b>	<b>949</b>	<b>7</b>	<b>10</b>
1. Cost of entertainment (1931) Balance paid ...							
2. Travelling expenses paid...							
3. Cost of Ravenshavian ...							
4. Stationary ...							
5. Postage ...							
6. Printing charges ...							
7. Miscellaneous ...							
<b>Total ...</b>					<b>338</b>	<b>15</b>	<b>9</b>
Closing Balance ...					610	8	1
<b>GRAND TOTAL ...</b>					<b>949</b>	<b>7</b>	<b>10</b>

*N. B.*—Besides this balance the Association possesses three P. O. Cash Certificates of the face value of Rs. 600/- which matured on 10-3-31 but, as they have been allowed to run on for another five years, their value on 10-12-31 was Rs. 622/-8.

*Examined and found correct,*  
P. Parija.

N. C. Banerji,  
G. S. Das,  
*Joint Honorary Secretaries.*

8. Any member paying a sum of Rs. 25/- at a time will be regarded as a life member and any one paying Rs. 100/- or more will be considered a patron of the Association.

9. The management of the Association shall vest in a Committee to consist of the following (1) President, (2) Three Vice Presidents, (3) Two Joint Secretaries, (4) Seven to ten members. Office-bearers will be elected at the annual meeting of the Association and four shall form a quorum.

10. Temporary vacancies in the Committee of Management may be filled by the Committee. The annual meeting shall pass the accounts of the preceding year and adopt a budget for the next year. The rules of the Association shall be added to, amended, or cancelled only by a majority of  $\frac{2}{3}$ rd's of the members present in the annual meeting.

*N. B.*—In accordance with a resolution passed at the annual meeting of the old Boys' Association held on the 29th January 1932, the rules of the Association are published for the information of the members who are requested to send suggestions for revision by the 1st. of September for the consideration of the committee.



ହୁଣ୍ଡା ପବନେ ମିଶାଇଲି ମୋ'ର  
 ସକଳ କରୁଣ ଗୀତି  
 ଶାନ୍ତ ସମୀରେ ନଥର ଅକାଶେ  
 ଗୁହଁଥାଏ ବସି ନିତି ।  
 ଶ୍ରୀ ଦାନବକୁ ତ୍ରୀପାଠୀ ।  
 ଝମ ଶ୍ରେଣୀ ।



### ରୂପସୀ



ସହ, କିଏ ଦେଲ ଏବେ ରୂପ ଆଣି!  
 ଅଧରେ ଅଲଭାଭାଗ ନୟନେ ଭୁସୁମ ଗୋ  
 ସଉଦନ ଦେଲା ତୋ'ର ଜାଣି ॥

ନୟନ ବିକରେ ଯେବେ ଗୁହଁଛୁ ତୁନିସ୍ତ୍ରୀ ଗୋ  
 ମରମେ ମରମେ ଅସି କହେ,  
 ଜୀବନ ମରଣ ମୋ'ର ସମାନ ଏକାଲେ ଗୋ  
 ଜୀବନେ ପ୍ରେମର ଗୀତି ଗାଏ  
 ମରଣେ ବିରହଗୀତା ବାଏ;  
 ନୟନେ ନୟନ ଭରି ପ୍ରେମର ଅତର ଗୋ  
 ପିଇଯାଏ ସବୁ ମୁହିଁ ଶୁଣି ॥

ଅଜ ଏ ଗୁହଁନାଭୁତି କରୁଛି ପାଗଳ ଗୋ  
 ଜୀବନର ମଧୁ ମାସ ଅଜ,  
 ପ୍ରେମିକ ପରାଣ ଭରି ଗାଇବାକୁ ମନ ଗୋ  
 ଉଠେ ତା'ର ଗୀତା ଧୀରେ ବାଜି  
 ନବ ବେଶ ହେଉ ଯେବେ ସାଜି;  
 ତୁମର ଭରଣ କଲେ ମରବାକୁ ମନ ଗୋ  
 କିଏସେ ଗୋ ନିଏ ଧୀରେ ଟାଣି ॥

ଅନ୍ତରର ଦନଦୋର ଚାମସୀ ନିଶୀଥେ  
ମାରସ ଭରଷ ପ୍ରାଣେ ନରରାଶ ପଥେ  
ଧର ଅଶାଲୋକ କିଏ ଅଜଣା ଭାବରେ  
ଛୁଡ଼ା ହୁଅ ଅସି ତୁମେ ଜୀବନ ଦୁଆରେ;

ସେ ଅଲୋକେ ଅଲୋକିତ  
ଅନ୍ତରର ଅମାଜଣା  
ଶାରଦ ଜୋଛନାଲୋକେ  
ହସି ଆସେ ନବ ଅଶା

ନଦୀର ଅବେଶେ ପ୍ରାଣ ଉଠେ ମୋର ମାଲ  
(ମମ) ହୃଦୟ ମନରେ କିଏ ଅଜଣା ଅଭିଧୁ

ଜନ୍ମ-ମୃତ୍ୟୁ ସୁଖ-ଦୁଃଖ ସମ୍ପଦର ସାଥୀ ।

ଦିଶର ଚିତ୍ତାଳକ୍ଷେ ଏ ଜୀବନତରା  
ଦୁଃଖଶୋକାବର୍ତ୍ତେ ଗୁଳ କେ ତୁମେ ନାହିଁ  
କାହାର କରୁଣାମୃତ ବହୁ ଶତ ଧାରେ  
କିତରେ ନନ୍ଦନ ଏହି ଜୀବନକାନ୍ତାରେ

କା ସୌରରେ ସୁରତର  
ଜୀବନ-ହୃଦୟ ମମ  
ବ୍ୟଥା ପରାଣେ କିଏ  
କିଏ ସଦା ଶାନ୍ତି ଶମ

କା ଅଲୋକେ ମୋର ପ୍ରାଣସାପ ଉଠେ ଭାଜ  
ତୁମେ, ତୁମର ପାଇଁ ହେ ଅଜଣା ଅଭିଧୁ

ଜନ୍ମ-ମୃତ୍ୟୁ ସୁଖ-ଦୁଃଖ ସମ୍ପଦର ସାଥୀ ।

ଦାନ ମୁହିଁ ମୋର ଦାନ ଜୀବନକୁଟିରେ  
ନାହିଁ ଯୋଗ୍ୟ ଉପହାର ଯା ଦେଇ ପସ୍ତରେ  
ପୂଜକ ମୁଁ, ହେ ବନ୍ଧୁ, ହେ ସଖା, ହେ ଭରତ  
ହେ ପିତା ହେ ମାତା ହେ ମୋ ଜୀବନ କରତା

ଏ ହୃଦୟ ଏ ଅନ୍ତର  
ଏ ଜୀବନ ଏ ସୌବନ  
ଏ ବୁଦ୍ଧିରୁ କଳ୍ପନା  
ଧନ ଜ୍ଞାନ ମନ ମାନ,

ଏ ଜଗତେ ମୋର ବୋଲି ଯାହା କହି ଅଛି  
ସମର୍ପିଲି ତୋ ଚରଣେ ଅଜଣା ଅଭିଧୁ

ଜନ୍ମ-ମୃତ୍ୟୁ ସୁଖ-ଦୁଃଖ ସମ୍ପଦର ସାଥୀ ।

ଶ୍ରୀ କାର୍ତ୍ତିକଦେବୀ ପଞ୍ଚନାୟକ ।  
ପ୍ରଥମ ବାର୍ଷିକ ଶ୍ରେଣୀ (କଳା) ।



লয়লার সঙ্গে আলাপ জলপাইগুড়িতে । ছুদিনের আলাপ—তাতেই জমে উঠলো । ওর সঙ্গে আলাপ হ'ল হঠাৎ, যেদিন তিমির আবিষ্কার করলে, লয়লা তারই হোস্টেসের ভাগ্নী এবং ব্রাউনিং এর ভক্ত । তিমির ব্রাউনিং এর নামটা জানতো এবং সেও সেইদিন থেকে ব্রাউনিং এর দীক্ষা নিলে । অনেক কথার পর শুনলে, লয়লা এনগেজড, কিন্তু তাতে কী ? লয়লার অ্যালাবাষ্টারের মত রং, আর কালো চোখ সেত' দেখেনি । নিখুঁৎ তরঙ্গ তার সারা গায়ে যেন বতিচেল্লির মডেল । যেদিন সে আবিষ্কার করলে, এর বেশী সে আশা করতে পারে না, সেদিন তাকে বাড়ী ফিরতে হয়েছিল একটা বিশেষ কাজে । তার ডায়েরীর পাতায় এখনো আঁকা বাঁকা হরফে লেখা 'For get me not'.

\* \* \*

দেশের অঙ্গনে যত ভক্ত মিশে নেমেছিল মায়ের পূজা করবার জন্তে, তাদের মধ্যে কেউ সাচ্চা, কেউ বা মেকী ।

গান্ধী-টুপী পরে' তিমির তা'র জীবনের আর একটা পাতা শুরু করেছিলো 'ক্রে' কেও তার অনুবর্তী হতে হয়েছিল । তিমির একটা খাদি সংঘ প্রতিষ্ঠা করলে কত কর্মী এসে জুটলো কিন্তু তাদের মধ্যে একজন বিধবা কর্মীর উপর তিমিরের সহানুভূতি ছিল বেশী; কারণ সিঁথির সিঁদূর বাদে তার সবই ছিল, যাতে সে তিমিরের মনকে দোলা দিতে পারত । বরণের কিন্তু এটা ভাল লাগতনা তাকে সহ্য করতে হ'ত সে তিমিরের বসুয়েল্ কি না ।

এই সময়ে তা'র 'তর্পণ' লেখা । বাল বিধবার উপর যে সব কৃচ্ছতা চাপান হয়েচে তা'র বিরুদ্ধে তিমির অভিযোগ করেচে । কী অসহ্য লেলিহান কামনা তা'র বুকে যেখানে নায়ক-প্রধান বিকচ কে বিধবার ভূমিকা সরমা বল্চে—আর একটু কাছে এস, বিকচ । আমার এই ফীতবক্ষে যে বেদনা জমাট হয়ে রয়েছে, তার খবর কোনো দিন রেখেছ তুমি ?...ইত্যাদি ।

এইখানেই ছোকরার দল বলে ভেতো, এইবার বাংলা নাটকের যুগান্তর হ'ল ।

কিন্তু তিমিরের আবার একটা নতুন পাতা ওলটান হয়েচে, তার এখন বৈরাগ্য এসেছে, যোগমার্গেই সবচেয়ে প্রশস্ত, সে এতদিনে উপলব্ধি করেছে । এবার একটা আশ্রম ফাঁদবার মতলব; তা'তে মন্দ কদর হয় না । কিন্তু আধ্যাত্মিক যোগে প্রেরণা যে দেবে, সে তো নারী । তিমিরের সাধনার পথে একটা ভগিনীও দরকার তাও পাওয়া যায় । এইবারে সে নিবিষ্ট হয়ে ধ্যান করে, আর ভাবে সুন্দরী শিষ্যাদের, কথা ।

শ্রী পরিতোষকুমার চৌধুরী  
তৃতীয় বার্ষিক শ্রেণী ।



উদ্দেশ্যে



মরমে, যতনে, গোপনে রেখেছি  
 বহুদিন হ'তে একটা কথা,  
 বলিব বলিয়া গিয়াছি গো কাছে  
 বলিনাই পাছে পাও গো ব্যথা।

\* \* \* \* \*  
 চিনোনা আমায়, দেখোনা আমায়  
 থাকিব গো আমি অচেনা,  
 সেই যে সেদিন দেখেছি তোমায়  
 আর কিছু আমি চাহি না।

\* \* \* \* \*  
 কত দূরে আছ তবু কত মালা  
 পরায়ে দিয়েছি যতনে,  
 হাসি মুখে তুমি কত কথা বল  
 শুনেছি আমি তা স্বপনে।

\* \* \* \* \*  
 ফুলের হাসিটা বড় ভালবাসি  
 তার মাঝে দখি তোমার সে হাসি  
 তোমার মধুর স্মরণী শুনি গো  
 মনে করে দেয় বিরহীর বাঁশী।

\* \* \* \* \*  
 চিরদিন তুমি থাক দূরে দূরে  
 শুধু এস ওগো একবার তরে,  
 যেদিন যাব গো চ'লে বহুদূরে  
 তার পরে আর আসিবনা ফিরে

\* \* \* \* \*  
 সেদিন বলিব গোপন কথাটা  
 চোখে এঁকে নেব তোমার হাসিটা  
 হাসিবার ছলে ফেলিনা মুছে

ও চোখে জলের কোঁটাটা ।  
 শ্রীকৃত্তব্রাহ্মশেখর সিংহ ।  
 থার্ড ইয়র



ବୃଥା ସ୍ଵର-ଜାଲବୋନା



ଜୋହନା ତখন ଦିଗନ୍ତକୋଳେ ହସେଛି ଆପନ ହାରା  
 ଯୁଦ୍ଧ-ମଲୟେ ଛଡ଼ାୟେ ପଢ଼େଛି କପୂର-ରଜ-ଧାରା;  
 ସନ୍ଧ୍ୟା-ଆରତି ସ୍ତବ୍ଧ ହସେଛି, ମେଠା-ସ୍ଵର ପ୍ରାସ୍ତରେ,  
 ଶୁଭ୍ର-ବସନା ରଜନୀଗନ୍ଧା ଥିରି-ଥିରି ବାୟେ ଥରେ ।  
 ସେ ଥିଲ ଆସିଆ ଏମନି ସେ ଏକ କୁହକ-ଜଢ଼ାନ ରାତେ,  
 ମୁଖ-ଶେଫାଳି ଗନ୍ଧ ତାହାର ବଛୁରି ଦିଲ ବାତେ;  
 ଶିଥିଲ-କବରୀ ଖୁଲିଲ ଯখন ତପ୍ତ ଲଳାମ ଛୁଁୟେ'—  
 ପୁଲକେ ବେପଥୁ ଚର୍ମ-ଅଳକ ଆବେଗେ ପଢ଼ିଲ ଛୁଁୟେ' ।

ସେଦିନ ଗିଆଛେ ଚଳି'—

ଆଜି ତାହି ମୋର ମନେ ଲାଗେ ବ୍ୟଥା, ଆଁଧି ଉଠେ' ଛଲ ଛଲି'  
 ସନ୍ଧ୍ୟାର-ରବି ରଞ୍ଜନ-ଗୀତି ଯବେ ଗେଲ ଗାହି' ଦୂରେ  
 ଆରତି ଘଣ୍ଟା, ଶଞ୍ଜ ବାଞ୍ଜିଲ କୀ-ସେନ ଅନାଦି ସ୍ଵରେ;—  
 ଏମନ ସମୟେ ସେଥିଲ ଆସିଆ ଧରିଆ ପ୍ରଦୀପ କରେ,  
 ଭରସା ପାହିଆ ପରଶେ ବାତାସ ପ୍ରଦୀପେର ଶିଖା ଥ'ରେ ।

ଭୁଲିଗୋ କେମନେ ବଳ,—

ପୁକୁରର ପାଢ଼େ—ହିଞ୍ଜଲେର ବନେ କଳସୀର ଛଲ ଛଲ ?  
 ଘନକାଳେ ମେଘ ଘଣା'ଲ ଯখন ଧୂମ୍ଲ-ଆକାଶେ ଛେୟେ  
 ମରମେର ତଳ ହ'ଲ ଚଞ୍ଚଳ ସରମେର ରାଗେ ନେୟେ !  
 ସେ ଗେଛି ଚଳିଆ ଏମନି ସେ ଏକ ମଧୁର ସାମିନୀ-ଶେଷେ  
 ଉସାର ପରଶେ ତାରାଳୀ ବଧୂର ଅସ୍ତିତ୍ଵ-ହାସି ହେସେ ।  
 ବିଧାନେର ପରେ ସ୍ନିହ ତାହାର କେଶେର ଗନ୍ଧ ରାଜେ;  
 ଏখনୋ ଆମାରେ ଏମନି କରିଆ ପାଗଲ କରା-କି'ସାଜେ ?  
 ଏମନିତ' କତ ସ୍ଵାତି ଜାଗ୍ରତ, ଆର ନାହି ସାୟ ଗୋନା,  
 ନିତି ବୀଣାବାଞ୍ଜେ, ଅହେତୁ ଅକାଜେ ବୃଥା-ସ୍ଵର-ଜାଲବୋନା ।

ସିନ୍ଧୁତୀର  
 ଚେତ୍ର, ୧୩୩୮

}

ଶ୍ରୀ ରବୀନ୍ଦ୍ରନାଥ, ଦାସ ।

## জ্যোৎস্না



১। আজি জোছনার সনে  
বেদনা জড়িত কত স্মৃতি মোর উখলি উঠিছে মনে  
গগনে যখন ফুটিত চাঁদিনী  
অমল হাসিতে ভাসিত ঝামিনী  
কত যে মধুর মিলন স্বপনে তৃপ্ত মোদের প্রাণ  
রহিতাম তার মুখপানে চাহি  
ব'য়ে যেত বা'য় ফুলবাস বাহি  
শুনিতাম দূরে আকাশের কোণে মধু পাপিয়ার তান  
মনে হত প্রতিদিন  
নিবিড় মিলন স্বপনের তলে এমনি রহিব লীন।

২। তখন ছিল কি জ্ঞান  
নিশ্চয় কাল এমন চকিতে দিবে নিষ্ঠুর হানা  
এই মনে পড়ে এইত সেদিন  
দুঃজনে ছিলাম চুষনে লীন  
নির্বাক ভাষা বুকে কত আশা কত সুখ কল্পনা  
কে জানিত এই মিলনের গান  
এত ভরা হায় হবে অবসান  
রেখে যাবে প্রিয়া মনের মাঝারে শুধু স্মৃতি আল্পনা।  
আমার পরাণ প্রিয়া

গিয়াছে চলিয়া নিষ্ঠুর আঘাতে হৃদয় দলিয়া দিয়া।  
৩। আজিকে মধুর রাতি  
হাসে চরাচর মাখিয়া বিমল স্নিগ্ধ জোছনা ভাতি  
এই যে চাঁদিনী মৃদুতায় মাখা  
এই মধু বা'য় সব মোর ফাঁকা  
একের বিহনে সকলি যে মোর শূন্য উদাস হায়  
জাগিছে হৃদয়ে শুধু তার বাণী—  
সদা জাগ্রত তার স্মৃতি খানি  
মর্ম নিঙারি বেদনার রাশি বাহির করিতে চায়  
বহিছে নয়ন জল,  
গুরু বেদনায় মস্থিত মম অন্তর টলমল।

‘কান্ত’ ঘোষ

৩য় বার্ষিক শ্রেণী।

## A rolling stone—



মহড়া দিতে দিতে সকলকে চমক্ লাগিয়ে, একটা—যেন কিছু না পাওয়া ছুটো চোখ মেলে তিমির বলে কী চমৎকার করেছিস্ ‘ক্র’; বাইজোভ, প্লেটা লিখবার সময়ে আমি স্বপ্নেও ভাবতে পারিনি এর মধ্যে এমন প্রাণ ফুটতে পারে ।

বরুণকে তিমির ‘ক্র’ বলে ডাকত । তিমির একখানা প্লে লিখেছিল, আর ক্র তার অ্যাডমায়ারার ।

মোষ্ট্ আপ্-টু-ডেট ছাঁচে ঢালাই করা প্লে “তর্পণ,” প্লেটের বিশিষ্ট্য তা’র টপ্ বগে রোমান্স্, পরকীয়া প্রেমের অবতারণা করা হয়েছে—তা’ না হলে প্লে জম্বেনা ।

বন্ধুরা বলে—‘তর্পণ’ না কি তিমির মুখের জীবনের একটা পাতা । জীবনে অভিজ্ঞতার প্রাচুর্য না থাকলে কি আর শিল্পী হওয়া যায়, তিমির মুখের তা ছিল ।

তিমির যখন বেনারসে কুইন্স্ কলেজে ইন্টার-মিডিয়েট্ পড়ে, তখন তার পরিচয় হয় মিস্ ইলা-দের সঙ্গে, ইলা খোবার্ণে পড়ত । প্রায়ই বেনারসে আসত, আর তিমিরের বাড়ীর কাছে থাকত, আলাপ ও হল—

বরুণ তিমিরের সহপাঠী; কিন্তু মেজাজ তা’র অগ্নরকম । সে কথা বলত কম; কিন্তু রসগ্রাহী ছিল বেশী । স্কেইল প্রাণে ওজন করা তার কথা । বরুণের মাকে ইলা মাসি বলে ডাকত ও সেই সূত্রে বরুণকে ডাকত ‘বরুদা’ ব’লে ।

ইলা কবিতা লিখত বরুদা তার সমালোচক । মাসিকের পাতায় তখনো তাদের প্রকাশ হয়নি, বরুণ তবু জোর গলায় বলত তোমার কবিতার আদর হবে তখন, যখন লোকের চিন্তার ধারা ফিরবে । বাজারের টপেনি পাঠকের সাবাস্-পাওয়ার জন্ম লালায়িত হোয়ো না, ইলা ।

ইলা বলে কী সাংঘাতিক লোকের ধারণা ! একটু কিছু লিখলেই অম্মনি অশ্লীল । ওরা এটুকু বোঝে না যে কবিতা সাধারণের জন্তে লেখা হয় না । যারা এই সংস্কারেব গণ্ডী ছাড়িয়ে যেতে পারবে না, তাদের ওসব পড়াই উচিত নয় । বরুদা, চল আমাদের সাহিত্যের গতি ফেরান যাক্ । আমি লিখব কবিতা, আর তুমি করবে সমালোচনা, তিমির বাবুর যেমন জিনিয়াস্ আছে, উনিও একজন নাট্যকার হতে পারবেন ।

তিমিরের নাট্য প্রতিভার উন্মেষ হয়েছিল প্রথম এইখানে, বাংলা ষ্টেজের একটা আবর্জন দরকার । কিন্তু দুমাস পরে শোনা গেল ইলা-দে একজন মুসলমান ব্যারিষ্টারের সঙ্গে ইলোপ্ করেছেন, তখন তিমিরের আর একটা পাতা সুরু হয়েছিলো; তার নাট্যিকা দার্জিলিং লরেটোর একটী মেয়ে, নাম তার লয়লা; নামটা বড় মিষ্টি ।

କୁସୁମ ଚୟନେ ତୋ'ର ଗୋଲ୍ଲପର କରେ ଗୋ  
 କୁସୁମ ସଲ୍ଲଜେ ମୁଖ ତାଲେ  
 ବାଜୁଲେ ତୋ'ହର ପାନେ ଅଳର ଗୁଞ୍ଜନ ଗୋ  
 କେତେ କଥା କହିଯାଏ ଅଲେ  
 ପାଗଳ ପରାଣେ ବସି ରାଲେ;  
 ସେଦନ ସେ କୁକୁକର ଉଦାସର ଭାବ ଗୋ  
 ପୁଞ୍ଜର ତୋହର ସେହି ଠାଣି ॥

ଉତ୍ତ ଚଞ୍ଚଳ ମୋ'ର ଚପଳ ଚଳିତ ଗୋ  
 ସଜ୍ଜବନ ମହରର ପାନେ  
 ମଧୁ ମାସ ଦିନେ ପରା ବରହର ସୁଖ ଗୋ  
 ବରସ୍ତ୍ର ଅନୁର ଏକା ଜାଣେ  
 ମାରବେ ନିରେଖି ତୋ'ର ପାନେ  
 ପଶତ ଦୋଳାଇ ଆସ କେତେରଙ୍ଗେ ଖେଳ ଗୋ  
 ହୃଦୟ ନିକୁଞ୍ଜର ରାଣି !

ମରବାସୀ  
 ୧ମ ଦିଞ୍ଚାନ ।



### ଦ୍ଵିତୀୟା



ହୃଦୟ ମନ୍ଦିରେ କେଉଁ ନିରୁତ କନରେ,  
 ବୁଦ୍ଧି-ବୁଦ୍ଧି-ଜ୍ଞାନ-କଳ୍ପନାର ବହୁଦୂରେ,  
 ବଳାଅ ଖାବନମାଣା ଅଜଣା ଅଭିଧୁ,  
 ଜନ୍ମ-ମୃତ୍ୟୁ ସୁଖ-ଦୁଃଖ ସମ୍ପଦର ସାଧୁ,

ସେ ସ୍ଵରେ ମୁଁ ହସେ କାନେ  
 ସେ ସ୍ଵରେ ମୁଁ କହେ କଥା  
 ସେ ତାଲେ ମୁଁ ଚାଲେ ବୁଲେ  
 ରୁଞ୍ଜେ ସୁଖ ଦୁଃଖ ବ୍ୟଥା

ସେ ତାନରେ ଗାଏ ସଦା ହୃଦୟର ଗୀତି

(ମମ) ହୃଦୟ ମନ୍ଦିରେ କିଏ ଅଜଣା ଅଭିଧୁ

ଜନ୍ମ-ମୃତ୍ୟୁ ସୁଖ-ଦୁଃଖ ସମ୍ପଦର ସାଧୁ ।

**Rules of the Ravenshaw College Old Boys' Association**

1. The Association shall be called the Ravenshaw College Old Boys' Association.

2. The objects of of the Association shall be (a) to enable the Old Boys of the Ravenshaw College to take an active interest in the welfare of their Alma Mater and (b) to promote friendly relations between the Old Boys and the present students and members of the staff.

3. There shall be an annual Reunion of the Old Boys and the present students and members of the staff on the Commemoration Day of the College.

4. Any one whose name had been on the rolls of the Ravenshaw College at any time shall be eligible for membership of the Association,

[*N. B.*—Members and ex-members of the staff who are not Old Boys of the College shall be eligible.]

5. Every member of the Association will receive a copy of the College Magazine free of cost and will be invited to any functions arranged by the Association.

6. An Old Boy of the College will on payment of an admission fee of Re. 1/- and an annual subscription of Re. 1 be entitled to the privileges of membership. A member by coming back to the College for study ceases to be so but may renew his membership without payment of admission fee any time after he leaves the College.

7. The amount collected in subscriptions and such donations as are received from members will constitute the funds of the Association which will be administered by the Committee of Management

run on for another five years and the value on the 10th December, 1931 was Rs. 622-8-0.

The usefulness of this Association will greatly increase if with the addition to its membership, a permanent fund can be started of which the above sum may be considered to be a nucleus.

We appeal, therefore, to all Old Boys to join the Association which alone can lead to the complete realisation of the noble object with which it was started.

In conclusion, we desire to acknowledge our debt to the Principal for the active interest he takes in all our affairs and for letting us have the College Magazine at a concession rate.



Senapati on the chair. The subject for the discussion was that "in the opinion of the house the research in Oriya literature is waste of time now." After hot discussion the motion being put to vote was defeated.

NARASINHA CHARAN Das  
Secretary,  
*Oriya Debating Society.*

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### Hostel Report

*(West Block)*



It is indeed a great pleasure to note that the Hostel Anniversary which was held on the 30th January 1932 with Honble Mr. Justice T. S. Macpherson in the chair was a stupendous success. This year it was not simply confined to the West Hostel. It was a joint Anniversary of the three hostels and was held on the College Commemoration Day. Various prizes and trophies were on this occasion awarded by the president to some of our boarders who had distinguished themselves either in literary activities such as essay-writing, general knowledge, and debate, or in sports such as Relay race, Swimming, Tug of war, Badminton and Volley Ball, or in indoor games such as Ping Pong, Carrom Singles, Carrom Doubles, Chess Anction Bridge, Binthi and twenty-nine, or in music both vocal and instrumental Mr. S. S. Parija also got a championship medal for being the winner of the Ping Pong for three successive years. Some prizes were also awarded for Inter-hostel games and competitions.

After the speeches of the old-boarders, the president rose and delivered an address which was highly instructive and interesting. The meeting dissolved and the boarders entertained the ex-boarders with light refreshment.

After the refreshme the boarders then went to attend the lecture of Sir C. V. Raman who was invited to deliver an address in the "Old Boys Association" The gathering was very large and almost

**The Philosophical Seminar**

The 3rd sitting of the seminar was held on the 5th December 1931. Professor B. V. Roy kindly presided. The subject for discussion was "Relation between Locke and Descartes", and the essayist Babu Baidyanath Chakravarty of the 4th year class.

The fourth sitting was held on the 27th February 1932 with Professor Senapati on the chair. The subject for discussion was "Religion of fulfilment versus religion of renunciation". Babu Shubhransu Shekhar Singha of the 3rd year class read a paper on the subject. The discussions were all lively and the subject was rendered very interesting by the President.

DAMODAR MISRA  
PARITOSHKUMAR CHAUDHURY.  
*Secretaries.*

**Rovering**

Much interest is shown by the Rovers this year also. Some of them have proved to be more active outside their crew than within. Our Senior Rover Mate, Abul Barkat has just returned after attending the Provincial Rally at Bhagalpur. He has done a great deal to promote the scout-like spirit of his brother scouts.

The Court of honour approved the reorganisation of our Rover crew for the session 1932-33. Due to the falling off of some of the office-bearers the following Rovers have been elected to the vacant offices,

SURJYAKANT MAHANTY, 3rd year—*Secretary.*  
SRIKANT GHOSE, 3rd year—*Treasurer and Quarter-Master.*

S. MAHANTY,  
*Secretary, R. C. R. Crew.*



B.A., Brajaballav Rao B. A. and others spoke variously on the subject. The resolution was then put to vote and declared lost. Professor C. M. Acharya M. A. B. L. and the President then made many instructive observations on the subject.

The students of the Law classes met Professor C. M. Acharya on the 29th February 1932 to bid him farewell on the eve of his retirement. A Sub-committee had previously been formed with Mr. Nurul Hoda as President and Mr. Haradhan Mitter as Secretary and a few others to work out the function. We are thankful to them for the success of the occasion. Principal Mr. Duke, Professor S. C. Chakrabarti M. A. B. L. and Banchanidhi Mahapatra M. A. B. L. were present on the occasion.

TARITKANT MUKHERJEE B.Sc.  
 DASARATHI PATTY B. A.  
*Joint Secretaries,*  
*Ravenshaw Colloge Law Union.*

### Research and other news from the Chemical Laboratory



A. Since the last report, the following five papers on "Studies on the Dependence of Optical Rotatory Power and Chemical Constitution" have been published.

1. Part XIII. by B. K. Singh and B. Bhaduri. (*J. Indian Chemical Society*, 1931, 8, 623-32).
2. Part XVI. by B. K. Singh and B. Bhaduri.
3. Part XV. by B. K. Singh and B. Bhaduri.
4. Part XVI. by B. K. Singh and B. Bhaduri.
5. Part XVII. by B. K. Singh and T. Barat.

Papers (Nos. 2-5) were read at the Indian Science Congress held at Bangalore in January, 1932 and are published in the *Chemical Abstracts*, Indian Science Congress, 1932, pp4-5.

here. The Committee also decided to have Professor Ganguly in portrait, which will be unveiled this evening. This with the other portraits of several distinguished persons and retired Professors of this College will adorn this Hall.

The chemist seeks to analyse all matter into molecules, which he ultimately represents by graphical and stereo-chemical formulae or

interesting practical demonstrations, banity and his wonderful power of endurance—a result of his excellent physique, which I am happy to say he retains even in retirement, left a deep impression on his pupils and every one with whom he came in contact. As Superintendent of the Old College Hostels for ten years, he came in daily personal contact with a very large body of students who cherish his memory with the deepest regard for his paternal care and sympathy.

The severance of connection of such a person with the institution which he served so long and had done so much for, to build up its traditions was felt by every body concerned but none felt it so keenly as his pupils past and present. Before his retirement several members of the staff including some former pupils, felt the necessity of perpetuating the memory of their dear colleague and teacher in the shape of a Chemistry Prize and a portrait. The response to the appeal was generous as the Balance Sheet will show. A committee was appointed to collect funds and take necessary action. It met twice and after defraying the expenses of the portrait decided to invest the balance of the fund in  $3\frac{1}{2}\%$  G. P. Notes and to award out of the interest thereof an annual prize to the student who obtains the highest percentage of marks in Chemistry at the I. Sc. Examination but not less than 60 per cent, and who proceeds to study B. Sc. in this College.

The portrait is the work of Mr. S. Ray, artist of Calcutta and has cost Rs. 75/- including frame. G. P. Notes of the nominal value of Rs. 400/- have been purchased through the Post Office at a cost of Rs. 258-14-3. The balance at the credit of the fund is Rs 64-15-0, out of which an application has been made for the purchase of a G. P. Note of the nominal value of Rs. 100/- but the safe custody receipt has not yet been obtained from the Accountant General, Posts and Telegraphs. The present value of the annual prize would thus be Rs. 17-8-0 leaving out of account a small balance.

We take this opportunity to thank all contributors sincerely for their liberal aid. We are specially thankful to Professors Parija and G. C. Mahanty for their untiring efforts in this connection. To our past and present Principals, Messrs Orgill and Duke we offer our deepest thanks for their kind assistance and consent to administer the fund.



this College passed away on the 3rd April. He was one of our oldest graduates and after a varied career rose to the highest eminence in the social circles of Cuttack. Simple and popular as he was, we shall very sorely miss his genial personality from our midst. We offer our sincere condolence to the members of his family some of whom are still students in our College.

\* \* \*

Two M. Sc.s from Lucknow and one from Calcutta have we are glad to note joined our Botanical Laboratory this term as research students.

\* \* \*

Professor Chintamony Acharya has taken leave up to the end of this term and Babu Banchnaidhi Mohapatra M. A., B. L., has been appointed in his place.

By a resolution of the B. & O. Government a chair called the Maharanee Srimati Lady Parvati Devi chair of English has been established in the Ravenshaw College, to be held by the senior Professor of English in the College. We once again offer our humble thanks to the Maharanee Sahiba whose portrait adorns our College Hall and commend her munificence to all the Ruling Chiefs and landlords of the province.



**Principal's speech on the occasion of the unveiling of the  
portraits of Maharani Lady Parbati Devi and  
Professor A. C. Ganguli.**



SIR

Every one of us who is interested in the welfare of Ravenshaw College and her progress into the higher ranges of learning must be grateful to the Maharani Lady Parbati Devi of Sonapore State for her munificent donations which have made possible the opening of M. A. classes in English. These amount to one and a half lakhs of rupees according to our books, but I have just received a letter from the Maharajah informing me that the amount is one lakh, seventytwo

Mother with their professional symbol, the lathis, swords, bows, and arrows and go out on Dashahara in a procession to make now a dumb show and observe certain formalities which they do out of a standing respect for their religion.

Moreover one is struck with wonder at the situations of these institutions. One can not imagine as to what strategic skill and military tactics have been displayed in choosing the sites on which they stand now as the shadow of the unique town of military organisation of ancient Orissa.

Every one of these institutions more or less seems like a fort. Some are situated on high levels with trenches around them. The trenches have been buried up and are not so deep as they were before. Now they have been in some places turned in to cultivated lands. Some are at the foot of hillocks with deep streams embracing them. A few of them are in the neighbourhood of the mouths of two great rivers of Orissa. The members of these few institutions, as it seems, were in charge of dealing with the murderous pirates and particularly in watching the movements of the enemies who were likely to come by the sea to make a surprise attack. Moreover they have been so well situated that on important and urgent matters news can be communicated to every one of them within a very short time. Many of them are in the neighbourhood of high ways and main roads. They were, as it strikes one, always vigilant to check the advance of invaders or intruders who happened to set their foot on the land. Some were in charge of the management of notable temples of gods and goddesses whom they regarded as their tutelary deities. Every one of them, as we have mentioned before, was enjoying an estate small or large. Many of them are still now in possession of estates though some have lost their own. Many romantic and interesting traditional stories are current in these places. Most of them depict the adventures and heroic deeds of some of the members of these institutions in the struggle with the Mogals and the Bargis with whom they fought and defended manfully their country from their ravages.

NABAKISHORE JENA

*1st. year Class,*



Landlords then. The landlords form the back-bone of Oriya-  
nation. They form a strong party in themselves. According to  
Simon Commission "They represent the ancient and well-born families.  
They are acknowledged leaders of the country. By their position,  
influence and education they are fitted to take a leading part in the  
public affairs." In Orissa some big landlords have already evinced  
strong desires to take part in political affairs. It is indeed proper,  
therefore, that they should have separate representation though they  
may occupy some seats allotted to general constituencies. This  
separate representation is not likely to arouse antagonistic feelings  
but, it will, we should hope, lead to strengthen the Orissa legislature.


Thus examining the representations to Municipal and rural  
boards, provincial legislature and the lower chamber of central legisla-  
ture, we may ascend to the upper chamber of central federal legislature.  
Elections for it may be in existing lines (*i. e.* in the line of elections to  
the present Council of State) though it may be a little extended.

With this brief examination of all sorts of elections, the essay  
may be closed with a short note on future process of nomination.

Nomination is not now favoured by Indian politicians. Really  
nomination tends to make the legislatures less representative. So we  
may opine that nomination should be restricted only to a few cases.  
Depressed classes, commerce and women may not find proper  
representations in the manner proposed. The difficulty is that they  
may not find sufficient number of candidates for the purpose, for want  
of able men in these classes of people is seriously felt. In that case  
nomination should be resorted to and those who are known to  
have taken deep and genuine interest in their welfare may be  
nominated.

With this general survey of franchise-problem I close my essay.  
The problem is intricate and my views may be quite imperfect. So I  
should be happy if they are fully discussed by those who are interested  
in the matter.

SOMENATH MISRA  
*3rd Year Arts.*



Again the system of choosing representatives from among the illiterate villagers would stimulate the growth of old and decayed village organisations. Occasional requirements to choose representatives for election purposes may inspire some political consciousness among the villagers and may promote corporate-life in villages. The chosen representatives will be under moral obligation to look after village welfare in order to maintain their accredited leadership and thus villages will surely improve. This scheme may work for all communities.

At present the purely property-qualification for vote is a great hindrance to proper representation of people. In this connection Simon Commissioners observe "Junior members of undivided Hindu families however high their standing and education, often have no property and pay no qualifying tax in their own right and are thus excluded." Hence whatever might have been the merits which induced the Southborough Committee 12 years ago to adopt this qualification, its retention or further extension of franchise on this line, under present circumstances are suicidal to the growth of true political consciousness among the people at large. Even the broadest franchise on this line will fail to serve its purpose. So the scheme outlined above seems to be a fitting one. The proposed scheme is to apply to rural areas and we shall then turn to the urban requirements.

In towns of Orissa, as elsewhere, we find a large body of literates and those who are illiterate are shrewd enough to exercise free thoughts. Better environments, improved standard of education and the advantage of many other facilities have made them so. Again in towns the accumulation of so many people can make it possible to organise political activities in a systematic manner. So at present all adult residents of towns may be given the opportunity to directly vote for their provincial and central legislatures and Municipal councils Or if on practical considerations it becomes disadvantageous to take so bold a step at once, we must plead for its application at present, in at least Municipal councils. But in any case all the residents of the towns who are literate should at once be given the power to vote for legislatures. Literate residents will surely include all those who count in towns and thus we need not fear that some important section will go unrepresented.

to extend the franchise to the general mass of people so that the weight of the responsible government may be borne by the people in general and no important section of the community may lack opportunities for expressing its needs and opinion.

With this general statement of the needs of franchise-extension we may now see how far it is practicable in our Orissa. We have in view a separate province for Orissa and we shall assume then, the establishment of a separate legislature for Orissa province. Franchise at present is too limited and the possibilities of its extension may be explored.

Beginning with the problem of Muhammadan representation we may at once take it for granted that the Muhammadans will have separate electorate. The relations between the two communities in Orissa are happy and the retention of separate communal electorates may be quite unnecessary and may even be detrimental to the foundation of solid nationality but as in no other province in India mutual agreement between the two communities has as yet been reached, the British Parliament seems to favour the retention of the existing arrangements. So a departure from the arrangement in Orissa, though possible, will not be practicable. Thus Orissa will have to cast her lot with the other parts of our country in this respect and the Muhammadans of Orissa will continue to be separately represented though their voting qualifications should be in the same lines with those of principal non-Muhammadan communities whose case is going to be presently examined.

Now it can be safely said that the sudden introduction of adult suffrage is impossible under Indian conditions. All adults cannot at present be entitled to direct vote for they have as yet no idea of such a thing. So sudden an impact of new influences is bound to have a disturbing effect in the political sky. Again the administrative difficulties are too many in the way, which it will be an error to ignore. Political matters are wholly foreign to a vast majority of illiterate persons. This, the restricted supply of impartial and competent persons to conduct election works and the wide-spread illiteracy militate against an inordinate and sudden extension of franchise.

We got up early in the next morning to have a view of sunrise in the sea which is visible from the top of the temple. We had not been long in waiting when long reddish streaks were seen along the eastern horizon. The waves leaped and frolicked and a sudden light played upon their foamy crests turning them into golden plumes. Day light had come!

There is some peculiarity of Konarak which has made it altogether different from other holy places like Puri, Bhuvaneshwar, Gaya, Benares etc. In the din and bustle of big towns religious inspirations have not a lasting influence on the mind. But here at Konarak the solemn silence and tranquility, the solitude combined with the natural sublimity of the place have created an atmosphere of peace and greatness. All narrowness vanishes here. It is the connecting link between human art and nature and between world and heaven.

On the afternoon we started back for Puri with a pensive heart. No one wished to return to the humdrum world from such a perfect paradise. But we had to come back. Oh! how many times did we look back to it as we departed. We felt as if we were being banished from the paradise. Throughout the whole life this memorable holiday will be remembered.

TARAK NATH GHOSH  
*1st Year Science.*



eastern horizon gradually became crimson and in the language of the Poet,

" The cold glories of the dawn  
Behind the shivering trees were drawn,"

In the morning we halted in a village for an hour or so and then resumed our journey. This part of the journey was an arduous task. As ill luck would have it, we had forgotten at the time of starting to take umbrellas with us and the difficulties of a journey under the scorching rays of the sun and over hot sands can better be imagined than described. After a few hours' inconceivable suffering we reached the banks of the river, Kushabhadra bordered by a fringe of the richest luxuriance. The scene burst upon the view of the parting travellers like a vision of enchantment. We bathed with indescribable delight in the cool, refreshing stream, shouting and frolicking in wild joy.

We could not delay there long. So we again resumed our journey but we did not go far when the long-looked-for temple burst upon our view. A simultaneous cry of "There's the temple" came out of every one's tongue. The sight of our destination infused us with new vigour and we marched with renewed energy and enthusiasm. Our path lay through an arid tract which was sandy, barren and uninhabited for miles together. Patches of verdure now and then relieved the eye amidst the infinite expanse of never-ending sand. The faint roar of the sea was now audible and we saw before us a great expanse of water glittering with the sun's rays. We took it for the sea and the roar of the sea confirmed our belief. We were wondering how the roaring, rushing sea could be so calm when to our surprise we came to know that it was not the sea but a mirage which had been the cause of allurements and consequent death of many unfortunate men and animals.

At last we reached the temple; it was completely surrounded with the most luxuriant pine trees. We were so tired that we could not but rest under the shade of those trees; a cool and refreshing breeze wiped out all our fatigue. While sitting there we cast hurried

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ଲେଖନୀ ଜୀବନେ ସେହି କବିତା



ପ୍ରଳୟରେ ସିନା ସୃଷ୍ଟିର ଅରମ୍ଭ

ସୃଷ୍ଟିର ଭାଲରେ ପ୍ରଳୟ ଚିତା,  
ଦୁଃଖ ଦୁର୍ଦ୍ଦଶାରେ ମନର ପୂଜା

ଗୋପନେ ପଢ଼ଇ ସୁଖର ଗୀତା ।

ଜନ୍ମ ଦେଇ ଯେବେ ମରଣ ନ ଥାନ୍ତା,  
ଅଲୁଅ ଦେଶରେ ଅମା ନ ଦଶନ୍ତା,

କପର ହୁଅନ୍ତା ପ୍ରଖାର ସୃଷ୍ଟି

ଲେଖନୀ ଜୀବନେ ସେହି କବିତା,  
(କିନ୍ତୁ) ପ୍ରଳୟ ଭାଲରେ ସୃଷ୍ଟିର ଚିତା ।

ବନ୍ଦୁକବାସ  
୧୭/୮/୩୭

ଶ୍ରୀ ନବକିଶୋର ଦାସ  
ନୟ ବାର୍ଷିକ (କଳା)



ଉନ୍ମାଦନା



ଯଉଦନ ବାଣୀ ହଂକାର ଦେଲ

କିଏ ଏହି ଦାନ ଜୀବନେ

ମନପୁଲ କଥା ଗାଇଗଲ କିପି

ସନ୍ଧ୍ୟାର ଧୀର ପବନେ ।

ରୁଣ ପରାଣ କଥାଲ ଉଠିଲ

କାହାର ଅଜଣା ପରଶେ

ଜୋସ୍ତାଖଚିତ ସୁନାଲ ଅକାଶ

ଗୃହିଦେଲ କିବା ହରଷେ ।

ଓଗୋ ସୁନ୍ଦର, ଯେବେ ସଜଲ ନଦୀନ ସୃଷ୍ଟି

କ୍ଷେ ସାଜଲ ଅପୂର୍ବ ରୂପର ସୃଷ୍ଟି

ଶୂନ୍ୟ ପରାଣେ ଭେଜଲ ସକଳ ବାସନା

ତୁମର ଦୁଅରେ ମାଗିଲ ସକଳ ଯାଚନା

## THE RAVENSHAVIAN

### Old Boys' Corner.



#### Death.

SAIYED TAJMUL ALI, retired Deputy Magistrate, ex. M. L. C.  
RAGHUNATH CHOWDHURY—father of PROFESSOR L.K. CHOWDHURY of this college.

#### Marriage

Sj. WOOSHA PRAKASH SARKAR with the neice of Hon. Mr. B. K. BASU C. I. E.

#### Notes.

Sjs. GOUR CHARAN BANERJEE (Lt. A.I.R.O.) and SATYA KUMAR RAY (Capt.) are practising at Calcutta as Doctors.

BABU ABDUL HANNAN is appointed as Sub Inspector of Schools and BABUS NIRANJAN KANUNGO and SURYAMANI PATNAIK as Inspectors of Income Tax.

BABU AMAL GANGULI has stood first in D.P.H. Examination of Calcutta.

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### Ravenshaw College Old Boys' Association (Report 31-1-1931 to 29-1-1932.)



To-morrow we complete the fifth year of our Association which was started in 1927. It is a matter of no small gratification to all of us that our Association has succeeded in gaining the sympathy and support of a wide circle.

The generous donation of Rs. 200/- which the Hon'ble Minister of Education, Sir Muhammad Fakhruddin has sanctioned this year, has put us under a debt of gratitude to him which we can hardly repay. To our new patrons, the Raja Sahib of Madhupur and the Gajapati Raja of Puri we convey our heartfelt sense of regard and gratitude.

The membership during the year increased to 510 inclusive of two new life members.

last remains generally unnoticed. As the efficient working of a science department of a College demands the whole-hearted and loyal co-operation from all the members of the staff, it is clear that this last type of work, inspite of its being generally neglected in any assessment of the work of a science Professor, is none the less very important.

Professor A. C. Ganguly proved a very original and enthusiastic teacher, and will, therefore, be long remembered by his old students and colleagues. His untiring energy and interest in the welfare of the students and loyal co-operation in the work of the laboratory made him indeed a very useful colleague. It is, therefore, appropriate that this College should commemorate, in some tangible form, his long and useful connection. The Committee, which was appointed to collect funds for this purpose, has been successful in raising sufficient money from his old students and colleagues to found a prize to be named after him. This prize will be awarded to the student of this College, who passes the I. Sc. examination of the Patna University with highest marks in Chemistry, and prosecutes his B. Sc. studies here. The Committee also decided to have Professor Ganguly in portrait, which will be unveiled this evening. This with the other portraits of several distinguished persons and retired Professors of this College will adorn this Hall.

The chemist seeks to analyse all matter into molecules, which he ultimately represents by graphical and stereo-chemical formulae or pictures. It is, therefore, in the fitness of things that we should follow this trend of mind, which seeks to visualise matter in corporal reality, in our relations with our fellow beings.

The portrait of Professor A. C. Ganguly will always remind us of this connection with this College, and will serve the younger generation to emulate his example of devotion to the welfare of students loyal co-operation with their colleagues.



### Review.



We have received a reprint of the presidential address delivered by Dr. B. K. Singh at the Annual General meeting of the Indian Chemical Society. The address is very illuminating and not without interest to the general reader. The results obtained in the chemical laboratory of the Ravenshaw College by the indefatigable and learned Professor have been brought to the notice of the savants and the encouragement given to younger workers will be very highly appreciated by those who are deterred from entering into fields of research by shyness and lack of confidence.

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### COLLEGE NOTES.



Dr B. K. Singh, we are very glad to announce, presided in the Annual meeting of the Indian Chemical Society and has been elected to the Court of the Institute of Science at Bangalore, the membership of which group is restricted only to ten scientists,



We are glad to note that we have been able to procure a portrait of the late Maharajah Dhanurjoy Narayan Bhanj Deo of the illustrious house of Keonjhar through whose munificence the College had its first hostel in 1886. It would be more appropriate, however to place three portraits of the late Maharaja in the three Hostels.



Mr. B. C. Burt C. I. E., O. B. E, Agricultural Expert to the Imperial Council of Agricultural Research of the Government of India inspected the Water Hyacinth Research Department attached to the Botanical Laboratory of this College.



We are extremely sorry that Saiyed Tajmul Ali, *ex*, M. L. C. retired Deputy Magistrate and a member of the Governing Body of

military institutions which were directly under the Gajapati of Utkal. Each of these institutions was under a capable commander who had the control over a large number of soldiers and horses. This commander was a veteran one. He had several assistants. He generally chose them from his own kinsmen and relatives as he was given the right of selecting his subordinates after his own convenience. These assistants undertook the charge of the training of the soldiers and horses. The commander supervised their works and sometimes helped them. He got from the Gajapati a considerably large area of lands as fiefs for the responsibility undertaken by him. This area corresponded to a 'Praganna.' So sometimes a new area was added to this as the reward of the most valuable service and work rendered.

The commander had to distribute more than half of his lands among the soldiers and his assistants as fiefs as well. They looked upon him as their master, obeyed him and held him with great respect.

The above mentioned institution was called a "*chaupadi*" They were sixteen, as they are to-day in number. There might be more, but they are now extinct. The smaller institutions of the similar sort are called *Mahalas* and *Tapas*. The *Mahalas* and the *Tapas* are respectively twenty-two and seven in number. The *Chaupadis* were not all equal in area. Some were of greater jurisdiction and the others of less. So was the case with *Mahalas* and *Tapas*. The titles of the heads of the above institutions were of a peculiar kind being quite different from one another. Their titles, as they are to-day were Dakshin Ray (chief of South) Utter Ray (chief of North) Ran Singha (lion of the war) Paik Ray (commander of infantry), Maharatha, Samanta Singhar and many others. We do not find in any part of so numerous names having military significance as in Orissa, India. Though these institutions have lost much of their importance and grace owing to the loss of their professional influence and power under different alien rulers who have not at all encouraged them in their hereditary profession they retain to some extent their originality and tradition. At the time of Puja festival as every sect of Hindu community worships the mother Durga with its professional symbol so the members of these ancient institutions worship the

man. The head-men were highly skilled in military affairs. They chose their men from their villages fit for the soldiery. Then they distributed half of the fiefs among the selected people and half kept for themselves. After this was done, they called the raw recruits to the place where the soldiers generally received their training. This place was a very suitable one being a little remote from the dwelling houses. The site was a little extensive. This was raised to a required height, levelled, and made fit for the training. A long house was built on that place in which the recruits got their training during the rains when shower after shower made it impossible for them to practise their art in the open air.

After their day's work was over, the recruits refreshing themselves used to come to *akhara*. ¶ The head-man gave them training with great care and inspiration. He also kept them informed of each and every trick of a military campaign. How the soldiers resorted to different means in different circumstances and situations, how they had to jump over high hedges, trenches, small streams; how they had to climb hills, swim deep rivers and to lie in ambush during the period of march campaign. These things they heard from their teacher with rapt attention and great interest. Their surprise was heightened when the head-man described before them about Utkal's great military campaign against Kanchi and Bahamani where the Oriya army worked wonders, and inflicted crushing defeat upon the two great powers of the Deccan. Thus the head-man through his skill and inspiration managed to teach and train the recruits who were the units in constituting the unique enviable and unrivalled army of Utkal. This head-man was called *Katowal*. He had the power to dismiss any one who disobeyed him and appoint an other in his place whom he considered to be obedient and fit. These head-men or *Katowals* were directly under the control of a *Khandayat* who had the charge of inspecting and giving proper instruction and training to the military organisations of his Chief's State.

Besides the soldiers of the Samanta Rajas which supplemented the vast army of Utkal there were stronger and more powerful

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¶ The place where art of fighting and other physical exercises are practised.

power of voting twice. It is of course true that all literate women cannot fully exercise their discretions yet it is to be hoped that they would in general try to exercise their own will. So it can be hoped that all literate women should vote directly.

At present the franchise of women is based upon property qualification as in the case of men. In our society women can seldom have that qualification. That is why a large body of worthy women cannot vote at present. The number of women in the provincial electoral rolls in India is a little over a quarter of a million as compared with  $6\frac{1}{2}$  million men. So the property qualification ought to be abandoned at once.

Now we must see to another difficulty. The *purdah* system which is prevalent throughout Orissa may prevent a large number of women from going to a long distance to record their votes. To obviate the difficulty separate arrangements should be made for women both in urban and rural areas. In rural areas specially there should be provision for a larger number of polling stations for women at different rural stations and the voting should be conducted by nurses, female teachers and the like. This arrangement will surely facilitate their voting.

Then let us turn our attention to special representation of different communities and interests. The case of Muhammadans we have considered and proceeding headlong into the problem of labour we may summarily dismiss their case. In Orissa there is no industrial labour in the proper sense of the term. In future, as a result of territorial adjustments, some industrial areas may come to Orissa and in that case the labour representation should be in the same lines with those of other parts of India as labourers in all parts of India appear extremely homogeneous in their needs and aspirations.

The representations of trading and commercial interests may now be considered. Orissa now badly needs improvement in trade and commerce. So well-thought-of policies regarding trade and commerce in Orissa are the first requisites in this direction. This makes out a strong case for special representation of trading and commercial interests. Very recently a chamber of commerce in Orissa has been

that you will continue to accord your unswerving support to the Principal and his colleagues and to the Superintendents of your hostel in their untiring efforts on your behalf, so that together you may unite in the great design of producing in their fullest vigour those influences under which instruction becomes education and knowledge power. And may you the present members of the hostel acquit yourselves with the same high credit to yourselves, to your Alma-mater, your College and your hostels, as your predecessors have done in the past.



### Principal Duke's speech on the Commemoration Day.



MR. PRESIDENT AND MEMBERS OF THE OLD BOYS' ASSOCIATION,

To me now falls the pleasant duty of warmly welcoming you all to this annual reunion. The pleasure is to me the greater because I am in a real sense an Old Boy of this College myself (for after all a teacher is still a student) and I am proud to be back again in this College which I first entered as a young Professor twenty years ago, to meet again old colleagues and also old pupils who now fill responsible positions in the greater world outside the College walls. We all regret the unavoidable absence of our President, Babu Janaki Nath Bose, who is recovering from a serious illness. I hope you have all enjoyed the various entertainments provided for you so far and I am sure that you will appreciate what is still to come.

The year which has elapsed since our last gathering has, I think, been one of solid and happy work and progress. As usual certain changes have occurred among the staff.

Maulavi A. M. Md. Latif left us on the 25th February, on transfer to Muzaffarpur, where he died subsequently, to the very great regret of all his old pupils and colleagues. He was succeeded by Khan Bahadur Abdul Muqtadir whom we welcome to our midst.