

The Ravenshaw College Magazine.

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The Autumn Term.



We began the session with the Monsoon term followed by the Autumn term. Like the Universities of Oxford and Cambridge we too have three terms before the three vacations or holidays-Pujah, Christmas and Summer. The first term of both Oxford and Cambridge named Lent commences early in January and closes before Easter. The second term named Easter in Cambridge and Easter Trinity in Oxford closes before the long vacation which covers about 10 weeks in Oxford and about 14 in Cambridge upto the end of September. The last term named Michaelmas is from October to the commencement of Christmas holidays. We have as yet no names, classical or pseudo-classical, for our terms, the first of which may, on the analogy of the Universities of Oxford and Cambridge, be named *Pujah* or to make it India-wide, *Dusserah*, before which it closes. The second and third terms may by parity of reasoning be respectively named Christmas and Summer as preceding Christmas and Summer holidays. It would be better still to name the third term after a great Mahomedan festival, which is not movable and takes place in April, because the first is to be named after a great Hindu festival and the second after the greatest Christian festival.

The Pujah is observed in some form or other almost throughout Hindu India. *Durga*, literally one who helps us in all our difficulties and whose name is, accordingly, uttered by pious Hindus every morning

oppressive almost throughout the year, we, human mortals, can do our work without any fatigue. The second term is in the fitness of things a period of strenuous work for our staff and students, all realising that their task is undone and making up for lost time as best as they can. We wish all our students God-speed and each of them a Beatrice to lead them to Paradise after this stay in Purgatory.

G. C. GANGULI.



News and Views.



The Commemoration Day of the College will be celebrated on the 28th January, 1928. Occasions like these are of the greatest importance because they take our mind away from the living present to the dim past which is illumined by great acts of sacrifice or noble deeds of love.

The
Commemoration.

The palatial building in which the College classes are now held may look contemptuously back at the few scattered thatched houses in which the classes were held at the beginning and the present generation of students may be unable to realise how a College could be composed of ten or twenty students studying in half-dark rooms with a Professor or two to guide them in the various subjects. Those days have passed away and brighter conditions prevail. Spacious buildings, well-furnished hostels, electric lights and fans, well-equipped libraries—all these things have come in time and these may in time give place to a far better state of things. But the man who first thought of establishing a College in Orissa—what tremendous difficulties he had to fight with, what ignorance and suspicion he had to overcome! His love for the people of Orissa, his zeal for their higher education was the germ—the seed which looked so small and insignificant at first, but this has expanded and developed into the great institution of modern Orissa. Those who scoffed at the small germ have lived to admire it and those who planted the seed have been surprised by the mighty tree they have produced. One greatman, one man's love for the people, zeal for their betterment and devotion to his duty, was at the root of the whole gigantic structure

a Sir J. C. Bose makes the university and the country respected, but at the same time he does not obviate the necessity of the good teachers, working devotedly in their humble spheres and doing all the good they can to the students placed in their care. The quest of knowledge cannot proceed without these humble followers and their work should not be undervalued and grossly abused in a craze for research.

The University bodies are at present discussing the best means of developing the Indian Vernaculars. In Bihar and Orissa one committee appointed by the Government has recommended among other things that instruction should be imparted in the vernacular in the school and College classes, as far as possible, and another committee appointed by the University has made various suggestions by which the vernaculars might be taken up as subjects for the highest examinations. Now, there can be no question about the principle underlying the suggestions for we all want to see our vernaculars occupying the highest place and taking equal rank with English and French. But apart from the difficulty of procuring books, there is some practical difficulty in using the Vernaculars as mediums of instruction. In Bihar and Orissa, for example, Hindi, Urdu and Oriya are the principal Vernaculars and three different sets of teachers will have to be employed, if the scheme is to have a fair and extensive trial. Moreover, the Bengalees residing in Bihar, Orissa and Manbhum and Midnapur will feel it to be a just grievance if Bengalee is not also made a medium of instruction. If lectures are to be delivered in Urdu for the benefit of ten students why should not these be delivered in Bengalee for the benefit of some fifty or sixty students? Really either we should have only one medium of instruction, say Oriya in Orissa, Bengalee in Bengal or the whole thing would be made cumbrous and unworkable. We are of opinion that unless a *lingua franca* can be found for the whole of India it will be extremely difficult to introduce the Vernaculars as a medium of instruction. There would be as much justice in compelling the Bengalees of Orissa to learn Oriya as to compel the Oriyas of Madras to learn Telegu and so the scheme would become

is noble. Associated as the school is with the Brahma Samaj which preaches universal toleration and brotherhood of mankind, there is every guarantee that sectarian strife which has made administration so difficult and in some cases a peaceful life impossible, will not be encouraged in its halls of learning. Communal riots, as many as 70 in number, according to Police reports, have spoilt the fair name of this province. A special responsibility lies on all schools to see that the evil spirit of religious, political and racial intolerance is exercised from the minds of young men who are to lead this province in the near future. I hope the Rammohan Roy Seminary will continue to pursue in the new building this object which is so indissolubly connected with the creed of the founders, and prove an example to other institutions where the management is not inspired by the same religious ideals.

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Training of character is another point which requires attention in our present system of education and that is imparted more by example than by precept. In this respect also, the Ram Mohan Roy Seminary is fortunate in as much as its founders were men of great sacrifice, public spirit and lofty ideals. Their traditions, perhaps dimmed by time, must have been passed down to their successors and must be animating the students who come under their influence. The school has been built by sacrifice. When it started it had not, as the report puts it, a pice in its purse or an inch of land and its entire capital consisted of the devotion of its teachers. These ideals have so far been carried out in a building of humble pretensions which has had to be acquired for the necessary extension of the Medical College. By generous grants Government have made it possible to shift the school to this handsome building. It is one of the finest school buildings in the province. We have heard repeated complaints about the brick and mortar policy of education; but sometimes it is not possible to promote the health, intellectual efficiency and aesthetic development of pupils if the school buildings are insanitary, unsatisfactory and inadequate. The whole thing depends upon circumstances. It is possible to minimise the utility and ultimate cheapness of good bulidings, it is equally possible o carry the craze for imposing

Sir Syed Sultan Ahmed's Address to the Graduates at the last Convocation.

Graduates of the Patna University on whom degrees have just been conferred!

Let me offer you my most warm and sincere congratulations on your success at the University examinations and I need not repeat to you what, I have no doubt, you already know, that though your academic career is over, you will now be thrown into the outer world where there will not only be the examination of your intellectual calibre but also of your social and physical fitness. Believe me, that the examination will be much more severe—both from the point of view of the test which will be applied and also the lack of sympathy that will be shown by your examiners. No standard books will be or can be prescribed for it, nor can I tell you who the actual examiners will be. Much will depend upon the sphere of your activities and the society in which you will be thrown. You know that in the nature of things, University examinations must be conducted with the greatest secrecy. Your future examinations, however, will be conducted in the searchlight of public opinion. There is, however, this difference that the most important of all the questions that you will have to solve in the near future has, so to say, leaked out. The question looks easy but it will need the best that you have learnt at the University to solve it. It is written in bold black letters and concerns and involves the whole of India. The question is—"How should one live in peace and friendship with his neighbours?" India is a vast empire with a great history behind it—a history of high culture and high philosophy. But it is not the glorious past which will solve the problems of to-day. Realities of life must be realized and present-day problems will have to be solved in a practical business-like manner. Look round and see the feelings of distrust, suspicion and even of hatred which loom large on the horizon of public life in India. Inmates of one house suspect those of the house next door. Even murder, loot and plunder are justified. Every act that you do, howsoever laudable and charitable it may be, is suspected by your neighbour as having behind it something ignoble, something sinister. Honesty and sincerity

estions whether social, religious or political, calmly and dispassion-ly. You can then and then alone raise your head and say that you ve been put to the severe test and you have not been found wanting.



Longings.



I wish the golden days of yore—
 That dawned on India's lovely plain—
 Of truth and peace, of love and joy
 Return to cheer us back again.
 The days of sinless joy divine,
 Of hearty loving friendship pure
 Of selfless love and peace of mind
 Unbending truth, steady and sure.
 Of true devotion's warm return
 To old preceptor's blessings sweet;
 For since was modern progress born
 The charm is lost midst dust and heat.
 Then down with "progress,"—Selfish game
 Which stronger souls with weaker play,
 Let peace and justice be our aim.
 That we may track the happier way.

JAGADBANDHU MAHAPATEA.



Post-graduate studies and teaching in English.



English is a foreign language for Indians. There might, there-fore, be some justification for delaying the school boy and the school-master in the College, as far as the study and teaching in English are

THE SCHEME ROUGHLY IS:—The whole of English literature from 1340—1927 divided in 6 periods; one paper on each period. A separate paper on Shakespeare and another on a general literary subject, such as, the Drama or the Novel or criticism, prescribed from time to time. The student will not be required to explain obscure lines and allusions at the examination, but he will be expected to possess a first-hand knowledge of standard English authors and their standard works.

K. P. SINHA.



Defence of Tragedy.

Attacks are often made on dramatists and poets who bring their tales to an unhappy end. The aim of literature, they argue, is not to drive the mind into a region of darkness and sorrow by presenting before it a catalogue of deaths and funerals, nor to burden it with vain and agonizing thoughts that add not a grain to the liveliness of human life, but to carry it into a land of hope and happiness, lightness, joy and plentiful laughter. We usually read stories in order to refresh our minds. So our stories should be such that they may not send us home with sad and gloomy thoughts but with a most cheerful and contented mind. Taking their ground on this narrow principle they urge the total banishment of tragedies from the platform of literature.

I will now give my reasons. The sun rises in the east in order to sink down in the west and the true observer who hails the bright flush of sky at day-break, does not forget to turn his eyes to the glowing west at sundown. A true picture must represent both smiles and tears, so that life may not seem what really it is not. This intermixture of ups and downs, joy and sorrow, labour and leisure, victories and failures, ripe hopes and idle fears has produced an interesting complexity in the vast fields of nature. If we view our life in all its aspects we will find that it is thus a combination of opposites.

Literature, in a wider sense, is the criticism of life. In order that this criticism may be completely drawn, the artist should paint it in

of the elephant and thus the poor creature met her end, teaching the world that pride must have a fall. We read such fables and derive lessons from them. Is it not possible, then, that we would learn better lessons from stories in which the victims are members of our own kind? From my own experience I know that tragedies leave a deeper impression in our mind than comedies. But in order to be instructive they must possess enough of substance in them. An empty sack will never stand upright, Poetic justice must be carefully dealt with and Shylocks should meet a fate which they rightly deserve. Otherwise, after finishing our story we will ponder in vain to find anything worth our labour. We will then regret having swallowed so much of chaff. So we see it is not the end that makes a tale disgusting but the body of it. The end though tragic, gains our approval, if it is properly met. If the incidents ask for a drop of timely tear, we need not be afraid. The eyes will be dry the next moment and will shine all the more brightly from the drops of tear that are shed.

In literature we find a true picture of society. And as this society of ours contains King Lear whose rashness and readiness to believe flattery drag himself and many innocent Cordelias to death, Romeos whose hasty disposition teaches how very slight things make epochs in married life, Macbeths whose inordinate ambition ends in fearful deaths and ultimate failure, and Hamlets whose pessimistic views of human life and gloomy melancholy drag both the guilty and the innocent into the whirlpool of death, it would be gross injustice to literature if these everyday occurrences are not depicted in living letters as a warning to those who are following us. Shakespeare's tragedies are full of good moral lessons. They invariably teach us that the external world cannot hurt a man unless there is something grossly defective within a man's own heart.

Tragedies ought to be read occasionally but not always. Too much of gravity and seriousness is as harmful to our minds as too much of lightness and quixotic jests. The mind must be kept in a balance. Otherwise all our readings will be of no avail and we will be weary of running after the shadow to catch hold of it.

RAMKRISHNA NANDA.



Like other aristocrats he had an old-fashioned butler, the Devil for his page and a clown at his heels to rouse the pert and nimble spirit of his mirth. Squire Morality was particularly fond of his butler Classicism, indeed, so fond, that he took his help in the administration of his estate and left the household to be managed by him. The Devil, however, who was higher in rank than the butler, did not like that his junior should be his master's righthand and thus rule over himself. So there was a regular tug-of-war between them. Each tried to get the better of the other, but none succeeded. At length, after sometime, the Devil received a death-blow to all his future hopes and began to languish day by day. The Church congregation had by this time flocked around the squire and craved for reformation in their sacred entertainments. But so great was the squire's regard for his preceptor that he did not act without his advice. He therefore made up to the parson to take his counsel on that matter. The parson however, having stereotyped thoughts in matters of religion could not devise any new improvements, but asked his disciple to make his suggestions. At this the squire made such beautiful suggestions that they at once had for him the parson's approval, who was struck dumb at the inventive genius of his own disciple. Glad at having acquired the parson's approbation to introduce pertinent changes amongst his tenants he communicated the news to his wife. Lady Interlude, naturally of a tender heart and mirthful temperament, was proud to see the prevalence of her own spirit amongst her people. Literally however, the old squire introduced many changes to meet the satisfaction of his simple country-folk, but in spirit he carried out the mission of his reverend father, Divine Miracle. He suffered them a greater freedom of thought and action than what they had enjoyed under the guidance of the parson, but his allowance was tempered by morality and he never dared to offend against the religious code of the Bible. Mirth and gaiety pervaded the sacred entertainments. In short, he did everything suited to the peculiar temperament of his tenants,—but all pointing to some ethical lesson. People thought as if they were in the Golden Age under his squire-hood. Unfortunately for them the squire's rule did not last long—his end soon drew nigh. So also his page, the Devil, now panting under the burden of vices which having forsaken the squire had faithfully

An angel's visit.

I do not very well recollect how my infancy was spent. But I am sure since the day when I became conscious of the world and of my existence, my life had become very miserable. Day by day my miseries grew. Sickness, death and poverty were my fast friends. Their evil company poisoned my mind to such an extent that my life became burdensome to me. But I had no intention to cause an artificial and premature end to my life. Perhaps the idea that man has a purpose in life was lurking in the deepest depths of my heart quite undeveloped. But never-the-less I could not decide how to pull on better. It is in such moments that man finds it to his interest to go mad,—and I could not escape the tragedy.

By and by I was driving towards a great fall. I did not quite then realise where I was proceeding. But then I was keenly conscious that someday or other I would meet with an unprecedented down-fall. But while I was passing my days in an idle stagnation (which to be very frank is anything other than rest). I once heard a rumour that the king's messenger was to arrive at my native place that very night, I did not know what I had to do with the King's messenger, nevertheless I grew curious to meet him and ran to the station to see him arrive.

He arrived—an ordinary man in flesh and blood. I began then to think very small of him; but he took a fancy to me. As soon as he got down from the train, he shook hands with me—rather a very informal and crude way of behaving with an unknown stranger. Perhaps he shook hands with others also, but I did not worry myself very much about it. I was rather growing more and more inattentive. He drew my attention by whispering into my ear "Halloo! Don't you remmember me—don't you think of your old friends?" I was rather astonished. "How is it?" thought I "Had I ever anything to do with the King's messenger? Was he ever my old friend?" And I came to the conclusion that I had never seen his face before. Certainly he had spoken an untruth.

But he did not look like a liar. Who could ever think that such a graceful man with such a delightful face did ever lie? At least I could not imagine it.

One was joking at me and another jeering. But I was not conscious of any such jeering. I counted them for less than men. I was completely lost in the sublimity of the sudden departure of my dear friend. Was he going to call the King ?

My heart throbbed. I almost tried to ask him that. But something prevented me. The aerial car got ready. My friend shook hands with all with a smiling face but this time not with me.

He promised to remember us all and plead for us all in the Supreme Court of Justice. But I was left back unrecognised behind others.

My friend started off. But I could not very well mark his starting, for I had almost fallen into a pleasant trance. A noise arose from the crowd. Somebody was crying that the friend was an Angel and another replied that he was the Guardian Angel of all created beings. I was startled. My trance melted away and I looked up. The aerial car vanished in the silvery frame of the moon. "Is he then the moon ?" I asked. The crowd only nodded as if in pictures.

JAGADBANDHU MAHAPATRA



Hope



Hope springs eternal in the human breast

Man never is but always to be blest.

—Pope.

'Why do we consume our days and nights in study ? Why do we devote to toil and thought the bright hours of our life's sweet spring ?' It is hope, sweet hope, that inspires our studious youth and animates the efforts of our maturer years. What is hope ? Hope is the desire for things better than what are experienced at the present moment, accompanied with the belief of obtaining them. It is one of the vital powers

which the currents of despair are carrying against pitiless rocks, a mariner, in the ocean of life, without any compass to guide him safely into the proper port. He is burdened with the yoke of inauspicious stars. He is bound Ixion-like to the wheel of despair which revolves for ever but from which he has no chance of escape. He lives upon his stored-up misery and lies 'with his own tears made drunk' in the very luxury of woe. His mind is overwhelmed with frenzied irritability. He drinks to the dregs the cup of bitterness and utters the agonised cry of one past help and past care. Despair lulls him into the very counterfeit of death and he drags on a weary and bitter existence. All the springs of his life are dried up and a very cheerless panorama is unfolded before him. He sinks into the very nadir of depression and misery. His heart is ever and anon oppressed with the most agonising griefs. He feels a dead weight in his soul; all his energies sink within him, his activities come to a stand-still, and nothing can sustain him in the struggle for existence. He grows idle and falls an easy victim to the evils of life and not unfrequently to death. So despair is like the swollen gush of bitter waters in which his mind rots away.

Many men think that our hopes are presentiments of our capabilities. But the maxim is dangerously delusive. Day-dreams should be guarded against. Hope and day-dreams are two entirely separate things. Day-dreams are irrational hopes and beyond the bounds of probability. In most cases they are beyond realisation and fulfilment. Hope and day-dreams are as poles asunder. A wide gulf yawns between them which, with no amount of effort can possibly be bridged over. Young men fresh from the study of Shakespeare or Milton are possessed with a burning hope of gaining the laureate wreaths but they come to realise the inadequacy of their capabilities to fulfil their hopes only when they compare their unread rhymes with the highly perfected rhymes of those master poets. A pigmy must never hope to reach the height of a giant; a tortoise must never hope to attain to the swiftness of a hare; such hopes are visionary and will ultimately end in despair. These day-dreams are like crying for the moon, seeking an Eldorado; they are brittle as a reed, vague as a dream, evanescent as a morning mist, uncertain as a young maid's promise and delusive as a mirage. Like 'will-

So he must cherish hope strongly, powerfully and comprehensively and see that our hopes do not out-step the bounds of probability for only then we can guard against despair. Reason and hope must go hand in hand. We must not cherish a lazy hope which may fitly be compared with Alnascar's dream. We must bear in mind that effort is the essence of hope and true hope can never dispense with unremitting toil.

How did great men succeed in attaining the high standard of excellence which the world now recognises admiringly? What was their inspiration? Not a mother's approving smile, nor a father's frown, not the help of teachers, nor the world's premature applause but hope attended with resolution and earnest effort which urged them on to work out their great destinies. We ought to exert ourselves to the best of our ability if we want to realise our hopes to make ourselves wiser, better and happier. We must act and hope in such a way that each to-morrow may find us farther than to-day.

SISIRKUMAR MITRA

4th Year Arts.



Art.

I The beginning of Art

All of us are artists, more or less, because each of us has got some aesthetic sense and can enjoy beauty. But all that we see in Nature cannot give us joy. Our sense of beauty separates all that we see into beautiful and not-beautiful. The beautiful alone are capable of giving joy. Such a division signifies that, ordinarily, all minds and all objects do not necessarily respond to each other in the same manner. But that is not the ultimate truth, because, so long as our realisation of beauty is incomplete and partial, a division necessarily remains between things pleasant and unpleasant, beautiful and not-beautiful. But this division creates in us the necessary foundation of true realisation of beauty. This is how

appeals to the human spirit and inspires it to deeper realisations of Beauty and Truth. It is therefore not a lifeless photograph of Nature. It makes nature speak through it. Here lies the highest excellence of Art and its closest affinity to Beauty and Nature. Creative Art seeks the Infinite Truth in Nature. It therefore embodies everything that is Moral, Beautiful, and True. It does not stop there—it proceeds further direct to the creator as the source of Beauty, the Brahman where the beautiful and the ugly merge without difference; all the apparent inconsistencies of Nature seem but one undivided beautiful and harmonious whole.

Creative art is not utilitarian. It spontaneously seeks to identify itself with the Infinite. It gives our personality the disinterested freedom of the Eternal. So, free growth and free enjoyment are the essence of Creative Art. The art which checks, stunts, or even imposes itself on human spirit forgetting its miraculous dynamic force cannot be called Creative; at best it may be constructive if it has a professional or propagandist point of view and ideal. It is why religious movements or movements requiring the play of the finer human self, become static shortly after their inception. Neither propaganda nor professions can save it for they cannot supply it with the necessary lasting inspiration from within. New dynamic forces become necessary for the old static art shoves life to the background and holds itself above it. Creative Art moulds art in view of life, not in the reverse order; for life is first and art next. According to the Indian conception, he who subordinates art to life is a Yogi. He identifies his life with the life of the Infinite. The Yogi is the greatest artist because he enjoys the entire universe within himself and vice versa. He expresses his art in the balance of his life as well as in the placid perfection of knowledge. He creates spiritual relations with the objects of Nature. A poet is a creative artist in this sense in as much as he not only mimics and expresses through his music what he feels in and hears from Nature, but builds his mind out of it and regulates his tune in his own way. His joys and sorrows, sentiments and emotions all come out of him in their own concordance and harmony. This is what he contributes to the world in his poetry.

A lover is an artist, because love creates beauty and beauty creates art. Man is a unique art in himself, love is his best expression

what a vast amount of good would have been accomplished? But it was not to be, under the influence of such a civilization as infringes all law, human and divine, giving entire prominence to military glory as the ideal of human life. It is a civilization which has magnificent material victories only to be misused as fatal instruments in the hands of the tyrant. It has been called a splendid civilization because it helps splendidly to satisfy our selfishness and avarice. It is praised as modern, but it merits such praise, only in the sense, that it has invented modern methods of warfare to secure the quick death of the hostile army. Thus one may safely say that our much-adored science which is the most important factor of this materialistic civilization, is a source more of misery than of happiness to mankind. It does not state how man ought to live, so that his own interest will never run counter to that of his fellow-beings, but simply deals with inanimate objects, leaving human society to remain as it is.

Thus completely divorced from morality and religion, science has hopelessly failed to supply peace and happiness to mankind, which it had so assuredly promised. Its mendacious triumph will no more beguile the people who have already seen it in a state of bankruptcy.

Now all over the world there is a despairing cry for happiness. Man is harassed by his own soul which now naturally rises in revolt against the present state of things. "For man has not only a body to be nourished, an intelligence to be cultivated and developed, but has also a heart to be satisfied." If man fails to satisfy his soul, then no amount of victories over nature will bring him peace and happiness any more than it to Dr. Faustus.

Hence to bring about the termination of this unquiet and troubled period of moral and religious anarchy, there is suggested one and only one remedy, which aims at nothing more or nothing less than supplementing this modern civilization by sufficiently improving the spiritual side of man. If man is to live up to his divine ideal and enjoy unsullied peace and happiness, if humanity is to achieve, one day, the harmonious development it has aimed at, then he should think himself first as a spiritual being, then as having indispensable relation with matter. He has conquered external nature but will have to conquer the inner one. Then and then only will he clearly understand what is meant by the fatherhood of

each *Sal* 6 or 7 labourers work. This is the most important centre of all. The second one is Balkaty in which there are 60 *Sals* with 150 workmen. Then comes Bhaichua 4 miles from the said place in which also there are 150 workmen. In both Hirapur and Bhelury centres near Balkaty there are about 50 workmen in each. Then comes Jajpur centre i, e, Baidyarajpur, Balipatna and Kundapatna. The workmen are very few in these three. Lastly in Chauliaganj there are 14 *Karigars* only. The above 9 centres may be broadly divided into 3 principal centres viz (1) Bhattimunda and Chauliaganj under the Cuttack Central Bank, (2) Balkaty and 3 others under the Puri Central Bank and (3) Baidyarajpur and 2 others under the Jajpur Central Bank.

2 Minute details:—In order to deal with the subject a little minutely it will be necessary to give the following detailed information of the various raw materials, and the proportion in which they combine to make the best and worst quality of brass and bellmetal. We all know that zinc and copper produce brass, whereas copper and tin produce bell-metal. 15 pals of zinc+20 pals or 1 bisa of copper make 1 bisa 13 pals of good brass known as brass ingot (*Bat pital*), brass *nali* (*nali pital*) brass tube or brass cartridges—2 pals being lost in the act of mixing. Then again 19 pals of zinc+20 pals or 1 bisa of copper make 1 bisa 17 pals of worst brass commonly known as *Ghora pital* or brass scraps or brass tube cutting old.

One bisa=20 pals

One kutky seer or 105 tolas=18 pals.

One Balasore seer or 80 tolas=14 pals.

The above best kind of brass is used in hammering work just as is done in Bhattimunda only. Cups generally are made of this kind of brass. The last kind or *ghora pital* is used in casting work (*Dhala kama*) just as are done in Baidyarajpur and Jajpur centres. Glasses generally are made of this kind of brass.

Next comes bell-metal. 1 bisa or 20 pals of copper mixed with 6 pals of tin make good bell-metal.

3. Different kinds of articles manufactured in each centre and the speciality of each:—At Bhattimunda 11 kinds of bell-

Calcutta, and to Ganjam. If the Calcutta market is once captured, our end is achieved. So impetus must be given to this industry for its betterment from this time without losing a minute. It may be mentioned here that through the agency of the Deputy Registrar of Co-operative Societies Bihar and Orissa Rai Bahadur Nilmani De, the Chot Nagapur market is being attempted to be captured,

S Suggestions for improvement:— 1, Firstly if a polishing machine be introduced among them then it would save much labour and produce comparatively better results. The Directors of the Cuttack Central Bank have taken the initiative, and have proposed to buy one.

2, Secondly, goods of better finish and lighter weight to be attempted.

3. Thirdly, good samples and choicest designs to be presented to the *Karigars* from time to time. In short a new departure is to be made any how. In this connection it may be mentioned that in order to give publicity to this, a calendar with the picture of the Bhattimunda *karigars* together with the goods manufactured there has been published recently—a copy of which is annexed herewith for reference.

4. Fourthly an Exhibition of the articles may be arranged at the time of the Federation Congress each year, just as was done this year at Bhagalpore through the efforts of our popular Deputy Registrar,

5. Fifthly a Co-operative Store may be opened at some convenient centre outside Orissa under the strict management of the authorities.

6. Sixthly, arrangements may be made for the sale of these goods at the *Chhatramela* of Behar and at the *Kumbhamela* of Allahabad.

SARATOHANDRA GHOSH



kindly supplied free and quinine at reduced rate by the Civil Surgeon of Cuttack.

The Ravenshaw College Flood Relief Committee have already realised Rs. 1635-12-6 besides Rs. 49/- yet to be realised. It has spent Rs. 1127-4-9 on construction of huts, Rs. 263-7-3 on building materials supplied to the poor people as partial help and Rs. 442-8-7½ on other necessary heads. The accounts have been duly checked and passed (see Appendix 3) by the Committee. The net deficit now amounts to Rs. 140-8-10½ and if more funds be available the relief work may be continued during a part of the Christmas holidays. The students were very carefully looked after by Mr. Mazumdar and there was strict discipline with proper organisation of work among them.

The hearty thanks of the Committee are due to all the self-sacrificing and zealous workers, to the generous subscribers and to all the philanthropists who so kindly placed with it funds or necessaries at their disposal without which such a varied programme of useful relief work could not have been taken in hand and so much relief could not at all have been given to so many poor and helpless sufferers,

G. C. G.



COLLEGE NOTES.



We are very thankful to our Minister Sayid Muhammad Fakhruddin for his kind permission to print extracts from his speech delivered at the Rammohan Ray Seminary at Patna.



We note with sincere satisfaction that our Principal Mr. Lambert has for the time been officiating as the Director of Public Instruction in the place of Mr. Fawcus who has gone on leave. He will remain in charge of the Department till the commencement of the next Puja holidays. The members of our staff gave him a party on the eve of his

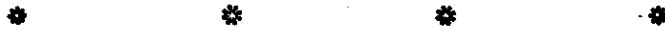
We are sorry that the period of Mr. S. N. Das Gupta's appointment as a temporary Professor of History in our College terminated before the Puja Vacation. He was on our staff for one year and was useful. As he had already been on the Patna College Staff and is a son of the late distinguished Professor of History, Mr. J. N. Das Gupta, we hope he will be provided with a permanent post in this Province and prove a worthy son of a worthy father.



We are extremely sorry to bid farewell to Babu Chandramani Das who joined our College as a temporary lecturer in English for about four months. This was the third time that he had been taken on as a member of the staff on a temporary basis and we hope he will be provided with a permanent job in the near future.



We are glad to welcome Professor B. C. Kundu as a temporary lecturer in Botany.



We are very sorry to note that Babu Punyendra Nath Mazumdar who had joined this College only a few months ago as a lecturer in Botany is seriously ill. We wish him a speedy recovery. He was the life and soul of the College Flood Relief Party which has done so much useful service for the relief of the distressed people of Orissa.



Many students of our College went on Flood Relief during the Puja holidays. A decent sum had been subscribed by the members of the College staff and was supplemented by subscriptions received from some of the Old Boys of this College as also by a donation of Rs. 100 by the Indian Association, Calcutta Rs. 500/- by the Orissa Flood Relief Committee and a like amount collected by the Editor *Nababidhan*, Calcutta. An account of the work done by the Relief Party will be found elsewhere in this Magazine. We thank those of our sympathisers who, though living in a different province, have been touched by the distress of the people in Orissa and have done their best to relieve them at the time of their suffering.



its want is keenly felt. We thank the Principal for the Tennis Court and the Lavatory and hope that he will move the authorities for the coach-house.

* * * * *

Mr. V. Rangachariar who had graduated from this College has secured a first class in Mathematics in the M. Sc Examination of the Patna University. We congratulate him on his success specially because he scored marks which have not been exceeded during the last nine years.

* * * * *

We are glad that the transfer of the plot of waste land belonging to the Irrigation Department behind the B. & O. Educational Service Quarters (Junior Branch) to the Education Department has been decided upon.

* * * * *

We are thankful to Professor N. C. Banerji for the help we have received from him.

* * * * *

The last Imperial Education Conference, as our readers may be aware, was held in London and was opened by H. R. H. the Prince of Wales. Professor Whitlock who attended the Conference as a delegate had the honour of being introduced to H. R. H. and later was invited to a garden party at Buckingham Palace where with the other delegates numbering about 50, he had the honour of being presented to His Majesty the King-Emperor and Her Majesty the Queen-Empress. Professor Whitlock returned from leave, hale and hearty, on the 9th November last.



Annual Report of the Ravenshaw College Chemical Society for 1926.



"It is the intuition of unity and diversity which impels the mind to form a Science".—*Hoffman*.

The idea of starting a Chemical Society in our College, like so many other societies, was first mooted by Dr B K Singh. He felt the

Report of the Philosophical Seminar of the Session 1928.

President—PRINCIPAL

Vice-President—M. M. SENAPATI,

Secretaries—M. BHASKAR RAO,

KRISHNACHARAN PARIJA.

} 3rd Year

We had two sittings of the seminar till now. The first sitting was held on the 19th September 1927. Prof. M. M. Senapati kindly took the chair. Babu Purnachandra Das of the fourth year class read an essay on "The Objectivity of Moral Value". He explained that moral value of an action does not depend upon the subjective mind, which simply passes moral judgments, but it depends on the object on which the judgment is passed. Babus Krishna Ch. Parija and Bhaskar Rao of the 3rd Year Class spoke on the subject. Prof. R. Pati made some remarks upon the essayist and the speakers. The President delivered an instructive speech. He said that in extreme cases an action is either good or bad for one and all, but in ordinary cases, what is good to one may be bad to others, and what is bad to one may be good to others. So the moral value, in one case, depends on the object, while in another it depends on the subject.

The second sitting was held on the 12th November, 1927. Prof. Senapati presided. Babu Purnachandra Das of the 4th Year Class read an essay on "God, Nature and Man." The essay was a comprehensive one. He dealt with the different views of the philosophers relating to the subject. Babus Bhaskar Rao, Biswanath Misra and Dayanidhi Sahu of the 4th Year Class spoke on the occasion. The president delivered a beautiful speech.

KRISHNACHANDRA PARIJA.

M. BHASKAR RAO,

Secretaries:



open to debate. They were, (1) 'War is necessary for human progress', (2) 'Men of genius should be patronised by the State, and (3) "Attention should be concentrated on the Vernaculars under the present system of Education.' Ten students spoke on one or other of the subjects. Babu Dasarathi Pati was declared to have won the prize which Principal Lambert had offered to the best speaker that day.

The third sitting of the club was held on the 19th November, 1927, with Principal Whitlock in the chair. The subject for debate was "That Indian Universities should be residential." Many students spoke on it though a few were misguided and went beyond the subject. Professor K. P. Sinha in a nice little speech supported the motion. The question was put to vote and adopted. The President in his closing remarks said that he had always been an advocate of the residential system. He regretted that the Phulwari scheme of the Hon'ble Minister for Education did not receive public support. He hoped to see this College developed into a residential university.

The fourth sitting was held on the 10th December, 1927, with Professor Gauguli in the chair. The subject discussed was "That inter-dining should be actively and immediately encouraged among all castes of the Hindus in Orissa.' After a lively debate the motion was put to vote and adopted by 20 to 5.

HARIHAR MISRA
CHITAMANI MISRA. } *Joint Secretaries*



Hostel Notes (Eastern Block).

We express our sincere sorrow at the premature and sad death of late Babu Basant Kumar Roy Mahapatra B. A. a promising youngman and an active boarder of our hostel. We pray God that his soul may rest in peace.

The hostel reopened after the Puja holidays and with it came the busy period for the 4th year and the 2nd year students. We wish them success both in the Test and the Final Examinations.

Our boarders are now very busy with their studies as the Test and University Examinations are fast approaching.

The general health of the hostel might be pronounced to be quite good although there were a few cases of fever and one case of measles. Thank God they have all been cured. Unfortunately one case of chicken-pox has just occurred.

The winter being the best of seasons for physical culture many of our boarders are regularly attending the gymnasium.

Thanks to Prof. P. Misra, our Assist. Supdt. who under the auspices of our Debating society delivered a lecture on 'Food' in the chemical lecture theatre to a crowded audience. The lecture was very interesting and full of information. Thanks are also due to our present Warden on whose initiative this was done and also to the Secretary, Debating Society, for whose enthusiasm the society is progressing quite well.

Common messing is still in force. It is on the way to progress, since it has become inevitable. Certainly its success largely depends on the earnestness of the workers, though its introduction did not, rather cannot, depend upon them. Supplying a nice food for our vacant minds it has brought us face to face with the bread problem of our time. But do we know we eat to live or live to eat? However we hail it 'lest one good custom should corrupt the world and God', as we know, 'fulfils Himself in many ways' we are patiently watching its evolution till the end.

Many dogs have been killed for offences never graver than man's. Of course the advocates of the right of private defence and survival of the fittest will justify this action with all their might. But there seems yet a side for the poet and the philosopher. Really we regret that we have no Cowper amongst us who could write an epitaph on it, drop a tear and throw some light on the vanity and selfishness of man.

In this connection we beg to add that our people do not seem to show any interest in those native friends who could be made more serviceable with a little care. In Europe they are much better cared for. Here is an example for us to copy.

We are having our 'prayer' daily. Though it is not very much after the Hindu system still thanks are due to our Secretary who would

it. We also thank our Superintendent Mr. D. Misra for a donation of Rs. 2/- and the active interest he takes in all matters concerning our hostel life.

We also thank our Principal Mr. P. O. Whitlock in anticipation of the lively interest which he may bestow upon our hostel activities.

Lastly we offer our thanks to the students of our small hostel who with one accord jumped at the proposal of Dr. Singh and they have also consented to contribute -/8/- each to it. In the beginning we are thinking of introducing one set ping-pong, a carrom board and subscribe to the *Englishman*. As our small fund will not allow us to do more all at once yet we are glad of the spirit of unity, brotherhood and fellow-felling it clearly evinces in us.

MANOHAR KEREKHA
Md. Muslim
Secretaries, Mohamadan Hostel



Report of the Ravenshaw College Social Service Guild.

The annual meeting of the Ravenshaw College Social Service Guild was held on the 14th August, 1926 with Principal Whitlock in the chair.

The Secretary's Report of the last session was unanimously adopted.

The total amount collected in the year under report, was Rs. 1295-2-4½. 27 students were helped for 9 months. Rs. 862 was given as help to students and a Night School, leaving a balance of Rs. 433-2-4½.

The following office-bearers have been elected for 1927-28.

professor S. C. Tripathi	} <i>Vice Presidents</i>
&	
professor N. C. Baurji	

Zealots who hope to extort Swaraj by clamours and threats might take a lesson from Prof. Radhakrishna's short sentence, "Self-government cannot be talked into Existence. It is the transformation of the habits of mind of the people that has to be aimed at by those who neglect the root and tend the branch.

C. M.



ଶେଷ-ଅବସାଦ

ନାହିଁ ଅଉ ଅବସାଦ, ନାହିଁ ଅଉ ଦାଦାକାର,
 ଦେବନା-ବାହୁନା-ବାଣୀ ହୋଇଛି ତ ଶୂନ୍ୟତାର;
 ଅନ୍ତର-ନୟନ-ନୀର
 ନ ଧୋଇଛି ମୋ ବାସର,
 ଦିନଭାଙ୍ଗି ପାନ୍ତି ମୁହିଁ; ମରୁରେ କି ଭଠେ ଅଉ
 ସେ ଶୂନ୍ୟ-ବାଣୀ-ଝଙ୍କାର ?
 ଲୋଡି 'ମୁକ୍ତି' 'ମୁକ୍ତି' ଅଜି, ଦେଖି ନାନା ଦେବସ୍ଥାନ,
 ମୋ ପ୍ରବେଶ ପାପ ଭୟେ ଦେବ ହେଲେ ଅନୁକାମ;
 ବିଶାଳ କମ୍ପ ଜଗତେ,
 ଦୂର ଦିଗ୍‌ବଳୟ ରଥେ,
 ମୋ ଦୁଃଖ-ସଙ୍ଗୀତ ଗାର ଯାଏ ଧାଇଁ ଚାହିଁ ଚାହିଁ,
 ବୋଟି ଅସେ ଅନୁକାର ।
 ମହାସିଦ୍ଧାସନେ ବସି ଶୁଣୁଛ ତ, ବିଶ୍ୱପିତା !
 ତୁମର ରଚିତ ଛନ୍ଦେ ମୋ ନୀରବ ବିଶ୍ୱଗୀତ,
 ମରୁତ ସୃଷ୍ଟିକା ଥାଇ,
 ଅଜ୍ଞାନରେ ଅବଗାହ,
 ତୁମର ଦୁଆରେ ଅଜି ହୋଇଛି ହେ ଉପନତ
 ତେଜ ସୁଖର ସଂସାର
 ନ ଚାହିଁ ମୁଁ କିଛି ଦେବ ! ଦେବକ ଦର୍ଶନ ଅସେ—
 ମୋ ଗୀତଟି ଶୁଣାଇବ—ଧାଇଁ ତୁମ ସକାଶେ;
 ପ୍ରେମୋଦ୍ଭବ ରବି ପଣ୍ଡା
 ସେ ମହାସଭାରେ ବସି

RANENSHAW COLLEGE MAGAZINE.

ପାଗଳର ପ୍ରକାଶ

ଦେ ମୋତେ ହଲସାଇ ଦବ୍ୟ ତେଜେ ତୋର

ଅମୋର ସରଜର ଗୁନ,

ଅମୁ ମୋ ଗୋଲପରାଣୀ ଦେଇଯାଇ ମୋତେ ତାହା

ସଉରଭ-ଗଉରବ-ଗଜ ।

ଦକ୍ଷିଣୀ ଯଜନ ଅମୁ କତକି ଗୋ ତାର ମୁଁ

ଗୋରୁପଣିଆ ମନେ ନ ଧରବ,

ଦେଇଯାଇ ଶଖାଇ, ଶ୍ରୀକ୍ଷ୍ମ ଜୀବର ମୁଁ

କ୍ଳାନ୍ତି କେସନେ ଅପହରବ ।

ଦୁର-ଭିର-କନ୍ଦରୁ ହେଉ ନିର୍ହରଣୀ

ମୋ ଦୁଆର ଯାଇ ବାରେ ପରଶି,

କହୁଯାଇ କେସନେ ମୁଁ ତୋଷିବ ଏ ବିଷ

ଦୁର୍ଣ୍ଣର ସେମନ-ଆସ ବରଷ ।

ପ୍ରଳୟ ଗୋ ରତଯାଇ ହଞ୍ଜା ସେ ପର

ତର-ଯଉବନ-ମଦେ ପାଗଳ,

ମଳୟ ଗୋ କରଯାଇ ଖଞ୍ଜା ମୋ ପାଇଁ

ନନ୍ଦନ-ପାଉଜାତ-ମୁକୁଳ ।

ସମୁଦା-ପୁଲକୁଁ ଧାଇଁ ଅମୁ କଳ କଞ୍ଜାଇ

ମୋହନ ମୁରଲୀ ଧାରେ ବାଇ ଗୋ,

ବାରେ ଅହା କାନେ ମୋର ବାଜଲେ ସେ ଗାଉଣା

ଅରସି କ-ମନ ନେବ-ମୋହ ଗୋ ।

ଦଣ୍ଡେ ରହୁଯାଇ ମୋ ଚପଳା ରୁପସୀ

ଅଭେଦିଏଁ ଧର ତାର ଅଞ୍ଜଳ,

ପରୁରବ ଗୁପତେ ମୁଁ କାହା ଭର ବଧୁ ସେ

କାହିଁପାଇଁ ହୁଏ ଏହେ ଚଞ୍ଚଳ ।

କମଳ-ଶିଶିର-ଉଷା-ରୁଷା-କଶିକାଟ

ଧୋଇଯାଇ ମୋର ସବୁ କଳ୍ପ,

ଶିଖିଯିବାଯାଏ ପିକ ଚାଳୁ ମୋର ଶ୍ରବଣେ

ମଧୁର ତା ହୃତାଶନ-ପାଞ୍ଚୁଷ ।

“ପଥପ୍ରାଣେ କହୁ ଅଛି କି ନିଶା ଯାପିବା ଘର ?”
 “ପାହୁଣ୍ଡାକାସଟିଏ ପାଇବ ମାତ୍ରଗଲେ ଅନ୍ଧାର ।”
 “ଅନ୍ଧାରରେ ମୁହିଁ ସେ ବସା ଚିହ୍ନି ପାରବଟି କି ?”
 “ହୁଡ଼ି ନାହିଁ କେବେ ପଥକ କେବେ ସେ ବସା ଦେଖି ।”
 “ନିଶାରେ କି ତହିଁ ଭେଟିବି ଆନ ପଥକେ ମୁହିଁ ?”
 “ଆଗ ବଢ଼ି ଯେତେ ଯାଇଗଲୁଣ୍ଡୁ ଥିବେଟି ରହୁ ।”
 “ସେ ଅବାସ-ଦ୍ଵାରେ ପାରବ କି ମୁଁ ଉଚ୍ଚ ଚିହ୍ନାର,
 ଅବା ମୋର କରପାତ୍ରନେ ଖୋଲିଯିବ ସେ ଦ୍ଵାର ?”
 “ନ ରଖିବେ କେବେ ତୁମୁକୁ ତହିଁ ଦଣ୍ଡକ ପାଇଁ,
 ସେହୁ ପୁରଜନବାସି ଏ ବୃଥା ଛଡ଼ା କରାଇ ।”
 “ପଥଶାନ୍ତ ମୁହିଁ ସେ ଠାବେ ପାଇବ କି ସାନ୍ତନା ?”
 “ନିଜ କର୍ମ ସବୁ ସେ ଠାବେ ଅଗୁଁ ଥିବ ଯେ ଜଣା ।”
 “ସେ ଠାବେ କି ପର ହୋଇଛି ଶେଷ ମୋହର ପାଇଁ ?”
 “ସବୁ ବାଟୋଇଙ୍କ ସକାଶେ ଶେଷ ଅଛଇ ତହିଁ ।”

ଶ୍ରୀ ଅଜିତକୂମାର ଦାସ
 B. L. FINAL.



ସ୍ମୃତି

୧୬୩

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ଆମାର ହିସା ଯାଏ ଲୁକାନ ଆଛି ସେ ଯେ
 ଜନମ ବାହିତ ମଜ୍ଜୀବ ଛାବିଧାନ
 କରୁଣା ସିଝନ ଚଢ଼ିତ ପରିମଳ,
 କୋମଳ, କମନୀୟ, ବିରାଟ, ହୁସହାନ ।

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ଅନ୍ୟ ନିର୍ବାସିତ ପୁତ୍ର ହୁଧା ମତ
 ସିଝି ନିରମଳ ଓ ଅଭିମାନ

বিবেচনা করা দেবসেবার পরিবর্তে আপনাদের পরিবারবর্গের ভরণ-পোষণে বধারীতি ব্যয় করিতেছেন। আমি একদিন উক্ত স্থানে থাকিয়া দেবসেবার বিষয় বিশেষ ভাবে তদন্ত করিয়া দেখিলাম যে, সেবারংগণ প্রত্যহ ঠাকুরের ভোগের জন্য এক পোয়া বা আধসের মাত্র চাল ও কিছু ডাল একত্র রন্ধন করিয়া নিজ ইচ্ছামত বেলা দ্বিপ্রহরের সময়ে ঠাকুরকে ভোগ দিয়া থাকেন। সে দিন আমার সহিও শ্রী হেমচন্দ্র ঘোষ ও শ্রী জি হৃদ্যানারায়ণ নামক দুটি উকিলবন্ধুও ছিলেন। সেবারংগণ আমাদেরকে সেখানে বিশ্রাম করিবার নানাধি অনুরোধ দেখাইয়া যত্নীভ্র আমাদেরকে সরাইতে পারেন তাহার চেষ্টাও করিয়াছিলেন; পাছে আমরা অধিক ক্ষণ থাকিয়া ভিতরের কথা কিছু বুঝিতে পারি। এই ত দেবসেবার ব্যবস্থা। ইহা স্বচক্ষুতে দর্শন করিলে অশ্রু বিসর্জন না' করিয়া থাকিা যায়না। হে ভগবান! তোমার ইচ্ছা।

ধৌলি পর্বতের শিখরদেশে আরোহণ করিতে পারা যায়। ও সেখান হইতে চতুর্দিকের প্রাকৃতিক দৃশ্য অতি মনোহর দেখায়। চতুর্দিক নীলবর্ণ শস্যক্ষেত্রে পরিবেষ্টিত থাকায় অধিকতর সুন্দর বোধ হয়। উক্ত পর্বতের ওমাইল পশ্চিমে বিখ্যাত খণ্ডগিরি পাহাড়টি অবস্থিত। ধৌলি পর্বত গাত্রে দক্ষিণদিকে কয়েকটি গুহা আছে, তাহাতে তপস্বিগণ বাস করিয়া ঈশ্বরোপাসনা করিতেন; কিন্তু অল্পকাল হইল সকলেই প্রস্থান করিয়াছেন—এখন সেখানে কেহই নাই। এ রকম নির্জনবস্ত্রজন্ত পরিপূর্ণ স্থানে বাস করা যে কি বিপদসঙ্কুল তাহা স্বক্ষে দর্শন করিলেই সকলে জয়জয় করিতে পারিবেন, কিন্তু মাধু সন্ন্যাসিগণের পক্ষে সবই সম্ভব।

উক্ত ধৌলি পর্বতের সন্নিকটস্থ একটি ক্ষুদ্র পর্বত-গাত্রে পালি ভাষায় লিখিত মহারাজ অশোকের অনুশাসনগুলি দৃষ্টিগোচর হয়। উক্ত অনুশাসনগুলি প্রায় ১২ফিট প্রস্থ ও ২০ফিট লম্ব প্রস্থের গাত্রে খোদিত হইয়া রহিয়াছে। প্রত্যেকটি অক্ষর এক হাত পরিমাণ হইবে। ইহার মধ্যে কতকগুলি অক্ষর অস্পষ্ট হইয়া গিয়াছে। উক্ত বহুমূল্য লিপিশিলাগুলির উপরিভাগে এক্ষণে একটি ছাদ প্রস্তুত হইয়া দেগুলিকে স্বর্যতাপ ও বৃষ্টি হইতে সম্পূর্ণ ভাবে রক্ষণ করিতেছে। ভারতের ভূতপূর্ব বড়লাট স্বর্গীয় লর্ড কর্জন সাহেব উক্ত স্থানটি পরিদর্শন করিয়াছিলেন ও উক্ত ছাদটি প্রস্তুত করাইয়া দিয়াছেন। ভারতের পুরাতন কীর্তি সংরক্ষণ আইনের Ancient Monuments' Preservation Act এর মর্মানুযায়ী উক্ত সংকর্যাটি কর্জন মহোদয় করাইয়াছিলেন। উক্ত প্রস্তরলিপিগুলি দর্শন করিলে মহারাজ অশোক অদ্যাবধি জীবিত আছেন বলিয়া বোধ হয়। কি অবিদ্যুৎ কীর্তি তিনি রাখিয়া গিয়াছেন! এখন তাঁহার নখর দেহের চিকুমাত্র নাই, কিন্তু অবিদ্যুৎ কীর্তি তাঁহাকে জীবিত রাখিয়াছে ও চিরদিন রাখিবে। অশোকের নাম পৃথিবী হইতে কখনও লোপ হইবেনা, হইতেও পারে না। এই মহৎ কীর্তিটি মানবহৃদয়ে কত কথা স্মরণ করাইয়া দিয়া কি মহৎ উপকার যে সাধন করিতেছে ও ভবিষ্যতে করিবে, তাহা বর্ণনাতীত। এই দেশটি যে অশোকের রাজ্যভুক্ত ছিল, উক্ত অনুশাসনগুলিই তাহার প্রত্যক্ষ ও জলন্ত প্রমাণ। এ রকম কীর্তিশালী লোক আমাদের দেশে ছিলেন, যিনি এইসব করিতে সক্ষম ছিলেন; কিন্তু আমরা তাঁহাদেরই বংশধর হইয়া নূতন কীর্তি স্থাপন করা দূরে থাক, পুরাতন কীর্তি সংরক্ষণেই সমর্থ হইতেছি না। আমাদের কি হুরাবস্থা! সে সময়ের লোকের বুদ্ধিকৌশল উক্ত কার্য হইতে স্পষ্টরূপে প্রকাশ পাইতেছে। তাঁহারা তৎকালের ইতিহাস এরূপ ভাবে রক্ষণ করিয়া গিয়াছেন যে, যাহা কালের করাল গ্রাসেও লোপ না' পাইয়া অদ্যাবধি রহিয়াছে। ধন্য তাঁহাদের বুদ্ধি কৌশল!

আরও একটি কথা, তৎকালের ধর্ম, আচার ব্যবহার বিধয়ক ও রাজার প্রজারঞ্জন কার্যের দার তথ্যগুলি পর্বতগাত্রে স্বর্ণাকরে খোদিত হইয়া আমাদের পূর্বকালের ঐতিহাসিক ঘটনা

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সমূহের পূর্ণজ্ঞান প্রদান করিতেছে। যাঁহারা এতদূর ভবিষ্যত চিন্তা করিয়া কার্য্য করিয়াছেন, তাঁহারা কি সাধারণ লোক? ইহা কখনও নহে। উক্ত অনুশাসনগুলির বিষয় কিছু না' বলিলে প্রবন্ধটি সম্পূর্ণ হইবে না বলিয়া আমার বিশ্বাস। সুতরাং উক্ত লিপিগুলির অনুবাদ সংক্ষেপে নিম্নে প্রদত্ত হইল।

১। পশুহিংসা নিবারণ।

২। রাক্ষপথ পার্শ্বে বৃক্ষ রোপণ, কৃপ খনন ও দাতব্য চিকিৎসালয় প্রতিষ্ঠান।

৩। ধর্মোপদেষ্টৃগণের দ্বারা ধর্মপ্রচার।

৪। প্রতি ৫ম বর্ষে একটি বৌদ্ধ সভা সংগঠন ও বৌদ্ধ ধর্ম প্রচারের উপায় নির্ধারণ।

৬। প্রজাবর্গের আচার, ব্যবহার ও ধর্মবিষয়ক তথ্য সংগ্রহের জন্ত চর নিয়োগ।

৬। ধর্মবিষয়ক সার তত্ত্ব জনসাধারণে প্রচারদ্বারা সকলের চিত্ত সংশোধন ও তঁহারা প্রকৃত শান্তি আনয়ন।

৭। সাংসারিক সুখ স্বচ্ছন্দতার প্রতি অনাস্থা ও আধ্যাত্মিক সুখলিপ্সা বৃদ্ধিকরণ।

পরিশেষে আমার এইমাত্র বক্তব্য যে, উপরোক্ত বিষয়ের পুঙ্খানুপুঙ্খরূপে বিচার করা প্রয়োজনীয় কগণের কার্য্য—আমার মত ক্ষুদ্রবুদ্ধিতে সম্ভবপর নহে।

শ্রী শরৎচন্দ্র ঘোষ বি. এ.

কটক

প্রভাতের হাসি

নিশা হ'ল অবসান প্রভাতের শুভ আগমন:—

দশদিক্ আলো করি উদয়ের পাহাড়ে তপন।

বনশ্যামভূগদলোপরি স্বচ্ছ শিশিরের মুহূ হাসি

শেফালিকা জগৎ মাতায় বিতরিয়া গন্ধ রাশি রাশি।

পাখিকুল নিম্ন নীড় ছাড়ি বিভূ গুণ গাহিছে কৃন্দনে,

শেফালিকে চুষন প্রয়াস অলি তারে কহিছে গুন্দনে।

পদ্ম তার আবরণ খুলি দিবাকরে জানায় প্রণয়

আকুলতাভরে যেন কহে যেওনাক সন্ধ্যার সময়।

শ্রী জ্যোতির্ময় চৌধুরী

২য় বার্ষিক শ্রেণী

আবিল বজ্জিত অধরে হাঁসি তায়
চাঁদিমা হেম কর সলাঙ্গে স্মিয়মান।

৩

পীয়ুষ প্রেমধারা মন্দাকিনী সম
তৃষিত পরাণে সে সজ্জল মেঘভার
নৈশ কুহেলিকার ছীবন সরসীতে
শোভিত মুঞ্জরী কুমুদ কল্পার।

৪

তার স্মৃতিটুকু পাগল করেছে গো
মুগ্ধ আজি আমি মোহিনী ছলনায়
অঙ্গকারাবৃত নিবিড় মায়া পাশে
মরমে দিশেহারী লুক হতাশায়।

শ্রী পূর্ণেন্দু নারায়ণ খাঁ
২য় বার্ষিক শ্রেণী



উড়িয়াতে অশোক-কীর্তি



উড়িয়া অন্তর্গত শ্রী ভুবনেশ্বর দেবের বিখ্যাত কারুকার্য খচিত মন্দিরটি জনসাধারণের নিকট সুপরিচিত। বেঙ্গল-নাগপুর লাইনে ভুবনেশ্বর একটি প্রধান স্টেশন। স্টেশন হইতে ভুবনেশ্বর তীর্থ প্রায় ২৥ মাইল দূর। শ্রী ভুবনেশ্বর দেবের মন্দিরের ৫ মাইল পূর্বে ধৌলি নামক ছোট পাহাড় আছে। উক্ত পাহাড়ের পাদদেশে ধৌলেশ্বর নামক মহাদেবের একটি মন্দির আছে। স্থানটি অতি নির্জন, চতুর্দিকে লোকালয়ের চিহ্নমাত্র নাই, কেবল ধাত্তক্ষেত্র মাত্র। পর্বতটির পাদদেশ খোঁত করিয়া স্রোতস্বতী প্রবাহিত হইতেছে। ধৌলেশ্বর দেবের মন্দিরটি বহু পুরাতন ও ভগ্নাবস্থা প্রাপ্ত। অতি অল্প দিনের মধ্যেই পূর্ব কীর্তিটি ভূমিসাৎ হইবার সম্ভাবনা। উক্ত দেবালয় সংলগ্ন গণেশ দেবের মন্দিরটির অবস্থা ভাল। গণেশ দেবের মূর্তিটি অতি সুন্দর গঠনের। সচরাচর একুপ নিখুঁত সর্কালহন্দর মূর্তি চুপ্তিগোচর হয় না।

ধৌলেশ্বর দেবের দৈনিক সেবা পূজার জন্ত উড়িয়ার স্বাধীন হিন্দু রাজাদিগের আমল হইতে 'জাগগির' জমি দেওয়া আছে। হৃতগ্যের বিষয়, সেবারেৎগণ উক্ত জমিগুলি আপনাদের নিজ নিজ নামে করাইয়া লইয়া উপলব্ধ আপনাদের পরিবারবর্গের ভরণ-পোষণে ব্যয় করা যুক্তিসঙ্গত

ଗୁଣ୍ଡିଚା ଶ୍ଳୋକ ଅଥବା ମଉଳିକା ଶ୍ଳୋକ

ନେଇ ମୋତେ ପିଠିପଲ୍ଲେ ବସାଇ,
(ଏହି) ନାଲି ନେଲି ମେଘ ମେଲେ ନିଶାଈ ନେଇ ମୋତେ

ଦଳିବନୁ ତଳକୁ ଭସାଇ ।

ଶ୍ରୀ ରାମକୃଷ୍ଣ ନନ୍ଦ

ଭୁବନେଶ୍ୱର ମହିଳା ଶ୍ରେଣୀ



ବିରହେ

କରୁଣା ବରହ ତୋଳି	ନାଚେ କାନନେ,
ସୁଧାବାସ ସୁଧାକର	ତାଳେ ଗଗନେ,
ବିରହ-ଜୀବନ	
ବିରହେ ମଗନ,	
ଜଗତର ଶିଖା ତାର	ବିଷମୟ ପରାଣେ । ୧ ।
ଅରଥର ଅରେ ଶଶି—	ଜୋଛନାଧାର
ପୁଲକେ ମଗନ କବା	ସସାର ସାର,
ବିରହ-ଜୀବନ	
ବିରହେ ମଗନ,	
ବିରହ-ବାସନାସୁଖୀ	ଉଚ୍ଛ୍ୱାସିତ ହେଲା ପରା । ୨ ।

ଶ୍ରୀ ଜଗଦଳ ମହାପାତ୍ର ।



ଦୁର୍ଗମ ପଥ

“ପଢ଼କ କି କହ ବନ୍ଧୁର ମୋର ଗଳ୍ପବ୍ୟ ପଥ ?”
 “ଦୁର୍ଗମ ଜୀବନ ପଥ ସେ ଅତୁଳ୍ୟ ଶେଷ ପର୍ଯ୍ୟନ୍ତ ।”
 “ସେ କୁମୁଦିଣୀ ମୋର ହିବ କି ଗୋଟା ଦିବସ ବିତ ?”
 “ଜନମୁଁ ମରଣ ପର୍ଯ୍ୟନ୍ତ ମନେ ହୁଏ ପ୍ରଗଳ୍ଭ ।”

ବାଥଳି ଅଶେଷ ଜ୍ଞାନ, ତହିଁ ମୋର ଦେବ ଜ୍ଞାନ,

ଶାଶ୍ୱତ ସମ୍ପଦ ପରମ୍ଭର ।

ଅଜ ଏ ସମାପ୍ତି ଦିନେ ଅଦୃଶ୍ୟର ପରଦାସ,

ତର-ସ୍ୱତ ବନ୍ଧୁ ସମ ବାନ୍ଧବ ମୋ ଅଭିଳାଷ !

କ୍ଷଣିକ ସ୍ୱପନେ ଛନ୍ଦ

କରଣାରେ ଦେଲି ଧନ୍ଦ,

ଅଜ କିଏ ଉଦାସୀନ ରୁ ମିତ୍ର କ୍ଳାନ୍ତ ଚରଣେ

ଲେଟି କୃଥା ଅଭିସାର ?

ସା'କୁ ଗୁହଁ ସାପୁ ଥିଲି ମୋ ଅଶାସନ ରଜନୀ,

କଳାର ସେ ଗୁଲିଗଲି ମୋ ମୁଖ ଦୁଃଖ ଅବନୀ ;

ଶୁଣ ମୋ ଦେବ ପ୍ରତିମା !

ମୋର ଏ ଅଶ୍ରୁ ଭଙ୍ଗିମା—

ବିଷାଦ-ସାଗରେ ପ୍ରାଣ ଗୁଡ଼ିକ ତକ, ମହାନ !

ବିଦଳ ମୋର ସଂସାର ।

ଶେଷ ଅଶା ଅବସାନ, ଅନନ୍ତ ସାଗରେ ତସା;

ଦୁଃଖସ୍ଥାନ, ମୁଖସ୍ଥାନ, ଅଶାସନ, ଅର ଅର ।

ସୁନାଳ ପ୍ରଶାନ୍ତ ନୀର,

ଛୁଇ ଧୀର ସିନ୍ଧୁ ଖର;

ବ୍ୟାପଇ ଅନନ୍ତ ରାସି, ତସ ମୋର,—ନାହିଁ ସାହା;

ଗୁହଁ ଛ ସେ ପର ପାର ।

ଶ୍ରୀ ଦେବେନ୍ଦ୍ରକୁମାର ସିଂହ

କୁଞ୍ଜସୁ ବାଣିକ ଶ୍ରେଣୀ

ସାହିତ୍ୟ-ବିଭାଗ



Professor A. B. Mahanty—*General Secretary.*

Professor G. C. Mahanty—*Assistant Secretary.*

MEMBERS OF THE EXECUTIVE COMMITTEE

Professor N. Misra	Sriram Harihar Mahapatra
" B. Pati	" Bhagabat Sahoo
Sriram Raghunath Misra	" Lingaraj Misra
" Artabandhu Das	" Chandeswar Misra
	" Bhagabaticharan Panigrahi

The Guild has decided to help 26 poor and deserving students with a monthly help of Rs. 4 each.

According to a resolution adopted at the annual meeting recipients of help from the Guild will have to furnish bonds to the effect that they are bound to pay back the amount received from it as soon as they are settled in life. They are, moreover, bound to pay at least 20% over the money received by them, if and when their income is above Rs. 100 month.

A. B. MAHANTY.
General Secretary.

Prof. S. Radhakrishna's Convocation Address

Prof. S. Radhakrishna, King George V Professor of Philosophy, Calcutta University, in the course of his address at the first Convocation of the Andhra University made certain remarks which require more than a passing notice of on the part of students and educationists.

He has rightly pointed out that 'it is the Universities that have to assume the leadership in the world of ideas and ideals. Truly, if "the University-spirit of self-criticism and broad-minded reasonableness towards other peoples, beliefs and practice is deep-rooted in the minds of the alumni of the country the bloody communal feuds which we have recently witnessed with horror will be things of the past.

While rebutting the arguments complacently put forward by many westerners that Indians are unwilling to apply themselves to industrial pursuits as they are more speculative than practical, he says that there is nothing wrong in the Indian mind, and that if the University curricula which are now overweighed in the literary side, be overhauled, Indians will be as efficient industrially as Europeans. This might come as a surprise to many, but it has to be remembered that conditions in Europe were identically what they are now in India before the Industrial Revolution. The facts that the Industrial Revolution has not yet come to India accounts for the difference between the East and the West.

not easily let it go. We hope it becomes permanent but in a more solemn form.

Thanks to Babu Muralidhar Mahanti, he is very much after a good garden in the hostel quadrangle. We have suggested the erection of some raised places inside the garden so that we may enjoy nature as far as visible from within the prison walls after the days labour.

Many improvements have been effected in the Common Room by addition of many new books, journals and games. We hope to show still more progress.

Though we have been promised a clock and some screens and another Ping Pong Table (in view of the great demand on the game), a very long time ago, we regret we have no other news of them yet. It is hoped that the hostel authorities will soon fulfil their promise.

Mr. P. Parija is now in England. Mr. H. Misra has reached London safe. Our thoughts after them and our Xmas greetings.

Our Xmas Greetings to all.

LOKENATH MISRA

General Secretary C. R. Western Block



Mahammadan Block



We are really glad of the opportunity of having something to say about our Mahamedan hostel. It will appear quite strange and unexpected to the public that although this hostel was established many years ago, yet it is now for the first time brought before its notice. Previously she was practically dead and existed only in name but now every part of her limb is vibrating with life ready for every sort of activity. Formerly our hostel was known only because her sons excelled in all out-door games but now she hopes to do the same in her indoor games too.

Now for the first time we are having a real common room through the efforts of Dr. Singh, who has liberally contributed Rs. 5/- for starting

There has been a steady improvement in the management of the Common Mess and the previous grumblings and discontent of the boarders have been lulled to some extent. Authorities are trying their level best to make it a success and we do hope that the incidental difficulties arising now and then will vanish as time goes on. Difficulties regarding serving can be remedied to some a suitable extent by providing a large dining hall,

We note with regret that we could not as yet get the benefits of the water-tower and often we experience inconvenience regarding the water-supply. We hope there will be connection with the tank in the near future and with it all our troubles regarding water-supply will disappear.

Our Common Room activities are going on as usual. It is to be regretted that the literary section does not attract the attention of our boarders so much as the popular game of carrom.

Some articles from the hostel have been stolen. Fortunately a man who stole some of them has been caught. We request our boarders to be more careful in future regarding their things and in allowing unknown persons to enter their rooms.

Our boarders are taking a lively interest in Tennis and the general health of the hostel is good except for some isolated cases of cold and fever.

We offer our hearty welcome to Professor Ghanasyam Das who has joined our College staff. He was a boarder in our midst some three years back and we hope we shall not be deprived of his sympathy which we could previously command as boarders of the same hostel.

Our Xmas greetings to all.



Western Block.



Mr. Batheja has left us. Dr. B. K. Singh has come in his place as our Warden. He is very keen about sanitation and we are sure he has done a good deal that way.

Report of the Bengalee Debating Society

The Bengalee Debating Club had its first sitting on November 12, 1927 with Professor B. K. Chatterjee in the chair. The subject for debate was "*Bankim Chandra as a prose writer is greater than Rabindra Nath*". Babus Woosha Prakash Sircar and Satish Chandra Ray of the 4th year class proposed and opposed the motion respectively after Babu Bimal Chandra Pal the Secretary of the previous year had read out the annual report. Then the debate was thrown open, and the motion was carried by an overwhelming majority of votes (26 to 4). The president in his short speech observed that Bankim Chandra excels Rabindra Nath in the matter of plot architecture and natural delineation of facts and hence he can be rightly called the father of modern Bengalee Prose. We offer our heart-felt gratitude to Professor B. K. Chatterjee who takes a deep interest in the Bengalee Debating Club, and we also offer our thanks to the members for taking a keen interest in the affairs of the club, such valuable co-operation persisting we never doubt its success.

SUSHIL CHANDRA BANERJEE

&

SUSHIL CHANDRA MUKHERJEE

Secretaries



Ravenshaw College Debating Club

(English Section)

The first sitting of the Ravenshaw College Debating Club, English Section was held on the 17th September 1927, with Professor Ganguli in the chair. The subject for debate was "That Primary Education should be made free and compulsory in Orissa". The subject was discussed fairly well. A large number of speakers spoke for and against the motion. It was at last put to vote and was carried by a large majority.

There was an extempore debate in the second sitting on Nov. 5, 1927. Professor Ganguli was in the chair. Three subjects were

necessity of having such a Society, where the students and Professors might sit together, and hold discussions on interesting and important chemical topics.

The Chemical Society was started on the 7th August, 1926. There were several sittings of the Society last year, among which mention of the following need be made;— Lectures on "Stereo Chemistry" by Dr. Singh "Nitrogen in air" by Mr. Lokenath Misra M. Sc., and "Paper Manufacture" by Prof. G. C. Mohanty. These lectures were very much appreciated by the students.

Another important function was our excursion to the Tata Iron and Steel Co. Ltd., Jamshedpur, where we were shown several chemical plants and manufacturing processes, under the able guidance of Mr. L. Misra. The trip was instructive and a jolly one too.

PRATAP CHANDRA SEN.

Secretary



Report of the Oriya Debating Club. 1927—28.

The first sitting of the Oriya Section of the Debating Club was held on the 29th October 1927 with Professor N. K. Sanyal in the chair. After the annual report was read Prof. Artaballav Mohanty delivered a lecture on Chaitanya Das, one of the ancient poets of Orissa. The lecture was exhaustive and interesting. The president then concluded with an elegant speech in Bengalee.

RAMKRISHNA NANDA.

Secretary



Professor Gopalchandra Ganguli gave a party to the staff and those student-workers who went on flood relief under the guidance of Professor Punyendra Nath Mazumdar of our College.

* * * *

We are glad that Rai Sahib Gopalchandra Ganguly has received another extension of service and will continue in our midst till the end of the current session.

* * * *

Our College has fared indifferently well in the last M. A. Examination. We sent up 4 students for this examination and all of them have passed. The only regrettable feature of this result is that none of the students of this College could secure even a Second Class in this Examination. The University percentage of success in M. A. English this year is 66.6.

* * * *

Babu Harihar Misra who passed the M. A. Examination this year from our College has proceeded to England on a State Scholarship. We hope to welcome him back as a Professor of this College.

* * * *

Babu Pitambar Panda, a student of this College, has won the Jagannath Memorial prize, in memory of the late Mahamahopadhyay Jagannath Misra. He was awarded the prize books by Principal Whitlock.

* * * *

The old Boys' Association has now over three hundred members on the roll. The Old Boys of this College who have not as yet joined are requested to do so at once. The Commemoration Day of the College will be celebrated on the 28th January, 1928. The Old Boys of the College are invited to attend and make the function a complete success.

* * * *

A third Tennis Court has been constructed in front of the College and a Lavatory has been attached to the Senior Common Room. We hope that a shed where coaches and conveyances of the students and the members of the staff may wait, will be constructed without delay as

transfer. He has been connected with this College for over twelve years during which the College has grown remarkably in every respect.

* * * *

Mr. Whitlock, senior Professor of English of our College is now officiating as Principal for the fourth time. He has been connected with the College for 13 years and knows its needs. We hope his regime will prove fruitful and many of our wants will be removed.

* * * *

We are extremely sorry that Professor Batheja has at last been transferred from this College. He was not only senior Professor of English but Warden of one of our College Hostels and one of the Editors of this Magazine. During his tenure of Office the College was affiliated up to the Honours standard in Economics. The students met him on the eve of his transfer and spoke feelingly of his many qualities. He gave a suitable reply which was appreciated. The staff gave him a party. We are very sorry that his connection with this Magazine was so suddenly brought to an end

* * * *

Professor Batheja presided over the All-Orissa Students' Conference held at Berhampore. The conference proved extremely successful and was well attended.

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We are glad to note that Professors Shyama Chandra Tripathy and Bepin Vehari Ray have been elected to the Senate of the Patna University. One of our old students Babu Harihar Das M. Sc.- B. L, has also been elected to the Senate by the registered graduates. We congratulate them all on their success.

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Professors Gorakh Nath Sinha, Keshori Prasad Sinha and Ghanashyam Das have joined the staff of our College. We welcome them all to our midst. Professor Ghanashyam Das is one of our old boys and we are extremely glad to have him among us as a member of the staff.

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Dr. B. K. Singh, our Senior Professor of Chemistry has been appointed Warden of one of the College Hostels in the place of Mr. Batheja.

The Ravenshaw College Flood Relief Party.

With a view to afford relief to the flood-stricken people of Orissa, 13 student volunteers of the Ravenshaw College under Lecturer P. Mazumder with Lecturer S. Rao left Cuttack on the 13th October last, reached Bhitarani Road, their headquarters, in the afternoon and all along stayed in the local Dharmasala. With the exception of Mr. S. Rao who had returned earlier, the party came back to Cuttack on the 24th of that month in the best of health and spirit.

First of all the students in two divisions went to different villages, up to a distance of 7 miles, for making a preliminary survey of the actual condition of the afflicted people and their absolute requirements. The survey was completed in two days and on the third day tickets were distributed to those whose huts were to be constructed under the personal supervision of the student volunteers who in patrols under their own leaders immediately set to work in their respective areas and submitted a daily report of their work which was carefully inspected by Mr. Mazumdar or one of the student volunteers chosen by him. The construction of huts, each measuring on an average 12'x8'x11', was the main work of the volunteers. In Makundapur and 13 other villages of Thana Korai, in Bandal and two other villages of Thana Bhandaripokhari in Sathipur and another village of Thana Jajpur and in village Palsa of Thana Dharmasala, in all 108 huts of helpless persons mentioned in appendix 1 were constructed anew with the help and always under the direct supervision of the student volunteers who had generally to work for more than 12 hours a day and who by inspiring a spirit of self-help and co-operation among the villagers could do the maximum of work at a minimum of cost—each hut costing on an average Rs. 10-7-0. Building materials of the approximate value of Rs. 263-7-3 were given to 142 families direct and to the *Bharat Seba Sangha* for thirteen more families as mentioned in appendix 2. Along with this work, the volunteers distributed rice and blankets kindly supplied by the Calcutta Marwari Relief Society, disinfected wells with permanganate of potash, and distributed quinine pills—permanganate

over 70 maunds. Out of this the Society members produce about 50 maunds. Here one *Karigar* can produce about $1\frac{1}{2}$ maunds of *Kara Karahi* or curry vessel), *palama*, *tasla*, and *handi* (rice-cooking pot) each day. Other goods require comparatively more labour and time.

Balakaty centre stands second. The total production there on the whole is about 70 maunds out of which Balakaty alone produces 15 maunds per day, Bhainchua about 40 maunds, Hirapur about 5 maunds and Bhalury about 7 maunds a day. In Bhainchua I saw one workman producing more than 1 maund of *thalis* a day.

Then comes Jajpur, centre. In each of the 3 places viz. Baydyarajpur Balipatna and Kundapatna, the daily production is 10 maunds nearly. the total outturn of the centre will come up to 30 maunds per day. In Badyarajpur there are 8 or 10 *Kansari* families only, and in the last two the number is still less.

6. Division of labour:—Division of labour is the keynote of the development of industries in the European countries. But this principle is somewhat ignored here though it plays an important part. What I drive at is that if this principle is adopted by the *Karigars* they will make a good bargain. As a concrete example I cite here the process of preparation of a *handa* as is practised now. It consists of 3 portions viz the upper, the middle, and the lower one. At present one workman working in a *sal* produces all the 3 portions separately, and then joins them together. Their labour would have been better utilised if one part, say the upper portion only of a number of *handas*, would have been entrusted to one *Karigar*. In course of time their facilities would have increased, and they would have made comparatively more profit. These *Karigars* are very conservative in their nature, and they do not like to deviate from what they are doing all this time, and to make a new departure by way of attempting the very same portion of a number of *Hundas* as suggested by me.

7. Consumption or sale.—The only point now to be considered is to find out a market for all these goods. Unless they be of superior design, lighter weight and consequently of low price, they cannot compete with others in the field. At present their market is restricted to Orissa, and Garjat of Orissa only. But this area must be extended over to

metal and 39 kinds of brass-metal finished goods are produced now. The principal being—big *handas* (cooking vessels), *Garas* (water pots), big and smaller ones. *Karas* or *Karhis* (curry pots), big and small, *tasla*, *gangula* or *Kundas* (water reservoirs), *parats* or big dishes. *rekabis* or plates, cups, *lotas*—all of brass, and *ihalis*, *rekabis* and cups of bell-metal too. The peculiarity lies in this that one *Bindhani* or manufacturer produces one or two kinds of goods only and not all.

Bhattimunda heads the list in producing the varied kinds of brass utensils and the largest amount too. Among the brass made finished goods *gangulas* or water reservoirs and *lota's* of various patterns all hammered ones are worth-mentioning. Ordinarily Goods are of 2 kinds *beparee* or heavier and more durable ones, and *Danda* goods or lighter ones—the last kind find a ready market among the pilgrims of Puri. Among the *Danda* goods cups, *rekabis*, and *bairagia lotas* are the principal ones. The rate of wages per *bisa* differs in different goods. It differs from 7 annas per *bisa* in *Karhai* or *Kara* to Re 1/4/- per *bisa* in *Gangula* or water reservoir. The rate of wages per *bisa* in *Karchuli* is 8 as. in *tasla* 9 annas and in *lotas* 10 as. The *lotas* of this place have proved to be more lasting as they successfully withstand sudden fall, and do not break. Ordinarily one *bisa* of brass costs Re 1/2/ in wholesale rate, wages per *bisa* being 10 as, and gains 2 annas. So the sale price of one *bisa* of brass good is Re 1/14/- or Re 1/15- only.

There are only 5 or 6 *Kansari* families here who can produce bell-metal goods. The wages in bell-metal utensils per *bisa* varies from Re 1/- to Re 1/14/-. Bell-metal utensils of very good designs are now being prepared here.

Balkaty may be properly called the centre of bell-metal goods in Orissa. In all the societies in that area bell-metal *Thatis*, cups, and *Rekabis* of various patterns and sizes, round and *badami* /edges cut and so on, are prepared. These may be called the specialities of the place. *Pita lotas* or hammered ones are available here also. The purchase rate of 1 *bisa* of raw bell-metal is Rs. 2/6/- or Rs 2/8/- only, wages 10 as. or 12 annas 1 *bisa*, the finished goods sell at Rs. 3/- per *bisa* or Rs. 3/12/- Balasore seer.

God and wil; embrace every human being as his brother. It is thus, as prophets have said, that the kingdom of God will be established on earth.

HARIBANDHU PARIDA

4th Year Class



The Brass and Bell-metal Industry of Orissa.



Among the very few cottage industries of Orissa that deserve mention the brass and bell-metal industry is one. This industry is in a dormant state, so to say, and requires public recognition and encouragement from outside Orissa.

1. Centres of the Industry : At present the brass and bell-metal goods are made among others in the following 9 principal centres in Orissa Viz (1) at Bhattimunda a village 6 miles from Kapilas Road Railway Station. The population of the place is 5000, 50% being *Kansaris*; (2) Chauliaganj near Cuttack Railway Station—these two being within the Cuttack Sadar Sub-division; (3) Baidyaraipur, (4) Balipatna, (5) Kundapatna,—these being in Jajpur Sub-division within the District of Cuttack; (6) Balkaty near Bhubaneswar in the District of Puri (7) Hirapur, 1 mile from Balkaty, (8) Bhelury 4 miles apart, (9) Baichua a village at the same distance from Balkaty—the last 4 being in the District of Puri. Over and above these a village named Remuna 5 miles off Balasore town may also be termed a centre, where bell-metal utensils of best patterns are manufactured. Bhuban, a village within the Dhenkanal Feudatory State, is also worth mentioning as a centre, but there is no organisation of any co-operative society in that area.

Out of these centres in Bhattimunda alone there are 136 Brazier's workshops commonly known as *Sals*, and the number of *Bindhanies* or manufacturers there will come up to 200, if not more, In

Under such religious perversion, man has become spiritually weak and rendered incapable of controlling his animal nature and low desires. He is no more actuated by that philanthropic spirit to believe in "the father-hood of God" and "the brotherhood of man". He is now an obedient slave of selfishness and avarice, which guide the destinies of individuals and nations. Other-wise the great Washington-conference where all prominent nations of the world had gathered to devise means of preventing inter-national wars, would not have ended in a sad failure. It is on account of this universal and ever-growing oppression of avarice that the world is passing through a fearful crisis destroying and endangering the life and property of countless millions of innocent human beings. Now things have come to such a pass, that one must prepare himself either to kill or to be killed. "He must be either grass or teeth" There is no third alternative. This is the central principle of modern civilization. Hence it is no wonder that to-day there are so many inter-national wars and so many unhappy strifes between capital and labour, which on account of their fatal and terrible consequences not only do not help but hinder and retard the onward progress of humanity.

In social life also the poisonous influence of the modern civilization is not without its inevitable effect. Here also avarice dictates the path. Now in every society there is an organised system of regular and continual oppression perpetrated by the rich and higher class over the poor and middle class people, who by the sweat of their brow feed society but receive in return most cruel treatment as the price of their labour. Where then lies the benevolent spirit of modern civilization which not only remains callous to, but partially sanctions and legalises, such inhuman treatment to those who are most industrious, useful, moral and numerous among mankind?

The world did not ever before witness such shameful perversion of mind and such lavish waste of human intellect. Human genius and human thought was never so skilfully and actively used, as it is to-day in the field of battle. If the same amount of time and effort, which is now wasted in worthless and bloody pursuits, had been spent in educating mankind, and in propagating among them a science containing not only laws of matter but also the principles of good life, then

so love is the Supreme Art. The great lover, the lover of the universe is the Master artist because he has a rhythm in his love. He creates a beautiful world within himself and enjoys it—one with the Creator. The ugliest in Nature has its beauty for him. The worst in man is revealed to him as but a part of the natural whole in murder he finds an Art, in death a beauty.

The function of Creative Art is to detract the mind from the confinement of every day facts and to give it the soaring flights of universal unity, love and freedom. It kills the physical in man. It transmutes ordinary enjoyments into Creative forces in life, so that Truth reveals itself in life and the sublime art is attained and Truth becomes Beauty and Beauty Truth.

NRUSINHA MAHANTI.

An Ex-Student



Ethical Temper of Modern Civilization.

Our twentieth century will be commemorated in the world's history, as witnessing a civilization, which in point of its manifold glories and achievements is not only unprecedented in the annals of mankind, but will remain also unsurpassed in all ages to come, at least in its fundamental spirit, though not in its form and external features. Never before man's hopes and conceptions went so high and never was it dreamt that human endeavour will meet with such astounding results. How beautiful yet sublime are the workings of human intellect! How wonderful and immense are man's capabilities! The stupendous potentiality which moves this boundless universe is no where so powerfully active as in man. Man allows nothing to remain impossible or imperfect. Time and space no longer prove any obstacle in his way. Every thing can be done; every thing can be achieved. Such is the motive force which impels him onward. In every branch of learning there is a steady and rapid progress towards completeness and perfection. Now, literature—magnificent and liberal for its spirit of

art begins. In the beginning of our realisation, it is psychologically impossible for us to see every thing beautiful in Nature. So, lines of demarcation are helpful in the first stage, because they set definite boundaries to our aesthetic ideas. We can define to ourselves where we take our stand and why. We realise how passions and interests or prejudices come between and stifle our perception and true enjoyment. We learn to remove the incapacities in us. So, every day our realisation conquers new fields,—verily our region of enjoyment expands and we feel our affinity and sympathy with more objects of nature until all nature becomes a source of eternal joy and happiness to us. Not only is physical nature with its varied colours and imposing aspects portrayed in our minds, but we create a mental world of our own, in which we have our own realisations, joys and sorrows, hopes and fears, hatred and love. This is the artists' world, the world of the poet and the philosopher, the prophet and the seer and of all those who create. The wider and the more beautiful this world; the nobler and the more human the art. The artists observe the same nature, but never in the same way and from the same point of view. So, the art of one artist differs from another's, unless one imitates the other. The art of Kalidas is different from that of Tagore though both of them are poets.

2. Creative Art.

This world seeks expression through the voice of the artist. The expression of their enjoyments and realisations is what we call art. There is art in the melodies of the musician, in the rhymes of the poet, in the thoughts of the philosopher, in the paintings of the artist, in the love of the lover and in all the other manifestations of truth and beauty. It is creative when it not only expresses what it realises itself, but unfolds and suggests novel interpretations of Truth trying always to identify itself with that. It expresses what could not otherwise be expressed; that is creative art through which the unexpressed and the inexpressible find easy and artistic expression. Creative art is neither imitative nor imitable,—it is always perfect in itself. The forte of creative art lies in its self-expression, infinite character, and identification with the universal interest,—veritably it expresses itself in true literature, art and philosophy and everything that creates and suggests new things. It

o-the wisp, they lead us to dangerous consequences. So the young man should be disillusioned from the very outset and should on no account confuse one with the other. He should scrupulously refrain from cherishing such hopes as to unbend the bow of a Ulysses to carry on his shoulder a burden fit only for the Titans.

Hope is generally attended with failure. Scarcely a great man with very high hopes can be named who did not meet with failure at least once. But there is no shame in such failures. Shame lies in not winning back our hope. A hopeful man is not cowed down with failures that beset him in the path of life. He cheerfully climbs up the hill of difficulty; his mind is ever illuminated by the genial rays of hope. He makes light of the troubles of life and takes a cheerful view of the difficulties with which he is faced.

In youth hope is most ardent and lively. In youth a man hopes that he is capable of everything and that he is meant for a glorious destiny. He utilises his powers and opportunities to the best of his advantage, and reaps a golden harvest in life. Hope finds in youth the virgin soil wherein best thrive the golden fruits of life and therefore the days of our youth are the days of our glory. It is because in youth the heart is most plastic that the hopes which animate it are most easily impressed on it. But in old age 'the tender bloom of the heart is gone', the mortal coldness of the soul like death itself comes down, the hopes become less ardent, lively and numerous and old age becomes less prolific of splendid achievements; the spirit droops, courage ebbs down and energy fades.

It is hope that cultivates the vigorous and hardy plant of genius and makes it yield the most wholesome and highly flavoured fruits. Biographies of Newton, Washington, Milton, Faraday and other eminent men show that their hearts never dispensed with hope at any stage of their lives. Though threatened on all sides with the reverses of fortune, they persevered in their efforts heart within and God overhead till they rose to distinction and eminence and scaled the highest tops of the mount of success. Had not the genial rays of hope warmed their hearts all men of genius, in spite of their unquestioned gifts would have been hopelessly lost to their countries and would have undoubtedly proved so many lamentable wrecks. Therefore hope is said to be the star of heavenly genius.

implanted by God in man's heart. Its domain spreads far and wide and it has got a firm hold on the minds of men. Scarcely a place is to be found where hope does not exercise its sovereignty. At home, abroad, in the wilderness or in the desert, a man's life is sweetened and his troubles washed away by the eternal springs of unending hope.

Hope is the very moving spring of man's existence, the guiding star and the ministering angel of his life leading him along the dark and dusty, rough and uphill path of life. It is the master key that unlocks the gates of all the difficulties of life. It is help from within, it assists in uplifting and ennobling us, prevents us from going astray and encourages us to do lofty deeds. Our life would lose almost all its charms if it were not actuated and stimulated by healthy hopes. The current of hope animates the chain of life from link to link, Like the subtle influence of light it lends a brightness and freshness to most commonplace things. Like the fragrance of flowers it is felt though not seen. Indeed it is the divine attribute of the imagination, it is irrepressible, unconfined. When the real world is shut out, it can create a world for itself and with necromantic power can conjure up glorious visions and brilliant shapes and forms to make solitude populous and irradiate the gloom of the dungeon. It is the bloom and fruitage of noble energies, of a life fed from the inexhaustible depths within. It is the staff of the feeble, the guide of the strong, the medicine of the sick and the consolation of the sorrowful. It lifts the soul up to the throne of success. It ennobles the mind to bear up against the cares and anxieties, the troubles and difficulties of life and keeps its equanimity unruffled even in the midst of the most trying circumstances. It is a spark of divine flame pure and holy: it glows and kindles in our heart with its holy flame lighting our way in the deceitful world so that we may remain pure and faithful to our being. To lose hope is to lose heart, to debase ourselves and bring down shame on our noble existence. With hope a man gains everything and without it he loses everything. It is indeed the very salt of life and without it life loses all its spirit.

Despair stands in sad and striking contrast with hope. Life cannot thrive and blossom in the soil of despair which is frigid and barren as the polar rock. A man in despair is like a ship without a rudder

All the time he was here I always went to him, sat by him and talked with him and in so doing began to find a delight—a charm which I think no mortal had ever felt.

I do not know by what means the stranger exercised great influence over my heart but under his influence by imperceptible degrees I began to forget my miseries and began to realise that there lay a purpose in my life. As it is, he never delivered a sermon to me. Simply by his association my mind developed all her three-fold functions of thinking, feeling and willing. I began to gain in thought, in emotion and in determination. And above all I gradually acquired a sense of dignity—a pride that I was a human being and as such was superior to at least a major part of the entire creation.

The purpose of my life began to brighten. I almost waited anxiously for the day when the King would come and reward me with the finest of laurels which mortals ever aspired to, so much so that I often felt tempted to ask my friend the messenger, when would such a delightful thing come to pass. But some thing prevented me. Thrice I tried to ask and thrice I was baffled. Was it shyness?

One fine morning I was standing by the river side and thinking deeply as to when the King would arrive at my place. Perhaps the day was very near. Perhaps he had already started from his throne. I felt very much amused.

At this moment somebody (who, I donot exactly remember) told me that my friend the messenger had to leave that place that very moment. I heard the news with perfect indifference and my vacant look almost betrayed me. But quite insensibly my eyes turned towards the east and then at a distance I found the laughing face of my friend towering over a crowd of men that encircled him. I almost flew down to him as it were. But lo! my friend had been metamorphosed. A halo shone round his head, a majestic dignity emanated from his holy frame—he looked like a god. I could not look at him full in the face. I could not fully believe that he was actually going away. Neither did I feel grieved on the occasion. But quite unconsciously a drop or two of tears ran down my cheeks and I felt very weak. Perhaps others were staring at me and a few were sympathising with me at my helplessness. But I could not tolerate that either. I thought myself above the sympathies of any one.

clung to their master, died of a broken heart; but his old fashioned butler and the merry clown lived to see the succeeding generation.

III. The Anarchy.

Romantic Art succeeded as the squire. He was of a romantic turn of mind and had broad practical views of matters. He disregarded his father's criterion as being too abstruse and philosophical. In his desire to prove himself a better squire than his father he brought about various changes in his own village. The new squire held that whatever tended to the satisfaction of his people without any moral question should be adopted. He therefore indulged in greater levity than his father, which of course with the exception of the old butler met with universal applause. The old-fashioned butler in his turn still continued to preserve his good old ideas and began to exercise his influence over the household in the same way as he had done under his previous master. The new squire had come to dislike the servant even during the life-time of his father for his undue predominance and his present conduct added fuel to his misanthropic fire. So the clown was raised to the place of the butler and the latter's services were dispensed with. This created an anarchy in the estate through the instigation of the butler. Thus thwarted, the butler turned to the Church congregation and prevailed upon some of the old fossils to rise against the ruling squire. Thus there were two parties formed—the retroactive and the progressive. For a time difference of opinion continued among the country people; but afterwards when the Retroactive Party noticed the freedom of thought and action and the wide prevalence of hilarity which the other party enjoyed under the new squire, they realised the crude rudity and stern austerity of the old entertainments and came to understand the errors of their conduct.

IV. The Appeal.

The old-fashioned butler, deprived of his honourable post, appealed to the tribunal of "Public Taste" for equity. The Court, however, decided in favour of Romantic Art, who succeeded in regaining once for all the good-will of his tenants. The proud squire in order to commemorate his name for years to come, changed the name of his estate and called it the land of Art. Thenceforward there has been no schism.

His progeny still reign on the stage.

MURARI PRASAD NANDA
3rd year Arts

The Triumph of Art.

I. The Divine Inspiration.



Divine Miracle was the parson of a Parish Church in the country of religion. People obeyed him and held him in great esteem for his superior culture and divine gifts. He had nothing of wordly cares and anxieties except the one thought of bettering the religious atmosphere of the place that kept him fettered to the circle of his parishioners. His contemplative mind was ever in the way of devising means by which he could ameliorate the moral and religious state of his wards. At last, one night, when after a fruitless cudgelling of the brain on that point, he went abed, the heavenly angels appeared to him in a vision representing the lives of the saints in a manner which appealed to him so powerfully that he made a sudden start from the bed and would have perished that very moment had he not discovered his true state. After this moment of inspiration, he started with this novel plan and to that effect he had sacred entertainments on festive occasions like the Easter and the Christmas. For a time he succeeded in carrying out the project he had in view and people flocked in to see and hear the entertainment which their parson was giving them. The Church which had before this been half empty and filled with gray-headed folk began to be packed up with jolly youngmen and merry girls whose idle laughter made the place lose the dullness which had been associated with it. The people, young and old were immensely pleased and tried their best to make the show gaudy and beautiful. But as time rolled on, the same entertainments recurring from day to day, began to appear stale in their eyes. The sacred talisman had now lost its charm. People then sought after innovation, but the poor old parson having none, his divine inspiration had here its ending.

II. The Moral Bias.

Old morality was the ruling squire in the hand of morals, of which the parson was Divine Miracle. He was a man of opposites and had combined in him all the virtues and vices of humanity. But from his very childhood he was under the tutelage of the good old parson, whose religious sermons enabled his virtuous self to out do its rival.

true colours. Otherwise, it would appear uncouth and unnatural. No doubt, 'Fine feathers make fine birds' but mere feathers without the other parts can never make the bird. Thus we see even in nature, everything has got two sides one black and the other white. So also, our literature should contain both meetings and partings. True, sometimes we take refuge in books in order to amuse ourselves, but that is not the sole object of literary studies. Some say novels and stories do nothing but amuse, hence they should not end in lamentable conclusions. I only ask those friends to cast a look on the life of man,—man that is born to die as the flower is blown to fade. This is the eternal process. We only rejoice in births and lament in deaths. If there are deaths and mournings in the actual world, why should we not expect our heroes and heroines to die and disappear in the same way?

Again, what is a comedy? Your stories, are they not all incomplete? Have they been, anywhere, brought to a final conclusion? Certainly not. Creation ends nowhere. It is a never-ending process working in its course since the birth of time. Our stories are but fragments of that eternal chain. Men are born and are gone again—nobody knows whence and where. New faces and figures then come on the stage. Who does not like to hear more of Antonio and his friends, of Portia after the incident at Venice, of the united lovers after the Midsummer night and of the merchant of Syracuse after the endless blunderings of that day? But the poet draws the curtain where the intensity ceases. Otherwise he would be marching on and ending nowhere. And how should we feel if the comedies be prolonged giving us an account of the deaths of all men taking part in the story as certainly they would die one day? Our comedy would then lose all its fascination. Man's nature has been so framed that it always forgets to look before, to think of the end that approaches all. But the end does come, and when it comes the wise man meets it patiently without a murmur as an inevitable circumstance, but the common man, on such occasions, loses the balance of judgment, sits and weeps like a three years' child. How many such deaths have we not witnessed? I think, they have not dried up the fountain of our heart

Considered from another stand-point, tragedies have a wonderful efficacy. The frog of the pool puffed up her belly to assume the figure

concerned. But need even a post-graduate student be a school boy, for that, or the Post-graduate teacher a school-master? Yet, what are they in our University (I daresay, in any Indian University)? There are a few text books prescribed: the Professor teaches them line by line; the student learns them so: he is eternally a school-master: he is everlastingly a school boy. Far be it from me to minimise the importance and value of linguistic study of a language. But is it not more of the essence to know the genius of Milton as revealed in the whole of Paradise Lost than to learn all the classical allusions in one or two books of that poem?

It might present difficulties to the student in understanding lines here and there as it does also to the Professor—You can take it from me, no Professor teaches or can teach Paradise Lost without keeping a classical Dictionary always by his side. Might not the student be trusted to clear them up by consulting the dictionary himself instead of the Professor doing it for him, if that at all, is necessary for the understanding of the poet's genius?

The writer honestly believes that a student of English in his post-graduate studies is capable of doing what an undergraduate does at Cambridge or Oxford; only his labour is seriously mis-guided. The fault is not in him, but in the course he has to get up. He has to learn, say, three or four plays of Shakespeare but he is expected to know the meaning of each difficult word or phrase, each obscure line and every allusion. He learns them and forgets them, forgets, and learns them again till the last paper on Shakespeare, at his examination is finished. Couldn't he have, in that time and with the same amount of energy, read five times as many plays of Shakespeare,—without, of course, having to learn all the phrases and allusions for the examination,—and got a much better idea of the dramatist's genius? Indeed, the post-graduate course in English, if the student is to derive any benefit from it, requires complete overhauling. The writer has a detailed scheme which he will lay before the Faculty of Board for English, when he gets the chance, but which he will be only too pleased to discuss in the meantime, with any of his colleagues or students who would like to.

are at a discount and trivial incidents are made the lever for fostering contempt and animosity and, if nothing is found to justify it, resort is made to the sacred books to show that the incidents were most prejudicial and offensive to a particular religion. All of us, individually and collectively, are affected by it. It is really a tragedy. Will you, after you have left the portals of this hall, be satisfied only with the congratulations that you will receive on your return to your homes, or will you suspend receiving congratulations till the time comes when you can with a clear conscience say that you have contributed, however little that contribution may be, to answering the all-important question which you and I know must be answered? Will you take a parting message from me, act up to it and see if I am not giving you the key to the solution of the problem?

I should like *Pax = et Caritas* to be your motto in life. You owe it to yourself, to your family, to your country and to your God to realize that you and your neighbours have equal rights, privileges and liabilities in the constitution of society and humanity. God has gifted you with all the instincts which go to make humanity, the noblest of His creation. Remember that nothing was specially reserved for you and that you were not chosen by Him as the sole recipients of all His benefactions. You have got your own ways of arriving at Truth, your neighbours have got other ways of reaching the same goal, but the goal can only be reached by adopting peaceful and charitable avenues; the road to Truth is clean and is not beset with stones of suspicion, distrust and contempt. You can reach Truth not by adopting methods which are offensive in the eyes of God and Man; you can reach it only by those human methods which are your best treasures. Live in peace with your neighbours, do not distrust them and take a charitable view of their actions. Difference in religion or creed or colour ought not to be a ground for your adopting any other course. I would, in all seriousness and in all earnestness, appeal to you, the future leaders of thought in this Province, to gird up your loins and leave this hall with a determination that each and all of you will do your best to put an end to this communal bitterness and senseless strife that has marred the good name of India within the last few years. Shut your doors against mischief-mongers and approach all

buildings to such an extent that efficiency in other respects actually suffers. I hope the Ram Mohun Roy Seminary will avoid both these pitfalls and remember that a noble school building is only justified by the worthy ideals and achievements of those who are sent out from it year after year.

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The Skeen Committee pointed out rightly that the existing schools do not inculcate a martial spirit amongst their alumni and therefore cannot supply suitable recruits for the Indian Army, while many committees and witnesses before the Royal Agricultural Commission have emphasised more or less the uneconomic and unpractical character of the education imparted therein. In view of these strictures, I would suggest to the school authorities to provide more facilities for games as an indispensable preliminary for military training.

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They should also consider whether it is not possible to give a vocational bias to their system of school instruction. The Seminary should break away from the exclusively literary type of education which seems to prevail in this province and try to impart training in some technical subjects which will keep the wolf from the *Bhadralog's* door. The number of students or the percentage of its passes at the Matriculation examination is not a satisfactory index of the efficiency of a school, as life is something more than a pass. The professed object of the Seminary is to turn out useful citizens, but no citizen can be really useful if he is unable or unwilling to serve his king and country in a time of national emergency and so he is if he is so unpractical and unproductive that he becomes a burden to society. We should try to produce strong self-supporting men who like Ram Mohan Rays, Shivnath Shastris and Chakravertis not only help themselves but are able to render notable services to their country. These honoured names are, in one way or other, intimately associated with this school. I hope their devotion, public spirit and sacrifice will continue to inspire the present and future students of the Seminary.



oppressive to the minorities, who live in the different provinces. As to higher education in the Vernaculars we all welcome that provided there be no cheapening of degrees.

Sir Sultan Ahmad's address to the graduates of the Patna University on the occasion of the last convocation strikes the right note in the midst of the communal riots and dissensions which have blotted the fair name of India during the last few years, Convocation Address
Communal riots only show that illiteracy and fanaticism have got a firm hold on the people and that the common people are uninitiated to the doctrine of love which alone can bring peace, amity, unity and strength among the conflicting and contending supporters of the various creeds. The graduates of to-day will be the leaders and workers of the nation tomorrow, their intellect should enable them to guide the people around them, their education should help them to forget frenzied devotion to narrow dogmas and to fight the prejudice and fanaticism of the uncultured masses. So it has been a most opportune thing to remind them that their mission is to bring peace and good-will among men and that the value of their education will be tested by their success in killing the canker of communal jealousy and interclass hatred which has led to so many brutal murders and organised riots. Let them go forth as the peace-makers, inspired by the noble words of the Vice-Chancellor and let them not be led astray from their path by the difficulties which they may encounter.



**Extract from the speech of the Hon'ble Sir
Saiyid Muhammad Fakhruddin at the
opening of the Rammohan Roy
Seminary new building.**

The school was started with the efforts of a band of selfless workers of the Brahma Samaj persuasion to carry out an ideal of education based on the principles of morality and natural religion with a view to turn out honest, earnest and God-fearing citizens. The end

and has made the whole thing possible. Let us honour him today, let us think of his noble deeds and let us become worthy of the great institution which has been built up out of the seed which he planted.

In the numerous convocation addresses that have been delivered in the different universities, the necessity of research has been again and again insisted upon. We are conscious of our own failings in saying anything against this exaggerated insistence upon research work. We are surely of opinion that research is absolutely necessary and that the worst form of beggary is the beggary of ideas, we are of opinion that the presence of eminent research scholars adds dignity to an educational institution and builds up a tradition for higher work and an atmosphere of devoted study, we can also agree that people who are carrying on real research (not sham ones nor those who rest on their laurels) must be highly paid because their full capacities are to be utilised by the state and because they are necessarily carrying on work of a higher order by which human knowledge may be expanded and the good of the state will ensue. But after conceding so much we cannot understand why the honest teachers who spend their whole time and energy in developing the minds of the students placed under their charge should be decried. They are as valuable in their own sphere, as necessary for the well-being of the state and as helpful in carrying on work in the educational institutions as the scholars carrying on research. A research scholar is not necessarily a better teacher although he may be more learned than another who has done no research, and specialisation in one subject does not give any one a higher title to teach connected branches of study. In a College as also in the higher university classes there is as much necessity of good teachers—devoted to their work and up-to-date in their knowledge and capable of explaining the recent developments in various branches of learning lucidly and systematically, as there is of the research scholar who lives absorbed in one particular theme. They serve a very useful purpose—they spread knowledge and without them the work of the real research scholars would be useless. There is thus great need for them and they should not be decried as they are being done at present. The presence of

helped the Gods in crushing the great demon named *Mahisasur* as is well-known to the students of *Chandi*. She was worshipped by king *Surath* in spring. But in a later age when *Sri Ramchandra*, the hero of *Ramayan*, the model king, the incarnation of *Vishnu*, was unable to conquer the archdemon *Ravana*, he was advised to worship the Goddess in autumn. By thus invoking the aid of *Durga* or *Shakti* or the Goddess of power, he was able to vanquish his almost unconquerable foe. What India, nay the whole world, needs to-day is power not for individual or national aggrandizement, but for crushing unrighteousness so that the kingdom of heaven may be inherited on earth. Let us then all worship *Shakti* in the spirit of *Sri Ramchandra* and we are then sure to triumph with the grace of our divine mother. Lest there be any mistake about the spirit of this worship, we have in Bengal on the last or *Bijaya day* of the Pujah to embrace all alike and to cultivate love for one and all. What the world needs today more than even power is love, universal love, as was preached by Jesus of Nazareth and Chaitanya of Nabadwip. After the Puja holidays let us search our hearts and find out whether we have acquired more power and cultivated greater love. If not, we have not in the least benefited by this great national festival. The students of comparative mythology note how the struggle between the Gods and the demons was so common to all nations, and how in the Hindu pantheon supreme power is exercised by the Goddesses. How symbolic are the images of *Durga* and her attendants! She with her ten hands, presumably because there are ten directions, is the Goddess of power and on her right side is *Laksmi* the Goddess of wealth, and on her left is *Saraswati*, the Goddess of wisdom. All these three take precedence of *Ganes*, who is adored before all other Gods, and *Kartikeya*, the commander-in-chief of the divine army. The Goddess of power not only tames the lion and the serpent but uses them against the demon. Yet ignorant people assert that we have never respected our women! What greater respect can we show to our mothers?

Our second term thus combines the East and the West being preceded by a great Hindu festival and succeeded by the greatest Christian festival. Winter is our best season—it is not only the season of blooming roses and bright marigolds but it is the only season when freed from heat

Next comes the Jajpur centre. Brass utensils and cast brass *lotas* are prepared here. These Jajpuri *lotas* are much liked and find a ready market everywhere. They are commonly known as *Mugdha*. These are the speciality of the place. They break on a slight fall on the ground. The sale rate of these cast brass *mugdha lotas* is the same as that of hammered ones of Bhattimunda.

In Chouliaganj within the Cuttack centre, petty brass materials such as betel cases, *karchuly*, *pidany*, and hooks that are fastened to the walls are prepared. In this place only out of all the centres, glasses of 3 or 4 patterns are manufactured. These may be termed the special productions of the place.

4. The best Karigars and their daily earnings :—These *Karigars* of Orissa turn out goods of heavy weight and durable ones that can last for a century even. They are accustomed to these and hence they are not inclined to acquire any facility to produce lighter varieties as are manufactured in Benares, at Khagra in Mursidabad and at Bishnupure in Bengal. Among the best or expert *Karigars* of Bhattimunda, the following deserve mentioning viz first, Dinabandhu Sahu who produces *pita lotas* or hammered ones, secondly Nari Prusty who produces *Handas* or big rice cooking vessels as are used in feasts etc, and on ceremonial occasions for a large number of people. The daily profit of these two being Rs. 2/- or Rs. 3/-. Among others the names of Giridhary and Bhikary Sahus, and Nari Maharana, who prepare bell-metal *Thalis*, cups, and of Anady Prusty and Gajendra Prusty, who prepare brass *handis* and *rekabis* may also be noted here.

In Chauliaganj centre the names of Bhikary Sahu and Krishna Prusty are worth mentioning. The first named Bhikari Sahu produces glasses of 5 patterns, brass hooks, *pidany* and small cast *lotas* too.

In Balkaty Naran Sahu heads the list of the best *Karigars*. He has acquired the facility of producing bell-metal *thalis*, cups and *pita lotas* of various kinds. His daily income rises Rs. 2/- at most.

5. Daily production—In the production of finished goods Bhattimunda occupies the first position—the daily production there being