

*The Ravenshavian*

# THE RAVENSHAVIAN.

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## An Experiment.



The Calcutta University has introduced a new course of studies for their Matriculation Examination. According to the new scheme all the subjects, except English of course, are to be taught through the medium of the Vernaculars and the compulsory courses of study include elementary science and History and Geography which were till now optional. In the case of the girls again, such subjects as domestic science, music, fine arts etc. are included among the optional subjects and so a girl's education is sought to be distinguished from that of the boy. English has been relegated to an unimportant place and students who pick up the rudiments of the language may expect to get through the examination so far as that subject is concerned.

This change in the syllabus is so bold and momentous and the departure from the ordinary courses of study in an Indian University is so complete that it will be difficult to say anything about it before the experiment is actually tried. Many people are afraid that the knowledge of the students in English will deteriorate as a consequence of this introduction of the vernacular medium and they fear that a future graduate will not have that hold on the language by which

Bengalee and Urdu as the medium of instruction so far as Bengal is concerned and Assamese and Urdu for the province of Assam. This has no doubt enabled the authorities to get over a real difficulty, because by recognising only two vernaculars and neglecting the others the task of imparting instruction to the boys and examining them has been very greatly simplified. But even here there is some difficulty which may be encountered. When two vernaculars have been recognised as the mediums of instruction there must inevitably be a duplication in the teaching staff and this may lead to difficulties unless the High Schools concentrate on one vernacular only leaving the vernacular of the minority to be adopted in special institutions established for the purpose. It is difficult to foresee the total effect of these momentous changes and the educationists would do well to watch the consequences and see how far these changes can be suitably introduced in other provinces.

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## NEWS & VIEWS.



The Regulations of the Patna University have been modified to a certain extent and so the Senators have had to vacate office.

There will be a new election in accordance with the new Regulations. The Elections. Regulations and all people connected with the University are now busy with these elections. The Vice-chancellor has appealed to all persons interested in education to have themselves registered and to record their votes so that the new Senate may be a perfectly representative one. The election campaign is now on and hundreds and thousands of letters and appeals are being sent by the candidates to the constituents so that the votes may be registered in their favour. Up to the time of going to the press we had ascertained that the following members of our staff are standing for election from the following constituencies ;—

Prof. P. PARIJA—College representative.

Prof. N. NIYOGI—General Constituency (Arts)

We do not like to dishearten them or ask them to put a stop to their poetic effusions but we only wish to point out that we shall be more grateful for serious literature which can keep up the prestige of our College as a centre of culture. The College Magazine is not meant merely as a diversion, it is sought to be an index of the cultural growth of the College and we hope that our students would remember this and give us of their best so that our ex-students and others interested in our College may know that we are really living a healthy life. We draw the attention of all our senior students to this matter.



### The Vanished one.

*(Translated from Tagore)*



The candle was put out and dark was the night,  
My door was closed, not a soul had I near by.

Methought somebody came to my door

As if some foot-steps I heard—

With the tinkling bangles in the nightly wind.

Only once methought to open my door,

Then after a mement I forgot in the lull of my sleep

' Who the guest sits alone,

Near the door in this night ' ?

Questioned my mind breaking siesta timely

Said I it was my dream and nothing else.

In the calm midnight the ' seven-saint stars'

from the sky azure,

Signalled me through my window,

The thought ' leaving my siesta let me kindle a light '

Still lazily I slumbered and the candle not lighted

Hours followed hours yet my door was bolted ever.

## Economic Thoughts of the Ancient Indians.

### Chapter I—Economic welfare.<sup>1</sup>



It is commonly believed that the economic welfare of the society never played any important part in the social as well as political organisation of the ancient days. The remark made by Professor Cannan to this effect has been examined in the Introduction to this thesis. In the same manner Haney writes about the ancient world that—"These people were in a sense in the childhood of civilization; and just as psychologists are interested in child psychology, economists may learn lessons from child economics." As Professor Haney derived all his conclusions about India from the materials preserved in religion and law books, and the most important treatise like the *Arthasastra* was not known to him, he may be excused for committing such a blunder. The notions current among the classical economists about the ancient world are generally not well founded. Before taking up the issue it may be mentioned that there may be hardly any society which is free from the people of criminal tendencies.

Many times the presence and activities of these people became so undesirable as weeds in a garden. That such people existed in ancient times may very well be judged from the measures dealt with in the *Arthasastra*, whose sole object appears to be the uplift of economic welfare and thus making the way clear for the progress of the society. For instance with a view to detect the evil-doers, spies were sent out dressed in various garbs, who freely mixing with the people singled out the evil-doers or those who had evil intentions—e. g. corrupt officials, counterfeit-coin-makers, youths of criminal tendencies, prisoners and other sorts of criminals.

In cases of murder or suicide, the body was sent for post-mortem examination, and the real causes of death were searched into. Suicide was held to be a vice and the body was exposed on the public

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<sup>1</sup> The references to the Sanskrit passages and other works have been omitted to avoid complexities.

Further much pain was taken to prevent the fluctuation of prices; to achieve this end measures were devised to put down cornering, adulteration, use of false measures and weights. Concessions were allowed when the merchandise could not be sold. Imports and exports of useful commodities were encouraged. Quite good steps were taken for the sale of commodities of local produce in foreign lands, especially having an eye to the comparative advantages derived,—not necessarily always in the pecuniary sense. How well and intimately were the then people versed in this line may be seen from the fact that Kautilya advocates taking into consideration the difference in values of local and foreign produce, “whether there is any margin left for profit after meeting the payments (to the foreign king) — such as toll (*sulka*), roadcess(*vartam*), conveyance-cess (*ativahika*), tax payable at military stations (*gulmadeya*), ferry charges (*taradeya*), subsistence to the merchant and his followers (*bhakta*), and the portion of merchandise payable to the foreign king (*bhaga*). If no profit can be realised by selling the local produce in foreign countries, he (Superintendent of commerce) has to consider whether any local produce can be profitably bartered for any foreign produce.”

While trade and commerce were thus regulated, the Government controlled the guilds, their profits and wages; because it was apprehended that these guilds or combination of workmen might prove too strong and tyrannous. For the restriction of their autocracy Kautilya recommended the creation of a Board presided over by three *Amatyas* of *Pradestarah* to protect and regulate the earnings of guilds.<sup>1</sup>

Looking to the conditions of labour the first thing that strikes the eye is the prevalence of slavery. Slavery was legalised and there were rules for its enforcement. But that should not lead anyone to misread the facts and to come to the conclusion that slavery was

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1- Arthasastra :—Kautilya had mentioned of numerous guilds. The following, however, might with advantage be noted :—

(a) guilds of weavers; (b) of miners; (c) of metal manufacturers, gold and silver-smiths, braziers, carpenters; (d) of priests; (e) of musicians, actors; (f) servants, scavengers, washermen etc.

as those who carry on any co-operative work (*Sambhya samuttharah*) shall divide their earnings either equally or as agreed upon among themselves." Those workmen had to abide by the laws of the guild and they were not at liberty to do anything that they liked. The workman was warned for his first offence of being negligent or deserting the company; but on committing again for second time, he was driven out.

It had been seen how well the regulations were and for what purpose they were formed. Kautilya mentions eight kinds of extraordinary calamities—fire, floods, pestilential diseases, famine, rats, tiger, (*vyalas*) serpents and demons. For the prevention of outbreak of fire it was ordered that during the summer the house-holders shall carry on cooking operations outside or they shall provide themselves with the ten remedial measures <sup>1</sup> (*dasamuli*)

For protection against floods—those living on river sides ought "provide themselves with wooden planks, bamboos and boats." It was expected that in times of distress everyone ought to help those that stood in need. In times of outbreak of epidemics or pestilence, as has been seen before, physicians were to distribute medicines and thus undertake to mitigate the ravages of such. Rats were also a menace—and it had been advised that cats and mongoose should be let loose for their destruction; and in the case of tigers, hunters were employed to hunt them down or poison them. Famine requires a bit elaborate explanation. Of all the ravages it was perhaps the most intense and acute. It might not be so now-a-days—though yet a problem—and it must have been all the more greater in those days when modern quick transportation was not known. The relief works had to be undertaken and Kautilya has given us some idea of the measures that were to be undertaken. Of these the following might be catalogued,

- (1) Distribution of seeds and corn among distressed agriculturists.

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1. Remedial measures:—Five water pots (*Pancha ghatiram*), a Kumbha, a drona, a ladder, an axe, a winnowing basket, a hook (as used to drive an elephant), pincers (*Kacha grahini*) and a leather hatchet for carrying water.

reign are found in the famous *Hathi-gumpha*, *Swarga* and *Puri Manchahuri*-caves of the Uday-giri-hills to the west of Bhubaneswar. The ruins indicate that this once-magnificent fort stood the ravages of time and nature for many centuries until it was destroyed by the Moghuls in the first part of the 18th century. Before going to prove the great antiquity of this fort we must proceed back-wards from the Moghul period until we arrive at a definite conclusion. It is known for certain that this historic fort was destroyed by the tyrannical Muhmad Taki-Khan, the then Governor of Orissa in 1734 A. D. when the local chief gave him formidable resistance on his way to Puri. The *paikas* (soldiers) of this fort fought with great valour and enthusiasm up to the last moment. The unparalleled heroism of a soldier near the southern gate is still fresh in the memory of the people of these localities. He was given the title of 'Dakhina-Kabata' or (the bulwork of the southern gate) by the Gajapati-ruler of Orissa. The cruel Taki razed the fort which was in a state of decline to the ground and the ruins of the magnificent walls have formed large brick mounds-appearing like small hills in course of time. This fort existed before the advent of Taki and there were thousands of *paikas* in it to protect the beautiful temples of Bhubaneswar from foreign invasion. During the period of Ganga and Surya-vansi rulers of Orissa, it was the residence of a small local chief. None of these kings made it their capital, as the Chowdwar and Barabati forts were the chief places of residence of the kings of these two dynasties. This is corroborated by coins, inscriptions and by *Chaitanya-charitamurta* of the poet Krishna Das of Bengal. Moreover it is a proved fact that Choraganga Deba the first great ruler of the Ganga dynasty of Utkal built a pleasure palace near Dauli the ruins of which can still be found near the famous 'Kausalyaganga' tank. There is no evidence to show that any Ganga king made it his residence. Rather tradition goes that Langulia Narsingh, the builder of the great Konarka temple married the daughter of the king of Sisupala who was then a very powerful local chieftain. So it is conclusively proved that it was a great fortification in the Ganga period and was the capital of a local dynasty. Before Chora Ganga Deva the Somavansi kings of Kosala and the Kara or Vouma kings of Kosola were ruling in Orissa. There is ample evidence to prove that

These two are undoubtedly Mahajana statues. The sixteen stone pillars which stand in the centre of the garh excite the curiosity of the observer. We find similar stone-pillars in the fort of Chaudwar. These two inscriptions paleographically belong to the eighth century of the christian era and prove their pri-keseri-existence. A detailed description of this fort of Bhubaneswar is given in the Brahma-purana which according to the great historians assumed its present state in the Gupta-period. The elaborate description of the fort as is given in it tallies wonderfully with its geographical surroundings. I quote the lines below.

ब्रह्मपुराणे—एकोनचत्वारिंश अध्यायः—

‘एकान्नवृक्षस्तत्रासीत् पुराकल्पे द्विजोत्तम ।  
नाम्ना तत् क्षेत्रमेकान्नकमितिश्रुतम् ॥  
दृष्टपुष्टजनाकीर्णनरनारीसमन्वितं ।  
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गृहगोकुलसंबाधं गोपुरैश्च सुभूषितं ।  
नानावणिकसमाकीर्णं नानारत्नोपशोभितम् ॥  
पुराट्टालकसंयुक्तं वीथिभिः समलंकृतम् ।  
राजहंसनिभैः शुभ्रैः प्रासादै रूपाशोभितम् ।  
त्रिकञ्चद्वारसंयुक्तं सितप्राकारशोभितम् ।  
रत्नितं शस्त्रसन्धैश्च परिखाभिरलंकृतम् ॥  
सितरक्तस्तथापीतैः कृष्णश्यामैः सुवर्णकैः ।  
समीरणोद्घाताभिश्च पताकाभिरलंकृतम् ॥”

The reader will be astonished to know that the author of the Purana has given an accurate picture of the surroundings of this fort. A few hundred yards to the west of this fort there is a place called ‘Kancha’ which was a great commercial centre of long-standing reputation. Many stories are even now current at Bhubaneswar about the greatness of this metropolis. Between ‘Kancha’ and the fort we can still find the ruins of many buildings.

There are nearly a hundred tanks in this area which are every year silted and most of them are going to disappear for ever. The existence of many tanks and these earthen mounds near them clearly

State. The inscriptions of the Andhras and the tradition about Nagarjuna, who preached Mahayana-Buddhism in Orissa prove that the Andhras occupied Orissa after the fall of the Aila-dynasty of Kalinga of which Kharavela was the greatest monarch. But it is not at all possible that either the Kusanas or the Andhras built such a big fort in such a distant place from their respective capitals. Moreover the rule of the Kusanas in Orissa is not yet fully proved and in the time of the Andhras, Orissa had her own kings. In such a dark period when the province of Kalinga was overrun by foreigners from time to time we can not think of a king who could build such a magnificent fort at such a huge cost. The name of Kharavela shines like a beacon light in the dark period and it was only possible on the part of the Emperor of Northern India to build such a huge fort which would have drained the resources of the state.

The very name 'Sisupala' is alluring. Puranic tradition says that it was built by the king 'Sisupala' of great fame whose death by Srikrishna is mentioned in the Mahavarat in great detail. It is quite natural on the part of the Hindus to ascribe the construction of this fort to Sisupala when the stories of the Ramayana and the Mahavarat became widely current in the Hindu society after the Brahminic revival. The small hill in Dhaulî on which the fourteen rock-edicts of Asoka are inscribed is now called '*Aswathama pahada*' after the name of the 'Aswathama' elephant which is mentioned in the Mahavarat. But in the first line of the first edict it is mentioned "इयं धर्मलिपि खापङ्कलसि पवतसि देवानगियेन पियदसिना लिखिता" so it is proved beyond doubt that the hill which is now called 'Aswathama' was called '*Khapingala hill*' in the days of Asoka. In the same way the fort of Kharavela might have assumed the name 'Sisupala' in the Puranic traditions. King Janmejaya of Somavamsa who built (perhaps repaired) the fort of Chowdwar is identified with his name-sake in the Mahavarat. Many such instances can be cited from the Indian history. In India, ancient history is everywhere entangled with mythological stories which give much trouble to the seekers of truth. Moreover the very name Sisupala indicates the great antiquity of the fort. It is reasonable to suppose that the name of Kharvela was lost in the name of Sisupala in course of time.

the Temple of Lord Jagannath from their palace. The canal, which was extended by the king up to the capital of Kalinga was undoubtedly the river Daya which will be proved elsewhere. It is the misfortune of the Oriyas that the ruins of this fort have not been properly investigated. I hope, that these ancient remains of Bhubaneswar will draw the attention of the research-scholars in near future. The epigraphists are requested to read these two inscriptions which will surely, throw a flood of light on the history and culture of ancient Kalinga.

KEDARNATH MAHAPATRA,  
*4th year Arts.*

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### Post-War European Politics.



The conference of Paris in the year 1919 tried to solve the future of the world with the "Big four" statesmen, President Wilson of America, Mr. Lloyd George of Great Britain, M. Clemanceau of France and Signor Orlando of Italy. The momentous result of this conference was the famous "Fourteen Points" of President Wilson embodying mainly the abolition of secret diplomacy and of economic barriers, the establishment of the freedom of the seas, the reduction of armaments and the setting up of the League of Nations. But the slow-tempered President with an imperfect knowledge of European conditions was at last outwitted by the three other clever representatives of Europe. Thus the Paris Conference based its guarantees for the future on the principle of nationality instead of the principle of internationality at the expense of the defeated nations. Territorial changes in the map of Europe were based on the same principle of nationality which has furnished impetus towards the self-establishment of the Baltic republics and the decentralisation of Russia. The principle of international peace in Europe with gradual steps of evolution to universal brotherhood at the hands of the League of Nations met its strongest enemies in the

"Five Year Plan" on October 1st 1928 has shown a decisive change from the original economic policy of Bolshevism by its adoption of the present mixture of socialism capitalism, and private ownership. Bolshevism abolished God, Church and Royalty from Russia and it remains to be seen whether this merely raises a Frankenstein in the future.

Fascism is in one sense an answer to Bolshevism. But this is partially true as Ill Duce has himself said "It is against abstract individualism, materialism and utopias". It is against democracy for it does not equalize men on the lower level of majority. It trains the individual and the nation to a higher sense of discipline. Its proposed aim is to place the well-being of the whole people above the interest of any class.

In a word the post-war politics has found its champions in Russia, Italy and other defeated powers. The great war imparted a thrill that awoke the smaller nations from their slumber, a thrill that brought to them a sense of competition with the more advanced forces in the domain of politics. Unprecedented dramas have displayed themselves in the countries of Spain, Germany and the Baltic republic.

The menace of Fascism and Bolshevism has been felt through the whole of Europe. Though England is not charmed with the siren songs of fascism and communism still she has been forced to follow some of their ideas though it may be to a small extent. Through the influence of Bolshevism in states like Germany and Spain kings were overthrown and Princes exiled. There many are of opinion, that so far as the few decades of this century is concerned Europe would see the rise and development of these small powers struggling for their position in the world guided by Fascist principles whereas the communistic ideas have still to wait for the earlier decades of the next century. This opinion may be regarded as too conservative in an age when things move so rapidly. A second opinion may be held along with the ideas of the Great League for a world federation. As yet the recommendations of the league are somewhat like the debates of a Great Debating Society. It may be said as a word of

ago that an effective internationalism can be realised. It is only by means of an organised international system that the rights and even the existence of nationalities can be protected. So when nationalism is giving way to international relations in every sphere of human activity namely politics, industry, trade and commerce etc, it is natural that we should pause and consider as to how in this era of re-construction national problems are being re-adjusted to the world problems specially in the economic domain.

Let us now pass on to examine the forces that have been in operation to bring about this re-construction. The most outstanding feature that catches our notice first of all is the noted progress of modern science. With its advancement technical progress in its largest application has gone ahead by rapid strides. It has remarkably influenced the four main channels of world economy. The production has been completely revolutionised by the application of machinery, consumption by the dynamic nature of human wants; exchange by the development of the means of transport and communication, and distribution by the spirit of competition. In a word the industrial and commercial developments of the modern times have increased the interdependence of men in different parts of the globe. Moreover, as credit has become the vital part of commerce in the modern age, so trade has transcended national boundaries and has assumed an international aspect.

But we may ask ourselves why then there is so much friction in the world both in economic and political spheres? Why there are so many rich and advanced nations predominating over the weak and backward nationalities? Why there are so many socialists vehemently criticising the capitalistic system of the present times? Lastly why there is such a melody in the 'Great Depression' in the economic sphere?

Although the economists talk of over production, monetary stringency, frozen credit, tariff barriers and propound all possible theories to obviate this phenomenon still the answer to the above questions as suggested by the world renowned socialist H. G Wells is very simple. Although we talk so much of internationalism in theory we find that in practice the root cause of these evils is

semi-final talk in the world economic conference. But the world still looks askance for re-adjustment and re-construction. In fact the solution is yet to come. It has been mooted after the Great war in the League of Nations and now there is a pooling of the world resources and we hope that it will be solved when the nations realise the sublime principle of the universal brotherhood of man and in fact a "world state"

R. N. DWIBEDY  
*4th Year Arts.*

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### Chemistry and its use to mankind.



Every branch of science is interesting and impresses our mind through the very many experiments which are the basis of the grand superstructure. For this reason science is more important than history, literature, and philosophy. In the latter there are merely abstract ideas while they have no experimental basis. For an example we think that there is a soul. Have we ever seen it? It is only a vague idea. On the contrary science is based on practical experiments and among the branches of science which have their basis in experiments the science of chemistry stands preeminent.

We see that every day we have to take water. Have we for a moment thought what the substance is? We only take the tumbler and take a draught. But a chemist begins to think about it. At first he thinks that it is an element or a compound, and after leaving this he begins to look after its other properties which distinguish water from other substances. Uptil Cavendish water was considered as an element but it was he who proved it to be a compound of Hydrogen and Oxygen. Thus we can infer that chemistry is not a play thing. The very lines we read are the product of hundreds of years of ceaseless toiling and now when we have achieved it we call the thing to be easy, and good for nothing.

and in the other hand good medicines trying to cure men from fatal diseases and wounds, and ameliorating man's sufferings from diseases and infirmities. From this we can imagine how far chemistry is beneficial to mankind.

My last lines are those of apologising to my friends—the art students who might think that I am ridiculing Henry VII or Anne or condemning connotation and denotation about which they read.

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### A dangerous mental malady,



The progress of mankind has been, in all ages, retarded and at times altogether prevented by a curious disease of mind technically known as neophobia. The neophobic patients show marked aversion and resentment at the sight of anything new. The disease is very prevalent and there is no cure for it. We all seem to carry about the germs of it and any one of us is liable to manifest its symptoms. In certain centuries and certain countries it has been epidemic.

We come across many striking cases of neophobia among the old orthodox men of our country. When English education was first introduced in this country and schools were established, they did not at first send their children to school and strongly protested against it. If the sons would persist, they would beat them. It is heard that if anybody was joining a school his old father would commit suicide at the news, fearing lest his son should become a Christian and thereby bring scandal to his generation and society.

At the time of the introduction of railways in this country people were thunderstruck at the sight of the railway-train and counted it as an incarnation of evil—a great disaster to the whole country. They did not, for a long time, venture to travel by it.

When Coryate, in the seventeenth century came back to England from his travels in Italy he brought with him an outlandish

against anything new. But may I request my learned readers to pause for a moment and think how far we have succeeded in overcoming this dangerous neophobia. Are we on a safer ground?

KRUPASINDHU SAMANTARAYA

*First year Science Class.*

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### The Law of Diminishing Utility and its application.<sup>1</sup>



The Law of Diminishing utility is a familiar notion in the field of economic theory. As regards general representation, it needs little explanation. The way in which it is generally expressed is that: "The utility of the thing to the consumer diminishes with the increase of the stock of it." This is quite clear. But it might be enquired is it really so? True it is that a man will require less additional stock of the same thing for the same purpose or for the same needs which are generally implied; but does the benefit diminish at all? Can it be granted that a man has only one desire for one commodity and no more? Can he not put the same thing into different sorts of uses to derive further benefit? Just for an instance, take the example of water. A thirsty man needs one glass of water to quench his thirst, a second glass may also serve the same purpose. If he gets more glasses of water, he can use it to wash his utensils or clothings or for bath, If he gets still more, he can utilise it to water his gardens. If more, it might be used in irrigation. And thus the uses of brooklets, rivers and sea come in. Now have the benefits of the water diminished in any way? Not at all, rather it has increased thousandfold. The port town on the bank of a river or sea is much more important than an inland town. What is the additional importance of the port town due to? Simply because it is situated on the bank of a river or sea and thus trade and commerce are facilitated which otherwise means prosperity. Thus it becomes quite evident that the law of diminishing utility has no application here. Let us proceed further.

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1. Sidelight of a discussion with Dr. Pran Nath D, Sc. (Econ. Lond) Ph. D(Vienna) in December 1930.

book *Theory of Social Economy* might be seen for a brilliant exposition of this.

The back ground of the law of diminishing utility as represented by the economists in general may summarily be put as follows :—

The illustration generally starts with one particular want of one individual at a particular time, and that divided in suitable doses. And on the side of commodity only one particular commodity and its only one particular use is selected.

On the side of the society, or, say a group, it might be put that the group has multiple wants to be satisfied, even there are many uses of the same commodity. One more thing to be noted is the difference between group psychology and individual psychology. But this would mean entering into subtle issues. So it is beter to put a stop here.

A passage from Othmar Spann's *Types of Economic Theory* is very interesting. It was not noticed during our discussion; but all the same it shows the trend. Here the passage is quoted.<sup>1</sup>

"The fundamental notions upon which the doctrine of marginal utility has been built up are untenable. ... This law is approximately valid only when we are contemplating individual or isolated wants and not always even then. But in actual fact there can be no such thing as the isolated satisfaction of a particular want. ... The first glass of water saves the traveller's life, whilst the tenth glass is practically valueless because by the ninth his thirst has already been fully quenched. Such is the assumption of the marginal utility theory. But surely if our friend were unexpectedly to find yet another couple of glasses (making up the dozen), he would still have a use for them, since they can provide him with other enjoyments. For instance, he might like to have a wash, or to water his mule (gratifying a want of his own, in a sense, if he is fond of the beast); or to make some soup, thus using the water as a factor

1. Othmar Spann, *Types of Economic Theory* pp 264-5.

## COLLEGE NOTES



We are very glad that Professor Artaballav Mahanty of our College has been honoured by the Government with the title of Rai Sahib. His work for the Oriya Literature has thus been recognised and appreciated in the proper quarters and we hope will encourage him to further efforts to gain higher honours.

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We welcomed to our midst after the summer vacation Professor B. N. Rohitgi in the Economics Section and Professor Bimbadhar Patnaik officiated for some time in place of Professor Suresh Chandra Bardhan. The last named officer joined only a few days ago and so the officiating appointment which Professor Patnaik held has been terminated.

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Professor G. S. Das of the History Department is now on leave on medical certificate. We pray for his early recovery and speedy return to our midst.

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Some of the stone statues have been  
 damaged by the rain. These

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We are now in the midst of the elections for the Patna University Senate and all members of the staff are extremely busy with these elections. We hope that many of our Professors will succeed in their ventures.

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The College students staged 'Kharavela' in the College Hall for two nights during the Ganesh Puja. The theatricals have been reported to be a grand success.

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the activities of the society this year. We had the inaugural address delivered by Professor M. M. Senapati on "Companionate Marriage." We are thankful to him for the trouble he took in coming to our Hostel on a rainy day for delivering the address.

We had our new boarders' welcome ceremony on the 20th August. The Principal was pleased to preside over the occasion and a large number of guests attended the function. We had another pleasant function on the same day. Portraits of Mr. S. C. Tripathy, I. E. S. and of Rai Saheb A. B. Mohanti, two of our ex-Wardens, were unveiled by the Principal. Colleagues and admirers who know these gentlemen intimately spoke highly of their qualities of head and heart on the occasion.

The Ganesh Puja was celebrated in our Hostel as usual. In the dramatic performance we had, in connection with the Puja, many of our boarders participated and we were glad to find that they did their parts creditably.

The general health of the boarders is quite satisfactory.

We are thankful to our authorities for the interest they evince in the affairs of the Hostel.

PITAMBAR MISRA, B. A.,  
*Secretary*

HARISH CHANDRA MOHANTI  
*Asst. Secretary.*



Our Lending Library which is being enriched from year to year, now contains many useful books,—thanks to the Principal for his kind grant of Rs. 100/- last year. We hope we will not fail to get equal patronage this year, as the institution is proving of increasing utility to the needy boarders.

Our common-room which is well equipped now presents an attractive appearance. But we are sorry to state that due to the financial stringency we cannot make any improvements this year either in the common-room or in any other branch of Hostel activity.

This year we began our sessions rather late, for some unavoidable difficulties.

Any way, our Secretaries of different branches are now very earnest and enthusiastic in making the best of their time.

The general health of the boarders is very satisfactory. In fact, the Captain of the Volunteer corps is enviably without work.

Our boarders are now very busy for the ensuing Ganesh Pujah and theatrical performance. We wish them all success.

DINABANDHU TRIPATHY, B, A,  
LAKSHMICHARAN SAHU B, A.  
*Jt. General Secretaries W. H. C. R.*



Candidates appeared	Number passed
B. A. 2	2
I A and I.Sc 4	3

Three appeared in the Supplementary Examination but to their ill-luck none of them came out successful.

We are very much thankful to our Principal, Warden and Superintendent for their taking special interest in our hostel affairs. Our hearty welcome to our new friends

MD. HABIBUR RAHMAN  
*Secretary, Mahamdan Hostel*

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### College News



The officiating D. P. I. Mr. Lambert visited the College on the 13th July last. We are trying to have his portrait unveiled in the College Hall before the end of this year.

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The staff club entertained Rai Sahib Artaballav Mahanty on the 23rd July on the occasion of his obtaining the title of Rai Sahib.

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The Hostel Medical Officer has been given free quarters near the College. This removes long-felt want.

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There was an excursion of the Botany students to Bhubaneswar.

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Miss Nabanalinee Ghose who passed the B. A. Examination from our College with Second Class Honours in English has joined the Patna College. Miss Binapani Senapati passed the I. Sc. Examination from the College and has joined the B. A. Class here. We have now two lady students on our rolls.

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## Report of the English Debating Society.



We had the annual meeting of the Debating Societies on the 23rd of July 1932, with Principal Mr. Duke in the chair. The Vice-Presidents for the different sections having been previously nominated by the Principal as usual, Secretaries and Assistant Secretaries for English, Oriya and Bengali Debating Clubs were elected at this meeting for the session 1932-33. The following students were elected as Secretaries and Assistant Secretaries for the above three sections.

ENGLISH :—Banchhanidhi Hota, *Secretary*  
Govinda Chandra Pattnaik, *Assistant Secretary.*

ORIYA :—Gopinath Mohanty, *Secretary*,  
Dayanidhi Chaudhury, *Assistant Secretary.*

BENGALI :—Satya Ranjan Sanyal, *Secretary*  
Saila Behari Chatterjee, *Assistant Secretary.*

Then the meeting dissolved with vote of thanks to the chair and to our former office-bearers.

Besides the annual meeting we had this term two "Impromptu" competitive debates one in vernacular and the other in English. Both the meetings were presided over by Professor Niyogi. The subject for discussion for the vernacular debate was, "Honesty is not the best policy." It was a lively discussion and the three best debates were awarded prizes. The following students were the three prize-winners :—

1. Nabakishore Das IV year
2. Muhammad Nawab „
3. Brajasundar Pattanaik „

The subject for the English debate was "Poetry has done more for the improvement of humanity than science." A prize was awarded to the best debater Gopinath Mohanty of the 3rd year class.

**Report of the Oriya Debating Society.**

In accordance with the fresh elections of office bearers for the current session, Principal W. V. Duke was elected the President, Professor K. N. Das the Vice-President, Mr. Gopinath Mohanty the Secretary, and Mr. Dayanidhi Panigrahi the Assistant Secretary of the Oriya Debating Society. In an impromptu debate held in all vernaculars on the 6th August, Mr. Nabakishore Das and Mr. Brajasunder Pattanaik respectively carried away the first and third prizes with flying colours. We had one sitting only with Professor B. Pattanaik in the chair. The subject for debate was, "Railways are harmful to India." The subject was discussed thread-bare and the motion was lost by the President giving his casting vote. The enthusiasm shown by the students on the two occasions was admirable, and it is fervently hoped that it will continue to the last.

GOPINATH MOHANTY,  
*Secretary,*  
*Oriya Debating Society.*

**Report of the Philosophical Seminar.**

The first sitting of the Philosophical Seminar was held on the 27th August, with Professor Senapati in the chair. The subject for debate was 'Religion is the basis of Ethics'. Babu Harish Chandra Bose of the fourth year class read a paper on the subject. After that the President gave a very eloquent speech. All the Philosophy students attended the meeting.

DAMODAR MISHRA  
PARITOSH KUMAR CHOWDHURY  
*Secretaries*  
*The Ravenshaw College Philosophical Seminar.*

### Rovering Notes



Last April, the crew had a pleasant camp at Puri. Our Principal, Mr. W. V. Duke M. A., I. E. S. very graciously allowed us all the necessary articles for the camp. Thanks for his help. Though our Rover Leader Mr. K. P. Sinha M. A. (Cantab) was unable to lead us for pressure of work, we were not spared from his detailed instructions. The Senior Rover mate, Abul Barkat was in charge of the crew in camp. Our stay in Puri was pleasant and scout-like.

This year we have been roving from the month of July and the classes are held twice a week on Saturdays and Sundays at 3 p.m. The rovers are already quite a good number and we expect a few more.

The annual meeting is not yet held, but actual work has begun very smoothly. The new recruits have a keen interest in roving, so we hope active work this year also,

We welcome our new brothers amidst us.

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

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### Old Boys' Association



We are very glad to announce that the Maharajah of Keonjhar has been pleased to make a donation of Rs. 100/- to the Old Boys' Association of this College and has thus become a patron of the Association.

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Suggestions from members regarding changes in the rules of the Association had been respectfully invited and the Secretaries will be glad to receive such suggestions till the end of November this year,

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ଚିତ୍ର ପଞ୍ଚବନଯାତ୍ରୀ



ଚିତ୍ର ପଞ୍ଚବନଯାତ୍ରୀ ମୁହିଁ ଦେ

ଜଗ ମୃଗ ମୋର ନାହିଁ ।

(ମୋ) ଚିତ୍ର ବସନ୍ତ ମଲୟର ବାଡେ

ସୃଷ୍ଟି-ରଥ ନିଏ ବାହି ।

ଜଗତ ଯାହାରୁ ମଣଇ କଷଣ

ସେହି ମୋର ହୃଦ ବନକଭୃଷଣ

ଜୀବନ ନୁହେ ମୋ

ପ୍ରଦେଲିକାମୟ,

ପ୍ରିୟା ମାୟା-ମୋଦ-ଛଇ । ୧ ।

ଜଗତର ଯାହା ନୈରାଶ୍ୟ ଜଞ୍ଜାଳ

ସେହିତ ମୋଦର ପ୍ରାଣ-ପ୍ରେମ-ଫଳ

ବାଧା, ଭୟ, ଭ୍ରାନ୍ତି

ହିଂସା, ବୃଷ, ସ୍ଵାର୍ଥ

ଜୀବନେ ମୋ କହୁ ନାହିଁ । ୨ ।

ମାନଇ ଏକା ମୁଁ ସୃଷ୍ଟିର ନିୟମ

ତହିଁରେ ଗଢ଼ା ମୋ ଚିତ୍ର ପଞ୍ଚବନ

ସ୍ଵାର୍ଥୀନ ଜୀବନ ମୁଁ

ବୁଲେ ମୃତ୍ୟୁ-ପଥେ

ସୃଷ୍ଟି ସୁଖ ଭୋଗ ପାଇଁ । ୩ ।

ପଞ୍ଚବନଧୂଳା ଉଡ଼ାଇ ମୁଁ ଯାଏ

ସତ୍ୟ-ଶାନ୍ତି-ଗୀତ ବନ୍ଧ-ପଥେ ଗାଏ

ମଲୟ-ଅନ୍ଧାରେ

ବାଦେ ସୃଷ୍ଟି-ରଥ

ଦାସ୍ତ ଜେମାତ୍ରେଣା ପାଇଁ । ୪ ।

ଅନନ୍ଦ-ମୟ ମୋ ଧରମ ମନ୍ଦର

ତହିଁ ଶୁଭେ ପ୍ରେମ-ମିଳନ ମନ୍ତର

ଫୁଲେ ସହ ସାଥେ

ଚିତ୍ର ପଞ୍ଚବନ—

ଶୋଭା-ରୂପ ସୃଷ୍ଟି ପାଇଁ । ୫ ।

ଧନପ୍ରାଣ ଇଚ୍ଛା ଥିଲେ ମାଗ ଅରପିବ ଦେଲେ

ତବ ପ୍ରେମ ବିନମୟେ ଖୋଲୁଛି ଦୁଆର,

ନଦୀର ଅକ୍ଷୟ ଅସ ଅନ୍ତର-ଅସନେ ବସ

ସେନ ମୋର ଦାନପୂଜା ପାଇବ ସମ୍ଭାର,

ପତଙ୍ଗିର କଳ ସ୍ଵନ ଅଛି ନାହିଁ ପ୍ରୟୋଜନ

ଶୁଣାଅ ସେ ଗଣାଜଣା ଅମିୟ ବଚନ

ଦେଖିବି ଗୋ ସରଗରେ ପୁଷ୍ପିମାର ଶଶଧରେ

ମୋର କୋଳେ ସମ୍ପାଦନ ପୁଣି ଚନ୍ଦ୍ରାନନ,

କୁସୁମ-ସୁରତ-ହାସ୍ୟ ନଦୀ-ଗିରି-ବନଭୃତ୍ୟ

ଦକ୍ଷିଣା ମଳୟୁ ଅଳ ଦରୁଇଛି ଶିଖ,

ତବ ବାସ ଶାସାନଳ କରେ ପ୍ରାଣ ସୁଖୀଭଳ

ତୁମ୍ଭରୁ ଶତ ହେଉ ଯାଏ ଅପସର ।

ଶ୍ରୀ ଅନୁରୁଦ୍ଧ ଦାଶ—

ଭୁବନେଶ୍ଵର ।



ମହର ସୁଧା ସମ ମେଦୁର ନବ ଘନ ମୁଦର କରଯାଏ କରଷା,  
 ତପଳା ଗଳାହାରେ ନିଗୈଳା! ପଶନ୍ତରେ କଧୁରୁ ଅଖିମାରେ ସରସା,  
 ପରୁଣେ ଉଠେ ବାଜି ବ୍ୟଥୁତ କର ଅଜ,  
 ଅକୁଳ ଅନୁରୁଣେ ବ୍ୟାକୁଳ ଭାବରୁଜି,  
 କି ସୁଖ ପାଇଁ ସତେ ଜୀବନେ ଏ ମରତେ ଦେନିକି ମନେ ଏତେ ଦୁରୁଣା,  
 ମହର ସୁଧାସମ ମେଦୁର ନବ ଘନ କରଷା । ୨ ।

କିପାଁ ସେ ଦୁରୁ ଅଖି ଦେରେ ମୁଁ ଅଜି ସଖି ବାଦଲ ସାଥେ ଲୁଖି ରହୁଛି,  
 ସେତେ ମୋ ନିବେଦନ ଉଜାଡ଼ି ପ୍ରାଣ ମନ ସବୁ ତ ତା ପୁରତେ କହୁଛି,  
 କାଳୀଣ ନୁହେ କଥା ମୋର ମରମ ବ୍ୟଥା  
 ବୁଝଇ ଅରମାନେ ଅଧୀର ନୀରବତା  
 ଜୀବନ କଲି ଶୁର ମୋ ସୁଖ କର ଦୁର ଅଉଁ ଗୋ ସେତେ ଦୁଃଖ ସହୁଛି,  
 ଉଜାଡ଼ି ପ୍ରାଣ ମନ ସବୁ ତ ତା ପୁରତେ କହୁଛି । ୩ ।

ହୀଳାର ନିନାଦରେ ଅନାଦି ଦିଗନ୍ତରେ ଏ କି ଗୋ ଅକୁଳତା ରୁଜଇ,  
 ମଞ୍ଜୁଳ ନୁପୁର କି ଅଧୀରେ ଅଜି ସଖି ଅଦମ ତାରେ ସୁରେ ବାଜଇ,  
 ପବନ ସନସନ ସାମିନୀ ଥମ ଥମ,  
 କିଧୁର ଏ ପରୁଣ ଅଭୁରେ ଛନ ଛନ,  
 ପାଶାଣୀ ତୋହ ପାଇଁ ଏ ସର ଦେଲି ମୁହିଁ ଭରସା ଦେଇ ଏ କି ସାଜଇ,  
 ଅନାଦି ଦିଗନ୍ତରେ ଏ କି ଗୋ ଅକୁଳତା ରୁଜଇ । ୪ ।

ପାଗଳ ଏ ପରୁଣେ ଅବଶ ଦେହ ମନେ ସାମିନୀ ଜାଗରଣେ ସାପିକି,  
 ପ୍ରଦୀପଶିଖା ପରି ସର୍ମାର ଅନୁସର ବେପଥୁ ଶୀତରଣେ ଥରକି,  
 ସେ ପାପଶିଖାନିଲେ ପତଙ୍ଗ ସମ ଥରେ,  
 ମରଣ ଯଦି କରେ ଅବା ସେ ମାଳ ମାରେ,  
 ଏସକି ବରଷଣେ—ସପନ ଦରଶନେ ବୃଥାରେ ଅଉଁ ମୁଁ କି ମାଜିକି,  
 ଅବଶ ଦେହ ମନେ ସାମିନୀ ଜାଗରଣେ ସାପିକି । ୫ ।

ଶ୍ରୀ ରବୀନ୍ଦ୍ରନାଥ ଦାସ





শিউলী শিহরণে

পুলকাকশ বনে

পুলকে দেহ-মন — উতলা শ্রাণ,

ভুলিব সব ব্যথা,

মরম আকুলতা,

চরণ তলে তা'র করিব দান।

রবীন্দ্রনাথ দাস।

## বাড়ের রাতে ।



সেদিন একটা কি ভাবতে ভাবতে চক্রতর্ঘ্য ছাড়িয়ে সমুদ্রের ধারে অনেকদূরে চলে গেছি। হঠাৎ একটা বাজ পড়ায় আমার চেতনা ফিরে এল। তখন দেখি সূর্য্য অনেকক্ষণ অস্ত গেছে। চারিধার থেকে কাল কাল মেঘ আমার দিকে যেন ছুটে আসছে। আমার চিন্তার স্রোত একেবারে বন্ধ হয়ে গেল।

ভাড়াভাড়া বাড়ির দিকে ফিরলাম। কিন্তু সঙ্গে সঙ্গে সমস্ত আকাশটা মেঘে ছেয়ে ফেললে। মাঝে মাঝে বিদ্যুতের আলোয় পথটা একটু দেখতে পাচ্ছিলাম। তাতেই কোনমতে এগুচ্ছিলাম। বাতাস একেবারে বন্ধ হয়ে গেল। আর সমুদ্রে যেন এই বিদ্যুতের আলো ও বাজের শব্দের তালে তাল রেখে প্রলয় নাচন আরম্ভ করে দিলে।

তখন সমুদ্রের ধারে জন প্রাণী কেহ নাই। আমি একা। Flag staff এর কাছাকাছি এসে পড়েছি। হঠাৎ বিদ্যুতের আলোয় দেখতে পেলাম, কী যেন একটা সাদা জিনিষ কিছু দূরে বালির ওপর পড়ে আছে। আমার মনে সন্দেহ হ'ল। আমি সেটা লক্ষ্য করে এগিয়ে চলাম। কাছে গিয়ে প্রথমে কিছু বুঝতে পারলাম না। কিন্তু তক্ষুনি বিদ্যুতের চমকে দেখলাম একটা ৯১০ বছরের মেয়ে। গায়ে হাত দিয়ে বুঝলাম সে মরে নি, অজ্ঞান হয়ে পড়ে আছে। আমি তা'কে কোলে করে বাড়ী ফিরলাম। আর সঙ্গে সঙ্গে জোরে ঝড় ও জল নামল। কিছুক্ষণের পর তার জ্ঞান হ'ল। আমি তাকে তার বাড়ী পৌঁছে দিয়ে এলাম। জ্ঞান হবার পর সে যা বললে, তার থেকে বুঝলাম যে এক বুড়ী হিন্দুস্থানী ঝির সঙ্গে বেড়াতে বোরিয়েছিল। হঠাৎ খেলা করতে করতে অনেক দূর চলে যায়। বুড়ী ঝিকে আর দেখতে পায় না। তারপর

তারপর প্রায় দুদিন তাদের বাড়ী যেতে পারি নি । কি পাপে জানিনা ভগবান আমার উপর অতি অল্প বরষ থেকে সংসারের সব জালা যন্ত্রণা চাপিয়ে দিয়ে ছিলেন । সেইদিন বাড়ী ফিরতে সঙ্কো হয়েগেল । হঠাৎ আকাশটা মেঘে ছাইয়ে গেল । চারিধার অন্ধকার হয়ে গেল । তাড়াতাড়ি বাড়ী ফিরছি । আপেলদের বাড়ীর পাশ দিয়ে একটা গলি গেছে । সেটা দিয়ে গেলে আমার বাড়ী নিকটে পড়ে । তাই আমি সেই ধার দিয়ে যাচ্ছি । হঠাৎ পেছনথেকে “বলহরি হরিবোল” শুনতে চমকে তাকিয়ে দেখি আপেলদের বাড়ীথেকে চারজন লোক কাকে নিয়ে চলে গেল । তার সঙ্গে সঙ্গে আপেলের মার মর্ষভেদী কণ্ঠস্বর “আ—পে—ল, মা—আ—মা—র” শুনতে পেলাম; আমি ওইখানে বসে পড়লাম । তারপর কখন কি ভাবে বাড়ী এসেছি জানিনা । আপেলের সঙ্গে ঝড়ের রাতে প্রথম দেখা, আর ঝড়ের রাতেই শেষ । সে আমার প্রাণের মাঝে যেন একটা ঝড় বইয়ে গেল । এখনও মাঝে মাঝে ঝড়ের রাতে যেন আমি আপেলের মার সেই বুকফাটা কান্না শুনতে পাই ।

রবীন্দ্রনাথ মিত্র ।



## তোমার দীপ জ্বালো ।



হৃৎকের দিনে নয়নে জল এনো না জননী,  
 কোরো না মোরে সজল ছলনা ।  
 মমতা দিয়ে কোরো না রোধ জয়ের সরণী,  
 তুমি যে মাগো বীরের ললনা ।  
 বঞ্চা আসে,—আসুক নেমে শিরের'পরে মোর,  
 উড়াই তার খুলির উত্তরী ।  
 খুচাক যত কোমল মায়া, স্নিগ্ধ মনোহর,  
 টুটাক মধু স্বপন-শর্করী ।  
 আজি এ-দিনে পরায়ে দাও কঠিন আবরণ,  
 মাথায় দাও কাঁটার শিরজ্ঞাপ ।  
 কুলিশ মুঠো ভরিয়া দাও নিশান-আভরণ,  
 বিধান-রবে ভাঙ্গ ক' মোর ধ্যান ।  
 সত্য-শিবে খুচায়ে দাও মনের যত মসী,  
 মিহিরে দাও গগন ভরি' আলো ।  
 অটল হোক, অমোঘ হোক অহিংসারই অসী,  
 হৃদয়ে মোর তোমার দীপ জ্বালো ।

তানু-সেন ।



বড় উঠল. চারিদিক অন্ধকার হয়ে গেল, সে ছুটে ছুটে আসছিল, হঠাৎ হোঁচট খেয়ে পড়ে যায়। তারপর সে আর কিছু জানে না।

\* \* \* \*

আপেল আজ ৫৬ দিন পুরী এসেছে। সঙ্গে তার বাবা ও মা এসেছেন।

এই ঘটনার প্রায় তিন চারদিন পর একদিন বিকেলে আমি সমুদ্রের ধারে একাকী বসে আছি। রাজ্যের যত সব চিন্তা আমার ভেতর তখন ভিড় করেছে। হঠাৎ দেখি আপেল ঝড়ের মতন আমার দিকে ছুটে আসছে। তার মাথার কৌকড়ান চুল গুলি মাঝে মাঝে কপালে ও চোখের উপর এসে পড়ছে। ঠিক যেন সাগর দেবী সাগরের ভেতর থেকে বেরিয়ে আমার ধারে ছুটে আসছেন। তার পর আমার কাছে এসে ধপাস করে আমার ঘাড়ে লাফিয়ে পড়ল। কত কি ফোয়ারার মতন অনর্গল বকে গেল। আমি কিছু বুঝতে পারলাম না। আমি একদৃষ্টে তার মুখের দিকে তাকিয়ে ছিলাম। সংসারের যত হাসি যত আনন্দ সবই কি এর ভেতর! প্রকৃতি দেবীর সব সৌন্দর্য্য কি এর কাছে! নামের সঙ্গে তার গাল দুখানির সাদৃশ্য আছে। অনেক ক্ষণ পরে হঠাৎ আমায় এক ঝাঁকুনি দিয়ে জিজ্ঞেস করলে, আমি কেন আর তাদের বাড়ী যাইনি। তার মা সে দিন তার বাড়ী ফিরতে দেবী হচ্চে দেখে কাঁদতে আরম্ভ করেছিলেন। তার বাবা লোক পাঠিয়েছিলেন তাকে খুঁজতে। তার মার মন ভাল নেই। তার এক বড় দাদা ছিল। সে তাকে খুব ভাল বাসত। মাঝে মাঝে খেলনা কিনে দিত। কিন্তু একদিন সে মারা গেল। মা ও বাবা দুজন খুব কাঁদলেন। তার পর থেকে মা যখন তখন কাঁদেন। তাই বাবা তাদের পুরী নিয়ে এসেছেন বেড়াতে। আপেল এমন বকতে আরম্ভ করলে যেন তার সঙ্গে আমার কত দিনের আলাপ।

তারপর রোজই আমার সঙ্গে সমুদ্রের ধারে দেখা হত। তাকে দেখলে আমার মনে হত যেন মূর্ত্তিমতী আনন্দময়ী দেবী আমার সামনে কথা কইছেন। সে রোজই কত কী অনর্গল বকে যায়। আমি চুপ করে তার মুখের দিকে তাকিয়ে গুনি। সে সময় টুকুর জন্ত আমি সংসারের সব কষ্টজ্বালা থেকে যেন রেহাই পেতাম।

সে দিনও আমি বেড়াতে গেছি। কিন্তু আপেল এল না। তারপর দুদিন আর তাকে দেখতে পাইনি। একদিন পথে বুড়ী ঝির সঙ্গে দেখা হ'ল। সে বলে দিদিমণিকো বোখার হয়। হয়।” আমি সেইদিনই দুটি আপেল কিনে নিয়ে তাকে দেখতে গেলাম। আমায় দেখে সে খুবই খুসী হল। আপেল পেয়ে আরও সুখী হ'ল। অনেকক্ষণ গল্প করার পর বাড়ী ফিরে এলাম।

এ রসজ্ঞানের মাঝে আছে একটা অখণ্ড সত্ত্বার অমুভূতি। “জনম অবধি”, “নয়ন না তিরপিত”র মতো এখানে কোনো অনির্দিষ্ট অসীমতা নেই, এর মাঝে আছে রস-সায়রের অখণ্ড-অমুভূতি, “অমর”তার সুনিরূপিত সসীম বিরতি। আনন্দ এখানে একটা প্রাস্তে এসে, একটা অসীম সীমায় এসে, একটা বিশেষ পূর্ণতায় এসে পৌঁছে গেছে। মানুষের রূপতৃষ্ণা যথার্থ সার্থক হয় এইখানে, যেখানে রসামুভূতির নিবিড়তম উপলব্ধি।

শিলাদিভা



ব্যথার দান।



নিতি গো কত হায়  
তাহারে খুঁজে যায়  
বীণার-তারে তারে বন্ধারি'—  
গোপন বেদনাটি  
গোপনে উঠে ফুটি'—  
মনের কোণে-কোণে সঞ্চারি।  
আজি গো হিয়ামাবে,  
তুফান্ যেন জাগে,  
আঁধার আসে ছেয়ে সঘন-কালো,  
মৌন সাঝে হেন  
নিরাশা ভ'রে কেন ?—  
আশার দীপ-শিখা জ্বল গো জ্বল।  
অলক কাহার ওগো,  
কাজল সম কালো ?—  
হাসির বলকেতে  
আলেয়া সম আলো।  
আলতা অনুরাগে  
স্বপন হ'তে জাগে,  
শ্যামল কচি ঘাস সোহাগভরে—  
উতল শীত বায়,  
কাঁচল রাখা দায়,—  
প্রদীপ নিভে ঘর আঁধার ক'রে।

## রূপ ও রস ।



রূপোপজীবিনী এই যে প্রকৃতিরশী নতুন কালের নিত্য-পোষাকে দিনের পর দিন আমাদের মনোহরণ করতে উৎসুক—এর কি শ্রান্তি আছে ? অবসাদ কি তার চিরন্তন প্রশংসাব্যাকুল প্রাণের উৎসুকতার কিছুমাত্র লাঘব করে ? আড়চোখে যে “নয়না হানে” এই যোড়শী যুবতী, তা যে নীরব নিমন্ত্রণ নিবেদনের শাখত অভিব্যক্তি; যে ছুরবগাহ চাউনীর চিরসুন্দর প্রথরতা যে বেদনার নিস্ত্রভতা জানে না এতটুকু !

কিন্তু এই যে রূপশালিনীর রূপবৈভবের একান্ত বেহায়াপনা তাও ত আমাদের প্রশয় পেয়ে আসছে চিরদিন । একদর্শীতার একঘেয়েমি ত আমাদের দৃষ্টিকটু লাগেনা ।

এই মোহিনী আকর্ষণী শক্তির পেছনে আছে—আনন্দরস । আমাদের এই রূপসী প্রকৃতি তার রূপৈশ্বর্যের পসরা এই আনন্দরসে ভিজিয়ে নিয়ে যখন আমাদের চোখের সামনে তুলে ধরেন তখন তার আশ্চর্য আশ্রয়প্রকাশ আর আমাদের চোখে পড়েনা । গভীরতার গাভীর্যে তার প্রকাশের প্রার্থ্যা এক সুললিত কল্পতার ছোপে কোমল হয়ে ওঠে । তা’র তিক্ত নির্লজ্জতা ও বিরক্তিকর নগ্নতা তখন আমাদের চোখে লাগে না; আমরা দেখি রসময় আনন্দঘন রূপের রহস্যময় নীরবতা । আমাদের অন্তর তখন নিছক রূপের উপোসী নয়—রসশিল্পী, বিবাগী, উদাসীও বটে ।

রূপ হচ্ছে এক, আর রস হচ্ছে আর এক । উচ্ছ্বল প্রাবনের চক্ষুজ্বালা-কর নগ্নতা হচ্ছে রূপের স্বরূপ । আর রস হচ্ছে নিবিড় আনন্দঘন সৌম্যতার গভীর মূর্তি । শিবতাগুণের লীলাচ্ছন্দ হয় ত তীক্ষ্ণ হ’তে পারে কিন্তু তা’র অন্তরের অন্তহীন রস—চিরগভীর, চিরসৌম্য । চোখ দিয়ে আমরা করি রূপ-ভোগ আর হৃদয় দিয়ে আমরা করি রস-ভোগ । রূপক্রিয়ার উত্তেজনা যে শুধু ক্ষণস্থায়ী তা ময় বহিপ্রকাশ তার রীতিমত উদ্ভত । রসভোগ আমাদের মনের ওপর একটা চিরন্তন ছাপ রেখে যায় । শুধু তাই নয়, অন্তরই তার একমাত্র লীলাক্ষেত্র । রসভোগের প্রধান বৈশিষ্ট্য হচ্ছে যে অহুভূতির গভীর বাইরে তা’কে দেখতে পাওয়া যায় না; বহিপ্রকাশ তা’র নেই বল্লই চলে । রূপভোগের যে উচ্ছ্বসিত প্রশংসা, তাও সেখানে নীরব; সমস্ত অন্তর প্রাণ মোহাচ্ছন্ন ক’রে সেখানে শুধু জাগে রসানুরাগী মাল্লুকের শান্ত সুন্দররসের প্রতি মুক আভ্যনন্দন :—

“মুখে মুখে কথা নয় গো বন্ধু—

হৃদয়ে হৃদয়ে কথা ।”

## ବିଶ୍ଵ ପ୍ରବାହ



କେଉଁ ସୁମନାନ୍ ସୃଷ୍ଟି ରଙ୍ଗମଞ୍ଚ ଅନ୍ତରାଳେ

ଜୀବନ ମରଣ ଆଦି ଅବସାନ ପରପାରେ

ବସି ଗାଏ ମୋଦନ ସଙ୍ଗୀତ

ତରୁତର ଜଗତ ମୋହତ

ଦୋଇ ତଳେ ପର ସେହି ତାଳେ

ମାଲିକ ଅଜଣା ଭବଭୋଳେ ।

ମନୁନାଦେ ଗାଏ ଦୂରେ ଗୀତ ଅନନ୍ତ ସାଗର

ପାଷାଣ କନରୁ ଫୁଟି କୁଟିଯାଏ ନିହର

ସୁଖ ଦୁଃଖ ଶୋକ ବାଧା ବନ୍ଧୁ

ପ୍ରକୃତର ସମସ୍ତ ନିୟମ

ଲଦି ଶେଷେ ମିଶେ ଯାଇଁ ତହିଁ

ସହଁ ଅସେ ଅପଣାରେ ନେଇ ।

ଗାର୍ତ୍ତନବଦାସ ପଞ୍ଚନାୟକ

ଦ୍ଵିତୀୟ ବାର୍ଷିକ (କଳା) ଶ୍ରେଣୀ



## ଆଷାଡ଼-ସ୍ଵପ୍ନ



କଳ୍ପଳ ଘନ ଘୋଷ, ବାଦଲ ଗନ୍ଧ ଲୋଟି ସଜଳ କରି ନର ମେଦୁର,

ମୁକୁଳା ସମୀରଣ ବେପଥୁ ଦେହ ମନ ଭିତ୍ତିକା ପରଶନେ ବଧୂର,

ଏବେ ଗୋ ଘର କୋଣେ ଏକାକୀ ନିରଜନେ

ନିରତେ ମାଲି ଗାନେ ଅବା ସୁଖ ସ୍ଵପନେ,

ଧୃତ ମୁଁ ଦୂରେ ଗୁହିଁ ଅଶାସ୍ତ୍ରୀ କାହାପାଇଁ ସୁରଭି ଘେନି କେତେ ମଧୁର,

(ସେବେ) ବେପଥୁ ଦେହମନ ଭିତ୍ତିକା ପରଶନେ ବଧୂର । ୧ ।

## THE RAVENSHAVIAN

ବିଷ୍ଣୁ ବଳରୁଣେ ନରକ ମୋ ନାହିଁ  
ମିଥ୍ୟା ପାପ ତ ପ ଦେବାଦେବ ଶୁଭ

ସଭାବନ ନିତ୍ୟ—

ନଗନ ମଣ୍ଡପେ

ମୋତେ ମୁହିଁ ପୂଜୁଥାଇ । ୨ ।

କାଠଯୋଡ଼ି କୂଳେ  
୨୮ । ୮ । ୨

}

ଶ୍ରୀ ନବକଣୋର ଦାସ  
୪ର୍ଥ ବାର୍ଷିକ ଶ୍ରେଣୀ ।

## ଅଭିପ୍ରାରେ

✽✽

ସୁମାଳ ଗଗନ ତଳେ ମନେ ଘନ ଅବରଳେ

ସନସନ ବହୁଯାଏ ଶୀତ ପ୍ରବହନ,

ଦଗନ୍ତେ ବଜ୍ରାଣି ଝଲ ଝଲସାଏ ବନସ୍ତଳୀ

ଉଦାରେ ଧରଣୀକସ ଦମ୍ପୋଳୀ-ନିଃସ୍ଵନ,

ପ୍ରକୃତର ଅପଘନ କମ୍ପିଯାଏ ଘନଘନ

ଉଜାଣି ବଦର ଅଳ ରି-ନିର୍ଦ୍ଦରଣୀ,

ଅସାଦର ଅମାଗୁର ଉପେ କରତର ଶୁଭ

କିଏ ତୁମେ ଏ ନିଶୀଥେ ଭଲ୍ ଏକାକୀ ?

କଣ୍ଠର ଅନନ୍ତ ପଥେ ଏକଇଁ ଯାନ୍ତିକ ମୁହିଁ

ନାହିଁ ମୋର ସଖା ସାଦା ନାହିଁ ସଙ୍ଗେ ଜଣେ

କି ବାସନା ପୋଷି ମନେ ଶୁଣିଁ ଅନନ୍ୟ ମନେ

ଏକଲ ଦୋରଇ ଠିଆ ବଜନ ଅଙ୍ଗନେ ?

କପା ମୋ' ଦୁଦୟ-ଦ୍ଵାରେ କର କରାଦା ଧୀରେ

କପାଲ୍ ଶିଫର ଉଠ ଶଙ୍ଖେ ଶଙ୍ଖେ ତରେ !

ଅନୁରତମ ବାସନା ପିଟାଇ କପା କହ ନା

କପା ଶୁଣାଅ ନ ପୁର-ସିଞ୍ଜନା ଦୁଆରେ ?

## Old Boys' Corner



*Informations from Old Boys are very respectfully solicited and should be sent to the Joint Secretaries of the Old Boys' Association*

### Deaths.

RAI BAHADUR AJAY CHANDRA DAS retired Deputy Magistrate, Dewan, Puri Raj and member of the managing Committee of the Old Boys' Association.

BABU BALMUKUNDA KANUNGO, retired Deputy Magistrate.

### Notes.

MR, M. C. PRADHAN M. A, B, L, has returned from Europe after obtaining the Diploma in education from the Edinburgh University and has been appointed Head Master of Sambalpur Zilla School.

SRIJUT JANAKI NATH BOSE has recovered from his illness and has come back to Cuttack.

BABU PRAMODE CHANDRA CHATTERJEE M. A, B, L., has been appointed part time Law Lecturer in the College.

BABU AMAL CHANDRA GANGULY M. B. has stood first in the D. P. H. Examination of the Calcutta University and has been awarded the University gold Medal.

BABU RATNAKAR SARANGI has stood first in the first Class in Mathematics in the Patna University.

PROFESSOR L. K. CHOWDHURY has been elected Secretary to the Utkal Sahitya Samaj.

KHAN BAHADUR ABDUL MAJID has been appointed a member of the Governing Body of the College.



## THE RAVENSHAVIAN

### Historical Society.



We had two sittings of the Historical Society of our College during this term. The first one was the annual general meeting of the Society and was presided over by our Principal. Following the traditional course, in it, the Secretary and the Assistant Secretary of the Society were duly elected from the third and first year Classes respectively. The second sitting was presided over by Professor N. C. Banerjee. The members of the Executive Committee had been elected in the Annual General meeting. In the second sitting, the subject for debate was "The fall of the Marhattas was due to the abandonment of the policy of Nana Farnavis by the Marhatta chiefs." The attendance was not very satisfactory, due to another important meeting, held at the same time.

But from the general tendency it is expected that the Society will not lack lively sympathy from its active patrons this year.

RAKHAL CHANDRA GHOSH,

*3rd year, Secretary*

BIPIN BEHARI MOHANTY,

*1st year, Assistant Secretary,*

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### Report of the Economic Society.

During this term we had only one sitting of our Society. Professor Bimbadhar Pattanaik, M. A. (acting in the place of Mr. S. C. Bardhan on leave) delivered a nice and very illuminating lecture on "Federal franchise and its special application to Orissa"

Professor B. N. Rohitgi M. A. presided on the occasion,

R. N. DWIBEDI

S. MISRA

*Joint Secretaries*

*R. C. Economic Society.*



## THE RAVENSHAWIAN

Our hearty thanks are due to the members of the staff who have been encouraging us by offering such prizes every year.

BANCHHANIDHI HOTA,  
*Secretary.*

GOVINDA CHANDRA PATNAIK,  
*Assistant Secretary.*



### Report of the Bengalee Debating Society.



During this term only two sittings were held. The first sitting was an impromptu competitive debate of all the vernaculars, viz. Bengalee, Urdu and Oriya. The subject for discussion was "Honesty is not the best policy".

The second sitting was held on the 10th September, with Professor M. M. Senapati on the chair. The subject for debate was "Religion should not form a part of compulsory education in Indian schools and colleges". Mr. Sailabehary Chatterjee and Mr. Phani-gopal Sinha respectively proposed and opposed the motion. After a hot discussion, the motion when put to vote, was carried by 18 to 7. The attendance was satisfactory.

SATYARANJAN SANYAL  
*Secretary,*

*Ravenshaw College Bengalee Debating Society.*



Collection is being made for the Museum of our College. We are thankful to Babu Nikunja Kishore Das M. L. C. for presenting two old stone images of value, and to Rai Bahadur Radhakanta Ghose for some old silver coins. We hope other old boys would take similar interest. Recently an old stone image had been found in a tank near the Victoria High School. We hope that this should be acquired for the College Museum and request the authorities to move in the matter.

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The following students secured prizes from the College

KUNJA BEHARY TRIPATHY—Jagannath Memorial Prize,

TARAK NATH GHOSE—Janaki Nath Bose Prize.

BHABAKRUSHNA MAHANTY—Biswajayanti Prize,

RAJARAM DUBEY—Dr. Bhusan Chandra Bhattacharjee  
Prize.

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Dr. Anwarullah D. Sc. (Lond.) has joined the College as a Research Scholar.

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Post-graduate Scholarships have been awarded to Babus Kunjabehari Tripathi and Brahmananda Misra.

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We offer our hearty welcome to Professor Moshin who has joined the College again in place of Khan Bahadur Muqtadir who is on leave.



### Mohammedan Hostel Notes.



With the reopening of the College after the long vacation the new session commenced. The long interval of three months made our welcome the warmest possible. We have the good luck of having some new friends in our hostel. In our hostel, life is such as to lend us a home feeling in this out of home place. We feel almost as if we were members of a family, only bigger than what we have left at our homes; and our household consists of twenty members at present.

Our boarders are taking lively interest in those out-door games that are within their reach. In out-door games, specially in hockey we are very much interested and all of us are trying our level best to maintain our traditional reputation of being good hockey players. To our great regret our hockey team has been impoverished in the person of Mr. Kangari who after passing his I. A. examination, has left the College. On the side of our indoor activities we are doing enough justice to carrom and table tennis, the only indoor games that our poor and illfurnished common room can afford

This year we have a better organisation of our debating society and all are taking keen interest in it. In this connection we are glad to note that Mr. Ahmed Nawab, a boarder of our Hostel has stood second in general Vernacular debate.

We staged an Urdu farce this year also; we could not however perform it as successfully as we did last year owing to the sudden attack of cold to two of our prominent actors whose voice became hoarse and husky.

One thing which deserves special mention is that our hostel quadrangle has been decorated with flowery shrubs and plants due to the kind efforts of our Warden and Superintendent.

The general health of the students is good. The result of the last final examination was very good. Only one got plucked out of six

## Hostel Notes (West Block)



With the beginning of the new session, we extend our hearty welcome to the new-comers and our old friends to our midst.

The world-wide economic distress has not failed to affect us as a result of which the number of boarders this year has fallen considerably. Anyhow, we have made ourselves comfortable with the small number of our inmates.

Our Assistant Superintendent has taken medical leave for about six months and consequently there is a vacancy in the supervising staff. But the need of an Assistant Superintendent has been greatly removed by the indefatigable zeal and fatherly care of our Superintendent and the able guidance of our Warden in possessing whom we are proud and fortunate.

The result of the last Supplementary Examination in B. A. is very satisfactory, so far as our Hostel is concerned. Almost all the examinees from our Hostel have come out successful. Our congratulations to them.

Babu Bimbadhar Patnaik, M. A. an exboarder of our Hostel has recently been appointed temporarily to act as a lecturer in Economics in this College and is at present living in our Hostel. Our congratulations and hearty welcome to him.

The hostel quadrangle which is gradually increasing in its grandeur, is at present full of many beautiful trees and flowers, well arranged and regularly pruned. This is entirely due to the ceaseless attention of our Warden, a practical Botanist, in this direction. Indeed, it is highly inspiring to spend the early morning in the quadrangle with its glossy leaves softly bending their heads for a sweet yet touching welcome. And one feels tempted to enjoy the moon-lit night on its green bosom, indulging in high romance of the star and the moon,—like Stevenson.

A Day Scholars' Association has been started by the College students residing in the town. Professor Chatterjee is the President and Professor Chowdhury the Vice-president of this Association.



### East Hostel Notes.



The total number of boarders in the Hostel is 112. We are sorry to note that a pretty good number of our fellow boarders left the Hostel this year and chose to reside outside.

New-comers to the Hostel are very few. We cordially welcome them into our midst and hope to keep up the good name and prestige of the Hostel with their co-operation.

The results of our Hostel in the last Final and Supplementary Examinations have been very satisfactory. Our hearty congratulations to those of our friends who have come out successful in the

the Commencement. In the absence of sufficient funds we are not able to subscribe as many magazines and dailies as we did last year. Our best thanks are due to our Warden for his renewed support to the Common Room in placing at its disposal his own copy of the 'Daily Statesmen.'

The Games and Music Section is as lively as before. An adequate sum has been sanctioned for purchasing games-materials and musical instruments.

The Hostel Debating Society is in the hands of a Post graduate student and it is hoped there would be a marked improvement in

in the preparation of another enjoyable good. In like manner, a musically gifted young man who has to earn his livelihood as a clerk and is deeply grieved because he has no chance of fostering his musical talent, may be lifted into the seventh heaven of delight by a modest legacy that will enable him, at a pinch, to study music for three or four years though all the time he will have to live on short commons instead of living ( we may suppose ) pretty comfortably as a clerk. The windfall may seem to bring him the very crown of life, although thanks to it and the use he makes of it his elementary material needs are less adequately satisfied than they were before. The examples show that supplementary quantities of a commodity may be turned to account for the production of more utility than could be provided by the earlier quantities of the same commodity, in so far as they can be utilised in new ways for the attainment of new ends."

We shall be very glad if the students of economics take up such topics and view them with a critical eye. Also we have every reason to believe that they will thereby be able to understand and appreciate economics in a better way. The knotty problems will appear very easy, which otherwise, would be hard nuts to crack.



The whole of political economy is simply a chaos, and this has been made evident by the present day writers on the Continent and the United States of America. The political economy is too narrow and individualistic in its outlook and thus fails to take into consideration so many facts, say of the society and even of the individual. To return to our point. It is a known fact that a man cannot eat beyond a certain limit. Until that limit is reached, he would enjoy his food quite all right. When that limit is reached, he feels a sort of sensation and declares that he cannot take anymore. But does he say "Thanks ! Enough ! My utility for it is diminishing !"? He cannot take any unlimited amount; it is a biological factor. But, suppose, the particular food which he has been taking is very palatable; he would like to have a little more and accordingly he takes more. Does he feel that the utility for him is or has diminished ? It might be detrimental to his bodily health, but there is the pleasure of his mind. It is not the diminishing utility that prevents him from taking any more, it is the law of limitation. When a man is taking his food, can anyone gauge with a measuring rod that the utility is diminishing at every successive morsel and that he should not take anymore ?

The law of diminishing utility has no application at all for the individual, which has been so carefully developed by the individualistic school. It is the law of limitation that works. Again it has no application for the society. The needs of the individual and of the society are not always identical. A careful reading of Pignon's *Economics of Welfare* brings out some of the points in issue. So where is the issue of diminishing utility at all ? Discrimination will bring in all the attendant advantages, when one price is fixed for the rich and another for the poor. This is only possible in monopolistic conditions and not in a field of competition. The evils of competition are quite well known and so the road lies open for monopolisation.

Thus we have seen that this law of diminishing utility is and it means next to nothing at all. It is only the law of limitation; so it cannot be concluded that the law of diminishing utility sets in operation. The remarks of Gustar Cassel are interesting in this connection. It is a long passage to be quoted. Pp. 81-82 of his

implement known as a 'Fork' and aroused much ridicule for holding meat with it instead of with fingers.

When Mahatma Gandhi brought before his mother the proposal of his starting for London, it pained her much and she strongly opposed him. Gandhi had taken days together to prevail over his unwilling mother.

In Shakespear's time women's parts were played by boys. When in 1629 a troop of French dramatists played at Blackfriars where the parts of women were played by women, they were hissed and hooted out from the stage.

When spectacles were introduced in London they were condemned as "Impostors" and demoralizing. The vicar of a parish called Chew Magna regarded the use of spectacles as immoral, since they prevented the natural sight and made things appear in an unnatural and false light.

When the Indian soldiers were required to tear the greased-cartridges and travel in ships to foreign countries to fight wars, a wild commotion prevailed among them as a result of which the Sepoy Mutiny took place in India.

When bath-tubs were first installed in U. S. A. the newspapers attacked them as extravagant and undemocratic and the doctors denounced them as dangerous to health. As usual the Government was called upon to restrict or suppress the novelty by special taxes and licenses.

The first bananas shipped to London could not be sold at any price and were left to rot because nobody would eat them.

When tomatoes and potatoes were first introduced to our country there was a strong dislike of the people against them and they were denounced as injurious to society and morality.

These are all past and to us they are but interesting records of history. We the privileged successors born and brought up in the glory of modern civilization, deem our ancestors to be a set of fools revolting

Chemistry has been described by Barthelot as the most creative of all sciences. Meteorology teaches us many things no doubt but we cannot create. We complain of foul weather—we curse God for having sent down rains on the day of an interesting foot ball match. But we cannot in the least prevent it. From the study of Astronomy we can learn many things which enrich our brain but after all can we replace Saturn in place of Venus to get bright light in the evening?

The word science signifies 'truth'. Hence there is no doubt about the fact that chemistry being a part of science is quite true. There are some who treat this interesting science in a mechanical way. For example if a gas is passed through lime water we suddenly jump to the conclusion that it is  $\text{CO}_2$ . We do not go into the inner-part of the matter. We should reason in a logical manner and say that it may be Nitrogen or Oxygen. But these gasses have no action on lime water. The white precipitate is really calcium carbonate which is produced by the interaction of  $\text{CO}_2$  with lime water. Thus logical reasoning and impartial judgment is absolutely necessary to a chemist.

There is also some other facts which at first glance appear to be impossible but are really true and can be satisfactorily answered by a chemist. For an example we say that diamond is a form of carbon i.e. it belongs to the same class as charcoal. Now who will believe this man who will either be thought a lunatic or mad man and will be sent directly to the asylum. But to the chemist the non-believer is really the lunatic. He has toiled hard, performed experiments and has come to the true conclusion. Thus chemistry will seem like magic to those who have not read it. This was just the case with us. On the first day of our admission we were allowed to see some nice experiments. At first we thought that the Professor is a great deceiver—not a Professor of Chemistry but a Professor well versed in the art of magic. But gradually this idea faded away from our minds.

Further Chemistry has improved modern warfare. Poison, gasses and other deadly substances have become common in use. Thus Chemistry holds in one hand explosive substances to kill man

the economic nationalism and competition. The spirit of self-aggrandisement on the part of the nations tempered by a false sense of patriotism is the basic principle of economic nationalism. As an inevitable corollary of this we find the spirit of commercialism among the several nations, manifested in the desire to gain access for exploitation and control over particular markets. Associated with these two ideas is the spirit of militarism the worst foe of international concord that has given birth to so many catastrophes culminating in the last Great war.

So long as the economic nationalism and the allied forces are active in the field there will be no visible international development. So a broader outlook and a wider vision of the several nations is necessary in order to save the world civilization.

Fortunately the great powers at present have realised the futility of competition and rivalry, and the harm done by these factors in the sphere of economic progress. So there is a cry everywhere, for a comprehensive policy of co-operation not only in theory, but in the practical field. The world of commerce today rather dreads war than indulge in it.

Hence the problem is how the new principle of world co-operation is to be evolved and how the conflicting interest of several nations be solved and in a word how there will be racial amity. People are diffident, whether the much vaunted League of Nations is enough for the present solutions. The intelligent world of to-day goes to find the solution of these vital questions in a series of conferences. In fact we are now passing through a period of significant world conferences.

There has been talk among politicians of every shade of opinion from the different corners of the world, there has been talk among financiers, technical experts and diplomats, there has been also talk of international amity by way of disarmament, in Geneva of reparations, in Lausanne there have been further discussions to adjust the tariff relations and to attain commercial unanimity at Ottawa, there is still one or more items in the agenda, the final or

caution that the future of politics in Europe does not lie either with the league alone or with the two anti-democratic principles but a combination of all the three.

A new phase has come to shine in the domain of European politics after the war. Europe is no longer to be regarded as the epitome of world civilisation, no longer to be the sole creditor. She cannot any more retard the principle of self-determination dominating the nations outside Europe. The day is no more when the history of the world is going to be written as one, the world has learnt to interpret its problems not in the terms of Europe but in its own terms: the predominance has been neither of Europe nor of America but of the world and world alone and happily that day has begun since the first great world event, namely the Great world war.

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### Economic Reconstruction of the Modern Age



Every country has its problems. But the problems of each country are not isolated ones because they have a quota in influencing the world problem as a whole. So the peculiar problems of the various countries are sooner or later to be adjusted to the central problems of the world. Otherwise there will be no cohesion, no harmonious development of the world civilization.

A century ago individualism and nationalism were the cardinal principles of world politics. Each nation was simply trying to maintain its own individuality in the world of competition. But in the modern age there has been a definite move towards internationalism. New economic science of today is laying stress on the world point of view rather than on the national point of view. In fact as one distinguished writer has said, nationalism and internationalism are not mutually hostile, It is only on the basis of triumphant internationalism, as the Great Napoleon saw a hundred years

very terms of the peace of Paris. Nationalism has been the main spring of politics over the greater part of Europe. Italian Fascism, Russian Bolshevism and Sovietism are but its glorious triumphs. The high tariff walls of the European nations, the huge amount of wealth for strengthening the defence are nothing if not the cry of nationalism. Even outside Europe it has imparted fire and energy to Japan, raised the sleeping lion of the East, (China) from her slumber and stood as the anchor of new Turkey. This glory of nationalism has been self-conscious, aggressive and exaggerated. A historian remarks on it "The pendulum seems to have reached its limit in the direction of self-conscious nationalism, it will probably swim again toward internationalism and the amalgamation of political units" The future alone can put to test the remark of the learned historian. Perhaps such a remark finds its support in the present economic depression, the strangulation of the states seeking forth remedies in the famous plan of the late Premier Briand "The limited states of Europe and the disarmament and Lausanne conferecnes."

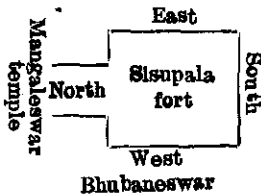
In many cases in Europe nationalism has gone hand in hand with democracy, the note-worthy cases of these are the revolutions of Russia, Germany, Austria and Greece.

This has also proved to be the age of dictatorships. The two most anti-democratic forces have been Bolshevism and Fascism. The word 'Bolshevic' means majority as contrasted with the word 'Mensheviki' meaning minority. The word owes its origin to a socialist conference of 1905 when the party of the social democrats was in majority. The November Revolution of 1917 with Nicolai Lenin as the leader these Bolshevists made Russia a Communist State. The declaration of the rights of the "labouring and exploited masses" was a direct offence to capitalists. The foreign policy of Russia is in the hands of the Third Internationals with their head quarters at Moscow. This Committee aims at uniting the efforts of all revolutionary parties of the world proletariats and to thus facilitate a communist revolution on a world-wide basis. This attempt to bring about a world socialist revolution has been a success to a greater extent in the defeated countries of Germany and Bavaria. The famous

ago. Two other pieces were also found from the same place by another Bengali gentleman. There are also some small caves beside the road which are called '*Pandav-gumpha*' by the local people. This also reminds the name of Asoka as caves in Deuli bearing the same name were dug by Asoka for the purpose of a hospital mentioned in the inscription. Space does not allow me to narrate all the ancient remains which still exist by the side of this road. The strategical position of this fort can now be easily imagined as it commanded the greatest land-route leading from Tosali to Patali-putra.

Let me say something about the construction of the fort. The walls of the fort were made of brick and are calculated by me to be nearly 40 ft. high 10 ft. wide (as the mound existing in the shape of a trapezium measures 30 ft. on the surface 10 ft. at the top and 20 ft. high almost every where excepting the four corners) where the mounds are higher. This additional height indicates that there were four towers at the four corners in which soldiers were kept to protect this fort. It had four gates in fourfold walls. The main gate was perhaps in the north which is marked by two parallel mounds extending in a south-northernly direction from the northern wall. This side was protected by an additional wall which has been mentioned before. The reader can make an idea of the fort by the plan given below :—

In the ninth line of the Hati-gumpha inscription it is mentioned that the Emperor spent 35 lacs of gold coins to build the 'Maha-Vijaya-palace' in commemoration of his great victory over certain contemporary kings of India. Such a big fort like Sisupala would surely have caused such a huge drain on the royal purse. Every year thousands of bricks are taken by many villagers for the purpose of building their houses. Still it remains an inexhaustible store of bricks. There is a village called '*Dhipu*' near Sisupala where bricks were burnt and supplied for the construction of this fort.



We can account for this heavy cost. At Bhubaneswar a brick building costs much more than a stone-building because stones of various kinds are cheaply and easily available in hundreds of stone-quarries near the village. Late M. M. Ganguli writes in his book 'Orissa and her remains' that geologically the soil of Bhubaneswar is not suitable for the making of bricks. Moreover burning of bricks costs more than the cutting of stones in these parts. Inside the fort there are ruins of partial buildings made of brick which are now almost covered by trees and houses. Tradition says that the doors of the gates were made of bell-metal and when they were closed in the night they produced such a tremendous sound that the whole atmosphere resounded with it. Another tradition goes that its construction cost cart-loads of gold to the king, but space does not allow me to narrate this interesting story. The description of the fort as given in the Brahma Purana clearly shows that there were many palatial buildings of different colour furnished with doors and windows of various dimensions inside the fort and the fort wall was plastered and white-washed. The historical, traditional and literary descriptions account for the heavy cost of the fort. Let me write a few lines about the sculpture of the fort.

In the Tributary State of Patna, there are the ruins of a brick fort which is called '*Keharti-garh*' after the name of Kharavela who put to death the King of Mustkas at this place. No other brick fort of the King has yet been discovered in Orissa. But it is sure that brick was used as a building material in that period, though stone was available in each of these two places. The necessity of this fort was keenly felt by the king as is evident from the Hathi-gumpha inscription. We find therein that the *Kumari hill* (present Udaygiri hill) was a great centre of Jainism, and here Mahavira had preached his religion four centuries before the devout-Jaina king ascended the throne of Kalinga. Udaygiri was an object of great reverence of the Jaina emperor and there was a temple on the hill which is now extinct. One can get a full view of the hill if he stands on the ruins of this fort. The great Jaina king would be respectfully bowing to the Temple from his own palace as was the case with the Gajapati-kings of Puri who used to look, with great reverence at the pinnacle of

Kharavela in the Hathi gumpas *Manchapuri* and *Swargapuri* inscriptions is mentioned as Aila or Aira the son of Ila and belonged to the Chedi dynasty. 'Sisupala' of the Mahabharat was a descendant of that Chedi family. There is a similar tradition in the Vizagapatam district which traces the origin of Danta-pura (दन्तपुर) to the brother of Sisupala, king of the Chedis. As Kharavela belonged to the Chedi-family of which Sisupala was a prominent person people forgot the name of Kharavela in course of time and cherished the memory of Sisupala when the Mahavarat found wide prevalence among the general mass. This much can be said about the nomenclature of the fort. From strategical point of view it behoved a great Emperor like Kharavela to build his fort here. Tosali which has been definitely indentified with modern Deuli was the strong-hold of the Mouryas to the northern side of the river Daya and this fort stands to the southern side of the same river. The untold troubles and miseries which the people of Kalinga suffered in the time of the great Kalinga war were ringing in the memory of the people and Tosali or Deuli was the reminiscent of that great war. When Kharavela rose to power and prominence his chief ambition was the conquest of Magadha whose king Asoka had inflicted untold sufferings on the people of his country. After the conquest of Pataliputra he built a palace called '*Maha-vijaya-prasad*' "Palace of great victory" near the capital of Kalinga.

History says that Tosali or Deuli was the capital of the kings of Kalinga from the Nanda-period up to the Kera-period. Then the desire of minimising the glory of Tosali, the famous capital of Kalinga during the Mourya period, surely prompted the great Emperor of Kalinga to build this fort near Tosali. The road near the northern gate of the fort leading to Tosali was of great historical importance in those days which is proved by the existence of a portion of Asokan hat which is now worshipped as the *Vaskareswar Linga* by the Brahmins. Dr. Rajendra Lal Mitra, the pioneer research-scholar was the first man to recognise this fact. The discovery of a piece of railing by late R. D. Banerjee near the Lingam which resembles the railings round the Asokan pillar at Sanchi verifies the truth of the statement made by Dr. Mitra half-a century

indicate that this part of Bhubaneswar adjacent to the fort was a great populous town in the days gone by. There is a tradition current at this place that there were 132 thousand houses in this old Bhubaneswar. Portions of the roads leading to Sisupala-garh from the Vasudeba and Kedareshwar-temples respectively are still visible which are used as 'Hudas' (oriya-word for embankment) by the cultivators. There is definite mention in this Purana that the fort was protected by a deep-moat (परिखा) and was guarded by armed soldiers. Sisupala fort is surrounded by a moat which was excavated from the river Gandhabati (Gagua.) It is now almost covered with sand and earth and choked by hyacinth. Still traces of it can be found to the eastern side of the fort which is called 'Limireswar Khai' (Khai in oriya means a moat). Near the north-gate of the fort wall ruins of a great brick-embankment are still visible. This was probably meant to protect this side which was open to foreign invasion as there was a road in ancient times passing near the gate from Beuli to Pataliputra. Ruins of bridges crossing the river are still seen at various places. Thus it is proved beyond doubt that this fort was standing with all its splendour and magnificence before the composition of the Purana. Modern research has brought to light the history of the Sailodbhava dynasty which was ruling in the northern Kosala or (Puri District). There are the ruined monuments of this dynasty at a distance of three miles to the south of Bhubaneswar near the village *Kuha*. The great tank excavated by Mahavoi (now called Mahavoi-tank) a subordinate officer of a king of this dynasty and the ruins of a palace are still seen there. Tradition goes that the *Chandana jatra* (चन्दनयात्रा) of the god *Lingaraj* was used to be held in this tank before the excavation of the great *Vindusagar* tank. This dynasty had its capital near the *Salia* in Banapur. The historical and traditional evidences show that the Sisupala-fort was not built by the kings of this dynasty as they had their palace in this village. They ruled from the 3rd century to the 7th century A. D. in northern Kosala. We find an elaborate description of this fort in such an ancient work as the Brahma Purana. So it can be safely concluded that this fort existed before the Sailodbhava kings ruled in this part of Orissa. Many coins of Kaniska and Huviskar have been found in the districts of Puri and the Mayurvanja

Chaudwar near the Mahanadi was the capital of the kings of the Kara dynasty. The inscriptions of the Somavansi kings bear ample evidence to prove that they had their capitals in Jajatipur and Bhubaneswar respectively. There are the ancient remains of two ancient garhs near the Rameswar temple and the Lingaraj temple which are traditionally called the Kesari Garha or the palaces of the Kesari kings. Many inscriptions of the Kesari dynasty are found in the Brahmeswar Lingaraj temples of Bhubaneswar and in the Naba Muni and Lalatendu caves of the Khandagiri hill to the west of Bhubaneswar.

Tradition goes that Yajati-kesari built the *garh* near Rameswar, and Lalatendu-Kesari built his palace near the Lingaraj Temple. Even during the Soma-vamsi (Kesari) period the Sisupala fort was the capital of a local dynasty. The inscriptions found in the fort which have not yet been deciphered supports this statement. It was the good fortune of the writer to discover these two inscriptions in this village with the help of a local Pundit. One of them is inscribed on the back of a Durga, statue which is now called Gara-chandi or (presiding goddess of the fort). It is kept in a thatched house and is worshipped by the local Brahmins. The inscription is written in 17 lines in kutila-script which bears great resemblance to the Parsurameswar inscription of 8th century A. D. But the local Pandas did not allow me to have a copy of the inscription which in my humble opinion will throw a flood of light on the darkest period of Orissa history. Another inscription which is longer and more important is inscribed below a statue, which is hidden in the ground. The local men were offered a large sum by two Bengli gentlemen to unearth the statue and to remove it to their lodge at Bhubaneswar. But the appearance of a snake at the time of digging frightened the superstitious hired labourers, who ran away madly thinking that they had incurred the wrath of the Goddess who is proverbially famous in this village as an agent of destruction in the time of pestilence. The two gentlemen went away disappointed. I attract the notice of the archaeological department to these two inscriptions, which are likely to add a few pages to the history of Orissa.

- (2) Distribution of food from the royal stock.
- (3) To seek assistance or protection of allies.
- (4) Tapping the resources and hoarded stock of the rich, "by imposing heavy revenue (कर्षणम्) or commanding them in the public interest (वमनम्)".
- (5) Encouragement of agriculture, hunting and fishing.
- (6) Emigration to more prosperous regions.

In the same manner people were advised to follow certain rules to protect themselves from tigers, serpents and demons. Now it becomes quite clear that the remarks about the ancient people that "economic interests of society as a whole were not grasped by them" or that "they were in the childhood of civilization" cannot be accepted as correct.

U. P. SARKAR M. A. (Econ.)

### Some ancient remains of Bhubaneswar.



The ruins of the Sisupala Durga (fort) extending over a large field of cultivated lands and surrounded by the small river Gandhabati (*Gangua*) have not attracted the notice of the research-scholars. Had they been in any other advanced province like Bengal or Bombay, they could have supplied ample materials to the scholars of ancient Indian history and culture. But as they are in the province of Orissa, they are steeped in complete darkness and have not the good fortune of being favoured by the grace of the antiquarians. But in my humble opinion it will throw light on some dark corners of the history of Kalinga. The ruins of this fort extend nearly two miles in length and more than one mile in breadth at a distance of nearly half a mile to the east of the great Linga temple of Bhubaneswar. The purpose of this essay is to prove that it was built by Kharavela, the great king of Kalinga; inscriptions of whose

too rigid and strict. Far from it, slavery was never encouraged to expand, rather such steps were advocated which would mean ultimate extinguishing of slavery and the prevalence of free labour and men instead. Thus a slave could claim his freedom in case of misbehaviour on the part of his master, or who could purchase his freedom by paying the price for which he had been sold or mortgaged. But on the otherhand he was to be bound down in the case of running away from custody. Slaves could own private property. The woman slave could maintain her chastity; and she had a right to freedom or run away when her master violated her chastity or ill-treated her. Side by side free labourers flourished. They could enter into contract with the master as to work and wage payment, If the wages were not previously settled, the workers were allowed to ask for their customary share. For instance Kautilya writes that when the contract is not previously settled, "a cultivator should obtain one-sixteenth of the crops grown, herdsmen one-tenth of the butter, a trader one-tenth of the sale proceeds." The opinion and decision of experts were taken in the case of settling wages of artisans, cooks, musicians, physicians and other workmen.

In case of non-payment of wages or misappropriation of it the employer was fined ten times and five times the amount of wages respectively. Now the employer was under compulsion to finish the work contracted for, and in case he was unable to do so for some reasonable excuse, he could have it done by a substitute; and in that case he was to see that his employer would suffer no loss; otherwise he would have to pay compensation for it. Kautilya held the view that "wages are to be paid for work done but not for work that is not done." The employer and employee could not be bound down to any rigidity, though, however, there were different opinions about it.

There were similar laws regulating the guilds of work-men (*Sanghabhrtah*), or to say, joint stock undertaking. In such undertakings the guilds had to finish the work within the contracted period though, however, they could have a grace of seven days. For instance according to Kautilya "guilds of work-men (*Sanghabhrtah*) as well

thoroughfare as a sign of insult. The need and usefulness of sanitation and along with it provision for medical help, measures to be taken in cases of out-break of epidemics and pestilences, were well looked into and were fully understood. In the case of opening new lands for human habitation the medical men were allotted a share in it.

In towns the physicians were under the *Nagaraka* (Town Superintendent) who were to report under penalty of prosecution the types of treatment undertaken by them. Animals were also not neglected, and it would be seen afterwards how well the look-after and care-taking were.

The *Kantaka Sodhana-Commissioners* were appointed to put down the enemies of public health and prosperity. The Town Governors enforced cleanliness, the *Sunadhyaksa* looked after the supply of fresh meat, the *Samsradhyaksa* helped the public cause by punishing dishonest tradesmen who adulterated food stuff or used false weights and measures.

The *nagaraka* (Town Superintendent) had to look to the cleaning of the thoroughfares and drains. No one was allowed to do anything which was likely to spoil the sanitation, the offenders being severely dealt with. Similarly food-adulterers were also punished.

All these measures show that the question of social welfare was not neglected by the ancient administrators since they followed the methods which were necessary for the progress of the society. Further light is thrown on this by the fact that merchants were not looked with much favour; because they were termed as "thieves though not in name," because they used to get profit cent per cent by combining among themselves. Owing to this their profits, prices and sale of commodities were all regulated. Only foreign merchants were granted some concession. Profits were roughly fixed at 5% on cost in the case of local produce and 10% on cost in the case of foreign produce. No commodity was allowed to be sold at the place of its production and manufacture: otherwise heavy fines were imposed. Toll and gate dues were all well controlled from the point of view of increasing productivity.

## THE RAVENSHAVIAN

When the south wind arose from the heart of the forest  
 trembling and murmuring like talking in dreams,  
 Fragrance of Juthi time to time fainted on my window  
 A shiver came by its kiss all over my body,  
 Awaking, again my eyes drooped in sleep.

The star of the dusk vanished on the azure east,  
 Like a drop of tear on the parting night,  
 Suddenly methought as if some mournful voice  
 Echoed out of the forest trees with Siris-  
fragrance mingled.  
 The dew wetted grass trembled and trembled.

Leaving my slumber I opened my door,  
 Oh alas ! whose Juthi garland on the dust lies, !  
 Oh, there like a shadow, in the shade of green forest  
 Vanished like a mirage, in the glow of the sun mingled  
 —My night's guest was he, behind my doors.

Henceforth I shall keep my door ajar,  
 The candle shall be lighted on the window,  
 For whose touch shall I hence  
Keep looking at the wayside,  
—will not ever my heart be filled  
 With the fragrance of Juthi garland,  
—in the nightly wind.

RABINDRANATH DAS.



## THE RAVENSHAVIAN

Prof. M. SENAPATI—General Constituency (Arts)  
 Prof. M. SEN GUPTA—General Constituency (Science)  
 Prof. N. C. BANERJEE—General Constituency (Law)  
 Prof. B. V. RAY—Special (Orissa) Constituency (Arts)  
 Prof. H. K. DAS                   "                   "  
 Prof. L. K. CHOWDHURY       "                   "  
 Prof. P. MISRA—Special (Orissa) Constituency (Science)  
 Prof. G. C. MAHANTY—                   "                   "  
 Prof. S. C. BURDHAN—Special (Orissa) Constituency (General)  
 Prof. J. MAHANTY—                   "                   "  
 Prof. N. MISRA                   "                   "

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We are rather sorry that the M. A. Classes of our college are not attracting enough students and the fact that we could present no student for the M. A. Examination in July this year The M.A. Classes has naturally agitated the public mind. We have seen criticisms and querries in the local papers regarding this and the fact that the only student who appeared from Orissa—one of our ex-students, has failed has also accentuated the situation. It is very difficult for us to meet these criticisms because beyond mentioning the fact that the M. A. classes here are not proving attractive and making veiled insinuations, these criticisms do not advance any reasons or put forward a constructive programme. We only content ourselves in pointing out that our College invariably does well in the I. A. and B. A. Examinations and that none of the students who migrated from our College to Patna in 1931 could appear or pass in the M. A. Examination this year. The fact may be that the classes are not proving attractive but the reasons are not what our critics assume. We shall certainly be glad if our critics suggest any plans for improvement.

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We have had too many poems to deal with this time and our contributors seem to be very anxious to bring about a deluge in this respect. No less than 10 English poems and 30 Oriya poems and 15 Bengalee poems were sent on to us for publication. Our students seem to think that to write a small poem is an easy diversion in which everybody can indulge.

To our contributors.

he can lecture to crowds who do not understand his own vernacular. Many on the otherhand, think that what the students may lose in English will be made up and compensated by the wider and more advanced course of study which a student can master when he proceeds through his own vernaculars and that even the fear that the students will not be well up in English is unfounded as the students will be confronted with English at a much later stage of their life and will thus be able to pick up the intricacies of the language more easily than the commoner run of students. It is now too early to say which of these two views is correct and the other Universities would do well to watch the results of this change before they think of adopting any scheme analogous to this.

That the scheme has certain merits nobody can deny. It is unnatural that a student should read a foreign language in order that he may pick up the rudiments of other subjects and be compelled to read even the history of his own country through this foreign language. In the present course of studies there is a sharp divergence between the methods of study we adopt at the primary stage and the method which we follow later on when we enter a secondary school and what we have to learn through our vernaculars in the primary stage we have to learn again through English so that we can appear in the Matriculation Examination. We have thus to waste four years of our life in learning over again what we had already learnt and there is very little real advance in our knowledge. In the present course adopted by Calcutta the High School course will be a continuation of and an advance upon the primary course and thus a student coming to the College will possess a greater amount of knowledge than what he does at the present stage. It is this which has encouraged the authorities at Calcutta to make a larger number of subjects compulsory for the boys so that the students may be more well equipped for a higher course of studies.

There was one difficulty in introducing a vernacular medium which we had noted in the former issue of the Magazine. If all the vernaculars seek recognition as mediums of instruction, the position will be almost hopelessly impossible. In Calcutta they have retained