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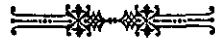
No. 2

## The time for experiments.



Orissa is very probably to have a University of her own in the near future and although nothing is definitely known as to the future boundaries and the financial condition of the new Province, we may be sure that the united demand of the Orissa people for a separate University will not go unheeded. The time has now come when we should think out the form of the new University and the model on which it is to be founded, in order, that when the proper time comes we may be able to make the best use of the institution which we find to our hand. Of course, when we do not know how much money Orissa Government may spare for education, it is really premature to come to any definite conclusions, but we should know what we want and have a pretty good idea of the limited resources of the Orissa Government and so we can have some idea of the main forms of our University and should think from now to formulate some scheme by which these limited resources may go a great deal towards providing the most suitable education to the masses of Orissa.

must not be carried away by mere shows and think that our safest course lies in adopting time-honoured courses and having duplicates of stereotyped forms. We ought to venture into experiments based on the experience and advice of those who have had the advantage of coming into touch with different Universities and we shall be glad to publish details of any scheme which they may have got as regards the constitution and equipment of the future University of Orissa.



### **Dr. Paranjpye's address delivered in the Patna University**

I am greatly obliged to Your Excellency for the honour you have done me, in inviting me to address the Convocation of the Patna University to-day, and I readily accepted the honour, though it is difficult to say any thing fresh on such an occasion, as it is a great pleasure to have such opportunities of intercourse with sister Universities in India. I cannot claim any special acquaintance with the affairs of your University or your Province, and I have visited this famous and ancient city only once when eight years ago as a member of the Indian Taxation Inquiry Committee I had the privilege of meeting your Vice-Chancellor and the then members of the Government. But the whole world knows your Province as the original home of Buddhism and Jainism and Pataliputra, Rajgir, Nalanda, Gaya, and Puri are revered by all, either as famous memorial of antiquity or as important places of pilgrimage. Bihar, as comprising the old kingdom of Magadha, can claim as its very own the celebrated emperor-saint Asoka whose famous edicts can still be seen scattered over India even as far west as Kathiawar. In more recent times it had great importance in the expansion of the Moghul Empire and in the early rise of the British dominion in India; and at the present day it contains the scene of the greatest Indian industrial undertaking in the form of the Tata Iron and Steel Works at Jamshedpur, where the great Parsi pioneer saw the opportunity of using the unrivalled mineral resources of your Province for the building up of a vital national industry.

Buddhists and the Jains? Or again, what was the financial position of the Nalanda University? How was its expenditure met and who managed the landed property which belonged to it in the surrounding villages? Were there any bodies like the Senate or the Syndicate managing its affairs? Were any elections held for any of these bodies with the inevitable canvassing attending them and were suits filed in the Courts in connection with them? And finally, what interests me most at this moment, was the *Kula-pati*—or the Vice-Chancellor—of another University asked to give a Convocation address to the outgoing graduates? To all these and other questions I am afraid it is not now possible to find detailed answers and we can only draw upon our imagination and on little scraps of knowledge in the possession of Sanskrit and Prakrit scholars if we desire to reconstruct in our mind the organisation of a University two thousand years ago.

Your University is a recent creation and has yet to build up its traditions. For the old traditions of Nalanda are well nigh forgotten and in any case would not fit into the actual circumstances of the twentieth century. You may have to face some radical change when Orissa is made into a separate Province, for it will then surely soon have a University of its own with the College at Cuttack as its nucleus. In that case, if you think it desirable, you will have a good opportunity of transforming your University into a residential and teaching University of the type of the recently created Indian Universities without giving rise to too many local jealousies and heart-burnings. Hence a few words on this subject may not be inappropriate. When about 1858 the first Universities in India were established, they were formed on the model of the old London University as merely examining bodies exercising a certain amount of control on the affiliated Colleges but working chiefly on their power to regulate curricula and conduct examinations. In those early days this was a necessary piece of work as it was imperative to have a wide extension of western education in the first place. That work is now, if not completed, at least fairly done, London University has itself changed its character a great deal and is at present engaged in building for itself an adequate home for all its activities; and Indian Universities should now aspire to take their place among the Univer-

The work of securing adequate resources for higher education and research will be none too easy in the coming days. Under a democratic system the average legislator is apt to look askance at such expenditure and is prone to press the claims of primary education against those of higher education and research. I shall be the last person to say a word against the extension, by compulsory methods if necessary, of primary education but it is a mistake to starve the Universities for helping primary education. If the mainspring of intellectual culture in the form of the University is dammed, the effect will be seen at no distant date on the efficiency of all other kinds of education also. Our provincial governments of the future will have to make largely increased provision for education in all its branches. I here only wish to sound a note of warning against the opinion that there is a necessary antagonism between these different branches when all are equally important and to urge that the starving of one branch will inevitably lead to the crippling of the others.

Those who are opposed to the spending of too much on higher education and research not only base their case on the more urgent need of primary education, a point to which I have briefly referred above, but also on the increase of unemployment among the educated classes. They contend that there is no object in further encouraging higher education if the only result is to add to the ranks of the great unemployed. It is of course the duty of government and the leaders of the public to take measures to combat this unemployment, but it is taking a wrong view of higher education to suppose that it is intended only to make the educated men directly self-supporting. This idea has come to us from the early days of English education in India when government required Indians with a knowledge of English to occupy the various posts in its service for which it was not possible to get recruits from England. When such men were few they easily got well-paid jobs, and the impression that a degree should procure a man a good post immediately has not yet died out, and one reason is that English education is now for the first time spreading among certain classes and strata of society which fondly believe that they will be favoured by the same

and disregard for the rights of our fellowmen. To encourage this habit of mind nothing is better than early manual training and later on some scientific education in the laboratory and the workshop. And it is a very encouraging sign of the times that the number of those that go in for the B. Sc, and other scientific courses is rapidly increasing all over India.

We cannot however overlook the problem of unemployment of the educated classes. If the only occupations that these will care to follow are of the black-coated variety, requiring residence in towns with all their modern amenities, I am afraid that the problem can never be solved. In some professions like medicine we can see the simultaneous existence of crowding in towns and absolute scarcity in rural areas. Every qualified medical man aspires to build up a practice in the bigger centres and many of them fail to make even a decent living. If only some of these men can be induced to settle down in rural areas, they will do most beneficent work for people who are left to the ministrations of quacks and charlatans or go altogether without help of any kind and they will earn a respectable living, considering the cheapness of life in villages, provided they do not pitch the standard too high. If in a thickly populated province like yours the ideal to be achieved is to have at least one qualified practitioner for every area of twenty-five square miles containing a population of about four or five thousand there will be a vast field for the useful employment of medical men. For some time it would be necessary to give to each such practitioner a small subsidy of, say, Rs. 25 per month and he would naturally get all the fees he receives in his practice. The only undertaking required from him is that he will settle down in that area and be available to the people and will also do some small amount of public work in the nature of supervision of rural sanitation.

Other educated men with no specialist qualifications like medicine have also a great field of work in villages if they have the necessary public spirit and receive some special training for village work. The spread of co-operation in all its forms is made difficult by want of properly trained organisers. Village uplift movements

confidence of all. It would be better not to engage in any money-lending transactions on one's own account, but every attempt should be made to push on the co-operative movement on right lines. I have sometimes seen educated men who have settled in villages showing characteristics which I have here deprecated and their presence in the village is worse than useless, and they are found only using their education and intelligence in fostering litigation and trying to feather their own nest. The satisfaction that the village worker can expect should come from a consciousness of useful work well done. The difficulties of village life are in these days not so great as they were some years ago. The increase in motor traffic has brought villages nearer urban centres and one need not feel so lonely there if one makes work there his object in life. The increased circulation of newspapers, the constitutional progress in the political field and local self-government are also gradually bringing villagers to a higher level. I have great hopes that an early extension of broad-casting with programmes suited to the capacities of the villagers and given in the vernaculars will be taken in hand by Government and semi-government agencies and this will help the cause of village uplift. What is required is the proper missionary spirit and I am sure that youthful enthusiasm will lead at least some of you educated young men to take up this work than which there is nothing more important from the point of view of all-round national advance.

With the vast extent of middle class unemployment facing us the question is often asked: Is there anything wrong with our system of higher education? I do not belong to the class of those who feel that the introduction of western education in India has been all a mistake. On the other hand I feel that our advance as a nation is bound up with our fully imbibing the spirit of modern civilisation, that our rising feeling of nationalism is a direct consequence of our knowledge of western literature, history, arts, science, industry and philosophy. But we must take care that we accept only the best part of western culture and that we do not feel satisfied with the mere outer shell. There is unfortunately too great a tendency to be content with only the acquisition of a degree somehow or other and an inability to realise that the degree is only the beginning of more

how you conduct yourself in future and will feel pride at any distinctions you attain or any sterling service you render to your province, your country or the whole human race. It is not, however, possible for everybody to play a prominent role on the world's stage; but the way in which you carry out the responsibilities, great or small, in your own sphere, the consideration you show to others perhaps not so fortunate as yourself, the regard you entertain for truth, justice and fair dealing in the affairs of life, form the real tests by which you and your education will be judged.

India is not now a country which can retire into its shell and have nothing to do with the world outside. Whether we will or no, we form an important part in the great community of nations and we are influenced by what goes on elsewhere just as we exert our own influence on others. There can be no more fallacious saying than that of the poet:

"East is East, and West is West,  
And never the twain shall meet"

East *is* meeting West and West *is* meeting East and the contact is ever growing more and more intimate. India will never more let the legions thunder past and go to sleep again. But if our country is to be kept awake, we must rouse ourselves from the sleep which is but another name for our fond hugging of the dead past. We have to live in the present and prepare for the future and in this preparation you have to take your own important part. Learn to form your own independent judgment and do not be carried away by slogans and catchwords; keep an open mind ever ready to change your opinion on due cause shown. Though for the moment the liberty of thought and action appears to be endangered and even on the point of disappearance in many countries, and dictators are rising up everywhere, have firm faith that the world will soon return disgusted to the well-tried paths of sanity and freedom, that democracy will once more come into its own, that humanity will again enter on its career of ordered progress in all fields and that our country is destined to play a great part in this glorious work of restoring the efficacy of those noble principles which have served well so far and will serve better in future.

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## (A) Weaving

Weaving was a Government industry with a Superintendent in charge of it. Different sorts of articles were manufactured(\*). Wages were paid according to efficiency of the workers and experts were allowed bonus as an encouragement. Special payments were made for holiday work.

Both men and women workers were employed(§). Women were generally given lighter work as "cutting wool, fibre, cotton, pinnacle (*tula*), hemp and flax." The management and rules and regulations of the factories were good and farreaching in effect. One or two might be cited to illustrate the point at issue.

(1) "Wages shall be cut short, if making allowance for the quality of raw material, the quantity of threads spun out is found to be short."

(2) "Those who misappropriate, steal or run away with (raw material) supplied to them shall be similarly punished (i.e. have their thumbs cut off)."

(3) "The Superintendent shall closely associate with the workman."

One more point. There were some women who were 'obliged to work for subsistence,' but whose social status prevented them from going to the factories. Provision was made for them to work at their own houses, and thus they were 'provided with work in due courtesy through the medium of maid-servants.' The Superintendent was strictly forbidden to 'look at the face' or to talk on 'other matters'

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(\*) Threads (*sutra*), coats (*varma*), cloths (*vastra*), and ropes. Vide—*Arthasastra*—P. 125.

(§) *Arthasastra*—P. 123. Widows, cripple women, girls, mendicant or ascetic women, (*Pravrajita*), women compelled to work in default of paying fines (*dandapratikarani*), and mothers of prostitutes (*devadasi*) retired from service—these were generally employed.

On the strength of armoury and on their ready-to-hand appliance depended the welfare and safety of the country and people. With this view Kautilya was perhaps anxious to see that the arms should always be kept in constant readiness and that they might not fail while in action. Constant attention was needed for this and "they were also to be examined now and then with reference to the class to which they belong, their characteristics, their size, their source, their value and their total quantity." Again, "they shall not only be frequently dusted and transferred from one place to another, but also be exposed to the sun."

Kautilya had given a long list of weapons which, perhaps, were then in general use. These had been classed as immovable and movable machines, different sorts of bows, bowstrings and arrows, swords, varieties of armour and also those for self defence (\*).

These were not the last words regarding armoury. The latest inventions were prized and to that end better inventions were encouraged. Kautilya had advocated to make use of any 'new inventions of expert workmen.' This had obvious advantages of its own, which can very well be understood with reference to the present day practice.

#### (D) Liquor.

Traffic in liquor was a Government monopoly and licenses were issued to traders and merchants dealing in it. It was allowed to be carried on 'in forts and country parts and also in camps.' There was a Superintendent in charge of it and he could "either centralize or decentralize the sale according to the necessities of demand and supply (*Krayavikrayavasena*)."

Strict regulations were enforced in the interests of the society, so that the people might not easily deviate from the righteous path and be addicted to it. The ration was practically fixed by

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\* For the detail list—vide Arthasastra Bk. II. Ch. XVIII.

(in minerals)". Although it was so, private enterprise was not entirely killed. Mines which required great outlay of capital were to be leased out and the Government was to receive either fixed rent or a share of the profits. Thus the capitalists were given chances of investment. Those mines which did not require much capital outlay were recommended to be directly worked by the Government.

Along with this comes the consideration of coinage for currency with adequate safeguards. There were Superintendent of mint and examiner of coins, the former to manufacture silver and copper coins,\* and the latter (*rupadarsaka*) to regulate currency "both as a medium of exchange (*vyavaharikam*) and as legal tender for the treasury (*hosapravesyam*). He was also to test coins as to their authenticity.

As regards salt licenses they were issued and the Superintendent of salt (*lavanadhyaksa*) had to collect the lease money (*prakraya*) and the share of salt due to the Government. Imported salt was due to toll amounting to one-sixth portion (*shadbhaga*). So also the sale price. Manufacturing salt without license and also adulteration was punished. Hermits however, were exempted from licenses.

The duty of the Superintendent of ocean mines was to look after the collection of diamonds and other precious stones, pearls, corals and conch shells, and he was also to regulate commerce in these commodities. But more attention was paid to land mines. Experts in metallurgy were employed for the discovery and excavation of fresh mines. They were helped in every possible way with due appliances and other necessary instruments. Kautilya had described in long detail, the indications by which mines of gold, copper, silver and bitumen could be distinguished by touch, smell and colour. Therein also he had given how the metals could be rendered soft temporarily or permanently and also the purification of ores.

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\* Silver coins (*rupyarupa*) consisting four parts of copper and one-sixteenth part (*masha*) of any one of the metals as *tikshna*, *trapu*, *sisa*, or *anjana*. Also a *pana*, half-a-*pana*, a  $\frac{1}{4}$ th *pana* and a  $\frac{1}{8}$ th *pana*—copper coins four parts of an alloy (*padajivam*), a *mashaka*, half-a-*mashaka*, a *kakani*, and half a *kakani*. Op. cit—p. 95.

The seventies and eighties of the last century witnessed such a phenomenon. Robertson, Hebbel, Tolstoi and a host of other literary men tried to breathe life into "the Sleeping Beauty" of the Drama. But they could not. Then appeared on the stage Ibsen, the master magician. He touched her with his magic-wand. At once, she awakened from the stupor gay, fresh and young. Her beauty was increased her lustre enhanced. The world looked at her with eyes of wonder and admiration. Prior to Ibsen the contemporary Drama had no soul, no spirit. There was chaos and anarchy. The authors in their zeal to avoid too much of idealism and too much of romance erred on the other side. They turned back their faces full on the terraces and palaces and naturally, were led straight, to slums gutters and dross-houses. The swing of the pendulum could not but bring them from one, to the other extreme. Then, the stage was crowded with characters whose names we forget no sooner than we learn, whose features fade away in the indeterminate mass of their herd. They leave no impression since they possess no personality. The plays are merely studies of "little lives." The petty problem of common place persons form their plots. Incident upon incident is manufactured to keep up a studied intrigue. Strings are pulled and the puppets dance. These authors do not recreate but merely copy life. They give a photograph and not a picture and that even of ugly objects. The copy is of less value than the original. But still they demand praise for their fidelity and sincerity in the name of "naturalism." Unfortunately they failed to grasp the true conception of art. The imitation of life—neither falsified nor exaggerated may produce excellent records for the historian or the scientist but from the standpoint of art it carries no value. For we require no imperfect imitation to comprehend what all can see at any moment. Reality in arts does not mean a catalogue of bare facts. The artists as Neitzche says "should not see things as they are, they should see them fuller, simpler, stronger". They should try to transcend the naked facts of life and give a higher significance to them. The artist sees life as a tangle of events and emotions. His task is to make it simple and intelligible. He should try to give a meaning to what is otherwise meaningless; he should try to draw beauty and inspiration from what else is a blind strife between the humanity and

and expected standards. All his social dramas are the children of this one desire. But though they aim at this yet they transcend it at the same time. For example, in *Ghosts* which is a tragedy of heredity Mrs. Alving, the mother of young Oswald says "It is not only what we have inherited from our father and mother that walks in us. It is all sorts of dead ideas and lifeless beliefs and so forth". But this does not depress us for we realise here more clearly that man has such a huge power over future man. Here lies man's immortality and a splendid tribute to man as man alone. This is Ibsen's greatness—his originality. Again in *Pillars of Society* where Consul Bernick laying the fault at Johan's doors, himself becomes a prosperous man, after his spiritual conversion, says "The spirit of truth and freedom, these are the pillars of society and not conventional lies". Thus everywhere, Ibsen attacks false convention. *The Doll's House* brought in its train a boisterous storm of severe criticism but Ibsen like his own Dr. Stockmann stood alone against the close phalanx of society for according to him "The strongest man is he who stands most alone". All his dramas such as *Resmeisholm*, *Lady of the Sea*, *Heddagabler* and *Master Builder*, are all the expressions of a great soul crushed by the heavy weight of an antagonistic social environment, or the interpretation of the weak, wavering man's choice between flesh and soul like that of the donkey between two bags of hay in the story. Now, a word about his technique. As soon as we open a drama of Ibsen our attention is arrested by the copious and minute stage-directions. They are very elaborate and acute. But to grasp the intention of the writer they are indispensable. The dialogue wholly rests upon them. The dialogue itself is very terse, pithy and pointed. It is unornamented, bald prose—the prose of every-day life. For Ibsen revolted against the use of verse in drama; Hence he said "I would rather see the head of a Negro executed in black marble than in the white marble." There are no soliloquies, no asides. To boot, we find very few incidents and under-plots. He wanted Drama to be made as natural as possible without any loss to its artistic beauty. He said therefore "I wished to produce the impression on the reader that what he was reading was something that had really happened." Thus the current of Dramatic literature, turbid and muddy checked with weeds and mantled with moss, due to the effects of Ibsen began to run into

of America had furnished a unique example of a federal constitution teaching a political experiment to countries inhabited by diverse communities, who cried for union and not for community. Belgium had taken the English constitutions as a model. Russia and Germany were full-fledged autocracies, governed by the iron-law of the Kaiser and the Czar, but, there too, war had already been waged in secret between the bureaucracy and the individual and the opening years of the 20th century were soon to prove the rottenness of those mighty empires.

With this introduction I shall next proceed to say a word about the types of constitutions. A constitution is either unitary or federal, parliamentary or presidential. I need not waste time over this classification as it is so simple. It is more important to consider the relative merits and defects of what are known as written and unwritten constitutions. A country is said to have a written constitution, if the form of Government, the relation and the distribution of powers between the organs of Government and the relation of the subject and sovereign, in fact, the whole system of Government prevailing therein are laid down in statutes. The federal and the state constitutions of the U. S. A., the French constitution and the Government of India Act are instances in point. That of England is the classic example of an unwritten constitution, because the English constitution is not contained in a single legislative enactment. Yet, it should be borne in mind that no constitution is entirely unwritten. Serving as landmarks of the English constitution are the Magna Carta (1215), the Petition of Right (1628), the Bill of Rights (1688), the Act of Settlement (1701) and the various Reform Bills, not to exclude the Parliament Act of 1911.

Constitutions are said to be either rigid or flexible and it is a common mistake to suppose that written constitutions are invariably rigid. Necessarily not. A constitution is rigid if it is difficult of amendment, if the ordinary legislature cannot change it and extraordinary procedure is required to effect an amendment. In the United States, for instance, the Congress can propose amendment only if it is required by  $\frac{2}{3}$  of the states who must ratify it after a  $\frac{2}{3}$  majority is recorded for it in the Congress. The French constitution, on the other hand, though written, is easy of amendment. There is a

On further analysis the rule of law gives rise to many concrete rights of the individual. (1) The right to personal freedom. Every citizen in a state must enjoy sacredness of person. He should be free from arbitrary arrest and imprisonment. Since 1679 when the Habeas Corpus Act was passed every English citizen is possessed of this right and cases of encroachment on this right have been punished by the law courts.

(2) The right to freedom of speech or discussion. This means that every person should by law be permitted to say, write or publish what he pleases, so long as he does not bring himself within the law relating to slander or defamatory libel, or blasphemous, obscene or seditious words written or spoken. In England freedom of speech has an interesting history of its own. Many a time on the floor of the House of Commons members were snubbed by Elizabeth and James for exceeding the limits of free speech and the right of free speech was won only after centuries of conflict with the crown and council.

(3) The right of public meeting. This means simply that people may meet together when and where they please so long as they do not by so doing commit a trespass or a nuisance, or so long as the meeting does not constitute an unlawful assembly.

(4) No taxation without representation. This is an important principle which the administration must always bear in mind and observe in framing the budget. In early political societies when the machinery of government was not so complex, the citizen vigilantly watched the observance of this principle and in modern times a finance member would run a grave risk if he were to frame a budget regardless of the representatives' opinion. Again, to illustrate from English history, this was granted to the people as early as in 1215 by the Magna Carta, and it received an added importance when in 1297 it was confirmed by no less a king than Edward I, while it is recent history that the American Colonies were lost to the British Crown on account of the violation of this principle by the short-sighted government of George III.

Next, I proceed to the second group of essentials relating to the form of a constitution. Under that comes first (1) Indivisible sovereignty. In the modern State sovereignty is vested either in a person or a group of persons. It is desirable that the sovereign power is vested entirely in one body of persons, say in king-in-parliament. The king-in-parliament is sovereign in the sense that there is nothing which that body cannot do. By a single act of parliament the House of Lords or the House of Commons may be blotted out of existence. In the United States, on the other hand, the sovereign power is divided between the president and the senate, between them and the supreme court. In the matter of high appointments, declaration of war and peace, the President must consult and secure the approval of the Senate, while any act passed by the Congress may be declared ultravires by the supreme court.

(2) Co-ordination of the three powers in the State. This means that there must be close co-operation and not rigid division between the three powers of a State namely, the Legislative, the Executive and the Judiciary. The framers of the American constitution had exactly the opposite in view and proceeded on the assumption that the liberty of the subject was best guaranteed in a State where the three powers were strictly independent of one another—a false position into which they were led by Montesquieu who was himself deluded into the belief that in Great Britain the three powers were strictly separated.

(3) Responsibility of the executive to the legislature. This naturally follows from the second. In all free countries of the civilised world this has been more or less secured. In English practice it is otherwise known as ministerial responsibility. The British Cabinet is just a committee of the House of Commons, and though in recent years that body has entrusted the Cabinet with large powers it cannot for a moment exist if it ceases to enjoy the confidence of the House.

(4) Independence of the Judiciary. This needs no emphasis. The Judiciary being the custodian of the law of the land, on its independent and honest bearing depends the freedom of the individual.

Much depends on the honesty and intelligence of the average voter. He must exercise his franchise in an honest fashion and keep a vigilant watch over the action of the executive. Democracy so easily admits of abuse that unless the electorate is honest, intelligent and dutiful, the tone of the administration would soon go down.

(3) Conscientious body of public servants. In a democratic state it is also essential that like the electors the public servants also must mind their business. They should not arrogate to themselves the powers entrusted to them but should regard them as opportunities for doing good to the public. Treating the public purse as sacred, they should err, if at all they err, on the side of efficiency and not on the side of popularity.

Thus far I have considered the constitution from the point of view of the individual; something must now be said from the point of view of the state. I do not mean that the state is something separate from the people and is at variance with them. Far from it. On the whole the interests of the state and the individual are identical. But, since the state has to regulate the relations between individuals, it is armed with certain powers. Flesh is weak and man may run, nay, does run, into excesses. In times of emergency, therefore, the state must be able to maintain law and order and in order to do it must be armed with exceptional powers to make use of them in exceptional times. When a country goes through a trying period of revolution, civil war or foreign war, restraints must be imposed, in the larger interests of peace and order on the liberty of the individual such as, on freedom of speech and on freedom of association. During the war in the continent young men were recruited in thousands to the army and the navy often against their will. An abnormal time is made known in the continent by the expression 'a state of siege' while in English speaking countries its equivalent is a 'suspension of the constitutional guarantees'. Alarmed by the reign of terror that was sapping the very foundation of society in France, the panicky government of George III closed by statute all inns and clubs that had won a notoriety for unrestrained criticism of the Government. In India the Governor-General in Council is empowered to curtail, in times of

Foremost among these loves is the love of books. The growth of the student 'self' entirely depends on this factor. It is a source of refined pleasure and the means of immunity from death, at least during the College days. It gives a serious purpose to life after the student does away with his University career. It leads the way to scholarship in the truest sense of the word, and later to research work. It inculcates a healthy outlook on life and develops the other loves. It would make us discover the true path which even Tagore finds hidden 'by the bird's wings, by the star-fires, by the flowers of the way-faring seasons'.

The way to acquire such a love for books is very simple. One has to set aside cramming 'Notes' for one hour every day and read something that one really enjoys, till one feels a thrill in the heart and mist in the eyes. This will grow into a habit and then there would be no more chilling of enthusiasm at the bare sight of a text-book, and the student would begin to enjoy the books that are taught to him through class-lectures.

Again Bret Harte said, "O'er the trackless part somewhere lie the lost day of our tropic youth", and yet every First Year Kiddie enters the University with the belief that the College days are the happiest in one's life. He never thinks that he shall have to repent for 'the lost day.' This seems to be cheap optimism and every student of the First Year Class should have a clear notion in his head as to what makes the College days the happiest part of a young man's life. The secret lies in availing of all the opportunities which the College places at his disposal—the books, the lectures, the play grounds, the literary societies, the social gatherings, the table-talks in the Hostels and so on. Very few students can realize the true significance of the different activities associated with a College and the result is that they while away the most precious years of their life in either frivolities or in acquiring skin deep learning. An opportunity is meaningless to the man who can not use it. It often requires more strength and judgment to resist than to embrace an opportunity, thinks the young man, who wants to be happy at any cost during his College career, with the result that he assumes an indifferent attitude towards

If we bring down rupee at 1s 4d, it will mean that we are lessening the value of rupee. By this means India's export trade will increase. Let us be concrete: now suppose an American buys goods worth one rupee from India then he has to pay India 1s 6d which is the equivalent of rupee now. But if rupee is fixed at 1s 4d then the American gentleman has to pay only 1s 4d. This means that he has to pay 2d less. Thus we see that if rupee is fixed at 1s 4d, foreigners will be encouraged to buy Indian goods. On the other hand Indian industries will get an indirect protection of 2d against foreign goods. At present foreigners are discouraged from buying Indian goods because they have to pay a high price (1s 6d per rupee).

In olden days when rupee was worth 1s 4d, India had a favourable balance of trade and the Government found it easy to pay India's Home charges. But now when rupee is worth 1s 6d our trade balance has alarmingly declined and Government find it difficult to meet India's Home charges. During the last two years India has exported gold worth more than 127 crores quite a large part of it had been parted because the export of commodities could not be maintained.

Devaluation of rupee will discourage India's import trade for India will have to part with more rupees for buying sterling in order to pay foreigners. This is very essential considering the monstrous dumping to which India is subjected to-day.

All foreign countries are now depreciating their currency to encourage exports. Let us take the case of Japan. How is she able to sell so cheaply in India, flood the country with her goods and ruin our industries? She has been able to do this mainly by devaluating her currency. If India would devalue her currency and establish the rupee at a lower exchange parity, we remove a large part of the advantage of Japan in Indian market. Industries of India have most seriously been affected by Japan's depreciated yen.

If we once go round the side of the streets of big towns we shall see many small workshops run by middle class men turning small and even large machine parts, bicycle parts, electric fan parts,

## The Evolution in the Atomic Concept of Matter.

"It is true that man sees more of the things themselves  
When he sees more of their origin."

*St. Francis of Assisi.*

The atomic theory or the '*paramanuvad*' that matter is composed of extremely minute particles, the various kinds of arrangement of which give rise to the numberless forms of matter was first speculated by the Hindu and Greek philosophers. Their theory which was not well grounded by experimental evidence was of no value to the scientists and, therefore, could get no permanent hold in the field of science.

It was Sir Isaac Newton who first gave expression to the atomic constitution of matter. He put forth his views in these words: "It seems probable to me, that God in the beginning formed matter in solid, massy, hard, impenetrable, moveable particles, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced for the end for which he formed them, and that these primitive particles being solids, are incomparably harder than any porous bodies compounded of them; even so very hard, as never to wear or break in pieces: no ordinary power being able to divide what God himself made one, in the first creation".

These ideas were handed down through ages to no better end, but in the year, 1808 John Dalton, the Quaker School Master, in England, after pondering over the atomic conception of ancient philosophers and specially of Newton, formulated his theory that matter is composed of a great number of indivisible and invisible particles, called atoms which are identical in all respects for the same element. These extremely small particles, he thought, could neither be created nor destroyed. This postulate of atomic conception was the first of its kind and therefore, it was a great stimulus to the scientists of the day.

substances. Thus, when an atom of radium whose atomic weight is 226 gives off an X-particle of atomic weight 4, is converted into another elementary atom of atomic weight 222. The former is a Helium atom and the later is that of Radon. Radon itself is radioactive and splits up again into Helium and a solid substance called, "the active deposit", which is still radioactive.

This spontaneous disruption of atoms gave clue to the scientists to formulate hypothesis on the structure of atoms and the Daltonian conception that atoms are indivisible was rooted out altogether.

Many speculations are still made as to the structure of the atom, but that which is widely accepted and unanimously supported by the observed facts considers the atom to consist of extremely minute positively charged nucleus or proton surrounded by a number of negatively charged electrons which revolve in somewhat spherical orbits around the nucleus like planets around the sun.

This suggestion opened up, for the first time, as a scientific possibility the transmutation of elements without that long sought for philosophers' stone, and well established the theory of ancient philosophers that the universe has been evolved out of a single substance.

Still researches are being made to isolate proton, the nucleus of the atom, but though the claims have been made, yet the possibility of it seems to be remote.

ANANTMOHAN TRIPATHY,  
*3rd Year (Science)*



We congratulate Professor Jiban Krishna Sarkar an ex-Professor of this College on his obtaining the Ph. D. degree in Philosophy from the Calcutta University.

\*\*\*  
Professor K. P. Sinha has been deputed to attend the Scout Rally at Jubbalpur.

\*\*\*  
Professor Armour, Principal G. B. B. College, Muzafferpur visited this College as University Inspector.

\*\*\*  
The Director of Public Instruction visited this College in November

\*\*\*  
Professor B. N. Rohatgi and Professor G. S. Das of this College have each been blessed with a son,



## Report of the Chemical Society.



We have had already two sittings of our society. The first, held on 2nd September was presided over by Dr. B. K. Singh I, E, S. Abdul Bari Khan from the 3rd year and Viswanath Rath from the 1st year class were elected as Joint Secretaries for the current session. Mr. Sheonath Prashad, M, Sc., Research Scholar in Chemistry, delivered an interesting lecture on "Life as a chemical phenomenon" He explained the application of Chemistry to the process of digestion and respiration in living organisms. Some experiments were performed by him to show that different kinds of fluids from living organisms are nothing but colloids. In the last he concluded that vital phenomenon of life processes is mostly chemical and science of Chemistry has solved several riddles which the physiologists could not do. The meeting was attended by a large number of students and all the members of the Chemistry staff. It was closed with a vote of thanks to the chair,

with Professor N. C. Banerjee on the chair. That was a very lively debate. The motion "The Muhammedan rule in India was better than the Hindu rule" was lost. The last sitting was held on the 18th November 1933 with Professor N. K. Sanyal on the chair. The subject for discussion was that the British constitution is suitable for all countries. The president delivered an interesting speech but the motion when put to vote was lost. The attendance was fairly satisfactory.

APURBA KUMAR GHOSHAL	} Secretary.
3rd Year	
NILAMBAR KAR	} Asst. Secretary
1st Year	



## Report of the English Debating Society.



The 1st sitting of the Ravenshaw College English Debating Society was held on the 2nd September with Professor K. P. Sinha on the chair. Professor B. Chatterji and Professor N. C. Banerji were kind enough to be present at the meeting. The subject for discussion was "Faculty of speech is detrimental to human progress." Babus Sradhakar Supakar and Surendra Nath Sarma respectively moved and opposed the proposal. Then followed a lively debate in which 11 members took part.

Then Professor B. Chatterji delivered a fine lecture which went against the motion, and this was followed by the nice speech of the president. Then the meeting dispersed with a vote of thanks to the chair.

The 2nd sitting was held on the 4th November 1933, with Professor N. Neogi as the president. After the report of the 1st sitting was read out by the Secretary, the president expressed deep regret at the smallness of the number of students present.

## Report of the Ravenshaw College Law Union.

A word of apology to the readers who have missed our report in the last issue of the magazine. Our Union, due to the thinness of the members, upto the last week of August, could not before that commence its activities. All the members came in, by the end of August when we thought it fair to hold the annual election of office-bearers, in which all could take part.

We had two general meetings. Mr. B. C. Panigrahi M. A, read a paper on "Law as a factor of social progress" on the 9th of September which was very much appreciated by the members of the Union. Mr. H. Panda M, A, spoke on "The Essentials of a constitution" on the 4th of November 1933. The speech was as eloquent as it was rich in materials. Besides these, we had an extraordinary competitive debate on "The customs of the East and the West" on the 13th of September, for selecting our best speakers to the University Debate at Patna, to which our Union was invited, Mr, H, Panda M, A and Mr, D, Behara B, A, were selected. But we are sorry to say that our College funds did not permit us to send the delegates,

We did not expect that a term so full of joyous activities would have so gloomy an end. The sad news of the untimely death of Mr, Haridas Dutta M. A., B, L, who was for some time Professor of Law of our College and who was also a leading athlete, came as a bolt from the blue. Professors and students of the Law classes held a meeting on the 14th of November 1933 to express their heartfelt sympathy with the bereaved family. After the meeting was over, as a mark of respect to the deceased, the Law classes were dissolved for the rest of the day.

We are grateful to our Professor S, C, Chakravarty M. A., B. L. for having presided at the meetings of the Union and Professor P, C, Chatterjee M. A., B. L, for encouraging us by his presence,

Our Christmas greetings to all,

CHOUDHURY B, DAS, M. A.

BIRLAXMAN DAS, B. A.

*Joint Secretaries*



refused to work and Dr Bose could feel him living somewhere in the neck only. All of a sudden he broke down while showing caricature on the 18th November evening. Our Warden, Professor Sinha took immediate steps. Our congratulations to Beer Lakshman for his re-birth.

We are very glad to have a smart and handsome personality, Dr. D. N. Bose B. Sc., M. B., B. S amidst us. He is our doctor and a loving one too. We hail him to our midst, He has become atonce a great friend of the students.

Our out-door Secretary Sachi is taking great care of hostel out-door games. Our thanks to him for keen interest he is taking in the out-door games.

Our hostel is taking a keen interest in a series of lectures delivered by Professors, Senapati, Parija, Krupanath Misra and others under the auspices of our Debating Society. The lectures were learned ones and were for the general good. Our hearty thanks to Sardar Amar Singh B. A. (Punj) the Secretary for Debate.

The Test Examination is knocking at the door and all are busy with their preparations, We pray for their success, We wish a happy X'mas to all.

MANASRANJAN PATNAIK B. A.

NANDA KISOR MISRA B. A.

*Joint General Secretaries*



The management of the common mess under the supervision, of its efficient Secretary, Babu Dayanidhi Misra is really praise worthy, The scheme of the rotation of cooks from month to month in messes bespeaks of his impartial attitude towards boarders in allowing them to get advantage of comparatively better cooks equally.

The sick room with all its comforts is lying idle for want of patients and the guest room seldom gets rest.

Some of the boarders of our Hostel have joined the Orgil Cup tennis doubles competition and our good wishes go with them.

The Hostel is taking active parts in all the atheletic activities of the College and also in country games, The competitions in indoor games e, g, Chess, Carrom, Pingpong etc is going on vigorously in the Hostel now a days in connection with the examinees fare-well ceremony, Literary and out door competitions will follow soon.

Our X'mas greeting to all.

CHANDRASEKHAR SARANGI

*Joint General Secretary*



## Mahammadan Hostel Notes.



We all wish our fellow brothers emerging out of the 'Test' a success.

The number of boarders are only seven. All of them are going to face the coming danger, I mean the 'Test' in the ever-smiling spirit of a scout. As I have mentioned in my previous note, the boarders have been alert right from the Puja holidays, and I expect one and all to be jolly after the announcement of the Test results, Our Superintendent has been taking a keen interest in the observance of the study-hours and inspiring us with higher ideals in every possible way.

**Old Boys' Corner.**

*(Old Boys of the College are requested to send all informations regarding their activities to the Secretaries, Old Boys' Association)*

**Deaths.**

1. BABU DIGAMBAR ACHARJYA, Head Master Fulbani M. E. School, District Angul.
2. BABU NIRMAL CHANDRA CHAUDHURI, Munsif Bihar & Orissa.
3. BABU HARIDAS DUTTA M. A., B. L., Pleader, Cuttack and Ex. Law Lecturer, Ravenshaw College, Cuttack.

**Marriage.**

1. BABU DEBENDRANATH RATH, married a daughter of CHAUDHURI RADHANATH MISRA, Vice-Chairman, District Board, Cuttack.

**Notes.**

1. DR. BIDHU BHUSAN RAY, who has been awarded the Ghosh travelling fellowship by Calcutta University left for Europe in September last.
2. BABU HARISH CHANDRA BARAL, has been appointed as Assistant Transportation Superintendent of the G. I. P. Ry and posted to Bombay.
3. BABU DEBENDRANATH RATH B. A, has been appointed Inspector of Excise and posted to Ranchi.
4. BABU RUDRA PRASANNA MISRA, Munsif has been appointed Assistant Registrar Circuit Court, Cuttack.
5. TIKAYET SAILENDRA NARAYAN BHANJ DEO, has been elected a member of the Cuttack District Board.
6. BABU BHOLANATH SAHU, Assistant Master, Kendrapara High School has been elected President of the Garapur Union Board, Kendrapara.
7. BABU HARIHAR NANDA and RANGNILAL RAY, have been appointed as teachers in the Baripada H. E. School, Mayurbhanj and Mission High School, Cuttack.



‘ଦମୟନ୍ତୀ ପ୍ରଭ’



କାହାପାଇଁ ସହ ନିରଜ-ନୟନୁ  
 ବହେ ଗୋ ଉପତ ବାରି  
 କାହା ଧ୍ୟାନେ ଏହି ସମାପ୍ତ ରଚନା  
 ପ୍ରଭୁତୁଁ ପ୍ରଦୋଷ ସରି ।

କହ ପ୍ରିୟସଖି ନବନୀତହୃଦେ  
 ଜାଗିଛି ଏ କେଉଁ ବ୍ୟଥା  
 ରଜକୁମାରଗୋ, ନିରବ-ସମାପ୍ତ  
 ଭାଜି କହ ବେଗେ କଥା ।

କାହା ନାମ ଲେଖି ନିଭୁତ ଧୂଳିରେ  
 କିଏ ସେ ପୁଣ୍ୟପୁଣ୍ୟର  
 ଶ୍ରେଣି କରି ନେଇ ଯାଇଛି ବରାଜି,  
 ମନ ପ୍ରାଣ ହୃଦ ଭୋର ।

କି ଦେଖୁଛି ବସି ପୁନାଳ ଅକାଶେ  
 କଲ୍ଲୋଳିନୀ-ନୀଳୋରସେ  
 ହରଷ ବିଷାଦ ଅଛାନ୍ତେ ଲପନ  
 ଯଶେ ଅଲୋକେ ଉମସେ ।

ଅସଲ ଚିକୁର, ମସଲଟି ଅସି  
 କହୁଛନ୍ତି କିସ କାନେ,  
 ସେ କାହା ସନ୍ଦେଶ କହୁ କି ବିକାର  
 ଉପୁଜାଇ ଗଲ ପ୍ରାଣେ ?

ପୌରାଣିକ ବିପ୍ଳବ



ବଉଦ ଆଜି  
ଫଉଜ ସାଜି

ଗୁରୁ ଗମ୍ଭୀର ସ୍ଵରେ  
ଗରଜି ଆକାଶରେ

ସେନେହ ପ୍ରୀତି  
ସହାନୁ ଭୂତି

ଅଜାଡ଼ ଦେଲା ଧୀରେ  
ଅଶେଷ ଦାରି ଧାରେ ।

ଶୁଖିଲା ଭୂଇଁ  
ଉଠିଲା ବେଉଁ

ନବୀନ ହରଷରେ  
ଶୀତଳ ପରଶରେ

ହୃଦୟ ଭାତି  
ଉଠିଲା ମାତି

ଦ୍ରୁଶୁଣ ସରସରେ  
ମଲି ମୁଁ ବରସରେ ।

ବିଜନବାସେ  
ଝରକା ପାଶେ

ବସି ମୁଁ ତବ ଅଶେ  
ନିବଡ଼ ନାଲିକାଶେ

ନିରେଶୁଆଲି  
ନିଜକୁ ଭୁଲି

ଗୃଭକ ନଦୋଲ୍ଲାସେ  
ପରଶିବକୁ ପାଶେ ।

କୁରଙ୍ଗୀ ସଙ୍ଗେ  
କୁରଙ୍ଗ ରଙ୍ଗେ

ବିହରେ ବନେ ବନେ  
ପ୍ରେମ ମଦର ପାନେ

ସୁରଭ ଗତ  
ସରସ ପ୍ରୀତି

ନୁହେଁ ତ ସବୁଦିନେ  
ବେଳ ଅବେଳ ମାନେ ।

ପରାଣୀ ପଟେ  
ରବ ପ୍ରକଟେ

ମାଳ ନିକଟ ମାରେ  
ନଳିନୀ ପ୍ରେମଭୋଗେ

ପ୍ରଣୟ ରସେ  
ମାତେ ହରଷେ

ଜଗତ ନେତ୍ର ତଳେ  
କେବଳ ପ୍ରୀତିକାଳେ ।

ପ୍ରକୃତ ମାତ  
ସ୍ଵାଧୀନ ପ୍ରୀତି

ମନୁଷ୍ୟ କିପାଁ ମରେ  
ବାଧାକରନ ଡୋରେ ।

ଏହା କି ପୁଣ  
ନିରାଟ ଦୁଃଖ

(ପେଣୁ) କୁରଙ୍ଗ ପର ହରେ  
(କିମ୍ପା) କୁସୁମ ପର ହରେ ।

ଶ୍ରୀ କାର୍ତ୍ତବିହାରୀ ପଟ୍ଟନାୟକ  
ରଘବ ବାଣିକ ଶ୍ରେଣୀ (କଲ)  
( ଶ୍ରୀକାନ୍ତାଳୟ ସମାଜ )

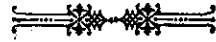
দৈত্যের মতো—ওদের অট্টহাস্যে ভরে গ্যাছে দিগিদিক;—সূর্যের আলো পড়ে ঝকঝক  
কচ্ছে তাদের সাদা দাঁতগুলো। আর ওপরে আকাশ পরম বেদনা বৃকে ভরে চেয়ে আছে  
তার দইত এই শ্যামলা ধরিত্রীর পানে—চোখে ওর বরে পড়ছে অসীম প্রেমের অজস্র  
অশ্রুধারা—নীরবে, নিঃশব্দে—পৃথিবীর বৃকের পরে। চারিদিক এই অনন্ত বিচ্ছেদের  
ভারে ধম্ধমে।

সেই সরু একফালি পথ চেয়ে পোষ্টাফিসে এসে উঠি। হঠাৎ সুকুমারের  
সঙ্গে দেখা হয়। কথাবার্তা অনেক কিছুই হয়। মন আমার কিন্তু পড়ে থাকে, কোথায়;  
—নিজেরই বুঝতে পারি না। আকাশের দিকে চোখ তুলে তাকাতে যাই—দৃষ্টি আটকে  
যায়—মাঝপথে ঐ উঁচু উঁচু দেবদারু গাছগুলোর মাথায়—খেই হারিয়ে ফেলি।

ও জিজ্ঞেস করে কী ভাবাচো অত ? চমকে উঠে বলি না ও কিছু নয়—  
অজ্ঞাতে ঠোঁটের কোনে ভেসে আসে একটুকরো হাসি—নীতের রাতে কুয়াশায় ঢাকা  
দ্বিতীয়ার চাঁদের কালির মতো।

আবার ফিরে আসি সেই পথ দিয়ে। চোখ মেলে তাকাই চারিদিকে—দেখি  
তেমনি সমারোহ, উৎসব, প্রাণের প্রাচুর্য, আনন্দে সব ঝলমল কচ্ছে,—সুধু উপরে  
ঐ নীল আকাশ, পায়ের তলায় এই সবুজ মাঠ আর সবার ওপরে আমার সারা  
মন ব্যোপে ছেয়ে থাকে একটা অজানা, সৃষ্টিছাড়া গভীর বিচ্ছেদের আশঙ্কা।

শ্রী সত্য সাহালা।



### —Gathers Moss (?)



এক বছর মানুষের জীবনে যুগান্তর আনবার পক্ষে যথেষ্ট, কিছু নতুন কথা  
নয়। প্রায় বছরখানেক আগে আমার গল্পের নায়ক তিমির মুখের তৎকালীন  
আধ্যাত্মিক জীবনের প্রসঙ্গে বলেছিলেন, “কিন্তু আধ্যাত্মিক যুগে যে প্রেরণা দেবে সে  
তো নারী, তিমিরের সাধনার পথে একটা ভগিনী দরকার—তাও পাওয়া যায়।”  
ভগিনী পাওয়া গিয়েছিলো। মাতা ও ভগিনী। এই বছর খানেকের মধ্যে যোগের  
বিবর্তন কোন্ স্তরে উঠেচে তা’ সকলেই জানে। এ গল্পে—(কারণ বাস্তব বলা  
defamatory) যোগের intermediate steps গুলোই দেখা যাবে।

X

X

X

X

X

বলে আধুনিকতার ঝাঁক থাকলেও সুপাঠ্য, মা মেয়েতে একসঙ্গে পড়া চলে। তবু  
তিমিরের মনটা খচ্ করে উঠল।

শুধু কণ্ঠে বললে; প্রণব এখানে এসেছিল না কি ? মিনু ঘাড় হেলিয়ে বললে:  
এসেছিলেন বৈকি। কতোবার এসেছিলেন, তুমি তখন পাটনায়। তাঁর কবিতা  
ভা-রি-ই সুন্দর। আমার ভালো লাগে।

মিনুর মুখে প্রণবের এতখানি প্রশংসায় তিমিরের মনটা ছম্ছম্ করে উঠল।  
অন্য প্রসঙ্গ অবতারণা করে বললে: বরুণ কি অসভ্য দেখেছ ? সেদিন তোমার সঙ্গে  
introduce করে দেওয়ার পর একবার ও return visit দিলে না।

সন্ধ্যা। সমুদ্রের ধারে অমন সন্ধ্যা রোজ হয়। রোজ অমুনি করে তিমির  
আর মিনু ওইখানটায় বসে গল্প করে। কী যে গল্প করে তা ওরাই জানে। কারণ  
মিনু আধ্যাত্মিক স্তরের বহু নিয়ে; সুতরাং তার সঙ্গে যোগতত্ত্ব আলোচনা হওয়া সম্ভব  
নয়। যারা জানে, তারা বলে: “প্রেম ও প্রণয়” এই উভয়ের সন্ধিও বিচ্ছেদ কোথায়,  
এই ওদের আলোচ্য বিষয়। আমরা বলি—তা’হোক ! মিনুর মা ও এসে হাজির  
হ’লেন। হাসিমুখে বললেন: তোমরা দুটিতে বেশ আছ ভাই। আমার হিংসে হয়।  
( হিংসা কিসের, আমরা জানিনে ) কথা হয়, সাহিত্য, রাজনীতি ইত্যাদি সস্তা  
সংস্করণের টপিক্‌স্, তিমিরের নাট্যজীবনের গল্প — বরুণ অসভ্যতা — ইত্যাদি।

দিনে দিনে জমে উঠল। মিনু অজস্র আদরে কেঁপে উঠতে লাগল। বয়সের  
চেয়ে দ্রুত বাড়লো ওর লাবণ্য। এ সব নাকি যোগের পক্ষে অনুকূল ! প্রবহমান  
উপলের শৈবাল সংগ্রহ করার পক্ষে অনুকূল।

এর পর দ্রুত খুব মামুলি। বরুণ ও তিমির উভয়েই ব্যবহারজীবী হয়েছে।  
বরুণ হাজারিবাগে—তিমির মুর্শেরে। নট্যজীবনের প্রহসন উভয়েরই মনে আছে।  
একদিন শোনা গেল তিমির যোগে সিদ্ধিলাভ করেছে এবং মিনুকে যোগের সহধর্মিণী-  
রূপে গ্রহণ করেছে। আর বরুণ ? বরুণ চিরকাল লাজুক। সে তিমিরের নাড়ী নক্ষত্র  
সব জানে। সে বলে: তিমিরের জীবনের পরের পাতা গুল্টানোর সময় এসে গেছে।

তবু সে congratulations পাঠিয়েছে বলে শোনা যায়।

শ্রী পরিতোষ চৌধুরী,  
চতুর্থ বার্ষিক শ্রেণী।



সমুদ্রের লোনা বাতাস যোগের পক্ষে সব চেয়ে অনুকূল । সমুদ্রের ধার আজকাল আধুনিক সাহিত্যে এত সজ্জা যে তার অবতারণা করতে কী রকম লাগচে; কিন্তু উপায় নেই । নতুবা facts এর জবাই করতে হয় ।

সমুদ্রের ধার : ছোট বাড়ী : (আবার মামুলি গ্ৰন্থ ?) তিমিরের হাতে একটা বই—(যোগের নয়) বইএর নাম ও বিষয় বস্তু গুরুপাক, পাশে ভগিনী মিনতি, বয়স এখনো ১৫র কোঠায়, কচি মুখ, আদর করতে ইচ্ছে করে ।

তিমির বলে: মিনু, তোমার Word book এর পড়া করেচ ? দেখ, শীগগীর এইগুলো না পড়ে ফেলতে পারলে, ইস্কুলে ভর্তি হবার বড় অসুবিধা হবে ।

মিনু মুখের ওপর-পড়া একটা চুলের গুচ্ছ সরাতে সরাতে বললে: না; দিনরাত আর ভাল লাগে না, ও সব আমার দ্বারা হবে'না । কি হবে ওই বড়ো বড়ো ইংরাজী কথা গুলো মুখস্থ ক'রে—হজম করতে পারব না । তার চেয়ে চল খানিক বেড়িয়ে আসি । মায়ের চা হ'ল কিনা দেখি । এক এক কাপ্ চা খেয়ে বেরিয়ে পড়া যাবে ।

তিমির মিশ্র-হতাশার সুরে বললে: 'না, ছিঃ লক্ষ্মী মেয়েটা । রোজ ক'টা ক'রে শব্দ মুখস্থ করতে পারবে না ? তোমার কাছে আমি অনেক আশা করি যে !'

মিনুর মা চা নিয়ে ঘরে ঢুকলেন । মুখে ঈষৎ হাসি । উদ্দেশ্য বিধাত জানেন, (নিন্দুকেরা বলে: হাসির কারণ, ওই শিকার পাকড়ান । শিকার স্বয়ং তিমি, বাবু, আমরা বলি প্রৌঢ়াদের মনস্তত্ত্বই ওই রকম । বয়স একটু ৪০ এর হেলান দিলে ওঁরা কতাদের ভেতর দিয়ে রসিকতার খোরাক যোগান, থাক্ ও নিয়ে দরকার নেই কারণ আমি অতি-আধুনিক কথা-সাহিত্যিক নই ।)

মিনুর মা বললেন: ওঃ সেদিনকার উৎসবে মিনু গান গেয়ে সকলকে তাক লাগিয়ে দিয়েছিল । মিনু বললে: তার চেয়ে প্রণব বাবুর কবিতা । প্রণবের নামটা মিনুর মুখ থেকে উচ্চারিত হওয়া তিমিরের মন সমর্থন করতে পারছিলনা । প্রণব—প্রণব কবিতা লেখে এই তার পরিচয় । (কিন্তু তিমিরের মতে ও সব থার্ড ক্লাস, ওর প্রণবের ওপর একটা জাতক্রোধ ছিল । অনেকে বলে: এর একটা ভিতরি কারণ আছে । প্রণবের একটা কবিতা একবার কোনো উর্চু'দরের পত্রিকায় প্রকাশিত হয়েছিল; আর ঠিক সেই সময়ে তিমিরও তার একটা লেখা কোনো একটা সাপ্তাহিকে পাঠিয়েছিল । পত্রিকা সম্পাদক সেটিকে মনোনীত না করে ফেরৎ দেন ।) প্রণব কবিতা লিখে কিছু নাম করেছে । ওর কবিতা পড়ে কেউ ভালো বলে—কেউ

## ‘একটা বৃষ্টির দিনে’—



বাড়ীর সামনে রাস্তাটা একেবারে কাদায় ভরে গিয়েছে—পা ফেলবার জায়গাটুকুও নেই। এখানে, ওখানে, সর্বত্র জল জমে রয়েছে—জ্যোৎস্না রাতে ভুল হয় শুকনো মাটি বলে। তিনদিন ধরে বৃষ্টি হচ্ছে অঝোরধারে—আকাশের কানায় কানায় ভরে গ্যাছে মেঘে তৃষ্ণার্ভ ধরিত্রীর পিপাসা মেটাবে বলে। একঘেয়ে একটানা বৃষ্টির শব্দ শুনতে শুনতে মনটাও কেমন একঘেয়ে ঠাণ্ডাকে। কী করা যায়—বসে থাকতে থাকতে প্রাণটা ওঠে হাঁপিয়ে—পথ ডাকে হাতছানি দিয়ে—দরদভরা সুরে।

বসে বসে মোটেই কিছু ভাল লাগছিল না। চারিদিকের কোন কিছুই আমার মনকে স্পর্শ কর্তে পাচ্ছিল না। আমার সারা মন ব্যোপে শুধু এই ভাবনাই ছেয়ে ছিল যে মানুষের দৈনন্দিন জীবনের মাঝখানে কেন এমন কতকগুলো মুহূর্ত আসে যা অর্থহীন, ফাঁকা একেবারেই বৈচিত্র্যহীন, বিস্তীর্ণ! চারিপাশে যে দিকেই চোখ তুলে চাই সেখানেই দেখি প্রাচুর্য, আনন্দ, সাফল্য—জীবনের স্রোত বয়ে চলেছে তরতর করে,—বন্ধনহীন, স্বাধীন, মুক্ত—কোথাও কিছু আটকাচ্ছে না। কিন্তু আমার মনের মাঝখানটায় এমন কেন? এ একেবারেই অসহ্য। নাঃ বসে থাকা আর চল না—পথের আহ্বান ছুঁবার হয়ে উঠল—বেরিয়ে পড়লাম।

বেরিয়েই বা যাই কোথায়? ঐ সবুজ মাঠের বুক চিরে পড়ে আছে একখানি সরু রাস্তা—বিধবার সিন্দুরহীন শুভ্র সীমস্তের মতো। খানিকক্ষণ আত্ম-বিস্মৃত হয়ে ওরই দিকে মেলে রাখি চোখের সমস্ত ইসারা—ক্ষণিকের জন্য আর সবই যাই ভুলে। জেগে উঠে আবার চলা শুরু করে দি—ঐ পথের বুক দিয়েই।

দেখি মাঠের মাঝখানে পরিপুষ্ট ছুটি কালো কুচুকুচে ছাগলশিশু এ ওঁর পিঠের ওপর গলা রেখে পরম নিশ্চিন্তমনে চোখ বঁজে শুয়ে আছে—কাছেই চরে বেড়াচ্ছে ওদের মা—মাকো মাকো চোখ তুলে সম্মুখে দৃষ্টিতে ওদের পানে চেয়ে দেখছে।

সবুজ কটি ঘাসে ছেয়ে গ্যাছে সমস্ত মাঠ। ওর সারা দেহে এসেছে ঘোবনের জোয়ার—কিন্তু তবু ওর যেন কোথায় রয়ে গ্যাছে একটু অতৃপ্ত কামনার অভিমান। ও চায় ঐ দূর দিগন্তের কোলে শুয়ে, হুঁহাত বাড়িয়ে, ঝুঁকে পড়া আকাশের গলা জড়িয়ে ধরে তার প্রশান্ত সহাস্য নীল কপালে চুমু খেতে। কিন্তু মাঝখানে এসে দাঁড়িয়েছে ঐ ইটপাথর আর লোহার তৈরী বিরাট অট্টালিকাশ্রেণী—অতিকায় নিষ্ঠুর

ବାଇଆ ବାଆ

ବିଧାନ ଅହା

ସୁଦୁର ଶାଳବନେ  
ପିପାସୁ ପ୍ରାଣ ପ୍ରାଣେ,

ଲକ୍ଷ୍ୟଲତା

ଲଜେ ଅଲତା

କହି)

‘ଏଡ଼େ ଶରୀର ଜଣେ’

ମିଳାଉଥିଲୁ କ୍ଷଣେ ।

ନଦୀ ନିର୍ଦ୍ଦର

ନଦୀନ ନୀର

ଉପତ ବସେ ଧର

ଉରଙ୍ଗ ବେଶୀ ଭର

ଧାର୍ମିକେ ବେଗେ

ନବ ଅବେଗେ

କାଠ ପଥର ଚର

କାମନା ଅନୁସର ।

ଦୁନିଆସାର

ପାଗଳ ପର

ମିଳନ ମଧୁପାନେ

ସ୍ନେହ ପୀରତ ଦାନେ

ମୁଁ ତେବେ କିପା

ବସିବି ଏକା

ବିରସେ ତୁମ୍ଭ ବନେ

ନୀରସ ନୀତ ଟାଣେ ।

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ଅସ ମଦାଳସି, ଭ୍ରୁଥୁଲେ ବସି  
 ସିଦ୍ଧି ହେବ କି ସାଧନା  
 ବିଷ୍ଣୁ କୃପା କଲେ ପୁଣି ହେବ ତୋର  
 ଚିର ଯୋଷିତ କାମନା ।

ଦେଖ ଏ ପ୍ରମୋଦକନେ ସୁହାସିନି  
 ନେତ୍ର ମନ ଅଭ୍ରମ  
 ମଧୁ-ପ୍ରେମ-ମହାମିଳନେ ଅହା ଏ  
 ଅନନ୍ଦ-ବୈକୁଣ୍ଠ ଧାମ ।

ଯହିଁ ଦେଖ ସତ୍ତ୍ୱ ବୋଧିଯାଏ ଅହା  
 ଅନନ୍ଦ-ଅମୃତ-ରସ  
 ଅସ ଗୋ ସେ ପ୍ରେମ-ଅନନ୍ଦ-ପ୍ରବାହେ  
 ଭସାଇ ଦେବା ହୃଦୟ ।

ଏ ନିଖିଳ ବିଷ୍ଣୁ ଯା ମହିମା ଲଭି  
 ସୁନ୍ଦର-ଶର-ସୁନ୍ଦର  
 ସେ ବିଷ୍ଣୁ ମହିମା ଗାଇବା ଗୋ ଅସ  
 ଉଲ୍ଲେ ତୋଳି ସମସ୍ତର ।

ଏ ବିଷ୍ଣୁ ସୌନ୍ଦର୍ଯ୍ୟ ଭାସିଯିବା ସତ୍ତ୍ୱ  
 ପ୍ରେମେ ହୋଇ ଅସୁହର,  
 ଅସ ଭାଙ୍ଗି ଏହି ପ୍ରଣୟ-ସମାଧି  
 ବାଧୁକଣି ଅଙ୍ଗେ ପଶ ।

ଶ୍ରୀ ରାମକୃଷ୍ଣ ମିଶ୍ର



## କହାରବଧୁ

ମେଲି ପାଖୁଡ଼ା ଆଖି ହସ ହସ ବଦନେ  
 ନାଚିଲ ସାସନିଣି, କୁମୁଦିନୀ ସୁନ୍ଦରୀ,  
 ମନ୍ଦ ବାତ ହୁଲ୍ଲୋଳେ, ଶୁଣି ନୀଳ ଗଗନେ  
 ପ୍ରିୟତମ ଆନନେ, ସବୁ ଦୁଃଖ ପାସୋର ।  
 ଲଭି ବିଚ୍ଛେଦ ପରେ, ଭବି ବିଚ୍ଛେଦ ଦୁଃଖ  
 ଭୁଲିଗଲ ଅନନ୍ଦେ, ପ୍ରିୟବନ୍ଧୁକୁ ଭାର;  
 ଖେଳିଗଲ ନୀରବେ ପୁଣି ସେହି ରମକ  
 ପ୍ରିୟତମେ ଅହ୍ୱାନ ଶୁଣି ରବିବାନୀର ।  
 କାତକବନମଧୁ୍ୟ ଜଣାଇ ଦେଲ ଖରେ  
 ରବି ଆଗମନବାଣୀ, କୁସୁଧାଃ ଅଭର;  
 ଶୁଣି ସେହି ଝମକ ନିଶାପତ ଆନନ  
 ପଡ଼ି ଆସିଲ ଫିକା, ନିରେଖି ତା କାତରେ  
 ସଖା କହାର-ବଧୁ, ଦୁଃଖେ ହୋଇ ଅଧୀର  
 ବୁଜି ଦେଇ ନୟନ ପୁଣି ହେଲ ମଉନ ।

ଶ୍ରୀ ଗୋପାଳଚନ୍ଦ୍ର ମିଶ୍ର  
 ଅର୍ଥ ବାଣିକ (କଳା)



The boarders are deep in their studies now but still our activities are not at bay. We are thankful to the authorities for their sympathy and guidance in every sphere of our activities,

We the boarders of Mohammadan Hostel offer our heartiest thanks to the Commissioner Orissa Division for his kind offer of twenty-one books to the Muslim Hostel Library.

Wish all the final examinees a success and a happy X'Mas to keep up the harmony,

A. RAHMAN  
*Secretary.*



### Scouting Note.



Our activities in Scouting have been very much poor since the Puja holidays, We should not be sorry for that because most of our Scouts are final examinees, Moreover the senior and the Secretary are themselves final examinees. Hence none of us can pay much attention to it. Still our Scouts are sparing their time to guide the various school Scouts for the coming Provincial Rally to be centered in College ground.

We had a meeting in the Roverden on the 23rd. It has been decided that there would be a Sunday performance in the College Hall in the month of January 1934, in order to draw some money for our Scout fund. I hope the authorities will be duly informed by the senior.

We wish all a happy X'Mas.

A. RAHMAN  
*Secretary*



### West Hostel Notes.



With the advent of the new session, commenced the busy and monotonous period with the examinees. We wish them all success both in the Test and periodical examinations. Let them keep in view the brilliant results, this Hostel has shown in the University in the preceding years and it is their duty as boarders to try their level best to keep up the traditional prestige and good reputation, this Hostel has all along been bearing.

It is a matter of great delight that the boarders are making the best use of the newspapers and journals of the Common Room. There is a great demand for books of the Hostel general library and not the less those of its lending library. The lending library is a noble and useful institution and it is really rendering immense help to the needy boarders.

The games room is invariably crowded after the study hours which is a sufficient indication that boarders are taking a keen interest in indoor games. In this connection, Babu A. C. Patnaik, the secretary, Games Room deserves thanks.

Our new Secretary for Debating Society, Babu Dinabandhu Behera B. A. is very sincere and keen on having one sitting at least every week. The Mock-Council, New Orissa held on the 19th November under the auspices of this society was, indeed, very lively and interesting and we request him to enlighten us with such interesting topics.

The September issue of 'Urmī' the manuscript journal of our Hostel saw the light with a modest and slender appearance. We request the boarders to contribute more towards her size. They should patronize her as she is the pride of the Hostel. The December issue is under preparation by her Editor, Babu Luxman Misra,

### East Hostel Notes



During the current session the most important function of our hostel namely the prize-giving ceremony came off. It was celebrated on the first November. Mrs. K. P. Sinha was kind enough to give away the prizes. Our heartiest thanks to her. A large number of ladies were invited. This example is the first of its kind in the history of the hostel, when ladies sat at one table and formed a happy circle. This is a happy augury for the future intercourse of natural good will between the two sides. We have given a start, let others follow. There were prizes for general knowledge, debate, music-both vocal and instrumental, Ping-pong, Chess, Carrom, Cards, Dice, entertainment. We congratulate cordially all those who won the prizes. But we must not forget to offer our special congratulations to the inmates of Ward No. 3 who scored the highest points in outdoor games and were awarded the Tripathy Cup for the year 1933-34. We thank all those who awarded special prizes. Our special thanks to our Warden and Superintendent for this. We are glad to mention here that our Warden took a very keen interest and lent all possible help to make the function a grand success. Our sincere thanks to him and all those who rendered voluntary service to make the function a grand success.

The winter this year started with its sharp claws and gave an unhappy set-off to the season by bringing in three severe illnesses. Fakir Chandra started the unfortunate initiative by sticking to the sick-room for about a fortnight, till he was removed to the Hospital as a typhoid case. Thank God, he was snatched from the clutches of death almost. We are glad he is all right now. Then fell our foot-ball hero Manesh. He got his left ankle sprained severely in a Foot-ball match. It was a pity to see him carried by two odd servants for several mornings to his law classes, Thanks to Dr. Bose who is taking much care of his sprain. Our star is still limping and gives a Byronic gait. We wish him good luck. The third and the last was our comic genius Beer Lakshman whom we had almost lost as dead. His pulses

Then Babu Rajaram Dube moved the proposal "That in the opinion of the house, the practice of giving alms is harmful to society." It was duly opposed by Babu Somnath Nand. After this 7 members spoke on the subject and made the debate lively.

The president then delivered a fine speech, after which the meeting dissolved with a vote of thanks to the chair.

RAJARAM DUBE

*Secretary.*

BISWANATH RATH

*Asst. Secretary.*

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### Report of the Urdu Debating Society.



There were two sittings of the Urdu Debating Society with Khan Bahadur Abdul Muqtadir on the chair. The subjects for discussion were that 'Oriya should be the Vernacular of Oriya Muslim students and 'University education should be suspended to alleviate the present unemployment.' Though a handful every one tried his level best to heighten its interest and as such the sittings were a success. The subjects were put to vote and the meetings dispersed with a vote of thanks to the chair.

We offer our hearty thanks to our Principal W. V. Duke and Khan Bahadur Abdul Muqtadir for taking a paternal care in our Society.

SAIYID ALI YUSUF

*Secretary, Urdu Debating Society,*



The second sitting was held on 18th November with our Vice-President on the chair. Mr. S. K. Lahiri of 3rd year class read a paper on "Photography" illustrated with experiments and projections. He exhibited specimens of photographic plates which he had himself prepared in the laboratory. Experiments were performed to show the sensitiveness of photosalts to light and the effect of reduction. He explained the latent image formation, the darkening of photographic plates in the developer, colour photography, X-ray and infra-red photography. He showed how the Camera is used to detect deleted signatures and doubtful documents. Professor G. C. Mohanty, in the end, made lucid remarks on the subject. The meeting was well attended, and it dispersed with a vote of thanks to the chair.

We offer our hearty thanks to the members of the Chemistry staff who are keenly interested in our Society. We welcome in our midst, the two new Research Scholars in Chemistry. Owing to our Practical Class falling on Saturday after the College hours, we are unable to hold meetings of the Society very frequently. However, it is fervently hoped that the enthusiasm of participaters will continue to last.

ABDUL BARI KHAN  
*Secretary.*



### Report of the Historical Society.



We have had three sittings of the Historical Society of our College this session including one special meeting held on the 13th November where Babu Pravat Kumar Mukherjee, an ex-student of our College, read a paper on "Original Moghul farmans concerning Orissa" based on his research work. The meeting was presided by Professor N. K. Sanyal and was well attended by students. Professor N. C. Banerjee and Professor G. S. Das were also present in the meeting. The second meeting was held on the 21st October 1933.

## COLLEGE NOTES.



With deep sorrow we record here the untimely death of Babu Haridas Dutt M. A., B. L. who was drowned while bathing in the Kathjori river. He officiated for sometime as a Law Lecturer in our College.



Professor Sarada Kanta Ganguli was on leave for nearly a month because of ill health — We are glad to see him back among us and restored to his former health,



College athletic sports were held, as usual, on the Darbar Day. Our young athletes gave us exhibitions which were quite upto the mark. Students mustered strong inspite of the bogey of an examination haunting them. We had the honour of having Lady Macpherson among us to give away prizes.



Members of the College staff were at home to Mr. Ramananda Chatterji, the Editor of the 'Modern Review' in Professors' Common Room.



Babu Debendra Nath Rath an ex-student of our College has secured an appointment as Inspector of Excise and Salt.



We are glad to announce that Dr. Paranjpye of the Lucknow University is expected to address the Old Boys of the College on the Commemoration Day (27th January 1934).



The Historical Museum of the College has now been housed in Room No. 10 of the Main Arts Block of the College.



Two rooms are being added to the Hostels and work is briskly progressing.



Soon after various experiments were carried out by eminent scientists and it was found that atoms of hydrogen were the lightest of the known substances. Thus inception of the modern era in chemical science is chiefly attributed to his proposal of atomic theory.

Again in the last decade of the nineteenth century two discoveries were made that were destined to revolutionise the scientific thought. These were the discovery of the X-rays by Rontgen and that of the radioactivity by Becquerel and the Curies.

In a glass tube, specially devised for the purpose by Crooks, when electric currents at high potentials are discharged through gases at a very low pressure (0.01mm or lower), charged particles or corpuscles are shot off from the cathode. Rontgen in 1895 showed that X-rays, a radiation more penetrating than ordinary light, were produced by the impact of these particles which were called electrons each of whose mass was about  $\frac{1}{1850}$  that of hydrogen. These particles are identical in nature and in the ratio of charge carried to mass of the particles, irrespective of the nature of the residual gas in the tube. This gave the definite indication that the cathode particles are a common constituent of all atoms.

Being enlightened by the discovery of X-rays, Becquerel tried to find out whether phosphorescent substances such as Uranium salts emit the similar radiations. To his great satisfaction he found that these radiations also produced photographic actions passing through sheets of black paper etc and caused the air through which they passed to be charged with electricity.

In course of a few years other radioactive substances, such as, radium, polonium, actinium etc were discovered and their properties were studied with great enthusiasm. These elements were found to give off three different kinds of rays called respectively the X-, B-, and Y rays. The X-rays consist of positively charged particles of atomic dimensions and atomic weight 4. Each of these particles carries 2 unit positive charges. The B-rays consist of negative electrons moving with a very high velocity, while Y-rays are X-rays of very short wave length. Radium by disintegration forms two elementary

motor car parts etc. There are thousands of young men earning their livelihood in this way. They constitute one of the finest hard-working, and intelligent class of the society. These young men are now greatly handicapped owing to the imports of cheap machine parts. Thus in the interest of the middle classes and cottage industries of the country one must strongly oppose the misguided move to maintain an overvalued rupee.

Devaluation of rupee will serve another great purpose, it is wanted to promote the most fundamental object of raising prices which is the cry of many international conferences. Devaluation of rupee will not only give protection to our indigenous industries but it will act against import of foreign wheat and rice.

It is true that devaluation will affect Government's financial position. In fact the Government budget is facing a deficit for the last two years and a fall in the value of rupee will cause a further deficit. But the stabilisation of economic resources must always have precedence over financial conveniences. Moreover the financial resources of the country would largely depend for their solution on the economic conditions of the people, on a rise of prices and the purchasing power of the people

It is high time for the people of the country to study the currency problem of India which is eating into the vitals of the country. Overvalued rupee is ruining the trade, industry and agriculture of the country. If we want to overcome the present troubles we must think, decide and act cautiously.

SAMARENDRA NATH MITRA

*Fourth Year Class.*

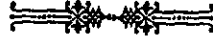


the opportunities which his Alma Mater places before him. He never thinks that "the opportunity to do mischief is found a hundred times a day, and that of doing good once a year."

And then our 'Fresher' thinks he has done away with discipline once for all on leaving his school. This is another mistake he commits. College discipline approximates to the ideal of discipline, namely, that like the bridle in the hand of a good rider, it should exercise its influence without appearing to do so. It is however the duty of a student not to slip the hands of discipline, just as it is his duty not to miss any of the opportunities for self-improvement founded for him by the College.

How many of you, really, act up to this? Ask yourselves honestly. May the New Year begin with you with the spirit of a new life and open new visions of happiness for you all.

AMAR SINGH.



## Rupee-sterling Exchange.

(General study)



(N. B. India is now said to be on the sterling exchange standard. The Indian rupee is now linked to sterling, the name of the English Currency. All foreign transactions of India are carried on in terms of sterling and not in terms of rupees, foreigners pay India in terms of L. s. d. India also makes her foreign payments in terms of L. s. d and not in Indian rupees. One rupee is now equal to 1s 6d, this means that for one rupee in India we are entitled to 1s 6d in England and vice versa).

The most important problem facing us to-day in India is the rupee-sterling exchange problem. Rupee is now fixed at 1s 6d but there is a demand in some parts of the country to bring rupee to its pre-war, level at 1s 4d. India will get many advantages if rupee is fixed at 1s 4d and not at 1s 6d as is at present the case.

emergency, the freedom of speech and association by passing ordinances. "A king is a failure", wrote Napoleon to his brother Joseph during the peninsular war, "when people say he is a good man".

I shall conclude my speech with one remark which comes last but is not, on that account, of least importance:—that is, a constitution can never be a success if it is imposed on a people dissatisfied with its provisions. A constitution must be a product of evolution, a result of free deliberation among the people. The common place argument that representative institutions do not take deep root, and do not grow if they take root, on an oriental soil is thoroughly discredited and does not take us far. The Indian constitution is still in the transition stage and the white paper proposals do not contemplate to give it a finality; yet, let us hope that the Government of India Act of the future will represent a real advance and secure the approbation of at least moderate Indian opinion,

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### The New Year.

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Life is a prism of My light,  
And Death the shadow of my face—*Sarojini Naidu.*

The above is the quintessence of the poet's conception of Life and Death, and it acquires a special significance on the New Year's Day. It sums up the philosophy of life propounded by all the modern poets from Shelley down to Yeats. It strikes a note of optimism amidst the dejection which the sorrows of the world impart to our souls. But Youth and Death are almost incompatible terms and students think of Life only. There is nothing wrong in this provided they fully grasp what student life is. The central duty of a teacher as we all know, is to encourage loves only and to use hates only as the gardner uses his pruning knife to remove the rank growth that wastes the sap of the tree, and spoils its beauty. The sacred duty of a student is, however, to eschew the hates and court the loves. If he succeeds in doing so, he would grasp the meaning of student-life as surely as he holds the cricket ball in his hands,

The Judges must be independent of executive control in order to uphold undaunted the supremacy of the law. The struggle between crown and Parliament in 17th Century England amply illustrates the danger to individual liberty if the Judges are forced from behind to strain the law in order to defend the king's prerogative. 'Lions they are,' said no less a man than Bacon, talking of the position of Judges 'but lions under the throne'. This was typical of the time in which he lived. The independence of the Judiciary and the security of its tenure are well-established in England since the days of the Act of Settlement (1701).

Next, I shall deal with the third group of essentials with reference to the successful working of a constitution and under this I give the first place to (1) a scientific party system. It is the practice in modern states that while one or more party is in office, the other is in opposition to it. By a scientific party system I mean that political parties must be divided not on the score of personal considerations but by strict principles to which they must adhere in and out of office. The party system is, on the whole, best developed in England where the liberals and conservatives hold strictly defined views on the major issues that they are called upon to face from time to time while the socialists have come in with a different programme. It is to the credit of the English character that it rises above party on occasions. When the national existence is imperilled the leaders of parties sever their party ties and form a coalition Government to tide over the crisis and afterwards go back to their different camps. The present national Government with Ramsay Macdonald at the head is an admirable illustration. At one stroke Mr. Macdonald broke with the past, dissociated himself from his colleagues and joined the national Government with a decidedly conservative weightage. Moreover, the stability of a Cabinet is jeopardised by a multiple party system. There are so many parties in the chamber of Deputies that no Cabinet can rely on the steady support of any single party. In consequence no Cabinet lasts even twelve months.

(2) Intelligent citizenship. With the march of democracy the duties and responsibilities of the electorate have largely increased.

(5) The right to carry arms. Every citizen of mature age must have the right in a free country to carry steel in his person. If possessed of the required physical fitness every young man should receive military training and equip himself fully so that he might fight for king and country in time of need, if not pursue the military profession. It is a common place to remark that the defence forces of a country are exclusively manned by nationals.

(6) Safe-guarding of minority rights. The minorities present a baffling problem to the modern state and no arrangement can be said to be perfect that does not satisfy the claims of a minority. In a country like India, for instance, where the problem of minorities is a little over emphasised, the constitution must guarantee the preservation of their language and culture, grant them freedom of worship and tolerate the existence among them of social practices that do not run counter to public morality or public policy.

(7) Eligibility of every qualified person for office. In India again, in particular, no doubt should be allowed to exist in the mind of any one that he is not eligible for any office though he possessed the required qualification. To quote the language of the Queen's proclamation (1858) no one in the Indian Empire would be barred from any office on account of caste, creed or colour provided he had qualified himself fully for that office.

The above mentioned rights of the individual are sometimes formally conceded to the people in writing in the constitution itself. In the constitution of France as well as in that of the U. S. A. there is what is known as a 'Declaration of Rights' which sets forth all personal rights to the satisfaction of the individual. In England, on the other hand, these rights are not found in any formal statute but are distinctly recognised by the common law of the land as the result of judicial decisions in the past. It is worth while in this connection to say that, in spite of an imposing Declaration of Rights, the liberty of the individual is less preserved in France than in England for in France a complaint against a public servant, is to be lodged not in the ordinary Court of law but in a special tribunal, presided over by high executive officials. This is what is known as the 'Droit Administratif'.

joint session of the Senate and the chamber of Deputies who meet not at Paris but at Versailles and an amendment takes place as simply as any act of the legislature. The English constitution is flexible in that the king in Parliament can effect momentous changes in it and has, in fact, effected fundamental changes by an ordinary act of Parliament. "It can make anything except making a man a woman or a woman a man," cried out Holmes, the Swiss Jurist.

Lord Bryce, in his 'American commonwealth' expresses his admiration of the federal constitution on account of its rigidity, for it opposes rash and hasty change, secures time for deliberation; it trains them to habits of legality, strengthens their conservative instincts, their sense of the value of stability and permanence in political arrangements. It has to be admitted that in a federal state, 'rigidity' is in fact, a primary condition of existence. Flexible constitutions, on the other hand, possess in their turn at least one supreme advantage. They bend, but they do not break. Admitting easily, perhaps too easily, of reform, they are on that account the less susceptible to revolution. 'In France,' said Napoleon III, 'we make revolutions but not reforms.' 'In England we make reforms but not revolutions.' (Marriott).

For purposes of convenience I have divided the essentials of a constitution into 3 groups, the first comprising the basic features or the central facts of a constitution, the second relating to the form of a constitution, and the third dealing with factors essential for the successful working of a constitution.

First and foremost among the central facts of a constitution is the rule of law. Every one must be equal in the eye of the law. This is an admitted convention of the English constitution. There the rule of law means two things: (a) that no man is punishable or can be lawfully made to suffer in body and goods except for a distinct breach of the law established in the ordinary legal manner before the ordinary courts of the land. (Ridges) (b) That not only is no man above the law, but that here every man, whatever be his rank or condition, is subject to the ordinary law of the realm and amenable to the jurisdiction of the ordinary tribunals. (Ridges)

a new channel with a sweet murmur crystal-clear, transparent and sparkling. Ibsen found the edifice of Drama all 'brick' and left it all 'marble', A splendid monument of imitation has been the grand tribute paid by the world to his hallowed memory. This is the best price an author can have for his genius and Ibsen had it.

DHARAM DUTT GUPTA.

*5th Year*



### The Essentials of a constitution. \*



The subject on which I have chosen to speak this morning can easily detain us for hours and I fear I may not do it full justice, within the limited time before us.

The 19th Century, and the latter half of it in particular, may fairly be called the era of constitutions. Most states of the civilised world since then have been governed by a constitution and since the movement for 'charter of liberties' proceeded from the desire to check monarchical excesses or executive tyranny the constitution granted was necessarily written. At bottom they were promises in writing with certain rules for the guidance of the Government in future on which the people relied as the guarantee of their liberty, not to be unlawfully invaded by officials in future. Thanks to the efforts of Disraeli and Gladstone to mention only a few of her premiers, England was slowly and steadily building up a responsible form of Government, not by means of revolution but by a process of unbroken evolution. France had once for all dispensed with monarchy and was trying one constitution after another and the constitution of the Third Republic (1870) has since become permanent. The United States

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\* Based on the speech delivered by Mr. Hayagraba Panda, M. A., Student Law Part I Class, in the Law Union on the 4th of November 33 with Mr. S. C. Chakravarti M. A. B. L., Senior Professor of Law, in the Chair.

the blind forces of nature. He must reveal to others the secret harmony—the hidden unity—which runs through the different discordant forces of the world. Thus when Drama was benumbed under such a biting frost, Ibsen came like the west wind and heralded an emancipation, grand and glorious. His contemporaries in treating of the ordinary persons and common place events lowered the status of the Drama itself. But he, on the other hand raised the ordinary characters and incidents to an extraordinary dramatic level. He proved that realism of externals—of environments, manner, speech and the like, placed no limits on the power of the artist to probe into the fathomless depths of human heart, to search the secret nooks of the human spirit, to scale the sunny attitudes of human aspiration. He extracted the poetry that lurks in life—he unveiled the strange beauty that is the natural heritage of every soul,—he brought out into play the divine spark that burns in every heart. He could do this only because, he had an intuitive knowledge of the human soul combined with a technical power to produce characters that reveal themselves through a spiritual development in perfect accord with external action and surroundings. He maintains a rhythm in character and action and exposes the inner spiritual significance with respect to outward facts. He bores and mines underneath the surface of life into passions and motives. In his plays we always ascend to some higher point from which we can make a better survey—take a fuller view of the facts. We no longer feel ourselves lost in the multiplicity and exuberance of leaves but obtain a clear complete idea of the wood itself. The catalogue of bare facts is transformed into a beautiful Idyll. Thus Ibsen did the same service to Drama as rendered by Wordsworth to Poetry. He was a Zola with a genius for the stage. In his hands the Drama became a 'trumpet' of mighty strength from which he blew notes solemn and sonorous.

Dramatic art for him was not so much a delightful play as an inexorable duty. He found it necessary on his part to awaken those who lolled on the soft pillows of traditional opinions and conventional morals—to startle those who were lost in "the false dreams of customs"

The duty of the Superintendent of metals was to carry on the manufacture of copper, lead, tin, *Vaskrantaka*, *arakuta*, (brass), *Vritta Kamsa*, *tala*, and *lodhra*, and other products from ores.

It is thus plain that mining and allied operations could not be left out as rudimentary. Mining processes were quite good and well regulated as could be wished for, making of course an allowance for the then conditions and environments. It seems those persons who devoted their attention to it possessed no small power of discrimination and perhaps tried to have every thing well organised, The state of development of the then social Government can very well be inferred from rules and regulations framed in connection with them. In the face of these facts it fails one's imagination to understand the significance of the expression of "childhood of economics" as applied to the people of ancient days. Is it a deliberate white-washing of the facts or does it prove the existence of ignorance of conditions prevalent?

W. P. SARKAR,  
M. A. (*Econ*).

## Ibsen and the Modern Drama.



"Tense and lean, the colour of gypsum  
Behind a vast coat black beard Henerick Ibsen."

Progress is a baffling enigma—a strange riddle. Millions come and many try. But the golden doors yield not. Time flows on. Then, Heaven is pleased to send a man of genius. He is the custodian of the magic-secret. He gives a gentle push merely. A faint creak and lo! the gates stand wide open. Thus humanity enters into another chamber of civilisation.

Government, and no one could be allowed to take liquor out of the shops.\* Within the shops they were well protected, i. e. to say, even when they lay intoxicated in the shop rooms, their possessions could remain secure. In case anything was lost, the merchant was to make good the loss. It was quite possible in such cases for some persons to spend beyond their means. To detect them spies were posted in the shops and such persons were ordered to be arrested outside the shop.

The sale price of liquor was fixed and undersale was not allowed. The use of bad liquor was generally prohibited but it was allowed to be given to slaves and beasts. Though the traffic was well regulated, the public, however, on special occasions were allowed to manufacture for four days on payment of certain fees.‡ Kautilya was very particular in mentioning revenues due to the king. The Superintendent was to collect the daily fees and 5 p. c. toll from dealers, and after the day's sale proceeds, he was to fix the *vaidharana* due to the king.

#### (E) Mining Operations.

Kautilya divided mines in two classes, viz. ocean mines and land mines. Their respective Superintendents were expected to be experts and properly qualified as would appear from the nature of duties they had to perform. In addition to them there were other persons as Superintendents of salt, metals and mint, who had other duties to execute as would be seen presently.

Before entering into details it might be mentioned here that mines were held to be very important as they were the source of all kinds of metals. Accordingly mining operations and manufacture of metals was communicated to be centralized. "The Government should keep as a state monopoly both mining and commerce

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\* "Liquor shall be sold to persons of well known character, in such small quantities as one-fourth or half-a-kudumba, one kudumba, half a prastha or one prastha.

‡ Special occasions as festivals, fairs and pilgrimage.

with those women who had come only to have their spinnings exchanged for payment of wages.

### (B) Forest Industries

The utility of forests was recognised. They were considered from many points of view as—for adequate supply of different sorts of timber, for the use of elephants, and also as a political measure for shelter or defence.

A Superintendent was in charge of forests for preservation and collection of forest products. It was also his duty to 'start productive works in forests,' and to carry on "the manufacture of all kinds of articles which are necessary for life or for the defence of forts."

Kautilya had given almost an exhaustive list of forest products, which he had classified in several groups. The groups are as follows :—

- (a) Trees of strong timber,
- (b) Group of bamboos.
- (c) Group of creepers.
- (d) Group of fibrous plants.
- (e) Those yielding leaves.
- (f) Those yielding flowers
- (g) Group of medicinal herbs—
- (h) Poisons.
- (i) Skins of animals.†

### (C) Armour .

The importance of armoury was ever recognised and Kautilya was very particular to mention that 'experienced workmen of tried ability would only be employed for manufacture'. It was to be under the direct authority of the Government and a Superintendent was placed in charge of supervision and control.

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† For details—See Arthasastra—Book II. Chapter XVII.

## Industries and State Monopolies in Ancient India.



The economic thoughts of Kautilya resembled those of the Mercantilists more than those of the Physiocrats or of the advocates of the *laissez-faire* doctrine. It might be true that Kautilya did not advocate in so many words as they are now being done, but in essence they were all same in another garb. Kautilya required the state as a corporate body to conduct and regulate important industries. In doing so he had perhaps in his mind an idea of "fair price" on the part of merchants, manufacturers and labourers. This state control was again desirable from the revenue point of view. Herein lies the idea of the ultimate welfare of the society, and that merchants or manufacturers might not take advantage of the weak points of the society. This was well guarded against and the interests of the society were always taken into consideration in every sphere of activity. In these circumstances the remark that ".....consideration of the subject with a view to the economic interest of the whole society was scarcely possible," carries no value whatever and convey a wrong conception in respect of the economic unity of ancient days. Similarly it is no defence to say that the then people "were in the childhood of civilization" and had "child economics." (\*)

The following important industries and Government monopolies might be examined:—

- (A) Weaving
- (B) Forest Industries
- (C) Armoury
- (D) Liquor
- (E) Mining operations and manufacture.

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(\*) Vide Introduction for the quotations

extensive education in the University of life. Even as regards degrees and examinations there is in many places—I do not say in the University of Patna—a desire to make the attainment of a degree too easy, thus lowering the value of the degree itself. It is worth serious consideration whether all those who join a University are really capable of profiting by the education that is given there and whether the success of a University should not be judged more by the quality than the number of the graduates that it turns out. The graduates that the country wants are men who have learnt the art of using their rational faculties, who know how to acquire knowledge from books, who thoroughly grasp the fundamental principles of the subjects they study and who, if they are students of science, realise the importance of the methods of scientific investigation and are firmly convinced that correct results are only to be obtained by means of suitable experiment and observation and that a mind invariably open to receive new ideas and revise old ones is the essential characteristic of the scientist. The graduate whom the country can well do without and whose education has entailed a mere waste of money and energy is one that has only aspired to obtain his degree by simply cramming the notes dictated by his teachers, who has not even read the books prescribed for his study by the University, to whom the use of reference books is quite unfamiliar, who does not love books and cannot make use of a library, and to whom education means simply an intensive exercise of his memory. If anywhere the extension of higher education has only led to an increase in the number of this latter class of graduates, then it is time to consider some means of improving them or even of closing the doors of the University against them.

*Graduates of the Patna University*,—I congratulate you all on the completion of one important chapter in the history of your life and I add my special felicitations to those to whom your Chancellor has awarded medals and prizes or who have otherwise distinguished themselves in their academical career. As I have said before, it would be a mistake to think that your education has now been completed. It has only attained one stage but it must continue throughout your life. Your *alma mater* will always watch

like those organised by Mr. Brayne in the Punjab and Mr. Devadhar and his colleagues in Bombay, and so eloquently advocated in recent days by the Governor of Bombay, call insistently for workers. It is a pity to see so much available man power lying unused when so much work is to be done. The workers can only get a living wage but that is better than eating their heads off in idleness and mental, and often even physical starvation. Then again there are a certain number of our educated men who have fair landed estates of their own but are content to let them out and are themselves seeking employment elsewhere. If such cease to be absentee landlords and live on their land, cultivating at least a part of it themselves, they will naturally be the real leaders of the people and we shall hear less of landlords claiming special political privileges as *soi disant* leaders while spending their whole time in luxury in towns or even abroad, their only concern with land being to get their rents duly collected. The growing migration of educated persons to towns is an evil recognised all over the world, but it is peculiarly grave in our country where about eighty percent of the population is rural. The largest numbers of our educated men still have some connection with villages but in a generation or two it will have practically disappeared. The leaders of the people with the encouragement of a government responsible to the people must seriously consider this problem and solve it before it is too late.

To those who take up work in villages a few words may be usefully addressed. If they think that it is a kind of employment similar to that in an office or a factory, they are making a grievous mistake. Work there would be of a different nature and requires an amount of tact, sympathy and consideration for others. But there should be no appearance of patronage or dictation. The villagers, even though uneducated, are intelligent enough to weigh the quality of a man and to distinguish the real missionary from a mere careerist. While a gradual attempt should be made to teach them better ways of living, a sense of the practically possible must be always present in the mind. New methods of cultivation and improved marketing, and better ideas of social life should only be gradually introduced, as the people are naturally conservative. Above all a village worker must keep clear of factions among the villagers and should acquire the

good luck that was the fortunate lot of those who went in for English education sixty years ago. The case for higher education rests on the fact that it makes men and women better fitted for any role that they have to play, that it makes better men and better women who are able to act as leaders of the people about them, and that in these days it is impossible for a country to attain its proper rank among the nations of the world unless there is a certain proportion among its people who have a well developed intellect, who can take wide views on affairs and whose horizon is not limited to their immediate surroundings. It has been found that even in distributive trades a well trained graduate with a good general education soon outstrip in efficiency a man who has been apprenticed to his particular job from his early years. And graduates must get rid of the idea that they are fit for occupying any post without some special training. Such training is of course necessary in every case though for well-educated people its period will be much shorter. The extent of their rise will depend upon their own effort but they must not grudge this period of apprenticeship. Just as the human embryo has to pass, though very rapidly, through the stages of an invertebrate, a fish and other animals before being born to the dignity of man, so also must the graduate pass through all the stages from the very lowest before he can hope to rise to the heights of which he should be capable. If he is unable or unwilling to pass through these necessary stages, he cannot blame his education for his want of success. I have in my mind the cases of some of my pupils whom I was able to recommend to some mill-owners. Some of them disliked the early stages where they had to take their coats off and work with soiled hands like a manual labourer. They gave up in the very beginning after a few days and are to-day probably among the unemployed graduates or at best low-paid school teachers against their will. Some others, on the other hand, stuck to their job and have risen fairly high in their line. The force of circumstances is leading to the gradual abandonment of the idea that certain classes are only meant for intellectual or clerical work and that manual or mechanical work is something of a degrading nature. In these democratic days all must have equal opportunities. All work must be regarded as honourable and noble, and the only thing that is dishonourable or ignoble is selfishness.

sities of the world not only by continuing their work of dissemination of knowledge already in existence but by making their own contribution to the store of world's knowledge. For this purpose it is necessary to utilise all our resources in the best and most economical way, and a system in which Colleges giving higher education are scattered all over the Province is surely unsuitable. A concentration of teaching ability in one, and later on in two or more centres, is obviously called for. A single College in one centre cannot afford to have a group of teachers in one subject and the teachers lose the great advantage of contact with allied spirits and tend to become mechanical lecturers without being brought into touch with the most recent developments and having no opportunity of receiving help, comment or criticism from their equals. Moreover the work of research in these days is impossible without a good library with up-to-date periodicals and books and the resources of one College are not able to secure this advantage to its teachers. In this general statement I do not desire to ignore the good research work done by several teachers even under difficult conditions but from the national point of view we must not make their work harder than need be. To my mind, therefore, the future Indian University is bound to be of the unitary type. It is not likely that any Universities in India can arise which are of the type of Oxford or Cambridge which are *sui generis* in the world, and the type we should aim at is that of the provincial Universities of England or the Universities on the Continent and America. The many well-equipped educational institutions in Patna can all be put under the control of the University and be made its various branches; but for turning out better and more extensive work larger resources will have to be placed at its disposal both by Government and by the wealthy public-spirited people of the Province. The intellectual needs of other centres in the province should be met by some arrangement by which during vacations or holidays short intensive courses of a popular character are given by University teachers specially deputed to those centres. But we must not give way to the intelligible but unpractical desire of various localities to have some collegiate institutions of their own. Such a course of action will waste the limited resources available for higher education and will also tend to lower intellectual standards.

## THE RAVENSHAVIAN

An outsider speaking before the Patna University can hardly fail to be reminded of the glories of the ancient monastic University of Nalanda which is said to have sheltered at a time ten thousand pupils, who were being trained as religious and moral teachers for all parts of India. The zeal that drew these young men to Nalanda in those days when travelling was so difficult can certainly be imitated in these days even though the subjects of study may have changed a great deal; and the munificence, both on the part of the rulers and the wealthy class, which made it possible for this large number to be fed, housed and taught, apparently without the payment of any fees, deserves to be emulated, though it can hardly be equalled even by a Carnegie or a Rockefeller. One may be permitted to hope that Patna University will, at no distant date, rival this ancient seat of learning and attract students from all parts of the world as Nalanda is said to have done over two thousand years ago,

At the present moment indeed the organisation of the Patna University as a mere examining body controlling instruction in affiliated colleges is poles apart from what Nalanda must have been. Nothing would be more instructive to me as the Executive and Academic Head of a University than a look at the Calendar or Handbook of Nalanda University if such a thing existed in those ancient days. I would eagerly look for elucidation of several questions which I am myself called upon to consider almost every day and with which you of the Patna University have also to deal. What were the courses of study and the periods of study? Were there any degrees granted? How were the teachers appointed and on what terms? Were any fees charged for tuition, board and examinations? Were there any vacations or holidays? Was there any vocational education? How did the pupils maintain themselves after leaving the University and was there any problem of unemployment among Nalanda graduates? What control did the King or his Ministers exercise over the University? In what language was the instruction given? Did the students take an absorbing interest in the politics of those days? Had they any organised sports or other means of physical training? Were there any communal difficulties between the Brahmans, the

Orissa stands on a different footing from the other provinces. The people of Orissa are really poorer than the people of the neighbouring provinces. The province is mainly agricultural, but even the cultivators are impoverished by the liability to floods which cause tremendous loss every four or five years over a large part of the province. There is no trade or industry to fall back upon and the little that is, is monopolised by the Marwaris and the Cutchi Memons who have penetrated to the interiors of Orissa. Every *hat* or market place of importance has its Marwari broker who practically controls the export and import business and spends the profit in various ways which do not materially benefit the people of the soil. In the neighbouring provinces there are rich landlords who make princely endowments for the cause of education, but in Orissa, the Garjat chiefs and rulers are now, in a way, separated from the people of the new Province and it is very doubtful whether there would be any large benefactions from their side for the cause of education. Apart from these chiefs there are also big landlords, but barring one or two, the others are not in a very affluent condition and it is idle to look up to them for help or assistance. This poverty will very probably stand in the way of the establishment of full-fledged Medical and Engineering Colleges and will curb the activities of an ambitious University in many ways. Moreover the boys to be educated are generally unable to pay for the luxury of high education for a long period and so some way has to be found by which education can be made cheaper and yet become more efficient than what it is at present. We have then to think of ways by which our boys may be able to avoid a purely literary education which has proved so baneful in Bengal and how the machinery for education should be so set in motion as to harmonise with the environments of their own home. We have to see how best the culture of ancient Orissa will be preserved and taught to the people and at the same time provide them with an education which will enable them to compete with the students of other Universities in all walks of life. In a way we must set about to find ways and means of evolving a cheap but efficient machinery of which our boys can take full advantage and which will not make them narrow and onesided in their out-looks on life. The building, the officers, the paraphernalia will be there no doubt, but we

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