

ଭାବ କି ଦୋଇ ହୁଏ ଥିଲା ପାଇନରେ ଗ୍ରୂପ
ହେଲେ ଯେତାର କଟେଜ୍ ନାମକାନ୍ତାର ଶବ୍ଦ-
ଖର ବ୍ୟାପ୍ତି ଦିଗନ୍ତ ଓ କଳନାଳି ସବଦା ବାରାନ୍ଦେ
ସୁନ୍ଦର ପରିବାସ ଦୋଇ ପ୍ରକାନ୍ତର୍ତ୍ତନ ଜାଲେଦେଇ
ଅଧିକାର ସାହସ ଅବଲମ୍ବନ ପରିବାର ନିଜ ଚର୍ଚାର୍ଥୀଙ୍କ
ବରତିଦୋଇ କି ଥିଲେ ବିଦ୍ୟାବ ଶାନ୍ତ ଦେଇପରେ
ଯେତାର ଲମ୍ବିଦାର ବହାର କାର୍ଯ୍ୟ ଦରଗା ଦେଖି
ପରିବର ମନରେ ହୃଦୟ କରିବ ପୂରୁଷର ଦେଇଥିଲେ ।
ଏହି ସେତାରେ ଉତ୍ସବରେ ନିଯକ୍ତବର ଅଧିକ
ଦେବତାଙ୍କ ଦେବାକୁ ଅଗ୍ରତ ପ୍ରକାଶ କରଇ କିନ୍ତୁ
ଏ ମହାଧୟ ସମ୍ମନ କରିବାକୁ ଥିଲେ ଏହି ଅର୍ଥଦୟା
କି ଥିଲେ ବେଶ୍ୟାର ମହାମହାର ଆଦେଶ ପ୍ରାପ୍ତ
ମାତ୍ରେ ସମ୍ମାନିତମଣେ ଦେଇ ଅଛି ବେବନ ବିଶେଷ
ଦାତାଦାର କରି ନାର୍ତ୍ତାକୁ ଫେର ଆହିରେ ।
କୁବାର ହୃଦୟ ମହାମହାର ବ୍ୟାପ୍ତିକ ସମସ୍ତ
ଅନ୍ତର ପୂର୍ବ କରୁଥିଲେ । ସନ୍ ଟାଟା ସାଲରେ
ମହାମହାର ମହେଦୟ ବର୍ଗରେହେ କରିବାକୁ
ଶାଶନ ପ୍ରାଣାଳୀର କଷେତ୍ର ପରିବର୍ତ୍ତନ ହେଲା ।

ଏହି ଅବସରରେ ଏହି ଶ୍ରୀପଦ ଦେଖାକି
ଯାହେନ ଶାର୍ଦ୍ଦ ଲୋକୁଷ ହେବାକୁ ଗାନ୍ଧର ଅଧ୍ୟ
ପଦରୀ ହେଲା । ମାତ୍ର ଏ ନହାଯା ଏହି ସମୟରେ
ବିଜୟର ତ ଏବଂପିମେଥା ଏହି ଲଭ୍ୟ ପଥରେ
ବୁଲାଦ୍ଧଗୁରୁଙ୍କା ସାମ୍ରଥ୍ୟା ରଖା କରିବା କାରଣକୁ
ବୁନ୍ଦେବିର ପାଦରୀ ହେବାର ଲୁଚିଲା ।

ହୁଏକୀ ଯେବେ ଏହାର ଛାତ୍ରେ ମନ୍ତ୍ରି
ହଠାତ୍ ପାଇଁ କିମେତ କିମେତ ହେବ ନା
ସୁଧାରେ ବ୍ୟାକମୀ ହତ୍ୟା : ୧୦
ଶ୍ରେଷ୍ଠ ଏହା ଖେଳ କିମ୍ବା ଅନ୍ଧକାର
ଏବଂ ପାହାରୁ ଏ ବର୍ଣ୍ଣଏହା ମାତ୍ର
ମନ୍ତ୍ରି ଓ କିମେତ କିମେତ ପାଇଁ
ଏହାରୁ ହେବାରୁ ହେଲେ ହଠାତ୍
ଏହାରୁ ହେବାରୁ ଏହାରୁ ଏହାରୁ ହେବାରୁ
ଗାହାର ଧିନାରୁ ଏହାରୁ ମାତ୍ର ହାଠ
ହେତୁ ହେବେ ଏହାରୁ କେମାନେ ଲାଗାଏ
କାହାର ପାହାର ପାହାର କାହାର
ହେବେ । କିମ୍ବା ଏହାରୁ କିମ୍ବା ଏହାରୁ
ମନ୍ତ୍ରି ଏହାରୁ ଏହାରୁ ଏହାରୁ
କାହାର ପାହାର ହେବାରୁ । ପ୍ରାଚୀ
ବିଦଜ୍ଞାରେ ଏହାରୁ ।

“ଦଶବିଂଶ ଶାସନୀୟ ପାଇବା ତା
ମେତାପଥର ପାଇବା କିମ୍ବା ଏ କିମ୍ବା
ଏହାରୁ କେତେ ବେଳକିମ୍ବା କେତେବେଳେ
କିମ୍ବାମାନେ କିମ୍ବାର ଏହାରୁ କିମ୍ବା
କିମ୍ବା ଏହାରୁ ହୋଇଥାଏ ।

“ମନ୍ତ୍ରିରୁ ଏହାରୁ ଏହାରୁ ଏହାରୁ
କାହାର କାହାର କାହାର କାହାର ।

ଯେମନେ ଦୁଇଜନ ହେଉଥିଲା ଏକ
ଜାତିର ଅନ୍ଧାରର ହୋଇଥାର ବ୍ୟାପ୍କ
ପରିସ୍ଥିତି ହେବେ ଉଚ୍ଚପରିଶର୍କ ପାଞ୍ଚ ବି
ଦେଶମାନଙ୍କ ସମ୍ବନ୍ଧର ଓ କଳ ଏ ପରି
ବିନାଶକ ଠାର ଏବେ ଯେବେ କେବେ କେବେ
କେବେ କାହାର ଅନ୍ଧାର ଏବେ

ରେ ଅଭିନାଶ କରିଥିଲା ।
ସଂଖ୍ୟା ପାଇଁ ମହାଦେଵ ଏବଂ
କର ୩ 203 ୧. P. C. ଅନୁଯାୟୀ
କମ୍ବା ପ୍ରକରିଷ କରେ । ଦରଶ୍ଵକାଳୀ
ପାତ୍ର ହୋଇ ଝୁମୁକୁ କରନ କରିବ କର
ହସୁରରେ ମୋଷଳ କରିବାରୁ ତାହା ମା
ତ୍ରମୁକିତ ମାଜଫ୍ତେତକହାର କରିବ ।
ମାଜଫ୍ତେତ ଶ୍ରୀପତ୍ର S. M. O. Lead
ମହୋଦୟକୁ କିମ୍ବାକୁ ପ୍ରେରନ କରିବ
ସ ହେବ ମହୋଦୟ ଏବଂ ଉପରେ
କା ୨୦ ରିଖରେ ସେହି ମୋକଦମା
ପଣ୍ଡମୁଖ ଲପ୍ତରେ ଯାଇ ମୃଦେଲ
କେଇ ଧା କ୍ଷାଣ୍ଡ ରଙ୍ଗର ଅନୁଯାୟୀ ମୁଦ୍ରା
ଉପରେ ମୋକଦମା ଅଛିଥୋଇ କି
ବେଳାପଡ଼ା ସଂଖ୍ୟା ମହୋଦୟକୁ ପାଇଁ
ଏହି ପ୍ରାପ୍ତ ହେଲେ, ତତ୍ତ୍ଵ ପରିମ ମା
ଉପରେକୁ ମୋକଦମା ପଟାମଟାଇବେ

ପଦର ଗୋଧୁଳୀ । ସା । ମାଳିବେହାର
ଥା । ସରଗ୍ରା । କା । ବାକି ବାପା ତିବ୍ବ
କରିଥ ଖେଠୋ । ସା । ମାଳିବେହାରିଯୁ ।
ପରଗ୍ରା । କା । ବାକି ପ୍ରତିବାପା ଦେଖ
ଗାନ୍ଧିର ପାତ୍ରଙ୍ଗ କର ଭାଲୋ ଓପର
ଆୟର ସକାରେ ପ୍ରତିବାଦର ନିମ୍ନଲିଖିତ ପାତ୍ରଙ୍କ । ମୁଁ ଦ୍ଵିତୀୟ ମନ୍ତ୍ରସଂହାର ଅଧାରର
ବଳ ୫୫୯୯ ମଧ୍ୟବାସୀ ମରମ୍ଭଣ ଘା ୫୯ ରଜ୍ଯ
ଏତୀ ଦୀର୍ଘମୁହଁରେ ନିଜମ ହେବ । ଆହୁ
କୁ ୫୫ ଲା ।

ଶର୍ମିଷ୍ଠ ରଘୁର ସମ୍ମରି
ଦୁଃଖୀ ଛା । ଅନ୍ତର୍ଗତ ସଃ ତୁଃ ପୁଲାଶ ଚ
ତୁଃ ରେନେଞ୍ଚୁର । ମୁଁ । ବବି । କା । ବାକି
ପରଗ୍ରା । ମୌ । କଦମ୍ବବାଢ଼ି ରଘୁବାରେ
ପ୍ରତିବାଦ ଜାମର କାମିଲ୍ ପ୍ରତିବାଦ କ ୧୩
ସଃ । କା । ଏ ୧୦ - ୧୮ ତଃ ଜମ୍ବୁ ଜମା ଚ
ତୁ ପ୍ରତିବାଦ ରସିଙ୍ଗ କ ୧୪୭ ମର ସଃ
୧୦ - ୧୨ ତଃ ଜମ୍ବୁ ଜମା ୮ ୦ - ୧୮ ତଃ

କାହିଁ ମରିଥା ବା । ୧୦—୧୫. କ
ରାଜାନ ଅଳା ଅଟେ ଏହୁପ ଗାଏ ୧୯—
କରିବୁ କମା ୮ ୨୩ ପରେ ପ୍ରକାଶର କ
ଲାଇଅନ୍ ମାତ୍ରା ଏବଂ ବାରେ ନିଲମ୍ବ
କେତେ ।

ଉତ୍କଳପତ୍ର

Cholera has made its appearance in Cuttack. There have been sporadic cases in different parts of the town resulting in no less than eight deaths in course of two days. We called attention of the authorities to the condition of the Kaituri river from which a large number of people draw water for drinking. There is a stain in the water indicating its unhealthy condition. A flushing of the stream is needed and the sooner it is done the better for the health of the town. The Municipal wells should be cured at once. We cannot too strongly impress on the Chairman the necessity of doing this. The Magistrate has already taken steps to supply good drinking water to the poor people in cholera affected areas. Coolies have been appointed to carry water to the house of poor and bairas who do not understand the value of good drinking water. Coolies too have been engaged to serve water to poor Hindu residents. We are thankful to M. Egerton for the lively interest he has been taking for the good of the people. He has already issued orders to the Police to arrange for the supply of water and has also asked the P. W. D. to arrange for a flushing of the stream Kaituri. If vigorous steps be taken now, we are sure an Epidemic may be avoided. For Cuttack this is not the season for the out-break of this fell disease and yet so many cases have occurred. This ought to put us all on guard so that timely precautions may be taken to avoid the danger.

Maharaja of Mourbhunj

The Central Young Utak Association having requested the Maharaja of Mourbhunj to speak on his own reflections on his tour round the world, he gladly consented. There was a good gathering in the Town Library Hall at 5 p.m. on Sunday, the 7th instant in which most of the leading men attended. Rai M. S. Rao Bahadur in a short speech introduced His Highness and proposed that Honorable M. S. Das Esq. C. I. E. should take the chair on such a unique occasion. Mr. Das before introducing the distinguished guest related his early impression when as a boy he saw an assemblage of Garjat chiefs dressed in their flowing skirts and riding on their antique Mahratta palanquins accompanied by mace bearers and commented on their extreme exclusiveness and disinclination to speak to and mix with each other which he thought led to the backwardness of the Japanese was noticeable in every direction. In respectable shops a customer is taken upstairs and offered tea. Such acts of politeness are not to be found in any other part of the world. In commercial honesty the Japanese equal every other civilised and commercial nations and whatever imputation is made against their honesty is due to commercial rivalry. He visited the Museum and he was shown rooms in which foreign imitations of Japanese manufactures and Japanese limitations of foreign manufactures were preserved.

The speaker said that he did not endorse the opinion of those who say that the Japanese are devoid of religion. Buddhism or Shontoism and ancestor worship or belief in the unseen marked their religious belief. The Japanese held the Indians in high esteem, India being the birth place of Budha. The speaker said he was told that if he went into the interior and people knew he was an Indian chief, they would fall prostrate before him. The speaker regretted however that the conduct of Indian students in Japan was not satisfactory and they had rather helped to lower the regard and esteem in which the Japanese held the Indian. There are Parsees, Bhatias and other Indians in Japan and the speaker regretted the absence of a spirit of unity and co-operation among them and that they carried their petty difference even in such a distant land.

The speaker then dwelt upon the characteristics of the Anglo Saxon race i.e., the American and the English. He met with kindness and politeness everywhere in America. He was charmed with the easy and natural frankness of the Americans and their spirit of independence not degenerating into licence. Even a servant while on his duty is conscious of his position. He would take a reprimand quietly if he is at fault but would resent strongly if he is unjustly accused. An instance of the spirit of equality in the Anglo Saxon race is mentioned President Roosevelt who while out walking would shake hands with common people who would treat him as one of themselves. Begging is not allowed and nobody begs. A Police man, a hotel servant, though they expect tips would never ask for it and would not mind if he is not paid. On one occasion unable to find out his car owing to a great crowd he spoke to a Police constable who readily brought his car to him and was satisfied with a shilling offered to him. As an instance of the character, the speaker mentioned that in the city of Canton whose population amounted to about 20 lakhs, almost double the population of Calcutta, there were only 150 Policemen to keep the peace. There were hardly cases of assault or offences of violent character though there were cases of petty thefts. He learnt from the Governor of Hongkong that most of the offences were committed by the foreigners and few by the Chinese. About the Chinaman's much maligned habit of taking opium, the speaker said that one set of opinion justified his addiction to opium on the ground that otherwise he would take to drink, a worse substitute, and another set of opinion condemned the habit as leading to his degradation.

The speaker next dwelt upon his (Chinaman's) conservatism which was the cause of his slow progress and not unlike

the Indian his excessive love of his past glory and tradition (which was a cloak to cover his shortcoming and his distinction of classes) as an instance of which he cited the reverence paid to the Mandarin as belonging to a higher caste.

The speaker next narrated his observations in Japan of Japanese character. He mentioned instances to illustrate his strength, hardihood and discipline. When the vessel in which he sailed approached Nagasaki harbour, Japanese coolies came alongside the vessel to supply it with coal and the promptitude and regularity with which they carried the coal to the ship by ladders and the discipline they gave evidence of excited the admiration of all. In three hours they did the work which in the opinion of the captain, would have taken three days in Calcutta.

He had on another occasion observed the Japanese in a crowd. There was no pushing, every one seemed to be anxious for the convenience of his fellow-being, and women and children moved in the crowd without being pushed or pressed upon by others and when a shower of rain fell the crowd gradually melted away quietly unmindful of the weather. As an instance of the orderliness and discipline of the Japanese he said he noticed about 50 police men to preserve order in a crowd of about 5000 men.

There are hardly beasts of burden in Japan and the work of agriculture is carried on by hand labour. Their food is simple consisting of rice and a little fish; as in the Hindu household, meat is not cooked inside but outside the house.

To illustrate the self reliance of the Japanese the speaker said that there are many schools in Japan maintained by private contributions without State-Aid. There is an university for females giving education to 300 girls, maintained by the public. He visited a Peer school at Tokyo in which the sons of the Peers or Young Aristocrats were educated and he was shown a broomstick with which they swept the school to show the levelling influence of education among them. He met General Nogi, the Captain of Port Arthur who lived a simple life. The courtesy and politeness of the Japanese was noticeable in every direction. In respectable shops a customer is taken upstairs and offered tea.

Such acts of politeness are not to be found in any other part of the world. In commercial honesty the Japanese equal every other civilised and commercial nations and whatever imputation is made against their honesty is due to commercial rivalry. He visited the Museum and he was shown rooms in which foreign imitations of Japanese manufactures and Japanese limitations of foreign manufactures were preserved.

The speaker said that he did not endorse the opinion of those who say that the Japanese are devoid of religion. Buddhism or Shontoism and ancestor worship or belief in the unseen marked their religious belief. The Japanese held the Indians in high esteem, India being the birth place of Budha. The speaker said he was told that if he went into the interior and people knew he was an Indian chief, they would fall prostrate before him. The speaker regretted however that the conduct of Indian students in Japan was not satisfactory and they had rather helped to lower the regard and esteem in which the Japanese held the Indian. There are Parsees, Bhatias and other Indians in Japan and the speaker regretted the absence of a spirit of unity and co-operation among them and that they carried their petty difference even in such a distant land.

The speaker then dwelt upon the characteristics of the Anglo Saxon race i.e., the American and the English. He met with kindness and politeness everywhere in America. He was charmed with the easy and natural frankness of the Americans and their spirit of independence not degenerating into licence.

Even a servant while on his duty is conscious of his position. He would take a reprimand quietly if he is at fault but would resent strongly if he is unjustly accused. An instance of the spirit of equality in the Anglo Saxon race is mentioned President Roosevelt who while out walking would shake hands with common people who would treat him as one of themselves. Begging is not allowed and nobody begs. A Police man, a hotel servant, though they expect tips would never ask for it and would not mind if he is not paid. On one occasion unable to find out his car owing to a great crowd he spoke to a Police constable who readily brought his car to him and was satisfied with a shilling offered to him. As an instance of the character, the speaker mentioned that in the city of Canton whose population amounted to about 20 lakhs, almost double the population of Calcutta, there were only 150 Policemen to keep the peace. There were hardly cases of assault or offences of violent character though there were cases of petty thefts. He learnt from the Governor of Hongkong that most of the offences were committed by the foreigners and few by the Chinese. About the Chinaman's much maligned habit of taking opium, the speaker said that one set of opinion justified his addiction to opium on the ground that otherwise he would take to drink, a worse substitute, and another set of opinion condemned the habit as leading to his degradation.

In Vancouver he noticed a colony of Sikhs who kept themselves apart from the Chinese and the Japanese.

There is a hospital there maintained out of the contributions paid by the people residing there. While other nations paid their quota, he regretted complaints to the effect that the Sikhs had not paid their promised contributions, and similar incidents had the effect of creating a bad impression of the Indian character. In conclusion the distinguished speaker regretted that he observed a tendency in our people to over estimate their little achievements and to fall back

more upon their ancient glory and traditions. They spend their energies more in idle vaunts of the past than a serious effort to keep pace with the improvements achieved by other nations. He said he did not mean to cry down the young Indians but he intended to impress them with the consciousness of our great backwardness in every department and that instead of picking holes in other's coat it was proper that we should put our own house in order and profit by the examples of other nations. He also spoke with some feeling about the system of caste and the hatred shown to the Pariahs and other depressed classes which have retarded our national advancement. Though he did not hold a pessimistic view about the regeneration of India he said the task of the reformer was not easy as there was a great uphill work before us.

He had on another occasion observed the Japanese in a crowd. There was no pushing, every one seemed to be anxious for the convenience of his fellow-being, and women and children moved in the crowd without being pushed or pressed upon by others and when a shower of rain fell the crowd gradually melted away quietly unmindful of the weather. As an instance of the orderliness and discipline of the Japanese he said he noticed about 50 police men to preserve order in a crowd of about 5000 men,

There are hardly beasts of burden in Japan and the work of agriculture is carried on by hand labour. Their food is simple consisting of rice and a little fish; as in the Hindu household, meat is not cooked inside but outside the house.

To illustrate the self reliance of the Japanese the speaker said that there are many schools in Japan maintained by private contributions without State-Aid. There is an university for females giving education to 300 girls, maintained by the public. He visited a Peer school at Tokyo in which the sons of the Peers or Young Aristocrats were educated and he was shown a broomstick with which they swept the school to show the levelling influence of education among them. He met General Nogi, the Captain of Port Arthur who lived a simple life. The courtesy and politeness of the Japanese was noticeable in every direction. In respectable shops a customer is taken upstairs and offered tea.

Such acts of politeness are not to be found in any other part of the world. In commercial honesty the Japanese equal every other civilised and commercial nations and whatever imputation is made against their honesty is due to commercial rivalry. He visited the Museum and he was shown rooms in which foreign imitations of Japanese manufactures and Japanese limitations of foreign manufactures were preserved.

The speaker said that he did not endorse the opinion of those who say that the Japanese are devoid of religion.

Buddhism or Shontoism and ancestor worship or belief in the unseen marked their religious belief. The Japanese held the Indians in high esteem, India being the birth place of Budha. The speaker said he was told that if he went into the interior and people knew he was an Indian chief, they would fall prostrate before him. The speaker regretted however that the conduct of Indian students in Japan was not satisfactory and they had rather helped to lower the regard and esteem in which the Japanese held the Indian. There are Parsees, Bhatias and other Indians in Japan and the speaker regretted the absence of a spirit of unity and co-operation among them and that they carried their petty difference even in such a distant land.

The speaker then dwelt upon the characteristics of the Anglo Saxon race i.e., the American and the English. He met with kindness and politeness everywhere in America. He was charmed with the easy and natural frankness of the Americans and their spirit of independence not degenerating into licence.

Even a servant while on his duty is conscious of his position. He would take a reprimand quietly if he is at fault but would resent strongly if he is unjustly accused. An instance of the spirit of equality in the Anglo Saxon race is mentioned President Roosevelt who while out walking would shake hands with common people who would treat him as one of themselves. Begging is not allowed and nobody begs. A Police man, a hotel servant, though they expect tips would never ask for it and would not mind if he is not paid. On one occasion unable to find out his car owing to a great crowd he spoke to a Police constable who readily brought his car to him and was satisfied with a shilling offered to him. As an instance of the character, the speaker mentioned that in the city of Canton whose population amounted to about 20 lakhs, almost double the population of Calcutta, there were only 150 Policemen to keep the peace. There were hardly cases of assault or offences of violent character though there were cases of petty thefts. He learnt from the Governor of Hongkong that most of the offences were committed by the foreigners and few by the Chinese. About the Chinaman's much maligned habit of taking opium, the speaker said that one set of opinion justified his addiction to opium on the ground that otherwise he would take to drink, a worse substitute, and another set of opinion condemned the habit as leading to his degradation.

In Vancouver he noticed a colony of Sikhs who kept themselves apart from the Chinese and the Japanese.

There is a hospital there maintained out of the contributions paid by the people residing there. While other nations paid their quota, he regretted complaints to the effect that the Sikhs had not paid their promised contributions, and similar incidents had the effect of creating a bad impression of the Indian character. In conclusion the distinguished speaker regretted that he observed a tendency in our people to over estimate their little achievements and to fall back

more upon their ancient glory and traditions. They spend their energies more in idle vaunts of the past than a serious effort to keep pace with the improvements achieved by other nations. He said he did not mean to cry down the young Indians but he intended to impress them with the consciousness of our great backwardness in every department and that instead of picking holes in other's coat it was proper that we should put our own house in order and profit by the examples of other nations. He also spoke with some feeling about the system of caste and the hatred shown to the Pariahs and other depressed classes which have retarded our national advancement. Though he did not hold a pessimistic view about the regeneration of India he said the task of the reformer was not easy as there was a great uphill work before us.

He had on another occasion observed the Japanese in a crowd. There was no pushing, every one seemed to be anxious for the convenience of his fellow-being, and women and children moved in the crowd without being pushed or pressed upon by others and when a shower of rain fell the crowd gradually melted away quietly unmindful of the weather. As an instance of the orderliness and discipline of the Japanese he said he noticed about 50 police men to preserve order in a crowd of about 5000 men,

There are hardly beasts of burden in Japan and the work of agriculture is carried on by hand labour. Their food is simple consisting of rice and a little fish; as in the Hindu household, meat is not cooked inside but outside the house.

To illustrate the self reliance of the Japanese the speaker said that there are many schools in Japan maintained by private contributions without State-Aid. There is an university for females giving education to 300 girls, maintained by the public. He visited a Peer school at Tokyo in which the sons of the Peers or Young Aristocrats were educated and he was shown a broomstick with which they swept the school to show the levelling influence of education among them. He met General Nogi, the Captain of Port Arthur who lived a simple life. The courtesy and politeness of the Japanese was noticeable in every direction. In respectable shops a customer is taken upstairs and offered tea.

Such acts of politeness are not to be found in any other part of the world. In commercial honesty the Japanese equal every other civilised and commercial nations and whatever imputation is made against their honesty is due to commercial rivalry. He visited the Museum and he was shown rooms in which foreign imitations of Japanese manufactures and Japanese limitations of foreign manufactures were preserved.

The speaker said that he did not endorse the opinion of those who say that the Japanese are devoid of religion.

Buddhism or Shontoism and ancestor worship or belief in the unseen marked their religious belief. The Japanese held the Indians in high esteem, India being the birth place of Budha. The speaker said he was told that if he went into the interior and people knew he was an Indian chief, they would fall prostrate before him. The speaker regretted however that the conduct of Indian students in Japan was not satisfactory and they had rather helped to lower the regard and esteem in which the Japanese held the Indian. There are Parsees, Bhatias and other Indians in Japan and the speaker regretted the absence of a spirit of unity and co-operation among them and that they carried their petty difference even in such a distant land.

The speaker then dwelt upon the characteristics of the Anglo Saxon race i.e., the American and the English. He met with kindness and politeness everywhere in America. He was charmed with the easy and natural frankness of the Americans and their spirit of independence not degenerating into licence.

Even a servant while on his duty is conscious of his position. He would take a reprimand quietly if he is at fault but would resent strongly if he is unjustly accused. An instance of the spirit of equality in the Anglo Saxon race is mentioned President Roosevelt who while out walking would shake hands with common people who would treat him as one of themselves. Begging is not allowed and nobody begs. A Police man, a hotel servant, though they expect tips would never ask for it and would not mind if he is not paid. On one occasion unable to find out his car owing to a great crowd he spoke to a Police constable who readily brought his car to him and was satisfied with a shilling offered to him. As an instance of the character, the speaker mentioned that in the city of Canton whose population amounted to about 20 lakhs, almost double the population of Calcutta, there were only 150 Policemen to keep the peace. There were hardly cases of assault or offences of violent character though there were cases of petty thefts. He learnt from the Governor of Hongkong that most of the offences were committed by the foreigners and few by the Chinese. About the Chinaman's much maligned habit of taking opium, the speaker said that one set of opinion justified his addiction to opium on the ground that otherwise he would take to drink, a worse substitute, and another set of opinion condemned the habit as leading to his degradation.

In Vancouver he noticed a colony of Sikhs who kept themselves apart from the Chinese and the Japanese.

There is a hospital there maintained out of the contributions paid by the people residing there. While other nations paid their quota, he regretted complaints to the effect that the Sikhs had not paid their promised contributions, and similar incidents had the effect of creating a bad impression of the Indian character. In conclusion the distinguished speaker regretted that he observed a tendency in our people to over estimate their little achievements and to fall back

more upon their ancient glory and traditions. They spend their energies more in idle vaunts of the past than a serious effort to keep pace with the improvements achieved by other nations. He said he did not mean to cry down the young Indians but he intended to impress them with the consciousness of our great backwardness in every department and that instead of picking holes in other's coat it was proper that we should put our own house in order and profit by the examples of other nations. He also spoke with some feeling about the system of caste and the hatred shown to the Pariahs and other depressed classes which have retarded our national advancement. Though he did not hold a pessimistic view about the regeneration of India he said the task of the reformer was not easy as there was a great uphill work before us.

He had on another occasion observed the Japanese in a crowd. There was no pushing, every one seemed to be anxious for the convenience of his fellow-being, and women and children moved in the crowd without being pushed or pressed upon by others and when a shower of rain fell the crowd gradually melted away quietly unmindful of the weather. As an instance of the orderliness and discipline of the Japanese he said he noticed about 50 police men to preserve order in a crowd of about 5000 men,

There are hardly beasts of burden in Japan and the work of agriculture is carried on by hand labour. Their food is simple consisting of rice and a little fish; as in the Hindu household, meat is not cooked inside but outside the house.

To illustrate the self reliance of the Japanese the speaker said that there are many schools in Japan maintained by private contributions without State-Aid. There is an university for females giving education to 300 girls, maintained by the public. He visited a Peer school at Tokyo in which the sons of the Peers or Young Aristocrats were educated and he was shown a broomstick with which they swept the school to show the levelling influence of education among them. He met General Nogi, the Captain of Port Arthur who lived a simple life. The courtesy and politeness of the Japanese was noticeable in every direction. In respectable shops a customer is taken upstairs and offered tea.

Such acts of politeness are not to be found in any other part of the world. In commercial honesty the Japanese equal every other civilised and commercial nations and whatever imputation is made against their honesty is due to commercial rivalry. He visited the Museum and he was shown rooms in which foreign imitations of Japanese manufactures and Japanese limitations of foreign manufactures were preserved.

The speaker said that he did not endorse the opinion of those who say that the Japanese are devoid of religion.

Buddhism or Shontoism and ancestor worship or belief in the unseen marked their religious belief. The Japanese held the Indians in high esteem, India being the birth place of Budha. The speaker said he was told that if he went into the interior and people knew he was an Indian chief, they would fall prostrate before him. The speaker regretted however that the conduct of Indian students in Japan was not satisfactory and they had rather helped to lower the regard and esteem in which the Japanese held the Indian. There are Parsees, Bhatias and other Indians in Japan and the speaker regretted the absence of a spirit of unity and co-operation among them and that they carried their petty difference even in such a distant land.

The speaker then dwelt upon the characteristics of the Anglo Saxon race i.e., the American and the English. He met with kindness and politeness everywhere in America. He was charmed with the easy and natural frankness of the Americans and their spirit of independence not degenerating into licence.

Even a servant while on his duty is conscious of his position. He would take a reprimand quietly if he is at fault but would resent strongly if he is unjustly accused. An instance of the spirit of equality in the Anglo Saxon race is mentioned President Roosevelt who while out walking would shake hands with common people who would treat him as one of themselves. Begging is not allowed and nobody begs. A Police man, a hotel servant, though they expect tips would never ask for it and would not mind if he is not paid. On one occasion unable to find out his car owing to a great crowd he spoke to a Police constable who readily brought his car to him and was satisfied with a shilling offered to him. As an instance of the character, the speaker mentioned that in the city of Canton whose population amounted to about 20 lakhs, almost double the population of Calcutta, there were only 150 Policemen to keep the peace. There were hardly cases of assault or offences of violent character though there were cases of petty thefts. He learnt from the Governor of Hongkong that most of the offences were committed by the foreigners and few by the Chinese. About the Chinaman's much maligned habit of taking opium, the speaker said that one set of opinion justified his addiction to opium on the ground that otherwise he would take to drink, a worse substitute, and another set of opinion condemned the habit as leading to his degradation.

In Vancouver he noticed a colony of Sikhs who kept themselves apart from the Chinese and the Japanese.

There is a hospital there maintained out of the contributions paid by the people residing there. While other nations paid their quota, he regretted complaints to the effect that the Sikhs had not paid their promised contributions, and similar incidents had the effect of creating a bad impression of the Indian character. In conclusion the distinguished speaker regretted that he observed a tendency in our people to over estimate their little achievements and to fall back

more upon their ancient glory and traditions. They spend their energies more in idle vaunts of the past than a serious effort to keep pace with the improvements achieved by other nations. He said he did not mean to cry down the young Indians but he intended to impress them with the consciousness of our great backwardness

Applications are invited for an appointment of Sub Assistant Surgeon for the Binka Diamond Jubilee Dispensary on a salary of Rs35 per mensem with free quarters and with future prospect Preference will be given to Uriya Can didates. Application with copies of testimonials will be received by the undersigned up to 25th May 1911 Selected candidate must have to join at once and stick to the post for at least 2 years.

B. M. Singh Deo,
Maharaja and Feudatory Chief,
Sonepur State, P. O. Sonepure
Via: Sambalpur

No. 170 କେଟୀସ୍ ।

ଏବନ୍ଦାର ସମ୍ବନ୍ଧରେ ଉପରେ କଣାର ବିଥିରେ ଅଛି
ତ ଅଥ ନେଷନ୍‌ମେସ୍‌ ରେ ଯାହାକି ଆପଣ୍ଟା
ସଲାହ ମସ ଗା ୯ ରଖିବୁ ଏହି ମିଶନ୍‌ଏପାଲଟୀ
ମାମୀଲ ହେବ ତାହାର ଅଗାମୀ ମା ୯ ସର ଆୟୁ
ବ୍ୟୟର ହିସାବ ଅଛି ମିଶନ୍‌ଏପାଲ ଅପିସରେ ରଖି
ଯାଇଥିବୁ ଉଚ୍ଚ ଏରଥର କୌଣସି କରଦାଗା ଉଚ୍ଚ
ହିସାବ ଦେଖିବାକୁ ଇଚ୍ଛା କଲେ ସେମାନେ ଅପିସ
ଜେଲ୍‌ଶ୍ଵରା ସମୟରେ ଅଳ ତାରଙ୍ଗଠାରୁ ଦ୍ୱାରା
ମଧ୍ୟରେ ମିଶନ୍‌ଏପାଲ କରେଇରେ ଦେଖିପାଇବେ
ମନ୍ତ୍ର ।

ପ୍ରକାଶଥାର ବି ସାହାର ଅପରି ଥିବ ଗାହା ଉଚ୍ଚ
ସମୟମଧରେ ଦର୍ଶାଇବେ ।

ଜଗଦି
ଶ୍ରୀ ରାଇ ଚାନ୍ଦୁଲୀ } Jagadis Chandra
ଗୋପାଳୀ } Rai Chowdhuri
Vice Chairman

No. 17

ଖାରକରି ହାତ କଣିବେ ନାହିଁ, ନଗଦର
ବିଶେଷ ସୁବିଧା । ସବୁ କଣିବାକୁ ଲାଗୁ କାହିଁ । କହୁ
ଶରଦ କରି ଦେଖନ୍ତୁ । ଯଥାର୍ଥ ଦରରେ ସୁବିଧା ଓ
ମାଲ ଭଲ ବିଜା । ସବୁ ମନୁମନ ବା ଚପ୍ପାର ନିମନ୍ତ୍ରେ
ସକଳପ୍ରକାର ରଙ୍ଗ, ବିଲାଙ୍ଗମୀତି, ତେଲ, ଆଲିସ୍-
ପିରଳର ଓ ଲୋହାର କବ୍ରା, ଇଂୟ, ଘେରେକ,
ଜାଲ, କୋଡ଼ି, କଢିଆ ଓ ଛାନ୍ତଟ ଦରତ,
ନିର୍ଧାରିତ ଧାତନ, ଗୌଲିଆ, ସେମେବ ଲେତର
ଓ ମହନବଜା ଉପଥିଦ ଅନ୍ତରି ଚକ୍ର ଓ ଶ୍ଵରମ୍ଭପର୍ଦା,
କିଅଲ ଓ ମେଟି ପ୍ରସ୍ତୁତ କରିଥାଉଁ ।

ପରୀକ୍ଷା ପ୍ରାର୍ଥନାୟ—
ନିବେଦନ ଯୁଗମଳିକଣୋର କନ୍ଧି
ଦୋଗାନ କ ୨୫ ମର କ୍ଲାଯବନ୍ଦୀଟ
(ଉଚରେ ଦୋଗାଳ) କଲିକବା

ଅମ୍ବେ ଅଳ୍ପାଳ୍ପିନ୍ୟ ଦରେକ ରକ୍ଷମ ମାର ମଧ୍ୟ
ଦଳାଲରେ କଥି ସୁତିଖା ଦରରେ ଖରଦ କରି ଏହି
ଶ୍ରଦ୍ଧାର୍ଥକାଳ ମୋଦାଳକୁ ଚଲାଗ ଦେଇ
ଆସୁଥିବୁ । ଯଥାର୍ଥ ଅଛାଦ ଫର ଉପରେ ଅଳ୍ପ କଟି-
ପଦ ନେବଥାଉଁ ।

[A horizontal line for a signature.]

ଭକ୍ତିଲଦୀପିକା ।

ଦୁଷ୍ଟାଏରରେ ପଥଲେଗସେଗ ଦେଖାଇବାରେ
ବଙ୍ଗମବ୍ରତମେଷ ବିଜ୍ଞାପକ ଦେଇଥାଇନ୍ତି କି ସେଠାରୁ
ଓଡ଼ିଶାବନ୍ଧର ସମ୍ମହନ୍ତ ଯେ ଜାହାଜ ଅସିବ ଚହୁ-

ପ୍ରତି ଘେଲେଗ ନିବାରଣ ଥିଲା ପ୍ରତକଳା ଦେବ ।

ଶତ ୧୯ ରିକ୍ଷେ ଶେଷ ହେବା ସପ୍ତାହରେ
ପୂର୍ବକ ଓ ଅଧିମରେ ନିୟମିତ ପରମାଣ ଅପେକ୍ଷା
ଅଧିକ ବରଷା ହୋଇଥିଲ ମାତ୍ର କଙ୍ଗ ବିହାର
ଓଡ଼ିଆ ଶୈଳକାଗରୁ ଏବଂ ମାନ୍ୟଜରେ ଦୀର୍ଘ
ଦୋରଥିଲା । କୁଞ୍ଚାରେ ମଧ୍ୟ ଅଛି ବୃକ୍ଷ ଦୋରଥିଲା ।

କଲିକରା ବଉବଜ୍ଞାରରେ 'ରେପୁଲ୍' ନାମର
ସେବୀ ଅଶ୍ଵମ ପ୍ରତିଷ୍ଠିତ ହୋଇଥାର ଗହିର ନିମିଶ
ଘଣ୍ଟିରୁ କଲିକରା ପଥୁରୁସ୍ତାବାଟା କିବାସୀ ବାଚୁ
ବହାସ୍ତାନୁ ମିତ ୯ ୨୫୦୦୦ ୯ ହା ଦଳ ଅଳୀ
କାରକର ବହି ମଧ୍ୟରୁ ପ୍ରଥମ ବସ୍ତ୍ର ୨୫ ହଜାର
ଟଙ୍କା ଆହାୟ ଦେବାରେ ମାନ୍ୟକର ବଙ୍ଗେଷ୍ଟର
ଧନ୍ୟବାଦ ପ୍ରଦାନ କରିଅଛନ୍ତି ।

ଗର ଗା ୨ ରଖେ ଶେଷ ହେବା ସପ୍ରାଦରେ
ଭାବରେ ଘେଲେଗରେଗ ମୁକୁ ୩୦୫୦୯ ଥିଲ
ସେ ତହିଁ ମଧ୍ୟରେ ପଞ୍ଚାବ ୧୫୭୫୦ ସ୍କ୍ରିପ୍ଟଦେଶ
୧୦୫୫୭ ବଜ୍ର ୧୩୮୮ ନମେର ୧୦୮୮ ଏବଂ
ଭାବପୂର୍ବାଳୀ ୨୫୦ ଭାବ ଥିଲ । ଏକା ପଞ୍ଚାବରେ
ବୃଦ୍ଧ ସପ୍ରାଦ ପ୍ରକ କିଛି ଦୂରି ମାତ୍ର ଅଳ୍ପ ସମସ୍ତ
ପ୍ରଦେଶରେ ଭାବା ପଢିବାକୁ ପୂର୍ବ ସପ୍ରାଦ ମୋଟ
ମୁକୁ ଲକ୍ଷ୍ୟେ ପ୍ରକ ଏ ସପ୍ରାଦରେ ଭାବା ଦେବା ସଙ୍ଗ
ନାହିଁ । ଗ୍ରୀସ ରୂପିଷଙ୍ଗେ ରେମ ଭାବା ଦେବା ସଙ୍ଗ
ନାହିଁ ।

ସକ୍ଷ ୧୯୦୯ ମାର୍ଚ୍ଚରେ ବିଜ୍ଞପ୍ତିଦେଶ ପ୍ରେସ୍-
ଲେସି ବିଭାଗର ସେ ସମସ୍ତ ବିଜ୍ଞପ୍ତି ସାଧାରଣ
କାର୍ଯ୍ୟରେ ଏହଙ୍କାର ଠକା ଛର୍ଟୁ ଏହଙ୍କାର
ନିରାକାର ଟାଙ୍କାଯାଏ ଦାଳ କରିଅଛନ୍ତି ସେମାନ-
ର ନାମ ଓ ଦାଳର ବିବରଣ ଗଲା ଥିଲା
କବା ମେଜେଟରେ କାହାରଥାକୁ । ପୂର୍ବେ
ବିଜ୍ଞପ୍ତିଦେଶର ଗୋଟିଏ ଗାଲିକା କାହାରୁ
ଏଣ୍ଟିକ ଏହି କଟିଶକ୍ତି କିରାମର ଗାଲିକ
କୁରୁପେ ଘପା ଦେବ ପରି ଥିଲା ପାଥବଜାର
ରୁ ଉଦ୍‌ଦାଳ ଉଲ୍ଲଙ୍ଘ ବୋଲି ସାଧାରଣ ତାଲି-
ରେ ନ ଚଢି ପୁଅକୁରୁପେ ଗୋପିତ ଦେବାଳ

ମୋଳଦିଗ୍ମା ହେଉି କରୁଥିଲ ହୋଇ ଅନ୍ତରୁକ୍ତ ସ୍ଵର୍ଗର
ପାଶୀ ଏହି ଅଳ୍ପ ଆସାମୀ ପ୍ରତି ଯାବକୁବନ
କୃପାକ୍ରମ ଦଣ୍ଡ ହେଲା । ଆସାମିମାନେ ଅଧିକ
ଦରନାରୁ ବିଶୁରପଥ ବାସଧଳ୍ଲ ଓ ସଫୁକଳ ମହୋ-
ଦୟାମାନେ ଉଦୟ କାମକ ଆସିଲୁ ପ୍ରମାଣାର୍ଥବେ
ମୁକ୍ତି ପ୍ରଦାନ ପୂର୍ବକ ଦରେଖାତ ନାମକ ୧୭ ବର୍ଷ
ବୟସୀ ଯୁବକଙ୍କୁ ବିଶୁର ସପତ୍ରଶମ କାବ୍ୟଦଣ୍ଡ
ଦେବା କାରଣ ସ୍ଥାନୀୟ ମବତ୍ତିମେସନ ଅନୁରୋଧ
କରିଥିଲୁ । ଅବଶ୍ୱ ଆସାମିକ ଦଣ୍ଡ ବାହାଲ
ରହିଲ ।

ମୋହପଦ୍ମ ଖୁଣକ
ମହାର କେଉଁଠାରେ ?
ଏ ସମ୍ବନ୍ଧୀୟ କୌତୁକା-
କାର୍ଯ୍ୟରେ ପର୍ଯ୍ୟନ୍ତ
। ବାହିର କୃଷିଶୈସ୍ତ
ଶିକ୍ଷଣ ଅଟେ ଏହି

କବାରେ ପୁଜାପ୍ରାମଳକ
ଲ ଅଗ୍ରାଦ୍ୟ କରିଥିଲାନ୍ତି ।
ପାପଗ୍ରାମାକଳ୍ପ ପ୍ରାର୍ଥନାମନ୍ତରେ
କୁରବ ନିହଟ ଡାଳରେମ
ାଣ୍ଟ ଅନ୍ତରୁ ବୋଲି ବିଗ୍ରହ-
ଅଛନ୍ତି ।
ଫଳଦ୍ୱାର ବନ୍ଧୁଦଳରୁ ଚନ୍ଦ୍ର-

ଶେଷ କଲେ । ପଥଶେଷରେ ସର୍ବତଳେ ଧନ୍ୟବାଦ
ଦିଆଯାଇ ଗୋଟିଏ ବଜାର ପରେ ସବୁ ଉଙ୍ଗି ହେଲା,
ଏ ସବାର ସରସ୍ଵ କାର୍ଯ୍ୟ କରି ପଦର ବୁଝେ ନିଜା-
ହତ କେନ୍ଦ୍ରରୁଲା । ସେବାରୁ ସୁଲକ୍ଷଣ ଦଳ
ପେଟକ ଧନ୍ୟବାଦାର୍ଥ ହୋଇଥିଲାନ୍ତି । ଅମ୍ବେମନ୍ତେ
ଏକାନ୍ତ ଧାରାକରୁ କି ଏହି ପୂରସ୍ତାର ଅକର୍ଷଣ ଏକଂ
ଜିଲ୍ଲା ମାନିଷ୍ଠେଟ ଶ୍ରମୀଳ ଲକ୍ଷ୍ମନ ସାହେବଙ୍କ ପ୍ରଭାତ

ମନୋଯୋଗ ସତ୍ତ୍ଵ ଓ ଉଦ୍‌ଦେଶ୍ୟରେ ଏ କଳାରେ ହୀ
ଶିଖା ଦେଶରେ ଅଗ୍ରପଥ ଦେବ । ସୁଲ ଉନ୍ନତେବୁ-
ଚର ମନୋଦସ୍ୱ ଏ ବିଷୟରେ ମନୋଯୋଗୀ ଥିବାର
ଏହାରେ ପ୍ରାଣକରିଥିଲୁଛି । ଏସମୟ ଦେଖାଇଯାଇ
ପୂର୍ବାର ବିବରଣ ଏହି ପ୍ରଥମଥର ଦେବ । ସୁଲ-
କର୍ଣ୍ଣ ଏହିପଥ ଦେଲେ ସୁଧାଳ ଦେଖାଯିବ ସନ୍ଦେଖ
ନାହିଁ ।

କୌଣସି ପଞ୍ଚାବର ପ୍ରଥା
ବଜାଳା ହତର ଯୋଗୀଙ୍କ ମସତର ମନେହି

କେନରି ସାହେବଙ୍କ ସଙ୍ଗରୁ ବାପଙ୍କ ବିବରଣୀ ମାଳିଖର ଶ୍ରେଷ୍ଠଙ୍କ ସାହେବଙ୍କଙ୍କ
ପଦକାରୀ ପଦକାରୀ ପଦକାରୀ

ଗୁରୁଣ ସକାରେ ମୋହ ସବୁ
ମାନିଷୁଟ ଶ୍ଵାସ କୁ ଉଲ୍ଲଙ୍ଘନ
ଆସନ ଛୁଟଣ ଏବଂ ଗାନ୍ଧିଙ୍କ
କର୍ତ୍ତକ ପୁରସ୍କାରଦଶ୍ଵର କରିବାକୁ
ହାତୁଥିଲେ । ଦ୍ୱାରେ କେବେ
ଏବଂ ଦେଖିଯୁ ବଦ୍ଯମହଳା ଏବଂ
ଦୋର ଦେଖିଯୁ ଧୀ ଶିକ୍ଷାପ୍ରଦ
ରେ । ତୁମ ବର୍ଣ୍ଣରେ ସମ୍ମାନ
ଶ୍ରବ୍ନାମବ ଶ୍ଵାସ କୁ ଉଲ୍ଲଙ୍ଘନ
ଆସନ ପ୍ରହର ପୁରୁଷ କାର୍ଯ୍ୟାବଳୀ
ଜୀବିତ ସମ୍ବନ୍ଧରେ ଲାଗି ମହୋଦୟ ସନ୍ତୋଷ
ପ୍ରକାଶ କରିଅଛୁଟି ଫୋଲିଶର ଚରିତ ସମ୍ବନ୍ଧରେ
ବୋଲନ୍ତି ଯେ ଫୋଲିଶ ଦଳମଧ୍ୟରେ ସୁଖଶ୍ରୀ
ବନ୍ଧୁ ମାନେ ଜୀବିମ କାର୍ଯ୍ୟ କର ଜନସାଧାରଣାରେ
ମର୍ଯ୍ୟାଦା ଓ ସୁଖ୍ୟାତି ଲଭିବାକୁ ଉପ୍ରେସ୍ତ ହୋଇଥିଲା
ବାର ଉନ୍ନତେବୁର ଜେନରଲ ସହେବ କର୍ମଚାରୀ
କରନ୍ତି । ଏଥିଲୁ ଫୋଲିଶରେ ଜାଥ ପ୍ରହର
ଅପନ୍ତୁତାର ପ୍ରତିକଳିତ ଦୂର୍ଗମରୁ ମୁଣ୍ଡି ଲଭ ଲଭିଥିଲା
ଜରେ ମାତ୍ର ମର୍ଯ୍ୟାଦା ସହିତ ସମ୍ବନ୍ଧର ହେବା
ବେଶ୍ମା ନିଜେ ଫୋଲିଶ ହାତରେ ରହିଅଛୁଟି
ଫୋଲିଶ କମିଶନକୁ ଅନ୍ତରେକ୍ଷମରେ ଶିଖିବ କରିବା
ରମାନେ ନିଯୋଗ ଦେବାକୁ ମେମାରକୁ ନିଷଟ୍ଟ
ଆସନ୍ତର ଜାଗର ହୋଇଅଛୁଟି ଏଣୁକର ଉପରେ
ଉନ୍ନତର ଆଶା ଦେଇଅଛୁଟି ।

ରାଗାକୁ ମେଉଛିପିଥାଳଟି କାହିଁ
ତା ବଦ୍ୟାଳସୂର ଜାର ସଙ୍ଗୀ-
ବିଶ୍ଵାସ ସହସ୍ରରେ କେଲେ ଏବଂ
ଚାଲିଆଯାଇଛି । ଧନିକେଣ୍ଠିକ
ସୁର କାହିଁ ଏବ ଯୋଜାପାଦି
। ପ୍ରତି ବଦ୍ୟାଳସୂରେ ଜାଗିବା
ନିଯମ । ପ୍ରଥମଟିରେ ପଡ଼ିଲା

ପ୍ରଥା ପ୍ରଚଳନ ହୋଇଥିଲେ ସେ ସମୟ ଜିଲ୍ଲାର
ଶୋଳାନ ସୂପରଫେଣ୍ଡ୍ ସାଦେହମାନେ ଏବନଗରରେ
ଏହାର ନିଜା କରିଥିଲୁଣ୍ଡି ସେମଙ୍କେ କହନ୍ତି ଏ
ପ୍ରେସିଡେନ୍ସମାନେ ଅଧିକା ସମ୍ବାଦ ଅଧିକାରକାରୀ
କରନ୍ତି ଓ ଅଧିକାରୀ ଏକାକୀ ଓ ବଦିମାସମାନଙ୍କ ଗତି
କିମ୍ବା ଅନ୍ୟାନ୍ୟ ଆବଶ୍ୟକାପୁ ସମ୍ବାଦମାନ ପ୍ରକାଶିତ
ସଥାପନୟେ ପ୍ରାପ୍ତ ହୁଅନ୍ତି ନାହିଁ । ରୌତେବାର
ମାନେ ଶୋଳାନଙ୍କ ପଢ଼ିବ ଶବାକ ଭବ ଏ ହୁଏ

ଯୋଗେ ଉଦୟ ଶୋଇଥିଲା । ଆଜି କୁମରପୂରମାଳେ
ଶୁନାଇ କରନ୍ତି ଏ ସେମାନେ ଚୌକିଦାରମାଳଙ୍କୁ
ଠାରୁ କୌଣସି ସମାଦି ପାଉଳାହାନ୍ତି ଏଣୁବର ହାଜି
ବଦିମାମାଳଙ୍କର ଗତାୟାଗ କଥା ସେମାନେ ଥିଲେବୀ
ଜାଣିଥାରୁ କାହାନ୍ତି । ପୁଣି ପଢି ସପ୍ରାହରେ
ଚୌକିଦାରମାଳଙ୍କର ପରେଟ ବା କଜନ ହାଜିର
ଆଜା ଓ ପାଣ୍ଡିରେ ହେଉଥିଲ ବର୍ତ୍ତମାନ ଏ ପରେଟ
ପ୍ରେସିଡେନ୍ସଙ୍କ ନିବାରେ ଜେହାଅଛି ଥାଜା ପାଣ୍ଡିରେ
ଦେବକ ମଧ୍ୟର ପରେଟ ବା ହାଜିର ହେଉଥିର
ପୂର୍ବ ଚୌକିଦାରମାଳେ ସବଦା ଥାଜା ପାଣ୍ଡିରେ
ଆସିଥାରୁ ପୋଲାଶ କରିବାରୁ ସେମାନଙ୍କ ପରିବର୍ତ୍ତ
ହିଁ ଅନେକ କଥା ବାହାର କରୁଥିଲେ ବର୍ତ୍ତମାନ
ମାମେଳାଳ ଗତ ହେଉଥିବା ହେଉ ଫେରିଲେ
ଅନେକ କଥା ରାଜିଯାନ୍ତି କିମ୍ବା ମନେରିଲୁ ପରି
ରିଲେ ଚୌକାଦାର ରାଜିଯାଇଥିବାରୁ ଠିକ ଭାବରେ
ଦେଇ କି ପାରେ । ଏହାର ଏ ପ୍ରଥାର ଚାରିତର
ଦୋଷ ଅଟେ । ପୁଲାଶ ଓ ପ୍ରେସିଡେନ୍ସ ମଧ୍ୟରେ
ମେଲ ଓ ସଭାବ କାହିଁ ଓ ପ୍ରେସିଡେନ୍ସ ଅପାରାଣ
ଶୈଖ୍ର ମନେଦରି ପୋଲାଶଙ୍କୁ ହେବୁ ଜ୍ଞାନକରେ
ଅନୁସବାନ କାମ୍ପିରେ ସାଦାଯଥ କରେ ଜାର୍ହି
ଦେବକ କେହା ପ୍ରେସିଡେନ୍ସ ପ୍ରଶଂସନ୍ୟମରେ
ବାର୍ଷିକ କରିଥିଲାନ୍ତି । ଯଥା—ବଜାଦେଶର ଦେଶକର
ଆଜା ଏଲକା ଅର୍ଜୁନ୍ଧରର ପ୍ରେସିଡେନ୍ସ ବା
ରଜମାହାନ୍ତି ଯୋଗ ଦିତ୍ସର ସାହାର ଓ ଲହୁପୂରକ
ବଶୀର ହାରେ ଗଜାଏତ ଦଳକୁ ଦକ୍ଷରେ ପରି
ଶାଇଥିଲାନ୍ତି ଓ ସରକାରକୁ ପ୍ରଶଂସନ ପାଇବେ
ଏହି ଦୃଷ୍ଟିକୁ ଦିଲ ପ୍ରାୟ ସକାରେ ଏ ପ୍ରଥା
ଯୋଗେ କାର୍ଯ୍ୟ ସୁଲବୁରୁଷେ ହେଉ ନାହିଁ । ଏହା
ମର ଅନେକ ମେଲଖୁର ସାହେବ ସୁଜା ପ୍ରକାଶ
କରିଥିଲାନ୍ତି । ଦେବକ ସାରକ ମାଲେଶର ଓ ନାରୀ
ତୁମର ମେଲଖୁରମାନେ ଏ ପ୍ରଥା ସମ୍ମେ ଅନୁଷ୍ଠାନି
ମର ଦେଇଥିଲାନ୍ତି ଓ ଅବ୍ୟକ୍ରମେ ମେଲଖୁର
କିନିକାଳ ଉତ୍ତାରେ ଏ ପ୍ରଥା ସୁକାର୍ଯ୍ୟର ଦେବକ
ଆପା ପ୍ରକାଶି ଅଛନ୍ତି କିନ୍ତୁ ଉତ୍ତାରେକୁ ଲେକାବା

