

The Edmundian



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Bro. J.C. Roe	1931 - 1936
Bro. J.I. O'Leary	1936 - 1952
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Bro. J.N. Foley	1958 - 1962
Bro. R.B. Vieyra	1962 - 1977
Bro. M.G. Shannon	1977 - 1988
Bro. W.A. D'Souza	1988 - 1990
Bro. A.F. Pinto	1990 - 1996
Bro. E.V. Miranda	1996 -

1923 - 1998

The Edmundian
1999

THE EDMUNDIAN 1999



THE EDMUNDIAN 1999

SOUVENIR

ST. EDMUND'S COLLEGE
SHILLONG - 793003
MEGHALAYA



THE EDMUNDIAN 1999

2250 copies

2A 1

Printed at:

Don Bosco Press,
Don Bosco Technical School,
Shillong 793 003,
Meghalaya
India

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***The Edmundian* 1999 is
 divided into five sections**

Section I	English
Section II	Khasi
Section III	Hindi
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EDITORIAL



Seventy five years of sustained, high quality academic performance; seventy five years of unstained service to the cause of education; seventy five years of hard work, commitment and dedication on part of the teachers, administrators and students; seventy five years of all round excellence... Well, that's St. Edmund's College for you. An ideal that was realised by the Irish Christian Brothers in 1924 got re-inforced during the last seven and a half decades in the hands of some very able individuals and as we celebrate our Platinum Jubilee Year (1998-'99) we salute all those for successfully transmitting to us the hallowed Edmundian Spirit (never mind the cliché). As we stand at the threshold of the new millennium, let us look ahead and "if our hands should meet in another dream we shall build another tower in the sky".

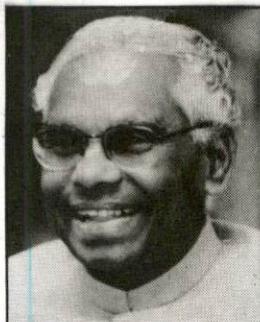
Edmundian, 1999 doubles up as a Souvenir to commemorate, in a humble way, the Platinum Jubilee Celebration of our College, and one feels privileged to be associated with a publication as precious and as momentous as this. The magazine, as always, attempts to record the creative faculties of the Edmundians (past and present) - Principal, students, teachers et al. To what extent we have been successful, is for the readers to judge. From our end, we have made an honest effort to present you with quality magazine. However, in case there are omissions, we seek your indulgence.

We are grateful to all our contributors (writers, sponsors, advertisers) but for whose support the Edmundian '99 would not have materialised. We regret, however, that we could not publish all the write-ups in this volume - some had to be rejected and many others were received far too late for consideration. We hope to include some of those in our next issue of the Edmundian.

Before I wind up, let me record, with a deep sense of gratitude, the invaluable service rendered by my friend and colleague Sylvanus Lamare (Dept. of Khasi) in bringing out this magazine. It will only be fair to say that without his expertise and untiring effort the publication of Edmundian '99 indeed, would have been very difficult. Our Principal, Rev. Bro. E. V. Miranda, has been, as always, a source of inspiration and strength, so have been the other colleagues, particularly the members of the Editorial Board. Lest I forget, let me record the fact that a wonderful bunch of students has contributed largely to the publication of this Magazine. No surprise this, for the students here have always shown an exemplary sense of responsibility, a quality that goes on to make them leaders in every field.

Thank you

Monotosh Chakravarty
Editor of Edmundian '99



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राष्ट्रपति
भारत गणतंत्र
PRESIDENT
REPUBLIC OF INDIA

MESSAGE

I am happy to learn that St. Edmund's College Shillong is celebrating its Platinum Jubilee this year.

The College, one of the oldest in the entire North East, has made a significant contribution in the field of higher education, not only in Meghalaya, but in the entire region.

On this happy occasion, I extend my felicitations to the College's staff and students and wish the Jubilee Celebrations every success.

(K. R. NARAYANAN)

August 25, 1999
New Delhi



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1999



RAJ BHAVAN
SHILLONG
793 001

September 22, 1999

MESSAGE

I am glad to know that the St. Edmund's College, Shillong has completed 75 years of its useful service to the student community of the North East India in the field of college education and is planning to bring out its Platinum Jubilee Souvenir.

Education is the sum total of all methods and processes through which individuals develop abilities, attitudes, aptitudes as positive values for the development of a progressive society. It involves a proper emphasis on right feelings, perceptions, insights and skills that enable everyone to realise their creative potential for self-fulfilment as well as for social good. If there is one educational institution in the north eastern region which epitomises this comprehensive concept of education, it is the St. Edmund's College of Shillong.

The services rendered by St. Edmund's College in the entire North East and Meghalaya in particular, in the field of education are well known and well recognised. St. Edmund's College is undoubtedly one of the pioneering educational institutions of the entire North Eastern Region. Many of its past students today occupy positions of responsibility in various fields all over the country and abroad.

On this occasion I send my heartiest congratulations to the teachers, staff and students for maintaining the high ideals and standards of this college and extend my good wishes for its bright future. I hope the souvenir that is brought out to mark the occasion will be a great success.

(M. M. Jacob)
Governor of Meghalaya

MESSAGE

Brother Larry Miranda, c.f.c.,
Laitumkhrah,
Shillong,
Meghalaya 793 003
INDIA

Re : Platinum Jubilee

Dear Brother Miranda,

Greetings and personal good wishes to you and all at St. Edmund's College.

I am pleased to greet you all on behalf of the Congregation Leadership Team here in Rome.

As you draw the Platinum Jubilee celebrations to a close, I offer sincere congratulations for all the achievements at St. Edmund's College. I trust and pray that your year of celebration brought joy and a deep sense of thankfulness to many.

The work of education is, at its best, a work of transformation. It seeks to lead the human person to personal transformation as each grows in appreciation of their giftedness and dignity. When the fruits of good educational experience is further shared with one's fellow human beings, there is boundless potential to bring about creative and developmental change in our world. I trust that St. Edmund's College contributes significantly to this great human endeavour. The goal of all education must be to offer an experience of personal dignity in the awareness of equality before God and within the entire human family.

In congratulating St. Edmund's, as it concludes its year of jubilee and stands on the threshold of the new millennium, I earnestly pray that you will have the courage to face the future as an educational community with joy, hope and love. We give thanks for the years that are gone and look forward with hope to even more creative endeavour and achievement among the faculty, students and all who work at St. Edmund's College.

Your affectionate brother,

(Edmund M. Garvey)
Congregation Leader



Shri E.K. Mawlong
Speaker
Meghalaya Legislative Assembly
Mahatma Ghandhi Road,
Shillong - 793001.

SH - 241984 (Res)
SH - 224267 (Off)
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August 20, 1999.

MESSAGE

It is a universal conviction that Education is the key to development. Education came to these hills in a small way in the middle of the nineteenth Century. Planners and developers realised by the quarter of this Century to open up the region. The Christian Brothers from Ireland in the true spirit of their great founder Blessed Edmund Ignatius Rice responded to the call to start a school in Shillong. The College started in 1924. Situated in the heart of the City of Shillong, St. Edmund's College has been a premier institution and has excelled in various academic and extra-curricular activities over the last three quarters of a Century. We witness that throughout these seventy five years of existence the visionary zeal of Edmund Rice has been carried forward steadfastly in this College of exceptional academic quality and unparalleled discipline.

Shillong became an Educational Centre of the North East of India due to the high standard of Education imparted by a few long established Institutions of which St. Edmund's till today shines like a beacon of light and trust.

We have, therefore, so much to thank St. Edmund's for its vast contribution towards developing Meghalaya and the North East through the training and education it gave to the youths in all fields of life.

Congratulations for the grand year long celebrations of the Platinum Jubilee of the College. The endeavour of the Christian Brothers will confidently march ahead and take our youths successfully to the new Millennium.



(E.K. Mawlong)



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CHIEF MINISTER
Meghalaya, Shillong

MESSAGE

I am happy to learn that the year-long Platinum Jubilee celebration of St. Edmund's College; which met with much resounding success; is culminating on August 28, 1999.

Being one of the premier educational institutions of not only Meghalaya, but of north east India as well, St. Edmund's College has a proud track record in the pursuit of educational excellence.

May the Platinum Jubilee, which has served as another mile stone in its proud history, also be an enduring inspiration to the management, staff and students for taking St. Edmund's College to more loftier heights in future.

I wish the concluding function and the commemorative souvenir all success.

(B. B. Lyngdoh)

16th August, 1999



Congregation of Christian Brothers in India

(Registered Office : St.Joseph's College, 69, Bow Bazar Street, Calcutta 700012)

The Provincialate

St.Columba's School

Ashok Place

New Delhi - 110001

Phone : (011) 310801 New Delhi

To

The Principal, Professors, Staff & Students
of St.Edmund's College
on The Occasion of their Platinum Jubilee

6 August, 1999

Dear Brother Miranda, Professors, Staff and Students of St.Edmund's College,

On behalf of the Christian Brothers in India, I wish to congratulate you on this occasion of your Platinum Jubilee. I wish to thank God for all the blessings that He has endowed on all those who have worked and studied in St.Edmund's College over the past 75 years of its remarkable existence.

In the past, St.Edmund's College has formed men and women who have impacted the North East, our country and the world with the excellence of their learning, their wisdom, their values and their achievements.

Presently, may St.Edmund's College be attuned to what best prepares her students, especially the most underprivileged students, to get employment and enjoy a better quality of life.

As St.Edmund's moves into the 3rd millennium and towards 100 years in the North East of India, may she so shape her students that they become promoters of a society that is tolerant, just and safe for their children for many generations to come.

God bless you.

(Brother S.G. Alvarez cfc)

Province Leader, India

Congregation of Christian Brothers.

MESSAGE

Dear Brother Miranda,

The Souvenir you are about to publish will be a faithful record of the celebrations on the occasion of the Platinum Jubilee of St. Edmund's College. It was an opportunity to express gratitude for the past and to plan for the future. Rediscovering and remembering and reflecting on our history gives us a new spiritual impetus that helps to plan wisely and to meet the challenges of the future.

On a personal note, when I think of India, and that is very often indeed, my first thoughts are of Shillong, of St. Edmund's. It was a privilege to enter into the rich tradition of excellence in several fields, to participate with teachers and students who were single-minded in promoting the objects for which St. Edmund's stood, namely the spiritual, moral, intellectual, and physical well-being of young people.

In material resources we were poor by today's standards. Salaries were modest, teacher-student ratio unfavourable, administrative staff limited, Government grants insignificant. What was decisive was the hard work, loyalty, scholastic achievement, personal responsibility, and above all the unity and harmony that prevailed between staff and students, people of very varied experience.

Yes, it was people rather than material resources that mattered. It was a source of inspiration to live and work with such as N. Ganguli, S.C. Guha, H.K. Dhar, N. Misra, B. Datta Ray, Hardinge Ladia, Brothers J.I. O'Leary, J.C. Roe, J.N. Foley, J.A. McPhilemy, M.B. Maher, M.D. Curran, R.B. Vieyra, J.B. Culhane, M.G. Shannon and so many more. They came from the Plains, from the Hills, from Ireland, and lived and worked in harmony in the beautiful campus of St. Edmund's in the midst of the beautiful Khasi Hills.

And so each generation makes a unique contribution : "The old order changes yielding place to new, and God fulfils Himself in many ways" I have no doubt that all those now in St. Edmund's will enrich what they have inherited. I will ever remember St. Edmund's with affection.

Greetings to all of you.

(Brother E.X. Leonard)



Principal's Message

28th August '99

Dear Edmundians and well wishers of the College,

It is with great pride that we who are fortunate to be in the College during this Jubilee year bring out this souvenir of the Platinum Jubilee.

To those who have preceded us in the College in the Administration, Teaching Staff or as students, I hope, that in turning these pages, you are taken back in time to the years when you played your role in the building up of this great institution. We have been keenly conscious that we have the privilege to celebrate what others toiled to build. I also hope that the accounts of the various celebrations of the jubilee, the histories of the College and its various departments, the reminiscences of former pupils and teachers, the photographs and the articles by present Edmundians encourage you to renew your association with the College. The annual "Edmundian" still has as one of its primary objectives to be a means whereby past-pupils can keep in contact with their batchmates and present Edmundians. So I take this opportunity to invite you to send articles to the annual magazines at any time convenient to you addressed to the "The Editor : The Edmundian".

We are privileged to have received the messages of the Honourable President, Shri K.R. Narayanan; the Governor of Meghalaya, Shri M.M. Jacob; the Chief Minister of Meghalaya, Shri B.B. Lyngdoh; the Speaker of the Meghalaya Legislative Assembly, Shri E.K. Mawlong; the Congregational Leader of the Congregation of Christian Brothers, Bro. Edmund Garvey and the Leader of the Indian Province of the Christian Brothers, Bro. Gerard Alvares and our former Principals.

I also thank all past Teachers and pupils who have contributed articles to this magazine.

We owe a deep debt of gratitude to the Editorial Board of this Platinum Jubilee edition of the Edmundian. Mr. Monotosh Chakravarty, Mr. Sylvanus Lamare, Mr. Malcolm Tariang and the other members of the Staff on the Board had other Platinum Jubilee duties in addition to the responsibility for this magazine. I thank them and the students on the editorial Board for the long hours of work put in to bring out the magazine.

As the Platinum Jubilee year draws to a close and we cross the bridge unto the years leading to the Centenary I am sure that those qualities which have stood Edmundians in good stead all these years : a deep trust in the Divine, a keen desire to herald in a better world, a striving for excellence and a firm sense of personal responsibility; will help us to shape St. Edmund's College to be as relevant to the next millennium as it was in the present one which draws to a close.

God Bless St. Edmund's and all of us who are proud to be Edmundian.

SPEECH OF SHRI M. M. JACOB ON THE INAUGURAL FUNCTION OF THE PLATINUM JUBILEE

(Speech of Shri M.M. Jacob, Governor of Meghalaya as Chief Guest at the Inaugural Function of the Platinum Jubilee Celebration of St.Edmund's College on 29th August, 1998 at 10.00 hours)

It gives me great pleasure to be here with you on the occasion of the inaugural function of the Platinum Jubilee celebration of St.Edmund's College. Platinum Jubilee in the life of any institution is a remarkable event, an occasion for all those associated with it over the years to feel a legitimate sense of pride and fulfilment. St.Edmund's College has entered upon this historic moment. On this occasion we remember the founders of this college and all those who worked with dedication to bring the college to the present level of achievement. I convey my felicitations to all the teachers and students, past and present, who have been associated with this college and extend my good wishes for its bright future.

St.Edmund's College is one of the premier institutions of North-East India and all of you have excellent reasons for feeling happy and proud today. Over the last three quarters of a century this college has excelled in a manner quite without parallel in this part of the country. Its achievements are far too many to be listed here. Suffice it to say that the hard work and the sacrifices of its founders and builders have not gone in vain.

From very modest beginnings when the college imparted education only to a handful of higher secondary students to a full-fledged degree college with all modern facilities, it has been a long road with milestones reached and goals achieved. Newer goals and fresher challenges, however, always beckon; the Edmundians do not shy away from those challenges and it is certain that the spirit that has brought the college thus far would also stand it in good stead in the future. St.Edmund's College reminds us of the founder of the Christian Brothers : Edmund Ignatius Rice, who had been an epitome of sacrifice and missionary zeal. It is significant that this college celebrates its platinum jubilee less than two years after the beatification of its esteemed founder (6th October, 1996). Blessed Edmund was a visionary whose vision was focused on the dignity of the human person. He saw all he met as sons and daughters of God, and gave everything he had to bring the benefits of education and self respect to those - and they were many - who were deprived of those blessings. Education had always been at the top of his priority list and the family of Edmundians has been doing its best to keep this spirit alive. The performance of the students of this college in the University as well as the Board examinations over the last half a century and more has been always in the top-bracket. In the extra and co-curricular fields as well the students have earned many laurels for the college. The alumni of this college would form a virtual Who's Who of North Eastern states. There is absolutely no doubt that the college will witness many more jubilees, given its history of discipline, dedication and the desire to achieve more.

Sponsored by Mr.Hillary M. Dkhar

On this occasion we remember the founders of this college and all those who worked with dedication to bring the college to the present level of achievement. I convey my felicitations to all the teachers and students, past and present, who have been associated with this college and extend my good wishes for its bright future.

Before I conclude I shall like to quote a passage from Jawaharlal Nehru on the function of seats of higher learning. I quote "A university stands for humanism, for tolerance, for reasons, for progress, for the adventure of ideas and for the search for truth. It stands for the onward march of the human race towards even higher objectives. If the universities discharge their duty adequately, then it is well with the nation and the people. But if the temple of learning itself becomes a home of narrow bigotry and petty objectives, how then will the nation prosper or a people grow in stature?

A vast responsibility, therefore, rests on our universities and educational institutions and those who guide their destinies. They have to keep their lights burning and must not stray from the right path even when passion convulses the multitude and blinds many amongst those whose duty it is to set an example to others. We are not going to reach our goal through crookedness or flirting with evil in the hope that it may lead to good. The right end can never be fully achieved through wrong means." Unquote.

I thank the Principal of the College for inviting me to be the chief guest at this function. I convey my best wishes to all and sincerely hope and trust that this college will continue to prosper. I wish you all a very bright future.

JAI HIND,
KHUBLEI,
MITHELA,
THANK YOU.

Ideals are like stars;
you will not succeed
in touching them with your hands.
But . . . following them
you will reach your destiny.

- Carl Schurz

Sponsored by Mr. Wallambor Dkhar



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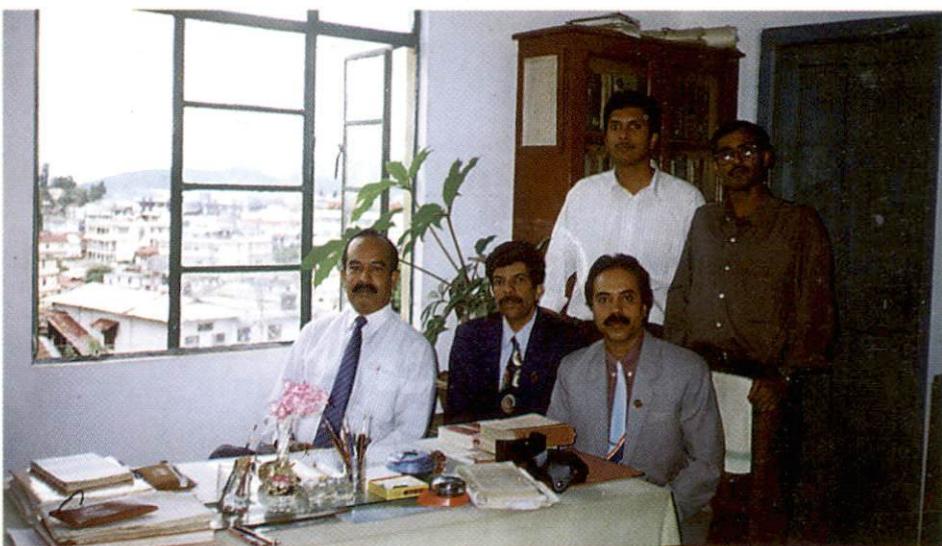
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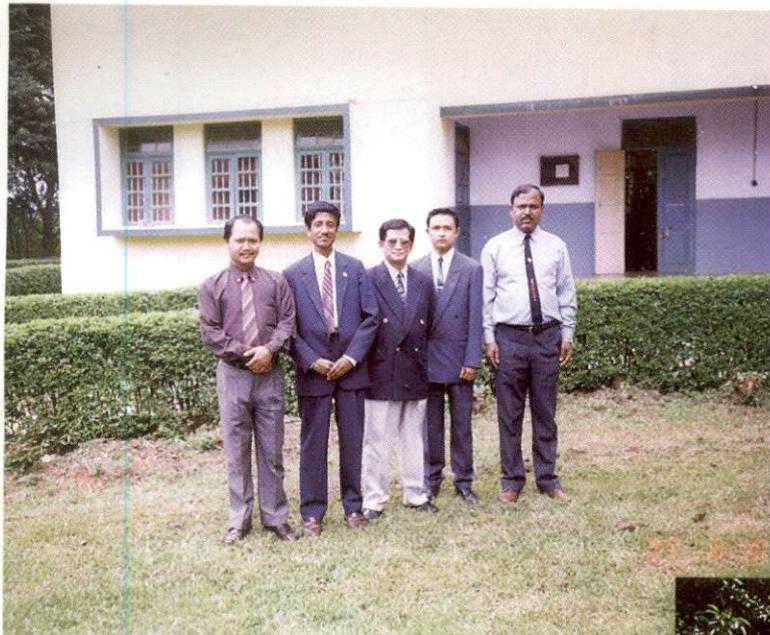
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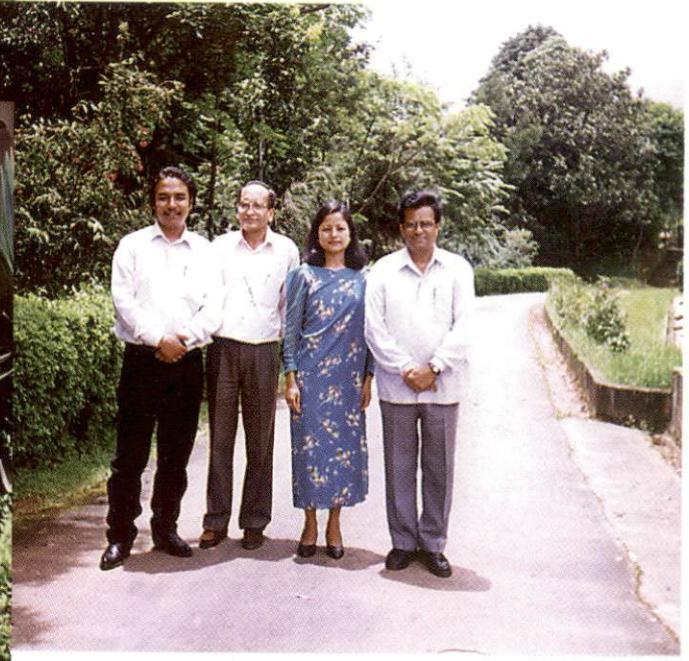
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ST. EDMUND'S COLLEGE, SHILLONG THE CRY OF THE CHILDREN

PROF. B. DATTA RAY

The educational scenario in North East India, particularly for the European, and Anglo Indian children in the nineteenth century was not promising. When Assam was constituted into a Chief Commissioner-ship in 1874, the first Chief Commissioner Col.R.H. Keatinge, conducted a survey to find out the number of European and Eurasian Children who were likely to be in Assam in 1880. He concluded that probably such number would be 600 in 1880, composed of children of European tea planters and Government employees. For the illegitimate children whom their European parents would not recognise, asylums were found in orphanages in Calcutta and elsewhere.

The Laissez faire policy which was the guiding principle of British capitalism and of the administration did not take initiative in late nineteenth century to establish in Assam, schools for European and Anglo Indian children. The Government did not find any reason to initiate any move for setting up of even an elementary school for their own children. The rich European tea planters, rich traders and high British officers used to send their children to England or to Calcutta in selected schools. The children of poor domiciled Europeans and Anglo Indians, such as Railway Traffic Inspectors, Station Masters, Telegraph Masters were the worst sufferers. In 1866, a second grade College, then called High School was opened at Guwahati. But because of its poor performance this school was closed down by Col.

Keatinge in 1876. In compliance with the directive of Government of India a Day School for the poor European and Anglo Indian Children was opened at Guwahati in 1881. It was closed down in 1886. In pursuance of the same policy to provide elementary education to poor children of European descent, a girls' boarding and Day School was opened in 1881 and was closed down in 1887. The Government then decided to give grant to a Private school and allowed it to use European Government Girls' school building and meeting its deficit as well. The site was present day Pine Mount.

This educational arrangement in Shillong was suitable to rich and middle class Europeans and Anglo Indians only, as it did not meet the needs of the poor classes of Europeans and Eurasians - who were not less than 2,500 in Assam on the event of the great earthquake of 1897.

By the end of nineteenth century, no people in Assam were so much in need of educational help and guidance as the poor European and Anglo Indian children. It was curious that no religious mission had tried the improvement of educational and moral standard of this group of children crying for help. In 1896 there was no European school for boys in Assam. The private schools in Shillong were intended for the middle class and did not meet the requirements of the poorer classes of European and Anglo Indian children. Shillong Government School for European and Eurasian children was opened on

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6 August, 1900 as a primary school and the poorer sections of the people, particularly from towns like Dibrugarh where there were large concentrations of Anglo Indians and poor European children, had virtually no access. The attendance of the school was very small.

The Salvatorians came to Shillong in 1890 but their stay was brief. With declaration of World War I by the British against Germany all German priests and nuns were arrested and sent to Ahmednagar Fort in 1915. But the three saplings the German planted in Shillong had strong roots. They grew tall and spread branches. The Loreto Convent, St.Mary's College and St.Edmund's College are the fruits of their toil.

Dr. Edmund Christopher Becker, the last of the Salvatorians came to Shillong as Apostolic Prefect in March, 1906. This German was a man of immense courage and vision. In 1908, he invited the Loreto Sisters of Calcutta offering them buildings and financial support. The Loreto Convent was opened in 1909 at Lumtyngkong, at a site then known as Hopkinson's Wood, where now stands the Catholic-Cathedral, Loreto Convent and Don Bosco Complex. Mother Machtilda, an Irish Nun was the first Superior of the Loreto, Shillong.

After much persuasion Rev. Brother J.C.Whitty, the Superior General of the Congregation of Irish Christian Brothers agreed to send out four Brothers in 1915 to Shillong to open and run an institution for poor European and Eurasian boys of North East India areas. The Salvatorians Sisters opened a new house in 1910 in St.Mary's Hill. It blossomed into a girls school and a College in later years when the *Sisters of Notre Dame Des Mission* arrived in Shillong in 1915 to replace the Sisters of German Salvatorian order.

Shillong in 1913 was a small place, an extended village, with a population of 7967. The Government agreed to provide all support to the new educational effort of Fr.Christopher

Becker in inviting the Irish Christian Brothers, a teaching order of Roman Catholic to staff and to manage the new institution. It was agreed earlier that the new venture should be called St.Edmund's College for two reasons: One was that St.Edmund was Patron Saint of Dr.Becker, the Apostolic Prefect and the second was that this good Saint was also the first Patron Saint of Edmund Rice, the Founder of the Congregation of Irish Christian Brothers. Rev. Brother Fabian Kenneally, - the Provincial Superior and Bro. M.S.O'Brien along with the Apostolic Prefect Dr.Edmund Christopher Becker met the Chief Commissioner of Assam. Sir Archdale Earle, granted this new educational venture 24 acres in Block No.XII site, Pat Lovett, editor of the *Capital* - a leading Commercial journal of Calcutta and the tea lobby, mostly Protestants, worked behind the scene for this venture.

With the declaration of World War I everything changed overnight and the Germans became most vulnerable and were declared as Prisoners of war and would have been in prison but for Sir Archdale Earle, the Chief Commissioner of Assam, an ardent protestant who was a great admirer of Father Becker and his work. Sir Archdale advised Dr.Becker to ask the Congregation of the Irish Christian Brothers to take over the responsibility of the construction of the new European school offering temporarily some resources as Fr.Becker's fund got immobilised in the German Asiatic Bank. In November, 1914, Brother Michael Stanislus O'Brien who was the Principal of Goethals Memorial School, Kurseong was sent by the Congregation to take charge of the construction of St.Edmund's College building. Sir Archdale knew him earlier. Gradually in a vast expanse of pine trees, St.Edmund's College was taking a shape.

Brother Michael Stanislus O'Brien (1860 - 1940) came to Calcutta in December 1890. He was the very essence of activities and educational zeal. He rebuilt St.Joseph's College, Calcutta and got a free hand to build Goethals

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Memorial School, Kurseong, near Darjeeling. He was the planner and architect to build, St.Edmund's College - the old school building - a great palatial glass house built of light materials due to prevalence of frequent earthquake in Shillong Zone. He had particular care and concern for the poor, Eurasians and lower Europeans.

The night before Dr. Becker left Shillong in July, 1915, he came across to the building site accompanied by Fr.P.Lefebvre (who was sent to Shillong by the Archbishop of Calcutta as administrator of the Prefecture of Assam) and by Bro.M.S.O'Brien. He kissed the ground and blessed the unfinished building of St.Edmund's College. This brave German never came back to Shillong to see the plant growing. A vast building with boarding facilities and a magnificent auditorium took shape. With the passage of time, the old school structure had to be replaced but there still remains today the original beautiful auditorium renovated by Bro.J.C.Roe in early 50s.

The history of St.Edmund's School and College is an integrated and interwoven account of the brave and restless effort of the Germans and of the Irish. St.Edmund's College was founded as a Higher Secondary School and was recognised by the Cambridge University for examination upto Higher School Certificate level. The Provincial Bro.John Gilbert Cooney along with his consultor, Bro.P.Hyde visited the work site in 1915. Soon thereafter, Brother Luke Aherne arrived as the first Director of St.Edmund's College in 1915. Bro.M.S. O'Brien became Sub-director. The institution was opened on 1st March, 1916, with 32 boarders and 8 day scholars.

The object of St.Edmund's College has always been to offer a sound, secular and moral education for all and as far as Catholics are concerned to provide a religious education (Provisional Prospectus as sent to Sir Archdale Earle on 30th June, 1913). The key to the whole

character of the College is to produce tolerant, human and magnanimous people.

St.Edmund's College was officially opened on 6th October, 1916, by the Chief Commissioner of Assam, Sir Archdale Earle, an educationist. His policy was to make Assam as far as possible educationally self contained. The institution grew rapidly and by 1918 it had 89 boarders and 23 day scholars. A hospital was built in 1918 where now stands the Scholasticate. Bro.Michael Stanislus O'Brien, who toiled hard to give St.Edmund's a shape, was appointed on 1st December, 1918, the Director Principal of St.Edmund's College for a period of three years.

With the coming of Montague Chelmsford Reforms in the form of Government of India Act, 1919 - wind of change began to blow everywhere in every sphere of society in the country. A social change, very slow and weak was evident. In 1919, there were 100 boarders and 16 day scholars. Of the day scholars - there were then some Indian boys including two Khasi boys - one of them, the *Syiem* of Khyrim and the other, son of an old *Syiem*. There was one Muslim, the son of Abdul Majid, C.I.E. and two were Hindus of Brahmo Samaj faith, one of them was a big zamindar in his own right. Earlier in the Cambridge Local Examinations boys were sent for Preliminary, Junior and for Senior courses. In July, 1919, 8 boys were sent for the first time, for Higher Cambridge Local Certificate Examinations, 3 passed. It was a remarkable achievement. Only 3 schools in India had boys amongst the successful candidates (equivalent to Higher Secondary examination). This is the turning point of the history of St.Edmund's College.

With a view to a degree course later on, under changed circumstances, with the coming of Government of India Act, 1919, the need was felt to apply to Calcutta University for affiliation for I.A. and I.Sc. Courses in 1923, which was granted. The project was supported by the

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Provincial superior, Bro.Thomas Baptist Moloney. He planned for a new chapel for which St.Edmund's College may be proud even today. It is the first ferroconcrete structure in Shillong, designed by Col.John Taylor, the Chief Engineer, Assam, an Irishman, and executed by Martin & Co., Calcutta. Bro.J.E.Mc Cann was the first Principal of the Collegiate section under Calcutta University. Bro.Mc Cann taught Latin in I.A. classes. He was 33 years at that time and remained Principal from 1923 to 1928. He was a born leader but with a radical difference. He served and also gave a lead in service. He devoted his energy and zeal to the advancement of his young people.

In May, 1932, Sir Hussan Suhrawardy, Vice-Chancellor of Calcutta University along with the Education Minister of Assam and the Director of Public Instruction visited St.Edmund's College. He was so satisfied with the College academic programme of high standard that he soon granted the examination centre to the College, making its Principal, the Officer-in-Charge of the Centre. University Examinations used to be held at the House of Our Lady. At the time there was no other College in Shillong for higher secondary and undergraduate courses. Every boy sent for I.A. and I.Sc., examination since 1924, for several years passed in first division. Earlier the candidates had to go to Calcutta to sit for University I.A. and I.Sc. examinations. In 1932 there were 3 Khasi boys in I.Sc. classes 2 in second year and 1 in first year. The Viceroy, Lord Willingdom visited Shillong in September, 1933. He paid a visit to St.Edmund's College.

Brother John Baptist Culhane (1874 - 1958) came to India in 1892, a self effacing person. After the usual round of duties in Calcutta and mostly at St.Joseph's College, Nainital, Bro.Culhane was appointed in August, 1927 Provincial Superior and continued to remain so for next crucial 16 years - till 1943 when he was sent to St.Edmund's College, Shillong to

stay there for the rest of his life. For some time, he served there as its Vice Principal. The democratic principle, of ruling and being ruled, prevailed in the Congregation of Irish Christian Brothers.

Bro.Baptist Culhane was a keen student all his life and spread around him an atmosphere of cheerfulness. He was intolerant of sluggishness. He was too great hearted to say anything unkind. The provincial believed that no one must ever cease to acquire knowledge and he put his belief into practice. He was a well read person and was a hard worker.

In St.Joseph College, Nainital he taught in the Special Department where the students who passed High School examinations were prepared for I.A. & I.Sc., examinations of Calcutta University as well as for other professional examinations. The Congregation of Irish Christian Brothers had their internal examinations system by *grades*. As Provincial, Bro.Culhane could see the change in social, economic and political atmosphere since the introduction of the Government of India Act, 1919. He felt that time was not far off that the Provincial governments under dyarchy, which would demand higher diplomas and University degrees. He decided to take the challenges and be ready. With a view to preparing students including young Brothers for public examinations of Calcutta University, he opened St.Enda's Arranmore, in Nainital as a House of Studies. His interest was wide spread and his enthusiasm was unbounded.

In 1934-35, Bro.J.C. Roe conceived the idea of opening up University classes upto B.A., and B.T., standards. He was supported by Bro.Culhane. Brother Culhane had his breath of vision and pioneered in laying the foundations of higher studies in Shillong.

In 1934, Bro.J.N. Allen, the fourth Assistant to the Superior General at Dublin made a visitation of St.Edmund's College, Shillong.

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Bro. Allen promised to get the Superior General interested in the project. A site was chosen east of old College Hospital by a joint inspection of Bro. Allen, Bro. Culhane and Bro. Roe. It was certainly a big venture, but it was one that was badly needed and was bound to grow. Bro. Roe was successful in his part of the work.

Till 1935, St. Edmund's remained affiliated upto I.A., & I.Sc., standards with Calcutta University. The College applied for extension of affiliation to the B.A. Honours standards in English, Latin, Mathematics, Economics, History and Chemistry, with Alternative English, Assamese and Bengali as vernaculars and for the B.T., standard with effect from 1936-37 session. A plan was prepared to provide 18 rooms in a new building. The university inspection Team composed of Dr. Harendra Coomar Mukherjee who became in free India, the Vice Chairman of Constituent Assembly, Government of West Bengal and Mr. S.C. Roy, D.P.I. of Assam, recommended affiliation upto B.A., Honours standard and B.T., standard. The Senate of Calcutta University sanctioned the affiliation on 14th September, 1935. This was the first time when a non-Government College in Assam got affiliation upto B.A. and B.T. standard. The Superior and principal of St. Edmund's College was invited to attend the Senate meeting to plead for affiliation, an unusual gesture in recognition of the very fine work which St. Edmund's College had already done, and a unique honour to Bro. Roe. The College would have also got the B.Sc., affiliation, had the College been prepared to receive it. The laboratory equipment were also too expensive for the College at that moment. This created much problem in later year for opening the B.Sc., course.

St. Edmund's College authorities started the building at once, the ground having been prepared. Mr. Bell retired from P.W.D., gave great assistance and secured a good contractor in Mr. Wahed Ali. The main University Department

building got ready before 1st July, 1936, the official date for the opening of the new College building by Sir Michael Keane, the Governor of Assam who was an Irish man, a Catholic and a brilliant classical scholar. The University extension was indeed a monument to Bro. Cyprian Roe. During his six years as Principal, this College made remarkable progress. St. Mary's College Halifax was then so far the only institution of the Irish Christian Brothers allowing its students to graduate under the direction of the Brothers.

In Calcutta there was David Hare Training College, the only institution in east India for Bachelor of Teaching degree. The intake of students there from North East India areas was extremely restricted. Another Teacher Training College was opened under Dacca University in Dhaka in 1905, functioning initially from Armenitola Government High School, Dhaka for the B.T., course for Assam and East Bengal. The graduate students from North East Areas had to go to Dacca University for B.T., degree. It was expensive and not so easy. The Government of Assam requested St. Edmund's College to take over 19 young graduate teachers to B.T., classes promising to bear all the expenses for them and for their running the course. The first group of these teacher-students 40 in number, including 19 deputed candidates began B.T., study in St. Edmund's College on 2nd July, 1936. The full enrolment in July, 1936, was I.A., & I.Sc., 18; B.A., 11; and B.T., 40. The B.T., classes became very popular. It came to 96 in 1942. When Japanese invasion came to the door of Assam, the number fell down.

Brother J. Ignatius O'Leary was put in charge of the newly opened University Department. Bro. Alphonus O'Shea was also in the College assisted by Indian Lecturers such as Prof. Nalini K. Misra, Dr. S.C. Deb Majumder, Prof. K.N. Dutta, Prof. Kulada C. Choudhury, Prof. B.C. Roy, Prof. S.R. Bhattacharjee, Prof. N. Ganguli, Prof. S.C. Guha

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and Prof.N.C.Deb Roy, who joined the College in 1947-48.

Among the first group of students were Bro.M.Benignus Maher, Bro.P.Columba Hart, Bro.Gregory Ribeiro and Bro.James O'Keeffe. Brother M.B. Maher and Bro.P.C. Hart eventually became provincial Superiors in later years. In recent years Bro.J.P. Pinto and Bro.S.G. Alvarez both alumni of St.Edmund's College became the Provincial Superior and Provincial Leader respectively. In years that followed, students came to St.Edmund's College from all parts of North East India, Calcutta and from other parts of North India including Peshwar.

Sir Michael Keane, Governor of Assam, was present in formal opening of the new University Department on 6th October, 1936, Rev.Brother J.B. Culhane Provincial Superior of the Irish Christian Brothers in India, Principal Rev.Bro.J.C. Roe and the Head Master of the College Department Rev.Bro.J.I. O'Leary welcomed everyone. On 6th October, 1916, Sir Archdale Earle, the Chief Commissioner of Assam officially opened St.Edmund's College. The College extension, the University Department was made on the twentieth anniversary of the first opening of St.Edmund's College. The total cost of this extension came to about Rs.78,000/-.

The B.T., classes became very popular - the Government of Assam sent its teachers in batches of 25, year by year and in 1941, the number came to 78. But number of students in B.A., class remained static at around 10 students in each class because of high fees that had to be because of the opposition for such an under graduate class from extra academic authorities in Shillong. As a result B.A., classes remained open only for prosperous section of Indians and Anglo Indians.

On 7th December, 1941, Japan attacked Pearl Harbour and bombed Rangoon. This was equivalent to a declaration of war on USA and U.K. These

events affected St.Edmund's College very closely. Japanese troops advanced towards Rangoon on one hand and to Singapore on the other. First Singapore and then Rangoon fell early in 1942.

In April 1942, invasion of Assam seemed imminent. Parents began to withdraw students from Shillong since May, only day boys remained in the school but the College Hostels both for the Europeans and for B.T., students kept on functioning. Practically all B.T., students of the 1941-42 classes other than from Bengal and Assam having finished their course at St.Edmund's College left for their home Universities and were admitted for the B.T., examination and most of them were successful. The number of students of all sections in College Department fell from 165 in 1941 to 105 in April, 1942. It was clear that very few students from outside Assam would venture in the existing circumstances to study in Shillong till the danger of the invasion of Assam had far receded. The salaries of the College was reduced by about 30 percent to Rs.120/- from Rs.170/-. It was a real period of hardship with rising price.

In December, 1942, the military authorities sought the occupation of entire St.Edmund's College. Ultimately they occupied the whole St.Edmund's premises excluding University Department. Brothers got shelter in the school Hospital in March, 1943. In 1943, only 20 candidates appeared for B.T., Examination, 15 of them passed. In B.A., 9 appeared 2 got Honours and five in pass course, in I.A., examination 6 appeared, all of them passed and in I.Sc., examination 23 appeared and only 15 passed. In Cambridge School Certificate 1942 Examination, only one candidate appeared and he passed. It was a bleak year for both the St.Edmund's School and College sections. A little over 100 day scholars were on the roll; the school boarding was closed down.

The war-hero was Brother Jeremiah Ignatius O'Leary (1890-1965). He came to India in

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November, 1935. He was given the task of reorganising, developing and expanding the University Department of St.Edmund's College. Bro.Ignatius lost no time in appointing a well qualified staff and started classes for B.A., and B.T., course of Calcutta University. In India, intellectual distinction, academic attainments and high spiritual life are highly appreciated and responded by society. Bro.O'Leary was a highly sought after person everywhere by students, teachers and successive Governors. He sympathised with India political aspiration. It was a time when the country was struggling for independence and political consciousness was high. When the Great Freedom Fighter Netaji Subhas Chandra Bose visited Shillong in 1938, Bro.O'Leary invited him to College and in the meeting he spoke of the cordial relations between Ireland and India and expressed sympathy for India's freedom fighters and hoped India would soon emerge as a free nation. There was an apprehension that the British government would react unfavourably in Bro.O'Leary's welcoming Netaji Bose. But later on the Governor of Assam, Sir Robert Reid, told Bro.O'Leary that he was right in inviting Subhas Chandra Bose to the College.

Bro.O'Leary loved his country, Ireland and its history of struggle and of the Irish patriots. He was the head of the University Department as its Head Master initially. In 1938, the Education Minister of Assam, Munawar Ali requested the College to open M.A., classes in English offering all help and support. But Bro.O'Leary declined the offer as they wanted consolidation of the ground already covered. The Premier of Assam, Gopinath Bordoloi presided over a debate in B.T., Hall in September, 1939. Robini K. Choudhuri, the new Education Minister, Assam presided over another debate organised by Bro.O'Leary. In March, 1939, Bro.O'Leary was appointed as Principal of University Department.

On 14th December, 1945, Fr.Moram, Rector, St.Xavier's Patna, an American Jesuit, was

travelling to Shillong with Jawaharlal Nehru who was coming to Shillong to address a meeting. At Shillong, students and Professors' Reception Committee wanted Bro.J.I. O'Leary to be the Chairman of the Reception Committee, but the deeply religious and self-effacing Bro.O'Leary declined the offer on the ground that he was on Retreat but agreed to meet Nehru for few minutes at the College gate. He did so. Nehru was accompanied by Gopinath Bordoloi, the Chief Minister of Assam. Bro.O'Leary came to Shillong in 1935 and went to Ireland for a holiday in 1949, having been in India for 14 years continuously and returned to Shillong as Principal in December, 1949 and finally left for home in 1952. He was exact in everything that he did, sincere and humble. Life to him was a serious business. His fidelity to rule and the way of life of the Congregation was unchanged to the last. Regularity and punctuality were the keynote of his character.

Library is an integral part of any College. From the very beginning Bro.O'Leary tried to build up a good library. He invited N.S.M. Rao, Librarian of Government College, Ajmer, where B.T., was also taught, to organise the new library and to catalogue the College library books. The library was opened in July, 1937. The Government of Assam granted Rs.1000/- for organising the Library. Raj Kumar Bhattacharjee was appointed the Librarian. He got involved in the freedom movement of 1942 and was arrested along with Bimal Sen Gupta of the St.Edmund's School Department. On his arrest Joseph Narain was appointed Librarian for a short while. On his departure one of the leading artists and painters of modern India, Hemanta Misra, a young person at the time, took charge of the College library. After Independence Arun Singh Sen was appointed Librarian and continued till his retirement in mid 1980's. Bro.O'Leary, the quiet sympathiser of Indian freedom struggle appointed R.K. Bhattacharjee as Head Clerk after his release from jail in the office till he retired in 80's.

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St. Edmund's College (University Department) had from the beginning a small Hostel for ten European and Anglo Indian students in the North Wing of the newly constructed College building. At the foot hill of the College, a new building was constructed by the Eastern Bengal and Assam Commercial Syndicate to accommodate Government deputed B.T., students. Prof.Kulada P. Choudhury, Prof.A.C. Roy and Prof.K.N. Dutta were resident Superintendents for the post graduate B.T., students at B.T., Hostel during their respective tenures from 1937 to 1950. With the World War II, the number of B.T., students decreased from outside Shillong, but the Government of Assam year after year continued to send on deputation around 20 students for B.T., courses till 1949-50. In 1950 no B.T., examination could be held because of the great earthquake and the subsequent dislocation. In 1951, the last year of B.T., course of St.Edmund's College, there were only 4 B.T., candidates from St.Edmund's College. The Assam Government since 1950 sent B.T., teacher-students on deputation to the newly established Gauhati University and the grant-in-aid to St.Edmund's College for B.T., course was withdrawn. With the closure of B.T., section, B.T. Hostel was converted into an undergraduate hostel by Rev. Bro.J.I. O'Leary who put a freedom fighter there as its Superintendent.

With the coming into operational of the Constitution of India and the first general election in 1952 new social forces were released, the gates of Higher educational institutions were opened for all, on equal footing. There was student explosion everywhere and there was high demand for College seats and hostel accommodation. Prior to Independence because of intense opposition and pressure, the gates for Indian students in St.Edmund's College remained virtually closed as student fees was very high to be managed by them. The new Principal, Rev.Bro.E.X. Leonard since early 1952

responded enthusiastically to the new spirit of Indian Independence and there was expansion, consolidation and hope everywhere in the College. He was a man of immense courage with a wide vision.

Since 1939, there had been demand for opening another College hostel in the College premises; but because of the situation it could not be had. In 1953 the Cleve House, above Fruit Garden, was taken on rent for five years. It was made a St.Edmund's College Students' Hostel known as Cleve Hostel with Prof.N. Ganguly as its Superintendent and a new Hostel was opened at Malki Hills with Prof.G.P. Gupta in a rented house for a year. At the expiry of the lease of five years, the Cleve hostel was closed down and on 31st August, 1958, the boarders with their Superintendent moved to the newly constructed Hostel in the College premises, now known as New Hostel. The hostel at Malki Hill was closed earlier on account of operational difficulties.

Earlier, the then Chemistry Laboratory since 1945 at the present day K.G. class of St.Edmund's School and the College Hostel since 1936, at the North Wing of the College building interchanged their location in 1949. The new Chemistry Laboratory in the North Wing of the old College building at that time, was being prepared for I.Sc., and B.Sc., classes. The Physics and Botany Laboratories were functioning from the building constructed during war years near the northern side of Brothers' residence. The Biology Laboratory was functioning from the war time Army Operation Theatre, a huge stone structure, near the ARP tank and overhead water tank.

There was a grim struggle for the opening of B.Sc., courses at St.Edmund's College. It could get affiliation for B.Sc., in 1935-36 but the laboratories for B.Sc., could not be set up due to lack of resources at that time. Need was felt for opening of B.Sc., classes in 1938 in the meeting

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of the College Governing Body itself. After Independence, the DPI, Assam in 1953 asked St.Edmund's College, and also the guardians to open B.Sc., classes in the College. Again the Government wrote to the College for it in 1955. But due to strong opposition, from extra academic authorities it was not possible. At last in August, 1959, St.Edmund's College could open B.Sc., with Physics Honours, Chemistry, and Mathematics. Of the 3 Physics Honours students one, Prabal Purkayastha is now in the States, one Bro.R.C. Donelly now in Australia and another, an Irish man is at present in India. The Bishop of Shillong welcomed the opening of the B.Sc., classes in St.Edmund's College and blessed the opening of the new College Administrative Block and a new Common Room in June 1959, initiated by the new Principal of the College, Bro.J.N. Foley. It marked the end of period of controversy and the beginning of the era of harmonious development of Scientific study in Shillong for a better tomorrow of young citizens. The foundation of a new Science Block was laid in 1960 which accommodate Physics and Life Sciences laboratories. The College Library was also shifted from the old building to the ground floor of the Science Block and it got shifted again to old Life Science Block in 1992-93 by the then Principal Bro.A.F. Pinto.

Brother Foley was an outstanding personality with a vision. He was a great planner and an architect. He laid the foundation of Science Block, opening the B.Sc., course, after overcoming all non-academic hurdles and interests. The present day administrative block was designed and made by him so also the New Hostel opened in 1958. He was a great administrator and an able Bursar to the Provincial Superior at New Delhi, and also a leading member of Provincial's Council. He left his mark in the campus of St.Columba's New Delhi while he was its Principal for six years. Above all he was a great humanist and like all Irish Christian Brothers, an able teacher. His

untimely demise in Ireland on 11th June, 1991 was a great loss to everyone who knew him.

Rev.Bro.R.B. Vieyra took over as Principal in 1963 and Rev.Bro.M.G. Shannon succeeded him in early 1978. They consolidated and improved the initiative taken since the days of Rev.Bro.E.X. Leonard. Bro.Vieyra gave to the NCC a commodious building and enough space for expansion. The last of the giants and a tall Irishman, Rev.Bro.M.G. Shannon consolidated further the gains. During the time of Bro.Leonard limited number of girls students from St.Mary's College attended only Economics Honours classes. Bro.Foley allowed admission of girls in Science faculties and a few women lecturers were appointed in different Departments on an experimental basis. Bro.Vieyra allowed, for six years private M.A., classes by the Faculty of Post Graduate studies in Political Science. In 1972, St.Edmund's College got affiliation to North Eastern Hill University. Bro.Shannon nursed for more than five years a College for women which is now one of the leading Colleges in Shillong till it shifted to its own premises in early 1990. This chapter closes in May, 1988 on the retirement of Bro.Shannon.

St.Edmund's College always maintained and fostered a healthy atmosphere of academic and social discipline and sound education. It is the crying need of the day to teach the young not only more academic knowledge and feed them with more information but also how to make them efficient and good citizens in the service of the people. The seed that was sown by the children of Edmund Rice in poverty stricken areas in Ireland for the under privileged has grown into a fine sapling of promise with strong roots. The successive foresters, mature in their experience and committed to the people who live in poverty and obscurity, have nursed it with much care and dedication. The cry of the poor will guide the College to the fulfilment of the vow of Edmund Rice.

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Blessed Edmund Rice (1762-1844) was a prosperous businessman of Ireland. He experienced the tragedy of human life. Poverty all around, he heard the cries of the children here and there in the slums and in the backyard of societies which moved him to give up comforts of life and embarked on a journey to reach the poor crying for education everywhere. The need was great in Ireland where Edmund Rice began his work in a stable but he sent his children, the Congregation of Irish Christian Brothers to Africa, Gibraltar, to Australia, to the States, to India and almost to everywhere of the former British possessions where exploitation was greatest. Two Brothers from the Congregation arrived in Calcutta in 1848 carrying with them the 1832 Rule Book of the Congregation and the methods and skills of teaching of Irish Christian Brothers. The formal presence of the organisation began in 1890. It observed its centenary in 1990 in India, after spreading its branches in all poverty stricken areas in the country.

All over the world new spirit of national liberty and equality spread after the end of World War II. The new spirit led the General Chapter of the Irish Christian Brothers which met at Melbourne in December, 1968 to adopt

a new Charter in 1969. It made the Irish Christian Brothers in India to strive ahead with the spirit of Edmund Rice. The structure adjusted itself to the new national spirit with a global outlook keeping its roots firmly attached to the world wide body of the Brothers and its spirit. The 140 brave Irishmen who came to India over the century worked, died and some of them alive today, have been toiling and responding to the cries of the poor children. The last two of the Irish Christian Brothers came to India in 1966, one of them working in Delhi and the other in a village of North East. Because of the policy of the Government, the country and also because the Province of India becoming self contained to a great extent, the arrival of the fresh Irish Brothers ceased completely to staff the institutions run by the children of Edmund Rice. Brothers from India are now spreading to Africa to carry the work of the Blessed Edmund Rice.

**[Prof.B. Datta Ray, joined
St.Edmund's College as a lecturer
on 9th October, 1950**

and retired on 31st August, 1985.

**At present he is the
Superintendent of the B.T.Hostel]**

**"The tongue has
no bones but it can
break your back"**

– Italian Proverb

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KEYNOTE ADDRESS ON THE OPENING CEREMONY

In an age of technological wizardry one of the most amazing feats was : the launching of the Hubble Telescope into space. It cost billions of dollars and promised much. However, when it reached its orbit around our planet scientists discovered that there was something wrong with the mirrors that reflected pictures back to earth. A second mission with a couple of intrepid astronauts readjusted the mirrors and Hubble began transmitting pictures. The result was simply mindboggling! For the first time human beings were able to get a glimpse of the far reaches of outer space. The information thus garnered caused current theories to be rewritten. Our whole outlook on things change a new world emerged for humankind.

However, it is salutary for us to remember that this *new* world had always existed. It was only that we had learnt to see it in a new way. Our perception of our universe had changed, the universe was as it had always been. Today we are called to look at our world anew, to see its dangers and its possibilities with new eyes, free ourselves of our blinkered to gauge the world's potential and critique its resources. We are called to be shapers of a future filled with hope.

Our century, the Twentieth Century, will be remembered for the splitting of atom and for cloning, for the female consciousness that not only brought us the feminist movement but also showed us the limitations and abuses of patriarchy, for a renewed wave of ethnic pride and nationalist fervour in the midst of global shrinkage and the breaking of barriers and boundaries. With the potential to destroy our planet several times over is the understanding that peace is always dearly bought. We look back not only on the bloodiest century in human

REV. BRO. J.P. PINTO

history (costing perhaps 180 million lives); not only on obscenities from the Nazi Holocaust to the genocide in Rwanda and Bosnia; not only on a tidal wave of dysfunction and addiction sweeping the globe; but also on epidemics of physical and sexual abuse and exploitation crippling untold numbers of people and permanently disfiguring the lives of the very generation we naively expected to be happier and better adjusted than any before it! This is the context in which we live.

We are on the brink of a new millennium, at a rare moment in history and a privileged place in the cosmos; it's a great place to look, to see, to interpret, to apply lessons to lives. Imagine the Millennium as a crossroads and yourself as a traveller. This is a choice-point; whichever choice you make will critically affect the rest of your journey and its ultimate outcome. Something critical is afoot when present choices affect future reality.

We begin today the celebrations for the Platinum Jubilee of St. Edmund's College. In the course of the coming months many will call attention to the achievements of the past both in the Examination hall and on the Sports field. It is only right that they do so, because these achievements (and there are many) were achieved by hard work and dedicated commitment. My own association with the College has placed me where I could see for myself the truth of this.

However, to stop at mere congratulations is to ignore deeper significance. It is good to use

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occasions like this to take the time to stop and evaluate what is happening. I congratulate the Principal and staff on seizing the moment to do this. We need to ponder on our history if we are to learn from it and not merely to repeat it. Today is not just an exercise in triumphalism, not only a chance for reminding ourselves of how wonderful we are or were. While recognising the good that has been achieved, we need to contemplate deeper truths.

Fidelity to our past always demands from us constant vigilance to the founding vision. It is not an accident that today we also celebrate the 154th death anniversary of Blessed Edmund Rice, the Founder of the Christian Brothers. All Christian Brother institutions take their cue from this remarkable man's vision. To be true to our past and faithful to our heritage is to face the future honestly and courageously - no matter how painful it is. Today as Christian Brothers all over the world evaluate their institutions and ministries they realise that fidelity to Blessed Edmund's memory calls for two things : a recommitment to those on the margins of society and a renewed appreciation of humanity's multi-cultural heritage.

We also discover that the great failings of our history, the sinfulness of our past, have come about due to our holding on to power and prestige. We have allowed our success in the past to become an end in itself. We have enabled institutions to take precedence over people. We have allowed the dominant social expectations of the rich and beautiful to capture our hearts and to go to our heads. But past error is no excuse for its perpetuation. Tragedy is a tool for the living to gain wisdom, not a guide by which to live.

So if we are to be faithful to our commitment and true to our call we need to evaluate our College in the light of these findings.

Allow me to pause here and turn my attention to the role of tertiary education. I

believe that Academies of Education, Universities and Colleges, have a threefold task. They are the guardians and preservers of human knowledge, they have the responsibility of passing on this knowledge and they are to critically review this knowledge. We are pretty good at the first two, but not so hot on the third! We do not critically review what we teach. This implies that we need to keep up to date with the advances in the growth and understanding of particular subjects, especially when we realise that knowledge doubles every three years. But it also implies that we have to constantly put before society the disturbing questions of our time. The College is called on to constantly hold before society the alternative vision of life. This is necessary lest we develop tunnel vision and get a one-sided view of life. And it is here that I would like to put together fidelity to our calling and the role of an educational academy.

As a Christian Brother College St. Edmund's must reflect the Christian Brother vision of life which currently arises out of our congregational reflection in Johannesburg in 1996. Looking at our troubled country and particularly at our State we need to continually educate ourselves in the meaning of a multi-cultural society. I see no value in a centre of learning which churns out numberless graduates each year and is passively part of a society torn apart by divisions of race, religion and partisan politics. Whenever our students learn to relate with one another, are able to work side by side and recognise their common humanity irrespective of tribal differences, then the College is true to its founding vision. We may not always succeed. We must always try. It is futile for earthbound humanity to still cling to the dark and poisoning superstition that its world is bounded by the nearest hill, its universe ended at the river shore, its common humanity enclosed in the tight circle of those who share its town and views and the colour of its skin. It is your task, the task of the young people of this world, to strip the last

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remnants of that ancient, cruel belief from the civilization of humankind.

As a Christian Brother College St.Edmund's is called on to ask the difficult question, to challenge popular belief and dominant cultural values. In doing so we will soon discover that we will be really attacking the core values of our society. We will begin to look at life from the standpoint of the minority, the victim, the outcast, the stranger. Many movements have begun this way. Revolutions have taken place starting from here. This is not what I advocate. We are not here to crush culture, because in doing so we maim people. We are here to present an alternative vision - because in so doing we will be giving hope to those who presently have little hope. And to turn the adage on its head, "Where there is hope there is life"! And so there is a new way of living:

We show wisdom, by trusting people
 We handle leadership by serving
 We handle offenders by forgiving
 We handle money by sharing
 We handle strangers and enemies by loving
 We handle violence by suffering
 We handle life by choosing.

And finally we repent for our sinful history, not by feeling bad, but by thinking differently.

Can we make this the centre of our programme of education? This would necessarily be seen in the very structure of our administration and in the texture of the relationships that exist on the campus. This is the challenge we face as we celebrate and thank God for our past. This will enable us to continue our best traditions into the new Millennium.

The final question is: Are we willing to risk the changes that this will necessarily involve? Do we want our future to be merely an extension of the past and so to reduce ourselves to irrelevancy? As the Millennium draws near, there are still a number of frightened disciples and teachers locked in many upper rooms, afraid to burst out, afraid to be disturbed by the new, afraid to disturb others. Wishful thinking alone can't transform the frog into a prince or the wicked stepmother into someone you can trust. Wishful thinking will not transform ourselves or our institution. We have to stand up and be counted. It is a dangerous business; it is an unfashionable career. We will be accused of rocking the boat and subverting the system. We will be accused of being crazy. But to people of vision it is life-giving. I invite you today to make this a reality.

[Rev.Bro.J.P. Pinto, is an alumnus of St.Edmund's College,
 at present he is a member of
 the Superior Council of the Christian Brothers in India]

**Think more about what you can make
 happen than about what happens to you.**

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LADY HADDOCK'S CLOSE ENCOUNTER OF THE THIRD KIND, WITH DUE APOLOGY TO HERGE'S CAPTAIN HADDOCK

(WORDS CAN BE PUT INTO MUSIC)

— PROF. (MRS.) CASSANDRA SYIEMLIEH —

I gracefully step in the class - room,
What a sea of lively young heads !
Their innocent and pure angel faces,
Simply make my heart go out to them,
Truly I'll do anything for them.

Trips, over the years, on the platform of learning,
Vulture - like eyes watch my movements.
Rabbit - like ears here my voice for discerning,
Yet rhythmic brats from loud - tapping feet,
Make my blood quickly boiling in heat.

"Blue blistering barnacles" I thunder,
"Do you ever realize your blunder ?"
The laughter grows louder,
One need not be sour,
Only Love is responding to Love.

The lecture goes on, interjecting with phrases,
"Hunky baboons, just plainly keep mum !"
"Hijackers, you there, beware how you stare !"
"Troglodytes cannot rise up in life,
"Even typhoons engage in a strife".

Magical words instantly face - lifting,
Cherubic faces in trance radiating,
Alladin's lamp can never be rusting,
I'm at a loss ! Where is the toss ?
Oh Lord ! I'm in love with Mischief.

What makes the class - room so lively ?
Is it Awe that one offers to them ?
Is it Wisdom or Learning ? The three are inspiring.
Yet one thing is certain, every turning and bend,
It is Love that ignites the whole world !

[Prof.(Mrs) Cassandra Syiemlieh
is the senior most teacher
in the English Department
in the College, she joined in the year 1962]

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APOLITICAL DEPARTMENT

— DR.(MRS) S. NESSA —

On the occasion of the completion of the milestone of 75 years of St.Edmund's College, it will not be out of place but rather significant to account the brief history of the Department of Political Science. The Department is one of the several Departments that have richly embodied the College and made it one of the premier institution in this part of the country.

The Department of Political Science has a variegated history. From the year of inception of the College till 1937, Political Science was taught as part of *Civics* in the Intermediate level. In 1937 the College got affiliation to Calcutta University for Degree Courses. Even thereafter, Political Science was not taught as a separate and independent discipline. It formed as constituent part of the discipline of *Political Economy & Political Philosophy*, which was divided into two groups. Group A comprises of *Economics* and Group B comprises of *Political Science*.

In 1950, Political Science Department was opened in Calcutta University. For Post-Graduate studies, one had to go to Calcutta University. In the meantime, in the year 1948 Gauhati University was established which followed the pattern of Calcutta University. The Department of Political Science was introduced in Gauhati University in the year 1960.

In 1962, Political Science emerged as a separate independent discipline in St.Edmund's College. In 1965 Post-Graduate study was introduced in Political Science in the College.

But due to paucity of funds it was discontinued after 1972.

With the creation of the Department of political Science in the academic session of 1962, Dr.B.Datta Ray, who joined St.Edmund's College on 9th October, 1950 as lecturer in the Department of Economics, was the only lecturer in the newly created Department. Soon Mr.H. Syiemlieh joined the Department on 1st September, 1962. Three year Degree course in Pass and Honours in Political Science was introduced and the need was felt to expand the faculty. Ms.Eva Ganguly who came from Oxford doing B.Litt., there joined the Department on 1st August, 1963, but left the next year to join a College in Delhi. Dr.S.K. Chaube was appointed on 1st July, 1964 to be followed soon by Dr.K.C. Pal on 28th July, 1964. Dr.Pal left the College to join Cotton College Guahati and in due course became its Dean. Dr.B.Pakem joined the Department on 20th September, 1965 and left for higher research in Delhi the following year. Subsequently he joined Dibrugarh University and later on North Eastern Hill University where he is serving at present as its Vice Chancellor. Dr.M.Horam was appointed on 1st October, 1966 and left after a year and a half to join Kohima College as its Principal. He joined Manipur University subsequently. Mr.B. Ahmed, fresh from Indiana University, USA., joined the Department on 16th September, 1968 in place of Dr.M.Horam and continued till his retirement on 1st September, 1991. Dr.B.J. Deb was appointed on 1st August, 1974 in place of

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Dr.S.K. Chaube, who left for Calcutta to join Research Organisation. Dr.Chaube later joined Delhi University. Dr.D.Bhagawati, was appointed on 1st November, 1974 in the vacancy created by the resignation of Mr.H. Syiemlieh, who joined Synod College, Shillong as its Principal, on 15th October, 1974. Dr.P.S. Datta joined the Department on 13th July, 1982 in place of Dr.D. Bhagawati, who joined Dibrugarh University in 1982. Mr.B.K. Srivastava, joined the Department on 1st May, 1985 in place of Dr.B. Datta Ray who retired on 31st August, 1985. Dr.S. Nessa, joined the Department on 1st October, 1985 in place of Dr.P.S. Datta who joined North Eastern Hill University. Mr.B.K. Srivastava left the College on 22nd February, 1988 to join Government service and in his place Mr.P.K. Panigrahi was appointed but soon left for

Arunachal University by the middle of 1988. Mr.F.F. Ropmay joined the Department on 1st August, 1988. Mr.S. Lyngdoh was appointed on 16th August, 1991 followed by Mr.Pascal Malngiang on 18th August, 1992. Mr.Malngiang left the College on 31st August, 1993 to join North Eastern Hill University and in his place Mr.W.Nongsiej was appointed on 1st October, 1993 but soon left for Government service on 7th September, 1994. Ms.J. Shadap joined the Department on 20th October, 1994.

The Department, over the years, has been fortunate to have all these illustrious persons as members of its faculty. At present it is manned by four members faculty - Dr.S. Nessa (Head), Mr.F.F. Ropmay, Mr.S. Lyngdoh and Ms.J. Shadap.

[Written by Dr.(Mrs) S. Nessa, Head, Political Science Department, St.Edmund's College]

THE LADDER OF SUCCESS

100 %	I DID
90 %	I WILL
80 %	I CAN
70 %	I THINK I CAN
60 %	I MIGHT TRY
50 %	I SUPPOSE I SHOULD
40 %	WHAT IS IT?
30 %	I WISH I COULD
20 %	I DON'T KNOW
10 %	I CAN'T
0 %	I WON'T

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CLASS XI COMMERCIAL 1999

LEFT TO RIGHT

ROW 1: Sima Paul, Romila Jain, Radhika Chettri, Darilin Kharsyntiew, Daliney Kharakor, Rimpa Paul, Minakshi Paul, Sanghamitra Barua, Chandana Deb, Pinky Das, Mohua Bhowmick, Mampi Das, Sheetal Goenka, Sushmita Das, Kaberi Roy, Gita Mizar.

ROW 2: Sarita Pariwal, Asmita Kare, Payal Shah, Punam Ghoriwala, Mamta Jain, Soma Deb, Ibanri Shallam, Ravya Khatoon, Ambika Rai, Sapna Baraily, Somali Roy, Sarmista Chettri, Devi Sunar, Jemtiben Ao, Molisa C.N. Blah, Ibadañiewkor C. War, Odrina Rynjah, Sony Jarasaria, Sharmila Sen.

ROW 3: Inderaj Singh, Jasmeet Singh Sondhi, Aditya Singh, Vivek Chokhany, Prakash Kr. Ray, Shanborlyne Chyne, Shiladitya Lahiri, Amit Paul, Abhijeet Paul, Lewame De Jone Phawa, J.K. Nangsuamung, Manas Chakraborty, Barun, Prasad Turha, Kishore Paul, Ibanteinam L. Nongpiur, Ranabir Roy, Dondor E. Lyngdoh, Adhip Karmakar, Mg Naw Grawng, Vinay Jain, Seroland Thabah, Radhika Chettri, Nokuenkaba, Prameet Kr. Chakraborty.

ROW 4: Vinay Jain, Seroland Thabah, Radhika Chettri, Nokuenkaba, Prameet Kr. Chakraborty.

ROW 5: Debnandan Bhattacharjee, Majoj Kr. Prasad, Abhijit Dey, Sandeep Bhattacharjee, Holding Warjri, Laribor Giri, Raplang H. Shullai, Anup Kr. Das, Reuben D. Rynjah, Imran Langstieh, Lalnunmawla Chhakchhuak, Mg Doi Lum, Imlinunsang, Imnawapang Jamir, Simran Singh Diddan, Rupak Das, Debaatnud Nandy.



CLASS XII COMMERCE 1999

ROW 1: (Left to right) Sushma Thakuri, Rimple Dastidar, Shreyoshi Bhattacharyya, Anjana Paudel, Rohini Saraf, Moushumi Roy, Firstmilynneda Kharkongor, Samta Jain, Nini Jasrasaria, Gayatri Ghosh, Kiran Jajodia, Darity Pyngrope.

ROW 2: Jhuma Paul, Linella Morna Kharmawphlang, Renu Verma, Pomy Jasrasaria, Shashi Sharma, Vunglunching Guite, Shikha Dass, Wonting Shangh, Sabita Das, Poonam Sharma, Kamala Rana, Pdiangrity Diengdoh, Jayshree Dey, Sushma Biswa

ROW 3: Ritesh Kumar, Rangkynsai Kurbah, Shyam Chettri, Seigoumang Lhouvum, Ananya Sen, Rupak Paul, Iarapbor Mylliem, Ianthungo, H. Thawngkhen Mung, Randolph Dunai, Ripon Das Gupta, Katwa Patsha Sun, Iarapbor Kharsyntiew.

ROW 4: Francis Kharkongor, Samuel D.L. Mawlong, Subrajit Deb, Partha Das, Vikash Rawat, Frankie Nelson Thangkhiew, Shamik Lodh, Krishnalu Banik, Ashish Kumar Saraf, Sanjeev Barua, Moonstar Nongrum, Austin Solomon, Marbamut L.J. Lanong.

ROW 5: Vishal Kedia, Zaheer Ahmed, John Goulen Misao, Amit Karmakar, Thanganing Hungyo, Derrick Evan Lyngdoh, Sudip Chakraborty, Surya Bahadur, Satish Jalan, Mungwung Linus Nyngreingam, Daipayan Bhattacharjee, Gaurav Kumar Chokhani, Ajoy Deep Das, Saurav Dey.



CLASS XI ARTS 1999

LEFT TO RIGHT

ROW 1: Satminthong Guite, Prashant Das, Samborlang Kharbamon, Ioannis Badwar, Adrian D.W. Thomas, T. Chubaonen Ao.

ROW 2: Pynbhalang Shabong, Kimyeto Agapeto, Colin C. Passah, Embhalang Pakma, Francis Khyriem, Khwenilo Semp, Sanjib Biswas, George P. Zou, Manish Kr. Vijh, Anderson Pale, Debabrata Sutradhar, Ginzalien Neihsiel, Limawapang Kharsohnoh, Frankie S. Lyngdoh, Phelanri Kharwanlang, Bryan Aiborlang Mawni, Ketti S. Dkhar.

ROW 3: Paistar Nongrum, Demetrius Lamare, Renaldo Syiem, Pearlystone J. Marbaniang, Drobot Lynshing, Iban Lamphrang Nongrum, Ridon Talang Andrew W. Lynngdoh, Abhishek Bose, Bikash Thapa, Mashungam Ramsan, Khrawnam Warbah, Marius L. Nongkynrih, Kenneth K. Nongkynrih, M. Vunghsuanlal Guite, Tika B. Darjee, Arvin Star Khyriem, John L. Darlong, Rahul Surong.

ROW 4: K. Welson Sani, Shimonlang Kharnaor, Osbert B. Rynjah, Julius Rynjah, Vipeto Tara, Wayne Borne Syiemlieh, Lalbiakfele Darlong, Habandasem Syiemlieh, Lalrinmawia, Donboklang Don, Manjeith Konyak, Fantin Lakadong, K.C. Adaina, Gallant Kharumuid, James Kharbani, David L. Hmar, Zorenma Lahon, Lila Dhar Sharma.

ROW 5: Kinley Tshethup, Ramngachan Hongray, L. Pangso Yimshunger, Habarmutlang Nongrum, Charlston Rynjah, Batshem Myrboh, Clarence Rapthap, Vanlaldeka, Inam Thangkhiew, Khaisianmunga, L. Tokho, Kenggimpeuding Hegui, Orville Uriah.

ROW 6: Ngawang Lhendup, Lengtui Raman, Tssenthungo Lotha, Lalramdinthara, Baniatei Kharbuli, Blashan Kharbyngar, Silie W. Richamond Lyngdoh, Gerald Lamare, Mithun Deb, Silchi K. Sangma, Dhan Bahadur Thapa, Ribatskhem Nongdhar, Rolas Marboh, Bob Sawkmie, Shlur Kharrngi, Sanjith Varkey, Sanjeeb Das, Songoulen Singsit



CLASS XII ARTS 1999

ROW 1: (Left to Right) Manshailang Kharmalki, Alexander Kipgen, Dennis Lyngdoh, Hilary Dkhar, Badon Kupar Kharshiing, Terrence. D. Kharkongor, Ubalari Shylla, Saiñdur M. Kshiar, B. Laldingnga Heta, Cornwell Nongrang.

ROW 2: Frankie N Jyrwa, Airpeace Rani, Aldrin Bamon, Temjen Jamir, Osmond Nongrum, Alemyapang Longchar, Rondall Kharmawphlang, Deepak Sunar, Domukam Yimchunger, Akok Jamir, Alfred Lyngshiang, K. Koriso, Wallambor Dkhar.

ROW 3: Along Longchar, Amarjeet Singh, Sphratis Shullai, Manish Barua, Halley War, Bani Kharpyngrope, Harley Lyngwa, Michael Kharpuri, Silberius Lyngdoh, Ronnie Kharduit, Francis Kharkongor.

ROW 4 Dinesh Giri, Mangkara Rynjah, Jerry M. Tariang, Khamsuanthang Guite, Namphrang Tongper, Ferdean Nongrum, Maywakit Lyngdoh, Felix Chympa, J. Kahoto Yethpo, Aubrey Rynjah.

ROW 5: Pynshngaiñ Mukhim, Dexter Sunn, C. Samuel Ovung, M. Mhonchan L. Humtsoe, David Kharshandy, Jhendiba, Samir Debbarma, Donborlang Rynjah, Dinos K. Mawlong.

ROW 6: Barrister Rymbai, Pranab Biswas, Thangkhanlian Manlun, Katovi Yethomi, Carl Marbaniang, Geoffrey Passah, Embahadur Thapa, Edmund Khongwir.

ST. EDMUND'S COLLEGE LIBRARY

Miss A.G. Lyngdoh



The St. Edmund's College Library was set up in 1924. It is believed that at this initial stage, the Library was run by the Christian Brothers only. Then by the year 1938, there was a need for the appointment of a Librarian in order to run the Library and therefore, the College authority appointed Mr. Raj. Kumar Bhattacharjee as its first Librarian on 1st March, 1938. On 31st October, 1940, Mr. Raj Kumar Bhattacharjee left the Library and joined the Office Department as its Clerk. During his time the Library collection of books grew to 568 books.

After Mr. Bhattacharjee, Mr. Arun Sinha Sen (B.L.I.Sc., through correspondence) was appointed as the next Librarian on 18th March, 1943 and the number of books increased to 18,474. When he had gone for further study that is, Library Science course, Mr. Swaraj Acharya (B.Sc. & B.Lib & I.Sc.) was appointed as a part time Librarian for a few months that is from 1st April to 30th June, 1978. After him Mr. M.C. Bhagabati was appointed and he joined on 22nd August, 1978. Both Mr. Bhagabati and Mr. Bhattacharjee, left the College on 15th July, 1979.

After the sudden resignation of Mr. Bhagabati, Mr. Arup Kumar Puzari (B.Sc. Hons & B.Lib & Inf. Sc.) joined as the new Librarian from 8th August, 1979. He left the College on 16th

February, 1980. During his tenure no new collection was added to the Library.

Mr. A.J. Ahmed (B.Sc. & Diploma in Library Management) who was serving as an Office staff was appointed as a temporary Librarian from 1st March to 30th June, 1980. He was confirmed to the post of Librarian on 1st July, 1980 and continued in service till his retirement on 19th June, 1992. During his tenure, the Library collection of books increased to 27,769. Four days before Mr. Ahmed's retirement, Ms. A.G. Lyngdoh (B.A. Hons & M.A. in Library & Information Sc. NEHU, Shillong) joined in as the Librarian; and she is still serving in the College Library. Today the Library collection of books is 30,344. Out of 30,344 books, 68 books are specimen copies, 1594 books are book bank, 1573 books donated by the teachers of the College, authors, students and some Christian Organisations.

Besides the above the Library have about 39 volumes of journals in different subjects in the form of dictionaries, encyclopedia, Projects, Bulletins, Newspapers, Reviews, Newsletters, Biographies and Magazines. These are treated as important sources of knowledge. The Library also subscribes to many journals, magazines and newspapers for the benefits of the members.

[Ms. A.G. Lyngdoh, is the Librarian of St. Edmund's College]

Sponsored by Mr. Felix Chympa

HISTORY OF COMMERCE DEPARTMENT

The full education of an individual involves both "vocational education" and "cultural education". One of the aims of education is to help the individual to earn a living for leading a civilized life. If we despise these aspects, all our educational efforts will be fruitless toils. In this perspective, commerce education is to be looked upon as just one phase of education. Thus it became very necessary to pay adequate attention to commerce stream in our College. In fact, the World War II, opened up golden opportunities of employment which gave an impetus to commerce education. This can be manifested in the phenomenal increase in the number of students opting for commerce stream. The history of commerce education in India dates back to 1886 when the formal teaching of Book-keeping was started in the first commercial school established in Madras by the Trustees of Pachaiappa Charity. Later on, in 1895, the teaching of commerce subjects was started in the school of commerce at Calcutta and in some other schools. In 1964, it was introduced in the Regional Colleges of Education. However, the importance of commerce education has gained much recognition only in the post-independence period.

With the creation of the new Department of Commerce in our College in the year 1997, St.Edmund's College became a full fledged College comprising of Arts, Science and Commerce streams. Class XI commerce stream was started with 67 students and 2 lecturers in Commerce that is, Ms.K.K. Elizabeth and Mr.R. Syngkon. Later on Mr.G. Deb and Ms.M. Mazumdar joined in the Department as lecturers in July 1998 and

- Prof. R. Syngkon -

in June 1999 respectively. Ms.A. Chakraborty joined in June 1999 as lecturer in Economics for the Department of Commerce.

The Department of Commerce in the meantime utilized the valuable services of the following lecturers of other Departments:-

Mr.A.J.N. Ahmed, Mr.E. Nongbri, Mr.A. Mazumdar and Mr.R. Dutta from Economics Department; Mr.K.C.Chakraborty, Mr.P.R. Dutta, Mr.O.M. Kharmawphlang and Mr.J. Ford (w.e.f. Nov.'98) from the Geography Department; Bro.E.V. Miranda, Mr.T.J. Joseph, Mr.T.G. Matheikal and Ms.A. Dutta (w.e.f. July '98) from English Department; Mr.S. Nagi, (upto 1998), Ms.S. Karmakar, Mrs.S. Devi (upto Jan. '98), Mr.L. Nongsiej (w.e.f. Nov. '98) and Ms.U Yadav (w.e.f. Aug. '98) from Computer Department; and Mr.D. Deb from mathematics Department. Our Principal Bro.E.V. Miranda also offered his valuable time for Commercial Arithmetic classes.

The College sent 50 of the Commerce students to appear for the Board Examination in March 1999, we are proud to say that inspite of the fact that students who were admitted after HSLC were mainly who had passed in low Second division and Third division have proved their worth through sheer hard work. All of them passed and some came out with flying colours, 19 are placed in the First division, 30 in the Second Division and 1 in the Third Division.

Sponsored by Mr.Deihok Kharmalki



Four candidates are placed in the First Ten List, they are Mabel L. Kynta in the 2nd position, Payal Mordani and Begum Laila Kamal in the Third position and Banrilin Mukhim in the Ninth position. Four candidates secured highest marks: Payal Mordani in Book Keeping with 88%, Begum Laila Kamal in Commercial Arithmetic with 94%, Mabel L. Kynta in Economics with 81% and Arpita Purkayastha in English with 71%. Since it is the First Batch the College feel proud of the achievement of the students and the dedicated service put in by the teachers.

In the second batch, admission was given to 81 entrants. At present the total strength in

Class XII is 79. Last but not the least is the Commerce library, which is not only a source of learning and inspiration for the students but it also serves the various needs of the teachers, especially of keeping themselves abreast with the latest developments in the subject. Even though the Commerce Department is in its infancy, there are a number of useful books in the Commerce section of the library. The College will start B.Com first year classes soon after the declaration of the Class XII commerce results. Thus, the prospective entrants to the Commerce Department would soon be given a warm welcome in this **Platinum Jubilee Year** of St.Edmund's College.

WISH THEM GOOD LUCK!

[Written by Mr.R. Syngkon, Commerce Department,
St.Edmund's College]

**"The man who gives
little with a smile
gives more than
the man
who gives much
with a frown"**

— Jewish Proverb

Sponsored by Mr.Alfred Lyngshiang & Airpeace Rani

MATHEMATICS DEPARTMENT

Bro. A. Len Noronha

It is surely appropriate for a description of, say, a History Department, to be written from a purely historical standpoint; for a Department devoted to Mathematics, the emphasis must necessarily lean towards numbers, and their place in the life of people.

It is the experience of every young person who encounters numbers for the first time, to begin with the "counting" numbers, the natural numbers - a set of numbers that begins with the lowly ONE.

And it is still more fitting that the Mathematics Department of St. Edmund's College should treat this number with respect, for this was the "official" strength of the Department throughout the long years from 1937, when Prof. Sakti Ranjan Bhattacharjee took over as "Head", till the 21st of February 1954, when he returned to his Creator. It would be a matter of amazement that this gentleman (even with his fine record in the Hons. Maths in Calcutta University) could single-handedly cope with the classes in Inter Arts as well as Inter Science ; until one realised that there were many Brothers helping with these classes as well, but whose names were not entered in the official records of the fledgling College.

There were, as yet, no degree classes. A short "tailpiece" in "The Edmundian" of 1937 mentions that "classes have commenced with fully fledged Departments, each headed by an Honours Graduate". Prof. Guru Prasad Gupta accepted the challenge on the 2nd of March 1953. As Head of the Department, he welcomed Prof. Tarun Chandra Deba in August 1957, and

Prof. Pritirsh Dutta in June 1958, because it had become clear that degree classes would soon be beginning.

And they did, in the year 1959. The strength of the Department quickly increased with the induction of Prof. Gopinath Sarker in March 1960, Prof. Ashok Kumar Chakraborty in August of the same year and Prof. Arun Kumar Biswas in May 1961. When the Three Year Degree course started in the academic year 1961-62, Dombeswar Nath in 1961, Prof. Sisir Kumar Bhattacharjee in 1962 and Prof. L. N. Tluanga in 1966 were needed for the added load of work. It was in July 1968 that the present Head of the Department, Prof. Jayanta Lahiri, joined the Department.

From the SINGULAR beginning, it seemed that it was time for the Department to be described in INTEGERS. A time for integration it most certainly was ! But differentiation is always necessary if one is to nurture the good and discourage the mediocre ; this would always be our concern.

By the year 1975, Prof. G. P. Gupta had seen a large slice of the history of the Department, 22 long years as its Head. In July of that year the shock of his passing was felt by one and all, but most of all by the Professors, and the students, especially those who had got to know him closely in their pursuit of Mathematics. In the Edmundian of 1975, the following article was written by one of his fond students, who today is a member of the Department :

As far back as a year ago, it seemed imminent. And yet that did not lessen the

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shock, the sorrow, the pain, the deep sense of loss when the news actually came, that Prof. G. P. Gupta, Head of the Mathematics Department, had expired. For everyone who had been connected with the College during the years that Prof. Gupta had served, he was a legend, known simply as "G.P." A legend in the Mr. Chips tradition, built up of innumerable episodes - "Have you heard G.P.'s latest?" To us, who had the privilege of studying under his tutelage, the English language fails, and we resort to the word "guru".

Alas ! Maths. Hons. students are few and far between. Or perhaps I should have left out that "alas". For we were treated to private tuition from all our professors, and we got to know each other more intimately than would be possible otherwise. "G.P." came across to us as a teacher par excellence. I was in a large class by Maths. Hons. standards - there were two of us. G.P. never used the blackboard with us, but attempted to present the subject under consideration with the help of vague scribblings on odd scraps of paper. I have preserved some of these souvenirs. To the layman they would be totally unintelligible; to us, initially, they were only slightly less so ; as we got to know him, though, we began to treasure these scraps, for they were pedagogical and mathematical masterpieces. Prof. Sibnath Bose joined in 1979, Prof. Kit Kupar Dympe joined in 1995, Prof. Dipankar Deb in 1994, (after the retirement of Prof. Dutta), and Br. A. Len Noronha in 1999.

In April of 1994, Prof. Pritirsh Dutta's mantle fell on Prof. Jayanta Lahiri. It was not just the mantle of Head of the Department. Prof. Dutta had cut a distinguished figure for twenty six years, his dhoti ever immaculate, even through the mayhem of the monsoon, his classwork meticulously prepared, the handwriting on the blackboard such that professors in succeeding lectures were loath to erase it. His successor has evoked similar admiration. In fact, professors in other Departments wanted to know how he was able to stay without a spot of chalk dust on his hands or clothing through an entire lecture, and that too in Mathematics, which, it is understood, requires more than the usual amount of blackboard work. A seminar on this matter has been called for.

How, then, are we to describe the present era ? COMPLEX ? It is true, Mathematical logic is at the centre of the thinking processes required for the Information Age. Our professors are already involved in classes for the Computer Department, Commerce Department, and our own ; earlier the fledgling Bio-Chemistry Department needed our help, too.

And for the future ? How do we cope with INFINITY ? This concern, of course, is not restricted to our own Department, but as usual we will be expected to lead the way.

We are ready.

**[Written by Bro. A. Len Noronha,
Mathematics Department,
St.Edmund's College]**

Sponsored by Mr.Rondall Kharmaophlang

THE PRIVATE INSTITUTION

— PROF. SUBRATA PURKAYASTHA —

At the first look,
You will be struck by its glare:
 The colossal artifact,
With painted walls, marble-tiles, designed roofs
 glossy furniture and wisdom messages
Hanging all around!

- All are part of the whole structure,
The so-called private institution, grown overnight!
And an idiom suffices "The mushrooming growth".
You may wonder!
 - Is it one more addition to the modern hotels in the town
 - There is no dearth of hospitality either,
 With all the modern manners
 And "English" at the tip of the tongue!
- But, the hawk-eye observes keenly your bulging pockets
And, it knows your weak point as well,
 - The love for your children;
 - And there is one prerequisite for admission:
 you are to love your children profusely!

Prof. Subrata Purkayastha,
is a Lecturer in Chemistry Department

Sponsored by Mr. Balajied Khongsngi & Osmond Nongrum



FACE TO FACE WITH BRO. E.V. MIRANDA

Students: Could we start off with your personal life, Sir?

Principal: What particularly would you like to know about my personal life?

Students: Sir, let us know something about your student life.

Principal: My student life, I presume, began with my going to kindergarten : that was in 1964. I joined my "Parish School" in Bombay : St.Stanislaus High School. I studied there from K.G. to Class IV. I didn't particularly like School. I was always one of the youngest and smallest in my class as I had joined just a month before I turned four years and it was only in Class X, when academically, I came into my own - I never excelled on the games field.

In 1969 (class V) - I never really got to complete Class IV!), I transferred schools : I went to a Christian Brothers School : St.Mary's High School, Mt.Abu, Rajasthan, as had my three brothers who were elder to me. It was here that the seed of my vocation to the Christian Brothers was sown. It was here too where I gained a love for outdoors and long walks into the countryside.

I completed my School Education (the old I.S.C. - Class XI) at Goethals Memorial School, Kurseong - another Christian Brother School. I secured a first division in this I.S.C. Examination.

I joined St.Edmund's College in Pre-University 2nd Year : Arts (Class XII) in 1979.

The gap in years (1976, 77, 78) was due to my having joined the Christian Brothers Novitiate in 1976. I got a 1st Class in the pre-University Examination.

I then opted for English Honours at the Degree level. Except for Ms.C.Syiemlieh none of the other lecturers in the Department at that time are still in the College. My profound appreciation of literature and the desire to do further reading in the subject were the positive results of these years.

In 1983 I did my teaching degree - the BEd, from Bombay University. Thanks to my training as a Teacher during my years of formation as a Christian Brother, this course was a thoroughly enjoyable one and one at which I was able to be of significant help to a number of future Teachers, of my age and slightly younger.

In 1987 I commenced my Masters Degree. I was in Goa at this time. I was in the first batch of students who did their Masters Degree from Goa University. I was fortunate to have a number of prominent Indian writers and scholars from Bombay University as my teachers during this time.

Though I have toyed with the idea of doing my PhD, I don't think I will go ahead with it. I will only be for a limited number of years in the College, and, I presume that the rest of life will be spent at School level. When I complete my term as Principal here I will definitely attempt to further qualify myself, but in areas

Sponsored by Maywakit Lyngdoh

which will be more relevant to my work in the future.

Students: How do you look upon the transition from a teacher to a Principal?

Principal: As I have been in some or other form administrative role in the last 10 to 12 years in various Christian Brother institutions, and Christian Brothers move from being teachers to being Principals to being teachers again - there's not much to say about becoming Principal.

However, both being a lecturer in College and being Principal here, have both put me in fortunate situations. Being a lecturer, and especially being able to teach at Honours level had allowed me to do as work what is normally a hobby for me. It is absolute pleasure for me to go deep into literature, and teaching at Honours level gave me that advantage. I miss teaching the English Honours classes now that I have become Principal.

Yet I have kept a large part of my load as a teacher in the College. I teach those classes that have general English and I am also part of the team who is doing Environmental Studies courses with our third year students. Why do I do this? To me teaching is not just about teaching subjects it's about teaching students. To me, administering a College is not only ensuring that time tables are set and the facilities are arranged for education to be imparted. I believe I must also be involved in the process of education : the Principal as the Principal teacher - not merely as a designated administrative post.

Administering St.Edmund's has enabled me to implement a number of my dreams for the College and thus the students. I had wanted to open for our students a number of courses, which are relevant to todays world. Thus in my term we have opened the Commerce stream in Class

XI & XII and B.Sc.Bio-Chemistry. This year we will start the Degree Commerce. I believe that co-education is a more natural and wholesome situation for education. Thus we have admitted girls into the Commerce stream and Degree Science over the last two years. I have other plans, which I hope will materialize during my stay here.

Students: Do you think the quality of students of this College has declined?

Principal: It is a sad reality that the academic interest among the College going students in the entire country has been deteriorating. I would wish to tell my students that the best way to prepare for the future is to get as wide an education as possible. It is generally accepted that the whole body of knowledge is changing every three years and students may wonder at times what the purpose is of studying material which, even they know, is outdated. However, one must understand the basics of all knowledge - which they are taught here. They must benefit from the discipline of study - on which they will build their future careers.

Unfortunately, in Class XI a number of students react to their newfound liberty after school. Some later understand the effect irregular attendance has on their studies. There are others, however, who get used to missing classes and moving around outside of College - unfortunately, they seem to get beyond the stage of caring about their academic performance and are quite willing to sail on from one year to another. These are people I am most concerned for as they seem to have lost interest in their own futures - unfortunately there's not much I can do except, for their sakes, keep a check on attendance and have regular tests in the College.

Students: Sir, what is your comment that the students of our State hardly qualify national

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level competitive examinations (i.e. IIT, AIIMS etc.)?

Principal: I would surely wish that the students from here would be able to compete and be integrated into the mainstream of national life. Our students have, down the years, done very well in life and have held high administrative, political and technical posts. True, they might not fare very well at the IIT. I believe this is because they do not specially prepare for that examination. Students who wish to succeed in this Exam should start preparing for these Exams as early as Class X, if not earlier!

However, its only the very few who get selected to the IIT - proportionately as many students succeed here as sit for the exam in any centre. I would like to encourage students not to have only one objective. A good student, though having a definite priority, is realistic enough to have various options. In today's world one option must surely be to create one's own future. For this, one needs to be a good student, have an interest in a variety of fields, take opportunities to educate oneself, gain work experience and read widely.

Students: Do you think that students bunk classes due to poor interaction between students and teachers?

Principal: I have already responded to the question of students "bunking" classes. On the question whether there is a decrease in the amount of interaction between teachers and students - one cannot be categorical in one's answer. Interaction is a two way affair : a student must want it and a teacher must want it. Of course the environment is also important. With the increased number of students looking for admission each year and thus larger classes, teachers do have a difficulty in knowing each student. Opportunities for co-curricular activities would also increase this interaction - and we do

attempt this in the very extended College games and College Week programme, which we have. But times are a-changing and there is a lot to preoccupy both students and teachers outside of the College. This though, cannot be an excuse for students not to attend class. A student needs to attend class to be taught the course.

Students: What qualities do you consider as your strength?

Principal: The two characteristics which I am blessed with and which have held me in good stead especially in my job as Principal is an ability for organization and an ability to put in many hours of hard work at my duty. As to the rest of my qualities - I would rather that others comment on them.

Students: Sir, what do you consider as your most remarkable achievements?

Principal: I believe my most remarkable achievement is being a Christian Brother. Some of the best human beings I've known have been Christian Brothers. The vision and dedication of these men have done so much in very many countries and here in India to ennable the lives of many young people. I am proud to be a member of the Congregation.

Students: The persons you admire most.

Principal: I admire most, the millions of people in our country - the majority of our people - who have an inexhaustible amount of patience, who labour under desperate conditions, and keep their faith in God in spite of the callous disregard for their needs by our politicians, bureaucrats and so called social groups. They inspire me to give of my best and to count my blessings each day.

Students: How do you spent your free time (if you have any)?

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Principal: I like listening to classical (western and Indian) instrumental music, reading, and watching television in my free time. I spend a fair amount of my "free time" too in reflection and meditation (and 10 day experience of Vipassana meditation - a Buddhist form of meditation at an ashram just outside Delhi last year, was a great help to me personally).

Students: What advice would like to give us?

Principal: Advice? You have a whole, wide, exciting world around you - you have to prepare for life in this world. Thirst for knowledge, be interested in all things, give of your best at all times and never lose heart - there are lots of people and a Good God who loves you.

Students: Thank you very much Sir.

Interview conducted by

Saurav Haloi (XII Sc)

Nadif Karim (XII Sc)

Dikdyuti Sen (XII Sc)

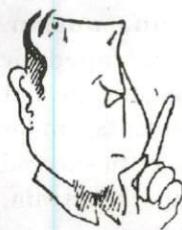
The crawler, the huge transporter which takes the Space Shuttle to its launch pad, is the World's largest and slowest vehicle.

It weighs 3000 tonnes and its top speed is 3 km/h (2 mph).

Nevertheless, in the interests of safety, the driver is ordered to wear a seat belt.

*- Contributed by Sandeep Virdi
BSc II Electronics*

Sponsored by Mr. Ferdean Nongrum



BEWARE OF FAKE COUNSELLORS!

M. ALI SHAD LASKAR

Life is becoming more difficult. More competitive. More tense. The tough ones arise to the challenge and succeed. The weak ones whither away. They become desperate. They become depressed. They see no light at the end of the tunnel. To them life appears to be a heavy burden; a problem which defies all solutions.

At the same time, the family structure is undergoing a fast cleavage. It is no longer able to provide the emotional buffer. Failed marriage, sour relationships, ego problems and a gradual shift from the joint family system to the nucleus family system has contributed to the crisis. As a result, individuals ranging from teenagers to the middle aged are finding it difficult to cope with their problems. They are in despair, and like the damsel in distress, they need a knight in shining armour; a shoulder to cry on!

Enter the counsellor. Patient, understanding, always available and ready to listen to problems of all sorts; the one who guides the ship in the stormy seas. You can go to him and come out grinning from ear to ear. An absolute necessity to take on the severe rat race of the world!

But, alas, very few meet the archetypal definition of a counsellor. Here, we are talking of the general purpose counsellor, the jack (al) of all trades, the man who is wise about careers, relationships, society and everything under the sun. Most of them don't have a medical degree of any kind. They are just people cashing in on the emotional insecurity of their clients.

The advises that they dish out are atrocious and bordering on the irresponsible. They only succeed in either depressing the people further or give them a false sense of hope through their "practical and understanding" advice. Most of the people get addicted to them. They need regular counselling sessions. They slowly corrode their mental strength to nothingness.

Just about every actor, author and filmstar is available for counselling today. You can approach them through magazines, newspapers or in their 'Clinics'. It is an easy pastime as it is not difficult to convince the help-seekers through irresponsible advice as they are already at their wits end. Compounding the problem further is the general public's ill information on this matter. Half the people don't know the difference between a psychiatrist and a psychologist! The former is a physician, while the latter, to put approximately, is a philosopher.

Before approaching a counsellor, people must verify the genuineness of the counsellor. He should, preferably, hold a medical degree and not a socialite or an actor. He should not be advising scores of people everyday. This is because the counsellor must understand thoroughly his client. This is possible only if he advises only a few people everyday unlike the scores and dozens being advertised everyday in newspaper columns. Again, the counsellor must not become too intimate with the client. In that case he will offer false solutions to keep his client tension free and happy. This will do more

Sponsored by **D.K. Nongbri**

harm than precise advice given in a soft manner. And the last, nothing if not the most important, factor is that the counsellor must not earn his living by counselling. Counselling is a humane act, not a mechanical ten to five job.

Counselling is a low cost venture. All you need is a room, a table, a few chairs and a board outside. You can earn upto Rs.200/- for every hour of 'precious' advice. You don't need any special degree and you don't have to fear the Consumer Protection Act. Hence the cause for concern.

Good counsellors are an absolute necessity especially for children of broken families and

drug and alcohol addicts. Again, women, especially those who have been raped or mentally tortured need good counselling to put them back on the rails of life. Students, under tremendous peer and parent pressure to succeed academically, and who are feeling the strain, also, at time, need good counselling.

But before one approaches a counsellor one must make sure that he or she has run out of all options and that his or her mental strength is down to zero, with all motivation gone. Only then should one approach a genuine counsellor. For one must be warned that fake counsellors are out to make hay while tears pour down the eyes of the despairing thousands.

**[M. Ali Ashad Laskar,
is in BSc IIInd with Physics Honours]**

HUMAN RELATIONS

The most important 6 words : "I admit I made a mistake"

The most important 5 words : "I am proud of You"

The most important 4 words : "What is your opinion"

The most important 3 words : "If you please"

The most important 2 words : "Thank You"

The most important 1 word : "Smile"

The most important word : "We"

The least important word : "I"

***- Contributed by Kailash Kumar Saraf
B.A. III, with Honours in Economics***

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A TALE OF THREE TREES

OMAR LUTHER KING

The tale of three trees as told to me by Rebecca Alexander, my friend from Canada, is written from memory. The name of the person who first narrated this short but meaningful story is not known.

There were three trees growing in a forest. The first hoped that a shipbuilder would cut it down, so that it could be part of a great ship, carrying a king on some important voyage. The second wanted to be cut down by a carpenter who would make it into a chest to hold some item of great value. The third just wanted to grow as tall as it could, to reach out its branches and be as close to God as possible.

One day a shipbuilder came along and cut the first tree, the tree was happy because its dream would be fulfilled, but it ended up as part of a small fishing boat and was very disappointed. The second tree was cut down by a carpenter, and it too thought its dream would be fulfilled, but it was made into a feed container in a barn. The third tree was also cut down, and was sad that it couldn't grow tall and reach towards the heavens. The man who cut it down, didn't have an immediate need for it, but such a strong straight tree would surely be useful someday.

One day, an astonishing thing happened. The feed box was not used to feed animals, but to hold a small baby who had nowhere else to sleep. Many people came to see the child and to offer him great gifts, and the tree that became the manger was happy because it did indeed get a chance to hold a great treasure.

Many years later, the fishing boat was out in a storm, carrying a group of men, the leader of them had fallen asleep, and the rest were frightened by the storm. They woke their leader, who silenced the storm, and the tree that became it knew it was carrying a great king.

A while later, the third tree was made into a cross and a man was hung from it to die. And the tree that wanted to be as close to God as possible, knew that it was much, much closer to God, than if it had grown tall on the top of a hill and stretched its branches as high as possible.

Sometimes, we're disappointed that God doesn't give us what we want. Often the reason why, is that God has better things in store for us.

[Omar Luther King, is a committed Christian and a writer]

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HANDWRITING AND PERSONALITY

Partha S. Das

For Sherlock Holmes, handwriting analysis was elementary stuff, indeed. In *The Reigate Puzzle* Holmes took one look at the note found on a murder victim, deduced that the writing was the work of two people and set off forthwith to track down the culprits.

What is there in a handwriting which tells so much about the person who has done the writing? In fact what *is writing*?

Writing, unless otherwise mentioned, is known as handwriting, which is supposed to be a style of writing (by hand) peculiar to a person. This definition includes only the actual motor act and the resulting script. This is not an adequate definition.

Apart from the actual motor act, handwriting now includes two more aspects, Handwriting identification and Graphology. Specialists and educators have long since been interested in the fact that some handwritten are more legible and good to look at than others. Not very long ago, when handwriting had more utility (in the days when printing and type writing were not all that common) great emphasis was laid on the teaching of

good handwriting at the school level. It is not so now.

All of us were taught how to write at primary school. All of us remember the specially ruled writing books which divided the letters into three zones, namely, the top, middle and bottom of the letter. We were taught to leave a certain amount of space between each letter and between each word. We were told to use a particular slant.

To a six-year-old, tidiness is the most important aspect of handwriting. But this does not last long. Almost immediately, each person develops his very own special way of writing. This takes place so automatically that no one does not realize it. This is due to everyone's unique individual personalities of which handwriting becomes the clear index.

Being an index of such an important thing as our personalities makes handwriting equally important. It was not long before specialists got interested in it.

Specialists like E.L. Thorndike and L. Ayers developed handwriting skills for measuring the

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quality of the script from grade to grade in the elementary schools. A series of careful investigations was conducted. They showed that the pressure on the pen-holder (known as "grip pressure") and the pressure of the pen on the paper (point pressure) varied continuously during the writing and that the speed of writing was never uniform but depended to a great extent on the type of strokes made.

It was found that the speed of writing increased gradually as the writing was begun, was optimum when in the middle of it, and at the end of it started decreasing.

When faced with a handwriting sample, the graphologists have to ask themselves many questions. Ideally, they would like to work from a spontaneous letter, written on the subject's own writing paper with his chosen pen. They must also know the writer's age, sex and nationality. Nationality is important because the modern science of handwriting is based on the way the writer has altered the writing he was originally taught in primary schools. Of course different countries, languages and alphabet, have different writing primers and all of these change with successive generations.

With these facts in hand, the graphologist first notes his reactions to the writing. He also notes down any special feature which strikes him at once. Having enough experience, he can get a fairly accurate impression of the writer just by looking at it.

But only impressions do not serve the purpose. They have to be scientifically checked. Such checking is done through the study of letters systematically with instruments measuring the relative size of different areas of the letters and how much they vary. As we

were taught in our primary schools, there are upper, middle and lower zones in any writing. Next comes the study of the rhythm of the writing. The formation of the letters and the way they are connected is studied. Different people have different ways of connecting letters. Some connect only the letters of the word. Some from word to word. And some do this connecting by not connecting at all.

Pressure, too, is an important factor to study. Regularity in height and angle and the distance between words, letters and lines is also very important.

These basic examinations having been done, a long time is spent examining the layout of the writing on the page. Paragraphing and punctuation is duly noted.

All these factors having been collected, they have to be assembled into a whole. Here, psychology helps a great deal. This is like creating a person and indeed it is hard work. But if done with skill, the whole personality does come out.

Attempts have been made to analyse a person's character, ability, health and weakness from his handwriting. But the success in this endeavour, in the past, was very rare. Now it can be done because after several years of training, practical experience and a basic understanding of psychology are available. In fact, in the whole of Europe, graphology (the analysis of writing) is a university graduate or post-graduate subject. More than seven universities teach graphology in Germany alone. In England, qualified graphologists are employed by both governmental and private organisations. Even individuals think that the analysis of their handwriting gives them a clear picture of their own characters and abilities.

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As it is, graphology is in its infancy. The brightness of its future is only because of its promised uses in so many various fields. Every year, new findings are going to be there. Every year, old findings are going to be established on the basis of scientific principles. And, since

the subject matter of graphology is the all-knowing and complete ignorant man, the contradiction will keep graphology always incomplete. There would always be room for some new, never before found facts about graphology and its subject - the man.

[Partha S. Das, is a student of Class XII Commerce]

**"There are
two times
when to keep
your mouth shut;
When swimming
and when
angry"**

— Anonymous

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CLASS XI SCIENCE A 1999

LEFT TO RIGHT

ROW 1: S. Roy, P. Nonglang, R. Dhar, B. Khyriem, E. Marboh, C.S.G. Kharjana, M. Purkayastha, P. Singhania, A. Chatterjee, N. Marak, H. Binan, R. Bhattacharjee, A. Das Gupta, G. Langstang, K.D. Lyngdoh Talang, M. Das Chaudhuri, S. Wankhar, S. Lyngdoh, A. Lynrah, S. Dey.

ROW 2: M. Lyngdoh, L. Kynjing, T. Raji Kumar, V. Sharma, P. Nandy, R. Kar, L. Pradhan, B. Gupta Roy, B. Dkhar, W. Shingnaisui, N. Raingam, E. Lyngdoh, A.K. Chingkheichumba, Kh. B. Singh, A. Ghosh, P. Senggupta, L. Maitei, H. Passy.

ROW 3: J. Tlangtingliana, K.S. Kumar, L. Diengdoh, S. Dey, T.C. Anal, Lalropui, S.K. Dey, G. Kharmujai, P. Sangma, R. Deb, I. Thabah, S. James, S. Chetri, G. Pohshna, M.P. Das.

ROW 4: K. Mate, H. Haokip, K. Lumkim, A. Saha, A. Dutta, A. Choudhury, H. Jhunjhunwala, D. Chakraborty, V. Sabherwal, S. Sen, K. Koch, A. Kar.

ROW 5: S. Bhomik, R. Paul, F. Thangkhiew, L. Mawkhlieng, M. Pariat, S. Syiemiong, Meithlow J. Nongdu, Wayne D. Zriamei, P. Marbaniang, A. Marbaniang, W. Khyllep.



CLASS XI SCIENCE B 1999

LEFT TO RIGHT

ROW 1: P. Warjri, K. Marak, I. Rytathiang, A. Nongrum, U. Chanda, M.D. Sutnga, T.L.K. Tiewsoh, H. Marwein, A. Hazarika, R. Kr. Das, P.P. Baruah, R. Bhattacharjee, A.D. Marbaniang, S. Dey, A. Kharbuli, R. Kr. Singh.

ROW 2: L. Lyngdoh, A. Laskar, A. Niangti, P.T. Tariang, H. Buam, D. Barman, S. Joshi, B. Laloo, R. Shome, P.J. Bhattacharjee, R. Kr. Thakur, R. Roy, S. Biswas, U. Singh, G.B. Wanniang, B. Rynksai.

ROW 3: B.L. Syiemiong, S.D. Nath, A. Chyne, L. Majaw, L. Kamar, J.W. Thangkhiew, T. Phawa, A. Khongshlei, S. Kar, A. Bhattacharjee, R. Sarkar, R. Dey, N. Lalzarzova, S. Kharbuli, R. Kharmawphlang, S.S. Sawkmie.

ROW 4: R.M. Blah, K. Lyngdoh, A. Pyrtuh, P. Sun, A. Pde, P.A. Lyngdoh, M. Lyngdoh, R. Kharkongor, C. Dkhar, W.N. Sangma, G. Kharmawphlang, A. Sengupta, S. Pyrtuh, M. Chetri, H. Lapang.

ROW 5: R.D. Hynniewta, M.S. Dkhar, P. Kr. Sing, P. Najiar, A. Imsong, L.H. Ngathingshim, N. Agarwal, S. Kr. Mishra, H.H. Arkha, C.R. Marak, S. Athikho, R.L. Sungte, S. Lapsam, R.R. Marbaniang, B.B. Nongsiej.



CLASS XII SCIENCE A 1999

LEFT TO RIGHT

ROW 1: Ricky Man Lyngdoh, R. Chhakchhuak, Damang Syngkon, T. Taunboilian, Gautam Warjri, Chemniki, Chiranjib Biswas, Wothyson Umdor S. Khongsti, R. Kerketta, J.J. Nongsiej, T.N. Pantha, B. Nongkynrih, J.D. Laloo, E.N. Laloo, A.J. Das.

ROW 2: N. Marboh, B. Basaiawmoit, S. Sumer, V. Chetri, S. Adhikari, R. Verma, K. Lokin, S. Sangama, S. Dkhar, L. Diengdoh, S. Biswas, S. Ghose, S.D. Sikdat, D. Jain.

ROW 3: R. Diengdoh, R.S. Nongtruu, B. Dutta, Jimmy Th, B. Swer, Aman King, S. Haloi, D. Sen, D. Das, W. Jain, D. Kharshiing, K. Khuplamkhai, S. Bhattacharjee, P. Choudhury.

ROW 4: P. Sen, D. Laloo, W. Lyngdoh, P. Joshi, S. Das, D. Choudhury, S. Bhattacharjee, S. Sarkar, A. Sharma, S. Chakraborty, D.B. Shadap, N. Karim, R. Kumar.

ROW 5: L. Blah, D. Nongsiej, S. Roy, U Chanda, R. Bhattacharjee, L. Khuptong, M.Z. Zote, P.R. Mao, S. Gurung, B.B. Choudhury, J. Marweiñ, S.B. Sunn, C. Choudhary, A. Pyngrope.

ROW 6: S. Gazi, R. Bagchi, T. Choudhary, A. Choudhary, S.S. Gupta, S. Chakravarty, M. Das, S. Bhattacharjee, R. Bhattacharjee, V. Sakrie, K. Chakravarty, K. Barua, S. Hazong, D. Kar.



CLASS XII SCIENCE B 1999

LEFT TO RIGHT

ROW 1: J. Kharbyngar, D.S. Kurbah, E. Kurbah, L. Chynret, B. Ranee, V. Nongpuir, A. Nongpuir, D. Das, H. Lanong, A. Pohty, E. Marak, K. Tariang, S. Khongsdam, H. Laloo, P.S. Lyngdoh.

ROW 2: I. Wahlang, I. Swet, M. Kharjana, L. L. Khongiang, P. Ksoo, R. Challam, W. Thabah, K. Suchiang, O. Gatphoh, T. War, M.S. Lamare, N. Hanghal, A. Kharnaior, A. Chamua, D. Choudhury.

ROW 3: R. Fernandes, S. Lama, D. Rngad, W. Narry, B. Sangma, L. Syngkon, B. Mylliemngap, M. Jyrwa, M. Pde, P. Nongsiej, A. Lyngwa, S. Das, V. Bhattacharjee, B. Sinha, S. Pohshna,

ROW 4: A. Jyrwa, H. Challam, T.R. Wanniang, B.S. Basan, K. Kar, P.K. Nongkynrih, S. Thomas, Lalhuanawha, W. Pakyntein, S. Choudhary, C. Vaidya, A. Lyngdoh, D. Passah, R. Deb, D. Das.

ROW 5: L. Chhakchhuak, K. Kynjing, S. Tariang, G.D. Choudhury, D.R. Bareh, S. Hu Dhar, T. Dutta, R. Pachiang, A. Chakraborty, B. Marbaniang, V. Tariang, L. Rymbai, D. Bareh, P. Roy, L. Slong.

ROW 6: I. Kharmawphlang, Egumsingsa, S. Rynjah, R. Shullai, R. Gashnga, S. Sen, P. Chakraborty, A. Bhattacharjee, L. Kharbamom, D. Challam, D. Diengdoh, R. Nongmaithem, R. Syiemiong, S. Kr. Lahon.

THE EVENING STAR

AMRITA BHATTACHARJEE

As I looked up at the sky,
 Dark and cloudy, it first did seem,
 My hopeful eyes were about to be veiled by unrestrained tears,
 When the brilliant twinkle of a little star alighted up the sky.

Hope filled my heart as I heaved a sigh,
 And I smiled to myself in the solitude of that twilight,
 A soft gust of wind whispered behind my ears,
 And I saw my sadness bade me goodbye.

I shook off something that burdened my heart,
 And once more looked up towards the sky,
 Absolutely bliss flowed into my heart,
 When I realised that, not me, but already a million little stars
 had adorned the sky.

High above, the zenith was lighted by the sparkling millions,
 And here on the earth, my heart glittered with smiling hopes,
 All that had seemed so dark, a while ago
 Appeared to be painted brightly with all the happy colours that
 the world has in store.

A shiny, cheerful wish dawned in my heart,
 In the sparkling hour of that twinkling twilight,
 A hope that strengthened me to shake off all the vague fears,
 And march forward to a wonderful tomorrow.

[Amrita Bhattacharjee, is in BSc II with Honours in Biochemistry]

Sponsored by **Prof. Abhijit Choudhury**

HAPPY RECOLLECTIONS

— Lance Webster

I am sitting down at my computer with the photographs of St. Edmund's university Department students in various pastimes. It is going to be quite a task to identify all those in the various groups. Some I can identify by surname only, whilst others have completely slipped my mind. Perhaps, Orison can shed more light on who is who! I have also enclosed photocopies of letters of reference given me by Bro. J.I.O'Leary and Bro. W.G. Rebeiro (Gregs, as we used to call him).

O'Leary was the Principal and Gregs was the *Prefect*. In fact, Gregs lived in the room at the end of our boarders' block. My cubicle was at the other end of the block, next to the toilet (where I used to do my developing and printing of some of these photographs). Arnold K. Webber was our Physical Instructor. He lived in the boarders' block next to Gregs. More on Arnold later.

I have tried to recall some of the boarders during my time at the Uni Dept. and I am listing those in the photographs that come to mind. They are:

Orison Gomes	Doug(?) Quayle
Ron Pareira	Leslie Noronha
Dough Stewart	R.W. Lama
Norm Clough	The Shircore brothers (Des & Les?)
— Brazier	The Terry twins (John and Paul)
— Knowles?	Peter Lesser

— Rice?
— Churchill

— MacDonald?

I would have thought that you would have an Admissions Register for the School and the University Department. If you have, I would appreciate a list of the boarders in 1941-43 to let me refresh my memories of those days. I might then be able to put names to faces. I seem to recall two of our group who went off to other parts of the world. The elder Shircore, Des, went to Kenya in the Empire Training Scheme and was killed learning to fly. Leslie Rondeau went to Canada at the same time and joined the Canadian Air Force as an aircraft technician. He sent me a photo from Canada - I have it in my Shillong album - however, I'm not quite sure whether he was with me in the Uni Dept.

As you know, I was at Goethals in Kurseong for my primary schooling and transferred to St. Edmund's in 1938 to do Junior Cambridge and complete my Senior Cambridge examination in 1940. The reason for transferring from Goethals was because my brother, George, was doing his B.A. at St. Edmund's. He completed his B.T. in 1940. With him was Terence Burnett, who was mentioned by Orison during our dinner at Abba's. I can give you more info about him and his family later.

By the way, I was visiting the Tolleygunge Club in Calcutta on 11 November this year, and I was hosted by some senior executives that evening. One of them also joined St. Edmund's in 1938 but in 1st Standard when I was in

Sponsored by Suleiman Firdousi

Junior Cambridge! We probably did not even know of each other's existence then and met up with each other nearly 60 years later! He might have gone on to University at St.Edmund's.

I have many happy recollections of life at St.Edmund's, both school and University Department. At the University Department, I can really only remember dealing with three Brothers. Bro.J.I. O'Leary, his assistant Bro.Morrow and Gregs. At the school, I remember Bro.Anselm Cooney, Bro.McGee, and I seem to recall Bro.Roe and Bro.Delaney.

We had the privilege of having with us the famous Bro.M.S. O'Brien. We all called him *Buddha*. Many a time I passed him as he sat on a bench in the garden between the Chapel and the school building. Frequently, when I greeted him with "Good morning, Buddha", he would say, "Come here, boy, and sit with me." He loved to talk with boys - and it was always a valid excuse to tell your class master that you were late because you were talking to Buddha! I'm not quite sure when Buddha died, but it was a very sad day for us in St.Edmund's. I think it was 1941, my first year at Univ. It might interest you to know that Bro.M.S. O'Brien was responsible for getting my father and my uncle (later Brother George Cyril Webster) into the Catholic Male Orphanage after my grandfather died in 1895. My father would have been 8 or 9 years old and George would have been a couple of years younger. Both were non-Catholics. George (Bro.Cyril Webster) was killed by thieves at St.Patrick's Asansol on 4 September 1950. I think Bro.Joe Donovan was there at the time. He can tell you about the incident.

I said, earlier, that I had many happy recollections of university days. There were pranks and mischievous shenanigans,

adventures and serious matters. It was during the early days of World War II and our frolics were tempered with serious considerations. Let me tell you about some of the things that stick in my mind.

On the lighter side, we used to go to the *flicks* or movies in Shillong. We loved to pull tricks on some of the shop-keepers - quite innocent fun. For example; we would go to the stationer's shop, at the top of the main street (in those days), and ask the staff whether they had any **rat traps**. Of course, the answer was, "No." We would ask them if they could direct us to where we could get some and they would come out of the shop and point down the street about 50/60 yards away. We would walk quickly down to where we already knew the hardware shop was located and point at the shop. By this time the hardware shopkeeper had come out eager for a sale and could see the stationer's staff nodding their heads in affirmation (was this a referral?). We would then ask the hardware man for **exercise books** and he would shake his head and point up towards the Stationery shop. There would follow a lot of pointing to the hardware shop with stationery staff nodding and the hardware man shaking his head negatively while pointing up the street and in the midst of all this confusion, we would shrug our shoulders, throw up our hands in mock frustration and walk away leaving the shops' staff shouting at each other in confusion! We pulled this trick with various traders over the years.

On the adventurous side, we had a lot of interesting walks. We frequently walked up to the hill to Shillong Peak and, on occasions, saw deer in the pine forests. We walked to the various falls and even had a picnic at Barapani.

Sponsored by Jayanta Choudhury, Ex-student 1982-87

We also did an overnight walk from St.Edmund's to Cherrapunji. We set out before 1700 hours and arrived at the edge of the escarpment near the ropeway at 0700 hours. The distance in those days was 33 miles. That is a pretty good hike in anybody's language. At Cherrapunji, we rode on the ropeway between the pylons, jumping off when we were at the lowest point in the run. Orison doesn't remember it so it must have been when he was not here. I have a photo of us on the pylon and one of the chaps is reaching out for a ride. We returned that afternoon by bus. The ropeway was built to take the opencut coal from Cherrapunji to the plains. It travelled for some distance along the top of the plateau and then went directly down the escarpment to the plains.

We worked in the Shillong Racecourse as Payout Tellers for a pretty good wage. Orison can give you more information on what we did there!

Every now and then, the air raid warning sirens would go off and the college boys would have to make a dive for the slit trenches because the Japanese, who had occupied Burma and invaded India from the east, sent out reconnaissance planes from the Imphal area. The school was taken over in 1942 as a British Military Hospital and we could never be sure the planes were merely recce aircraft.

I thoroughly enjoyed sporting events and Greg's reference gives a pretty accurate account of my activities. In one of the photographs (Photo No.3), you will see two ring-ins. In the soccer group, I am seated in the middle as Captain, on my right is Cpl West and on my left is Private Midgeley. These two were soldiers recuperating in the BMH after action in Burma. At least one, if not both, were in the King's Own Yorkshire Light Infantry (KOYLI), a regiment that was

decimated in the Burma retreat. Since they were at St.Edmund's, they qualified to play for our team in the local competition. We did pretty well in the various competitions.

I mentioned that I was sent to St.Edmund's because George was doing the BA in 1938. He finished his degree in 1939 and did one more year to get his BT. He finished in 1940 and I went into Uni in 1941. After Uni, George joined the Army Signal Corps. He finished the war as a Captain and, in 1945, was transferred to Bengal Famine relief as a District Superintendent (still in the army but before being demobbed) complete with army troops and army trucks taking rice and foodstuffs to what is now Bangladesh. He was directly under the control of the Governor of Bengal, Mr.R.G. Casey. After being demobbed, George was appointed a magistrate in the Bihar Civil Service. In 1947, he like me, was invited to become an Indian National or leave the service. If we stayed, we would not be sacked but neither would we be promoted if there was an Indian officer available to fill the vacant post!

George migrated to Australia, where half my family had already migrated. He had to do two more years in Teacher's College in Western Australia, because the Australians did not recognise foreign degrees. However, he did get recognition for some prior learning. He rose to be headmaster of the Karratha High School but died in an aircraft accident along with the headmaster of the Karratha Junior High School in 1975, just short of his retirement. He was very well regarded in the Western Australian Education Department and they awarded a Scholarship in his name in the Northwest district of WA.

Terence Burnett was another Edmundian who migrated to Western Australia. He, too,

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went into the Education Department. However, he became a lecturer in the University of Western Australia. His family, consisting of father, aunt and sister lived together in a Perth suburb. He never married. He died in 1961 or 62 when he fell over a balustrade railing at the University during a lecture break. We were very friendly with his family and were quite shocked to hear the news.

Terence Burnett's father had a very close encounter with a tiger while he was working with the Bokhoro coal mines near Hazaribagh. He had gone to a village when the headman casually told him that they were having trouble with a tiger in the village. Mr.Burnett just as casually asked him where the tiger was. The headman pointed to a stand of beans right in the centre of the village square - houses all around and children and women carrying on with their daily activities. Mr.Burnett thought he was being made a fool of and said to the headman, who then picked up some stones and threw them into the bean patch. To his amazement, a tiger jumped out and ran across the fields. Mr.Burnett was persuaded to "sit up" for the tiger. He was told where the tiger drank in the evening and he decided to wait at the waterhole for the beast to come for his evening drink. He was even told from which direction he might expect the tiger to come. Nobody told the tiger where he should drink at the waterhole and Mr.Burnett was facing the village area but the tiger approached from the other direction and finding Mr.Burnett in his way, sank his teeth into Mr.Burnett's neck. The amazing thing about the incident was that the tiger did not shake his victim otherwise he would have broken his neck. He merely bit him and left him. The bite narrowly missed the carotid artery. Mr.Burnett was immediately rushed to the Presidency General Hospital in Calcutta where

my sister, Eileen, was a private nurse. She was assigned to stay with him while he was in a critical condition. She nursed him on 12 hour shifts for just over a week until he came off the Critical list. He personally told her the whole story. Mr.Burnett died in Western Australia after a long illness shortly after Terence died.

Now to Arnold K. Webber. Arnold K or AK as he was sometimes known as, was an Hungarian heavyweight wrestler and weightlifter. He had come out to India before WWII and was caught overseas at the outbreak. He could not get back to Europe. He had done many of his shows for charity and the Red Cross. He had heaps of evidence of these activities. When the British authorities moved to intern him for the duration, he had a lot of allies who went to bat for him. The result - he was allowed to go free with the requirement that he reported to the police at regular intervals. He kept this agreement all through the war. He put on a few of his shows in Shillong for the war effort - another term for fund-raising. I remember that he always ended his shows by asking the audience for an empty beer bottle and then breaking it by hitting himself over the head while shouting, "God Save The King". At one of the shows where the audience, in the main, were either Gurkhas or Assam Rifles, he ended the show with the same request. The only bottle available in the front row was an empty Rum bottle which the local troops had emptied during the show. Here it went radically wrong!! The bottle was not as thin as a beer bottle and AK nearly killed himself with repeated shouts God Save The King and harder and harder blows to the head. The bottle would not break. In sheer frustration, he grabbed the young soldier and lifted him with one hand with the embarrassing consequence that the soldier wet himself!!

Sponsored by Dr.S.S. Khatri

The sequel to the AK wartime saga was that he married a cousin of mine and lived in Calcutta. When he heard that our family were in Australia and that I was about to emigrate myself, he asked me to try to get sponsors for him to go to Australia. All he really needed to do was to apply personally as I did. I believe he got out to Western Australia in 1949.

I have told you bit and pieces about everybody I know but nothing about myself! I shall try to remedy this with some rambling on, as I warned you would happen. But where to start? In India, I was lucky to be appointed to one of five vacancies in the Calcutta Port Commission - a sort of cadetship in the Shipping Sector. In November 1947, I was given a piece of paper setting out my options under the new status of Indian Independence. I had to decide whether I would take out Indian nationality or leave the Commission. If I became an Indian national, I would not be dismissed but I would not be promoted if an Indian officer was available and capable of filling the vacancy. This put me in a very difficult situation. I had been assured, at appointment, that the five of us were selected for a great future in the Port Commission. Our training and appointments would direct our future into the highest positions in the Traffic (shipping) Department. All this was now shattered. I elected to join my family in Australia and left India on 29 January 1948. (The next day we heard the news of Gandhi's assassination).

In Australia, I had no difficulty in finding work and joined the Western Australian State Public Service, spending most of my time there in the Crown Law Department. At the same time (1948), I joined the Citizen Military Forces (CMF) in the Infantry and rose from Private to Lieutenant by 1953. In 1955, the Royal Australian Air Force was committed to training

its National Service personnel in the defence of airfields and installations (such as Radar, Bomb Dumps, fuel installations, etc.) and needed Infantry Platoon Commanders to transfer to the Air Force. I did. I then served in the RAAF until I retired at the age of 55, as Wing Commander, in 1980. In 1982, I was appointed as Operations Manager for TNT Security - a Security organisation with world wide connections and in 1987 became Victorian State Manager. I was also actively involved in Security training and only stopped serious work in October 1996.

I married an Australian girl in January 1950. We have four sons and two daughters. I have taken members of my family to India in 1993, 1995 and again this year (1997). In 1993, Orison met my daughter Janet and her daughter, Becky, as well as my nephew, Victor who was with us this year. In 1995, we visited St. Edmund's but Orison was gone and I did not spend too much time showing my two daughters over the school and college. This year, we had two sons Leigh (eldest) and Nigel (youngest) with us. You met them at Abba's restaurant. I still have two sons who have not yet been to the "heritage" areas of India. Is 1999 going to be the year for the final pilgrimage? The purpose of these visits to India is to visit the places of my historical milestones. I was born in Sahibganj, Bihar, on the south bank of the Ganges in 1925. My father was the Ferry Superintendent controlling the maintenance and operation of the paddle steamers and other river craft on the Ganges as well as the movement of goods and passengers between north and south terminals on the East Indian Railway and the Bengal & Assam Railway. I went to kindergarten in the Railway School before going to Goethals in 1932 as a boarder (aged 7 years). I have taken my family to these places and also to

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Calcutta where I was a boarder at St.Xavier's College at the time of joining the Calcutta Port Commissioners.

And so, all good things must have an end - and this looks like it. I have a lot more happy memories of India. I have even considered writing about my time in India under a title along the lines of "Remembering The Raj". It would be more along the lines of interaction with the

various people I met in the good old days, happy days and happy experiences. It would start with childhood when there was no difference in age or colour between playmates and go on to the final years when, again, people mattered for what they were and not who they were.

God bless you and all the Brothers in St.Edmund's. Every success in your *Platinum Jubilee* celebrations.

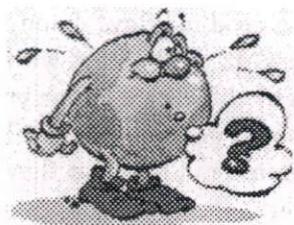
[Lance Webster, is in Australia, his address is
"The Homestead, 74 Roberts Road,
MORNINGTON. 3931., VICTORIA. AUSTRALIA]

Food for Thought

*That man is a success
who has lived well, laughed often
and loved much; who has gained
the respect of intelligent men
and the love of children;
who has filled his niche
and accomplished his task;
who leaves the world better than
he found it whether by
a perfect poem
or a rescued soul;
who never lacked appreciation
of earth's beauty
or failed to express it;
who looked for the best in others
and gave the best he had.*

(Robert Louis Stevenson)

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PROCESS OF GLOBAL WARMING

Neise Mich

Global Warming can be defined as the process of increasing temperature of the earth's climatic conditions due to excessive concentration of Carbon dioxide in the atmosphere adversely affecting survival of biodiversities of the planet earth. In other words, it can be term as the heating of the earth and its atmosphere due to indiscriminate environmental pollution.

The excessive CO₂ emission is attributed largely to human factors. It is the population explosion, further compounded by man's greed and his activities of both created and natural. The SOURCES CAUSING CO₂ EMISSION are numerous, but the most major ones are of the following:-

1. Excessive and indiscriminate deforestation.
2. Burning of fossil fuels (mainly Coal and Oil) in Motor vehicles, Trains, Furnaces, Aeroplanes and other combustion engines.
3. Faulty Agricultural practices both traditional and modern.
4. Destructive fires in case of Oil, Forest, Factories and Buildings and Company gas leakages.
5. Volcanoes, Weapon explosions and Wars.
6. Decomposition, Breathing, Sewage and poor Sanitation.
7. Bleaching and various chemical reactions emitting Carbon dioxide, Carbon monoxide, Chlorine and such other Carbonic gases.

There was a time, almost the entire land surface was covered with thick green forest in multi layers and whatever enormous amount of CO₂ produced from any source that time, such as Volcanoes, Lightning fires, Decompositions, breathing etc., are being optimised by the huge green vegetal cover through the process of Photosynthesis.

But, as of the present scenario, the Global Warming problem has become unprecedented due to the indiscriminate and quantum deforestation coupled with enormous emission of CO₂ caused by the various factors largely human activities of development advancement. It is estimated that from Fossil fuel burning alone, more than 2.5×10^{13} tonnes of CO₂ is being emitted into atmosphere each year. It is a seriously concern that the earth's green vegetal cover has become too less now to absorb only a fraction of the CO₂ produced, thereby resulting formation of concentrated CO₂ layer in the atmosphere. This concentrated CO₂ layer is engulfing the earth like a glass cover of a green house. This is why Global Warming is also called Green House Effect.

To reach the outer space is being blocked by the CO₂ layer and is added to the Earth's temperature. In this way, the heat of the Earth increases causing Global Warming or Green House Effect or Atmospheric Effect.

EFFECTS OF GLOBAL WARMING:

1. The simultaneous actions of heat radiation by the Earth and its trapping by the CO₂ layer results in the simultaneous cooling and

Sponsored by Dr.D.T. Khating

heating of the earth, resulting in the cause of wide variability in the world wide weather patterns which is a serious threat to global food production owing to the fact of causing prolonged droughts, heavier rains and floods, more severe hurricanes and tornadoes.

2. The increase in Earth's heat is bound to cause melting of glacier mass and polar ice caps, resulting in the rise of sea level enough to submerge huge areas of land masses including many major towns and cities located along the coasts and low altitudes. This problem shall be the most severely felt.
3. The increasing temperature has become too hot for many earth's species to be extinct, while adversely affecting others and degrading its life qualities.
4. The CO₂ concentration along with the solid particles and droplets in the atmosphere increases the ALBEDO or shininess of

the earth, which reduces sun's rays reaching the earth. As such many plant species are due to be affected adversely for want of adequate sunlight in the process of photosynthesis for its food preparation.

AN APPEAL FOR ACTION:

Global Warming is bound to continue in increasing earth's temperature, which one day should rise to the level where no life could be possible on earth. This problem is striking the earth as a giant menace, that roosters mankind to wake up and act in right earnest leaving no stone unturned. While battling to contain this menace, the only way to succeed is to take up vigorously all the measures of environmental protection in mass participation of the people.

*But who will act first?
It is YOU and ME.*

[Neise Mich, passed P.U.Science from St.Edmund's College in 1991-92, he is at present Deputy Director, Deptt. of Waste Land Development, Nagaland, Kohima]

*There are two ways of Spreading light:
to be the candle or
the mirror that reflects it.*

– Edith Wharton

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GLOBAL VISION AND DREAMS

Ashoke Chandra Deb

Introduction

The role of nuclear science and technology in society today is far greater than the simple production of electrical energy from nuclear generating plants. Studies of the US economy in 1992 showed that the economic benefit in terms of jobs and revenues arising from the use of nuclear science and technology in **medicine, manufacturing applications, research, food irradiation, waste management, transport**, and the like was approximately four to five times as large as the economic benefit arising from the **nuclear** generation power.

Thus, when projections for the 21st century are made in terms of the Global Environment and the use of **nuclear energy**, it is important to project ahead in nuclear science and technology in its totality rather than focusing solely on nuclear power systems. The present status of nuclear science and technology is discussed in the areas of **power, medicine, manufacturing, agriculture and food, general consumer fields, space and biological research**. This investigates the methodology and limitations of vision, especially when applied to time scales of the order of several decades to half century. The lessons of history, the effect of social parameters, exponential growth of scientific technology and most importantly, the influence of combining

non-nuclear technologies are all discussed, briefly.

The Present Status of Nuclear Science and Technology

Present boundaries frame our behaviour and the ability to forecast change-even the boundaries provided by the outline of a document confine predictions. The outline presents the present fields of application, whereas applications of radiation and radioactive sources within the next fifty years may have opened entirely new fields that are relevant to the social conditions of that time. In the past fifty years, applications of nuclear science have grown from nothing (zero) to be an indispensable part of the wealth of developed nations, and to be the hope for underdeveloped population.

Power

Nuclear fission is employed as a source of heat generation in a large and growing number of countries around the world. In most application heat is used to generate electricity and in a few it is used for other applications such as desalination and heating. Electrical generation presently supplies 20% of the total global electrical supplies, ranging from a few percent in some countries up to 78% in France. This variation depends on the availability and

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cost of alternative generating systems such as the burning of fossil fuels and hydro-power.

Worldwide, 415 units are in operation generating 330,000 Mw. Most nuclear power plants (341) are based on the **Light Water Reactor**, either pressurised, boiling, or graphite moderated, with a few heavy water systems (34) and some gas-cooled systems (36). In three countries liquid metal fast reactors (4) are in operation although presently on a research or demonstration basis which includes **India's** fast breeder research reactor in IGCAR.

Current nuclear power development suffers from opposition resulting from the cost of new systems, this cost being aggravated by the length of the licensing process in several countries (notably the US) and from vocal opposition groups who play on public fears of radiation and reactor accidents. There have been a small number of reactor accidents with the worst at Chernobyl although their risks compared to other human endeavours are very small. Nevertheless, the mere possibility of an accident has contributed to a hiatus in nuclear power plant orders in the developed countries. Currently another 91 units are in construction and commissioning. Power programs in the Western Pacific, where power is urgently needed are large and ongoing. China, for example, projects 150,000 MW by the year 2030 whereas **India** projects 10,000 MW in its vision 2020. The **Japanese** program, based on a self-sustaining plutonium reprocessing cycle and a mix of fast and thermal reactors, is moving steadily forward with the 1994 critically of MONJU, the demonstration fast breeder reactor. Nuclear power with its lack of significant gaseous or liquid effluents has proved to be environmentally benign. However, the program produces nuclear waste must be disposed of. Again the vocal opposition to nuclear power systems uses the disposal of waste issue as an argument for delaying development.

Medical

In the medical field, direct radiation fields and nuclear isotopes provide both diagnostic and therapeutic tools for the medical profession. The field now has its own qualifications and its own certified practitioners-radiologists and the like. Diagnostic tools include X-ray applications both medical and dental, CT scans, and recently, magnetic resonance imaging (MRI) facilities. These tools provide the physician with an interpretable image of the internal organs of the body. They each have distinct advantageous applications: X-rays and CT scans provide good bone images but little information on soft tissue, MRI machines, while presently slow and expensive, provide excellent crosscut imaging of soft tissues including tumours. Magnetic resonance Imaging has developed from a first image in 1973, to the first live human images in 1977, to normal clinical use today. Proton MRI is expected to improve the quality and costs. The latest single photon emission tomography (SPET) or position emission tomography (PET) allow scientists to watch clear images of chemical reactions in living tissue, and in particular, to trace opioid molecules (naturally occurring morphine-type drugs) which quell pain within the brain. Beyond this macro-imaging, isotopes and labelled molecules are used as tracers to identify off-normal bodily processes. About one in three patients hospitalised in a modern hospital will have a diagnostic procedure performed in which a radioactive tracer has an essential role. As a particular example, a patient's blood flow may be measured by following tracers with an external scintillation camera. Technetium-99m is the radionuclide of choice in 75-85% of cases. Therapeutic tools include direct internal and external radiation by radioisotopes of various types (kind, activity levels, half-lives), as well as direct radiation. The use of radiotherapy has the advantage, over chemotherapy, of being specific to the cancer or tumour involved-being

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applied directly to the site of the cancer and, thereby, doing less to healthy tissue. Direct radiation is also used to induce beneficial biochemical reactions in patients. Radiation sterilisation of medical equipment is also in use. While Laser (and Maser) technology is sometimes classed as being visible-spectrum derivation technology, it is essentially **nuclear**. Lasers are used in surgery, particularly optical surgery.

Nuclear batteries based on thermoelectric conversion and containing promethium-147 and plutonium-238 have been used as micro-watt power sources for **pacemakers**. A large plutonium-238 version has been proposed for use in an artificial heart.

Manufacturing Industry

Radioisotope source are used in a variety of manufacturing processes to provide information, to provide quality control of processes, and to create new materials properties. The principle applications are based either on penetration and scattering, or the use of tracers. **Tracers** used in piping systems can be measured to calculate flow rates or to determine leaks in buried portions of pipes. A good way of determining whether mixing is complete is through the use of tracers in liquids-when random samples show the same radioactive level then mixing is complete.

Agriculture and Food

Small levels of irradiations are used to sterilise insects while leaving other capabilities unchanged. Sterilisation of food by irradiation replaces the traditional use of temperature, extremes-cold and hot and extreme drying techniques, which allow food to be stored without viral decay. The traditional methods in many cases had the effect of changing the form and taste of the food while irradiation (which does not make the food radioactive) leaves the food unchanged for consumer. The capability of providing for long term food storage without

decay contributes to the world's ability to transport long distances. γ -irradiation in doses ranging from 0.05 to 71 kilo is used to produce a variety of beneficial effects: sterilisation at the higher doses; a reduction in insect and microorganisms in spices, a delay in spoilage by reducing bacteria and parasites in fresh meats; extending shelflife by delaying mold growth; preventing insects from reproducing in grains; ripening of fruits; inhibiting sprouting of root vegetables.

General Consumer Fields

The consumer is unaware of the use of isotopic sources in the manufacture of materials in common use within the home. One of the more common kitchen (and office) appliances today is the microwave oven that has been in use in developed countries for some 15 years. Nuclear batteries have been produced on the basis of thermoelectric conversion using heat produced by B-radiation from strontium-90 on their absorption in a converter. These batteries have been put in use to power buoys and remote arctic radio-transmitters.

Astronomical Research

γ -ray telescopic investigation of the universe's cosmic fields is allowing great strides to be made in the field of astronomy which exceed the study of visible radiation. Astronomical devices are powered by radio-nuclides.

Space Research

Nuclear powered rocket planes and space craft, using minimally shielded small reactors, have been designed and tested over the past twenty years. On the other hand, radioisotope and radio-nuclide powered space vehicles and experiments have been used for sometime for a wider range of space tools and experiments than would be possible with the use of diffuse solar power & its storage.

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Biological Research

Radioactively labelled molecules have extensive uses as tracers in biological research determining the migration of environmental species along biochemical pathways; investigating immunology by determining the transmission of materials within animal bodies; and investigating to breakdown of pesticides.

Conclusion

The fact is that weapon capability is unique in that it is a by-product of this

peaceful atomic power development programme. The awesome destructive power of the fission bomb doubtless covered up the far more difficult technology of designing and building nuclear reactors which India has achieved with great credit. Nuclear deterrence capability build up is moreover a technological bridge for frontier science and technology of the 21st century-lasers for instance. It is also allied to the fusion technology on which India has a strong R&D base.

**[Editor: This article was written before the Pohkhran blast
between May 11 and 13, 1998]**

**There are three Classes
of People:
Those who make things happen,
Those who watch things happen,
Those who have no idea
what is happening.**

- Anonymous

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LET'S TALK RUBBISH

VISHAL KEDIA

Stop right there ! Hold it
This house is clean and neat,
If you must chuck out our garbage
Chuck out in the street!

I know there is a local bin
Where trash should go into
That's what civic sense is all about
It's the decent thing to do.

But just so long as my flowers gleam
Who cares about the road,
Let trash fill, overflow and spill
And cause 'Planet overload'.

I knew I should recycle trash
Reduce and reuse litter
But when they say "You will be sorry, chum!"
I can barely suppress a titter.

For though I know that garbage
Will choke our world one day
And that over this lovely planet
Rotting rubbish will hold sway.

That towering pile of plastic will
Give Everest cause for worry.
That the great oceans will turn into
A stinking flotsam curry.

I am free of care, I am, why not?
Disaster cannot touch me
For it will be some time before
It actually happens, see?

So though I am the primary cause
Of this sorry degradation,
Who will suffer? No! Not I
But the coming generation!

[Vishal Kedia, is in Class XII Commerce Stream]

*"It's better to try and fail
than to fail to try"*

Sponsored by **P.R. Sharma**

1923 - 1998
The Edmundian
1999

CELEBRATING 75 YEARS IN (1923 - 1998) 29th August, 1998 ST. EDMUND'S COLLEGE

Bro.S.G. Alvarez

I am going to tell you a story

Edmund Rice, the Founder of the Christian Brothers, opened a college here in Shillong 75 years ago. He was pleased with what his Brothers and the lay professors did for the students then he returned 75 years later!

He had hoped and dreamed that he was educating men and women, now, who are going to make a difference in society today. So, to put his hope to the test, out of the hundreds of students in the college, he choose, at random, three students.

To each of the students, separately, he asked this same strange question:

THE 1ST STUDENT

Brother Edmund Rice : Young man, how far can you see?
The 1st student : That's a strange question Brother! Aren't you going to test my knowledge?
Brother Edmund Rice : I will let your University test that! But, tell me, how far can you see?
The 1st student : I can see my needs.
I can see that I and my future family are going to be successful, powerful and rich. That's as far as I can see.
Brother Edmund Rice : Thank you!

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The 2nd student

Brother Edmund Rice

: And you young lady, how far can you see?

The 2nd student

: I can see fear of violence in the eyes of the people around me and I fear for myself and for the future of my children. I can see no real future for my children. I can see groupism and discrimination. I can see very little hope for my children. And since I can't do anything about it I shall focus on accumulating knowledge and getting my children to do the same!

Brother Edmund Rice

: Thank you young lady!

THE 3RD STUDENT

Brother Edmund Rice

: How far can you see?

The 3rd student

: I see the students, supporting staff and parents of this college as one family - a family with very rich cultural backgrounds and different experiences of God. I see representatives of each of these groups coming together to discuss, to reflect, to debate and to challenge the forces in our society and within our college today that threaten to destroy all hope for a better future for our children.

I see us listening to each other with respect, I see us treating all persons with dignity. In a word, I see us relating in new ways. I see us taking on new roles and new responsibilities for a new era. I see us creating new structures in our college that will help us become reconcilers in a society that is fragmented and harassed. I have hope! There are a few others who see, think and believe like me, Brother.

Brother Edmund Rice

: And Edmund's heart jumped for joy!

[Bro.S.G. Alvarez, is an alumnus of the College, he is at present Provincial Leader of the Christian Brothers in India]

**LOVE IS THE ONLY THING THAT MULTIPLIES
WHEN DIVIDED.**

- ANONYMOUS

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DEGREE COMMERCE I YEAR 1999

LEFT TO RIGHT

ROW 1: Neha Barjatya, Payal Mordani, Sangeeta Tanwar, Debarati Deb, Paromita Deb Gupta, Nivedita Das, Madhu Kumari Gurung, Saraswati, Larisha Kharpran, Begum Laila Kamal, Arpita Purkayastha, Manjushree Dutta, Dominica Kharpuri.

ROW 2: Parikshit Paul, Rajeev Kr. Singh, Satish Kumar Kothari, Sunilam, Sujata Guleria, Sarbani Chakraborty, Panchali Aditya, Vibha Rai, Soma Das, Sushuma Debnath, Sena L. Chhakchhuak, Pritam Das, Ankeet Bajaj, Pisa Kachi.

ROW 3: Sandeep Das, John E. Pyngrope, Banteinam O. Swer, Bahunlang S. Basan, Geoff Laloo, Adalbert War, Reeves Well Nongkhlaw, Soizagin Manloon, F.C. Khihnia, S. Ginthianmuan Ngaihte, Helen Kipgen, Surajit Kr. Bhowmick, Omprakash Mishra, Alok S. Baidya, Ignatius L. Pyngrope.

ROW 4: Shishir Gewali Joydeep Das, Wonderfulstar Shongwan, Syaidy Marbaniang, Ebenezer Lamare, Purna Prasad, Gaurav Bajaj, Crossmawi L. Hmar, Kamal Debbarma, Sandeep Sharma, Navneet Gautam, Ranjeet Kr. Roy, Pintu Barua, Pankaj Sahu, Mohammed Rahammattulla, Kanti Lal Paul.

ROW 5: Krishna Prasad Thakur, Arijit Dev Roy, Basu Dev Gupta, Suraj Panthi, Gomar Karlo, Nirmal Kr. Gurung, Kunal Kar, Keshar Singh Rana, Khamzasiam Guite, Vijay Kumar, Shyamanta Phukon, Aftab Ali, Purandar Deb.



DEGREE ARTS I YEAR GENERAL (MORNING) 1999

LEFT TO RIGHT

ROW 1: Ronald V. Sariang, John I. Paswet, Paul R. Halam, Bullo Nyadu, S. Kaithiamson, Thongkhenmung Hangzo, Ensianmung, Bishnu Chetri Rexdale Diengdoh, Iomio Chynret, J. Lalhmanaihsanga.

ROW 2: Bhim Gahire, Thumli Ronson Monsang, Lorsang Tenzin, R.C. Lalliana, Kashung Ringmiyo, M. Jammuanthang, G. Thian Thian Mung, Hankhamlian Vaulnam, Linus Kerketta, Nani Talev, Md. S. Ahmed.

ROW 3: David J. Kharsahnob, Nengsuanpau Samte, T. Lain Khan Pau, Lh. Thangkholen Khongsai, Ashok Pradhan, Deepak Kr. Thapa, T. Johnson Suantok, Wungshungmi Hungyo, Gary Massar.

ROW 4: Juna Techi Tara, L. Ngamthang Khongsai, Chingthat Limkhopao Mate, Seiminthang Hangshing, Tonshing Khamzandi, Monojit Deb, Prahlad Rai, Md. Shamsuddin, Meghayan Barua.



DEGREE ARTS I YEAR (DAY) 1999

LEFT TO RIGHT

ROW 1: D.S. Haokip, D.M. Goswami, B.K. Mawri, S. Sen, G. Kharbuli, C. Lyngdoh, A.N. War, P. Kharbamon, L.K. Swett, T. Paite, A.W. Shangh.

ROW 2: D.G. Nongsiej, B. Mawroh, R. Thangkhiew, K.L. Tariang, K. Ranee, D. Passah, J.A. Lyngdoh, S. Khongjee, D. Diengdoh, L. Kharnaior, J.L. Hanghal, E.R. Warjri, B.R. Kharsati, B. Jyrwa, S. Choudhury, B. Halam, L. Dorjee.

ROW 3: N. Danggen, S.O. Lamare, T. Ginminlun, H. Rympei, S. Sehboi, P. Khonwang, H.K. Lalbiakhlua, R. Lalthlamuana, S. Sungoh, J. Shylla, J.G. Kharkongor, L.T. Tariang, K. Tekseng, Lhunkholai, M.K. Kom, J.T. Khithie, V.L.K. Dawngkima, P.L. Pathaw, N. Riang.

ROW 4: P. Lamalsawma, H.T. Lanlalremruata, P.N. Guite, M.G. Wanswett, T. Haokip, S.K.M. Lal Guite, S. Lhouvum, K. Lalrinchhana, T. Tonsing, F. Dkhar, R. Wahlang, K. Nongpluh, M.K. Shullai, N. Chuzho, T.S. Tara, D. Syngkon, T.Q. Suiam.

ROW 5: N. Syngkon, I.O. Tham, P. Pyrtuh, J.F. Warjri, Laldinliana, E.A. Kikon, R.M. Yarmi, S. Sinha, N. Nangkhangthang, Shiju V.K., H. Thanglian, C. Pathaw, E. Khongwar, D. Marboh, W.E.H. Lamin, K. Rymbai, T. Doye, K. Thilay.

ROW 6: Malsawdawngliana, Mia Md Imran, S.M. Syiem, S.L. Marwein, C.W. Syad, M.R. Singh, O. Singh, P. Dousel, J.L. Sailo, K. Chinbiaklian, M. Shangpliang, J.A. Sangte, T. Langsanglian, G. Siam, Zothanpuia, K.C. Lalmawsawmzauba.



DEGREE SCIENCE I YEAR 1999

LEFT TO RIGHT

ROW 1: K. Anuradha Devi, Moumita Moulik, Soumi Prabha Paul, Supia Das, Sudipta Dey, Pamela Choudhury, Susan Lata, S. Dutta Gupta, Urmila Negi, Sumana Choudhury, Asha Mathew, Debashree De, Anatoli Mawroh, Riniki Marweiñ.

ROW 2: Deban Kr. Deb, P.B. Nongsiej, E. Suchiang, W. Warnongbri, S. Deb, K. Deka, I. Dkhar, M. Choudhury, J. Kharchandy, S.R. Hajong, A. Bhattacharjee, S.R. Boruah, R.J. War, L.L. Challam, M.L. Lyngdoh, A. Laloo, S. Dasgupta, A. Das, W. Khongmuid, J. Marweiñ, M.K. Das.

ROW 3: M. Kr. Pathak, R.K. Lyngdoh Tron, W. Langstang, B. Bey, M. Slong, A. Kamei, M.T. Anal, D. Paul, Md. M.I. Goney, P.L. Shallam, S. Mukherjee, J. Blah, T. Lyngdoh, M. Kr. Chanda, S. Myrthong.

ROW 4: A. Deb Roy, P. Roy, D. Kr. Singh, B.S. Sajwan, R.S. Bisht, L.Wahlang, A. Paul, D. Chakraborty, A. Bhattacharjee, S.S. Biswas, J. Kharchandy, T. Thuamkhanson, H. Singsit, H.N. Pangamte, S.T. Paite, A. Kr. Barua, C. Wahlang, R.A. Choudhury.

ROW 5: V.J.R. Dkhar, K. Deb, P. Kr. Kar, B. Rai, S. Chakravarty, N. Sarkar, W. Lanong, K. Kupar Ryndong, W.W.K. Shadap, A.H. Khonglam, P. Bhattacharjee, D. Touthang, H. Rocky Sing, S. Namaichand, G.W.R. Marak, D. Shangliang.

ROW 6: J. Sutradhar, K. Das, S. Chanda, S. Rudra, A. Bhattacharjee, K.L. Giri, D. Dutta, C. Das, B. Kr. Pradhan, A. Choudhury, R. Deb, D.R. Langstieh, A.D. Nongkynrih, M. Nongsiej, A. Dhar, S. Roy, B. Kr. Singh, K. Deb.

ROW 7: U.P. Hazarika, P. Bhattacharjee, P. Kr. Sharma, P. Jha, N.A. Haque, G. Deb, N.M. Dey, A.K. Synrem, M. Kr. Pathak, J.R. Tiewmon, B.D. Syiem, M.W. Sawkmie, N.R. Sohe, C. Rianmei, P. Mizar, B. Chanda, N. Purkayastha, J. Dey.

REMINISCENCE

REV. BRO
M.D.O'DONOHUE

*"Oft in the still night, ere slumber's chain hath bound me
Fond memory brings the light of other days around me."*

Way back in 1952, after three weeks on the high seas between England and India, I found myself far away from the cold and wet of my native Ireland, where I had spent the first eight years of my teaching career in our Christian Brothers' Schools. I had arrived in Calcutta, just in time to spend the Christmas season with my Brothers in St. Joseph's College, Bow Bazar Street. In that institution, in the early months of 1953, I had my first experience of teaching in India. Two months later I was assigned to Shillong, primarily to teach in St. Edmund's School; also I would have to look after choirs, dramatics and concerts in both School and College.

A CULTURAL RE-BIRTH

It may be relevant to mention here that at that stage of my life, coming to India seemed to me like an emotional and cultural re-birth. In the early 1920's, just some few years after Ireland had secured its independence from centuries of British rule, I had been born into a resurgent nation, one that was intoxicated with a vibrant spirit of release from the shackles of foreign domination. At long last we Gaels had thrown off the Saxon yoke. We always were - and still are - a Celtic race. We would now revive much of what had been suppressed: aspects of our cultural heritage - our native language, our literature, our music and drama.

With Wordsworth we, the youth, had felt the *bliss* of being alive in the *dawn* of a new era. And as a member of the very first generation born free, for me as well as for my peer group,

"To be young was very heaven!"

So on my arrival in India, my adopted country, just five years after independence, I sensed in the Shillong students of school and college echoes of that patriotic *bliss* that had gripped me and my contemporaries some twenty years earlier in my native country.

DESTRUCTIVE CRITICISM

In those early '50's many of the so-called '*missionary*' institutions in the North-East were frequently accused in some of the Shillong newspapers for being *anti-Indian, reactionary* and *imperialist*. St. Edmund's certainly came in for more than its share of destructive comment. Even then it was forgotten that barely a decade earlier *Netaji Subhas Chandra Bose* had been given a very warm public reception by College staff and students on St. Edmund's Campus, despite the strongly-voiced disapproval of the British administration. To this day it is part of our Edmundian folklore that Government House was in no way mollified when advised by the College Principal, Br. O'Leary, to turn a Nelson's eye to history in the making; to regard the S.E.C. campus as a *little bit of Ireland* just for the occasion! The patriotic links bonding India

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and Ireland in those exciting times of national resurgence were, indeed, strong. Now in the post-freedom era we would show our detractors that we Edmundians - comprising Brothers and Staff, Indians and Irish, Schoolboys and Collegians, Plainsfolk and Tribals - were second to none in patriotic fervour.

REMEDIAL MEASURES

One of our early decisions was that an Indian flavour would be imparted to most of our cultural activities. I had already fallen in love with *Rabindra Sangeet*. Much of it bore a haunting resemblance to traditional Gaelic music and so captivated me that with the help of my new student friends I was soon able to transpose Bengali musical notation into western tonic-solfa. The old-style gramophone records of C.S. Atma and Pankaj Malik supplemented the written notation and willing members of our newly formed choir kept a strict check on my Bengali pronunciation. So it was left to the piano accordion, or *squeeze-box*, I had brought from Ireland to help us master many haunting Tagore melodies, among which were *GRAM CHARA...* and *EKTI NOMASHARE, PRABHU*.

THE CRITICS ARE SILENCED

Soon we were to add to our choral repertoire a number of Assamese and Hindi popular songs, the only two of which I can recall today, some forty-five years later, are *SIL MIL TUPANITE* and *GORI GORI BAKE CHORI*. We next formed our own orchestra comprising a happy blend of Indian and Western instruments, but the music we played was exclusively popular Indian folk songs and film music. Finally, when we were capable of blending choir and orchestra into a harmonious whole, we mastered the *INDIAN NATIONAL ANTHEM* as well as that famous melody which appealed deeply to me and which - I had been told - was regarded by many as the

sacred hymn of the freedom movement, the *BANDE MATARAM!*

I can still recall our pride when we faced the Governor and celebrities of Assam at the Annual Concert in 1953 on St. Edmund's stage. We were a massive choir representing all the various tribes of the North-East, generously interspersed with students from the plains of Hindusthan and a lone Irishman, giving a fine rendition of semi-classical, folk and popular Indian music, choral as well as instrumental. On that day we made history. As far as I could then ascertain, we were the first Edmundians ever to sing *BANDE MATARAM*, the *JANA GANA MANA* and *RABINDRA SANGEET* before an audience in St. Edmund's campus. We then felt that our pride was justifiable; once and for all we had silenced those critics who had questioned the genuineness of our patriotism.

SACRED MUSIC

Now that an Indian flavour had been added to our cultural menu, we could happily go about restoring and preserving what had been most palatable in our cultural fare during the preceding forty years of St. Edmund's existence. We began with sacred music. In the early '50's the Church choir had ceased to exist: we had very few Catholic boarders in those days because many had gone "home" to England after independence. So the members of the newly formed school choir, comprising Christian and non-Christian religious persuasions, expressed their eagerness to sing in Church. Each choir member knew full well that it was a strictly voluntary exercise and that his religious belief would be respected.

Initially misgivings came from among the older Brothers in the Community, now in their 70's and '80's, at this radical break with

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tradition. Yet we went ahead. Eventually it was not so much the excellence of the singing as the prayerful demeanour and respectful attitude of the non-Christian choresters that won over these wonderful old men. These were the famous "ex-Provincial" Br. Culhane, "Old" Br. Cooney (to distinguish him from the brilliant scholar, mathematician and watch-repairer, "Young" Br. Cooney) and that simple, lovable soul, Br. "Tuck Shop" O'Neill.

OPERA: INITIAL ENDEAVOUR

By 1953 European and Anglo-Indian pupils were in the minority in St. Edmund's. So when the production of an opera was proposed, many musical pundits were most sceptical, declaring that Indian boys would never be capable of doing justice to western music; it would be expecting too much of them to excel in an artistic medium foreign to their cultural heritage. It was true, the pundits stated, that only once in the history of St. Edmund's an abridged version of the opera *COLUMBUS* had been staged. Of course it had then been possible in the early '30's, they proclaimed, at a time when almost all the pupils were British! Now, certainly not!

Those self-proclaimed pundits were in for a rude shock. They would have to reckon with the vice-principal, the dynamic Br. J.U. Morrissey, an excellent educationalist, but also a fiery Irish patriot. He was passionately devoted to St. Edmund's and had long since formed his own assessment of the calibre of the new generations of students in School and College. Moreover, he revelled in challenge. In a wordless reply to the pessimistic pundits he forged ahead with all arrangements for the stageing of the "celestial comic opera", *Aladdin and Out*, which this scribe of yours had produced five years earlier in an Irish school. The result: I myself was happy to endorse Br. Morrissey's confidence in his beloved young Edmundians. Our *Aladdin*

was, indeed, an excellent performance, happily far better than that of my former trained and experienced Irish pupils. Incidentally, making his stage debut on that occasion was a film star of subsequent international acclaim. For the first time in his life, six year old little *Victor Bannerjee* hit the boards on the newly constructed St. Edmund's stage as a Chinese washer-girl!

OPERA: THE PIRATES OF 1954

Those familiar with the present K. G. Block may not know that in the early '50's it was known as the *Naga Hostel*, a unique set-up. It housed its full complement of Tribal students, mostly Nagas. These young men did not need the presence of a professor-in-charge because they exercised their own tribal system of government, one that demanded strict personal discipline. So in 1954, when it was decided to follow up on *ALADDIN* with a far more ambitious production, *THE PIRATES OF PENDZANCE*, we found already on board the ideal cast: a very formidable crew of potential pirates, whose fierce looks - with makeup and costuming - would terrify even a ghost out of his skin! Then how they could sing! In his own quaint Irish idiom Br. O'Neill said it all. "Look here", said he, "when those *Naga Hostel* chaps sing, it's heavenly. They could charm the spout off a tea pot!"

So the year 1954 was to set the trend for a whole series of memorable annual operas in which College and School participated jointly, the former providing the tenor and bass voices and, of course, the male principals. From the School section came a series of dainty little ladies - the soprani, alto and many memorable soloists, who then won the hearts of Shillong audiences and continue to do so right up to the present day. The 1954 show produced a convincing and formidable Pirate King, with a Paul Robeson voice: I. A. Ao's was by far the

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finest bass voice I have ever worked with in a stage production. Then in **Roland Lyngdoh** we had the *very model of a modern Major General*. And today, as I write these lines, I pay tribute to the memory of three outstanding soloists in that cast: the leading tenor, **D. Kevichuso**; the Police Leader, **David Masson**; and Mabel, the Contralto with the golden voice: **San Ireston Cotton**, all of whom have been called prematurely to their eternal reward. May their souls rest in peace!

DRAMATICS

For the Annual Concert on 15 August, 1954, two dramatic performances had been scheduled: the well-known Scottish tragedy, **The Campbells of Kylemore**, and an adapted Irish Comedy, **The Lumding Express**. Unfortunately a Sikh student - the main character in each - had a serious fall shortly before going on stage. So at the last moment the producer, Br. Mc Philemy and your present scribe had to take to the stage, he in a tragic role and yours truly as a coolie-cum-sweeper on the Lumding platform. The occasion was, indeed, an intimidating one with Shri Jairamdas Daulatram, the Governor, presiding and consequently, the auditorium packed with VVIP's and anybody who was somebody in the social world of the Assam of those days. All went well during the course of the performance except for an unfortunate fact. The 'Coolie' was supposed to drop a heavy box on the Station Master's (Roland Lyngdoh's) toes and that worthy gentleman was obliged to react in a convincing manner, (as demonstrated in rehearsal by Director-Producer, Br J.A. Mc Philemy.)

Accidents will occur: in an excess of zeal the 'Coolie' did, indeed, manage to score a direct hit on all ten toes, including both insteps, of the hapless Station Master. Hence the scene that followed surpassed all expectations, the terror-stricken 'Coolie' fleeing for his life around the stage, hands folded in abject apology, keeping a

safe distance ahead of his pursuer and crying back over his shoulder fervent bilingual regrets in Gaelic and English. In hot pursuit came the seething Station Master, bouncing now on the left foot and massaging the right, next alternating the bouncing - massaging routine, all the while breathing bilingual fire and fury in Khasi and English.

By then the audience was in hysterics. Then when calm was restored and we were ready to resume, our Prompter, Br. J.N. Foley, found that his spectacles were misted with mirth, so that he could not read the script. Eventually although the Station Master may have limped his way up to the end of the show, casting an occasional baleful glance at his cautious 'Coolie', prudently pirouetting around him at a safe distance, the production was declared a resounding success! It may be added that today 45 years later, in the depths of his heart the Station Master does not seem to be convinced that his old 'Coolie' (who drops in to see him occasionally) was guilty of an accident on the Lumding platform! But he says nothing. He's a gentleman !

AU REVOIR !

December 1954 brought to an end my two-year period in St. Edmund's. During my stay I had severed my connections with the country of my birth and launched out into the unknown in the Indian educational system. I had made my debut in the classroom, when I taught through the medium of English for the first time in the ninth year of my teaching experience. I had attended my first Indian wedding, when the General Secretary of the Students' Union, *Radhay Shyam Goenka*, celebrated his nuptials at the family residence in Police Bazar. I had mastered a certain amount of Rabindra Sangeet, enjoyed the Nongkrem Dance and listened to the haunting harmony of the Naga Hostellers singing their nostalgic anthem:

Sponsored by **Mr.D. Deb**

Oh, it's nice in Kohima, / Like a paradise..... K - O - KO - HI - MA...

Most important: I had grown to love the country of my adoption: I had felt welcome and

accepted. Yes, I had made friends ... friends that endure even to the present day. And, Yes... It was destined that I should return.

My Second Coming ? That is another story...

Br. M.D. O'Donohue

If a bad person
wrongs you,
forgive the person,
lest there be
two bad persons.

- Anonymous

Sponsored by Mrs.S. Deb

OUR STORY IS HISTORY

Dr. Purnendu Bhattacharya

Returning from the class one day, I deposited the chalk, duster and the demonstration equipment in the laboratory and thought of going to the canteen for a refreshing cup of hot tea. Moving towards the staircase for going down, I discovered Prof. Ganguli, my mentor, on the first floor terrace, smiling and looking down at a moving crowd of students. I came near him and tried to read his mind. He pulled me nearer by my hand and asked, "Do you see the crowd down there?"

"Yes Sir, but why?"

He sighed and said, "You will understand that later. When I had come here in 1941, there were only eight students in my class, but now?" I could now read his mind, Sir was going to retire few days later. I said, "Sir, Your baby, the physics Department, is now a matured adult, famous by its own right." He corrected me by saying "my adopted baby."

I changed my mind and closeted with him in his room after sending bearer Ram Bahadur for fetching tea for us. It was time for me to hear about the Department that he had inherited.

Yes, St. Edmund's College started the Intermediate (pre-University) classes in 1937 with one Mr. Kavindra Das in-charge of the Department of physics. Mr. Das left the college after two years for starting a secondary school at Lumding. A well known researcher, Akshayananda Bose, came to replace Mr. Das. Mr. N. Ganguli was at that time a dedicated researcher working in the "Indian Association for the Cultivation of Science"

in Calcutta, under the guidance of the great K.S. Krishnan (an F.R.S. and later the Head of the National Physical Laboratory). Ganguli was then the Secretary of the Indian Association and had to his credit few papers published in famous World journals. One of his publications in the Proceedings of the Royal Society, 1941, was rated as the best work of the year (Sir James Jeans). Behind Ganguli's success was Sir C.V. Raman as the inspiration, besides the guide Krishnan. Ganguli's spirits were at the peak and he was thinking of writing his thesis for the degree of Doctor of Science. But ominous future came on rushing towards him. Sadly, he had to resign to the belief that "Man proposes but God disposes". Sudden acute family problem forced him to look for a job. Yes, he got an appointment at the University of Rangoon in the present Myanmar, but he was dissuaded by the rampant Japanese bombing of Rangoon and consequent influx of refugees from there to India. Luckily, his friend Mr. Bose of St. Edmund's wanted to rejoin research and the two decided to exchange positions. Yes, God disposes, otherwise, how could it be that the work which he had to stop was advanced by Bardeen to discover the transistor that earned him the Nobel Prize!

Thus, Ganguli joined St. Edmund's and got for himself a home under the care of the magnanimous Irish Brothers. Dedication was ingrained in his mind, and having full faith in God, soon forgot the homilies of the Latter. Soon he built up his department and his reputation as a robust pillar of the institution. Under his

In Memory of Late Sabari Roy Choudhury

care, the Department grew in size, not only in respect of number of students, but also in number of teachers. I remember some teachers recruited by Prof. Ganguli, who served and left the later on different calls and they were : S.B. Gupta, J.K. Mukherjee, A.L. Biswas, Ashok Dam, S.K. Bhattacharyya, N. Changkakati, J. Purkayastha, Miss Eva Bhuyan, M. Sarma, Topeswar Singh, A.B. Chakraborty and Miss Dolcie Millian. During 1957, when I was working elsewhere and visited Shillong, I went to the college to meet my teachers and the then principal Brother Leonard. I got the most pleasant shock of life when Brother Leonard, enquired everything about my present engagement, just gave me an appointment letter and said, "You are on our roll, Purnendu, right from today. Go now, resign, get relieved from your present job and come to join us. Don't take salary from them. God bless."

As said earlier, specific fame eluded Prof. Ganguli, maybe twice; even his friend, Bose, who had rejoined research became a world-famous cryogenic (low temperature science) expert. But Ganguli was of a different species of man, unconcerned about small or big. He did never look into the hazy past, but preferred to nurse the flowering plant, his own small Department, with total dedication. He dreamt of being an institution-builder, however small it may be. During my fifteen years association with him I have seen a lot of him and soon he became my mentor. I could understand that he was quietly preparing his laboratory for Degree classes any time in near future. He believed in acquiring quality equipment for the laboratory, because 'the quality of your performance depends on the quality of the tools you use'. I have seen him waiting for a choice item to be brought by the supplier and money was not a problem with the understanding college Principal and no official formalities were to be observed. One should be surprised to hear that in the year 1949, when I was yet to be a college student, laboratory

equipment worth more than a lac of rupees was purchased by the college. These were obviously not meant for the Intermediate classes. The price level has gone up at least 100 times now, if not more. Quality? No problem. Your confidence line never sags with standardised manufacturers of olden days. Prof. Ganguli being an experienced experimental research scientist knew that well. He did never believe in dry lectures for teaching science. Lecture must be reinforced by demonstrations. His collection of demonstration equipment may be a matter of pride for any college laboratory. He also liked fabricating apparatuses, and for this he had gathered some workshop tools. I was surprised when, in 1959, he announced starting B.Sc. classes, with honours in physics. Everybody, including the University authorities, were taken aback. Honours course must be preceded by few years of Pass-Course teaching. An inspection was ordered. Professor Mahanto, the Physics Head of Gauhati University, once my teacher in Cotton College, told me that only Ganguli could do that. Who were the students in that first batch? Yes, there were only three of them in Bro. Shannon, Bro. Donnelly and Prabal Purkayastha. The next year, 1960, honours courses in chemistry and mathematics also followed. Yes, we started with cent percent success in University results.

I must not forget to mention that India's greatest scientist C.V. Raman had visited Shillong in 1951-52 and by Prof. Ganguli's initiative he was accorded a warm reception in St. Edmund's College. Ganguli had met Raman earlier as an external practical examiner for his Physics Honours examination, and later on in the Indian Association during his research days. Prof. Raman also saw the then college laboratory and studied Ganguli's plans for upgrading the laboratory. At the reception, presided over by the then Governor of Assam, Shri Jairamdas Daulatram, Raman, in his speech had mentioned Ganguli's acumen as a working scientist.

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Prof. Ganguli was a dynamic person and it goes to his credit that sometime during 1960s the college was rated as the Second best in the country, next to the Madras Christian College. The result was that our college was selected as one for taking the College Science Improvement Programme (COSIP) of the UGC. Although the Programme has since been dropped, the COSIP spirit still prevails in the Campus.

How was he as a teacher? I was his student and am too small a person to judge. I can only say that I feel proud to have been his student. Shillongites were one in telling that Prof. Ganguli was a robust pillar of St. Edmund's like the great Prof. S. Paul of St. Anthony's College. He communicated with the students in the language of physics, made generous with his confident fatherly behaviour. His experimental demonstrations were a treat to watch. I remember one co-passenger on a train journey, a senior doctor, who had asked me about a Prof. Ganguli, professor of Botany of my college. I was sure, the doctor was confusing physics or botany, but he maintained that Ganguli was teaching them Botany in St. Anthony's College on part-time basis. "Oh, what a great teacher was he" the doctor maintained. Yes, the doctor was correct. Once when the botany teacher on St. Edmund's had left abruptly during the session, brother O'Leary gave Ganguli a copy of "Text Book of Botany" and said, "You will have to teach botany as well from tomorrow." When the Professor maintained that he had never studied botany in his life, the Principal said, "One who has done research for long seven years can teach any subject, if required." Yes, great as he was, Ganguli taught botany for long six years, with reputation, before another great teacher, Prof. N. Debroy replaced him. That was the quality of Prof. Ganguli.

The great professor retired in 1972. I shudder to recollect his last wish as expressed to me, "I have faith in you, Purnendu. Keep my

baby in good health. I keep it in your safe hands." I saw him wipe his wet eyes. He finally passed away in December, 1992. Hopefully, his eternal soul is resting in eternal peace and we feel great in remembering him. Under his care the college has gathered so much momentum that the latter has been moving steadily in its path of glory. But I knew my predicaments now. Stepping into the shoes of a great pioneer can be anything but pleasant. Moreover, the pioneer's confidence in me shook my own confidence. I am so different to him. He was a leader *par excellence* with others as only helpers. I could soon understand what an excellent band of helpers I am left with as Prof. Ganguli's human endowment. In our first Departmental meeting we decided to have corporate leadership with myself as the nominal head. This worked wonders and I am confident that during my long twenty-three years period as the nominal head, Professor Ganguli's "Baby" has been looked after well. Full marks for all my esteemed dedicated colleagues. The University examination results speak amply for it. A new feature has since been added to the culture of the Department - the new young teachers most of whom are Ph.Ds have taken research as an essential ingredient of the teachers' work culture. The most spectacular feature that has been brought about in the Department is the addition of modernity to the necessary classical superstructure of physics. Without professional touch any knowledge loses its utilitarian value. As a normal life process, two off-shoots of physics, identical twins, electronics and computers science, have been given independent identities in two separate Departments. These provide career courses to students and contribute to the endless requirements of human resources for the country. Two experienced teachers of Physics, experts in electronics, D.R. Bhattacharjee and Wandel Passah christened the electronics Department and two more members Dr. D. Roy Choudhury and Soumen

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Chakrabarty have been added to their crew. The Computer science Department has been manned by professional experts led by Prof.S.Nagi, and teaches upto the honours level. The present physics Department has since December 1995 the following teachers : besides the experienced giants B.Goswami and K.P. Bhattacharjee, the others are Dr.R. Das, Dr.V.R. Rao, Dr.S.S. Khetry and Lyndem. Dr.R.Bhattacharjee has since resigned and is now in Assam University.

This is the short story of the Physics Department to which I belonged, both as a student and as a teacher. In narrating this I smell the nostalgic fragrance of belonging, not

unmixed with pride. However, I do not believe in blowing one's own trumpet. Better leave it to posterity to do, provided the Department(s) and hence the college can contribute substantially to the development of the country. Any scientific pursuit including science education is but a collective venture and anybody looking great is due to his standing on the shoulders of giant predecessors. Let us share the joy of any collective success.

Long live St.Edmund's.

[Dr.Purnendu Bhattacharjee, a teacher educator in College of Teacher Education, had been Head of Physics Department in St.Edmund's College between 1972 to 1995]

WHAT WOULD YOU BE ?

I could have been a farmer...but the idea never cropped up.
 I could have been a tailor...but I'd cut a sorry figure.
 I could have been a teacher...but I was outclassed.
 I could have been a lawyer...but the work didn't suit me.
 I could have been a ruler...but I wouldn't fall in line.
 I could have been a banker...but the job didn't hold any interest.
 I could have been a painter...but I brushed that thought aside.
 I could have been a soldier...but I fought the impulse.
 I could have been a bank robber, but I got alarmed.



Sponsored by Annesha Neogi



LITERACY AS A HUMAN RIGHT

SATYABRATA BARUA

The nation made a promise to all the children in the year 1950.

The state shall endeavour to provide - within a period of 10 years from the commencement of the constitution free and compulsory education for all children until they complete the age of 14 years. (Article 45 of *The Constitution of India*).

Five decades have passed since it was first promised, forgetting the ritualistic vow in every election eve. Therefore, it is of utmost importance, that we list "Literacy" among our rights, or in other words focus on enlargement of our "Blackboard".

The living standard of the lower section of our society is, at its peril, more so, when the factors of unemployment, population and corruption is touching great height, so, it is mandatory for the country to cater to the educational needs of the children, not just to be able to read or write, but to identify their "rights". Unless, we directly target the grassroots no development seminars, symposium or lectures can be fruitful. We must not alienate ourselves from the slums,

the railway platforms, the busy pavements and many such other places.

One may ask "what differences will it make if literacy is a right and not a consumption, as any of our other needs"?

Here, I would mention that our society is more "poor" and less "rich" and the poor are only consumers while the rich savers. Therefore, the society would tend to regret the former and not mind on consuming on the latter. The idea of market pricing of "welfare" services being so vociferously supported these days, derives basically from such a perception and can only be avoided if this "welfare" is treated as our right.

Our population would cross the 1000 million mark shortly. There would be around 20 crores of children in the target group for elementary schools. What happens to the 50 percent of drop out is very clear to us. But, what happens, if these children are not allowed to work, as we have been shouting . . . "Shun Child Labour" . . . will they then be alive to reciprocate to our calls. So, the idea of putting the children from streets to school will not yield direct results,

Sponsored by Mandira Mazumdar

unless the concept of work - study and play is enforced. Neither refraining people from purchasing the goods made by children or luring the children with midday meal can stop or activate the social awareness in our society. Human rights including Child right are an indivisible cluster. A right based approach is therefore an integral - human centred process. There is documented experience to show that this is feasible only in a community context. It is time that democratic India took a conscious collective decision to break away from centralised, impersonal programmes in which public functionaries are not even clear in their minds why they work for the well being of others, especially in the well being of the needy children in imparting them with the minimum required education to survive in this world.

Many measures can be taken to ensure that this child's rights are not overlooked by

adults in the daily decisions they take. The most important step obviously is to raise the awareness of the local community. This is an area calling for political consensus and concerted action, led by motivated volunteers, who are present in any community.

The government's role is not to take over this function but to avoid becoming an obstacle in the way. School teachers must learn about human and child rights. Government functionaries, at least in the social sector should acquire a knowledge of human rights which will ensure that their actions do not violate the rights. Every university graduate should be compulsorily asked to spend a few months living and interacting with village and slum communities with a view to build development consciousness based on human rights.



Sponsored by **Rajesh Dutta**

UNIQUE FROM UNKNOWN (UFU)

FLEMING G. LALOO

A race,
Our conventional marathoners,
In me,
cannot run:
I do not care?
Imagine:... Lo!
It flaming flashes in
This humanity, ... an 'extra identity'
or, in their arenas, a 'nydic' ...
To steer a force across;
and I wonder!
Thine expression genes?

The rehearsals
pillings and burdensome are
Open to exercise,
No restraint,
In the field of they coverage?
I witness
Their footsteps and breathings broken
For a flow of life?
'Tis a discovery or invention and what game?
An echo
Over that bridge!
Is this beckoning 'astuanate'?

I wake up
'ere enslavement gloomed,
And thy spirit
and this infinite freedom has
Rallied round my truth?
Fire!
The urge and enthusiasm and ...
Yet, it still jerked:
A response bounce again
it outlet demands
No wall:
And the "UFU" prostrate, "My Lord"

[Nydic = Neither part of any
(thing, side, etc.)]

[Astuanate = Very fitly equivalent.]

***Give people not only your
care but also your heart.***

- Mother Teresa

Sponsored by **Ricky Syngkon**

STEPHEN WILLIAM HAWKING : THE GREATEST PHYSICIST OF THE PRESENT AGE

SAURAV HALOI

Confining to his wheel-chair, unable even to speak. Prof. Stephen William Hawking of Cambridge University, is seeking the Holy Grail, a Theory of Everything (ToE) that will explain the birth and evolution of our Universe. Hawking holds Newton's chair as Lucasian Professor of Mathematics at Cambridge University and is wildly regarded as the most brilliant theoretical physicist since Einstein.

Hawking is one of the few scientists searching for the Holy-Grail, a Theory of Everything, a theory linking the two greatest intellectual achievements of the 20th Century Relativity and Quantum Mechanics. The former deals with the large scale structure of the Universe as essentially determined by gravity and the latter with the atomic and sub-atomic levels. Up until the end of the 19th Century, scientists accepted Sir Isaac Newton's concept of a "Clockwise Universe". But Einstein later showed that space and time are not two separate entities, but a single, unified whole - he called "Space-time". But, this space-time is not fixed and permanent like the absolute space or time of Newtonian Physics - it can be warped by the presence of matter. From this came his theory of Relativity. He also deduced that some stars are not what they appear to be. He also predicted that the Universe could not be static; these were later confirmed, giving rise to the Big Bang Theory.

Quantum Theory, developed in 1920s, maintains that sub-atomic particles of matter behave unpredictably, so that the Universe, at its deepest level operates indeterminately. The Holy-Grail of modern physics, a Theory of Everything (ToE), would not deserve just a Nobel Prize but the last Nobel Prize in Physics. In the words of Hawking, "There would be lots to do (in physics), but it would be like mountaineering the Everest."

Hawking was born on 8th January, 1942 at Oxford. His parents lived in Oxford and his father Frank worked as a research biologist in tropical diseases at Mill Hill in North-West London. Incidentally the day in which Hawking was born was the 300th Death Anniversary of Galileo, the Italian astronomer and mathematician. Hawking was good in studies specially in Physics and Mathematics. In his earlier years he studied in St. Albans School. His father wanted him to study Medicine or Biology; but he resisted as he felt that these subjects were imprecise. By the age of 14, he resolved to become a mathematician or physicist.

Hawking took his graduation from Oxford. He was good in physics and came out with a 1st Class with little effort. He said that in three years at Oxford, he did only 1000 hours of work, on average of an hour a day. From Oxford, he

In Memory of Late C.B. Gurung

moved out to do his PhD under the supervision of Prof. Dennis Sciama. In his final year at Oxford, Hawking had developed some strange symptoms - slurred speech and difficulty in tying his shoes. The next year, his first at Cambridge, his father noticed all these symptoms and then took him to doctor. Tests in the hospital revealed that he had a serious disease motor neurone disease of the spinal cord and the parts of the brain which produce voluntary motor functions. Hawking learnt that this fatal disease would kill him in a few years time. This information, however strengthened his will power and his determination to do hard work during the last few years of his life. Perhaps his strong determination to work hard during the last few years of his life, prolonged his life span and even after 32 years of suffering this dreaded disease, he is still very much active and alive.

What are Hawking's most important contributions to science? He is one of the few physicist to believe that the Universe really had been born of singularity. Hawking mentioned two Papers in support of his claim. The first paper entitled "Black Hole Explosions" came as a complete surprise to everybody. Published in 1974, it showed that black-holes, extremely dense concentration of matter, so massive that nothing including light travelling at 9000 km/sec, could escape from them, could nevertheless emit radiation. Hawking predicted the existence of tiny subatomic black holes, which would lose material faster than they could swallow traces of gas, stars and cosmic dust. After a long enough period of time, perhaps 10,000 million years, this process of evaporation will be over. The hole will get hotter and hotter and ultimately burst apart, the singularity inside the hole exploding in a fireball of high energy radiation - BIG BANG. The particles emitted by certain black holes are known as Hawking Radiation.

Stephen received one of the greatest honours in any scientists career at 32, he became the *Fellow of Royal Society*, one of the youngest in

modern times. He had indeed made the first step towards the Holy Grail of modern Physics - *The Theory of Everything* - by partially uniting Einstein's General Theory of Relativity and the Quantum Theory. In the mean time, he attained world wide popularity for his prediction.

By the early 1980s, Hawking went on to produce a more radical proposition. Talking about Quantum Theory, he produced his "no boundary" concept, which proposes that there is no absolute point at which the Universe began. Space and time, matter and energy become a completely self-contained package.

Another paper, published in 1983, jointly by Hawking and J.B. Hartle of USA, attempts to understand the very first fractions of a second after the universe began in the Big Bang, Hawking has thus boosted a new field of research called "Quantum Cosmology". Quantum Cosmology allows the possibility of creating not just one universe but an infinite number of them out of nothing at all.

In both the papers, Hawking had combined the two great theories of modern physics - Quantum Theory and General Relativity. All these things he clearly explained in his world famous book - *A Brief History of Time*, published by Bantam Books (1988). This book became so popular worldwide that in about 3 months of its publication about 1 million copies were sold world wide. It also remained in number One in *New York Times Book Review*, for many weeks.

Now, Hawking is totally dedicated to physics and his quest for the Holy Grail, the theory of Everything, continues. The magnitude of Hawking's discoveries and his success in awakening a skeptical public to the beauty of science, one remarkable achievements. Even more remarkable is the strength of his spirit in accomplishing the human triumph of his very survival.

**[Sourav Haloi, is a student of Class XII
Science in the College]**

In Memory of Late M. Gurung

ON WOMEN (IN SOCIOLOGY CLASS)



I.M. SYIEM

As C.H. Cooley explains it this way - "Society is the interweaving and inter-working of mental selves - Imagine your mind, and especially what your mind thinks about my mind, and what your mind thinks about what my mind thinks about your mind..." (From *Looking Glass Self*).

Help! Reading through the stuff the class had written about women, I was through this boggling what their minds are thinking about our minds and about what my mind is thinking about their minds thinking about what our minds are thinking etc. etc.. I stare at the class. No doubt they read their own confusion and my horror on my face. Actually I shouldn't be surprised. It's just that every year I thought the new generation would be smarter getting a handle on women. I sorted out their write-ups into three categories and proceeded to give the gist to the class. They probably couldn't understand my horrified reaction about the way they depicted their idea of women. "How am I going to 'allow' you guys to spill out into society with all this terrible confusion about women?

Here we have this impossibly idealistic picture of sweet young goddesses and angels, laces and spice and everything nice. It brings to mind medieval times and fair damsels in constant distress, young maidens who're supposed to swoon conveniently at the drop of a hat, smelling salts always ready at hand (oh, I'm not really above that if it serves my purpose but I do it sparingly). According to

these young idealists, women are *delicate* (some are tougher than men), *gentle in nature* (not always I'm afraid), *symbols of love* (men can love just as strongly I'm sure), *all that is beautiful*, in fact *next to God* and they are the *roses in the garden of the world* etc. Only thing is roses have thorns don't forget, and these sweet young things may surprise you with "claws" and the dark side of the moon. This for many may be the beginning of disillusionment. Get real guys!

This is the scary part, reading out the spit of the MCP's. For some, women have become *it, objects* permanently fixed in that category of *cook, washerwomen, general servers of men*. They are *reproductive organs* only. They are *whores and prostitutes, evil machines with the intent to destroy men ever since the days of Eve*, in short, they are the *roots of all evil* (I fear this is the basis of a lot of men - thought about women in general). One skeptic among this lot is the guy who is partly convinced that women are *not human beings*. Of course I'd heard this opinion voiced that men and women might as well have come from different planets altogether they are so different. As somebody pointed out as an illustration, the things that sometimes make a woman cry makes a man laugh, and actually women do have *crying session* which frighten and confuse the other half of the species (men) no end.

Take a load of these quotes- Women are *psychologically inferior, destroyer of human relationships, trouble makers, necessary evil*,

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kitchen instruments, device to care for the husband, dangerous, can explode any time so they are to be dealt with great care, serviceable and functional, born to serve men in households although they have other values. They are a headache to mankind, object of fantasy, manipulative, woe for a man, created solely to give comfort and pleasure to men, a contradictory lot.

Here are some more food for thought:-

- ☞ Women should be guided and protected by man. All she has to do is just to co-operate and follow and obey whatever he does and tells her to do.
- ☞ They sometimes tried to overpower us but women should always be under the control of men.
- ☞ Human race from the start have provided **He** with all the power, rights and privileges to dictate the **She**.
- ☞ When there are so many men to take power and responsibility, it is wrong for women to strive for such powers.
- ☞ Healthy cow produce healthy calf, likewise good women produce good children.
- ☞ Women at the helm of affairs will be disastrous for society.
- ☞ They think they are better than men, - that is baseless and unreasonable.
- ☞ Its not worth to be a woman if she's not beautiful.
- ☞ Because men determines her character, she is at times portrayed as good, at other times bad.
- ☞ Should submit their wills and desires to their husbands and other male family members.
- ☞ Very beautiful object, there is no substitute for it.
- ☞ Dominion of men is being reversed by the domination of women and the sun will set in the east.
- ☞ Man looks for a thing to keep his mind busy when he feels lonely - women entertain him.
- ☞ Women are claiming to be treated equally with men. To this point I do not agree. It is 90% or even more men whose participation is needed in all the important spheres of life and which no doubt will continue unless 80% of the men are gone or dead.
- ☞ Without women, man will have to do his own cooking and washing before and after coming back from work. Its much easier and comfortable to have a wife.
- ☞ As east is east and west is west, man is the best.
- ☞ And finally this sigh of relief - *I'm thankful I'm not born a woman!*

Of course there was also this generous thought with change, now women are not only born for a single man but for the whole society.

Women, my young Sociology friends point out should be controlled, sort of kept in check lest they break out like a hive. *Help!* I cry out, God preserve us women from you MCP's (and I mean that prayer in a very reverent way). I pity your wives and your daughters and all the female species who you're going to put down, bash up and abuse, exploit or in the mildest way patronise all the way, tolerating them as a necessary evil and generally misunderstand. As serious students of Sociology - are we going to allow that? No way! Why Society is made up of a web of social relationships and man-woman relationship is the most vital relationship of all. Family is born out of this, and family is the basic of society. If the family is trouble because the interacting 'factors' don't understand each other, for goodness sake, what is going to happen in society?

Sponsored by Jediael B. Dkhar son of O.M. Kharmawphlang



DEGREE ARTS II YEAR GENERAL (MORNING), 1999

LEFT TO RIGHT

ROW 1: Isaac Mao, Lalgoulen Vaiphei, Suman Misra, Vidhan Deb, Mahendar Gurung, Dinesh Ghosh, Subir Ghosh, Dilip Kumar Aley, Gautam Baruah.

ROW 2: Tanay Deb, Sandeep Bhattacharjee, Namdithiu Panmei, Bapan Dey, Pyrkhatbha Nongpluh, Shanglai Athelo, Boonie Bast Pyngrope, Francis Sangma, Badathew Karmynthon, Hepuni Pfize.

ROW 3: Hyder G. Momin, Siampu Hanghal, Apurbalal Deb, Paotinthang Kipgen, Raplang Lyngdoh, Siampu Tonsing, S.C. Toshi Jamir, Golmei Thakur Kabui, Pao Patukho, Jeevan Chettri.

ROW 4: Rapborlang Markhap, Andrew R. Synrem, Gauchini Ngaihte, Kamminlen Haokip, Khupzatawn Valte, Nirupam Chakrabarty, Chubanungba, Nirmal Das, Thang Joel Tonsing.

ROW 5: Thejangoi Theyo, Kh. Ginminthang, Lawrence L. Pachuau, Vernon Diengdoh, Samson Mao, Baboi Hangshing, Kisholay Ray, Goulalmuan Guite.



DEGREE ARTS II YEAR DAY 1999

LEFT TO RIGHT

ROW 1: A. Kharkongor, E.J. Nongbri, S.J. Wankhar, J.A. Rapmai, S. Shangliang, G. Yangrai, A. Nongbri, W. Swett, K. Hynñiewta, P. Lamin, L. Zote, J.G. Saio, E.E. Marten, T. Haokip, Lalthanpuia, M. Dutta.

ROW 2: H. Haokip, A. Haokip, H. Khaute, S.P. Vaiphei, T. Jamir, W.R. Songate, S.N. Ranee, Lalhmelmawia, A. Lyngdoh, E.G. Nongrum, Vanlalruata, S. Lyngdoh, N.D. Singh, R. Riba, S.T. Thangbawi, S. Kharwanlang.

ROW 3: S. Sangma, F. Marbaniang, L. Singson, M. Shoute, R.C. Khriam, Kh. B. Kumar, R. Lalmuana, L. Chawngthu, N.P. Meitei, T.H. Tonson, H. Vanlalvenlangel, R. Lyngwa, M. Seiminlen.

ROW 4: A. Rhakho, V. Darlong, R. Lalmalsawma, R.S. Rawat, T. Gusar, P. Sinha, B. Chetry, P. Sharma, N.R. Thaimei, J.S. Rynjah, J. Sunn, Lathanmawia, J.L. Songate, Vinoto.

ROW 5: P.K. Shylla, M.D. Giri, J. Lyngdoh, T. Lyngdoh, E.V. War, R.K.D. Lyting, E. Lyngdoh, E.R. War, F. War, M.K. Lyngdoh, C. Kynta, R. Ahmed, H. Kharkongor, A. Das,

ROW 6: Wungpam A.S. K. Taha, H. Thangrotluang, A.A. D'sa, R.T.G. Momin, A. Aier, B.K. Rymbai, S. Singsit, C. Chakhesang, M. Tomar, A. Kharbih, D. Diengdoh, L. Pakhuogte, K. Kevin, H. Haolai.



DEGREE SCIENCE II YEAR 1999

LEFT TO RIGHT

ROW 1: Subhash, P.N. Khenmung, T. Chanda, K. Sharma, R. Shangpliang, N. Sarkar, K. Jyrwa, L.P. Simte, Phillip, K. Kafiley, J. Kharbuli, K. Lalchhandama, Md. A. Ahmed, S. Joshi, H. Joshi, P. Deb.

ROW 2: Srabani, Anu, Ruby, D. Purkayastha, S. Kharkongor, W. Dihanlue, A. Bhattacharjee, M. Pyngrope, D. Silva, K. Wanglam, S. Halder, A. Chakraborty, A. Purkayastha, S. Chatterjee, P. Bhattacharjee, M. Bhattacharjee.

ROW 3: D. Marbaniang, Md. S. Hussain, P. Das, R. Bhattacharjee, S. Raha, S.P. Jha, Md. A. Laskar, D. Dey, B. Das, T. Lalringum, S. Bhattacharjee, A. Nag, A. Joshi, H. Choudhury, B. Bhattacharjee, R. Roy, S. Chakraborty, I. Sinha.

ROW 4: J. Syngai, K. Nongrum, E. Lyngdoh Wahlang, B.L. Giri, P. Diengdoh, P. Laisram, B. Das, D. Sen, R.D. Mynsong, B. Khasoso, H. Slong, L. Hynñiewta, D.N. Barua, B. Lahiri, Th. H. Kr. Singh.

ROW 5: S. Brahma, S. Mitra, B. Singh, B. Kharbyngar, M. Bhattacharjee, P. Bhattacharjee, S.R. Thangkhiew, S. Virdi, T.P. Joshi, R. Ghosh, E. D'Souza, V. Das, T.M. Haokip.

ROW 6: R. Nongrum, D. Choudhury, R. Chanemai, S.M. Sajid, U. Mishra, M. Chakravarty, B.S.V. Kumar, G. Chongtam, Kh, P. Tarao, D. Thapa, S. Bhattacharjee, E. Momin, D. Choudhury, A. Wallang.

ROW 7: M. Singson, J. Das, T. Chanda, R. Vaishya, K. Shabong, J. Sanal, D. Pradhan, S. Kar, A. Barua, W.R. Joseph, R. Syiem, A. Dey, S. Dutta, S. Dhar, D. Wijunamai.



DEGREE SCIENCE III 1999

LEFT TO RIGHT

ROW 1: E. Vasil Kharshiing, Pankaj Joshi, Yashmin Choudhury, Malabika Das, Anusuya Pal, Farhana Begum Laskar, Bornali Bhattacharjee, Chandrakala Nowhal, Rajiv Kumar Sinha, Lalawmpuia Ngaihte.

ROW 2: Joles Nongbet, Arindam Chakraborty, Arindam Bardhan, Surajeet Dhar, Dioness A. War, Wrightmego Lyngdoh, Spainborlang Kharchandy, Nigyal John Lakadong, Keisam Kiron Singha, Bablu Paul, Banshi Badan Kar, Satrajit Dhar.

ROW 3: M.S. Kuriyan, Goutam Thangjam, Avishek M. Purkayastha, Jaydeep Paul, Nataraj Chakrabarty, Balamlynti Badwar, Bansiewdor Kharsyntiew, Bishwajit Kumar Pandey, A. Jenish Kumar, S. James Shaji, Pintu Choudhury, Amit Biswas, Kishore Kanti Choudhury, Mani Kumar Chalay.

ROW 4: Rennie Orson Lakadong, Herald Robins, Ratnadeep Dutta, T. Repalemba Jamir, Prashant Kumar Pandey, Dipankar Dutta, Shibu Debnath, Partha Paul, Kamal Gairipipley, Jagat Bahadur Biswa.

ROW 5: Lyoyd Joseph, Abishek N. Tiwari, T. Imtimangyang Sangtam, Sagnik Roy Choudhuri, Indrajit Datta Chaudhuri, Amit Kumar Deb, Sheikh Mohammad Shamim, Bijit Dutta, Dibyendu Goswami, Surajit Choudhury, Ananda Roop Dutta.

All is not lost. Thank God for all the rest of the chaps who seem to be able to 'see' with both eyes. I'm not very sure whether they're also trying to please 'Miss' by being 'almost' fair and balanced, although I did tell them, they consider me a kind of neuter gender to liberate their thought processes. Women were lauded for their achievements in every walks of life. You can feel the pride of men in womanhood as they relate how women have made it good in today's society. They observe that women are *emotionally stronger than men*, they are *more efficient, more able to understand a person's feelings*, they are *a source of guidance, love, encouragement, hope peace and all things beautiful in the world*. They are *indebted to women for giving them life*. They make us heroes. These young chaps feel that *women are often considered bad due to the misconduct and misbehaviour of men*. One guy writes *I hate those men who make fun of women. We need a balanced society. I am very happy these days to see women almost equal to men in all areas*. In fact our young friends concede, *women are the backbone of society, they are the foundation of a meaningful life for man*. They might not have figured much in history as compared to men but today women are beginning to make history. They believe that *society will only develop if women are allowed to develop*. Regarding the discrimination and ill-treatment of women, they feel *it is not even an issue to be discussed. Such injustices should be opposed and eliminated from the grassroots level*. They believe that *women should have the same status as men*, and that *women and men are like the right and the left hand, they must learn to work together*. You can see a healthy respect for women in these comments, appreciating the fact that change has brought a new evaluation of women's worth in today's society. And finally, (I find this very thought-provoking) - *Is it an honour to bind a person in chains and then worship her?*

A world without women? - In your words - *Empty, completely dark and desperate miserable and boring. If we were to live without women, most of us would turn out to be rascals*. Not to forget this - *Males never give birth to children!*

You can also sense a vague undefined uneasiness as they observed that some women are doing better than men. They feel that now women are controlling men because *men do not understand their position any more so women are stepping into their place*. In the words of a newspaper sometime ago, *Indian Men Feeling Threatened By Women*. We also did read a lot of men in the Western world visiting local 'shrink's' from the stress of man-woman relationships. All this makes interesting reading, but yes there is no doubt about it for most men, (except the men who protest they are experts on women) "Woman - thy name is still 'Enigma'", in fact it is still hard to name you for that would pin you down and one can only do that only for those things one can understand. Your conclusion? - *Women, you can't live with them but neither can you live without them*.

Since I am 100% pro-male and 100% pro-female, I have good news for both genders. These days they're trying to de-mystify the concept of women and help men to understand the opposite sex and themselves (men) a little better. They're calling them both 'Human', as belonging to the 'human race' and living in the same planet. They have no choice because how else are they going to group the rest of the growing population who want to belong to neither category and who are still in the process of self-identification?

By the way guys, thanks a lot for all your assorted thoughts about women. Believe me, it was quite an education, an eye opener in fact. Its like looking at the other half of the species from the other half of the species - you know what I mean? I will never be the

Sponsored by **Sanghamitra Barua**

same. You better not be the same too. I shudder to think what's going to happen to society if there is no re-juggling of thoughts in the direction of wisdom. Women always try to get the last word (you've also observed that). Well here is just a quote from 'Miss' for all men out there ...

"To be male is by birth
To be a (real) man is by choice".

And if men will be 'real' men, women can be free to be 'real' women.

P.S. It would be interesting to find out how women define a real man, wouldn't it?

**[Ms. Iamon M. Syiem is at present the
Head of Sociology Department.**

**The lines in italics are quoted from
2nd year B.A. Class, 1998 and 1999 batches]**

**There is
no saint
without a past
and no sinner
without
a future.**

— Anonymous

Sponsored by S.K. Abu Taher Ex-pupil

THE SECOND COMING

REV. BRO. M.D. O'DONOHUE

Ten years after I had left St. Edmund's, I returned to full-time work in the College. I had been assigned to teach Literature in the English Department and as Chairman of the Students' Union, to monitor all the co- and extra-curricular activities of the student body. It was, indeed, good to be back in Shillong after a decade, renewing old friendships and anticipating a new phase in my professional career. Over the preceding two decades I had gained extensive teaching experience at Kindergarten, Primary and Secondary levels. From now on Tertiary classes would present a new challenge, one to which I looked forward eagerly, hoping and praying that I would be capable of living up to all that was expected and demanded of me.

EXIT THE LADIES

On my first day in class I was happy to find that there were some few lady students in attendance. All the educational authorities I had read had extolled the positive influence of ladies on their male fellow students, especially on the "macho" ones. The fair members of the species, according to these authorities, would instill a spirit of healthy competition into a class; their refining influence would curb the male tendency to roughness in behaviour, braggadocio in speech, impetuosity in action. Later in the day I was to express my pleasure on this matter to the Principal, Br. R.B. Vieyra, only to be flabbergasted by his trite comment: "Man alive,

these women are being phased out. You are looking at the last of them!" At the time I was not aware of the fact that our Student Brothers would be attending regular classes in the near future. In fact a special hostel, the *Scholasticate*, was being set up for them. That, presumably, accounted for the exit of the ladies! An impressionable male student, however, whose interest in some - or one - of the ladies was - allegedly - neither educational nor platonic, was known to mutter *sotto voce* that the Principal would tolerate only one very special lady on campus: his own *Lassie*, the alsatian! They were, indeed, inseparable!

AN INFLUENTIAL LADY

While on the subject of *Lassie*, it may be recorded that this humble canine had a salutary effect on rapid student movement during the course of the day, but in a special way during change-over at the end of a period. It was not that she would chase or attack late-comers or slow-movers; whenever she appeared around a corner, she heralded the arrival of her Master some ten paces behind. So by the time the Principal made his appearance, the coast had been cleared, with all students (and the occasional lecturer) either in class or out of sight. In those days student discipline was as good as it continues to be up to the present day, the inter-action between staff and students informal but respectful and co-operative.

Sponsored by Sukanta Bhowal Ex-pupil

CLASSES : SMALL AND BIG

What I enjoyed most about my seven-year period in the College was my relationship with the students in the classrooms and outside. Honours class were usually fewer than 10 and pass groups might have had as many as 150! Hence a different approach was essential when dealing with the few or the many. For the honours students one had to be thoroughly prepared, ready to put forward and defend different theories or points of view. Later, when the student Brothers joined these classes, the challenge was all the greater. Generally most of these men had a far richer literary background, with better study facilities and more leisure time, than their classmates. So these Brothers especially kept me and those of us who prayed and dined with them in community on our literary toes!

The big classes were a different problem. Here the challenge lay in making the matter comprehensible and in retaining the interest of the audience. So one's approach had to be dynamic and dramatic. In any given class when explaining a concept in English, one had to get through the barrier of, perhaps, a dozen vernacular languages. When one encountered a difficult word in the text, one then called the English speakers in the class to the rescue. These supplied appropriate synonyms in *Lushai, Nagamese, Hindi, Assamese, Khasi, Bengali, Nepali, Bujipura*. So by the time a series of mellifluous or guttural sounds had echoed round the big classroom, one could see the spark of enlightenment dawning on the face of many a Tribal or Plainsman! Normally, however, this circuitous method was avoided when textual matter could be dramatised. Students found the dramatic approach readily palatable and easily digestible, especially when spiced with the occasional joke and the added ingredient of laughter.

Inevitably in a classroom situation those rare occasions arise when the unexpected happens,

when the student tries to enlighten his teacher. One day a colleague, in an effort to explain the phrase '*to travel by tube*' in the city of London, cited the expression as '*an example of English joke*'. Eager to enlighten his *Guruji*, an Irish Student Brother drew a lucid comparison between *tube* and *tunnel*, tracing the resemblance between the shape of a tube and that of the underground railway tunnel system under the City of London. Yet all this was outside the realms of possibility, as far as the mystified Guru was concerned. He closed the subject by asserting that, "*as everyone knows, a tube is used for the containment of toothpaste. A tube is also used for the containment of medicine.*" So", he concluded, "*Tube... Underground railway... Now that, of course, is example of Irish joke!*"

THE STUDENTS' UNION

More absorbing and enlightening than the daily classroom experience for me was my close association with a series of Student Unions during my term as Chairman. The annual elections of Union representatives were exciting but well disciplined, clean, controlled and free of politics and corrupt practices. Strict rules of conduct were laid down and adhered to by the various "parties". In fact the key note of the entire process, as reflected in speeches and artistic posters, was entertainment and humour. And if any prospective representative would fall for the 'assurance' of a vote from an eager follower, if he were foolish enough he would pay for it in advance with a cup of tea and a *jelabie* or *samosa* in the canteen!

Regular Union meetings were, for me, a learning experience. Most teachers at the school level, at least in those days, tended to be dictatorial. They lay down the law; their prudent charges followed their dictates without question. That was the environment in which I had spent the first two decades of my teaching career. Now I was to experience the democratic process

Sponsored by Minakshi Paul

in action, as the Union members planned and scheduled, giving due weightage to such factors as their budget, the rules of the College, the mind of the authorities, the preferences and moods of the Principal and the probable reaction of the student body. Later, when decisions had been made and resolutions passed, I was to witness diplomacy in action as negotiations were carried out, compromises made and plans implemented. Subsequently, in administrative positions in other parts of India, I realised how much I had learned from and profited by our regular Union meetings in Shillong.

THE LEONARD FIELD

Some years earlier Br. Leonard, who was College Principal at the time, had bulldozed a playing field between the New Hostel and the College buildings. However, on his transfer, the work was still incomplete and remained so for some years. Now on learning that a local club wanted to complete the work and afterwards hold on to the field for its own use, we ourselves got on the job. Within a year we had removed a huge rock from the centre of the playing area, re-grassed the entire surface and erected goalposts, which are still there to this day, (and at the time had cost us Rs.400/-, courtesy the late beloved Bah Peter Marbaniang). Over the next six years we kept working on the field, grooming and improving it, so as to keep it in good condition for the Annual Athletic Meet as well as for regular inter-college and inter-class games in cricket and soccer. In retrospect I believe that those games were a major factor in preserving and enhancing the distinctive Edmundian spirit of unity and camaraderie that was so strong among the students of those days.

THE SEEDS: (Saint Edmund's English Dramatic Society)

Music and dramatics were annual features of College life, especially during College Week,

competitions being held at that time in all the major linguistic cultures represented by the students. A spontaneous love for drama and an eager desire to bring together a dramatic group that would cut across linguistic barriers led to the founding of the SEEDS. So we launched out on a series of one-act plays, which were staged before discriminating audiences and were well received. A serious drawback, however, was the absence of actresses. Make-up, poise, deportment and charm may have provided convincing 'ladies' in the Elizabethan mould and all may have gone well until those charming creatures opened their mouths. Then the shock of a rumbling bass voice emanating from so divine a creature spoiled the illusion and certainly did not permit of "*the willing suspension of disbelief!*"

To rectify matters we dropped in on the authorities in our favourite and nearest Ladies' College, explained the problem, appealed for genuine actresses and supplied guilt-edged guarantees and promises that all the known proprieties would be strictly observed in letter and spirit. All to no avail! Later we were to learn, from reliable, charming sources, that Edmund's and its SEEDS had been placed officially under interdict and that should any lady student, hostel or day, join the said SEEDS, she would suffer the direst consequences! So we resorted to Plan B, dropped in to Loreto Convent and were given access to any and all of their Senior Cambridge volunteer actresses without let or hindrance.

FLASH BACK

Down the decades many disjointed memories, like Wordsworth's *Daffodils*, continue to "Flash upon that inward eye, / That is the bliss of solitude."

→ I recall the sudden death of the then beloved Chief Minister, *Shri B.P. Chaliha*, when all our student body was plunged into mourning.

Sponsored by Mr. Debasish Purkayastha Ex-pupil

We had known and respected him as a man of great humility and strict integrity, who would not allow the use of the State car to transport his children, our students, to College and back. Like most other students in those days, they came and went by foot. On the occasion of his passing, our *Students' Union* made all the arrangements for his obsequies and cremation.

- In those days we dare not play *St. Anthony's College* in football anywhere in Shillong. Tension ran too high. Yet when we met in such places as Kokhrajar and Silchar, the most cordial relations prevailed between both teams on and off the field.
- "United States Information Service" (USIS) once conducted a memorable seminar on social customs in the United States. I recall the deep dismay that rendered many of our conservative lecturers almost speechless

when the pre-marital custom of "dating" was discussed. No matter what pains our American guests took to explain that such was the prevailing - and, perhaps, only system by which boy and girl came to know each other as a pre-requisite to marriage, it was far too shocking for many of us, the hosts, to comprehend. Times have changed. Perhaps if these former lecturers were on the local scene today, they would attain enlightenment!

- The following once appeared on the *Games Notice Board* in St. Edmund's:

ANY STUDENT WHO FAILS TO TURN OUT
IN TIME FOR ANY ONE

OF THE GAMES LISTED ABOVE, AT FIRST
HE WILL BE WALKED

OVER AND THEN HE WILL BE SCRATCHED.

Signed: Ashoke Kumar B.....

Br. M.D.O'Donohue

*The reason why
we have two ears
and only one mouth
is that we may listen the more
and talk the less.*

- Zeno of Citium

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AN APPROACH TO MAGIC AND RELIGION: AN OVERVIEW

SHOBHAN N. LAMARE

The relationship between Magic and Religion and the role of the former in primitive societies have been written and studied by many scholars and researchers. Magic as a term has been widely used in a variety of senses. Hutton Webster in his book, *Magic : A Sociological Study*, says that "the range of magic is almost as wide as the life of man". At the time for many years now, there has been a controversy among scholars as to whether magic can be classified with religion or not. Some pointed out that magic and religion are a separate and different phenomena. On the other hand, E.B. Taylor in his book *Primitive Culture Vol I*, pointed out that "magic is a pseudo science based on an inaccurate association of ideas, divination being a sincere but fallacious system of philosophy".

Malinowski who carried out his work among the Trobriand Islanders shared the same view regarding magic but went ahead in pointing out the similarities and differences between the two. The similarities were seen in the light that, both arise and function in situations of emotional stress and open up escapes from such situations. Both magic and religion are surrounded by taboos and observances and are strictly based on Mythological tradition. The differences between the two according to Malinowski's interpretation is that, in magic act, the underlying idea and aim is always clear straight forwards and definite, whereas in the religious ceremony there is no purpose directed towards

a subsequent event. The magical rites are carried out as a means to an end whereas a religious rite is not a means to an end but an end in itself. A religious rite expresses the feelings of all concerned. Malinowski also says that, the belief in magic is extremely simple while in religion there is a whole supernatural world of faith. In other words the mythology of religion is more complex and more creative than that of magic. He further adds that magic is instrumental and religion is expressive and every one takes part in it whereas in the case of magic it is the hands of the specialists only.

One important aspect of Malinowski's interpretation is that he attributes magic to Psychological frustration rather than to any 'Mystic' frame of mind. According to Emile Durkheim, magic is something that is antithetical to collective solidarity and therefore hostile to society. According to him, the essential distinction between magic and religion lies in the fact that, religious rites are connected with a religious society or church while magic has no church. He adds further, that religion is a collective phenomenon while magic has no community even if it is widely diffused in a society. It does not result in binding them together or leading a common life.

James G. Frazer has this to offer. According to him religion is a "propitiation or conciliation of super human powers which are believed to control nature and man" and regarded magic as

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"the erroneous application of the notion of causality". He adds, magic is a primitive science which was defeated by its own inadequacy and was supplemented by religion. It was from the thesis of magic that the anti-thesis of religion emerged and finally the synthesis of modern effective science, where by both magic and religion were replaced. Many disagree with this view and to consider magic a preliminary stage leading to religion was not only opposed to the data of cultural history but a dogma that misapprehends the logical debate of cultural history.

In his book *Dahomey*, M.T. Herkovits pointed out that "magic is regarded as an integral part of the Dahomean religious system". There are other scholars like Lowie and Goode who claim that magic and religion never occurred separately. From these statements it would appear that in some societies, magic is still an integral part of their religion; but considering magic as a form of belief associated only with the tribal society, and religion with the non-tribal society is not only faulty but also derogatory. The characteristics of magic and religion are prevalent in both the societies and the western concept and approach was to understand the problem through two categories. This type of dichotomy was started off by Frazer. In his book *The Golden Bough : A Study of Magic and Religion*, Frazer emphasised on the separation of one category from the other. Contemporary anthropologists have found the division between the two to be indeterminate and refused to recognise the dichotomy. They prefer to treat both sets of practices as one; either as Magico - religion or magico - religious phenomena. It should be remembered that there are a large number of anthropologists who still believe that distinctions have to be made between the two, for they feel that the two are essentially different kinds of human behaviour, each of which makes an appeal to the supernatural world for help, guidance or comfort.

Magic as it is being interpreted today would mean the things that really happen and not just an illusion. In this context it would mean that there is a real interference with reality. It can be elaborated in this sense. In magic there is a magician who knows the magic spell and knows the words exactly, the articles to be used and also at what time. Magic is something that has to be learned and is manipulative. The supernatural is being manipulated so as to chance happen.

Mischa Titiev who did a study in these lines pointed out that all supernatural phenomena are classified into Calendrical and Critical. This can be applied to both the tribal and non-tribal societies. According to him, calendrical rituals can always be studied or scheduled and announced long in advance of their occurrence. He adds, "one can find calendrical rites even in Christianity. Christmas is an excellent example. Through out the western world it is celebrated annually on the 25th day of December, regardless of the wants or needs on that particular day, of individual Christians or of any congregation of Christians". Calendrical performances were generally entrusted to officially sanctioned priests and can be interpreted as having value for an entire society. In this sense calendrical observances may be said, always to have, an institution or something that would correspond to established concepts or religion. Therefore, those ritualistic activities which fall on specific days and times are called calendrical. Since they are always social or communal in character, calendrical rites invariably tend to disappear when a society loses its distinctiveness or prefers to change its old ways of life.

On the other hand, Critical rituals are private and individual - based. They may not be social. In some cases critical ceremonies may be performed by priests, but in large number of instances they are conducted by other personages. A critical rite may be held to counteract a public emergency, as when an entire

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community prays for rain during the time of drought. However, these things are not common. In most cases critical ceremonies are carried out when something is being stolen or if a child has fallen sick. In such cases, critical rituals are carried out to benefit only those who have asked. These instances show that critical observances do not need to have a church or any other institution. It may be pointed out that, critical rites may remain long after an entire society have disappeared or collapsed, and in a new social setting may form the basis for a large number of the carry-over that students of religion generally call superstitions. It is generally because of this that the critical rituals are considered to be magic.

From the above it will appear that the Calendrical rituals are closer to religion and the critical closer to magic. There are instances when the two would come close together. For instance in the case of birth and death, these incidents are considered to be critical, but in the case of initiation rites it is calendrical as they are done in a specific days and time.

Another form of dichotomisation was provided by John Beattie. He divided it into the Personal and the Impersonal phenomena. According to him, there are many things that are common to both magic and religion and at the same time there are certain things that are supernatural and therefore cannot be clubbed together. He includes God, gods, ghosts, spirits etc., under the personal phenomena and the supreme God under the impersonal phenomena. In fact this kind of study and separation is not always possible in tribal cosmology, especially when we try to understand the concept and the relationship between god and God. Rather any kind of separation would be arbitrary. In some tribal society, the supreme being may be seen in the small gods or deity and it is not always correct to suggest that the non-tribal societies are always impersonal. But Classification of this

nature cannot be ignored because it helps us in understanding the tribal ways and beliefs.

In both tribal and non-tribal societies, there are certain articles of symbolic importance like the use of hair, finger nails, bones, blood, shaped stones and others. In cases where spaces are being protected from evil influences the priest would make a rope out of a special plant and the leaves that are strewn in between are either of banyan or pepul tree. In the case of the 'altar' where magical activities are performed, a few articles are used and are not chosen randomly. These again have ritual significance both in magic and religion.

Magic according to Malinowski consists of three things, viz: the spell, the rite and the performer. Here, the spell would mean the incantation or the words uttered. The rites would mean the very act of doing it and would also include partly the clothes that the magician wears. In order that the spell would take place, the magician has to attain a kind of spiritual state. In the case of the performer, he has to perform certain moral or physical qualifications or characteristics. These factors may vary across cultures.

In lay sense magic is divided into : black magic, i.e., to cause harm; and white magic i.e., to cause or do good things. This distinction again is not very clear and sometimes it is arbitrary. At this stage a note about witchcraft maybe mentioned. Witchcraft as it is understood may be said to be another form of magic, but the difference between the two lies, where, in the case of the latter it is being held that it can be used for the good of others. Magic is something that has to be learned as stated earlier but in the case of witchcraft it is always inherited and matrilineal by nature. Divination is another term that is closely related. This again can be divided into two. The first is inspirational divination where the future events are predicted by listening to the conscience. The second is known

as non-inspirational where it got to do a lot with the belief of the people, like a black cat crossing the road, or sneezing before coming out of the house. These type of examples are common in the case of non-tribal societies.

Frazer also gives a reference about imitative contagious, positive and negative magic. He says, imitative is based on the law of similarity and contagious is based on the law of contact. Theoretically it would mean that if a person is to be harmed it can be done by making an effigy of the person concerned and thereby making it effective. In other words it is a magic based on imitation. In the case of contagious, it would mean that magic can be applied like taking a piece of cloth and can do harm no matter where the person resides. Positive magic would mean, that, it would effect a concrete result. Sometimes it is also known as sorcery. Negative again would mean, those which are done to obstruct something that is concrete, at times it is also called taboo.

Going by instances there are times when magic is entirely ineffective but the people keep on believing. The reasons for these are not far to seek. This comes about because of its expressive value. By this it means that, when attempts are made but without any tangible results. But his very act provides as a kind of entertainment to the people around. The other is its instrumental value where one can hope that it can happen. Magic was also considered

to have utilitarian value where the relationship between a tribe or tribes or between individuals can be improved. Its cognitive value where it provides some kind of explanation to other supernatural phenomenon is another reason for the people to believe in magic. The implication in the socio-political field where the most powerful oracle is associated with the chief or political ruler in the tribal society is another reason for the magical activities to continue.

From the above, even though after studying the concept of magic and understanding its implication, it is still very difficult to make a dichotomy between magic and religion. This is mainly because of the fact that some of the religious practices of the people appear to have some elements of magic in it or vice versa. Perhaps it was because of this, that many scholars have pointed out that any religious activity that cannot be explained in terms of reasoning or logical sense is magical. It is due to this lack of agreement on the definitions of both magic and religion and the nature of distinction between them that the actual relationship between the two remains an open question for further discussion. Nevertheless, the above assertion stresses on the role of both, and how the different societies would take refuge on the above two to confront the supernatural world and to restore confidence in the minds of the individual or community in situations that would prove otherwise.

[Shri Shobhan N. Lamare, is a Lecturer in the Department of History in the College]

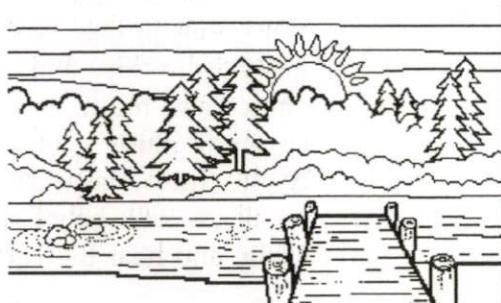
*If you want the rainbow,
you've got to put up with the rain.*
- Dolly Puton

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LESSONS FROM NATURE

AMAN KING

Queer sounds start to echo
As does the stream fiercely flow.
Slowly the night creeps over day
And the Sun flees far far away.
One wonders what the Sun could fear;
It could not be the innocent deer.

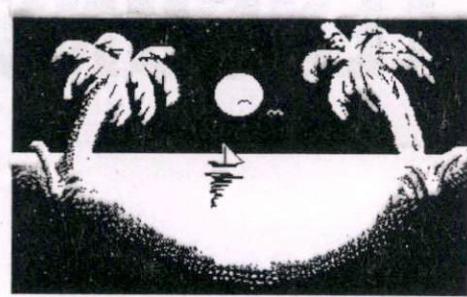


One trembles as one hears a roar,
But the Lion soon begins to snore.
He is the King, true to its essence,
With sinews and teeth and fearful presence.
However, he does but eat and sleep
And rarely ever on a prey he's leap.
All day he is spoilt by his queens and niece
Who hunt to feed him and try to please.
So all ye, who want to be king,
Watch the Lion and his praises sing.

Ever and anon, one hears a buzz;
It comes from the one who has fuzz.
Why, it is one of the most busy;
It is none other than the Bee.
He works from dawn, right to dusk,
Flitting about flowers but never to husk.
He collects nectar for making honey,
To feed his mistress, the great Queen Bee.
His work is now over at the end of day.
He heads for home, happy and gay.
So all ye, who are good-for-nothing,
Ye well-deserveth the Bee's bitter sting.

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In the dark, one also does hark
 Birds like the Owls and the Lark.
 The Owl, the wise, hoots all night.
 With eyes like hers, one needs no light.
 No mouse, no rats can ever flee
 Her claws, her beak if she does see.
 So all ye, who desire clear vision,
 Scrutinize the Owl with great precision.
 On the other hand, we have the Lark,
 Who sings in light, sometimes in dark.
 Soaring the skies and feeling free,
 She creates music and sweet melody.
 Lovers of music challenged but failed,
 As the truest Master, her have hailed.
 So all ye, with gifted voice,
 Come and hear the Lark's noise.



There is howling and screaming;
 Look, it is the Monkeys revelling.
 This is something not ordinary,
 For a night they are asleep normally.
 All jumping in jest and merry revelry.
 Some, however, are sitting far aside,
 Scratching each other and eating the other's lice;
 This surely must be the height of being nice.
 So all ye, who in gloom, fight, destroy and war,
 Learn from the Monkeys, thy ancestry, how to love and adore.

There is one who is on the prowl.
 Darkness or mist is his cowl.
 You may think I talk of a Cat,
 And if you do, you are wrong at that.
 Lord of Swamp is of whom I talk,
 None other than the mighty Croc.
 With Devil's jaws, as strong as steel,
 One bite will the prey's fate seal.
 Cruelest of cruel is the Crocodile.
 He is the terror risen from the Nile.
 So all ye, who claim to be brave,
 Face the Croc and we'll see how ye behave.

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A head, borne, by a long neck, high,
Rises almost up to the sky.
'Tallest animal of the world'
Is the title that he does hold.
So proud is the carriage of the Giraffe,
At him, none can ever dare to laugh.
But though arrogant his stance may be,
True humility in his eyes you see.
So all ye, whom fate and fortune favour,
Forget not humility for which the Giraffe does labour.

A tremor quivers the earth,
Then approaches a dusty cloud of dirt.
A loud rumble echoes through the jungle,
While little animals toss and tumble.
It is the giants, the Elephants
Pushing trees, making grunts.
And occasionally they'd trumpet
For they want to let
The animals know of their coming
So that they'd go into safe hiding.
This they do for they want not
Animals to be trampled and die on spot.
Such nobility is in these creatures
Who never misuse their mighty features.
So all ye, who are sinewy, big and strong,
Be like the Elephants who to the weak do no wrong.

I can forever sing this song;
This poem can go on, long and long,
For the wonders of God, who is our Creator
Are as countless as stars or even greater.
The extent of God's creations
Is beyond man's imaginations;
But if man destroys even one of God's beautiful things,
He God's wrath and infernal damnation upon himself brings.
Innumerable are the things from which you can learn,
From which great wisdom and knowledge you can earn.
So all ye, who lack not soul nor sense,
Protect Nature, and do no deeds which will God incense.

Sponsored by B.A. 1st Year Day 1999 History Class & Prof. Abhijit Choudhury



This is my prayer to you, dear friends:
Thank God for mercy which till now He sends.

[Aman King, is a student of Class XII Science 1999]

A THOUSAND - POINT HANDICAP

Tim O'Brien dreamed he died. At the gates of heaven he was met by an angel who said, "Tim O'Brien, to enter heaven you must have garnered for yourself a total of 1,000 points. These I shall determine by the way you lived your life. Let us commence. "Sure now," smiled a confident O'Brien, "I never missed Sunday Mass unless I was sick". "Very good!" said the angel. "For that you received 100 points. What else?" "Well now, I always put money in the collection basket". "Another 50 points. What else?" "I watered and mowed the lawn and I raised flowers for the Church". As a quick after thought O'Brien added, "I did that as a labour of love. Didn't get a penny for it". "Splendid! For that add another 50 points". A niggling worry began to creep into O'Brien's mind. Only 200 points so far. "You know, Angel," he said, "at the rate you're totalling points, there is only one way I'm ever going to enter heaven". "And what's that?" the angel asked. "Only by the Grace of God". "Well spoken!" And the angel stood aside. "Come Tim O'Brien, enter into heaven. For truly the grace of God is worth a thousand points alone".

Courtesy:
- Nydia Sheahan
Catholic Digest, May, 1981

Sponsored by B.A.1st Year Day 1999 History Class & Prof. Abhijit Choudhury



ZOOLOGY

DEPARTMENT

R.B. Gurung

The Department started more than 50 years ago. Given below are some details about the various staff members who have helped to build up the Department.

Dr. S.C. Guha M.Sc., M.B., joined the College on December 6th, 1946 as a temporary Lecturer in Biology. He left the College in 1952.

Prof. R. Sandilya substituted for Dr. Guha during 1951-1952.

Prof. Birendranath Bhattacharjee joined on 27th March, 1952 and left in 1959.

Prof. Dhiresh Chandra Dhar from Calcutta, joined the Deptt., on 18th September, 1961. He was the Head of the Department till he retired in December, 1995.

Mr. Kamalendu Dutta Choudhury joined as a Demonstrator in 1962. He left after one year.

Mr. Suradhir Choudhury joined as a Demonstrator on 1st July, 1964 but he also left after two years.

Prof. Asim Kr. Bhaduri joined as a Lecturer on 15th March, 1965, but stayed only for six months.

Prof. Satyosachi Majumdar came to the Deptt., on the 1st April, 1966 but left on 28th February, 1967.

**THE HONOURS COURSE IN
ZOOLOGY WAS STARTED IN 1967**

Prof. Parimal Bhattacharjee joined on 4th September, 1967. He left the College and he is now teaching in Guwahati University.

Prof. Farook Raman also joined on the 4th September, 1967 but he resigned on 31st July, 1968.

Mr. Ajit Kr. Ghosh joined as a Demonstrator on 1st July, 1968. He is still a part of the Department at present.

Prof. Satya Ranjan Noskar lectured in the Deptt., from 1st September, 1968 to 31st July, 1969.

Prof. R.B. Gurung joined in the Deptt., on 1st September, 1969. At present he is the Head of the Department.

Prof. Sudip Chakraborty joined in 1970, but left and at present he is a Lecturer in Lady Keane College Shillong.

Prof. Jyotirmoy Sen joined on 15th July, 1971. He is still a member of the Department.

Prof. Donbor Roy Thangkhiew joined the Department., on 22nd July, 1980. He is still a member of the Department.

Prof. Abhik Gupta joined on the 1st December, 1984. He left in 1996 to take a job in the Assam University Silchar.

Sponsored by B. Myrboh

Prof. Ansuman Chattopadhyay joined the Department, on 15th April, 1996. He is still a member of the Department.

Prof. Lovelystar Lyngdoh joined the Department on 11th May, 1996. He is still a member of the Department.

The Department also has a Laboratory Assistant Mr. Rumakant Charma. He joined in 1988 after Mr. Dhiren Das who worked in the Deptt., between 1969 and 1988.

The present members of the Staff in the Department

LECTURERS:

Prof. R.B. Gurung - Head of the Department.
Prof. J. Sen
Prof. D.R. Thangkhiew
Prof. A. Chattopadhyay
Prof. L. Lyngdoh

DEMONSTRATORS:

Mr. Ajit Kr. Ghosh

LABORATORY ASSISTANT:

Mr. Ruma Kant Sharma

[Written by Prof.R.B. Gurung, Head Zoology Department]

*When I dig others
out of trouble,
I find a place to bury my own.*

- Anonymous

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DEGREE ARTS III YEAR (MORNING) GENERAL 1999

LEFT TO RIGHT

ROW 1: C. Wankhar, C. Nongkynrih, T. Wangbou, S. Kumar Thapa, S. Diengdoh, Babul, T. Sanjoy Kom, A. Singh, M. Ralte, A. Das Gupta.

ROW 2: L. Colaco, B. Kumar Choubey, Luiakhum, W. Warjri, M. Chakraborty, T. Bose, Dorji, Lunzalian, Dimar, Pynshngaiñ.

ROW 3: T. Lianmung, R. Chinthong, A. Marbaniang, Lungrang, T. Thangminlian, H. Henlal, A.W. Thabah, T. Shoute, C. Amat Namchoom.



DEGREE ARTS III YEAR DAY 1999

LEFT TO RIGHT

ROW: 1 G. Gouliansiam, Manidul, Krishna Giri, K. Kumar Saraf, G. Marboh, S. Kharrymba, J.B. Laloo, J. Sweetly, M. Myrboh, T. Kurbah, P. Dulal, W. Laloo, R. Prasad, B. Chongloi, L. Kipgen, T. Hangsing, T. Ngaihte, T. Wankhar, S. Basak.

ROW 2: Rothuanga, S. Haokip, P. Sunar, S. Choudhury, M.P. Diengdoh, R. Shanpru, T. John Chinliankap, K. Joshi, B.L. Lyngdoh, R. Hinge, M. Marboh, B. Jyrwa, C. Yuhlung, Gingohaolotjem, B. Hrangkhwl, P. Dam, P. Das.

ROW 3: A Kumar Singh, D. Raj Kumar, K. Jha, S. Nath, T. Momin, B. Liensangte, Gress F. Syiem, V. Lalruatliana, P. Lana, S. Puia, A. Hmangaihthanga, W. Kharwanlang, S. Barau, Mewanphang, C. Lalawmpuia, Lalhmansanga, A. Bhorali.

ROW 4: B. Kharkongor, G. Rynjah, B. Jacob, V. Lama, Kamsonglian, Chubutse Naro, J. Humtboe, D. Lalramhluna, Ngope Zehol, B. Kharpor, K. Marbaning, H. Lyngdoh, F. Khyriem, H. Lyngdoh, Alden G. Lyngdoh, J.B. Diengdoh.

ROW 5: V. Tochhawng, V.F. Rynjah, W. Khongsngi, A. Nongkynrih, B. Sengupta, R. Kharkongor, R. Thongru, Ayomi, S. Kimon, P. Diengdoh, Mesjajo, J. Zoliansanga, C. Marak, P. Thanglianlal, B. Khyriem, S. Junamai, Tonsing Songlian Thuam, Tasongni Newmei.



B.Sc. I BIO-CHEMISTRY HONOURS 1999

AT RANDOM

T.A. Challam, H. Mawroh, Asha Matthew, J. War, A. Mawroh, A. Khonglam, C. Wahlang, Anuthuti Das, Debashree De, M. Laloo, Shaonli, M. Lawai, Anatoli, Sunil, Nimaichand.



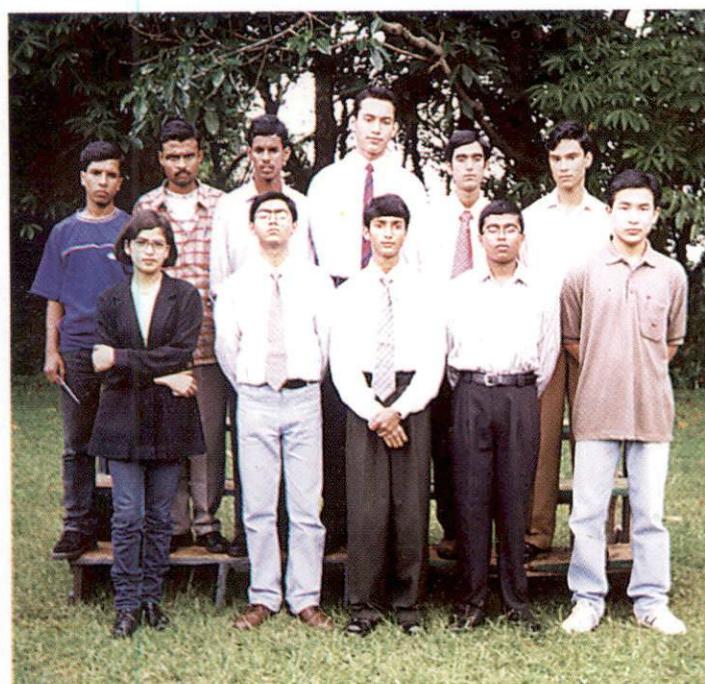
B.Sc. I ZOOLOGY HONOURS 1999

LEFT TO RIGHT

ROW 1: P. Choudhury, S. Dutta Gupta, S. Roy Hajong, S. Lata, U Negi.

ROW 2: A Dhar, S.T. Paite, D. Touthang, V.J.R. Dhar,

ROW 3: B.D. Syiem, J.R. Tiewmon, R.K. Lyngdohtron, S. Myrthong.



B.Sc. I ELECTRONICS HONOURS 1999

LEFT TO RIGHT

ROW 1: I. Dkhar, P. Roy, A. Deb Roy, A. Paul, H.B. Meitei.

ROW 2: M. Kanti Das, D. Kr. Deb, S. Chanda,

R.A. Choudhury, A. Bhattacharjee, D. Dutta.



B.Sc. I COMPUTER HONOURS 1999

LEFT TO RIGHT

ROW 1: W. Warnongbri, W.K. Shadap, H.S. Singh, K.A. Devi, J. Kharchandy, R. Kumar.

ROW 2: S. Rudra, S. Chakravarty, M. Hassan, P. Kr. Kar, D. Kumar Singh.

ROW 3: P. Kumar Laishram, P. Jha, T. Kumar, W. Rai



B.Sc. I PHYSICS HONOURS 1999

LEFT TO RIGHT

ROW 1: S. Deb, S.P. Paul, M. Moulik.

ROW 2: T. Thuamkhanson, S.S. Biswas, R. Deb, S. Mukherjee.

ROW 3: Md. M.S. Goney, M. Kharkongor, P.D. Shangliang,

H. Singsit, K.L. Giri, M.T. Anal,

ROW 4: B. Kr. Pradhan, W. Lanong.



B.Sc. I MATHEMATICS HONOURS 1999

LEFT TO RIGHT

ROW 1: J. Marwein, D. Momin, K. Deka, S. Das, B. Singh Sajwan.

ROW 2: K. Krishna Das, R. Sing Bisht, W. Khongmuid, B. Mukhim.

ROW 3: Rosangliana, K. Das, J. Blah, P. Nongsiej, G. Deb.

ROW 4: N. Moni Dey, A. Choudhury.

B.Sc. I CHEMISTRY HONOURS 1999

AT RANDOM:

A. Synrem, C. Wahlang, M. Pathak, J. Dey, R. Marwein, S. Dey, B. Chanda, Henry, N. Purkayastha, P. Bhattacharjee, M. Choudhury, S. Dey, Imokola, E. Suchiang, C. Sukhobaijha, B. Bey, P. Mizar, D. Singh, P. Blah.



B.Sc. I BOTANY HONOURS 1999

LEFT TO RIGHT

ROW 1: S.S. Marbaniang, A. Kr. Barua, J. Kharchandy, J. Sutradhar, G.W.R. Marak.

ROW 2: K. Deb, P.L. Shallam, C. Das, H.R. Singh.

ROW 3: N.R. Sohe, C. Rianmei, A. Kamei, W. Langstang.



FOR A BIT OF FREEDOM

SAURAV DEY

Whether we should give free reins to the child or keep him in strict control is a debatable question. The emancipationist leaves teenager to do what he likes. He does not interfere with his free activities. He frees him from all intellectual and moral checks. He simply observes him and lets him suffer for his failings. The child for him is inherently good "coming from heaven, trailing clouds of glory". Unless, the child violates the school standards of behaviour, he is allowed full freedom.

According to the repressionist, the child is by nature, vicious. He is inexperienced and immature. He must be checked, restrained, suppressed and put down because his actions are purely instinctive. There is the beast in him that should be constantly kept under control. Punishment alone can bring about good conduct and check outburst of misbehaviour. The boys and girls, he believes, are wicked and are born devils and unless they are controlled, restrained, beaten and fined, they are censured and suppressed, they can never be kept under control. "Spare the rod, spoil the child" is the catch word among the repressionists.

According to my view, the natural state of man is freedom. Unless a boy or a girl is free to assert himself or herself, he or she cannot achieve the desirable growth and development. The child submits to the superior wisdom of the teacher, accepts his ideal only through the fear of punishment or through the fear of dire consequences. If the teenager is left free, he achieves self expression. A system of complete

freedom has beneficial effects on his or her character. If he is given perfect freedom, he acquires the ability to face any situation. But we must remember that perfect freedom is a perfect licence and such a licence breeds disregard for laws, customs, rules and traditions.

The student learns more by experience than by precept. When he is in the wrong, let him realise his errors. The rules and regulations set by a teacher upon a student do not have a lasting effect upon the growing mind. But it must also be remembered by the teacher or the parent that the child should not be permitted freedom when there is an apparent peril of serious injury to the child.

Most of the teachers believe that freedom is antithetic to discipline. But by freedom, I mean the freedom or right to make errors and learn from them. Freedom means permitting the child to regulate his life in the knowledge of it. Freedom in school to me means providing opportunities in the school for children to learn things they like and the way they choose to govern themselves. In such an atmosphere the student realises his responsibility to think, feel and act for himself. When the pupil feels his responsibility, he becomes self-disciplined.

In the school or at home the child should be helped to practise self-discipline. It means that the parents and the teachers should create conditions for proper behavioural knowledge. A successful teacher delegates authority to the

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individual member of the class. A wise parent makes the child responsible for what he does.

Therefore, in the school, student councils should be organised and the students themselves

establish the rules of conduct and follow them. There is the least external imposition. A disciplined class obeys the rules and regulations set by it.

[Saurav Dey is at present in Class XII Commerce Stream]

SLEEPING YOUR LIFE AWAY

Ever wonder where the time goes? By the time you reach your 70th birthday, you will have slept roughly 8 hours of every 24. That means you will have slumbered away about 23 years of the 70. On an average, you will have spent 11 years working; 8 years amusing yourself; 6 years eating; 52 years washing and dressing; 3 years chatting with the neighbours and 2 years talking with God and worshipping Him.

DON BOSCO SALESIAN BULLETIN

COURTESY : *CATHOLIC DIGEST*, JANUARY, 1981

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LIVING LIFE THE EDMUNDIAN STYLE

SOUMYADIP CHOUDHURY

In this world there is always something which is better than others. We Edmundians belong to the better category. This is not only because of our academic brilliance but also due to what we call the "Edmundian living". It is this living life the Edmundian style that makes St. Edmund's distinct as it is. This philosophy may not be so easily comprehended by someone who has not spent a few good years of one's life within its colossal campus. This Edmundian spirit can only be experienced and not be heard, seen or read about.

To the outside world we people behind those iron gates and netted fencing may appear to be a different species altogether. Yes, we are a distinct bunch but at the same time down to earth humans too.

When a student first steps into this wooded mammoth campus he initially is in a dilemma in finding his way in and out but gradually he knows this campus as the palm of his hand, every nook and every corner, the many fields, the main five entries and exits, the numerous corridors and rooms etc... etc.

In its glorious three quarters of a century of existence St. Edmund's has produced thousands of successful individuals in every field of life and they will not disagree with me when I say that they had spent some of the best years of their lives out here.

The main charm of being an Edmundian is not essentially attending lectures and sitting in the library drowned in texts. By this I do not mean that our lecturers are not good or our

library is not upto the mark. In fact, our teachers are amongst the best in the field and the library is a wonderful place to be in and moreover we also have a gem of a librarian in there. These things are nevertheless important as they form the core of an Edmundian's life but we have varied interests in other fields too. To pursue these other interests the time offered by *off-periods and breaks* are never enough, therefore, more often than not we have to resort to *bunking class*. This indeed is also an art which most of us Edmundians have mastered. This includes calculating the amount of *bunkable* classes, proxy attendance, escaping *unhurt* when accidentally coming face to face with the Principal or other teachers. . . the tricks of these trades are sometimes highly sophisticated and are well guarded secrets from the administration. We are therefore able to get away with this but not initially when we are yet to learn the tricks of the trade but once it is learnt we become absolutely masters.

We often fantasize about many things in the college. One fantasy being the romantic thought of lighting up all those fire places in the older part of the college on a rainy winter day, another being playing in the Edmundian's open concrete tennis court and the third is, mainly of the students of the arts stream, to have females in their classes too.

Without trying one's hand at the handball alley and a few cricketing strokes in the adjoining field and the basket ball court and the now buried under tons of mud the so called *dhobi field* one does not become a full fledged

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Edmundian as all these are a part and parcel of the Edmundian's way of life.

The library and the canteen may be amongst the favourite hang-outs within the college but their respective disadvantages being that in one silence is required and the other is located right at the heart of the college. Therefore, the *out station* venues like *down shop* and *volga* who take the cake in this category. Other hot spots within the campus being the triangular lawn besides the office (which I think should be given a name) and beneath the trees in front of the New hostel.

One drastic change which has come about recently in the lives of many Edmundians is

the opening up of its wrought iron gates to the fairer sex. It has ended an era of male domination in one of the best colleges in this part of the country and therefore may have hurt the egos of a few but the coming of the girls brought about a variety in the campus and gave us guys an additional reason to be present in the college regularly and also cut off drastically their mandatory once a day visit to Don Bosco Square.

The vast diversity in the student population of St.Edmund's, their immense talents, their carefree and fun loving ways and the support of a meritorious faculty and its exquisite campus makes the Edmundian living the wonderful experience that it is.

[Soumyadip Choudhury is in 3rd Year Degree Arts with Honours in Economics]

What I am
is God's gift to me
What I become
is my gift to God.

- St. Augustine

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A HISTORICAL BRIEF ON THE HISTORY DEPARTMENT

As for the Department of History of our College, no records whatsoever are available prior to 1937; whereas one may presume that from the beginning of the College section around 1923-24, History could have been taught as one of the subjects at the Intermediate level. By 1937 the Degree Classes were started. And, we come across the name of Mr. K.N. Dutt teaching History from then onwards upto at least 1947. His articles can be gleaned from the old issues of the College magazine between 1946 and 1950. Since 1939, he was assisted in the Department by Mr. K.P. Choudhury who taught upto 1947. Dr. M.M. Mukherjee joined the College in 1940. But probably as a part-timer, since no further information is available.

After he came to the College as a part timer in September, 1949, the services of Mr. Promatha Nath Dutt were regularised in December, 1950. He also taught in the School section. Rendering twenty eight years service, he retired in September, 1977. He got his PhD just on the eve of his retirement. He authored a book on the History of Assam and also wrote on the Khasi Jaintia History. However, he did not live long after retiring. Mr. Kalada Charan Bhagabati (joined in March, 1954) taught only for a few years. Mr. Kapil Chatterjee joined the staff in October, 1954. Deeply influenced by the Gandhian ideals, he was an ardent nationalist.

ABHIJIT CHOUDHURY

He resigned from the College. Unfortunately, the date of his resignation is not available. However, later he joined the Lady Keane Girls' College from where he retired. He edited a local English language Newspaper for many years. He has been living at Narendrapur in West Bengal at present.

Dr. Hamlet Bareh, the first important historian of the Khasi people, worked in the Department between August, 1958 and January, 1965, when he tendered his resignation. Later, he joined North Eastern Hill University (NEHU), from where he retired recently. Mr. Divya Has Goswami taught here from April, 1963 to October, 1965. After resigning from services, he joined the Dibrugarh University, later, as its Registrar. Then came the next set of teachers - Dr. K. K. Bhattacharjee (1963-1993), Dr. M. Kar (1965-1989), and Mr. Hasan Yusuf, an alumnus of this College, who joined in March, 1966. Presently he is the Head of the Department. Dr. Bhattacharjee joined the College after completing his MA while working in the AG's Office, Shillong. Later, he did his PhD and his work has since been published. Even after being offered a post in the Viswa Bharati University, he preferred to stay back! After his retirement, he is helping a local College newly set up. He is also one of the founder members of the Vidyarthi Kalyan Samstha, an NGO. Dr. Kar, too, received his PhD while in service, and on the basis of his painstaking research he has written a substantial work on the Muslim Politics in Assam. He presented papers at the seminars in the national level. He founded the Institute of Social Research at Shillong, and edited an academic journal, *Social Research*, for some years. Both the Institute and its journal are now defunct.

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Dr. David Reid Syiemlieh (1977-1979) and Mr. A.P. Sandilya (1979-1980), were the alumni of this College and worked here for a brief spell. Shillongites, like Mr. Yusuf, both of them resigned, with the first joining NEHU, and the latter taking up a new career with the Reserve Bank of India. Currently, Dr. Syiemlieh, who is the author of a number of books and is an expert on Church History, is busy preparing himself for a brief stint in the USA as a Fullbright Visiting Fellow. When Mr. Sandilya left, Mr. Abhijit Choudhury joined in 1981, after resigning from the Arunachal Pradesh Civil Service. He passed his BA from this College in 1976. Next came Ms. Amenah Passah (1989-

1995). She joined our College switching over from another. Later, she resigned to join NEHU.

At present, the Department is run by four teachers. Besides Messrs. Yusuf and Choudhury, there are Ms. Darilin Suting (joined 1993) and Mr. Shobhan N. Lamare (1996). Lamare is also an alumnus of this College and is a poet and writer. This Department, like the others, has produced many outstanding students who joined the mainstream of our public life in various capacities. Some are in the Central and State Civil Services; while others are teaching at different academic levels in various parts of the Country.

**[Prepared for the Department of History by its chronicler,
Prof. Abhijit Choudhury]**

The first Khasis to have got
hair-cut were Rijon
and Tibon Laitphlang
from Sohra in 1843. It was
introduced by
Rev. William Lewis.

**H.W. Sten, *Khasi Poetry : Origin & Development*,
(1990), p.43.**

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SHARING EXPERIENCES

KRISHNA P. JOSHI

Man is mortal. Nothing stays permanently in this world. As human beings come to this world, they have to perform their role and finally perish. As humans we have to be concerned regarding certain aspects of our Role in this World.

The FIRST ASPECT is the type of image we have created. Image of an individual is the outcome of his attitude, conduct, words and character. If you possess a pleasant tongue and code of conduct, you are liked and cherished. On the other hand, if you are haughty and arrogant you are ignored and neglected. So the great assets we possess are our words and actions. What man want from one another is a pleasant tongue and actions.

The SECOND ASPECT is that the world is created for you and I and as well as for the flora and fauna. So the best concept is to live and let live. We should be able to accept the privileged as well as the underprivileged group of people in the society. Society is not just you and I it is for the homosexual, lesbian's, the orphans, the handicapped, all of them have a role to play.

The THIRD ASPECT is that, this world is filled with characters. I believe that there are typical group of people in every communities.

As humans we should always be ready to refine and polish ourselves. Do not be typical for the rest of your life. If you are the black sheep of your community, you are the one who should pay the penalty, why should your community suffer for you.

The FOURTH ASPECT is to serve Mankind as a honey bee giving your very best to others and expecting nothing personal in return. Giving joys to others should be a greater joy to you.

In the FIFTH ASPECT do not be sensitive or touchy of thing said about you, what may not always be to your liking. The problem with most of us is that we prefer to be ruined by praises rather than be saved by criticism.

The SIXTH ASPECT is that if by grace of God you occupy a high position of authority in life do not live in clouds. Remember no individual can ever be permanently settled upon the summit of power and plenty.

In the SEVENTH ASPECT do not form an opinion on others, on hear say evidence but by your own personal observation. Don't judge a book by its cover and never commit an error of under estimating others.

In the EIGHT ASPECT learn to obey then only you can command, learn to be a good

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servant, then only you can be a good master. Above all learn to love and respect yourself, then only you can love and respect others.

In the NINTH ASPECT people are lonely because they build walls instead of bridges. Remember you are the architect of your own destiny. Talent may take us to the top, but it takes character to maintain it. Moreover be concerned regarding your habitation if not resisted it becomes a necessity.

FINALLY, accept life as it comes. Life is beautiful. Anything and everything that happen, happen for good. Never grumble against life. It is better to light a candle than to curse the darkness. Those who spend time on their knees have no trouble standing on their feet. Let us not have only clean hands, let us have clean minds. Great mind have mission or purpose others have wishes.

The best way out is, **LIVE AND LET LIVE.**
THINK ABOUT IT

PEACE.

**[Krishna P. Joshi, is at present in B.A.III
Year with Geography Honours]**

"The Highest Reward

for Man's Toil

Is Not What He Gets For It,

But What He

Becomes By It"

- Ruskin

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BLACK HOLES

ROSHAN KERKETTA

When a massive star dies, it may leave behind the darkest and most destructive thing in the Universe - a black hole. This object does not emit any light and so it is not visible with any kind of telescope. But still the astronomers are confident that there are at least half a dozen black holes.

A black hole basically is the collapsed remains of an old star. Some of the matter that previously made the star becomes compressed under its own gravity into a tiny volume, smaller than the nucleus of a single atom called a singularity. Because this material is so compressed, its gravity is immensely strong. In the immediate area around the singularity, its gravity is absolutely irresistible. This region, a few miles across is black hole.

Once something approaches too close to a black hole, it is drawn inwards inexorably to be crushed into the singularity. No force can prevent this and the strange thing is that even light cannot escape.

If black holes cannot be seen, how do we know they exist? Now one of the methods is to detect the effect of the black holes on the nearby stars. It is a fact that most stars do not exist alone (the sun is an exception) and the two stars orbit each other. If one of the stars dies and collapses, the resulting black hole and its companion star continue to orbit each other.

As the companion star gets older, it swells to become a giant or super giant star, hundreds of times bigger than the Sun. The outer parts of this swollen star draw uncomfortably near the black hole, which begins to tear off the outer gases. This gas ultimately ends up inside the black hole, but it does not fall straight in. The gas first swirls around the upper surface, like water going down a plug hole. In the process it becomes extremely hot, with its temperature rising to a thousand million degrees centigrade. Gas at this temperature produces large amounts of x-rays. So astronomers who are looking for black holes first scan the Sky with x-ray telescopes to detect x-rays coming from the depths of space. They then use ordinary telescopes to examine the x-ray sources in more detail.

In 1971, the American x-ray satellite UHURU managed to pin down the position of a powerful x-ray source in the constellation Cygnus. Astronomers then found out, that the source, Cygnus X-1, was a star called HDE 226868, which lies 6000 light years away from Earth. But an ordinary star like this does not produce x-rays. When the astronomers investigated HDE 226868 with ordinary telescope, they found that it orbited an invisible companion every six days. The x-rays were coming from the gas that was spiralling down towards the invisible companion.

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The companion was immediately suspected to be a black hole. However, the astronomers first had to investigate the possibility that it was a very small and dense kind of star called a neutron star. This type is so faint that it cannot be seen when it is close to a star like HDE 226868. One way of eliminating the

possibility of a neutron star is to test its weight. When the astronomers weighed it in terms of the Sun, they found out that Cygnus X-1 weighed as much as ten Suns. If a neutron star gets heavier than three Suns, it collapses to become a black hole. Thus, the conclusion is that Cygnus X-1 must be a black hole.

[Roshan Kerketta is at present a student of Class XII Science A]

ONE OF THE THINGS...

Too early for hospital visiting hours, my son tried to sneak in to see his wife and a day-old baby. When a nurse stopped him, he explained that he was bringing "some things she wanted from home". The nurse deftly took the radio and magazines from his arms and said she would give them to his wife.

"But . . . but, nurse", he blurted pathetically, "I'm one of the things she wanted". He got in to see her.

H.L.

Courtesy *Catholic Digest*, January, 1981, p.59.

ENDLESS HOPE

ANINDITA CHAKRABORTY

In the midst of cloudy night
Life seemed to have lost its light
The moon still peeps through the clouds
But the souls at rest would never rise aloud.

The stars that shines in the gloomy night
Remind me of the faint twilight
Ups and downs are ways to reach the goal
Hardships are a bridge to success for those brave souls.

The ship that sails with dears away
Shatter the dreams that had once kept me gay
The most that's still seen from the shore
Brings back sweet memories of the days that are no more.

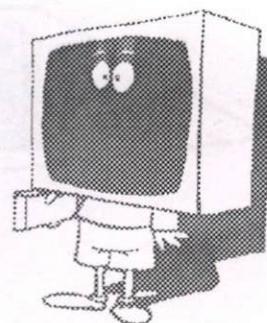
Life has seen a faint glow of light
As the lightning in a stormy night
The days that are ahead, are they mine
Thinks my heart again and again.

The sun that hides in the lap of night
Wakes me up in bright day light
Every night has a new day
Hardships would fail to come that day.
Blown with the wind, the fears of my life
The day ahead are glowing in bright day light
Where hope forever stands by my day
Life might finally be full of gay.

[Anindita Chakraborty, is a student in BSc II with Honours in Biochemistry]

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ELECTRONICS DEPARTMENT



Prof. Wandel Passah

It was a fine sunny morning of April 1982. The previous day was blessed with a shower after a long dry winter and the lawn of green grass when viewed from the first floor of the Physics Department verandah looked fresh and full of life. It is a pleasure to watch this part of the Campus. Cemented footpath flanked by beautiful *lantana* hedges well trimmed every day by our tireless Principal, Bro.M.G. Shannon, criss crossed the lawn connecting the main office with every part of the College class rooms. Treading slowly along these paths was one Mr.Ram Bahadur (may his soul rest in peace), an ever faithful and affectionate lab assistant of Physics. I was a student of St.Edmund's College and I strongly believe that I, with the rest of all the students of that era owed him a great deal. He was the one who carried all the important demonstration models of Physics to the class room where (L) Prof.N. Ganguli was going to deliver the interesting lectures on Physics. Ram Bahadur had a slip of paper with him, the note which requested Sir Dulal Bhattacharjee and me to meet the Principal after our classes. In the meeting the Principal apprised us of the fact that NEHU had offered our College a new subject on the Degree level and was none other than ELECTRONICS. Thanks to the outstanding service of (L) Sir N. Ganguli and his team, Physics Department of St.Edmund's College had been maintaining supremacy on the subject, be it in the days of Gauhati University or in the days of

North Eastern Hill University. It was no surprise then that NEHU had chosen our College to have a try. It is true that since the invention of the Triode valve in 1906 by Lee de Forest, the subsequent break through in Semiconductor Physics by Bardeen, Shockley and Brattain in 1948 and the tremendous achievement in Telecommunications and the birth of digital electronics, electronics had become too vast a subject to be able to be embraced any longer by Physics.

Thus Electronics Department was born of its parent Department Physics. Dr.P. Bhattacharjee the then Head of the Department of Physics was kind enough to relieve us of some of our duties in Physics to be able to render our services in Electronics, and Sir D.Bhattacharjee became the Head of Department in Electronics. The first batch was a class of eight students the majority of whom were the brothers from the Scholasticate of St.Edmund's. The smaller number of boys from outside could be understood as Electronics, being a new subject, parents of the boys did not want to take risk in pushing their sons to a subject completely unknown then, and of which neither prospects nor job security could be predicted. But to a far sighted and understanding Principal like Bro.Shannon it was a different case. More brothers from the Scholasticate were admitted. Being the subject of our choice we too found the

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first year very interesting. After three years we were able to reap the fruits of our labour and the result was fantastic. We as teachers were happier and more blessed when Bro.H.C. McGann, the then Principal of the School before leaving India for good to Ireland came to congratulate and blessed us for having imbibe upon the brothers the zeal for Electronics. Noted among the student brother was Bro.Raj Noronha who later became an asset in the field of Electronics to the institution where he was assigned to serve after graduation. It should be mentioned that Bro.Noronha was not alone, many other brothers after him did equally well. From amongst the boys from outside Anthony War and Hamarlin Diengdoh were absorbed by the A.I.R Shillong as technical assistants. It is not possible to be in touch with all the outgoing students. But one thing is sure that most of the students who have passed out from the College and who visited us during holidays, informed us that they are well off in life with a stable job in the field of Electronics.

In 1990, Honours Course was introduced and to cope with the ever increasing work load, we were fortunate to have Dr.Dhruba Roy Choudhury with us. He was a product of St.Edmund's and a student member of the early batch in Electronics. In due course of time Choudhury proved to be a successful teacher and capable teacher. In Honours course too, the result was very satisfactory. Prasanta Baruah from Nowgong after passing Honours degree was admitted in Delhi University in MSc. Electronics and after passing out is said to have been absorbed in one software company in the Capital. Another boy who brought laurels to our Department was Siddharta Nath who stood first in MSc final from Gauhati University. Lest we forget to mention Brother Benny a very hard working and brilliant student who recently had come to offer some help in the problem related to Computer Science. I am sorry to say that it would not be able to mention or to name all students for lack of space. We have

been teaching the boys for a good number of years and what strike us most is the quality of these boys. The quality I refer to here is not so much of brain and intelligence, but the quality of responsibility and of courage to face this world after graduation, and I strongly believe that none of them would be disappointed. In this world of population explosion and unemployment one should remember that only those with steadfast determination and courage will succeed and they will be the ones who will be the silver linings in this dark cloud that looms over us and they are the ones who will take mankind to a better and happier world.

Lest we forget to thank Bro.E.V. Miranda, present Principal of the College for having been thoughtful of our work load and appointed with the effort purely of the College, Mr.Shoumen Chakravarty an energetic young man who had done a lot to help us and the students. So far our Department was privileged to have four Principals, the three before Bro.E.V. Miranda were Bro.M.G. Shannon, Bro.W.A. De Souza, and Bro.A.F. Pinto. On behalf of the Department, I would like to express our gratitude to them also for having been very helpful and keen in promoting the cause of the Department. Electronics involved a lot of practicals and project works and in this context we should not forget the valuable services of our lab assistant Mr.Philipson Marak who while helping the boys with the electronic experiments had developed a keen interest in the repair and maintenance of electronic instruments. As Marak was found to be useful in the Library, Bro.A.F. Pinto replaced him with two young men Atul and Ram and their services to the Electronic Department is invaluable.

To conclude, I believe I would do great injustice to this century if I fail to bring back to the knowledge and awareness of ours and our posterity the achievements and glory of this Twentieth Century of science and inventions though sadly marred by two World Wars. While

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appreciating and basking on the luxuries and comfort of this modern World let us, with gratitude, salute those forefathers of ours who had spent days and months of sleepless nights in trying to make this world a much better and happier place to live. It is not possible to name all but as an illustration let us while on board the most modern aircraft equipped with all the sophisticated instruments for safety and comfort, take ourselves to Kitty Hawk, North Carolina, 17th December, 1903, and share the joy and the tears of Wilbur Wright as he witnessed his brother Orville Wright taking off on their first aeroplane for some distance. They were equipped with nothing but a spirit to introduce to man a much more faster means of transport. For those on the Internet let them in retrospective go back to the days of Samuel Morse with his dots and dash Morse codes and to Alexander Graham Bell as his men uttered 'Hello' on their telephone sets. What a striking similarity! From dots and dash needing minutes and hours for full information to the binary bits of zeros and ones. The only difference though a marvellously great one was the time these bits need as of now - a matter of nanoseconds. For those listening to high fidelity music with practically no distortion at all on their CD systems let them remember the time Thomas Alva Edison recorded the first ever human voice of "Mary had a little

lamb, whose fleece are white as snow," on the hot clay disc. For the sick and those in hospital beds let them thank the doctors, scientists and engineers who have tried to remove disease, pain and suffering during medical treatments. In so doing we would learn to use these blessings sparingly with utmost care for the benefits of ours and of the generation yet unborn. Finally, let us thank God for the wonderful life of Blessed Ignatius Edmund Rice without whom the **PLATINUM JUBILEE**, this **Souvenir** and for that matter this article would never have taken place. Not to forget the dedicated services of the founder Principals, Bro.J.E. McCann, Bro.M.B. Power, Bro.J.C. Roe, and other Principals Bro.J.M. McGee, Bro.E.B. Mackler, Bro.J.I. O'Leary, Bro.E.X. Leonard, Bro.J.N. Foley, Bro.R.B. Vierya, Bro.M.G. Shannon, Bro.W.A.De Souza, Bro.A.F. Pinto and Bro.E.V. Miranda. For those Brothers who are no more with us, they had left this world leaving *foot prints on the sand of time*. And as we bade farewell to this 20th Century packed with Science and Inventions, let us welcome the 21st Century where-ever they are in the Globe will be carried forward their mission with renewed strength, courage and the passion of humanitarian service.

[Written by Prof.Wandel Passah, Electronics Department, St.Edmund's College]

**Children have never been good
 at listening to their elders,
 but they have never failed
 to imitate them.**

James Baldwin

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TO SIR - WITH LOVE



WONKYO WEINGKEN

My grandmother, like Madonna frozen in the sands of time, looked at me in a diabolical manner and set before me what looked like an array of hex signs. She asked me to arrange them and I put them in order whence she pronounced that I was to be a prisoner to an unprecocious monster. Still steeped in the world of fairies and clues, the premonitive role assigned to me did not fill me with zealous rapture to say the least ...

Sometime after that I incidentally chanced upon Linda Goodman's good book *Sun Signs*, and traversed with aplomb through what my little heart could make most of the meticulous morphological mumbo-jumbo on cancerean moods. No sooner had I gotten to the afterward of it than I constructed an effigy of myself to the likeness of the sentimentality commented in it. Confused by those wonder years and 1001 queries that knocked my mind, it had been so easy then ...

But being sentimental was not exactly a part of the proforma, like most would take pride to be sentimental these days. The Digjam

Donovans and their "complete men" series have not raided the skies and set sentimental messages for their viewers as yet. And I, like when one sees that one's doing wrong a part of him wants to keep on doing the same, even started looking for reasons to justify my sentimentality ...

A turmoiled Anna Karenina type of household was woven and the family tapestry was made even more intense and dramatic by bringing into the picture Mr. Bumble - like guardian. And me, Oliver, couldn't help but ask for more - more love, more feelings - to fill up the insatiable emptiness that clawed the innermost core of my innards. Whether it was in Fagin's school or Grandgrind's college, or St. Edmund's College, I longed to steal in a little more attention and yearned for a bowl of warm patrional embrace. I appealed but only allusively ... And sometimes I felt a softer expression in my teacher's eyes. But I braided a thousand dreams of my patron's luxuriant moustache and looked on dreamily through his clear bifocal spectacles as the winds billowed gently through

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his clean shawl and thin dhotis. While all my feelings went unacknowledged ...

And time did not remain still. Like the characters in the soap, *The Bold and the Beautiful*, life flitted on strenuously from one form of emotional venture to another each one more complicated than the Minotaur's labyrinth which dissuaded release ...

Minotaur's labyrinth? Nostradamic ol' grandma had been right then. I was a sentimental monstrosity prisoner to my own characteristic caprice ...

And life's come one full circle now. Working for the children in a school, I see a classroom full of children hungry - hungry for feelings and for emotions. Whether it is in their coquettish prattle or in their tearful eyes trying in vain to conceal their hurt of rejection or fright of being alone, I see me! I see a thousand silent words drowned in the cacophony of voices in the campus ...

Today I discover, despite grandma's divination, that all of us are woven in a ball of emotions, we all share a common bond that ties each and everyone of us. But a confusion of

silence and uncertainties separates us all. I sense the children's need for me and that is an ethereal experience. But to discover that I am not able to communicate my feelings due to reserves from the past or otherwise is disheartening ...

And so the time has come to release and emancipate sentimentality from one's own self created confines. The time has come to take my children to a world free from any reserves, to a world of senses erswhile not tread upon. To see, to talk, hear, touch and smell so as to heal people who need my unconditional love and attention. The time has come to release myself from the past and set free all the emotions trapped in the body and the soul. The time has come to cherish and at the same time acknowledge those times when I've wanted to feel the soft material of the green scarf, to see what was inside those prim coat pockets!! To have a closer look on that mystical moustache!!! To ask which shampoo has contributed to those long Shakespearean tresses!!! To talk just to hear the firm and comforting voice ... The time has come to acknowledge, Sir, what you perhaps already know by now that - **I LOVE YOU.**

**[Wankyo Weingken, is an alumnus of the College,
now he is teaching
in a Secondary School in Assam]**



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B.Sc. II BIO-CHEMISTRY HONOURS 1999

LEFT TO RIGHT

SITTING: Amrita Bhattacharjee, Arunima Purkayastha, Shyamali Chatterjee, Debopriya Purkayastha, W. Dihanlue, Piyali Bhattacharjee, Anindita Chakraborty.

STANDING: Amit Dey, Luxemburgh Hynñiewta, Hamarbabiang Slong, Niadri Sarkar.



B.Sc. II ZOOLOGY HONOURS 1999

LEFT TO RIGHT

SITTING: Dishubou Wiju Namai, Seibor Roy Thangkhiew, Shimti Kharkongor, Khraw W. Sumer, Tej Prasad Joshi, Mang Kholen Singson.

STANDING: Tapan Chanda, Sabitabrata Bhattacharjee, Edwin D'Souza, Pynskhemborlang Diengdoh, L. Paujamawi Simte.



B.Sc. II ELECTRONICS HONOURS 1999

LEFT TO RIGHT

ROW 1: Mc Donald Pyngrope, Srabani Das, Rubye Roy, Anu Gautam, Sonia Haldar, Rudolf, Debopriyo Sen.

ROW 2: Elbress Lyngdoh, Rajesh Kr. Changmai, Debraj Barua, Sandeep Virdi, Emanuel Momin, Devabhaskar Dey.



B.Sc. II COMPUTER HONOURS 1999

LEFT TO RIGHT

SITTING: Ananda baua, Mithun Bhattacharjee, Bidan Sinha, Dhiman Lahiri, Sheikh Mohammad Sajid, Sameer Joshi.

STANDING: W.R. Joseph, Amal Nag Jibonananda Sanyal, David Silva, Daman Pradhan, Bhavatosh Das, Subhajit Bhattacharjee.





B.Sc. II CHEMISTRY HONOURS 1999

SITTING: Richard D. Mynsong, Ksh. Bimal Singh, Aibanalang Wallang, Indrani Sinha, Aziz Ahmed, Mithun Chakraborty.

STANDING: Siddarth Chakraborty, Binayak Bhattacharjee, Shamik Raha, Kamal Kafley, Reuben Syiem, T. Mangkholen Haokip, Pankaj Deb, Ch. Gautam.



B.Sc. II PHYSICS HONOURS 1999

LEFT TO RIGHT

SITTING: Ali Ashad, Himadri Deb Choudhuri, Partha, Arun Joshi, Udayan Misra, Ranadeep Roy.

STANDING: Lalchand Dama, Brighterson L. Giri, B.S. Vinod Kumar, Prabin Jha, Hari Joshi, Paritosh Das, Rajan Bhattacharjee, Rajorshi.



B.Sc. II BOTANY HONOURS 1999

SITTING: Timothy, Koningle, Sadiq, J. Syng-ai,

STANDING: Hemanta, D. Syiemiong, Ratul, Benjamin



B.Sc. II MATHEMATICS HONOURS 1999

LEFT TO RIGHT

SITTING: Das, M. Bhattacharjee, N. Athiso

SITTING: K. Sharma, S. Das, P.N. Khennung, J. Kharbuli, S. Kumar Brahma.



B.Sc. III BIO-CHEMISTRY HONOURS 1999

LEFT TO RIGHT

ROW 1: A. Bardhan, F. Laskar, B. Bhattacharjee, J. Pal.
ROW 2: Y Choudhury, M. Das, A. Pal.
ROW 3: S. Dhar, R. Lakadong.



B.Sc. III ZOOLOGY HONOURS 1999

LEFT TO RIGHT

ROW 1: L. Joseph, G. Thangjam, M.S. Kuriyan, H. Robins.
ROW 2: D. Goswami, D. Aaron War, A.M. Purkayastha, S.M. Shamim.



B.Sc. III ELECTRONICS HONOURS 1999

LEFT TO RIGHT

ROW 1: N. Chakrabarty, K.K. Choudhury, A.R. Dutta, A. Biswas, B.B. Kar, P. Choudhury.
ROW 2: S. Roy, Choudhury, J. Deb, R. Dutta, P. Paul, A. Kumar Das, K.K. Singha.



B.Sc. III COMPUTER HONOURS 1999

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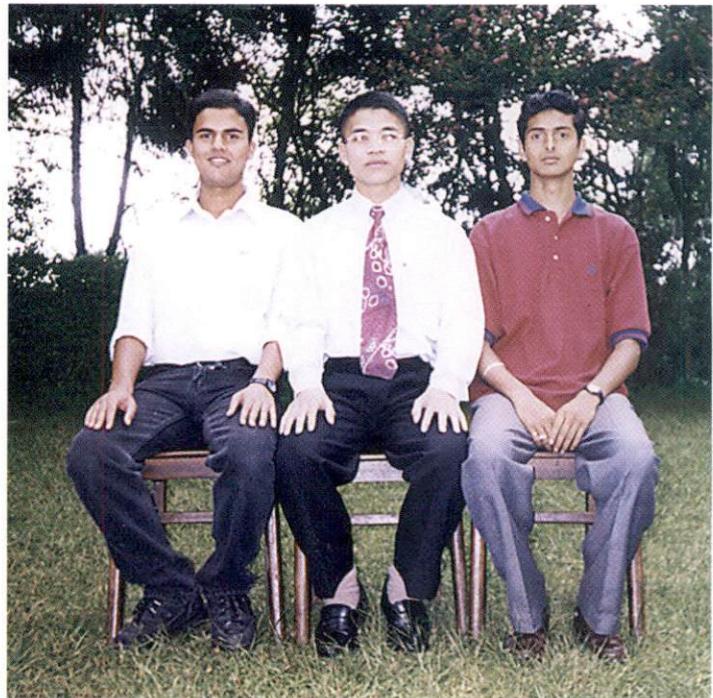
ROW 1: S. Choudhury, P. Joshi, D. Dutta, B. Paul.
ROW 2: R. Kumar Sinha, S. Debnath, B. Badwar, S.J. Shaji, J. Nongbet.



B.Sc. III CHEMISTRY HONOURS 1999

LEFT TO RIGHT

ROW 1 B. Kharsyntiew, A. Chakrabarty, P. Kumar Pandey.



B.Sc. III PHYSICS HONOURS 1999

LEFT TO RIGHT

ROW 1: S. Dhar, L. Ngaihte, I. Datta Chaudhuri



B.Sc. III BOTANY HONOURS 1999

LEFT TO RIGHT

ROW 1: A.J. Kumar, W. Lyngdoh, E. Vasil Kharshiing,
B. Kumar Pandey.

ROW 2: T.R. Jamir, T.I. Sangtam, N.J. Lakadong, B. Dutta, A.N. Tiwari.



B.Sc. III MATHEMATICS HONOURS 1999

LEFT TO RIGHT

Chandrakala Nohwal, Spainborlang Kharchandy.

BIOCHEMISTRY

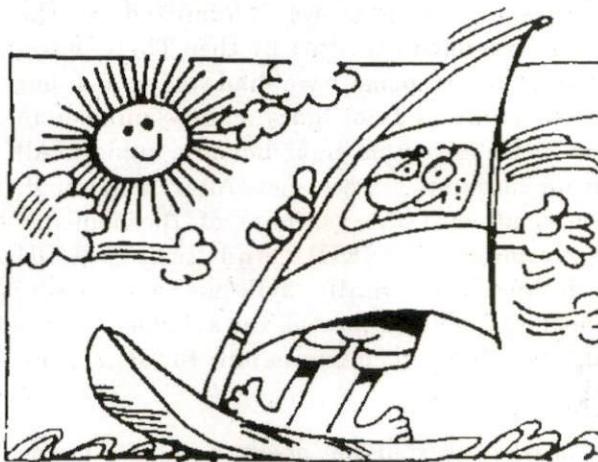
THE NEW BORN DEPARTMENT

Dr. ABHIJIT DEB ROY

It was July, 1997, with the beginning of the degree first year session that a new subject Biochemistry was introduced at the undergraduate level at St. Edmund's College. Since then Biochemistry Department started functioning in the College. As a Department, it is the first of its kind in the entire North East. Previously, a student doing chemistry, zoology and botany as a combination of subjects at the undergraduate level used to say that he was doing Biochemistry. Although interlinked, Biochemistry is not that. It is relatively a new branch of science and in short, we can say it is the chemistry of life processes. Biochemistry is a dynamic and ever-expanding field where the pace of discovery has been exceptionally rapid during the past few years. This progress has greatly enriched our understanding of the molecular basis of life.

It reminds of those days, when Dr.S.B. Paul, Prof.J.M. Sen and myself used to discuss about this subject at our famous *Jamunas Canteen*. We thought why not we introduce Biochemistry as subject at the undergraduate level in our College, as it was running well at the Master degree level at NEHU.

Nothing concrete came out in this respect until Bro.E.V. Miranda took over as Principal of this College. In one of the staff meeting with the Principal of the College, when we made



such proposal to start Biochemistry as a subject at the undergraduate level, Bro. Miranda showed keen interest. At the beginning of 1997, sometimes in the month of March, I came to know that our Principal is planning to introduce Biochemistry as a subject both at pass and Honours levels. When I enquired about it, he gave me a beautiful smile and requested me at the same time to take charge of the Department if it comes to be a reality. I was initially in two minds whether to accept this proposal or not. But it did not take a long time, I decided to switch over from Chemistry to Biochemistry and to take charge of the Department.

The process started, I was not alone Bro. Miranda initiated the official procedures and

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formalities to be met. I myself and Prof.J.M. Sen started preparing a draft syllabus. Prof.B. Das Purkayastha, the then head of the Department of Chemistry also helped us in this respect. A three member team of teachers from the Biochemistry Department of North Eastern Hill University (NEHU) visited our College to look into the infrastructure we have in our College. They were of the opinion that this is the right place to start the Department at the undergraduate level. Why not, it is St.Edmund's College after all. Taking this as the unofficial permission, students were admitted as the session was about to start by then. There was a tremendous response, we had to screen out sixteen students from quite a large number to take biochemistry as their honours subject. All official formalities were met. After a thorough discussion with the teachers of Biochemistry Department of NEHU and taking UGC guidelines, the finally syllabus was made. Academic Council approved the syllabus and we got the desired permission to start the Department.

Session started for about a month I was alone taking all the Pass and Honours classes of Degree 1st Year. After a month or so, another young dynamic person, Mr.Omarlin Kyndiah joined me and two of us carried on for the entire session. In 1998, Mr.Harmit Singh Ranhotra, one of our ex-student joined us in our effort to build the Department. Mr.Sumit Deb from the Department of Chemistry and Mr.Dipankar Deb from Mathematics Department of our College also strengthened our hands by taking classes for Maths and Statistics paper.

In 1999, we stepped into the third year of our Department. Mr.James Wallang has joined

us on adhoc basis. Dr.Mrinal K. Das is at present helping us as a part time teacher. We also have a young sincere laboratory assistant Mr.Nicky Fabian Wansan in our Department.

With our joint effort and active support from our Principal, we are running the Department against all odds. We know, we are short of teaching staff, at present we do not have sufficient books in our library, our laboratory is in its infant stage, we do not get adequate funding from the State Government to meet the laboratory expenses. But we are hopeful and jointly putting every effort to build this Department.

Everything remains incomplete if I do not mention anything about our students. By now, our first batch of students are doing BSc 3rd year. Without their sincere effort and cooperation it would not have been possible for us to march ahead. I know they are facing lots of problems. But they have the determination to overcome every odds. Our 1st batch of students appeared for BSc Part I examination, 1999; all of them came out with flying colours. Their performance reflects their sincerity and determination. Congratulations dear students, you have made us proud. Your success is our reward and it give us inspiration.

Before I conclude, I would like to thank each and every person who helped us to build this new Department. Today we feel proud to say that, St.Edmund's College is the pioneer in the North East, to start Biochemistry as a subject in the undergraduate level. A successful beginning has been made, still a long way to go. We are confident we can do that and achieve our goal with the blessings from all of St.Edmund's Family.

[Dr.Abhijit Deb Roy is at present the Head of Biochemistry Department]

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REPORT 6

SAIFULGAZI

With its two fighting claws held forward like a wrestler's arms the big pandanus scorpion emerged with a dry rustle from the finger-sized hole under the rock.

There was a small patch of hard, flat earth outside the hole and the scorpion stood in the centre of this on the tips of its four pairs of legs, its nerves and muscles braced for a quick retreat and its senses questing for the minute vibrations which would decide its next move.

The moonlight, glittering down through the great thorn bush, threw sapphire highlights of the hard, black polish at the six-inch body and glinted on the moist white sting which protruded from the last segment of the tail, now curved over parallel with the scorpion's flat back.

Slowly the sting slid home into its sheath and the nerves in the poison sac at its base relaxed. The scorpion had decided. Greed had won over fear.

Twelve inches away, at the bottom of a sharp slope of sand the small beetle was concerned

only with trudging on towards better pastures than he had found under the thorn bush, and the swift rush of the scorpion down the slope gave him no time to open his wings. The beetle's legs waved in protest as the sharp claw snapped round his body, and then the sting lanced into him from over the scorpion's head and immediately he was dead.

After it had killed the beetle the scorpion stood motionless for nearly five minutes. During this time it identified the nature of its prey and again tested the ground and air for hostile vibrations. Reassured, its fighting claw withdrew from the half severed beetle. Then for an hour, and with extreme fastidiousness, the scorpion ate its victim.

Little is known that watching all this were two thousand scientists on Europa, one of Jupiter's moons. The report was projected from Earth by a Blazer ship's interplanetary holographic projector. Then some writings appeared on the huge holographic receiver in the auditorium. It read:

BLAZER SHIP TO AUDITORIUM : REPORT 6

Subject : Life on Planet Earth

* DATED : 2ND FULL MOON,

Most Dominant form : As shown in Report (unnamed)

* 3001 A.D.

No Other Larger Form of Life Sighted

Special Find : Evidence of Radioactive Fallout Found In Most Parts Of The Planet.

Reason Unknown ...

[Saifulgazi is a student of Class XII Science]

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IN MEMORY OF THOSE DAYS

As we were looking through the pages of an old album, a shy and timid photograph peeped up before us ... took us back to those days... SCHOOL DAYS.

Vivid memories as bright as the summer's dawn rolled on before our eyes. Those were the days that have made us complete individuals. Those foundation years of life, where our teachers infused into us morals, values and knowledge that would lead us smoothly through the rough roller - coaster ride of life. Those friends whose presence made the beautiful days even brighter... PLASMA., this is what are called ourselves. They were and are our closest friends and our strength and support through every thick and thin. Life's best moments were adorned by their presence.

AMRITA BHATTACHARJEE
&
ANINDITA CHAKRABORTY



The fragrance of those golden days still lingers. Every day when we walked to the school chapel, and prayed. Innocent prayers that asked for everyone's well. Many innocent wishes were awakened in our hearts and shyly we confessed it to our closest... God, and then as our friends. How often they have helped us and stood by us; they were the real life answers to our many prayers.

The morning assembly, those orderly lines of the students, raising their voices in praise of the school... singing the school anthem, filling the atmosphere with a pure and divine touch. The reading of the Holy Scriptures by our reverend Principal, when our heads bowed down before the Almighty Lord. Those hours came out live before us as we were turning the pages of that priced album.

The playful games, and the carefree laughter of the school children, takes us back to the

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memories of the school playground, which during the lunch break was dotted by our innocent games. How eager we used to be for the welcome buttoning that announced the end of the classes, when we would be free to break down the chains of discipline and glide into our playful games. Those hustle and bustle of the classrooms still echoes in our ears as if it has been just yesterday.

Tears rolled down from our eyes at the very thought of leaving school. Melancholy of ineffable pain, reigned over those farewell hours when all of us were desperately trying to hold back our tears, but emotions flowed unrestrained. Those parting words of our teachers which they lovingly bestowed upon us; and those token of love from our school still bring out fond memories that are lovingly treasured in some deepest corner of our hearts. That souvenir of our school, with our emblem proudly inscribed upon it makes us proud of our origin even today. Those inscriptions on our emblem inspires us through every hour of life; they are like a twinkling star in the midst of a dark night, encouraging us to traverse the rough and winding ways of life, guided by the light of the great words, "Virtue and Knowledge".

For all the KNOWLEDGE and all the VIRTUES that have made us complete individuals today; for all the principles that guide us through these winding ways of life, our hearts are forever grateful to our teachers who have made us what we are today. Memories of our school friends in our hearts, their presence in our life brightened our brightest hours and even today, they are a part of us. "Dear friends, thanks for your friendship".

Life at times seems hard and full of unknown turns but a bright glimmer of hope always glows before us. The lessons of the school days is the strength that keeps us going. Those innocent days are no more and realities have so often turned up. Hardships never cease to come, but the gift of those morals and values which our school have showered upon us, always stand by us. Life has gone through many stormy nights, but school has taught us, "Every cloud has a silver lining," we believe, after every storm, there is a bright day.

SCHOOL DAYS, our love for you, is as much a part of the Universe, as the sun and moon and the stars; the only difference in that our love will last longer ...

**[Amrita Bhattacharjee and Anindita Chakraborty
are students of BSc IIInd Year
with Honours in Bio-chemistry]**



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A GLIMPSE BACK AND FORTH

Dr. M.L. Purkayastha

History keeps alive the past and the past brings us to the present and the present leads us to the future.

On the occasion of *Platinum Jubilee Celebration* of the College, it is appropriate to have a plunge into the past of the College and to look forth to its future. In this write up, I would prefer to keep myself confined to the development of the Department of Chemistry. In the picturesque pine-surrounded setting of the College, our Department saw through both pre-independence and post-independence periods. In the year 1924, the institution decided to start IA and ISc course under the dynamic Principalship of Rev.Bro.J.E. McCaan.

The College was established in 1924 and was affiliated to the Calcutta University. It remained affiliated to the Calcutta university till Gauhati University was established in 1948. In 1973, the College came under the North Eastern Hill University.

In the period from 1924-1937, any science teacher used to take Chemistry classes also. In the year 1937, Prof.B.B. Roy took the responsibility of Chemistry Department and rendered great service to the Department. He

left the institution in the year 1943. Prof.C.M. Kakoti, then took the place of Prof. Roy and served the institution for 3 years (1943-46). Then came Prof.S.N. Paul who rendered his valuable service to the Department for two years (1946-48). it was in the year 1948 that Prof.Suresh Chandra Guha, took up the responsibility of the Department and served it for 17 long years (1948-1965). Prof.Bishnu Chandra Mahanti also served the Department for more than four years (1953-57); while Mr.Santosh Kumar Das Gupta served as a demonstrator in the Department for 16 years beginning from 1951.

In 1959, the College started BSc classes with Honours in the Department of Chemistry with the following members in the teaching faculty:

Prof.S.C. Guha, MA (Head of the Department)

Rev.Bro.R.B. Vieyra, MSc., BA., BT.

Prof.Dolison Lyngdoh, MSc.

Prof.H.N. Paul, MSc.

Prof.Indrajit Gupta, MSc.

Prof.T.K. Dutta, MSc.

Sri.S.K. Dasgupta, BSc.

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Rev.Bro.R.B. Vieyra, was a member of the Chemistry Department since 1957. He made remarkable contribution towards the Department. He was elevated to the post of Principal and retired as Principal in the year 1977 after rendering 21 years of uninterrupted service to the College.

Prof.Monoranjan Kalita, joined the Department in the year 1962 and was teaching physical Chemistry. He later resigned to join Oil India Limited Company in the year 1965. He eventually resigned from that job to return to St.Edmund's College in the year 1966 and remained associated with the Department till he breathed his last on 26th June, 1993 at his residence in Shillong. Prof.B. Das Purkayastha, joined the Department on 4th August, 1962 and rendered his valuable service to the Department for more than 30 years. During his tenure, the Department made tremendous progress in Specialised inorganic Chemistry. By his dedication and popularity, he became a name to reckon with in the Department of Chemistry in the College. In addition to Inorganic Chemistry, he used to take Physical Chemistry classes at all levels. He was also associated with various extra curricular activities in the College. Even after his retirement, he maintained close contact with all the members of the Department which showed the greatness of the man in him. Mr.K.V. George, joined the Department as a demonstrator in the year 1964 and demonstrated his ability for 16 years. He resigned on 31st May, 1979 and left for his home state Kerala.

It was in the year 1964, that Prof.Amalendu Hom Choudhury, joined the Department. He taught inorganic Chemistry for 15 years. He was a giant of a scholar and a man of exceptional disposition. Prof.Hom Choudhury resigned from the college on 26th July, 1979 and joined Regional Engineering

College, Silchar. He died of cancer while still in service. Prof.Satya Gopal Goswami, served the Department as a teacher of Physical Chemistry for 15 years (1964-1979). He lost his life during the disturbances in Shillong in the year 1979, under mysterious circumstances. Prof.F.J. Menezes, served the College as a teacher of Organic Chemistry for 13 years (1965-1978). A man totally dedicated to the subject, he expired on 18th January, 1978. Prof.S.B. Paul, joined the Department in 1971 and served the College for 24 years. He completed his PhD in Biochemistry from J.N.U., Delhi while in service. He was a resourceful teacher with specialisation in Organic Chemistry. He resigned in the year 1995 and joined G.C. College Silchar. He is now Reader in the Department of Chemistry in the Assam University, Silchar. In the year 1968, Sri.Arunodoy Dutta, joined the Department as a demonstrator and is in service till date. He is the senior-most man in the teaching faculty of this Department and is holding the post of junior lecturer.

Prof.M.L. Purkayastha, joined the Department on 1st July, 1978, he is specialised in organic Chemistry and obtained his PhD degree in 1990 while in service. At present he is the head of the Department. Dr.Abhijit Deb Roy joined the Department in 1979 as a teacher in Organic Chemistry. He also completed his PhD while in service. As a successful and efficient teacher, he served the Department for 18 years. He joined Biochemistry Department as its Head in the year 1997 and presently continuing in the same post. Specialised in inorganic Chemistry, Prof.Subrata Purkayastha, joined the Department in 1981 and is continuing in the Department. Dr.Sujit Nandy Mazumdar, joined the Department on 1st October, 1981, he had specialisation in Organic Chemistry. He completed his PhD in 1990. In between,

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Dr.Nandy Mazumdar served Assam University, Silchar as a Reader in the Department of Chemistry. He is now back in the College and is a member of the Department. Prof.Sumit Deb joined the Department in the year 1993 and teaches Physical Chemistry. Prof.Prasanta Sarkhel, joined the Department on 5th May, 1995 and his specialisation is in inorganic Chemistry. Prof.Subhrajyoti Choudhury, joined the Department in the year 1997 and presently he is the youngest member of the Department and his specialisation is in Organic Chemistry.

Available documents indicate that many teachers had rendered valuable services to the Department in different capacities on part time and full time basis. Given below is a list of some teachers whose contribution helped in sustaining the growth and development of the Chemistry Department. They were, Prof.Subir Guha Thakurata, Prof.P.Deb, Prof.Kanai Lal Chakraborty, Prof.Md.Ali Laskar, Prof.K. Hazarika, Prof.Subrata Choudhury, Mr.Santanu Roy, Prof. Himadri

Dasgupta, Prof. N. Bhattacharjee, Prof. Rathindra Das and Prof.R.N. Dutta Purkayastha. The Department received valuable help from many laboratory helpers. Of them, mention may be made of Khem Narayan, Parimal Himlal and Ram Prasad. Sri Dinesh Debnath is a senior laboratory assistant of the Department who joined in 1967 and has rendered valuable service of 32 years. He is very experienced and is of great help to the junior teachers of the Department. Next to him is Shiv Prasad who has rendered service of 29 years. Both of them are still serving the Department.

A building is not built in a day. It takes time to built brick by brick. Contributions, sweat and toil of many go in constructing a building. A long list of teachers and support staff had given their today for the institution's tomorrow. Indeed, today St.Edmund's College is not only a name to be reckoned with but also a veritable teaching sentinel of the North East India.

**[Written by Dr.M.L. Purkayastha,
Head, Chemistry Department,
St.Edmund's College]**

*Four things cannot comeback – the spoken word,
the sped arrow, past life, neglected opportunity.*

Sponsored by Sr.Asim Debray, Ex-Edmundian

ST. EDMUND'S OF MORE THAN FORTY YEARS AGO

M. D. CURRAN

It's a long stroll down memory's lane to that day in November of 1954 when I first laid eyes on Shillong nestling up there among the hills, and St.Edmund's College, the scene of my labours for the decade which followed. Changes there have been both in the college and its surroundings during the years since then, and many of the "old familiar faces" are no longer there. In those days, the B.T. courses having been terminated, there were but the I.A. and I.Sc. and B.A. classes. Memories were still fresh of the war years when St.Edmund's had been taken over by the military and the manner in which classes had been conducted both for school and college students was still spoken of, numbers being small in both Departments.

Br.E.X. Leonard was the Principal of the College in those years and he brought about many changes, not least in the provision of a playing pitch carved out of a hillside.. One of most enduring memories is that of a truly wonderful and dedicated staff whose teaching ensured that St.Edmund's reputation was high among the colleges at that time affiliated to Gauhati University. Though probably not the senior most of the professors in the college at the time, Professor Guha stood out as a sort of

father - figure. He was a delightful character, a great conversationalist, full of good humour and a dedicated teacher. Chemistry was his subject and he came to St.Edmund's with a considerable experience having taught in colleges in Rangoon and in Rawalpindi. The Japanese invasion of Burma had driven him from Rangoon and he would recount with gusto how he, with a band of refugees had trekked north through jungles until they finally made it safely into India. However, that was not to be the end of his trekking. Securing a teaching appointment in Rawalpindi, he was there for a brief few years until partition made him take flight once more. The harsh experiences of his life did nothing to dampen his good humour.

There was Professor Dhar, quiet, gentle, hard-working and unsparing in his efforts to give of his best to the students. A truly remarkable man. Professor Ganguly was the very efficient head of Physics Department and, for him, it must have been frustrating having to confine his efforts to I.Sc. students, who performed brilliantly under his direction but who then had to apply elsewhere to finish their degree. The introduction of B.Sc. course in 1960 gave him the scope he had craved and he rose

Sponsored by Sudip Kumar Sen

to the challenge with outstanding success. He was superintendent of one of the college hostels, at first in rented premises known as the Cleave Hostel, and then in the New Hostel provided by Br. Leonard on the college premises.

There was Professor Dulta (Dutta) Ray, still happily with us, a scholarly man and a perennial student. His subject was the social sciences and his dedication to the work of imparting his vast store of knowledge was untiring. He was (still is?) Superintendent of the B.T. Hostel a task he carried out with exemplary efficiency, with a wonderful blend of father - like concern for his charges and a firmness that ensured their application to their studies. There was always a wonderful spirit among the B.T. hostellers that spoke volumes for their kindly guide.

Others there were who made up the team of dedicated men, of highly talented men in their own special fields. One thinks of Professor P.N. Dutta (?), a historian of some note, of Professor Gupta (?) whose mastery of his subject, mathematics, caused his students to hold him in awe. There were the Brothers labouring there over the years. Br.E.X. Leonard who made so many improvements in college amenities; Br.J.N. Foley, who, having taught English for a decade or so, took over as Principal in 1958. The new science block, a ferro-concrete two-storey building in marked contrast to the Assam - style architectural structure of the rest of the building, provided welcome accommodation for the B.Sc. Department of 1960 onwards. Br.R.B. Veyra, who had been attached to the science Department, took over as Principal in succession to Br.Foley

and guided the fortunes of St.Edmund's with great efficiency during the sixties.

The student body of the college came from a wide variety of backgrounds and of mother - tongues. A survey of mother - tongues carried out by Br.M.G.Shannon (who had followed Br.Veyra as Principal) revealed that, among the student body, some fifty-eight mother tongues were represented! For many of them the pursuit of their studies through the medium of English must have posed a major problem. They were co-operative and hard-working and life on the college campus was enlivened by games and by the great College Week which gave all sections the opportunity to display their cultural diversity. If I were to describe the spirit of St.Edmund's in those days I should choose the word 'vibrant'. Among staff and students there was a sense of pride in the college, in the academic excellence and in the games. I always remember Mr.Harding Ladia, who "doubled" as clerk in the school office and as an excellent goalie on the football team.

Looking back on the decade I spent there teaching English to large groups of students, in daily contact with the men who laboured with such dedication in their various Departments, I am grateful for what those years offered in my life. Time passes and times change, but it is good to know that, after three-quarters of a century, the seed planted in the twenties has grown to be a great tree. Long may that growth continue and long may St.Edmund's continue to serve the youth in the beautiful surroundings of Shillong.

[Bro.M.D. Curran, was in the College as a teacher of English]

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THE BODY AND DRUNKEN COLOURS

- SHOBHAN N. LAMARE

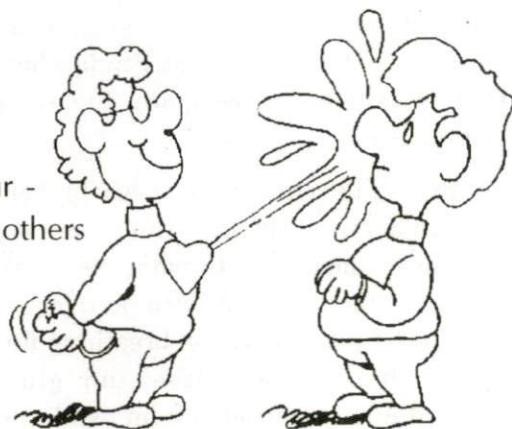
The act was concealed in the multitude of skins
 Interpreting the greens, wrapped in their leaves
 Negotiating the thoughts put forward
 Pleading to be allowed, to move to the piles
 While words disappears into the wind : but getting stronger.

The conviction been tested
 Burning the finger to prove a point
 Twisting like 'a quill pen in the flame of a candle'
 The faith going strong, undisturbed
 Producing an effect, to be carried out.

A noisy procession wielded out the ritual
 Placing the self on the pile
 Covering with light woods, but not so much
 As to prevent the body from rising, in the second phase
 An event which cannot escape.

The descent lighted the pile
 In that space, finding her reflection
 On those drunken orange-red colour -
 Feeling her body, making it hot for others
 Making her 'self' disappear :

The colours becoming brighter,
 A stigma, perhaps, for the last.



[Shobhan N. Lamare, is a lecturer in the Department of History]

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ST. VALENTINE

— A BIOCHEMICAL TRIBUTE

Are you sick with love? (Is the Valentine bug still having its after effects leaving you terribly sick?) The pupils of your eyes have grown larger, your heart beats faster, your brain is receiving more oxygen than it needs, and extra hormones are fluttering through your bloodstream, inducing a general feeling of euphoria. Does colour seem brighter, people friendlier and the world suddenly a much nicer place? The good news is that this is not a life threatening illness. The fact is, you are lovesick! Just thinning of your object of affection and your stomach is filled with butterflies.

Cynics have always maintained that these symptoms are all in the mind. But now scientists believe that these symptoms are not psychological, but very real. Studies have shown that, weight loss accompany the early stages of romance.

British psychiatrist Dr. Christopher Jarman says that falling in love can cause a physical response comparable to what we would feel if we came face to face with a tiger. He says, "Our heart rates increase, breathing intensifies, pupils dilate, adrenaline and glucose are pumped into the blood system, while the bodies muscle become toned and ready for action". As for the sudden loss of appetite, Dr.Jarman

JAYDEEP PAUL

blames the autonomous nervous system (ANS), which controls many of our bodies automatic actions such as digestion, breathing and sexual arousal.

The ANS shuts down our stomachs in tense, stressful or exciting situations, says Dr.Jarman; and this lets our bodies energy divert elsewhere - whether its running away, in the case of a tiger or, in case of love, pursuing our sweet heart. Animals fall prey to this ANS too.

Other scientists believe that happiness does not depend so much on love as it depends on our genes. Whatever tragic or comic turns our lives take, they say, that we have a preset level of happiness to which we will eventually return - not unlike the way our body adjusts itself to burn or store more calories in order to maintain a steady weight.

This would explain why some people remain optimistic in the face of adversity, while others are knocked for six at every minor crisis, depending on the person's fundamental sense of well being. Dr. Edward Diener, a psychologist at the University of Illinois, who has studied

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as to how happiness (euphoria) operates, says, "We find that for events like being promoted or losing a lover, most of the effects on people's mood is gone by three months, and there's not a trace by six months." Even lottery winners are no happier a year after their good fortune than they were before it, says Dr. Diener. While Dr. David Lykken, a behavioural geneticist at the university of Minnesota, says, "about half of your sense of well-being is determined by your set point, which is from the genetic constitution and the other half from the sorrows and pleasure of the last hours, days or weeks." However, one outside factor does not have a big impact upon our happiness and our capacity for falling in love - the time of year.

According to Dr. Denzil Devis of Liverpool University Medical Centre, the spring is good

news for the human heart. After the long cold darkness of winter, the extra heat and light of spring stimulates the pituitary gland to produce more hormones, he says. These hormones feed our basic desire to reproduce - making us susceptible to the love bug (that's why V-day falls during the season of spring).

The bad news is that while love can make you happy, it can also make you ill. Indeed researchers have found that some love birds feel nauseous, suffer headaches, feel cold and rashes and something called nucleiosis. The 'victim' can also suffer a sore throat or fever. Doctors usually prescribe antibiotics and lots of rest - yet, indeed the love bug thrives in the air as well as in the 'heart'.

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1. Asia Features
2. Times Group of News Services.

[Jaydeep Paul, is a student of BSc III

with Honours in Biochemistry]

*"People who never look back
to their ancestors, will not look
forward to posterity."*

- EDMUND BURKE

Sponsored by B.A. 2nd Year Day Political Science Honours 1999

MULTIMEDIA

DIPANKAR DUTTA

During the last decade, the three technologies viz, computer, communication and entertainment have progressed independently. Considerable efforts have been made to bring these technologies into a "United System". This convergence of technologies had given birth to Multi Media (M/N) technology. Concisely, M/N is the result of computer + communication + entertainment.

Multimedia refers to a system where a number of effects and entities, such as human creativity, audio, video, music, animation, text data communications and links, computer software and hardware are combined or integrated to create realistic environments and situations.

In due course of time huge computing resources and speed has enabled us to carry out many kinds of applications like 4 - dimensional graphics, medical imaging, biomedical engineering, financial modelling, sophisticated weather modelling, etc. Advance in computer technology has placed as vital role in the coming up of Multimedia. Communication technology viz., computer networks, data communications, relevant equipment and associated techniques have also witnessed phenomenal developments and progressed in leaps and bounds. Cellular phones, E-mail, FAX, computer networks are common things in our daily life.



When so many technologies revolutionised the entire world, then why entertainment technology should fall behind? Televisions and VCRs have been the major source of entertainment all over the world during the recent times. There has been considerable development and growth in this area as well.

In a nutshell, M/N work station is a computer system that has the capabilities of "mingling" and generating effects. Due to easy availability of computer networks distributed multimedia has also become common. In fact, these Multimedia work stations are distributed in different geographical locations.

Multimedia has vast applications in almost every field of human activity. Some of the prominent are education, training, entertainment, management, medicine, health care, science and engineering, travel and tourism, modelling and simulation, video conferences and so on. Another extremely important application that has created tremendous interest is the interactive cinema and virtual reality.

**[Dipankar Dutta, is a student of BSc III
with Computer Science Honours in College]**

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THE GREATEST PUZZLE IN NATURE

NATARAJ CHAKRABORTY

Yes - it is a Black - Hole. These are objects whose properties are absolutely fantastic and puzzling. Albert Einstein, the creator of General Relativity theory, wrote, "The most refined and profound emotional experience that a man may be honoured with is the feeling of mystery." It is unlikely that black holes have any competition in the universe as far as mysteriousness goes.

The characteristic of Black Holes were appropriately given by the American physicist Kip Thorn when he said, "of all the conceptions of the human mind from unicorns to gargoyles to the hydrogen bomb perhaps the most fantastic is the black hole; a hole in space with a definite edge over which anything can fall and nothing can escape; a hole with a gravitational field so strong that even light is caught and held in its grip."

A black hole is a creation of gravitation and gravitation is the only interaction that reigns supreme in nature. It acts on everything, on small mass and large mass particles, even on light. And thus it was concluded later that nothing can escape the effects of black hole, not even light.

We now know very well the concept of escape velocity. This is the velocity that we have to impart to a body in order to break it away from the gravitational pull of a star or planet. The

French mathematician and astronomer Pierre Laplace was the first to use the concept of escape velocity to predict black hole. As already know that if the initial velocity of a body is less than the escape velocity gravitational forces will decelerate its motion, stop the body and then make it fall back on the gravitating centre.

Laplace argued like this : take a celestial body on whose surface the escape velocity exceeds the velocity of light. Then the light from the star cannot overcome the gravitational pull and escape into space and will never reach a remote observer, so that they are black, that is invisible.

But this only predicts their property of being black or invisible; it never shows its enormous depth and absorbing power. It was only Einstein who proved in his General theory of relativity that no matter particle can have velocity more than light, that is, 3,00,000 km/sec. Thus, it proves that a star having escape velocity more than that of light eats up every matter inside its gravitating radius called horizon, whatever may be the velocity of the particle, that is, it is appropriately named as Black Holes.

Black Holes forms when the life of a star having twice the solar mass ends, that is, when a neutron star having a mass double that of our sun forms, it goes on contracting more and more under its own gravitating force, till it reaches

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the radius called, gravitational radius, where the gravitational force on its surface is infinite. And thus, it remains eternally in space and time.

What makes Black Holes such stunning is its utterly exceptional properties dissimilar to anything known before them. They are neither bodies in the conventional sense of the word, nor radiation. They constitute holes in space and time, caused by extremely strong curving of space and by changes in the rate of flow of time in the rapidly growing gravitational field. Indeed, human imagination is unable to comprehend the

degree to which space is curved and time flow is warped when a Black Hole is formed. The curving of space means that space is elongated and warping of time means, dilation of time. It in fact happens that, when one approaches a Black Hole the time stops absolutely.

The search for Black Holes is on, to prove all the theories. Till date an X-ray source in the constellation cygnus known as Cygnus X-1 is believed to be the only and the first Black Hole discovered. And we hope that more of these will come out of darkness in future to reveal more mysteries of nature.

**[Nataraj Chakraborty, is a student of
BSc III with Honours in Electronics]**



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DEPARTMENT OF GEOGRAPHY

PROF. P. R. DUTTA

The Department of Geography was started in September 1961, at the initiative of a very dynamic personality, Late Rev.Bro.J.N. Foley, the then Principal of the College. It was then a one man Department, headed by Prof.G.P.Bhakta, without whose dedication and contribution towards the development of the study of Geography, the Department would not have attained its present day status.

In its nascent stage, for reasons unknown, not many students opted for Geography. But Prof.Bhakta, was not let down by this situation. He had other ideas to invite and attract students towards the subject. In the early years of the sixties, Prof.Bhakta, used to send printed notes, during the winter vacation to the home addresses of the students, free of cost! With his relentless labour, the seeds of destiny was sown. Prof.Bhakta, was instrumental in opening the Department of Geography in other colleges too. He was also a major source of inspiration to many a teachers teaching Geography at different colleges of Meghalaya, Nagaland and Mizoram.

After a dedicated service of thirty seven years, Prof.Bhakta, had to retire prematurely on health grounds. In him all the members of the Department are missing a "friend, philosopher and guide".

Three year Degree (pass) classes started with less than 10 students in 1964. Prof.J.P.Singh, joined the Department in 1966 and was a faculty member till August 1978. In August, 1974,

Prof.P.R.Dutta joined the Department. In between September, 1978 and June, 1984, three other lecturers joined the Department and all of them had a brief tenure. Following the resignation of Prof.J.P.Singh, Mr.P.Konwar, joined the Department in September, 1978 and left in 1979. Mr.P.Dutta, joined the Department in September, 1979 and continued till June, 1984. Prof.S.Kharkongor, joined the Department in June, 1982.

The number of students was steadily increasing and with more students opting for Geography, the pertinent need for opening Honours course was felt. Honours course was started in July, 1984 with eight students.

The Department needed to be strengthened and consequently Prof.K.C.Chakravarty, joined in June, 1985. Mr.S.Das, joined in October, 1986 and resigned in September 1989; following which Prof.O.Kharmawphlang, joined the faculty in November, 1989. Prof.Bhakta, retired in April, 1998 and Prof.M.Ford, joined the Department in November, 1998.

As the Chinese proverb goes :"If a man is hungry, do not feed him, but teach him how to fish and you will feed him a lifetime". And here we stand - to make every serious effort to uphold the high standard of education at St.Edmund's College so that they (students) could set foot for a brighter future in the new millennium.

[Prof. P. R.Dutta, is at present the Head, Geography Department]

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LONG CHERISHING DREAM

L. BENJAMIN KHASOUSO

Placed in the chaotic world,
When the atmosphere is full of mists,
Entangled with the clumsy domestic problems,
Sprouted out a dim 'dream',
A dream that knows no boundary.

Leaving with no support nor guide,
Yet encourages by fast friend,
Filled with emotion: though no reason,
Jumped into the 'tumult' of the storm:
With, 'Do or Die' principle in mind.

Embittered by earlier ill fated events
Enthusiastically dared against the storm of life,
Determined to reach the goal at any cost,
With far sighted views before him
Struggled in clearing the dark clouds.

Yet at time stunted by its demands,
He bowed humbly in doldrums.
Yet, his "will" dragged him on slowly,
Believing in "Bear the cross and wear the crown"
With a ray of hope he proceeded.

Oh! Will he ever reach the destiny?
Will his dream be fulfilled one day?
Or will the dream remain as a dream forever?
Remaining in the air forever?
Or should he take another track?



[L. Benjamin Khasouso, is a student of BSc. II]

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THE TALE OF A DEPARTMENT OF REPUTATION

Prof. Kulada Prasad Bhattacharjee

St. Edmund's College, is one of the foremost educational institutions in India. If one is asked to name few top colleges in the country having very high standard and reputation, it is certain that he is to name St. Edmund's College as one of them. This status was not achieved in a day or year but by systematic and planned effort and hard labour of many years. A group of highly qualified and dedicated teachers, a bunch of able administrators and a few selfless Principals were responsible for the development of this institution. I feel proud to be a member of this esteemed organisation.

I joined this College in 1958 as a student in the first year Intermediate science class and found myself in the midst of so many brilliant classmates whose results in Matriculation examination or Senior Cambridge examination were splendid. In the first day, the first class was a Physics class with Prof. N. Ganguli, the head of the Department of Physics. The impression of that class is till bright in my memory. His teaching style and approach to the subject was so impressive that every student of the class became speechless and overwhelmed. At that time, the College had science upto intermediate level and Prof. N. Ganguli was the only lecturer in Physics Department, while

Mr. Purnendu Bhattacharya was the only demonstrator in the Department. He later left for Sagar University in 1959 to complete his Master degree in Physics taking lien from the College and joined the Department again in 1961 as a lecturer.

Degree classes in science started in 1959 with Physics as the only honours subject. Only three students were admitted in the class, they were Probal Purkayastha, Brother Shannon and Brother Donnelly. In the very next year the College started Chemistry and Mathematics honours along with pass courses. The Physics Department was situated in the present library building. The laboratory instruments and apparatuses were of very high quality and were mostly foreign products. After opening of degree classes few lecturers were given appointment in the Physics Department. They were Profs. A. L. Biswas, Ashok Dam, Eva Bhuyan, Minoti Sharma, Kakoti and Topeswar Shing. Mr. Jagadish Purkayastha and Mr. Ashit Baran Chakravorty were appointed in the Department as demonstrators. Prof. S. K. Bhattacharjee was also appointed as demonstrator in Physics against Purnendu Bhattacharya's place and later on he was shifted to the Mathematics Department as a lecturer.

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Prof.N.Ganguli, joined this College in 1941. Before that he was a research fellow in Cultivation of Science under the guidance of the renowned scientist Prof.K.S. Krishnan, F.R.S for several years and published few papers of very high standard. We were lucky to be is students. prof.Brojamohan Goswami, the present Head of the Department, joined this College in 1961 and with his inclusion the Department started to flourish with new vigour.

I joined this Department as a lecturer in 1964 after passing MSc from Jadavpur University. Brother. Brother Shannon and Prof.Dulal Bhattacharjee also joined the Department in the same year. Later Brother Shannon became the Principal of the College after the retirement of Brother Vieyra and Dulal Bhattacharjee has since been shifted to the Electronics Department. In the beginning of my carrier I was personally grateful to Prof.N.Ganguli and Prof.Goswami for their help and co-operation. Prof.Ganguli used to advise us on how to improve the teaching quality, how to make classes more interesting and how to make the difficult topics understandable to general students. My present day status as a teacher in the College is mainly due to his advise. Prof.Goswami is a perfectly dedicated teacher and he is a teacher with sound knowledge and conception in subject. I salute him for his devotion and sincerity. He is an open hearted man and is always ready to help the students. Ms.Dolcy Millian, another active young lady joined the Department in 1963, in place of Prof.S.K.Bhattacharjee, as a demonstrator and she is still in the Department with her sincerity carrying out her works.

A new building was constructed in the early part of sixties for Physics laboratory and classes. The first floor was meant for Pre-university and degree laboratories and the ground floor for the classes. Two laboratory assistants Ram Bahadur and Atul were appointed in the Department for

laboratory maintenance as well as to help the practical classes. Prof.N.Ganguli could successfully develop a habit in all of us to remain in the Department for the whole day and thus a co-operating atmosphere was created amongst the members of the Department. In more than thirty years of my service I can scarcely remember a single instance that a Physics class was not taken due to absence of any lecturer. It is a common practice in the Department to go to the class in time and if any body is late or absent another teacher would go to that class for the smooth running of the college. Probably due to these reasons the result of the Department, both in Pre-university and Degree examinations were always excellent and to our satisfaction. The general results of the College every year are brilliant and it is due to regular classes, College discipline, timely College examinations and tests and sincere teachings of the experienced staff. A healthy and hearty relationship between teachers and students is also a great factor for the College development and academic success.

Prof. N. Ganguli retired in 1972. Prof. Purnendu Bhattacharya then took over the responsibility of the Department from him. The retirement of Prof.N.Ganguli created a vacuum in the Department. We are still trying to fill that up with our might and efforts. Again Prof.Dulal Bhattacharjee and W.Passah left the Department and they joined Electronics Department. Dr.Ramendu Bhattacharjee, Dr.Radhendu Das, Dr.V.R.Rao and Dr.S.Khatri were appointed in the Department and all of them are highly qualified and excellent teachers.

In 1974. Dr.Kishori Mohan Pathak, a renowned Professor of Physics in Gauhati University visited our College and wanted to start a Cosmic Ray Research Centre in the College with Prof.B.M.Goswami and myself as his co-worker. But that could not materialise

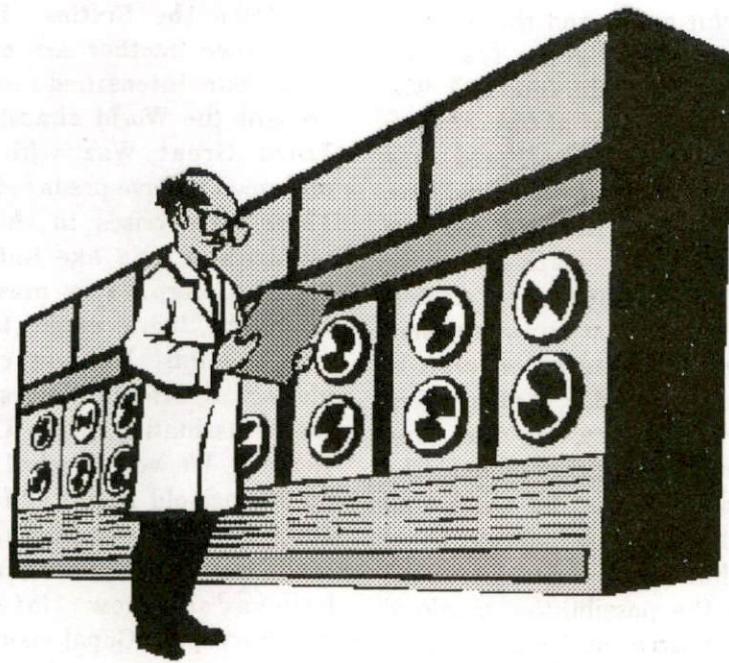
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due to some technical difficulties. Our dream was shattered by the rules of the Universities.

Prof. Purnendu Bhattacharya, a genuine educationist, got his PhD from NEHU in early eighties. He was successful to run the Department by his gentle and sympathetic attitude towards all the members of the staff and was able to gather respects from colleagues and students till the date of his retirement. He retired in 1995 and Prof. B.M. Goswami took over the charge as Departmental head. Prof. M. Lyndem was appointed against Dr. P. Bhattacharya's vacancy. Now Physics Department is a family of Seven members and all are like brothers under the same roof.

The days are passing normally and smoothly like continuous flow of water in rivers. Physics Department is sailing through the time under the able leadership of Prof. B.M. Goswami with the young energetic and experienced co-sailors of the same boat. Students are coming and going out after getting their coveted degrees. Teachers are joining and retiring after specific periods. But the College with its Departments runs with unperturbed normal accelerated flow. The tradition already set by the dedicated and devoted stalwarts will continue for years to come. Let God bless us all - *LONG LIVE PHYSICS DEPARTMENT OF ST. EDMUND'S COLLEGE.*

[Prof. Kulada Prasad Bhattacharjee, is a Lecturer in the Department of Physics]



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THE LAST FIVE DECADES (1950 - 1999) AN INTROSPECTION

Those of us who were born within a few years of the Indian independence may use their hindsight in order to trace the becoming of our contemporary world and India. With age, perhaps, we tend to be introspective if not nostalgic! We can very well recall the Fifties, when our elders were vibrant with aspirations and expectations about the country and the world. This, in spite of the 'Partition' of their 'House'! In fact, the fifties were the days when no doubt there were serious crises like the Korean War, Berlin airlift and the western bid to take over the Suez Canal. The Sub-continent had just tided over the Indo-Pak War and was busy with resettlement of the refugees and tackling food crisis. The World was recuperating from the wounds of the World War, but now facing the Cold War. At the same time the era was witnessing path-breaking developments in the realm of human enterprise. We remember our elders' elation when man succeeded in placing a satellite on an orbit of the Earth. The face of the dog, Laika, often flash back to our memory, as the one representative of ours orbiting this planet. The discovery of the 'Double Helix' by Crick and Watson foresaw the cloning of the nineties. Those who would read Arthur Clarke's visions of the future, talked about the possibilities mankind might encounter. Of course, at times with an undertone of skepticism! Many countries in Afro-Asia were getting independence. The Non-

ABHIJIT CHOUDHURY

Aligned Movement was becoming popular. But the Kashmir Princess episode had overcast its prospects. With Jawaharlal Nehru's steering the Country, many of our elders thought that India had a great future in store.

Came the Sixties! The World began to experience another set of developments. The Cold War intensified and the Cuban crisis brought the World almost on the brink of the Third Great War which Nostradamus is presumed to have predicted five centuries earlier. There were crises in the newly independent countries of Asia like Indonesia, and of Africa as in Congo. The martyrdom of Patrice Lumumba, there, caught the imagination of our young minds! Not yet clear about our own ideological orientations, some of us lamented the assassination of the US President, John F. Kennedy. We were shocked to have been attacked by our age-old friend and neighbour, China, in 1962. We were yet to realise that the issue at stake were much more complex than we would believe or know (later, in 1977, when Prof. Sarvapalli Gopal visited the North Eastern Hill University, I asked him about his own responsibility for not properly informing Nehru

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on the actual ground situations regarding the borders; he refused to answer). It was followed by the second round of war with Pakistan in 1965. Rumours floated about the unnatural death of our Prime Minister, Lal Bahadur Shastri, while in Tashkent, on negotiation for peace with the 'Dictator' on our neighbourhood. The Arab-Israeli War tended to confirm the popular notion that the Jews were 'geniuses'! The motion of History between popular beliefs and serious academic constructs got an instance to cite!

When Yuri Gagarin looked at the Earth from his orbit, we tried to locate him somewhere up there! After series of experiments, including spacewalks, finally two astronauts put the first ever footprints of mankind on the Moon in 1969, marking the fulfilment of our ancient dream of a rendezvous with that imagined beauty! Neil Armstrong declaimed in ecstasy, looking at the fine blue 'home' of ours from across several hundred thousand kilometres. Man also began to take a formal but cautious look at the God of War, Mars. When Prof. Hargovind Khorana won the Nobel Prize in Physiology and Medicine for his researches on deciphering the genetic code, in 1968, we, who were considering ourselves to be potential Einsteins, went ecstatic. I asked one of my classmates, how he felt. In the characteristic fashion of a 'Bania', he replied, "So what! He has shared it two others!" Nearer the ground, student revolts not only marked the political issues at stake in France, England, Germany, Japan and the United States of America, but also shook our conscience though temporarily. It seemed as if, the students - world over - were aroused by idealism and were bent upon replacing the old, rotten order. Inspired was the Philosopher, Prof. A.J. Aver, who wrote his famous *The Rebels and Morals* a critical survey of the movement (we read it in the *Sunday Magazine* of the *Hindustan Standard* in Nov-Dec, 1968). The Beatles Generation had by then inaugurated the age of *Psychedelic*

music. But they did not mind fusing their tunes with those of Ravishankar! Our heroes included Paul Macartney and Udayshankar, Satyajit Ray and Kurosawa, and Che Guevara and Tariq Ali. Among the heroines we admired Wahida Rehman and Madhavi Mukherjee!

At home, regional assertions, both politico-economic and cultural (including linguistic) reminded us that we Indians actually are a *Plural* entity. Before his death in 1964, Nehru had tough time, without much success, in minimising the centrifugal tendencies evident in our system. Were such tendencies unnatural? Well, perhaps not! Because, they would always be a natural corollary to a multiethnic system with historically evolved local and regional politico-cultural autonomy which went in shaping the composite history of India. The linguistic and other disturbances drove home the lesson that you require *statesmanship* to run the show and deliver goods to such a multifaceted society and polity as India. Plurality is like a beautiful wife, difficult to manage!

From the Sixties we proceed to the Seventies and thence to the subsequent decades (till date). In our early twenties then, we saw the coming of age of the political ferment around us, some of which had their origin in the sixties. The decades-old Vietnam War was finally drawing to a close defeating the US might (1976). China experienced the passing of an age from the Cultural Revolution (1966), which exhibited a new kind of political fundamentalism, and the death of Mao Ze Dong (1976) to Deng Ziao Ping's *Fifth Modernization* (after 1983). It was not surprising, however, to close observers, that the attempts at purging their society of the *pernicious* influences from the *bourgeois* West completed a full circle by the nineties bringing about the 'socialist market economy'. This notwithstanding the Tienanmen Square (1989)! Through the Seventies and part of the Eighties, Japan continued to pass through public scandals,

In Memory of (L) B.C. Purkayastha

involving the powers that be and the Zaibatsu Houses like the Sumitomo Corporations, as well as political radicalism of which the spill over can be seen in the nerve gas attack masterminded by the AUM in the Nineties. By the Nineties, it became clear that the rise of some esoteric cult groups (for example, the one that organised mass suicide among its followers in the USA) were connected to socio-political frustrations. It could be an extension of the Hippie movement of the Seventies.

The Internationalism of the World Left movement received set backs due to the clash of *national* interests of the Soviet Union and China on the one hand, and of China and Vietnam, on the other. Meanwhile, *disarmament* talks extended into the Nineties, without much effecting a meaningful reduction of *radiation* weapons. The Damocles' sword of a holocaust continued to hang on, which came to be several kilotons per head! Man's destructiveness has received a fillip through creation of chemical and biological weapons. The political drama of *coup d'etats*, revolutions and counter-revolutions in Latin America spilled over from their tradition of the Fifties and Sixties. The term *Banana Republic* has already had added a new dimension in our understanding of their politics! The African countries like Nigeria passed through the pains of civil war resulting from the African legacy, the political-economy of intense *tribalism*. The Eighties and Nineties saw its miserable manifestations in Ethiopia, Somalia, Mozambique, Angola, Rwanda and Burundi. In fact many of them actually started in the late Seventies. Cambodia, in south East Asia, produced a Pol Pot who would not mind the death of hundred thousands in order to satisfy their whims! The events in Rwanda-Burundi have demonstrated that the *social memory* of ethnic animosity does not die so easily as one may think.

These decades have seen the World wavering alternately between hope and despair. Hopes were raised because of the expanding horizons of human creativity. New frontiers were revealed in the fields of medicine and life sciences, physics, cosmology, engineering and technology (the latter especially in the Information sector). The *briefs* of Nobel Winners reflected it, and, thereby, continued to excite our imagination! The search for the extra-terrestrial intelligence, which began in the Sixties, continued with Carl Sagan adding to our curiosities through what he wrote. However, that everything would not be rosy about our scientific and technological enterprise was already indicated when in the sixties, Rachel Carson wrote her path-breaking work, *The Silver Spring*, warning us to pay adequate attention towards our environment. Today, the Ozone hole is spreading beyond the Antarctic. But the politics of ecological and environmental management are going on apace with one passing the bulk on the other. Aristotle was right anyway! That man is a political animal. We require to modify this view, substituting *politi-king* for *political*! In the Galsworthian sense of the term, the governments of the world are only adopting "half and half" measures in order to face the future.

Nearer home, the Yom Kippur War (1973) broke the myth of the Israeli invincibility; the Iranian Revolution of 1979 ended the two thousand and five hundred years of dynastic rule and reasserted the primacy of religion in State. An anachronistic proposition for our era! The Afghan Revolution invited Soviet participation which ended in a fiasco reminding us of the British experiences there in the Nineteenth century. The brinkmanship of the Western (mainly American) support to the Afghan Mujahideens produced a Frankenstein for them in Osama Bin Laden. It is indeed an irony of our contemporary history that the very persons like Generals Noriega (Panama) and Saddam Hussain (Iraq), whom the United States

In Memory of (L) B.C. Purkayastha

propped up to serve its interests, had become thorns in its path! The Sri Lanka ethnic crisis, since 1979 had blown into a full scale civil war by 1983. By December 1971, after the third round of our wars with Pakistan, Bangladesh emerged as an independent nation, nullifying the earlier nation/state. The Camp David agreement, the Palestinian peace accord and a host of other similar endeavours in the erstwhile Yugoslavia and elsewhere marked the compulsions of the *Globalisation*, which demands a *Unipolar* world as its first requisite. Interestingly however, the formation of the Islamic Economic Union comprising initially of Iran, Afghanistan and some Central Asian countries; and the Russian proposal to form a common front of China, India and herself negate this attempt of the USA. In fact, by 1997, Russia and China said that the World remained *multipolar*! Indeed, the cultural resurgence, the world war over, had often been taking the shape of *fundamentalism* of all hues - be it Islamic, Christian, Hindu or of other types. The Islamic fundamentalism remains a traditional form of reaction against modernism symbolised by a dominating West. But then, the fact remains that all forms of *cultural* fundamentalism are essentially an attempt at carving out a permanent niche for each where the symbolic politico-cultural unit (e.g., Islamic World/Christendom) concerned would be to preserve its identity and interests in the face of *globalisation*!

In India, the turbulence of all sorts were growing since 1967. The Naxalite movement continue till date in certain regions of India. In Bihar, for instance, it is also mobilising caste alienations deeply connected to feudal type of land relations. In Andhra Pradesh, it is trying to mobilise tribal affiliations which is expanding into the neighbouring Maharashtra and Madhya Pradesh. West Bengal saw tumults, in the process, for a few years when the cream of the Bengal youth were finished off by a few policy

makers! Jaya Prakash Narayan's Total Revolution in the mid and late Seventies and the Central Government employees' historic strike (1973) and other events of the Seventies contradicted the political basis of the Indian State. Personal aggrandisement for securing oneself led to the split in the Congress Party (a game replayed in 1999) in 1969. These events culminated in the imposition of the infamous *Emergency* in 1975, which, of course failed to alter the so-called *national character* of the Indians. However, the Indian people taught us a lesson that they were not as *foolhardy* as we would believe them to be! Twice, they ousted the Governments without much ado through the ballot boxes. And this was taken note of by the world press as a sort of *silent revolution*!

But, gradually since then money and muscle powers began to take their toll on our existing value system. The nexus among the policy-makers, bureaucrats/technocrats, and business interests are always there in a polity. However, real games were played by this nexus since the Seventies. As a result, a host of *underground* outfits came up, some of which actually acted as a bulwark of nefarious political *designers*. Even the intellectuals, including teachers, participated/encouraged (in) the process. The lack of sincere political will on the part of the Central and Local/State leadership since the Nehruvian era dragged the Naga issues to date. Finally, now, the people themselves, through the Naga Hoho, have taken the initiative to bringing about peace. Of course, we are not sure whether the problem would be solved! Though some degree of political will was exhibited in bringing about the Assam or Mizoram Accords, in the Eighties, the contrast can easily be discerned in that while in Mizoram, the people concerned tried to fulfil the promises the Mizoram Accord afforded; the Assam Movement, on the other hand, landed Assam back to where it was! It is true that for long the North East had been shabbily treated by the Central bureaucracy,

In Memory of (L) B.C. Purkayastha

many of whom even demonstrated appalling ignorance about the region! But then, within the region an ambivalence was and still is exhibited in that on the one hand, we say that the Centre is neglecting the region; and on the other, we often tend to mishandle and misuse the resources both local and external!

Another interesting development unfolded itself through the last three decades of our concern! It is that the *nationalisation* of the banks, which was decided in 1969, had definitely brought this sector to more efficient public utility. But, correspondingly, there was a political side effect too to this process! We are talking of the *Tamasha* of loan melas! Do we know how much of these loans have since been recovered? From the seventies onwards our work culture in the government offices, banks and most of the educational institutions have undergone a *qualitative* change from the one of serving the people to the one of either *no work* or *as little work as possible*. Even the *Revolutionary* West Bengal is no exception! As early as 1948-1949 Sardar Ballabhai Patel cautioned the then Bihar Premier against the spread of provincialism and parochialism among its officialdom. Today, everywhere it has become as common as our daily lores! Caste-based politics and equations have been evident since the days of the movement for freedom. Now, in some regions caste and ethnic estrangements are manifested nakedly.

Indian foreign policy-makers have had a tendency to make dubious claims of success in the World fora and we, too, dance to their tune. We fail to realise that when the World powers support our case they do it largely on their own compulsions. But most of the results of our efforts showed the many snubbings we got in various world fora including the recent ones (1996-1997) in the ASEAN! The Buddha *smiled* on the two occasion (1974 and 1998). But India failed to earn the World's respect as the land of

Gotama. Because, the others thought otherwise (e.g., Japan in spite of its own records of past brutalities in 1937-45; and USA in her hypocritical notions of power)! It is agreed that in realpolitik, one has to talk from the position of power. But realpolitik also demand realistic handling of the situations which it had seldom been in our case! Take, for instance, the case of Nehru arrogating upon India, the responsibility of Nepal's defence at the height of the Sino-Indian border controversy in the late fifties and early sixties thus alienating that country! The bunglings we made in our handling of the Kashmir issue at its initial stages are an open secret! Too much of egoistic squabbles over jurisdiction involving those who matter in public life cannot stand the test of a well-ordered and well-intentioned system, where the questions of public good and security are concerned. The intelligence failures could be the natural outcome of tangled operations, as it happened in Kargil (thanks to the IB, RAW, SIB, and etc. of their operations I had some experience in Arunachal Pradesh!).

On the eve of the Twenty-first century we have already seen unnatural deaths of some of our leaders in a supposedly non-violent society. Does it mean, our system is hotting up? Perhaps, it is so. We have grown familiar with the public feeling: "you reap as you sow"! The games . . . including the Howalas and scam; the virtual shelving of the Bofors and the Thakkar Committee Reports and communal disturbances since 1947 or for the demolition of the Babri Masjid . . . reflect the state of affairs we are in. That insurgency is harboured by the powers that be has not remained unknown. The 'Rule of Law' is an essential pre-condition for a civic society. The Shah Banu case, as also our handling of the system so far, have amply demonstrated that we are still way behind. Come the Fifth September! People are fed with claims and pious intentions in the name of education!

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Yet not even five percent of the budget is spent on it. There has been no meaningful direction to revamp the system. The State and the teachers often get involved in a see-saw game over questions of pay scales, and other basic needs. There are, of course, many among the teachers who are actually not upto the mark for their callings! Many of them get involved in unsavoury activities. But, as they are, like anyone else, mortal human beings; they are as fallible as the other segments of the society. Therefore, when the whole fabric is in *decay*, how can we go on with our *wishful* expectation that they would remain above/beyond the process! We, as a collective entity, are losing our capacity to *dream*!

Only a few years ago, a noted freedom fighter, B.N. Sasmal, wrote a letter to the Editor of the *Statesman*, wherein he observed that when corruption was spreading among the rank and file of the Congress in the 1920s, he and the other members of the Party complained about it to Mahatma Gandhi. Gandhi left the matter to God to resolve! But even God cannot help a people that are incapable of helping themselves! So, we could not repel the Chinese military intrusions into the Sumdurong Chu valley and elsewhere. The only silver lining had been the Nathula Pass episode (1967). The Siachen and Kargil vis-a-vis Pakistan have shown that we can do it if we want! Though we may echo the Buddha that the World is impermanent (anatta), we cannot help remembering that we are human beings in that we may rationally try to give a proper direction to the processes of change. That's why we are waiting a STATESMAN! Or should we forget what James Freeman Clarke (1810-1888) an American writer and clergyman had to say: "A politician thinks of the next election; a statesman of the next generation"!

The break-up of the Soviet Union and the *balkanisation* of some Balkan States in the early nineties ran parallel to the processes of globalisation and the opening up of economies. We can see in this an expanded scope of contemplating upon two mutually contradictory stands of attitude, when we look at the national assertions at the same time. One : to take on the World as my *home*, my village; and the other: to think of my village as an exclusive world for me! The end result is the cry of identity crisis leading to the frequent adoption of the language of gun. We are continuing in sufferance amidst an overall crisis of ideology! The coming generations may even doubt that once there existed a concept of *welfare state*. Standing at the door of the century we are now confirmed in our belief that ultimately it is on the human element that the success of a system whatsoever depends. Through our passage in time, we have proved ourselves to be harmful to our surroundings, to the fellow beings. That way we are more dangerous element in all creation! Because, most of the other species do not harm unless there is a necessity or provocation. They may not rationalise on their actions as we do. But we do have the potentials of abusing this supposedly great faculty of ours! That, too, under the cloak of justifications and even ideologies! So, who can agree that we are the best among all life forms?

However, it was only *Hope* that could not escape Pandora's Box! Though we are faced with the current disillusionment, we are fortunate enough to witness our transition into the next Millennium. It will be good to remember with George Meredith (1828-1909) that "The future not being born, my friend, we will abstain from baptizing it"! Though this brief on our contemporary times, we are sure, would sound cynical in most part. But almost every such brief tends to be so!

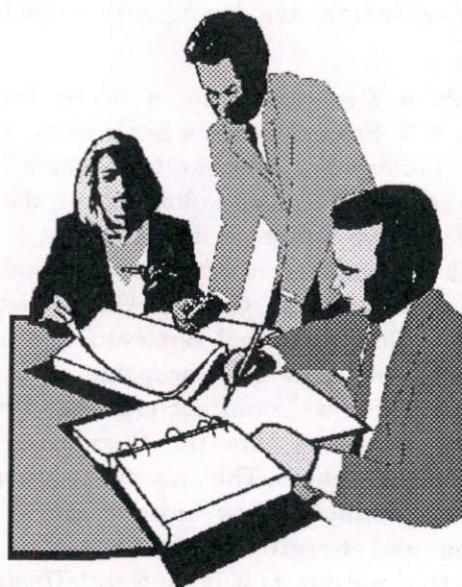
[Prof. Abhijit Choudhury, is a Lecturer in the Department of History]

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SHORT HISTORY OF ST. EDMUND'S COLLEGE OFFICE

Strongman Kharumih

St. Edmund's college was founded by the Irish Christian Brothers India, in the year 1916, at Shillong, one of the beautiful Hill stations in India in those days. Coming to this far corner of India, in those days, would not have been possible for the Christian Brothers from Ireland, if not guided by the vision of the Almighty, to enlighten the people of this backward area of our hill, the Khasi and Jaintia Hills. So in 1916, they started a Secondary School up to Cambridge standard. By their sacrifice and dedication to the call, they were successful in a short period of time to open Intermediate classes in Arts and Science, in 1923. They applied for affiliation in 1923 and they got affiliated with the Calcutta University in 1924. Thus, in 1924, St. Edmund's College became the first college in this beautiful hills of ours. In 1936, a full-fledged College started by the opening of the B.A. and B.T. classes, affiliated to Calcutta University. The first Governing Body was formed where the first Principal of the College, Rev.Bro.J.C. Roe became the first Secretary and Rev.Bro.J.B. Culhane became the first founder and donour as well as the life member of the Governing Body.



Regarding, the starting of the College office, no proper records were found, but we may presume that office works were done by the Brothers themselves. As per records, it was found that the first office assistants were appointed in 1937, and they were Md.Sirajul Islam and Mr.A. Patea on 1st March, 1937; the former left the office on August 1937 itself, where as the latter left on august, 1945. Mr.Rajkumar Bhattacharjee joined as the first Librarian of the College and was shifted to office

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on 1st March, 1941; he continued till his retirement on 31st December, 1973. Thus, Mr.Rajkumar, became the pioneer of the college Office. It is also worth mentioning that Mr.Rajkumar Bhattacharjee, wrote a memorable report in the College Magazine of 1968 about the historic visit to our College by Srijut Subhas Chandra Bose the great patriot of our Country, in 1938, when Bro.J.I. O'Leary was the Principal. During the year 1942, about three officiating staffs namely, Mr.G.N. Dikshit, Mr.J. Kharkongor and Mr.K. Chakraborty joined the Office for few months only, leaving Mr.Rajkumar Bhattacharjee to manage the Office work alone.

From 1945 till 16th February, 1955 no appointment was made for the Office. On 16th February, 1955 Mr.Harding Ladia, the famous footballer of those days was appointed. He was a tedious worker, and a disciplined man. He served the College to the best of his ability and with full sincerity, till his retirement on 28th February, 1988. He will be remembered by the College for many generations. In 1958, separate building for the Principal and Office was constructed and completed by 1961-62. This is called the Administrative Block of the College. By this time Office was well organised and fit to run the administration of the whole Institution. Allotment of work to the staff were made to look after respective works of the Office like admissions and registration of the students, fees and accounts, records of appointments and confirmation of college staff and so on. As the College grew so also works in the Office simultaneously increased, therefore, new appointments were made. Mr.P.L. Wan, was in the College from 1st May, 1958 to 20th June, 1969; Mr.T. Syiemlieh from 1st April, 1960 to 30th June, 1989; Mr.Errolflynn Nongbri from 1st September, 1969 to 11th August, 1975; Mr.T.S. Giri from 1st September, 1975 to 30th April, 1976; and Mr.S.C. Ray from 1st April, 1974 to 31st January, 1977.

Fortunately, in 1975, the Government of Meghalaya by its order Memo No.EDN/204/76/ 14 dt.25.05.77, allowed all deficit Colleges to put assistants in the grade system as done in the Government Offices, i.e., Lower Division Assistant, Upper Division Assistant and Peons (Grade IV). This was effected from the 01st April, 1974. By virtue of this order Mr.H. Ladia became the first U.D.A. -cum- Head Assistant of the office and Mr.S.C. Ray the first Accountant.

Again we come back to the retirement and recruitment business. Don't be bored! As it is in my nature to continue speaking and writing what is important, "Man may come, man may go, but river goes on forever". So, on the 1st June, 1976, Mr.Alexander, not Alexander of Macedonia, but Alexander M. Tariang, joined the College and resigned on 31st August, 1982. Still funny, on 1st June, 1977, came a new man by the name of Mr.Strongman Kharmih, to the imagination of many, he should be big and well-structured man, but to the astonishment of every body he was just the opposite. Appointed as L.D. Assistant and was pushed to U.D.A -cum- Head Assistant on the 1st March, 1988. In the same year Mr.A.J. Ahmed, joined as a typist and was shifted to the Library on 1st March, 1980, in his place Mr.A Lyngdoh was appointed but he left on 22nd September, 1981. Next, Mr.R. Fanwar filled the vacancy till 1st January, 1986. After him came Mr.A.S. Pyrbodh who joined on 7th April, 1986 and left in 1991. In 1982, Subir Basak was appointed in place of Mr.Alexander M. Tariang, he was promoted to the post of U.D. Accountant on the 1st July, 1989, in place of Mr.T. Syiemlieh (who retired). The last man to leave the College office till date was Mr.Barnard D'Costa Wahlang, who joined on 1st August, 1989 and left on 31st July, 1990 to make a space for the College to appoint the first lady in the College office, i.e., Ms.Susan Mawrie who joined on 1st August, 1990.

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The present Office Staff consists of young and energetic persons as follows:

U.D.Assistant :-

- (1) Mr.Strongman Kharmih (Head Assistant), incharge of Records, Correspondences, Salary, Government Bills and other affairs relating to the welfare of the College Staff.
- (2) Mr.Subir Basak (Accounts and U.G.C. works)

L.D. Assistant :-

- (1) Mr.Bhakti Kishore Bhattacharjee (joined on 14th March, 1988) incharge of Admission, Registration of students, Examination works and Certificates of students.
- (2) Ms.Susan Mawrie incharge of various type of scholarships State and Central Government Statistics of the College.
- (3) Mr.Shyamal Sen (joined on 1st April, 1991) incharge of typing (manual and

computer) and also assisting the Head Assistant.

Peon's (Office) :-

- (1) Mr.Moonlight Tariang (joined on 1st March, 1977)
- (2) Mr.Bhagat Singh Chettri (joined on 26th March, 1980)
- (3) Mr.Shandros Mukhim (joined on 1st April, 1989)

Lastly, we salute and pay our tribute to the predecessors, for their contribution to the growth of St.Edmund's and for the zeal in propagating its vitality, to enable us to see St.Edmund's as it is today. Let us celebrate this **Platinum Jubilee**, the 75 years of its glorious and memorable service with an objective down through the years to preserve the untarnished traditions which we have inherited from our illustrious predecessors.

**[Mr.Strongman Kharmih is the Head Assistant
of the College Office]**



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COMPUTER DEPARTMENT

Sajid Nagi

With the world turning towards computers, a need was felt to start a Department of Computer Science in St.Edmund's college and to offer computer Science as a subject to the students from the Pre-University level onwards.

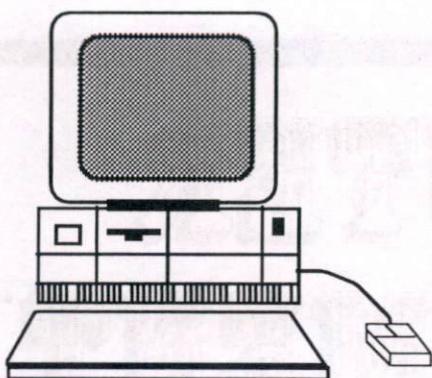
In the month of May 1992, the Principal, Bro.A.F. Pinto, contacted Mr.Nagi and informed him that he was planning on setting up a Computer Science Department in the College and would he be interested in joining the Department. A product of St.Edmund's School and St.Edmund's College, Mr.Nagi responded to the call of his Alma Mater and resigned from his job as a Lecturer in the Department of Computer Science and Engineering in Jorhat Engineering College and joined St.Edmund's College as the Head of the Department of Computer Science. Mr.Nagi then got in touch with his ex-classmate, Mr.Hussain, and persuaded him to leave his job with CSE, NEHU and to join as a full time lecturer of St.Edmund's College. Thus, these two young men took up the challenge of setting up the Computer Science



Department in this prestigious College, which was formally established on 1st June, 1992 with two faculty members, Mr.Sajid Nagi and Mr.Ashraf N. Hussain.

The Department initially procured eight personal computers, mainly PC and PC-XT and a 2 KVA UPS. The Laboratory was above the Physics P.U. Lab and the theory classes were to be held in the classroom adjacent to the Lab. The first batch of nineteen students were enrolled to take up Computers Science as an

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optional subject in lieu of Additional Maths or Biology. As Bro. Pinto had once commented, Mr. Nagi and Mr. Hussain complemented each other as far as teaching was concerned and due to their combined efforts and those of the students, the result of the students of the Computer Science Department was extremely good - the student who stood first in the University had Computers as a subject and had also secured the highest marks in this subject. This was a very encouraging sign for the next batch and the number of students who wanted to take up Computers increased dramatically!

Now it was time to start BSc. (Computer Science) classes and it was decided to offer Computer Science for both the General as well as the Major students. The 1st year BSc. started in 1994 with fifteen students and more machines were purchased. At around the same time Mr. Nagi received a job offer to join NIC (National Informatics Centre) as a District Officer at Shillong, but he declined the offer as he preferred to stay in the teaching profession. As fate would have it, both Mr. Nagi and Mr. Hussain received offers to join TCS (Tata Consultancy Services) at Calcutta and NIC at Delhi respectively, in the month of October, which threw them in a dilemma. After contemplating a lot, Mr. Hussain decided to leave after the completion of the 1st year BSc. in December. At the time Computer teachers with the requisite qualification were hard to come by

and if Mr. Nagi had also left, it would have left the Department in a quandary. So, he told his long-time friend and colleague to carry on and test his fate in his new job while he would stay back and hold the fort. The end of 1994 saw the Computer Department lose one of its finest teachers.

In the beginning of the new session of 1995, Mr. Partha P. Roy, a computer Science graduate, joined the Department of Computer Science as a lecturer. The load of the various classes (both P.U 1st and 2nd Years and BSc. 1st and 2nd year) were getting too much for two people to cope with and Mr. Kerwin Fernandes joined the Department as a part-time lecturer. Thus, the Department started with the help of two people had grown to three and the number of students joining the Department swelled in numbers every year. The Lab was also shifted to a new building to accommodate more Computers and students.

1996 saw the Department lose the services of Mr. Partha P. Roy, who after rendering over one year of service, left to join EDP Department of SAIL (Steel Authority of India Limited). Now with the introduction of the BSc. 3rd year, more staff were needed and so Ms. Sarmishta Karmakar, followed by Mr. Satyakam Pandit joined the Department, both of them being Computer Science graduates. This was also the year when the first batch of BSc. students was to be sent for the University Exams in the beginning of 1997 and the students received timely help from the new staff. Soon after, Ms. Surekha Devi, also a Computer Science graduate, joined the Department. At this time Mr. Kerwin Fernandes had gone back to Bangalore and a part time teacher, Mr. Bhasru Zaman Khan was recruited to help out with the P.U. classes for a period of one year.

Mr. Dipancker Deb, a class-mate of Mr. Nagi and a lecturer from the Department of Mathematics, was requested to help out with the mathematics paper of BSc. 2nd year, which

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B.A. III ENGLISH HONOURS 1999

LEFT TO RIGHT

ROW 1: K. Vaiphei, A. Nongkynrih, B. Islam, V. Rynjah, Mes.

ROW 2: Ayomy, V. Lama, Vishwanath, B. Jacob, Bharat.

ROW 3: Rawlanga, W. Khongsit, R. Kharkongor.



B.A. III KHASI HONOURS 1999

LEFT TO RIGHT

ROW 1: W. Kharwanlang, B. Kharkongor, G. Syiem, B. Lyngdoh.

ROW 2: B. Kharpor, K. Marbaniang, H. Lyngdoh, M. Marboh.



B.A. III GEOGRAPHY HONOURS 1999

LEFT TO RIGHT

ROW 1: B. Kuki, Krishna, Teibok, Joydeep, Sanjay, Ngope.

ROW 2: Palap, Kameshwar, John, Budilin, Saia, Mewanphang.

ROW 3: Arun, Depankar, Ritza, Alden, Mathew, Opua.



B.A. III POLITICAL SCIENCE HONOURS 1999

LEFT TO RIGHT

ROW 1: M. Marboh, J. Laloo, R. Hinge, P. Dam, P. Sunar, Prashan.

ROW 2: Sanga, Jerry, Tasi, Daniel, Sailas, Jesper, Ching.



◀ **B.A. III ECONOMICS HONOURS 1999**

LEFT TO RIGHT

ROW 1: G. Marboh, S. Kharymba, T. Singh, A. Laloo, Kailash, S. Choudhury.

ROW 2: Surinder, Herbert, Rudra, Lawruthlanga, J. Niangte, Ankur.

ROW 3: Fleming, B. Jyrwa, G. rynjah, Samsangbu.



B.A. III HISTORY HONOURS 1999 ▶

LEFT TO RIGHT

ROW 1: G. Lotjem, Bryan, Paul, Naro.

ROW 2: Soren, J. Lotha, Aldrin, Tonsing.

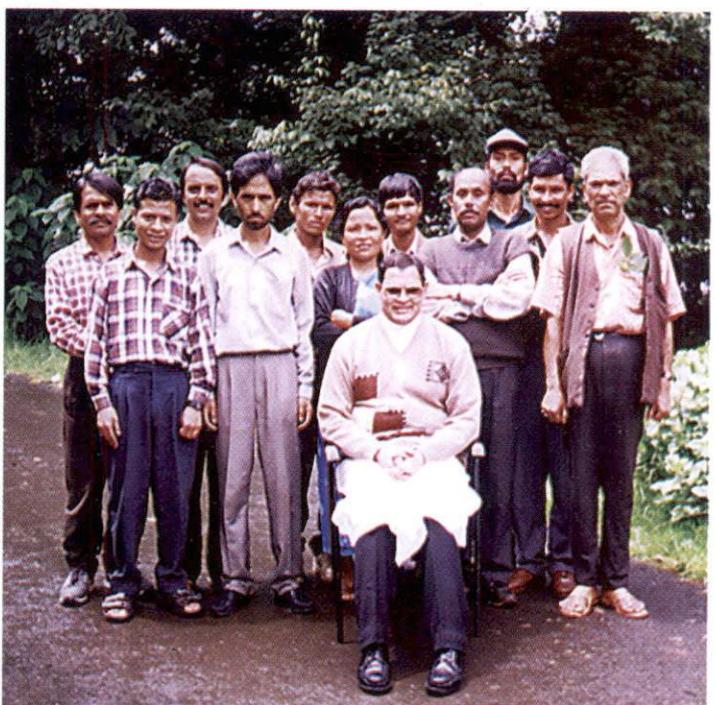


◀ **B.A. III SOCIOLOGY HONOURS 1999**

LEFT TO RIGHT

ROW 1: S. Basak, T. Hansing, L. Kipgen, Gulian, K. Giri, R. Shanpru.

ROW 2: Thanglianlal, Vanlal, P. diengdoh, Charles, Tasong.



**THE PRINCIPAL WITH OUR HELPERS IN
GENERAL MAINTENANCE** ▶



Ex-Edmundians
singing the college anthem



Shri M.M. Jacob
Governor of Meghalaya
Bro. E.V. Miranda, and
Rev. T. Resto, S.D.B., D.D.



Shri B.B. Lyngdoh lighting the lamp
on the Opening Ceremony
of the Platinum Jubilee



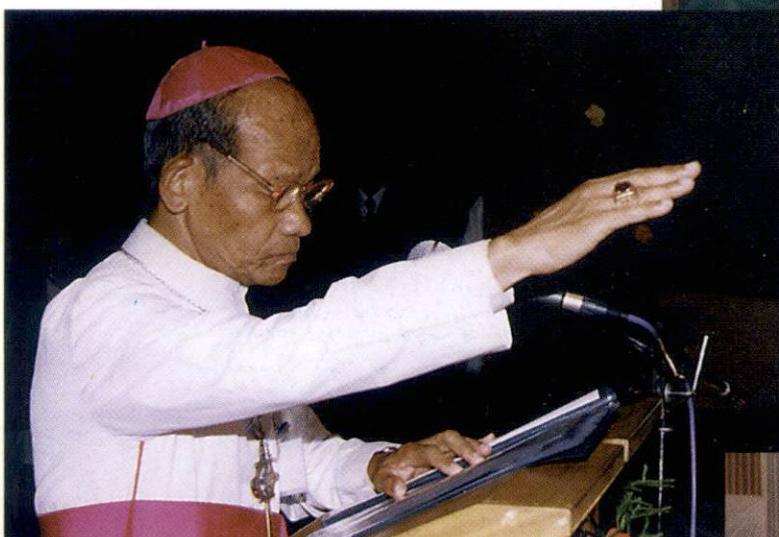
Shri M.M. Jacob Governor of Meghalaya
delivering his speech
at the Opening Ceremony of
the Platinum Jubilee



Provincial Leader Bro. S.G. Alvarez giving a speech on the Opening Ceremony of the Platinum Jubilee



Bro. E.V. Miranda, the Provincial giving the welcome Address on the Opening Ceremony



Arch Bishop T.R. Phanrang giving the Blessing on the Opening Ceremony of the Platinum Jubilee



Prof. B. Pakem, Vice-Chancellor, NEHU, giving his speech on the Opening Ceremony of the Platinum Jubilee

was being taken care of all this time by Mr.P.P. Roy and then by Ms.Devi and Ms.Karmakar. Some of the other lecturers (friends of both Mr.Nagi and Mr.Deb) say that this seemed to be a calculative move on behalf of Mr.Nagi - to ask for the services of Mr.Deb. He had seen people in the Computer Department were lured away by lucrative jobs and he did not wish to lose another staff member. What better way than to throw two eligible people together? The move worked and Ms.Karmakar became Mrs.Deb in 1998!

The result of the first batch of students of BSc. (Computer Science) in 1997 brought smile in everyone's face - the first position was secured by Mr.Samit Roy. The Department which started in 1992 for PU students had now produced graduates of Computer Science - a very commendable effort on the part of all the staff and students of the College.

The next step was to introduce Computer Science as a subject for the newly opened Commerce Department in 1997. The first batch to be admitted saw a strength of 22 students. With this introduction, the Computer Department was now catering to all the three streams of the College - Science, Arts and Commerce.

The next year saw the Department lose the service of two teachers - Ms.S. Devi and Mr.S. Pandit. Ms.Devi left as her husband had to leave on a posting and Mr.Pandit left for Mumbai after getting a lucrative offer. The services of Mr.Pandit was sorely missed by the Department, as he was good both in teaching as well as fixing minor problems with the Computers.

Mr.Arwt Syngkon, Mr.Livingstone Nongsiej and Mrs.U.Yadav were the next batch of staff to



join the Department in 1998. 1999 saw the introduction of Computers in B.Com 1st year. At present, the staff strength of five is managing Class XI and Class XII (Arts, Science and Commerce), BSc. 1st, 2nd and 3rd years (General and Major) and B.Com 1st years. They are being assisted by Mr.Deb and Bro,Noronha of maths Department. The Computer Centre has a number of Computers ranging from Pentium Multimedias to 386 Computers, all connected by a LAN (Local Area Network). The Department is striving towards self-dependency with Mr.Syngkon and Mr.Nagi taking care of the maintenance of Computers.

The next step of the Computer Department is to offer the DOEACC (Department of Electronics Accredited 'O' Level Course) for the students of the College, which it should be able to do in the coming months. A team of officials of the DOE have already visited the College and the College Authorities are waiting for the signal to go ahead with the course.

This, in short, is the seven year history of the Department of Computers Science of St.Edmund's College.

[Mr.Sajid Nagi is the Head of the Computer Department]

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THE STORY OF A HUMBLE PROFESSOR

(Obituary To Dr.S.C. Majumdar)

When the firm hands of Mr.Betson Bell shook with that of a young Bengali boy, aged between 10 to 12, for the kid's decent sketch of animals in the class black board, little did the British Commissioner of Assam know that this child, one day would reach a pinnacle in mastering the language which the British claimed to be theirs - only theirs.

Born in a middle class family in the year 1915, Dr.Majumdar stayed for a brief period in his place of birth, Maulavi Bazaar Town, now in Sylhet District of Bangladesh.

From the very childhood he was inclined to literary activities, his first article, "The End" was published in a school magazine when he was a student of fourth standard in the high school at Sunamgunge. Due to his keenness in writing he was unanimously chosen the editor of the school magazine at a very tender age.

His fondness in magazine and article did not distract him from studies, he went to pass out his Matriculation in the year 1927 securing 1st division. He was rank among the First ten successful candidates. In 1930 he passed out the Intermediate Arts Examination from the university of Calcutta. His ranked in the examination fetched him the much-coveted State Scholarship.

In those days, studies were meant for only a lucky few and for a native to be a graduate

was a distant dream. Majority of the students in those days left studies early to explore around to chance lucrative jobs for shaping the finances of their respective family. All these did not deter Dr.Majumdar who went on to graduate from Cotton College, Guwahati with a distinction in the year 1932.

The Country was, by then, plunged in the fight for Independence; a political turmoil was what India was passing through. Dr.Majumdar, a youngman of 18 could have easily let himself go astray and take up violence, instead he took paper and pen to choke the British out of India.

He moved from Assam to Calcutta to complete his Masters in Bengali from the University of Calcutta. In the University he was under the auspicious care of Noble Laureate Rabindra Nath Tagore. He passed the MA



Mr. Sanjib Majumdar

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Examination with First class marks in the year 1934 and went on to become a Master in English from the same University in 1937.

After completing his academic career he set forth to educate young people in the field in which he was less to none. He started teaching as a lecturer in Bengali Department in St.Edmund's College, Shillong. But as a great exponent in the field of literature he found a vacuum in the methodology and process of teaching, the greatness in him did not allow his conscience to reconcile with what he never agreed to. To know more about education he set sail and crossed the ocean to reach England in pursuit to know more about process and methodology of teaching. He completed his Masters in Education from London University securing distinction in the year 1957.

The luxuries and comfort of England could not keep him back as he came back to Shillong

to set up a Post Graduate Training College which was the only of its kind in Meghalaya. He was the Principal of this College till his last days of working. He retired from his College on 13th May, 1978.

Dr.Majumdar also wrote a number of articles and books in his long career, "Wardha Scheme of Basic Education"; "Education in Assam" are some of the books which he had written in his lifetime.

He was awarded PhD from Guwahati after his retirement. He also had a stint as a lecturer in St.Mary's College in Shillong in the Bengali Department.

A man of great vision, Dr.Majumdar, always was attached to education, a Bachelor who was only married to books, studies and writing. During his last days his fragile health failed him but his faculty of writing remain intact.

**[Mr.Sanjib Majumdar, is the nephew of
Dr.S.C. Majumdar and an alumni of
St.Vincent High & Tech., School Asansol.
He passed his ICSE in 1985]**



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DEPARTMENT OF BOTANY

PAST AND PRESENT

Prof. D. Choudhury

St. Edmund's College, one of the pioneer educational institution of North East India started its journey in the year 1923, when Calcutta University granted permission for opening Inter Science and Inter Arts courses. B.A. and B.T. courses started in the year 1936. Science Degree faculty is comparatively a late entry. B.Sc. courses commenced in 1960.

Science of Botany is as old as the history of mankind, but in St. Edmund's College, the history of Botany is not as old as the history of the College. A one-man Botany Department came into existence on the 1st November, 1949, with the appointment of (L) Prof.N.C. Debroy. It took another 13 years to get two more posts. Mr.Philipose Joseph joined as demonstrator on the 27th August, 1962, and (L) Madam Lily Bordoloi as Lecturer on the 30th August, 1962. First batch of B.Sc. Botany admission was given in 1962, and it appeared Degree examination in 1964. 9 students appeared that year, of whom, 5 achieved success. On July 1st, 1964, Mr.Punyabrata Bhattacharjee joined the Department as demonstrator, after Mr.Joseph left the job. Mr.Bhattacharjee resigned on the 31st October, 1964 and left for higher studies, only to return and join the Department again on the 15th July, 1965. This period between 31st October, 1964 and 15th July, 1965 saw Mr.Sujan Kr.Purkasthya as the acting

demonstrator. Mrs.Bordoloi's resignation saw Mr.Shyama Prasad Chakraborty as the Department lecturer in the year 1964, on 18th August. When one more was sanctioned by the Assam government, Dr.K.S. Singh, joined the Department as Lecturer on 11th August, 1969. Prof.Shyama Prasad Chakraborty's resignation on 1st March, 1970, helped me realise my dreams, when I joined the Department as a Lecturer in 1st April, 1970. I am very grateful to Rev.Bro.R.B. Vieyra, who gave me the opportunity of serving this great institution. During my meeting with Rev.Bro.Vieyra, when he offered me the post, I took the momentous decision of resigning from my gazetted Government job, which I took up only 10 days earlier. I am sure, it is anybody's dream to serve this College in any capacity, and I am no exception.

The year 1971 was a year of landmark for the Department of Botany, when Botany Honours course was offered. With a strength of three lecturers and one demonstrator, it was a very ambitious decision. It was, hence unanimously accepted that the Honours course admissions would be given every alternate year, till at least one more lecturer's post was sanctioned. The sudden demise of Prof.N.C. Debroy in July 1972, threw the entire Department and indeed, the whole College into an emotional void.

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Prof. N.C. Debroy was a man whose person demanded respect. His strict outer disposition countered with his humane and generous nature made him a man much loved (while still held in awe) revered.

Subsequently Mr.N.I. Singh joined the Department as lecturer on 4th September, 1972. Mr.P. Bhattacharrya resigned from his post on 1st July, 1974 and Mr.Gojan Borah joined as demonstrator on 1st October, 1974. On 31st July, 1977, Dr.S.K. Singh resigned and (L) Dr.S. Myrthong joined as lecturer. In the year 1978, Mr.G.Borah went to Guwahati University for his MSc. course, in his place Mr.B.S. Carrie joined as a demonstrator. Meanwhile, this post of demonstrator was elevated to a lecturer's post. In 1980 Mr.G.Borah came back with his MSc. degree and joined as a lecturer. Thus, the Department of Botany became a four-member Department without any demonstrator. In 1981 Mr.N.I. Singh resigned and Dr.Bhaskar Neogi joined as lecturer on 1st August, 1981. During the period Mr.B.S. Carrie's resignation and Mr.G.Borah's rejoining, Dr.B.K. Tiwary served the Department as substitute. On Mr.G. Borah's resignation, Mr.M.C. Paul joined the Department as lecturer in May 1984. In 1984, the Government of Meghalaya sanctioned a new post and Dr.L. Kharlukhi joined as lecturer on the 1st December, 1984, who, has since resigned on 18th May, 1988. Mr.D. Dutta joined in that post on 1st October, 1988.

Late Dr.S. Myrthong who left us on 24th September, 1998 was a man of village simplicity. He led a very sincere life in a simple way. He was a hard-working man, who was an expert in his field of study. His knowledge in his field till date, is unparalleled. He was a very genuine person and greatly loved and admired by all. The Department of Botany will always remember him. On the 15th April, 1999, Mr.Sajiban Goswami joined the Department as lecturer.

The present Botany Department is thus, a five member Department looking after the Higher Secondary courses as well as BSc. (Pass and Honours) courses with utmost devotion.

At the beginning, the Department of Botany and Zoology had a common laboratory and the laboratory accoutrements were looked after by Shri Dharam Singh who was the Lab assistant for both the Departments. In 1970, a separate post of Lab assistant was granted for the Botany Department and Late Swapan Chakraborty was appointed in that post. A very amiable young boy Swapan died in February 1973. In his place, our present Lab assistant Shri Sudhir Ch.Paul was appointed on 17th March, 1973.

In the year 1990, the Botany Department was shifted from its old building (present library) to its present location in the Science block of the College.

I take this opportunity to mention some of the special features of my Department. Cohesion amongst the members of the Department is an exemplary one. To cite an example, this Department does not have any allotment of practical classes. But it is definite that all the members will be there, whether it is a class XI or BSc. 3rd year Honours practical. Such devotion in the profession and feeling for students on part of the teachers, I believe, is a rare example. Another matter of pride of this Department is as many as four members of the Department have obtained their PhD after joining the College without neglecting their duty. These members are Dr.N.I. Singh, Late Dr.S. Myrthong, Dr.M.C. Paul and Dr.D. Dutta. This Department takes pride in mentioning the academic excellence attained by its students. Since the Honours course was introduced, our students have enviable record as far as University results are concerned. Most of them have excelled in their career after getting their Botany Honours degree. We remember them with great

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affection and pride. The members of the Botany Department cherish the memory of their relationship with past students. The love and respect, the students have for us, and the

achievements in their lives, are strength and inspiration enough for us, for our untiring work towards the cause of education in the midst of apathy from all directions.

**[Prof.D. Choudhury, is at present
the Head, Botany Department]**

GOD AND MAN

**GOD, IN HIS DIVINE WISDOM . . .
MADE LIFE!!**

**HE MADE IT, THAT MEN SHALL LEAD,
AN EASY, PEACEFUL AND HARMONIOUS LIFE
AMONG THEMSELVES.**

**BUT MAN IN HIS WISDOM . . .
MADE LIFE SO EASY
THAT HE COMPLICATED THE WHOLE PROCESS
. . . AND GOD, SCRATCHED HIS HEAD.**

**- B.L. LYNGDOH RYNTATHIANG
B.A. 3RD YEAR DAY**

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THE DECADE OF GROWTH (1988 - 1998)

The Congregation of Christian Brothers in India which took the place of Irish Christian Brothers remain faithful to the world wide organization of the Christian Brothers, the children of the Blessed Edmund Rice, a teaching order of Roman Catholics. In the spirit and tradition of Irish Christian Brothers, the new body imbibed in the old spirit of the Blessed Edmund Rice dedicated itself to the service of humanity to produce tolerant, humane and magnanimous new generation of Indian proud in Indian heritage. The original sponsor of the St.Edmund's College (University Department) is the school section and the Principal of St.Edmund's College (School Section) has always been the President of the College Governing Body. Both the institutions draw their basic inspiration from the same root but flow independently being totally loyal and integrated with the same order of Congregation of Christian Brothers in India.

With the departure of Bro.C.P. Gaffney in 1981 as President of the College Governing Body, Bro.Andrew Pinto took over and continued in this capacity till his transfer from Shillong. Bro.A.L. Noronha became President of the Governing Body in 1983. The last of the Irishman holding this office was Bro.H.C. McGann who became the President of the St.Edmund's College Governing Body, Superior and Principal of the St.Edmund's School in 1986. He left for Gambia, African, a part of Indian Province of the Christian Brothers in 1988 on transfer and Bro.Simon Coelho took over.

B. DATTA RAY

Except for a brief interlude of less than three year the whole administration of St.Edmund's School & of College, in the spirit of Melbourne Chapter 1968-69, became totally Indian and the new generation of Indian Brothers took charge of the Institutions, intensely proud of Indian heritage but they carry with them the old legacy of Irish Christian Brothers and breaking new grounds of academic expansion for excellence under the direction of the successive Provincial Superior all Indians renamed at present as Provincial Leader in keeping with the new national democratic spirit. Bro.J.P. Pinto was Provincial Superior from 1987 to 1995 and Bro.S.G. Alvarez C.F.C., took over from him as Provincial in 1996.

Bro.M.G. Shannon, the last Irish Christian Brother as Principal opened the Department of Electronics as a subject in the BSc. course in St.Edmund's College in 1984. He shifted the evening classes and made them a morning section of the College. Since war years the evening classes remained a part of St.Edmund's College outfit. On an experimental basis a Pre-University Science Section was also opened in the morning shift by him in 1984. During his tenure in 1986-87, North Eastern Hill University proposed to the University Grant Commission that this College be made fully autonomous. The University Grant Commission offered the Autonomy status to St.Edmund's College at the

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time of Bro.A.F. Pinto's Principalship in 1989. The University Grant Commission opened the matter once again in 1995. The new Principal Bro.E.V. Miranda and the College Governing Body in principle accepted the offer and details remained to be worked out.

On the retirement of Bro.M.G. Shannon, the last of the Irish titans as Principal in 1988, Bro.W.A. D'Souza, came from St.Joseph's College, Bajpe, Karnataka, a rural institution to take over Principalship of St.Edmund's College. His stay was brief and was transferred in 1990 as Principal of St.Columba's School, New Delhi for a period of six years. During his brief stay of two years, he constructed a light structure above the Physics Laboratory to house Life Science Laboratories of Botany and Zoology. Like Bro.Shannon he nursed and helped Women's college to be independent and build its own premises elsewhere.

With the departure of Bro.W.A. D'Souza for Delhi Bro.A.F. Pinto, coming from St.Joseph's Chandigarh was appointed Principal of St.Edmund's College in 1990. His six years stay as Principal was a period of consolidation and daring expansion. He drew plan and constructed a double storied building to house a new canteen, staff room and students' Common Room demolishing a structure built during war and used as Brother Refectory and after the war which was made a canteen. He shifted the Library from Science Block to the former Laboratory Building of Life Sciences.

Bro.A.F. Pinto was a person with a vision and courage. He planned with the support of the Governing Body headed by Bro.Simon Coelho - started in 1992 construction of a new Chemistry Laboratory and convert the old Chemistry Laboratory into class rooms and the former Common Room of the boys was converted into class rooms. The Teachers' Common room was also converted into a class room. From 1937 till 1957 it was boys common room and tea

room and subsequently made by Bro.J.N. Foley the Teacher's common room. Teacher's common room was shifted to the new block. He opened the Department of Computer Science in 1994. With his dynamic leadership, he wanted the College to go forward and respond to the needs of new scientific society. Bro.J. Manuel took over as President, Governing Body in 1995.

After six years of daring expansions in all directions Bro.A.F. Pinto was transferred in March 1996 and Bro.E.V. Miranda who was Vice-Principal of the College and shared with Bro.Pinto the vision of expansion in new direction - was appointed in April 1996 as Principal of St.Edmund's college. In 1997, he introduced Commerce Stream in the College. He opened the Department of Bio-Chemistry at Degree Pass and Honours level. He opened the admission of girls students to Degree, Honours level in the Department, Bio-Chemistry, Mathematics and in Khasi. Girls are admitted to the Commerce Stream since 1997.

The Governing Body in April 1998 decided to celebrate *Platinum Jubilee* from August 1998 to August 1999. It was in 1923, St.Edmund's College got its affiliation from Calcutta University to open Intermediate Arts and Science classes. The first batch of students of I.A. & I.Sc. classes appeared and all passed in first division in 1924. The *Platinum Jubilee* Opening Ceremony was held on 29th August, 1998 in the presence of the Governor of Meghalaya, Mr.M.M. Jacob; the Chief Minister, Mr.B.B. Lyngdoh, a former student of St.Edmund's College; Prof.B. Pakem, Vice-Chancellor of North Eastern Hill University; Bro.J.P. Pinto - now representing the Brothers of the Province of India, at Rome; Bro.S.G. Alvarez, Provincial Leader and in the presence of large number of former alumni from different parts of North East India.

The contemporary society is plagued by erosion of values, mindless imitation and

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reckless consumerism. It has affected the social values and influenced the young people. The Congregation of Christian Brothers in India is committed to the ideals of the Blessed Edmund Rice and uphold the spirit of sacrifice, self denial, poverty, discipline and service to the

young persons. They are proud of their Indian heritage and carry with them the legacy of Irish Christian Brothers who came to India one hundred fifty years ago to serve the people living in the back yard of society and cry for the light.

**[Prof.B. Datta Ray, is a close associate
of the Christian Brothers,
he is at present
the Warden of the B.T. Hostel]**



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KHASI DEPARTMENT IN A NUTSHELL

Prof. Chosterfield Khongwir

The Khasi Department of this College was started in the year 1950. The first lecturer of this Department was (L) O.M. Dkhar (Ondromuney Dkhar) who joined as a part timer on 1st February, 1950. He was lovingly known as *Babu Ondromuney* because he was a school teacher and had written the first Arithmetic Book in Khasi for Primary School students. After a gap of about 10 years, the department was converted into a full time one with (L) Frank M. Pugh as the Head of the Department. He joined on August 1st, 1960. Mr. Pugh, was a renowned scholar of literature and also an author of repute. He had written and published several text books on Khasi literature especially in the field of drama and poetry. Babu Frank was, before joining this College, a high school teacher and Assistant Headmaster of the Mawkhari Christian High School, one of the renowned institutions of Shillong those days, run by the Presbyterian Mission.

In the year 1963, Ms. Seralin Giri Tham, joined the Department and served the Department for about a year (from 1st August, 1963 to 31st July, 1964). According to her, she joined the Department on the request of Babu F.M. Pugh since it was that year itself that the

Khasi Second language was introduced in the College at the Intermediate level. She fondly recalled how Babu Frank would read out to her mostly at evening time in the College, and discuss some of his prepared notes on Khasi literary topics connected with the courses for students. Those, later on, were incorporated in the text books written by Babu Pugh himself. She also reminiscence how students taking Khasi in the evening shift were more in number than those in the day shift. After Ms. Tham left for a teaching assignment in the Department of Political Science in St. Mary's College, Mr. Evanton M. Reade Syiem joined the Department in 1964. Before that, Mr. Reade Syiem or Babu Ban as popularly known to the student community, was a high school teacher of Mawkhari Christian High School under Babu Frank M. Pugh. He had also taught at Mount Hermon School at Darjeeling and here in Shillong, it was under his able stewardship that a night school at Mawkhari Christian High School could be organised and run properly since the year 1954 till date. According to him, this school has now become a morning school catering to the educational needs of the poor and the very low income groups of our society. Babu Ban was its Headmaster from 1954 to 1964 - the year he joined St. Edmund's College. Mr. E.M. Reade had also served the army in India, Miyanmar (Burma) and the Far East during the 2nd World War (1941-1946).

In 1966, F.M. Pugh retired and Mr. D.L. Warjri had joined the Department as a new teacher on the very day of Mr. Pugh's retirement (1st March, 1966). Mr. Warjri, lovingly known to students as Babu Las, was before joining the College, serving as the Headmaster of Mynken

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High School in Bhoirymbong village of Ri Bhoi District. The duo, Babu Ban as the Head of Department and babu Las as a colleague managed to run the Department ably up to the Degree Pass Course level. Mr.Warjri, apart from being in social activities especially for the moral upliftment of the young people. He has been the Hony.Secretary of Shillong YMCA since 1974.

Mr.Reade retired on 31st October, 1976 but was asked to continue till 1977. The same year, Mr.C. Khongwir, the present Head of the Department joined in. Mr.Khongwir, formerly a school teacher and Headmaster of a High School, is a renowned cultural artiste. He is a musician, a composer and a performing artist recognised up to the National level by the Sangeet Natak Academy, the highest National Institute of music and dance in India. He represented the State on several Cultural events both within the Country and abroad. He had written and published Khasi songs books, seminar papers on Khasi folk music and several audio cassettes on Khasi songs. He had also served in the North Eastern Hill University as a visiting Fellow in the Centre of Cultural And literary Studies. His research work and contribution in the field of Folk Music has been widely published and publicised in the University occasional papers.

With the introduction of a Second Language at the Degree level, the physical work load of the Department had increased. It was in 1988 that another member was added to the Department. This new member was Mr.Heman Roy Bareh, belonging to the First batch of students obtaining master's Degree in the discipline of Khasi literature from NEHU. He had also completed his M.Phil degree from the

same University. Interestingly, Bareh had published a book which is a part of his dissertation on "F.M. Pugh : A Study of Plot and Character" in 1983. Pugh was the first full time Head of Khasi Department of this College. Bareh's published dissertation had thrown more light on Pugh's work relating to the study of Khasi drama. With him joining the Department, the teaching of Khasi fiction especially on dramatic techniques has become more meaningful.

The Honours course in Khasi was introduced in the year 1992. The work load had increased again, so another teacher was appointed and he joined on 1st June, 1993. This was Mr.Sylvanus Lamare, he had been in the Department on an adhoc basis since 1992. Lamare was also a Guest Lecturer in the Department of Khasi, NEHU from July 1992 till December 1997. He is an outstanding scholar of the Khasi language with specialization in the field of Khasi linguistics. He has numerous books to his credit - one is a text book for the Degree Course in Elective Khasi and others as references for students in general. He is the first member of the Department to be awarded the Doctoral Degree from NEHU. He has participated and presented papers in many National and International seminars and workshops. He regular contribute articles on language, culture and criticism to magazines and research journals.

After the retirement of Mr.D.L. Warjri, another teacher was appointed and it was Mr.Bobby Basan - a student of the first batch of Khasi Degree Honours course that passed from this College. He completed his M.A. examination from NEHU in the year 1995. He joined the Department on 1st September, 1997.

**[Prof.Chosterfield Khongwir, is the present Head of Khasi Department.
He is a well known musician, composer and singer]**

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MY DAYS IN EDMUNDS

Pre-university days were finally over and everybody was looking ahead in life with the will and determination to fulfil their burning ambitions. Nearly all my high school friends did well enough to take up vocational courses. I, however, was left with no other choice but to choose the usual academic path. I too, like most of my fellow mates had great expectations from life and was always on a constant lookout for challenges. I also had the will to do something different. So breaking away from the mundane convention I chose to study computer science, which was in my opinion vocational yet academic.

The Department of Computer Science was established in the year 1992 and were conducting a course only for the pre-university students. From the year 1994 they started offering it as a major subject to be taken up during the graduation programme. Eventually I and five other friends formed the first batch of BSc. (Computer Applications). Sameer Gurung, Abhrangshu Chakraborty, Teelaraj Gautam, Ershad Khan, Borbah Jyrwa and myself then onwards had some great times together. After about a month's class we felt the teachers of this department did not seem like monotonous teachers we always had, classes also did not contain boring lectures. At that time the department was small and compact. It had around ten computers, eight 286's and two 386's. For Sameer it was nothing new because he had already taken up computer applications as a subject during his pre-university studies. The rest of us were very excited on seeing the glamorous and grand machines. I had also taken up computer studies in school and knew how exciting it was to be computing. In fact we were all ready to learn and dominate the world of computer science and tame the machines. We were led into this world by

two excellent teachers, Prof.Sajid Nagi and Prof.Ashraf Hussain.

Prof.Sajid Nagi was and is the Head of the Department. He is a MCA (Master of Computer Applications) and a gold medallist in his field. As a teacher he is the best I have come across till today and any of his students will confirm this fact. When he teaches complicated and advanced topics in computer science he makes it as easy as drinking water which is undoubtedly by the essence of a good teacher. Prof.Ashraf Hussain, also a MCA was a very amicable man. He always had a smile on his face and there was never a single day when we felt that he was angry over something. There were many days when we took undue advantage of his suavity. Learning in his class was more of fun as it was totally interactive. Unfortunately he was there with us only in the first year. He now resides as a software engineer in the United States of America. In the second year we had Prof.P.P.

Roy teaching us numerical analysis. He was a B.E. (Bachelor of Engineering) in computer science. His classes were really loving as he made us do mathematics, a subject probably every living being hates to do. In the third year we had Prof.Satyakam Pandit. He was also a B.E. in Computer science and taught us the 'C' language. He was only two years senior to us and as a result we became very friendly with him. He always had interesting things to talk about in class. Both Prof.Roy and Prof.Pandit left for better career opportunities.

Teachers were more like friends during these three years. This was mainly due to the fact that the generation gap between us and them was extremely small. They always seemed to know the problems we faced and the planks we played in class. Prof.Nagi was always smart in

Samit Roy

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this field. During the second year, he taught us COBOL (a programming language) and occasionally gave us assignments. After two months he announced in class that he would conduct a practical test on COBOL. From the next day onwards the scene changed in the practical room. Fun and frolic, gossiping, unnecessary loitering turned into silence, extra hard work and completing the assignments. He sensed it all and told us 'I know what you boys have been upto since I used to do the same in my time but now I will give you exactly one month for the test after which there will be dire consequences if you do not do well.' We often used to have a debate, may be he is a little too strict? We however, had no such debates over Prof.Hussain. Even if he had some work and wanted to wind up the practicals on time, we used to plead him for extra time, sometimes only to play games. Reluctantly initially, he would finally relent. Another time during the second year itself Prof.P.P. Roy, came to teach for the very first day in his life and was extremely nervous. Prof.Nagi joined us in the classroom and sat with us in the last bench. He was there probably to judge whether Prof.Roy would be a good as a teacher or not. Due to his nervousness he misspelt a lot of words on the blackboard. We overlooked such a trivial matter having pity on his state. Suddenly, Prof.Nagi slaughtered him by pointing out his mistakes sarcastically and poor Prof.Roy was blushing and shivering in his first class. That day we felt he was just one of us enjoying playing pranks. In the third year, poor old Sameer took a ride down to the Nazareth hospital after he smashed his forehead by trying to be the hero with Abhvangshu's scooter. Prof.Nagi came immediately to visit him and jokingly asked the nurse attending him "I hope he remembers everything on computers otherwise I'll have to start teaching him again from the very beginning." The nurse had a nice laugh that evening and so did we.

**[Samit Roy is an alumnus of the College, currently he is doing MCA in
Assam Engineering College Guwahati]**

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SPEECH FOR THE OPENING FUNCTION OF THE CLOSING CEREMONY OF THE COLLEGE PLATINUM JUBILEE

BRO.E.V. MIRANDA

The Honourable Minister for Urban Affairs, Mrs.Roshan Warjri : Chief Guest for this function; Col.Jagadish Singh : Officiating Commanding Officer, 42 Meghalaya Signal Company - our College Unit of the NCC, and Lt.Col.D.K. Singh also from the NCC; Dr.Saren, Head, Bio-Chemistry Dept., and Co-ordinator NSS NEHU, our other guests, members of the Staff and students - I wish to welcome you all to this the Opening Ceremony of the concluding week of the College Platinum Jubilee celebrations which coincide with the annual College week activities.

We have spent more than a year at the College Platinum Jubilee Celebrations. It is time for us, once again this week, to remind ourselves of the reasons for these celebrations. We have had these celebrations first of all because we, as present Edmundians, feel proud to be Edmundian. We are grateful to all whose vision and labour have given us a College of which we can feel proud. We owe a wealth of gratitude to our founders : the Christian Brothers, founding heads of the various departments and expupils for creating what we are so proud to have inherited today. We also honour and show our gratefulness to our former Principals, members of the Staff and students, who during the last

75 years have shared in the vision of our founders and laboured to keep the College at the forefront of education and society at large. This week we will invite as many of our former Staff who are resident in the city to once again join us in our celebrations, various ex-pupils of the College have been invited to be Chief Guests at certain functions. This week, we will honour two of our former Principals : Bro.O'Leary and Bro.J.N. Foley, both who have gone to their heavenly reward by naming our two College hostels after them.

But as we have heard from the very commencement of the Jubilee celebrations last year - ours would be a hollow celebration if we did not believe in the vision and ideals which created our College. We need to continue to play our part in ensuring that the College reaches newer heights. We have sung in our theme song : we dare to dream, we stretch our souls, live our lives till it hurts, that : tomorrow never comes until we live our lives, today. As students who composed this theme song you said that if we take today's chance to learn, tomorrow will be a dream come true. In the St.Edmund's anthem we claim to be leaders in every field, we claim that we are motivated to live our lives by high ideals ; for God and

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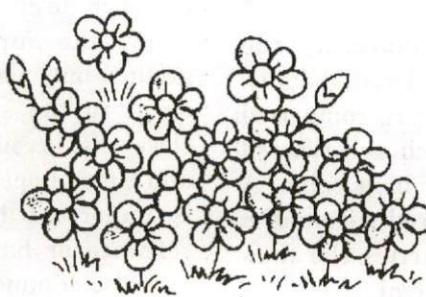
country. I believe that we all : Principal, Staff and students need to remind ourselves of this to be aware that our motto "Facta non Verba" is to let our actions speak louder than words.

We have begun to do this in many ways. Today I will highlight just a few ways I saw this done just on Saturday last : we had scheduled the marathon for 6.30 am. For the first time since I have been associated with the College it was raining and raining quite heavily that morning. I was wondering if there would be anyone around. I was happily surprised. 38 boys and 10 girls took part in the race. It was the longest marathon we've organised - I saw boys and girls suddenly find resources of strength even when they had been tired beyond feelings of tiredness they had ever felt before. I saw one girl running up the drive barefoot with shoes in hand - she didn't come first, she didn't even come in third, but she was determined to complete the race. The animators and their helpers were also there, well in time to man all the check points on the marathon route. The General animators and his team of animators, helpers and volunteers, have in the run up to this week shown great leadership. I was particularly struck by their sense of responsibility in the preparation for the musical evening we had on Saturday and the resettlement of everything at the end of the function. While others had enjoyed the function and left for wherever, they had stayed on behind and laboured to return heavy platforms

to classrooms etc. On Saturday morning when at 6.15 am I entered the Staff room I was surprised to see Prof. Abhijit Choudhury. Knowing that he suffers much from an asthmatic complaint I hoped he hadn't missed a notice explaining that there would be no classes that day. He told me he had come because he knew his volunteers were expected to be present. At the cross-country was also Prof. D. Thangkhiew, enthusiastic always whenever student co-curricular activities are organised. It struck me forcefully on Saturday evening standing in the dark in the front of the College that these were the last two to leave the premises having ensured that the day's activities had been successfully concluded - they had been in College for over twelve hours!

I am aware that there are a large number of us here in the College who are also spending considerable amount of time and energy in all the College activities curricular and co-curricular during the preparation for this week and right round the year. I want to emphasise that it is in people and situations like these that we see the Edmundian spirit alive. St. Edmund's cannot maintain its noble traditions unless each of us bears his and her responsibility for the College.

I exhort all Edmundians here during this week, during our time here in the College and when we leave the College to shape our actions to our ideals, to let our deeds speak for us and be our unsung anthem and theme song wherever we go.



Sponsored by A.A. Laloo



S.E.C. COMPUTER LABORATORY



A Brief History:

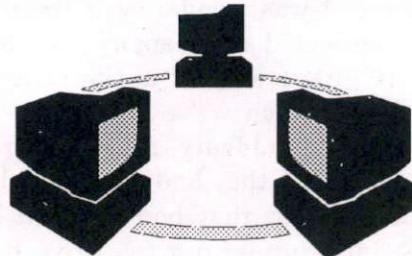
The St. Edmund's College Computer Laboratory is one of the latest additions to this prestigious College. The main purpose of having such a facility is to provide the students of the institute with free and unlimited access to computers. The laboratory was started from a collection of a few terminals and now has developed into a modern and fully equipped unit comprising of 30 terminals. All the terminals (computers) are interconnected through a L.A.N. (Local Area Network) with a server, which is located inside the teachers' room.

How Does The Laboratory Function?

The computers in the Laboratory are interconnected with each other and with a server which is located inside the teachers' room. All the terminals are connected to Hubs. Each Hub has 8 ports with each port behaving as a transmitting and receiving point. Therefore a terminal can send and receive from one port. Since there are 8 ports, each hub can then cater to 8 terminals.

The cables used for interconnecting the terminals are U.T.P. (Unshielded Twisted Pair). As the name suggests the cables are comprised of a pair of insulated wires which are twisted together, there are 4 such pairs in a cable. A twisted pair comprises of a coloured wire and a white wire, the coloured wire carries the data and the white wire acts as a neutral.

Prof.A.L. Syngkon



The Hubs used in the laboratory are LanBit H9+ make and 10BaseT conducive. Out of the 4 pairs in the U.T.P. cable only 2 pairs are used, one for transmitting and the other pair for receiving. To minimise the rate of collision and to facilitate troubleshooting the L.A.N. is wired in a star topology.

Lab Supervision:

The entire network is serviced by Novell Netware version 3.x which can cater upto 50 terminals. It also provides a menu driven application software called SYSCON which allows the Supervisor to set the configuration for each user and each group. This not only allows the Supervisor to define the user and groups but also to control the access of the users to the server. The Supervisor can also close the account, restrict the terminal usage and time of operation of any user or group. This is important because it reduces the risk of software or hardware tampering by the users and also enhances the process of troubleshooting.

Sponsored by D. Laloo



A Cultural Dance
on the Closing Ceremony of
the Platinum Jubilee

Shri E.K. Mawlong is presented with a Momento
by the Principal while Bro. A.L. Noronha smiles.



The Principal delivering his speech
on the Closing Ceremony of the Platinum Jubilee



Shri E.K. Mawlong, delivering his speech
on the Closing Ceremony of the Platinum Jubilee



Shri E.K. Mawlong, Speaker of Meghalaya Legislative Assembly
being given the Guard of Honour by the NCC of the College





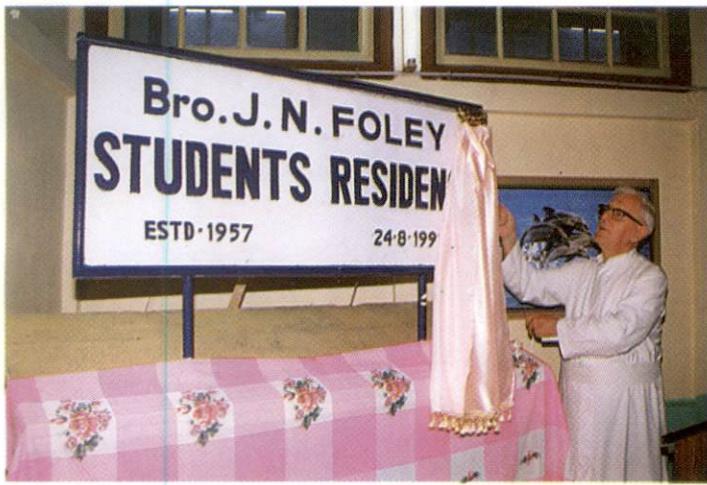
Mr. H.W.T. Syiem inspecting a Stall on the St. Edmund's College Food Carnival '98



Mrs. Roshan Warjri Planting a Tree behind Brother O'Leary Residence



Mrs. Roshan Warjri, Minister of Urban Affairs speaking as Chief Guest on the opening day of the Closing Ceremony of the Platinum Jubilee



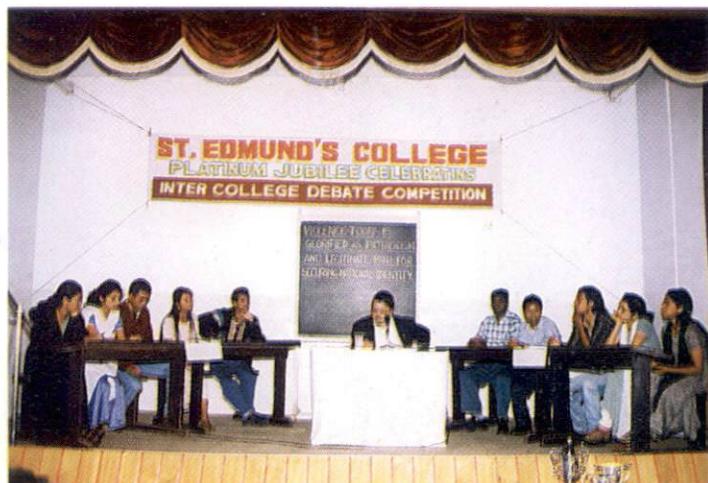
◀ New Hostel is renamed as
Bro. J.N. Foley Students Residence



◀ Inter College Debate

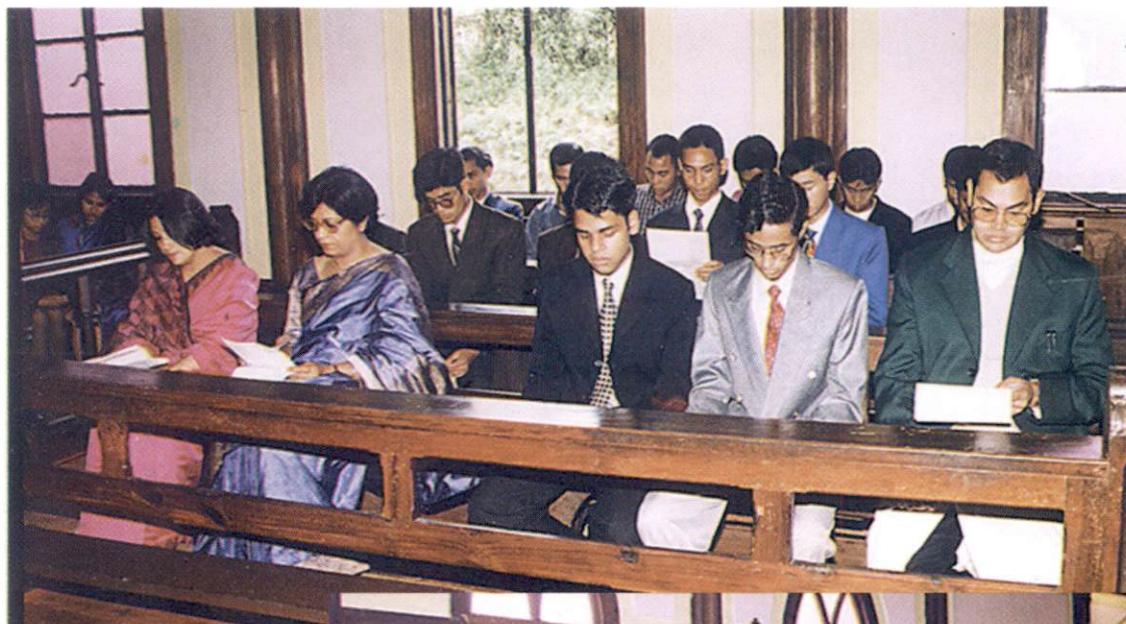


◀ Mrs. Roshan Warjri unveiling the Logo
for the College Week 1999



◀ Sponsor of the Inter College Debate Competition





Prayer Service
on the Closing Ceremony
of the Platinum Jubilee

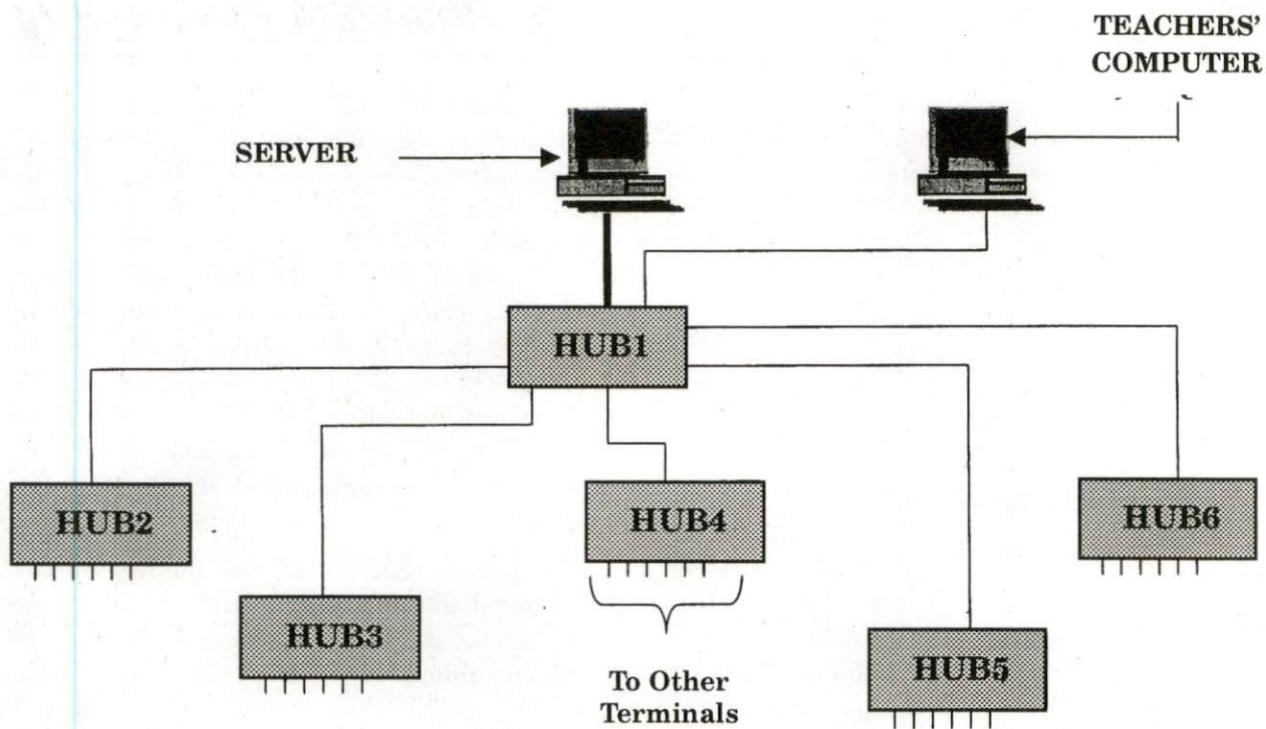


Prayer Service



Prayer Service

TOPOLOGY OF THE L.A.N.



N.B. : The wiring of the L.A.N. is done so as to facilitate the addition of extra machines if and when required.

Sponsored by B.A. 3rd English Honours 1999

DEPARTMENT OF ENGLISH

St.Edmund's College has been celebrating 75 years of its illustrious existence - an occasion that indeed calls for celebrations - a moment that is to be savoured by every edmundian - an occasion that also, perhaps most importantly, necessitates retrospection. 1924 to 1998 (99) - a period that has witnessed commitment, dedication, and sacrifice on part of individuals who have set examples, for generations to emulate, and standard for us to build on. As we stand on the threshold of the new millennium, let us recall some of those pillars on whom rests today's St.Edmund's, basking in the glory of *Platinum Jubilee*.

Department of English, St.Edmund's College, happens to be the biggest Department, taking into consideration the fact that every student has to study English in some form or other. Besides, the Department is also among the first few Departments to have offered Honours courses. It is difficult to trace the names of the teachers who had been engaged in teaching the subject during the initial years. However, it is certain that a number of Christian Brothers were responsible in giving shape to the Department initially, even though the past records of the College office do not indicate any such claim.

A record number of 42 teachers have taught English in this College over the last 50 years (1949-1999) excluding a large number of part-

Prof. Monotosh Chakravarty

timers and substitutes who rendered their services from time to time. However, very few of those 42 teachers, served the College for long. In fact, only three of them, Late Bro.J.N. Foley (1953-1963), Prof.S.P. Roy (1961-1990?), Late Prof.Banamali Roy (1962-1980), had retired from the service. As many as 32 teachers had resigned, looking for better prospect. At present there are seven teachers in the Department, with Bro.E.V. Miranda (a teacher in the Department till he became Principal) extending his helping hand in sharing the work load.

It speaks volumes of the quality of the Department that many of its students have gone on to become successful teachers in the College itself. The alumni of this Department have been occupying responsible positions in State and Central services. Many of the teachers who resigned from their teaching job have been in Civil Services. It is apparent that the seeds of a successful career had been sown in the department itself.

It is difficult to pinpoint the contribution of any particular individual to the solid pedestal on which the Department stands today. Hence, a list of teachers both past and present, has been presented below:

Sponsored by Mr.S. Imtisungit Jamir, Minister Govt. of Nagaland

NAME	YEARS	
Mr.Haripada Monlik	1949 - 1960	Resigned
(L) Bro.J.N. Foley	1959 - 1963	Retired
Bro.M.D. Curran	1954 - ?	Resigned
Mr.Biswambhar Nanda	1958 (Part time)	
Mrs.Lila Latika Banerjee	1957 (Evening shift) (1959 Day shift)	
Mr.David Christopher Manners	1960 - ?	Resigned
Mrs.Gayatri Bhattacharjee	1960 - ?	Resigned
Mr.Ivan M. Simon	1960 - ?	
Bro.J.A. Macphilemy	? ?	
Mr.David M.P. Rao	1961 - 1963	Resigned
Mr.Siba Pada Roy	1961 - 1990?	Retired
Mr.Banamali Roy	1962 - 1980	Resigned
Mrs.C. Syiemlieh	1962 - Still serving	
Mr.Abul Hasan Molla	1964 - 1965	Resigned
Bro.P.J. Walsh	1964 - 1966	Resigned
Mr.E.M. Sohkhlet	1964 - 1966	Resigned
Mr.Prabin Kr.Gogoi	1964 - 1965	Resigned
Bro.M.S. O'Donohue	1966 - 1972	Resigned
Mr.M.R. Bhattacharjee	1965 - 1980	Resigned
Bro.Robert Oman	1969 - ?	Resigned
Mr.P.K. Nandy	1970 - (Part time)	Resigned
Bro.B.R. McCarthy	1973 - ?	Resigned
Bro.J.P. Pinto	1976 - 1979	Resigned
Mr.N. Nalarajan	1963 - 1964	Resigned
Bro.Noel Power	1966 - 1969	Resigned
Mr.J.G. Warjri	1981 - 1981	Resigned
Bro.M.R. Beddoe	1979 - 1984	Resigned
Mr.A.S. Guha	1981 - 1993	Resigned
Mr.A. Saikia	1981 - 1988	Resigned

Sponsored by Mr.Metongmeren Jamir, IAS, Special Secretary

NAME	YEARS	
Mr.R. Das	1981 - ?	Resigned
Mr.P.S. Thangkhiew	1981 - 1984	Resigned
Mr.P. Basumatary	1981 - 1983	Resigned
Mr.M. Chakravarty	1984 - Still serving	
Mr.C.D. Singh	1985 - ?	Resigned
Mr.Ng.Rabindra Singh	1987 - 1988	Resigned
Mr.M. Tariang	1987 - Still serving	
Mr.T.J. Joseph	1988 - 1999 on lient	
Bro.E.V. Miranda	Principal Still serving	
Ms.A. Datta	Still serving	
Mr.T. Matheikal	Still serving	
Mrs.S. Hrangul	Still serving	

**[Prof.Monotosh Chakravarty is at present the
Head of the English Department]**



Sponsored by Lt.Col.M.P. Ao (Retd)

YOUTH - VISION ON LEADERSHIP FOR THE NEXT MILLENNIUM

Mr. Frederick Roy Kharkongor

A few months from now we will be on the threshold of a new millennium. The clock is tickling and we have very little time before we plunge headlong in to the twenty-first century. 2001 A Space Odyssey was a celluloid evocation of that brave youth's odyssey, his vision, his leadership. There's a certain feeling right now that we are again living in a period which has the ineffable feel that the world could come to an end or at least that some immense change could occur.

It's true that the world is changing faster than it ever did before. Today we are living in a cyber age. If the physical world is changing right before our very eyes, even as I type this article on the PC, how many more cataclysmic changes are being wrought on the human consciousness . . . and it is this change, so powerful, yet so subtle which us the matter of our present concern. The youth everywhere are poised to understand this change of consciousness, precisely because the new consciousness belongs to them as it always belongs to the new generation. Are we here in

the North-East prepared? Do we understand the need for leadership, do we realize the urgency of new thinking, are we imbued with the right vision that can help us leap successfully across to the next millennium?

The question of leadership is one that has exercised and infuriated people through the ages, why do some push themselves forward as leaders? Are leaders born? Well one thing is certain, and that is, genuine leaders are rare. Then what is leadership all about/where does it begin? Who is supposed to start it? Question after question, until a powerful little line drifted into my perplexed mind, it troubled me this line, it disturbed me for what it said was that "Leadership is action, not contemplation". So now the ball was in my court, I had to take a decision, and with that responsibility, came the task of acting. That is the first step towards leadership, supported by the structure of a vision, for a society without vision shall perish, and a vision without strategy will be frustrated. They feed on each other, a mission needs a vision and a vision need a mission.

Sponsored by Col. Maken (Retd)

When we look at our region today, it finds echoes in the line of Mathew Arnold, who seemed to have penned these lines especially for our part of the world, when he said "As on a darkling plain, swept with confused alarms of struggle as it is in a flight, where ignorant armies clash by night". Society seems fragmented as it is in a transitory phase between a world dead as one powerless to be born. Drugs, alcohol, AIDS, are areas of concern. Influx is accentuating unrest, breeding insecurity. Ethnic differences are stressed, competition for jobs, trade, land and rights are on the upswing. Democracy, shorn of its basic values is becoming a battle of the shrewdest, with malpractices and distortions that render it soulless and impotent. The fundamental values of honesty, work culture, and spirit of enterprise are sadly missing. What does all this point to?

It points to a total lack of leadership or the absence of a leadership of the right kind. We need our youths to take up the baton . . . We need a hundred youth leaders . . . maybe even a thousand. That youth power counts has been recognised in the decision of the government to reduce voting age to eighteen. But this is only one dimension, the political dimension. Leadership essentially is a wakeup call for each and every youth to leave his imprint not only on the polity, but on the other aspects of society as well. Leadership does not mean only social and political leadership, but leadership in every sphere. Being a good employer, a caring father, loving mother, compassionate friend - these are all traits of a good leader.

It's all very well to talk about leadership . . . but you must not forget the vision or what Gandhiji calls determined spirits fired by an unquestionable faith in their mission. You must have your ideal clear-cut before you or how else can you build the great structure of your dreams? Can you build the Taj Mahal on the foundation of a mud hut or a fine bridge with

straw? The next millennium will be an age where knowledge is power. And as Alvin Toffler, the great futurist so rightly predicted . . . the empires of the twenty first century will be empires of the mind. In an age of information technology, leadership will revolve around those who have knowledge for power in the new age will flow from knowledge. Information haves will dominate the information have-nots. In this backdrop, a leader is one who is knowledgeable, who can speak with authority and conviction simply because he knows. He feels the power of his leadership, he thinks imaginatively, he innovates, he communicates, he organizes and delegates, he is able to think laterally. If power flowed from the barrel of a gun in the past, tomorrow, leadership and power will flow from the click of a mouse. Where does knowledge spring from it comes from education. So good, solid education is the bedrock on which leadership rests. A good education system encourages its students to doubt and to affirm, to search and to find, to act independently and to conform. Equipped with these basic inputs, it provides training methods of democratic leadership through experience in planning, organising and other such capabilities.

In pursuit of knowledge, we must not forget that the fear of the Lord is the beginning of all wisdom. I must emphasise on wisdom, for wisdom is the fine distillation of experience and values. Again, I must stress on education and not mere literacy. For a society needs youth leaders who are honest, dedicated, committed, patriotic, God fearing and above all, fired with the sense of common good for the benefit of society. Value education is the need of the hour, for we are to create young minds and heart who share a concern and invest in the moral, social and ethical values of our society. We need young people to be enthused with a community spirit to develop an understanding and genuine interest in the people around and their problems.

Sponsored by Jean S., Kynsai Monlang and Theodore V. Kharsyntiew

And probably the Bible puts it best when it says, "Don't let anyone look down on you because you are young but set an example for everyone in speech, love, life, faith and purity."

God is the greatest spiritual inspiration and guide behind successful leadership. For God alone can sustain a leader in times of opposition and suppression . . . for this is what every leader has to face. We all know about Moses, David, Gideon, Joshua, . . . their stories are the greatest testimonies of God's sustaining power.

Youth leadership is the lifeline of society. The next millennium will be defined by the quality of youth and youth leadership. If we are to cruise into the twenty first century, we must

buildup the human resource to face upto to the demanding times ahead in order to make substantial contribution to the world we live in. In this age of change, never have the words survival of the fittest had more meaning. This is an urgent task and it is the responsibility of youth leadership to shoulder a vision for the approaching third millennium, which will soon be upon us. Do we want to engender a culture of fear, and of paralysing dependency? Do we want our unborn children to be inheritors of fear or of hope? Decay can only be arrested if our spirits are in pursuit of a worthy goal or in the participation of some powerful enterprise.

It depends on us whether we "rage against the dying light" or "we go gently into the night".

**[Mr.Frederick Roy Kharkongor, is an alumnus of the College.
Recently he successfully
completed his I.A.S. interview and is preparing to go for
further training]**



Sponsored by Alfidarie, Jeremy and Dahun-imon-i Kharsyntiew

PROMISE OF AN UNDYING LOVE

- *Maywakit Kupar Lyngdoh*

"Tell me, I beseech thee
Dear mother, where can my father be?"
Asked the daughter,
To her mother tearfully.

"Thy father, is but a brave sailor
Out on the seven seas
Fighting monsters with great valour
To bring back his princess a trophy!"
Said the mother,
To her daughter mournfully.

"So. Sleep my fair angel, I'll hold thee tight
Lead not thy face to frown
Look! How the fireflies dance up and down
In the dark stillness of the night".

"I'll sing for thee a lullaby
So to all they fears bid goodbye
This dark night is but a passing phase
Soon the dawn will hold thee in its
warm embrace".
Then she puts her child to sleep
And brushing her child's hair she softly
weeps
And as tears roll down her beautiful face
She sighs for she knows that she's
Forever lost her sweet loves embrace.

[**Maywakit Kupar Lyngdoh, is a student of Class XII Arts 1999**]

Sponsored by B.A.2nd Year Morning Section 1999

SPEECH OF THE PRINCIPAL ON THE CLOSING CEREMONY OF THE PLATINUM JUBILEE

The Honourable Speaker of the Meghalaya Legislative Assembly, Mr.E.K. Mawlong, friend and well-wisher of the College and parent of one of our students, Minister for Forests, Mr. Kitdor Syiem - also ex-pupil of the School and College, Commissioner of Education Mr.Tshering, District Commissioner, Mr.L. Roy, also a good friend and well-wisher of the College and parents of two of our students, Mr.David Manners, former Ambassador of India to various countries one who is very proud of the fact that he is an ex-pupil of the College and former President of the College Alumni Association, Bro. Keenan Pimenta (Principal of the School), Mrs.Trevor Syiem and Mrs.Mordani co-ordinator of the Senior and Junior sections of the School, (Bro.O'Donovan and Bro.Corbett's presence among us is a reminder of all the Irish Brothers who played such a significant role in moulding and bringing the College to its present position), former members of the Staff, present members of the Staff, ex-pupils from near and far and my own dear students - it is indeed a pleasure for me to welcome you all once again to St.Edmund's College for this the Closing ceremony of the College Platinum Jubilee celebrations.

Most of us who are here today, were present a year ago when we were commencing the Jubilee celebrations. The year has passed swiftly. Some of our hopes and objectives for the year



Bro. E.V. Miranda

have been fulfilled others did not - I leave it to the report of the General Secretary of the Platinum Jubilee Celebration Committee, Mr.D.R. Thangkhiew to elaborate further on the Platinum Jubilee Celebrations which we have been able to organise. All I would like to say at this moment is a word of gratefulness, especially to our students and Staff - particularly to the members of the Platinum Jubilee Celebration Committee and the various sub-committees set up by it, and the General Animator, his fellow animators and volunteers - who have made this year a memorable one. If I have learned one thing during this year it is to remember to acknowledge the efforts made by those who have gone before me. We have learnt that to recount

Sponsored by **Sylvanus & Streamlet**

the good deeds of those who have gone before us ennobles us and encourages us to strive to do our best for others, as they did.

As I reflected on this day and its celebrations it struck me forcefully that this was not merely a day of ending ceremonies. It is, more importantly, a day when we get down to the task of bringing the College into the next millennium and onto the path the next milestone of which will be the centenary celebrations in 2023 A.D. I thus tried to vision what the College might be in 24 years - or what I believe it would be in 24 years time.

What does one hear about Higher education today that might give us some clue as to how it will be a quarter century from now? Education in the Higher, Higher Secondary and the Collegiate level is already being encouraged to change from an exclusively academic education to vocationalised education. We are perturbed today by the accusation that Higher education produces educated unemployed youth and the additional degrees are a cause of deeper feelings of frustration among the educated in our country. This is not only the problem in India. It is and has been the experience in other countries too. To counter this tendency in Higher education the concept of community colleges was developed - it has been adopted quite successfully in the United States - an experiment of a similar sort is in its infancy state in Chennai. Community Colleges study the needs of the community, and project the skills required. The College has to continually study the community, and project the skills and the number of skilled people the community would require in a definite period. The College then adapts its courses to meet those needs. The College would also need to be in close link with local industries and the job market. Such a College needs a large amount of flexibility. Almost as an answer we can think of autonomous Colleges, the concept of which has been floating around for a long time.

Our objective over the next twenty years is to plan our progress - not to get bogged down but to keep our eyes on the vision we have. It will require of us a willingness to adapt to changing times - I strike a note of caution here - I believe it would be utterly unEdmundian to confuse adaptability with the lowering of standards or a laissez-faire attitude to either administration or education. It would require a great amount of detachment - departments would have to be streamlined - more than they are at present! - to enable new departments to be opened.

Society also needs to be educated and understand that the traditional degree should be a more exclusive option, available only to those who have the inclination and the necessary talent for it. With the claimed inability of the Government to continue to be a funding agency - parents and students have to realise that education is going to be a lot dearer if they want any standard to it. Teachers would require in-service training on a regular basis to help them adapt to changing courses - we teachers must continue to be learners.

For their part students must take a more mature attitude to their futures. Our community must understand that there is a need for a general education but we also need specialized people to cater to our different needs. Since knowledge is changing so rapidly we would also need to inculcate in our students an inquisitive attitude, a desire to search for knowledge, a creative mind which looks at reality anew and an open mind to listen and seriously consider varied opinions.

It also seems contradictory that at a time when the world's boundaries are shrinking, when we talk about living in a global village, because with advanced communication we are closer to each other, it seems contradictory that people are becoming more parochial. We would most definitely need to create on campus a spirit of

Sponsored by P.C. Chakraborty

community or family - where people of very different backgrounds : rich or poor, high caste or not, local tribal or otherwise would continue to be proud to be Edmundian, would be at home here at St. Edmunds, would count as one's closest and best friends, those of the College. In fact, I believe that we must treasure the cosmopolitan nature of our campus as one of our finest heritages. We would need a very definite course on moral and social education if our students are to be taught to be conscientious partners in the society in which they live.

The road seems long. Its path is not without great hurdles which must be crossed when we meet them. However, I am sure that in the

faith we have always had in our Good and caring God and in the team spirit we have, and wish to continue to develop among us, we can achieve our goals.

As the Jubilee draws to a close I once again wish to put on record the debt we owe to those who have gone before us - the founding Christian Brothers, teachers and students and those who have been Edmundian all these seventy five years.

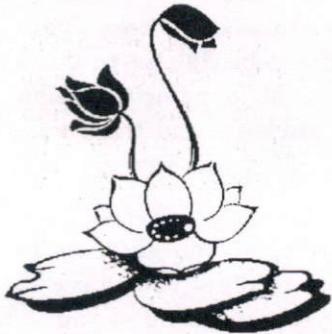
May God continue to bless and guide us in the years ahead and I hope you have a thoroughly enjoyable afternoon ahead of you.

God Bless each one of you. Thank you.



Sponsored by Lt. Col. F.W. Malngiang, VSM (Retd)

OUR GRATITUDE GOES TO...



DR. SUJIT N. MAZUMDAR,
Joint Secretary Finance.



We wish to express our gratitude to the following persons and institutions listed below in alphabetical order:

- A. A.W. LANGSTIEH, ARUP C. DEY, APTECH SHILLONG, ASSAM AUTO AGENCIES, M/s AMBITIOUS ENTERPRISE, ASHOK JAIN.
- B. B.J. Dhar, B.B. Ghosh, B.V.R. Lyngdoh, Berley Kharkongor, Binayak Dutta.
- D. Dongland W. Phira, Debasish Rudra, D.C. Manners.
- E. E.O. Phira, E.R.M. Lyngdoh.
- G. G.H. Ghafoor.
- H. H. Rumnong, Himalaya Book Stall, H. Aouskime, M/s Hotel Embassy, M/s Hotel Tulip, M/s Hotel Monsoon.
- I. M/s Iamon Agencies.

Sponsored by **Lt. Col. N. Thapa**

- J. Jayanta Kar, J.M. Jala, J. Lyngdoh, J. Jhian Khan Millan, James N.I. Lakadong.
- K. Kyntiew Burom Rani, K. Khurung.
- L. M/s Laboratory Aids.
- M. Manu K. Agarwala, Moderick Nongkynrih.
- N. National Insurance, M/s Nanz.
- O. O.B. Tariang.
- P. P.J. Bazeley, Parthasorathi Ghosh, M/s Polo Towers.
- R. RAMESH BAWRI, ROBERT T.C. KHARPURI, R. WIZABO, RICHARD N. WAHLANG, RATNADIP BHATTACHARJEE, R. RAPSANG, M/s REYNOLDS LAITUMKHRAH, R.B. THAPA.
- S. Subhash Paul, Surajit Chakraborty, St.Edmund's Past Pupil Association Guwahati, S. Khongji, Skylark, M/s Suruchi, State Bank of India, Laitumkhrah Branch.
- T. T. Rai.
- V. V. Lalvuala, Vincet Pala.
- W. Wang lee Lowangcha.
- Y. Yahasmut Lyttan.



Sponsored by Mala Kharumnuid

REPORT OF THE EXHIBITION COMMITTEE

Dr. V. R. Rao

At the outset I wish to mention that celebration of this magnitude and duration cannot be performed by any sub-committee in isolation, it is a team work.

During the inauguration of the yearlong activities in August 1998, the members of this committee were co-ordinating with the volunteer's committee in organising traffic, overall campus discipline and in manning a control room.

During ST. EDMUND'S FAMILY DAY CELEBRATION on 20th November, 1998 the 1ST SEC FOOD CARNIVAL was organised. This carnival was aimed at involving the girl students of the College in particular. The participation was open to all students and their family members beside sponsors in non-competition section. The event was judged by ladies expert in the field. The day was full of variety, enjoyment and a fulfilled one. A member of business houses sponsored this event partially.

On the first day of closing week celebration 23rd August, 1999, a task of creating a computerized data bank of blood groups was initiated by this committee. The degree students of Bio-science department co-ordinated this program under the supervision of Prof.D. Dutta, lecturer in Botany.

On the same day, in the afternoon, Bro.J. O'Leary the founder of B.T. Hostel was honoured and the Hostel was officially named after him. This event was celebrated with a tree plantation ceremony. This event saw the NCC and NSS volunteers of the College in full steam. Both these events were inaugurated by Mrs.Roshan Warjri, Minister of Urban Affairs Government of Meghalaya.

Finally, I would like to put on record the support extended by all co-committee members, teachers and student co-ordinators. I thank them all.

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REMINISCENCES OF MY COLLEGE DAYS

It is a rare privilege to be able to recount one's early life and have it recorded for posterity. Though memory is a strange thing and tends to play hide and seek with people of my age (I am already 85 years) I have tried to remain as faithful to the facts as possible. It was in 1936 after completion of my Matric that I first stepped into St. Edmund's College to pursue my studies in Intermediate Arts. The College, smaller then, in terms of size and with fewer students, has retained its pristine beauty. The greenery and that unforgettable ambience of close personal contact between teachers and taught have perhaps given way to more sprawling buildings which carry with them the mark of modern civilization - efficient yet impersonal.

Having lived up to this good old age I must confess that there is often a tendency to reminisce the past with nostalgia. But in my case it is a fact when I say that the two years I spent at St. Edmund's College were very precious in terms of the values I have imbibed through close interaction with my teachers particularly the Christian Brothers, one of whom I remember with great fondness even today. Bro. Gregory was indeed what one would call a versatile all rounder. Though he was a lecturer in English he was as fluent in other subjects and would correlate one subject with another most effectively. This is perhaps one facet of education that is missing today in the age of specialisation. One cannot expect a science teacher today to speak of the arts. No. Because he would have

Mr. S. Shabong

neither the time nor the inclination. Hence science has become so clinical a subject as to leave no room for the grace and dignity of arts. In fact, today there is a general complaint from Arts teachers that their science students do not even care to attend English classes and can hardly write an essay. Their language is staccato. It was never like that in the good old days because we were never made to feel that Science was superior to Arts or vice versa. We were told that all subjects were equally important and the important part of college education was character building and forming a value system that would make us worthy citizens.

Bro. O.'Leary was the principal of St. Edmund's College at the time. He was a disciplinarian, yet ever so loving and gave generously of his time to his students. In my class (1st year IA) there were just eight boys. Of course those were the days when education was as rare as gold. Only the privileged few could go to school and fewer still could enter college. I count myself very fortunate therefore to have had the opportunity for higher education and that too in a college of repute.

One thing I remember very dearly is the atmosphere of friendliness between the senior students doing BA, BT, and us the juniors. It was almost an accepted principle that they should help us like our guardians, in case we

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encountered problems of any kind. My subjects for IA were History, Logic, Civics, geography and English. The lecturers were very experienced, yet humble and dedicated to their work. They were around and always accessible. The classes were more like private tuitions and there was a lot of healthy interaction. Indeed we grew in knowledge and wisdom and grace and learnt several other things besides what was written in our books. It was truly an experience of a different kind. Now, when I observe my grandchildren and what they learn at school I would say there is much that the students of today miss in their lives. Maybe academically they amass a lot of facts but they certainly are starved of human values.

Today competition is no longer healthy but has become a cut-throat business. The children of today are ready to climb on any one's back to reach the top. And this is purely because of parental pressure. However, I do not blame the students or their parents. Things have changed and life is no longer easy. But what I'd like to share is that human values do not change and that is what the younger generation must be told, because that was what we were told. That no matter what our achievements in life, values

must never be forgotten because they are the building blocks of a morally active, conscientious, responsible society. A society of healthy individuals.

The headmaster of Mawkhari Government High School, Rev.T.F.Pugh (MA Oxon) had presented me with a Holy Bible when I left the school after my Matric, which I carefully and reverently studied. It became my constant companion even in college. Coupled with the tenets imparted to me by Christian Brothers, my life became all the more enriched. By the time I left St.Edmund's College in 1938 to join another technical institution in Calcutta, I had become, according to my parents and elders, a well integrated personality. They say difficulties and hardships make a man out of a boy. I would say that St.Edmund's College made a gentleman out of that gawky young boy that was me when I first joined it. Thank you so much dear Christian Brothers. May you continue to be beacons of light for a generation that is groping in the dark. May you persist in your endeavour of implant lasting values in a generation of students that places so much importance on material gains and academic achievements alone. It is a tough job but I know you will prove equal to the task.



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Martial Arts
by the students
on the Closing Ceremony



A song
by the Girls students
of the College



The Staff
who have completed
more than 20 years of
service in the College
were honoured
with a citation



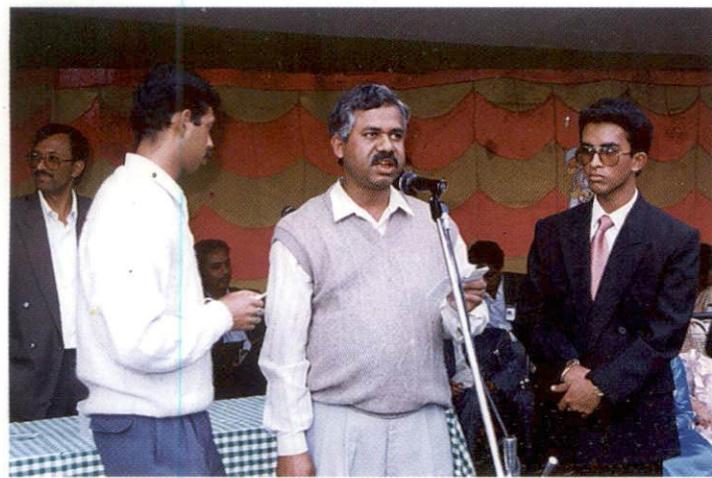
Members of the Organising Committee receiving their momentos



The Animators of College Week 1999



A Khasi song for the Closing Ceremony of the Platinum Jubilee



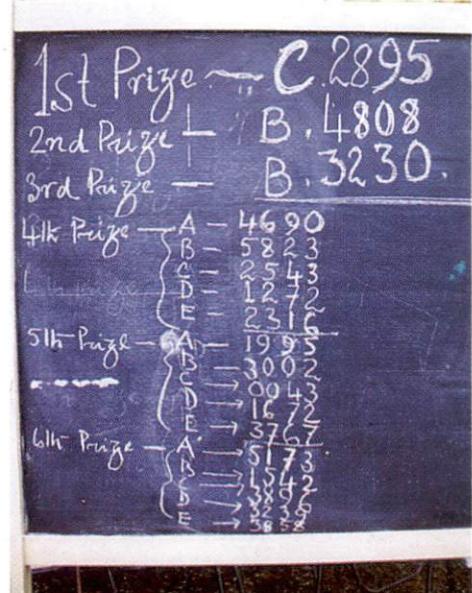
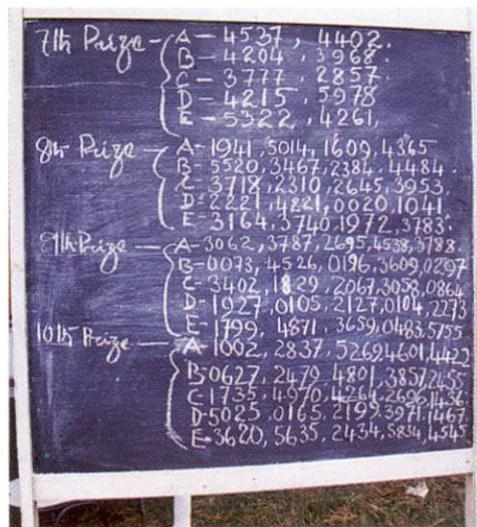
Dr. Sujit Mazumdar, Secretary of Finance, speaking before the Draw of the Platinum Jubilee Lottery on 20th Nov. 1998



Children of the Staff picking out a lucky winner



Some of the Prizes of the St. Edmund's College Platinum Jubilee Raffle



The Lucky Winners



Shri Robert Lyngdoh, MLA,
Chief Guest for the Women's Basket Ball Final
on the Closing Ceremony of the Platinum Jubilee



The Staff Football Team
on the St. Edmund's Family Day 20th – Nov. 1998



The Ex-Edmundians Football Team
on the St. Edmund's Family Day 20th – Nov. 1998



The Football Teams of Staff Vs Animators
on the Closing Ceremony of the Platinum Jubilee



SOCIOLOGY DEPARTMENT

— Ms. Iamon Syiem —

On May 1985, Sociology Department was opened in St.Edmund's College with just one lecturer Ms.Iamon Syiem. Subsequently the following year, that is, 1986, Mr.Bichitra Nanda Mishra joined the Department. Then Mr.Priyabrata Nanda joined the Department in 1987 making the total strength of 3 lecturers in the Department of Sociology. The subject is only offered at Degree level both in the Honours and General streams.

[Ms.Iamon Syiem is the Head of Sociology Department]

**"Those who make the worst use of
their time are the first to complain of
its shortness."**

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SCIENTIFIC LOVE LETTER

- Md. Mammon Ishaque Goney

Mr. Hysteria,
Faraday Complex,
20 - Coulomb,
State Volt.

Dear Miss Magnet,

With my prism periscope, I first saw you across the field of vectors accelerating with R.M.S velocity. Since then the tuning fork of my heart is vibrating at its maximum frequency.

W.r.t (with respect to) my field of vision from vertical and perpendicular positions and from sine and cos and tan angles you looked so beautiful that your image reflected on the concave mirror of my heart and converged to my permanent storage. I wanted to meet you with the same modulating frequency of radio waves but the internal combustion in your father's mind repelled me frequently from my orbit.

The function of this letter is to gather and show you the crystalline truth from the dirty precipitate of untruth unaided by a microscope.

At college I feel as if the teachers pour the concepts into the beaker of my brain, not in small accurate dose of a burette, but as if through a huge pipe. Although the barometer of my exam records storms your datas keep on appearing on the monitor of my mind thus hampering my A.L.U.

So keep my mind at equilibrium and at zero entropy please come to wheatstone's Bridge near P.O.Box at Mega kilohertz per hour sharp. The circuits of my heart will break if I don't find you there. So please don't disconnect my circuits and don't discharge me.

With multiplying love,

Yours chargefully and truthfully as Newton's Laws
Mr. Hysteria

[Md.Mammon Ishaque Goney is a student of BSc 1st Year]

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THE BRIEF ACCOUNT OF THE ECONOMICS DEPARTMENT

Prof.A.J.N. Ahmed

The history of this Department started with the inception of the College 75 years ago in 1923. For the next 13 years (1923-1936) Economics and Civics were grouped together in the Intermediate level. Prof.A.C. Roy was the first man to join the Department. As the years passed, Economics was introduced in the Degree level (in 1937) affiliated to the Calcutta University. It was under the leadership and guidance of Prof.H.K. Dhar referred to as the *grand old man*, that Degree classes were started in Economics. It was also during his tenure that economics broke away from Political science (1936-1961) and finally became a separate and distinct subject in 1962.

Here is the list of teachers who have graced the Department since 1923:

NAME	SERVICE PERIOD	
A.C. Roy	March 1923	- July 1942
H.K. Dhar	1936	- 01-01-1975 Retired.
B. Dutta Ray	9.10.1950	- 1961 Shifted to Political Science Department 1962.
D.K. Guha	1.3.1956	- 1.5.1961
S.C. Dasgupta	1.9.1959	- 31.7.1990 Retired.
A.J.N. Ahmed	5.6.1961	- ----- In Service, Head of Department.
K. Alam	28.1.1962	- 4.11.1964 Joined Gauhati University P.G. Classes.
O. Lyngdoh	16.11.1964	- 31.3.1983 Entered Politics.
N. Hazarika	1.8.1975	- 30.9.1990 Joined Gauhati University.
Robin Kalita	1978	- Joined Allied Services Railways.
B.J. Sharma	1.9.1979	- 31.10.1979 Joined S.B.I.
N. Dutta	19.5.1980	- 26.5.1983 Joined G.I.C.
E.N. Nongbri	4.5.1983	- ----- In Service
A. Mazumdar	1.8.1983	- ----- In Service
O.J. Kharpuri	16.8.1990	- 7.12.1995 Joined N.E.H.U.
R. Dutta	16.4.1996	- ----- In Service.

[Prof.A.J.N. Ahmed is the Head Economics Department]

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RESULTS

B.A. 3rd YEAR (1996 BATCH) UNIVERSITY RESULTS

ECONOMICS

APPEARED : 17
1ST DIVISION : NIL
2ND DIVISION : 7
PASS : 6
FAILED : 4
PASS % : 76%

POLITICAL SCIENCE

APPEARED : 4
1ST DIVISION : NIL
2ND DIVISION : 1
PASS : 2
FAILED : 1
PASS % : 75%

HISTORY

APPEARED : 7
1ST DIVISION : NIL
2ND DIVISION : 4
PASS : 1
FAILED : 2
PASS % : 71%

SOCIOLOGY

APPEARED : 11
1ST DIVISION : NIL
2ND DIVISION : 7
PASS : 4
FAILED : NIL
PASS % : 100%

GEOGRAPHY

POSITIONS : 2ND : Livingstone Thangkhiew
: 4TH : Jerald J. Alvares
APPEARED : 11
1ST DIVISION : 2
2ND DIVISION : 9
PASS : NIL
FAILED : NIL
PASS % : 100%

ENGLISH

APPEARED : 8
1ST DIVISION : NIL
2ND DIVISION : 5
PASS : 2
FAILED : 1
PASS % : 88%

KHASI

APPEARED : 8
1ST DIVISION : NIL
2ND DIVISION : 4
PASS : 1
FAILED : 3
PASS % : 62.5%

GENERAL

APPEARED : 33
1ST DIVISION : NIL
2ND DIVISION : 3
PASS : 16
FAILED : 14
PASS % : 58%

B.Sc. 3rd YEAR (1996 BATCH) UNIVERSITY RESULTS

COMPUTER APPLICATION

POSITIONS	:	1st : Joydeep Bhattacharjee
	:	3rd : VIVEK GUSAIN
APPEARED	:	4
1st DIVISION	:	2
2nd DIVISION	:	NIL
FAILED	:	2
PASS %	:	50%

ELECTRONICS

POSITIONS	:	1st : Satyabrata Barua
	:	2nd : Laitonjam Rockson
APPEARED	:	2
1st DIVISION	:	2
PASS %	:	100%

MATHEMATICS

POSITIONS	:	3rd : JIBITESH DUTTA
APPEARED	:	5
1st DIVISION	:	1
2nd DIVISION	:	NIL
PASS	:	1
FAILED	:	3
PASS %	:	40%

PHYSICS

POSITIONS	:	1st : Sagarmoy Choudhury
	:	2nd : Lobisor Kurbah
	:	6th : Angshuman Chakraborty
APPEARED	:	10
1st DIVISION	:	3
2nd DIVISION	:	4
PASS	:	1
FAILED	:	2

CHEMISTRY

POSITIONS	:	1st : Rakesh Sharma
	:	2nd : Sagar Sengupta
	:	6th : Prosanjit Dev
	:	9th : P.Gopa Kumar
APPEARED	:	16
1st DIVISION	:	11
2nd DIVISION	:	1
FAILED	:	4
PASS %	:	75%

BOTANY

POSITIONS	:	1st : D. Kr.Singh
APPEARED	:	2
1st DIVISION	:	2
PASS %	:	100%

ZOOLOGY

POSITIONS	:	4th : VIVLESH KUMAR
APPEARED	:	3
1st DIVISION	:	3
PASS %	:	100%

GENERAL

APPEARED	:	10
1st DIVISION	:	NIL
2nd DIVISION	:	5
PASS	:	1
FAILED	:	4
PASS %	:	60%

B.A. '97 (1996 - 1999) BATCH RESULTS

ECONOMICS

PRESENTED	:	10
POSITIONS	:	NIL
1ST DIVISIONS	:	NIL
2ND DIVISIONS	:	8
PASS CLASS	:	2
PASS %	:	100%

HONOURS DROPPED

PRESENTED	:	18
POSITIONS	:	NIL
1ST DIVISIONS	:	NIL
2ND DIVISIONS	:	6
PASS CLASS	:	7
PASS %	:	72.2%

ENGLISH

PRESENTED	:	8
POSITIONS	:	NIL
1ST DIVISIONS	:	NIL
2ND DIVISIONS	:	4
PASS CLASS	:	4
PASS %	:	100%

POLITICAL SCIENCE

PRESENTED	:	9
POSITIONS	:	NIL
1ST DIVISIONS	:	NIL
2ND DIVISIONS	:	1
PASS CLASS	:	7
PASS %	:	88.9%

HISTORY

PRESENTED	:	15
POSITIONS	:	NIL
1ST DIVISIONS	:	NIL
2ND DIVISIONS	:	11
PASS CLASS	:	4
PASS %	:	100%

SOCIOLOGY

PRESENTED	:	13
POSITIONS	:	1ST : KJACKSON KAHITHIANLAM 5TH : WONLENG NGATHINGPAM
1ST DIVISIONS	:	2
2ND DIVISIONS	:	5
PASS CLASS	:	2
PASS %	:	69.2%

GEOGRAPHY

PRESENTED	:	15
POSITIONS	:	2ND : TELUM PERME
1ST DIVISIONS	:	1
2ND DIVISIONS	:	9
PASS CLASS	:	4
PASS %	:	93.3%

GENERAL

PRESENTED	:	43
POSITIONS	:	NIL
1ST DIVISIONS	:	NIL
2ND DIVISIONS	:	7
PASS CLASS	:	21
PASS %	:	65.11%



CLASS 12 (Sc.) M.B.O.S.E RESULTS '98

POSITIONS:

3RD : RUPAK BHATTACAHRJEE	418
4TH : VIVEK ANTONIO MOHAN	416
6TH : TIRTHANKAR PURKAYASTHA	411
7TH : SAURAV CHOUDHURY	408
9TH : PYNKHAMBOR P. LYNGDOH	404

HIGHEST MARKS IN SUBJECTS:

ENGLISH	VIVEK ANTONIO MOHAN	87
HINDI	SANDEEP VARDI	82
BENGALI	RUPAK BHATTACHARJEE	80
ADD.MATHS	SRIKANTA DAS	80
COMPUTERS	DAMAN PRADHAN	88

FIRST DIVISIONS : 96

1481 1482 1483 1484 1485 1486 1487 1490 1492 1493 1494 1495 1497 1498 1499 1500
1501 1503 1504 1506 1507 1508 1518 1519 1520 1521 1522 1523 1525 1527 1528 1532
1536 1538 1539 1540 1542 1544 1545 1551 1552 1553 1555 1559 1561 1562 1563 1564
1565 1566 1567 1568 1570 1571 1572 1575 1576 1582 1584 1585 1586 1587 1589 1590
1591 1593 1595 1596 1597 1598 1599 1600 1601 1602 1603 1604 1607 1611 1612 1613
1614 1615 1616 1617 1618 1623 1624 1625 1626 1627 1628 1629 1631 1633 1639
1644

SECOND DIVISIONS : 50

1488 1491 1496 1502 1505 1509 1510 1512 1513 1514 1516 1517 1524 1526 1530 1531
1533 1534 1537 1543 1546 1549 1550 1554 1557 1558 1560 1573 1574 1578 1579 1580
1581 1592 1594 1605 1606 1608 1609 1619 1620 1622 1632 1634 1636 1638 1642 1643
1645

THIRD DIVISIONS : NIL
APPEARED : 156
FAILED : 10
PASS % : 93.6%

CLASS 12 (ARTS) M.B.O.S.E RESULTS '98

POSITIONS:

5TH :	ALERTSON NONGBRI	363
8TH :	BARRY KUPAR RYMBAI	358

FIRST DIVISIONS : 18

1401 1405 1409 1410 1411 1416 1420 1425 1426 1432 1440 1445 1448 1450 1454 1456
1459 1464

SECOND DIVISIONS : 47

1402 1403 1404 1408 1412 1412 1415 1417 1418 1419 1421 1422 1424 1427 1428 1429
1430 1431 1433 1434 1435 1436 1438 1441 1442 1443 1444 1446 1447 1451 1452 1453
1455 1458 1460 1461 1465 1467 1468 1469 1470 1471 1472 1474 1475

THIRD DIVISIONS : 4

1406 1437 1457 1466

APPEARED : 72

FAILED : 3

PASS % : 95.8%



**COLLEGE PERFORMANCE
 IN THE
 HSSLC EXAMINATIONS 1999
 HSSLC (SCIENCE)**

POSITIONS :	3RD : DEBANJAN SYAM CHOUDHURY	423 / 500
	5TH : ANUPAM MUKHERJEE	404 / 500
	FRANCIS O HAOKIP	404 / 500
	6TH : JOYDEEP DEY	400 / 500
	8TH : AMIT PATHAK	398 / 500
	9TH : SANDEEP CHOUDHURY	396 / 500
	10TH : DEBAPAM ROY	393 / 500

HIGHEST MARKS:

HINDI :	SANDEEP CHOUDHURY	83%
COMPUTER SCIENCE :	ANUPAM MUKHERJEE	92%

M.B.O.S.E. / ST.EDMUND'S COLLEGE OVERALL HSSLC (SCIENCE) RESULT

	M.B.O.S.E.	ST.EDMUND'S COLLEGE
PRESENTED	1411	178
1ST DIVISIONS	398	122
2ND DIVISIONS	93	46
3RD DIVISIONS	46	5
% PASS	77.86%	97.2%

M.B.O.S.E. / ST.EDMUND'S COLLEGE LETTERS (MARKS OVER 80) SECURED

	M.B.O.S.E.	ST.EDMUND'S COLLEGE
CHEMISTRY	106	52
PHYSICS	47	30
MATHS	26	15
BIOLOGY	31	3
COMPUTERS	12	8
ALT.ENGLISH	4	2



HSSLC (COMMERCE)

(1st Batch Presented by the College)

POSITIONS : 2ND :	MABEL L KYNTA	365 / 500
3RD :	PAYAL MORDANI	358 / 500
3RD :	BEGUM LAILA KAMAL	358 / 500
9TH :	LARISHA KHARPRAN	341 / 500

HIGHEST MARKS :

BOOK-KEEPING	PAYAL MORDANI	88%
COMMERCIAL ARITHMETIC	BEGUM LAILA KAMAL	94%
ECONOMICS	MABEL L KYNTA	80%
ENGLISH	ARPITA PURKAYASTHA	71%

M.B.O.S.E. / ST.EDMUND'S COLLEGE OVERALL HSSLC (COMMERCE) RESULT

	M.B.O.S.E.	ST.EDMUND'S COLLEGE
PRESENTED :	560	50
1ST DIVISIONS :	51	19
2ND DIVISIONS :	269	30
3RD DIVISIONS :	127	1
% PASS	83.75%	100%

M.B.O.S.E. / ST.EDMUND'S COLLEGE LETTERS (MARKS OVER 80) SECURED

	M.B.O.S.E.	ST.EDMUND'S COLLEGE
COMMERCIAL ARITHMETIC	30	13
BOOK-KEEPING	22	12
COMPUTERS	4	2

KHASI

HINDI

BENGALI

MIZO

KA PYRTHEI BUN KAM KA SHRIB JONG KA JINGMA

"Wow! nga la ngiah" ka long ka jingkren jong uwei u Rangbah briel uba dang iaid lynti. Haba nga la kylli, u la ong pynban, "ka pyrthei bun kam aïu kat kane?" Ngam nang shuh ban jubab kumno kumno ruh bad nga la shu phai ktien noh, "ka dei Ma kata". Kane ka long kaba shisha kat shaba phai la ha iïng ha sem ne ha jingtrei jingktah, bad hangno hangno ruh la shu iabun kam beit, ym i don por shuh. Ka long thik kum kito ki dkhiew kiba iapar klumar shane bad shatai haba don ba pynjot ia ka skum jong ki bad ha kane ka por ki dait ruma kat ia kiba jan. Yn nai da iapyrkhat than ia ki 'riew shimet, peit ha ka imlang sahlang, ka trei ka ktah la shu iabun kam hi khait. Kane ka jingbun kam kan lam pynban sha ka jingma.

Hato phi ngeit! "All work and no play makes Jack a dull boy?" Nga te nga ngeit, namar haba la ban khia than uei u ban lah shuh ban kit? Kata ka jingban kan nang khia haduh ban da kheiñ syndon ki shyieng ki shrub. Kane ka ktah wat ia ka jingkoit jingkhiah jong man la uwei pa uwei u briel. Hooiid, don kiba long "Jack of all trades master of non". Kane hi ka shong eh ha u briel shimet shimet. Haba phai pat sha ka long iïng long sem u kpa, ka kmie namar ka jingbun kam than ym don por shuh wat tang ban iïakren bad la ki khun ruh. Shano kane kan iïalam ia ki . . . ? Da kano ka lynti kin iaid? Lada ym don ba pyni lynti ia ki ban iaid (ka mut da ki kmie ki kpa) khlem pep kin iaid da ka lynti ka ban lam sha riat bad ki lah ban poi wat sha ka jingiap ruh.

Somil Kharymba

Haba phai sha ki bor synshar, peit ia ki nongsynshar ani! Ym i don por shuh wat tang ban syrdep ia la ka patlun ba la jot ruh. Balei . . . ? Ba bun kam than. Ym don hok ym don sot shuh, ym don por ban pyniaid beit iaid ryntih ia la ka ri la jong ruh. Uba halor u phah trei ia uba rit, uta pat sa ia u ba kham rit, hynrei une pat nadien u beiñ kylla da u thylliej, kum u bseiñ. Ia kaba dei ban leh kim ialeh hynrei ki shu bun kam ia kajuh shi kajuh.

Haba phai sha ki ri jong ka pyrthei pat, hooiid, ka jingstad ka la kiew bad dei lyngba ka jingbun kam bad trei shitom ba ngi ioh ia ki *radio, television, computer*, ki *machine* ba bun jait bad shibun bah kiwei de ki jingdon kam ban myntoi u briel. Bun bah ki jingshem thymmai kiba ngim lah shuh ban ñiew naduh kiba rit eh haduh kiba khraw eh. Dei ruh lyngba ka jingtrei shitom ba ka jingstad ka la par sted ha kiba bun ki jaka. Kawei ka ri ka pyni ia la ka jingstad pyrshah ia kawei pat bad dei na kane ka daw nga lah ban ong ba sa mih ki *nuclear bomb* ne ki tiar pynbthei ba har rukom kiba ka pythei hi baroh kawei kan um plaiñ lada pyntrei kam wat tang shi sekhon ruh. Peit ia ki ri kum ka U.S.A., Japan, China, Russia bad bun de ki ri Europe ki iapyni bor ym tang ha ki bor jingstad wat ha ki bor jingkhlañ ruh. Kane hi ka ktah ia ka lawei jong ka ri bad ka jait bynriew ha kylleng satlak ka pyrthei. Man

la ki ri ki bun kam ban shem pyrthei thymmai wat shaduh u Bnai ruh ki la sdang sa ka iaknieh jaka. Shi rukom ym sngew lah mut dur shuh ia ki jingmaian ka jingtip u brieu. Kane baroh dei lyngba ka jingbun kam ha kaba wad jingtip bad dei lyngba kane ba ka jingiakynad ka la sdang or pait bad bthei ruh, khlem pep ka lah ban sa ka Thma Bah Kaba Lai ruh kaba lah ban long kaba kut syndon. Kat kum na ka ktien U Blei ruh kane ka long kaba shisha. U Blei U la ai ia shibun ki jingstad ha u brieu, lada u nang ban pyntrei kam ka long ka jingmyntoi ia u hi shibun. Kat kum na ka **Bible** kaba ngi lah ban shem na ka kitab u Markos 13:7,8 ka iathuh ba kan sa jia ka thma jong kawei ka hima bad kawei pat, ka iing bad ka iing kin ialeh.

"Ngin leh kumno?" ong uwei u paralok haba ngi iashong kai. Uwei pat u ong, "ka dei sa tang ban shu pynkhreh ka thung phan thung shriew ban pynkdang kpoh lashai". Uwei pat u

biria, "Ban leit iing brieu te lah ma me lok, jynjar sa ki khun lashai".

Kine baroh dei hi na ka jingbun kam than, ba iakwah rhah, iakwah lalot bad iabishar ia kiwei. Ban bun kam ia kiba pynmyntoi lang ngim kwah than, hynrei ngi lalot ia ka bym dei, ka syriem kum uto u bieit uba pom ia ka tnat dieng kaba u hi u shong khlem da tip ba ynda kan sa dkut bad kheiñ un sa hap hi ia lade. "Sngewthuh la ka bor", ong u Soso Tham. Hooid, ban trei minot bad ban bun kam ia kaba dei ka long kaba don kam ia ka jingroi jingpar man la kawei pa kawei ka ri, tangba ngim dei pat ban da pynap shrib ia lade ioh ngat hi iap hi. Ka don ka por ia kiei kiei, ka por ban shong bad ka por ban trei, ban shong suk than ruh ka ban iap, ban bun kam (trei than) ruh ka long kaba ma. Trei kat ban biang ym ban pynlong, **"ka pyrthei bun kam ka shrib jong ka jingma"**.

**[U Somil Kharrymba, u dei u samla pule
jong ka B.A.3rd Year 1999]**

*"Ka die-ka-thied, ka shoh-ka-thaw,
Ka rep-ka-riang, u kba-u-khaw,
Kin man jiwit, kin ngen kin kie,
U'n stait nongthied, u'n roi nongdie;
U khun ka ri u'n nang tuklar,
U'n ioh khamti u mraw-u-dkhar."*

– H. Elias, "Na 'Waikhyrwi," XXXIV

KA JUK MYNTA

- DENNIS LYNGDOH

Ani ka juk mynta
Tang ban peit ruh la ima
Kat nang mih ki sngi ki bnai
Nang jur ka lamler ka kam kai.

Ym tang ki brieuw ki pher
Ka mariang ruh ka la kylla
Ban ring mynsiem la ma
Ba dap da ki 'er sniew jakhlia.

Kat nang mih keiñ ki bynriew
Ka akor ruh ka nang jah
Wat ia ki kmie ki kpa
Mynta ym don ba salia.

Ha khmat kiba heh
Uba rit um tieng shuh
Ka juk aüu kum kane
Ngam lah ban sngewthuh.

Shano shuh ngin lap
Kum ki por ba mynshwa
Ym lah pynäadei shuh
Bad ka juk ba mynta.

Namar kata ko lok
To leh katba lah
Ban pynkylla ia kane ka juk
Sha ka juk jong ka jingsuk.

[U Denis Lyngdoh, u dei u samla pule jong ka Klas XII Arts 1999]

KI LYNGKHUIT

BAKOK

B. L. Lyngdoh Rynthathiang

"Lyngkhuit ngi wan, lyngkhuit ngin leit". Kane ka dei kaei kaei kaba ngi kum ka jait bynriew ngi la tip bad lah lyndet. Hynrei lada ngi puson bha, ngin shem ba kam dei satia kumta. Kum ka jait bynriew ngi ngeit ruh ba ngi wan sha kane ka pyrthei shong basa ban wan kamai ia ka Hok. Ynda ngi la iap, ngim lah ban leit lam ei ei nangne sha Dwar U Blei lait noh tang ia ka Hok ba ngi la kamai. Kumta, ban ong "Lyngkhuit ngi wan, lyngkhuit ngin leit" ka dei tang ka ktien runar ba la kren dano re khlem da pyrkhat bha.

Lehse dei na kane ka daw ba ia ka Hok ngim niew kordor bad kyntang shuh namar ynda ngi la iap ngi sngew ba ngim leit lam ei ei. Ngi leh, ngi im katba ngi mon ban biang la i myntoi shimet. Ngi pyrkhat mynta sa tang ia kaei kaei kaba tang *mynta* katba ia kaei kaei ia kaba sha ka lawei ngim peit shuh. Ngi la lap miet lap sngi ban leh ia kiei kiei ki ban ai jingmyntoi ia ngi mar mar khlem da pyrkhat kiei ki jingmih na kita ki jingleh.

Kum ka jait bynriew, kiba bun na ngi ngi la iehnloh ia ka niam Khasi bad ngi la bud noh ia kiwei pat ki jait niam. Hooid, kane kam dei kaba bakla ne kaba sniew, hynrei ka pyni ba kum ka jait bynriew ngi long kiba laitluid ban jied ia kano kano ka niam. Tangba, kaei kaba

sngewsih ban ong ka long ba ngim burom shuh ia ki jinghikai tynrai jong ka jait bynriew bad kata ka long "ban im bha bad ban kamai ia ka Hok".

Kum ka jait bynriew, ngi kam ba ngi dei kaba U Blei U la jied kyrpang. Ki longshwa manshwa jong ngi, ha ki por hyndai ki dang burom ia kane ka jingai U Blei. Kane ka pynlong ia ki ban im sngi tang kumno ban kamai ia ka Hok ryngkat bad ka trei shitom. Ka daw kaba pynlong ia ki ban long kumne ka dei ba ka jingmut - jingpyrkhat jong ki ka *dang sngur* bad *ki tieng* ioh ba kim leit lam ia kata ka Hok ynda ki la khlad noh.

Ngi la iakren haduh katne ia ka Hok. Ngin iapeit pat mynta kaei kata ka Hok. Ka Hok kam dei kata "kaei kaei kaba U Blei U la ai lypa ha u brier mynba U phah ia u shane sha pyrthei. Ha ka jingshisha, U Blei U la buh ia ka Hok hangne ha sla pyrthei. Ka long kaba *dap lut* ia ki jaka baroh bad U Nongbu Nongthaw U ieh hi ha ngi ki brier ban lum ia ka katba lah. Ka long ruh kata kaei kaei ba katba ngi nang lum bun katta kan nang sting ka jingmut jingpyrkhat jong ngi. Ka Hok ka dei ruh kata *kaei kaei ka jingburom ia ki para mynsiem baroh*. Haba ong *para mynsiem* kam thew tang ia u brier hynrei ia baroh ki laiphew



The Principal, Staff and Students singing the College anthem



The Bhangra Dance



The Nepali Dance



The Manipuri Dance



The Mizo Dance



David and Goliath in Martial Arts



The Khasi Song



The Khasi male and female dancers

jingthaw ba don halor kane ka snieh pyrthei. Ka dei ruh kata *kaei kaei kaba ngim lah ban pynkamai iano iano lane mano mano ban pynkamai ia ngi*. Ngi hap ban kamai ia ka tang marwei shimet shimet. Khadduh eh, ka Hok ka dei kata *kaei kaei ka jingburom jong ngi ia u Blei*. Kumba ka long mynta, kiba bun hi na ngi ki brieuw ngi burom ia U Blei lyngba ki jingai jong ngi sha U da ka *spah* (U Blei um kwah spah), da ki *iing niam* (U Blei um shong ha pyrthei), da ki *jinghylla* (U Blei um dei uba kyllut), da ki *jingdwai* bym kut shuh ba ngi pan lalot (U Blei u la tip lypa ia ki jingdonkam jong ngi bad kumta U la pynbiang lut nadong

shadong; Um kwah ba ngin shong ngin sah lyngkhuit hangne ha pyrthei), bad bun sa kiwei kiwei de. Hynrei kaei kaba U kwah than eh na ngi ka long ba ngin iai kamai ia ka Hok katba U dang ibit ban pynsah ia ngi hangne ha pyrthei. Kumta kane ka jingong, Lyngkhuit ngi wan", hooid, ha ka met ngi wan lyngkhuit bad ruh kumjuh ha ka mynsiem. Hynrei ynda shisien ka sngi ngin ieh noh ia kane ka pyrthei shong basa ngin leit lam artat de bad ka Hok sha dwar U Blei (lada ngi la kamai ia ka).

KUMTA LYNGKHUIT NGI WAN . . .
LYNGKHUIT NGIM LEIT.

[U B.L. Lyngdoh Rytathiang, u dei u samla pule ha B.A. 3 Day
ha ka Khasi Honours]

Ko ri bai eid ki Longshuwa,
Ha la ki khun thap shet -kylla,
Pha iai pyrta ki ktien ba -phieng
Ba ngam tyrsain khein shyieng:

“Sha phrang ba phi la kiew pyni —
Khein -kor ka ktien -thylliej, riti.”

— H. Elias, “Ki 'Erbatemon,” XIII

JINGIEIT I MEI I PA

- AILADLANG NONGPIUR

Naduh ka por ia ngi la kha,
Da jingieit la pynsan ia ngi;
Ka Jingieit ba kyrhai nylla
Hangne ha ka pyrthei jylli.

Katba nang iaid ki por ki sngi,
Jingieit bun jait ngi ju shem;
La tang kawei ngi iohi
Ba neh ha ka jingrhem.

Ynda samla ngi shait pyrkhat
Jingieit jong i baieit ka tam;
Hynrei ka dor jong kane pat
Ha pyrthei long ba kordor tam.

To sngew baroh ko paralok,
Wat ai lad jingieit kan duna;
Namar ngi long kiba don bok,
Ban ioh jingieit i Mei i Pa.

[U Ailadlang Nongpiur, u dei u samla pule ka
Class XII Science B, 1999]

U PARALOK BAIEIT JONG NGA

- DUWAKI RANGAD

Ah! ko paralok baieit jong nga,
Dei tang ma phi u lok ba shisha;
Naduh dang rit haduh mynta,
Jingieit ka īaineh kum shi para.

La haba dum ne haba shai,
Ne haba jan ne haba jngai;
Ka jingkynmaw ieit jong nga īa phi,
Ka īaineh bad ka khlaiñ man la ka sngi.

Marwei nga kynmaw kito ki sngi,
Ki por shong skul jong nga jong phi;
Ki dei ki sngi kiba kordor,
Nga thrang ban mad biang īa kito ki por.

Haba nga don hapdeng ki jingkhuslai,
Dei tang ma phi ba pynbatai;
Phi ai mynsiem phi ai jingkyrmen,
Nga sngew īa phi kum la u hynmen.

Phi ieit īa nga kum u para,
Bad nga sngew khraw haba phi don bad nga;
Phra snem mynshwa haduh mynta,
Phi lah don ryngkat ha jingim jong nga.

Ko paralok ba ieit jong nga,
Jingieit jong phi ngam lah siew kylla;
Hynrei tang jingkyrkhu jong U Blei,
U ban sumar īa ngi bad isynei.

Tang katne shwa ko lok baieit,
Sha ka jingbha jingim to ngin īakhmied;
Nga kyrmen ba U Blei Trai kynrad,
U nang kyrkhu ba ngin dup stad.

[U Duwaki Rangad, u dei u samla pule jong ka Class XII Science B, 1999]

पूर्वांचल का सांस्कृतिक वैभव (धर्मपाल जैन)

शताब्दियों से भारत विश्व के लिये आकर्षण का केन्द्र रहा है। यहाँ के वैविध्यपूर्ण जीवन में एक सतत प्रवाहित सांस्कृतिक धारा सम्पूर्ण देश को प्रक्षालित करती रही है। यहाँ की यह सांस्कृतिक विशेषता अनेकता में एकता के सिद्धांत को सिद्ध करती है। यह विशिष्टता देश का पूर्वांचल और भी अधिक स्पष्ट करता है। यद्यपि पिछले चार दशकों से ही यह भूभाग सम्पूर्ण देश की दृष्टि का केन्द्र बना है तथापि यहाँ का इतिहास एवं यहाँ की सभ्यता और संस्कृति अत्यंत प्राचीन हैं। महाभारत, रामायण और पुराण इसके साक्षी हैं।

भौगोलिक दृष्टि से यह क्षेत्र तुषाराच्छादित उत्तुंग शिखरों से मंडित, पर्वत मालाओं से परिवेष्टित, गहन जंगलों, विभिन्न प्रकार के पशु पक्षियों, रंगीन नदियों एवं उपत्यकाओं से पूर्ण प्रकृति का नयनाभिराम क्रीड़ास्थल है। इस भूभाग के अन्तर्गत भारत के सात राज्य – असम, अरुणाचल प्रदेश, मणिपुर, नागालैंड, मिजोरम, त्रिपुरा तथा मेघालय आते हैं, जो ‘सेवेन सिस्टर्स’ अर्थात् सात बहनों के नाम से जाने जाते हैं। इन में मणिपुर और त्रिपुरा स्वतंत्रता प्राप्ति के समय तक राजवंश अधिकार में थे तथा शेष असम प्रान्त के ही भाग थे। इन सभी राज्यों की कुल जन संखा 3,15,43,000 है, जिन में पुरुषों की संखा 1,63,73,000 तथा स्त्रियों की 1,51,60,000 है। पूरे क्षेत्र में पुरुषों का साक्षरता प्रतिशत 63.16 तथा स्त्रियों का 44.74 प्रतिशत है।

यहाँ की स्थानीय विभिन्न आदिवासी जातियों के अतिरिक्त यहाँ भारत के विभिन्न प्रान्तों, धर्मों और जातियों के लोग रहते हैं। लगभग 200 आदिवासी जातियाँ इन प्रान्तों में निवास करती हैं। यद्यपि भाषा, रीति रिवाज, रहन-सहन, पर्व-त्योहार तथा वेश-भूषा की दृष्टि से इन जातियों में काफी वैभिन्न्य है तथापि इन में अनेक समानताएँ भी हैं। वे सभी लोग मुख्य रूप से कृषि पर निर्भर हैं। अक्सर सभी लोग स्वाभिमानी, भोले-भाले, ईमानदार पर संशक्त होते हैं। साधारणतया यहाँ वर्ग हीन समाज होता था, जिसमें न कोई बड़ा होता था न छोटा, और न कोई गरीब और न अमीर। इससे प्रतीत होता है कि ये लोग अनजाने ही सदियों से समाजवाद के पोषक रहे हैं। आधुनिकता और आधुनिक शिक्षा आदि के कारण आज इन की सामाजिक और सांस्कृतिक व्यवस्था में काफी परिवर्तन आ गया है।

असम इस क्षेत्र का सब से बड़ा राज्य है। ऐसी मान्यता है कि एक जमाने में इसका नाम प्रागज्योतिष हुआ करता था। गुप्त वंश के सम्राट् समुद्रगुप्त की इलाहाबाद प्रशस्ति में इसका नाम कामरूप भी पाया गया है। इसी नाम का आज यहाँ एक जनपद भी है।

অসম কা বৰ্ণন মহাভাৰত ঔৰ পুৱাণো মেঁ ভী আয়া হৈ। কহতে হেঁ কি নৰকাসুৰ বড়া হী মহত্বাকাংক্ষী ব্যক্তি থা। উসনে ব্ৰাহ্মণোঁ কো বাহৰ সে বুলাকৰ অপনে রাজ্য মে বসায়। উসনে হী যহাঁ দেবী পূজা আগম্ভ কৰাই। বাদ মেঁ শোণিতপুৰ কে রাজা বাণ কেসম্পর্ক মেঁ আনে কে পশ্চাত বহ বৈদিক দেবী দেবতাওঁ কা বিৰোধী হো গয়া ঔৰ উসনে বিষ্ণু কী পূজা বন্দ কৰা দী। ইস প্ৰকাৰ অনেক কথাএঁ অসম কে ভাৰত কে অন্য ভাগোঁ কে সাথ অপনে প্ৰাচীন সম্বন্ধোঁ কো স্থাপিত কৰতী হেঁ। আধুনিক যুগ যহাঁ কে মহান্ সন্তোঁ শ্ৰী শংকৰ দেব তথা মাধব দেব আদি কে ভক্তি মাৰ্গ সে বহুত প্ৰভাৱিত হেঁ। কহতে হেঁ শ্ৰী শংকৰ দেব বহুত সময় তক মথুৰা ঔৰ বৃন্দাবন মেঁ রহে থে। উন কা সাহিত্য জিস ভাষা মেঁ হৈ বহ ব্ৰজ ভাষা কা হী রূপ হৈ।

কোচ, কছাৰী, লালুংগ, বোঢ়ো, মিকিৰ, রাভা আদি অনেক জন জাতিযঁ যহাঁ নিবাস কৰতী হেঁ, জিনকী বোলিয়োঁ, রীতি-ৱিবাজোঁ তথা উত্সবোঁ আদি মেঁ অনেক বিভিন্নতাএঁ দিখাই দেতী হৈ। অসমিয়া যহাঁ কী মুখ্য ভাষা হৈ জো হিন্দী ঔৰ বাংলা কে বহুত নিকট হৈ। অন্য পৰ্বতোঁ কে অতিৰিক্ত রংগালী বিহু তথা বোহাগ বিহু যহাঁ কে সৰ্ব প্ৰমুখ পৰ্ব হেঁ। বিহু নৃত্য শৃংগাৰ রস মেঁ আকণ্ঠ নিমগ্ন কৰানে বালা নৃত্য হৈ। অসম সিলক তথা মুঁগা কে বস্ত্ৰ যহাঁ কী বিশিষ্টতা হেঁ। ইনকে বনে মেখলা ঔৰ চাদৰ অসমী স্ত্ৰিয়োঁ কে মুখ্য পৰিধান হেঁ। গুৱাহাটী কে নিকট এক পহাড়ী পৰ স্থিত কামাখ্যা মন্দিৰ সম্পূৰ্ণ ভাৰত কে লিয়ে শ্ৰদ্ধা কা কেন্দ্ৰ হৈ।

অসম কে উত্তৰী ঔৰ পূৰ্বী ভাগ সে স্টা উৱৰণাচল প্ৰদেশ কুছ সময় পহলে তক নেফা (NEFA) নাম সে বিখ্যাত থা। ৬ লাখ আবাদী বালা যহ ভূভাগ লগভগ ৩,৫০০ বৰ্গ কিলো মীটাৰ মেঁ ফৈলা হৈ। উত্তৰ মেঁ চীন-তিব্বত সীমা সে লগা হোনে কে কাৰণ ইস কা বিৰেষ মহত্ব হৈ। পৌৱাণিক কথাওঁ কে অনুসাৰ ইসকা ভাৰত কে অন্য ভাগোঁ সে সম্বন্ধ বহুত প্ৰাচীন হৈ। স্বৰ্গীয় শ্ৰী বেৰিয়া এলিবন কা মত হৈ কি সদিয়া কে পাস কা ক্ষেত্ৰ কিসী জমানে মেঁ বিদৰ্ভ থা। রাজা ভীষ্মক কী রাজধানী ভীষ্মক নগৰ ইসী ক্ষেত্ৰ মেঁ থী। ইন্হী রাজা ভীষ্মক কী পুত্ৰী রুক্মণী সে শ্ৰী কৃষ্ণ নে বিবাহ কীয়া থা। যহ ভী মান্যতা হৈ কি উৰ্বশী তথা মেনকা কী ক্ৰীড়া ভূমি ভী অৱৰণাচল কে হী ক্ষেত্ৰ মেঁ থী। মায়াপুৰ, মালিনীথান আদি কে খণ্ডহৰ তথা পৰশুৰাম কুণ্ড ইস ক্ষেত্ৰ কী প্ৰাচীনতা তথা ইসকে দেশ কে অন্য ভাগোঁ সে সম্বন্ধ কো দশতি হৈ।

অৱৰণাচল মেঁ লগভগ বীস জনজাতিযঁ পাঈ জাতী হৈ। মিশমী, মীৰী, মোনপা, খাম্পতী, ডফলা তথা আপাতানী আদি কুছ প্ৰমুখ জন জাতিযঁ হৈ। পহলে ইন মেঁ অন্তৰ্জাতীয় বিবাহ নহী হোতে থে পৰ আধুনিকতা কে কাৰণ যহ বন্ধন ঢীলা পড় রহা হৈ। কুছ জনজাতিযঁ জৈসে মোনপা বৌদ্ধ ধৰ্ম সে প্ৰভাৱিত হৈ। তবাগ় কা বৌদ্ধ বিহাৰ বৌদ্ধ সংস্কৃতি কা উত্তম নমুনা হৈ।

বিভিন্ন অবসৰেঁ পৰ মনাএ জানে বালে উত্সব যহাঁ কে লোগোঁ কে সাংস্কৃতিক জীবন কে মুখ্য অংগ হেঁ। সোলুংগ,

मोपिन, लोसर, बूरी, बूट, द्री, सवाई, लोकु, लोंगते, साड़केन आदि पर्व वस्तुतः इनकी संस्कृति के दर्पण हैं। यद्यपि इन जातियों की विभिन्न भाषाएँ हैं, ये लोग हिन्दी और असमिया का भी खूब प्रयोग करते हैं। वेश - भूषा भी इनकी अपनी अपनी हैं। स्त्रियाँ सोने चाँदी के अतिरिक्त बाँस से बने आभूषण भी पहनती हैं।

अरुणाचल के दक्षिण पुर्वी भाग में नागालैंड नामक राज्य स्थित है। नागा अजीब प्रकृति के लोग हैं। कभी इन्हें नरमुण्ड शिकारी कहा जाता था पर अब परिस्थिति बदल चुकी है। नागाओं में लगभग सोलह जन-जातियाँ हैं और उन में भी अलग-अलग कबीले हैं। सेमा, अगांमी, सांगतम, रेंगमा, लोहता, कोन्यक आदि कुछ मुख्य जातियाँ हैं। इन की भाषाएँ इतनी भिन्न हैं की आपस में समझी नहीं जा सकती। अतः ये लोग नागामीज भाषा के माध्यम से विचारों का आदान प्रदान करते हैं। यह भाषा असमिया का ही परिवर्तित रूप है।

नागा गाँव एक गण राज्य के समान हुआ करता था जहाँ ये लोग अपने आन्तरिक प्रशासन और विदेशी राजनैतिक सम्बन्धों तथा युद्ध आदि के संचालन में स्वयंभू थे। प्रत्येक नागरिक को अपना मत प्रस्तुत करने की पूरी स्वतंत्रता होती थी। इन का विश्वास है की पारस्परिक विचार विमर्श के बाद ही किसी निष्कर्ष पर पहुँचा जा सकता है।

कुछ विद्वानों का मत है कि डीमापुर नामक नगर के पास पाण्डवों ने निवास किया था तथा भीम की पली हिडिम्बा भी इसी क्षेत्र की थी।

नागा जन जातियों के अपने पर्व और नृत्य हैं। कुछ नृत्य शस्त्रों का साथ होते हैं। नागालैंड की बनी शॉल आज पूरे भारत में इस्तेमाल की जाती हैं।

नागालैंड के ठीक दक्षिण की ओर मणिपुर है। इस राज्य का नृत्य भारत में ही नहीं विश्व में प्रसिद्ध है। यहाँ भी अनेक जन जातियाँ पाई जाती हैं। मेइती, मोखोन, तांखुल, मारिंग, आइमोल लामगांग, मोनसांग, तथा काबुई आदि कुछ प्रमुख जातियाँ हैं। इन में अधिकतर वैष्णव हैं। प्रत्येक जाति की अपनी बोली है।

मणिपुर की जन जातियों के जीवन का आधार गाँव होता था। वही उनकी सामाजिक और राजनैतिक आकाक्षांओं का केन्द्र भी था। धीरे-धीरे इस में परिवर्तन आया और ईसाई धर्म में धर्मान्तरित जन-जातियों में चर्च ने अब इस केन्द्र का स्थान ले लिया है।

मणिपुरी लोग एक नैतिक संहिता से आबद्ध होते हैं और उसका पूरा पालन करते हैं। भिक्षा वृत्ति को ये अपराध मानते हैं। अतः इसे प्रोत्साहन नहीं दिया जाता। भारतीय परम्परा के अनुरूप मणिपुरी लोग अपने आतिथ्य सत्कार के लिये प्रसिद्ध हैं। इनके समाज में स्त्रियों का स्थान बहुत ऊँचा है। मणिपुरी भाषा भी बहुत समृद्ध है और इनका लोक साहित्य इनके सांस्कृतिक इतिहास का मुख्य है।

मणिपुर के दक्षिण में मिजोराम राज्य स्थित है। यह राज्य जो कुछ समय पहले बहुत अशांत था, आज एकदम शांत है। मिजो का अर्थ है पहाड़ी क्षेत्र का आदमी। कुछ विद्वनों का मत है कि ये लोग बर्मा की पहाड़ियों से यहाँ आए और कुछ अन्य का मत है कि ये मंगोलियन मूल के हैं।

ब्रिटिश शासन की स्थापना के पूर्व और बाद में भी इनके ग्राम्य शासन की व्यवस्था ग्राम प्रमुख द्वारा होती थी, जिसे मिजो भाषा में 'लल' कहते हैं। 'लल' वंशानुगत होता था अर्थात् पिता के बाद पुत्र लल होता था।

मिजो लोगों के सामाजिक सिद्धान्तों, संस्थाओं के संरक्षण तथा सांस्कृतिक विकास में रीति-रिवाजों की भूमिका बड़ी महत्वपूर्ण है। आधुनिकीकरण के वावजूद अनेक रीति-रिवाज नष्ट नहीं हुए। त्लोमडैना जैसी प्राचीन सामाजिक व्यवहार और नैतिकता की संहिता का आज भी मिजों समाज द्वारा पालन किया जाता है। गाँव ही मिजो लोगों की सामाजिक इकाई था और एक मिजो का जीवन उसी के आधार पर चलता था। सन्तानोन्मत्ति, विवाह तथा मृत्यु आदि अवसरों पर पूरे समाज अथवा गाँव का भोज इनके घनिष्ठ सामाजिक रिश्ते का बोध कराता है। लिंग के आधार पर इनमें किसी प्रकार का भेद भाव नहीं किया जाता।

पूर्वचिंल की अन्य जनजातियों की तरह मिजो लोग भी झूम खेती करते हैं और इनके विभिन्न उत्सव एवं पर्व कृषि से ही सम्बन्धित होते हैं। मीमकूत, चापचार तथा पॉलकूत इसके उदाहरण हैं। आज लगभग सभी मिजो ईसाई धर्म स्वीकार कर चुके हैं। गीत-संगीत और नृत्य के प्रेमी ये लोग आज आधुनिकता और पाश्चात्य सभ्यता के प्रभाव से एक नई जीवन शैली को अपना रहे हैं।

मिजोराम के पश्चिम में स्थित त्रिपुरा राज्य तीन ओर से बंगला देश से घिरा है। आज यहाँ बंगला भाषा भाषियों की बहुलता है किन्तु गाँवों और दूर दराज के क्षेत्रों आदि में लगभग चौदह जन जातियाँ और उप जातियाँ रहती हैं, जिनकी मुख्य भाषा कोक-बोरो है। इन में कुछ जातियाँ सूर्य की पूजा करती हैं। पूजा इनका पुरोहित जिसे चिन्ताय कहते हैं कराता है। पूजा में तोप्ती अर्थात् अण्डा तथा लांगी अर्थात् चावल से बनी शराब का बड़ा महत्व होता है। चौदह देवता बाड़ी तथा गौरिया पूजा इनके मुख्य पर्व है।

त्रिपुरा से उत्तर की ओर असम और बंगला देश की सीमाओं से लगा प्रदेश मेघालय है। यह अपते नाम को सार्थक करता है। मेधों से आच्छादित यह भारत का इक्कीसवाँ राज्य है जो लगभग साढ़े बाईस हजार वर्ग किलोमीटर क्षेत्र में फैला है। यहाँ की आबादी लगभग १८ लाख है।

खासी, जैन्तिया और गारो यहाँ तीन प्रमुख जन-जातियाँ हैं, जिनकी अपनी-अपनी भाषाएँ और रीति-रिवाज है। ये सभी लोग मातृ सत्तात्मक जन समूह हैं अर्थात् इनके यहाँ वंश मां के नाम से चलता है और उसी के वंश - क्रम के अनुसार सम्पत्ति का अधिकार आता है।

इन तीनों जातियों की पारस्परिक वेश भूषा बड़ी सुन्दर और शालीन होती है। खासी स्त्रियों का जैनसम शरीर को कंधों से टखनों तक ढकता है। जैनिया स्त्रियों की वेशभूषा भी बहुत कुछ ऐसी ही होती है। गारों स्त्रियाँ हाथ से बुना शॉल जैसा वस्त्र कमर से बाँधती हैं। पुरुष पहले धोती और पगड़ी पहनते थे पर अब पाश्चात्य वेश भूषा का ही प्रचलन है।

इस क्षेत्र के बहुत से लोगों ने ईसाई धर्म स्वीकार कर लिया है। जैनिया लोगों का मूल धर्म हिन्दु धर्म से बहुत समानता रखता है। इन लोगों की भाषाओं का बिकास बड़ी तेजी से हो रहा है। लोक साहित्य की दृष्टि से ये भाषाएँ काफी उन्नत हैं। यह लोक साहित्य इन्हें पीढ़ी दर पीढ़ी मौखिक रूप से प्राप्त होता रहा है। इसमें कविता, आख्यायिका तथा उपन्यास के चिह्न अंकित हैं। इनके पर्व कहीं न कहीं कृषि से जुड़े हैं और स्त्री-पुरुषों के सामूहिक नृत्य इनकी विशेषता हैं। गारों लोगों का वांगला नृत्य, खासियों का नोंगक्रेम तथा जैनिया लोगों का वेहडेख्लाम ऐसे ही पर्व हैं जो बड़ी धूम धाम से मनाए जाते हैं।

पूर्व का स्कॉटलैंड कहा जाने वाला नगर शिलंग, तथा वर्षा के लिये विश्व प्रसिद्ध चेरापूंजी इसी राज्य के मुख्य नगर हैं।

सात बहनों का यह सम्पूर्ण क्षेत्र वस्तुतः अपने में बड़ा ही अनूठा हैं। अपनी वैविध्य-पूर्ण सांस्कृतिक धरोहर के साथ यह देश के साथ कदम मिलाता हुआ आगे बढ़ रहा है। आज यह क्षेत्र विभिन्न सामाजिक, आर्थिक तथा राजनैतिक संकटों के दौर से गुजर रहा है, जिनके शीघ्र, समाधान की नितांत आवश्यकता है। शिक्षा के प्रचार प्रसार तथा सम्पूर्ण देश के सहयोग से यह भूभाग आगे ही बढ़ेगा, ऐसी कामना की जाती है।



भारतीय क्रिकेट के कुछ तथ्य

- किशोर चक्रवर्ती

कक्षा १२ - बिज्ञान 'ए'

- 1) भारतीय टीम के कप्तान मुहम्मद अजहरउद्दीन दुनिया में ऐसे पहले क्रिकेटर हैं जिन्होंने एक दिवसीय क्रिकेट में - ९००० रन पूरे कर लिए हैं ।
- 2) १९८२ से लेकर इस वर्ष वर्ल्ड कप के पूर्व तक, कुल मिलाकर १४४२ एक दीवसीय अंतर्राष्ट्रीय क्रिकेट खेल हो चुके हैं । १९९४ से लेकर वर्ल्ड कप १९९९ के शुरू होने तक ४७५ खेल हो चुके हैं जो इतने कम समय में अपने आप में एक रिकॉर्ड है ।
- 3) अब तक वर्ल्ड कप में सिर्फ एक ही गेन्दबाज ने हैट ट्रिक लिया हैं जिसका श्रेय भारतीय खिलाड़ी चेतन शर्मा के मिला हैं । उन्होंने यह उपलब्ध न्यूजीलैंड के खिलाफ सन १९८७ की वर्ल्ड कप प्रतियोगिता में ली थी ।
- 4) वर्ल्ड कप में अब तक की सबसे कसी हुई गेंद बाज़ी का विश्व रिकॉर्ड भारतीय गेंद बाज विश्व सिंह बेदी के नाम पर दर्ज है जिन्होंने १९७५ के वर्ल्ड कप में पूर्वी अफ्रीकी टीम के खिलाफ १२ ओवरों में सिर्फ ९ रन देकर एक खिलाड़ी को आउट किया था ।
- 5) सौरव गांगुली पहले भारतीय बल्ले बाज हैं जिन्होंने वर्ल्ड कप के किसी एक मैच में सबसे ज्यादा छक्के लगाए उन्होंने १९९९ के वर्ल्ड कप में श्रीलंका के विरुद्ध ७ छक्के लगाए थे ।



खुलकर हँसिये

मौशमी राय

(कक्ष-१२- कमर्स)

हँसना प्रकृति की अनोखी देन है, फिर भी कुछ लोग हँसने में कंजूसी करते हैं। उदास चेहरे पर मुरझाई आँखें और लटके हुए खामोश होंठ किसी को भी अपनी तरफ आकर्षित नहीं कर सकते। इसके विपरीत सभी हँसने हँसाने वाले लोगों का साथ पसंद करते हैं। गमगीन होने से चेहरे की सारी सुन्दरता नष्ट हो जाती है।

कुछ माँ - बाप अपने बच्चों को खुलकर हँसने नहीं देते। वे उसे शिष्टाचार के विरुद्ध मानते हैं। जरा सोचिये, उनका ऐसा सोचना कहाँ तक ठीक है। बात तो यह है कि खनकती हँसी तो अच्छे स्वास्थ्य का प्रतीक है। बच्चे की हँसी उसे कई गुना सुन्दर बना देती है। मुस्कराता हुआ बच्चा कक्षा में अध्यापक की नजरों में रहता है।

हँसी बच्चे में आत्मविश्वास पैदा, करने में सहायक होती है। मुस्कराते बच्चे की आँखों में एक विशेष चमक होती है। साधारण नाक - नकश वाला बच्चा भी हँसते हुए कई गुना सुन्दर दिखता है। नन्हे से बालक की एक मुस्कान माँ को कुछ समय के लिये तो बड़ीसे बड़ी चिंता और तनाव से मुक्त कर देती है। अतः आप खुद ही सीचिये कि क्या बच्चों के हँसने - खिलखिलाने पर प्रतिबंध लगना चाहिये।

हँसना एक ऐसी संपदा है जिसे हम जब चाहे जहाँ चाहे लुटा सकते हैं। हँसने-हँसाने वाले व्यक्तियों का सामाजिक दायरा काफी विस्तृत होता है क्योंकि सभीलोग खुशनुमा माहोल में कुछ समय गुजारना चाहते हैं। हँसने से हमें बहुत से लाभ हैं, जिन्हें हम बिना किसी खर्च और परेशानी के आरामसे प्राप्त कर सकते हैं।

हँसी का हमारे पाचानतंत्र से सीधा सम्बन्ध है। जब हम हँसते हैं तो पूरा शरीर सक्रिय हो जाता है। आपने देखा होगा हँसते-हँसते कई बार आँखों में आँसू आ जाते हैं और पेट में बल पड़ जाते हैं। इस का कारण हँसने से शरीर में उत्पन्न हुंई हलचल है।

खुलकर या खिलखिलाकर हँसने से फेफड़ों की दूषित वायु बाहर आ जाती है जिससे श्वसनतंत्र सही ढंग से कार्य करने लगना है। हँसते समय स्नायु और मस्तिष्क पर पूरा दबाव एकदम हट जाता है और कुछ समय के लिये भारी मानसिक दबाव भी खत्म हो जाता है। अगर आप उदासी अथवा अवसाद की स्थिति से गुजर रहे हैं तो कुछ समय के लिए ऐसे व्यक्तियों के बीच चले जाइये जो हँसते-हँसाते हों, फिर देखिये आप खुद को कितना अच्छा महसूस करेंगे।

डॉ. नॉर्मन के अनुसार हँसना एक सहज सुलभ व्यायाम है जो नियमित रूपसे ४ किंमी० दौड़ने के बराबर लाभान्वित करता है। मनो चिकित्सकों के अनुसार अवसाद, तनाव, फोबिया, हीन भावना, अपराध बोध जैसी भावनात्मक समस्याओं के दौरान हँसने - हँसाने वाले व्यक्तियों का साथ रोगी की प्रतिरोधक क्षमता को बढ़ाता है। यह भी माना जाता है कि हँसने से मस्तिष्क में एक प्रकार का हारमोन बनता है, जो व्यक्ति को दर्द सहने की क्षमता देता है।

अतः खुलकर खिलखिलाइये और प्रकृति द्वारा प्रदान की गई इस अमूल्य धरोहर का लाभ उठाइये। अपने परिवार के बीच इस खजाने की लुटाइये और पूर्ण रूप से स्वस्थ जीवन का आनन्द लीजिये।



बादल (देवेन्द्र जैन) (कक्षा १२ विज्ञान)

आसमान के बादल, अथक चिरंतन राही,
नीली स्तेपी, आभा मोती जैसी पाई ।
मुँज निर्वासित जैसे तुमभी दौड़े जाते,
उत्तर-दक्षिण, पूरब-पश्चिम घ्यारे पंख हिलाते ।

तुम्हे भगाता कौन ? भाग्य का निष्ठुर चक्कर ?
छिपी जलन ? या खुले द्वेष की निर्मम टक्कर ?
सजा किसी अपराध बड़े की तुमने पाई ?
या कि विषैले मित्रों ने जा चुगली खाई ?

नहीं, व्यर्थ विस्तारो ने ही तुम्हें उबाया
तुम पीड़ा अनभिज्ञ, न जानो ममता माया ।
सदा भावना-हीन मुक्त तुम सदा-सदा को
नहीं तुम्हारा वतन, ना उससे निर्वासित हो ।



अनमोल वचन

शिखा दास

(कक्षा १२ कॉम्स)

- दूसरों के अनुभव से लाभ उठाने वाले बुद्धिमान होते हैं।
- अपराध करने के पश्चात् भय पैद होता है, यही उसका दण्ड है।
- हमारी चिंताएँ सदैव हमारी कमजोरियों के कारण होती हैं।
- बुद्धिमान व्यक्ति दूसरों की गलियों से अपनी गलियाँ सुधारता है।
- वह व्यक्ति स्वतंत्र नहीं है, जो स्वयं का मालिक नहीं है।
- तृष्णा गले की प्यास नहीं है, यह मन की प्यास है।
- अपनी आज की प्रसन्नताओं को इस तरह भोगो कि भावी प्रसन्नताओं को क्षति न पहुँचे।
- जब बोझ प्रसन्नतापूर्वक उठाया जाए तब वह हल्का हो जाता है।
- आग सोने को परखती है और संकट बहादुरों को।
- जो प्रेम अपने को नित्य नवीन नहीं रख सकता, वह पहले आदत का रूप धारण कर लेता है।
- और फिर दासता में परिवर्तित हो जाता है।

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## दो पद मौशमी रॉय

(कक्षा १२ )

१

काँटों में गुलाब खिलता है,  
कीचड़ में कमल निकलता है।  
साधना रंग लाती है एक दिन,  
गुदड़ी में छिपा लाल मिलता है।

२

कुछ कर दिखाने की मनमें चाह,  
काँटो से भरी हुई है राह।  
आगे बढ़ने का दृढ़ निश्चय,  
मन में है भारी उत्साह।

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जुविनेट का जीवन

क्रिश्चियन ब्रदर बनने के लिए तीन चरणों से गुजरना पड़ता है। पहला चरण है जुविनेट, जिसमें रह कर हम अपनी अच्चतर माध्यमिक स्तर की पढ़ाई पूरी करते हैं। इसमें दो वर्ष लगते हैं। दूसरे चरण में हम नोविशियेट में जाते हैं। यहां भी हमें दो साल गुजारने होते हैं। इस दौरान हमारी धार्मिक एवं आध्यात्मिक शिक्षा की ओर ही मुख्य रूप से ध्यान दिया जाता है। यहां किसी विद्यालीय पढ़ाई की चिंता नहीं होती। इसके बाद तीसरा और अन्तिम चरण आता हैं स्कॉलेस्टिकेट का, जहाँ रहकर हम अपनी स्नातकीय स्तर तक की पढ़ाई पूरी करते हैं।

भारत में क्रिश्चियन ब्रदर्स के कुल तीन जुविनेट हैं। उन में से एक शिलांग के सेंट एडमण्ड्स परिसर में स्थित है। यह एम. आई. कयू. जुविनेट के नाम जाना जाता है। अन्य दो जुविनेट भारत के पश्चिमी तट पर वसाई (महाराष्ट्र) तथा बाजपे (कर्नाटक) में स्थित हैं।

सेंट एडमण्ड्स में स्थित जुविनेट की स्थापना १९७४ में हुई थी। पहले यह माउंट कार्मल, करसियांग में स्थित था। १९७४ में इसे वहाँ से शिलांग में स्थानांतरित किया गया। इस गृह का उद्घाटन आर्चबिशप के कर कमलों से हुआ था।

इस जुविनेट में भारत के विभिन्न भागों से लड़के आते हैं। उन में अधिकतर क्रिश्चियन ब्रदर्स के स्कूलों से ही आते हैं। फिलहाल यहाँ पाँच लड़के हैं, जो अपनी १२ वीं कक्षा की पढ़ाई पूरी कर रहे हैं। उनके नाम हैं - ऑस्टिन, विजय, एल्विस, रोशन तथा लॉनिंग। यहाँ आने का मुख्य लक्ष्य यह है हम यहाँ रहकर ब्रदर लेगों की जीवन शैली को बहुत करीब से देखें और समझें तथा उस पर आचरण करने का प्रयास करते हुए ब्रदर बनने की अन्य सीढ़ियों तक पहुँचें। हमारी शिक्षा - दीक्षा के लिये इस समय तीन ब्रदर मुख्य रूप से नियुक्त हैं। वे हैं ब्रदर मिरांडा, ब्रदर गोम्स तथा ब्रदर लैन। ये तीनों ही हमें उत्तम से उत्तम शिक्षा देते हैं।

जुविनेट में हमारा दिन पौने छः बजे आरम्भ होता है जब हम चारपायी छोड़ देते हैं। पन्द्रह मिनट में हाथ मुँह धोकर हमें तैयार होना होता है प्रातः कालीन प्रार्थना के लिए। इस के तुरन्त पश्चात् साढ़े छः बजे हम सेंट एडमण्ड्स के गिरजाघर में मिस्सा के लिए एकत्रित होते हैं। मिस्सा के बाद हमारे नाश्ते का समय होता है। नाश्ते में हमें अण्डे, ब्रेड आदि के अतिरिक्त कभी कभी उपमा आदि भी दी जाती है। कलेवे के पश्चात् हम पूरे जुविनेट परिसर की साफ - सफाई में जुट जाते हैं। यह हमारा निवास स्थान हैं, हमारा घर है। अतः इस को साफ सुधरा रखना हमारा पुनीत कर्तव्य है।

आठ बजे से नौ बजे तक हमारे अध्ययन का समय होता है और उसके बाद हम कॉलेज की ओर प्रस्थान करते हैं। दोपहर को कॉलेज से लौटने के पश्चात् चाय-पान लेकर हम कपड़े बदल कर फुट बॉल, बास्केट बॉल आदि खेलने चले जाते हैं। यही समय होता है जब हम अपनी सारी चिंताओं और परेशानियों को भुलकर पूरी लगन से खेल का भर पूर आनन्द लेते हैं। चाहे चिलचिलाती धूप हो या कड़कती ठण्ड, एक भी दिन हमारा खेल के बिना नहीं जाता।

खेल के बाद हम स्नान करके तरो-ताजा हो जाते हैं और उसके बाद पन्द्रह मिनट हम धार्मिक पुस्तकों के अध्ययन - मनन से बिताते हैं। उसके बाद पन्द्रह मिनट के लिये ब्रदर लैन हमें संगीत की शिक्षा देते हैं। संगीत सभी चिंताओं को दूर रखने का एक बहुत ही सुन्दर साधन है और अकेलेपन का सच्चा साथी भी। हम लोगों के लिए तो संगीत वास्तव में ही खास मायने रखता है।

पाँच बजे से छः बजे तक का समय हमारे अध्ययन का समय होता है। उसके बाद आध घण्टे का हमें अवकाश मिलता है जिसके तुरंत बाद हमारी बाइबल कलाम होती है जिसे ब्रदर गोम्स लेते हैं। उसके पश्चात् रात्रि की प्रार्थना होती है। इस समय हम अपने दिन - भर के कार्य कलापों पर भी मनन करते हैं। रात्रि के आठ बजे हम भोजन करते हैं। यह वह समय होता है जब हम एक साथ मिल बैठ कर हँसी मजाक करते हैं। डिनर के पश्चात् आधा घण्टा हमारे मनोरंजन के लिये होता है। इस समय हम टीवी देखते हैं या गिटार आदि बजाते हैं। साढ़े नौ बजे हम अपने - अपने कमरों में चलें जाते हैं और कुछ ही मिनटों में सपनों की दूनिया में खो जाते हैं।

जुविनेट परिसर की सुरक्षा एवं रखवानी के लिये हमने तीन कुत्ते पाल रखे हैं, जिन के नाम हैं - टेस्ब , बिग एकोनी तथा स्माल एबोनी। बिग एबोनी को अक्सर कॉलेज कैंटीन के इर्द-गिर्द चककर लगाते देखा जा सकता है। इन तीनों कुत्तों की वजह से जुबिनेट सेंघुसने की कोई गलत आदमी हिम्मत नहीं कर सकता। ये तीनों हमें बहुत प्रिय हैं। ये भी हमे बहुत प्यार करते हैं और हमारी हर आज्ञाका पालन करते हैं।

यहीं, है हमारा जुविनेट का जीवन। यहाँ रहकर तथा सीनियर, बदर्स की जीवन - चर्या की देख कर हम भी सोचेत हैं कि क्या हम भी सांसारिक माया-मोह को त्यागकर एक सच्चे मिशनरी की जिन्दगी निभा पायेंगे। वस्तुतः यहाँ आने का हमारा उद्देश्य भी तो यही है। हम आशा करते हैं कि हम अपने उद्देश्य की प्राप्त करने में सफल हो सकेंगे।

रोशन करकेटा (कक्षा १२ - विज्ञान)

विजय जॉर्ज (कक्षा १२ - कॉमर्स)

ऑस्ट्रिम सोलोमन (कक्षा १२ - कला)

तिरंगा

(राजेश कुमार वर्मा - कक्षा 12 - विज्ञान)

[१]

तीन रंग का प्यारा झण्डा, गगन में लहराये।
इस के ऊपर कभी न विपदा की काली बदली आए॥
इस झण्डे की छाँव तले हर भारतवासी रहता है।
बहा-बहा कर खून-पसीना, इसकी रक्षा करता है॥

[२]

हिन्दू मुस्लिम, सिक्ख, ईसाई धर्म यहाँ अनेक हैं।
अनेकता में एकता की मंजिल तो बस एक है॥
कदम से कदम मिला कर चलना झण्डे से ही सीखा है।
सत्य, अहिंसा, प्रम, एकता, झण्डे की ही शिक्षा है॥

[३]

भारत माता माँ रही है, वीर सपूतों का बलिदान।
आँख उठाकर देखे कोई, ले लो उसकी जान॥
हर इंच भूमि भारत माता की, प्राणों से भी प्यारी है।
हंस कर देंगे आहुति अपनी, सब नर औ नारी हैं॥

[४]

उठो जवानो याद करो, भारत के अमर शहीदों को।
हँस कर जो दे गये कुर्वानी, झुकाया नहीं तिरंगे को॥
बन्दर घुड़की दिखा रहे हैं, मुट्ठी भर दुश्मन के वादी।
पकड़-पकड़ कर बलि चढ़ा दो, कर दो उनकी बरबादी॥

[५]

भारत माँ के वीर सपूतो, वादा तुम्हें निभाना है।
देखे न इधर गलती से भी, दुश्मन को चेताना है॥
तीन रंग और चक्र से सजित जो तिरंगा हमारा है।
पर्वत की हर चोटी पर उसको तो लहराना है॥



হিমালয়ের মানুষ

পরাগ দত্ত

শরতের আগমনে বাঙ্গলীর হৃদয় আনন্দে উদ্বেল হয়ে ওঠে দেবী দুর্গার মর্তে আগমনে। হিমালয় দুর্গার অধিষ্ঠান। সমতলের লোকের কাছে হিমালয়ের প্রচন্ড আর্কবণ। এই হিমালয়ের মানুষের কথা বলতে বসেছি। ভূমণের তাগিদে বারে বারে হিমালয়ের কোলে ছুটে গিয়েছি। এই হিমালয়ের, বিশেষে করে কুমায়নগাড়োয়ালের মানুষের সহজ-সরল জীবন যাত্রা ও মানুষের প্রতি অক্ত্রিম ভালোবাসার কথা শুন্দেয়, সুপরিচিত, ভূমণ কাহিনীর লেখক শ্রী উমাপ্রসাদ মুখোপাধ্যায়, পর্বতারোহী শ্রী প্রগেশ চক্রবর্তী ও শ্রী সুনীল চৌধুরীর অনেক রচনায় প্রকাশ পেয়েছে বিভিন্ন সময়ে।

১৯৭৯ সনের অক্টোবরের এক সকালে আমিও বন্ধুবর অজিত দাস লক্ষ্মী থেকে কাঠগোদাম পৌঁছাই। পূজার সময়, তাই প্রচন্ড ভীড় নেনিতাল-আলমোড়ার পথে। অনেক কষ্ট করে কোনরকমে বাসের দুখানা টিকিট জোগাড় করে নেনিতাল আসা গেল। সেখান থেকে রানীক্ষেত, আলমোড়া হয়ে কৌশানী পৌঁছেই কয়েকদিন পর। কৌশানী পৌঁছে গান্ধী আশ্রমে একখনা ঘর পেয়ে যাই কপালজোরে। ম্যানেজারের কাছে খেঁজ নিয়ে দেখি জায়গা নেই। কোথায় যাই? এমন সময় এক বয়স্ক ভদ্রলোক এগিয়ে এসে বলেন 'youngmen' কোন অসুবিধে না হলে আমার সাথে ঘর share করতে পারেন। আমরা তো এককাথায় রাজি। হিমালয়ের অন্দরমহলে মানুষের ভালোবাসা পাওয়ার সেই শুরু।

প্রকৃতি নিজের হাতে কৌশানীকে একটু একটু করে গড়েছেন। চারদিকে চির পাইনের সমারোহ। নীচে দূরে পাহাড় শেষে সবুজ উপত্যকা। এখান থেকে হিমালয়ের বরফাবৃত শৃঙ্গের যে শোভা দেখেছি তার স্মৃতি এখনও অল্পানন।

রাত্রিবেলা আশ্রমের খাবার ঘরে পংক্তি ভোজনের ব্যবস্থা। পরম যত্নে একজন রুটি ও ডাল সজি পরিবেশন করল। আমিষ এখানে বর্জনীয়। তৃপ্তি সহকারে থাই। সারাদিনের পরিশ্রমের পর গরম কম্বলের তলায় যখন আশ্রয় নেই, আকাশে চাঁদ তখন অনেকটা ওপরে।

পরদিন কাক ভোরে অনিচ্ছাসত্ত্বেও বিছানা ছাড়ি আরও ভাল করে হিমালয় দর্শন করব বলে। ঘর ছেড়ে বাইরে এসে দাঁড়াই। চারদিকে ঘন কুয়াশা। আস্তে আস্তে কুয়াশার আবরণ হাঙ্কা হয়ে আসে। হঠাৎ আকাশ যেন রঙের খেলার মেতে ওঠে। সমস্ত আকাশটার গায়ে কে যেন সিঁদুর ঢেলে দিয়েছে। ক্রমেই সেই রঙ বদলে যেতে লাগল। সব শেষে মনে হোল নন্দাদেবীর (নন্দাদেবী শৃঙ্গ) মাথায় সোনা যেন গলে গলে পড়েছে। এক বিচিত্র অনুভূতিতে মন আচম্ভ হয়ে পড়ে। যেন স্ফুট্টারিষ্ট। সম্মিত ফিরে আসে নানাক্ষেত্রে কলকাকলীতে।

প্রাতঃঝরাশে এর পৰ ঠিক করি এইবেলা কৌশানী ভাল করে দেখে দুপুরের দিকে বৈজ্ঞানিক দর্শনে যাব। এখানকার দ্বাদশ ও এয়োদশ শতাব্দীতে তৈরী মন্দির অনেককে আকর্ষন করে। দুপুরে খাওয়া দাওয়ার পর নীচে নেমে রাস্তার ধারে গিয়ে দাঁড়াই। কাঠগোদাম-আলমোড়া থেকে আসা বাসের অপেক্ষা করি। দুটো নাগাদ বাস আসে। কৌশানী থেকে নয় মাইলের মাথায় গরুড়। বাস এগিয়ে চলে। আরও দুমাইল যাওয়ার পর বৈজ্ঞানিক। কতকগুলি মন্দির নিয়ে শাস্ত, ছাউ গ্রাম এই বৈজ্ঞানিক। বাস থেকে নেমে মন্দিরে প্রাঙ্গণে ঘুরে বেড়াই।

চারদিকে পাথর বিছানো। বর্তমানে মন্দিরের ভগ্নাদ্ধা। মন্দির ঘুরে দেখি। এমন সময় কৌশানী থেকে চাটার্ড বাসে একদল যাত্রী এসে নামলেন। যাত্রীরা বাঙ্গলী। ভাবি এঁদের সাথে ফিরে যাওয়া যাবে। আমরা কোনরকমে দাঁড়িয়েই যাব ভেবেছিলাম। মনের ভাব প্রকাশ করতে ওদের ম্যানেজার স্পষ্ট ভাষায় বললেন- আমাদের অসুবিধে আছে। তখন উল্লো দিক থেকে আসা বাসের অপেক্ষায় রাস্তার ধারে একটা চায়ের দোকান বসে চায়ের অর্ডার দেই। সময় কাটে, বাস আর আসেনা। সূর্য ক্রমশ পশ্চিমে সরে যাচ্ছে। আস্তে আস্তে পড়স্ত বিকেলের ছায়া দীর্ঘায়িত হচ্ছে। দ্রুত আলো করে আসার সাথে সাথে অক্টোবরের হিমেল হাওয়ার একটু কাঁপনিও লাগছে। আজ আদৌ কৌশানী ফিরে যাওয়া হবে কি না জানিনা। চায়ের দোকানে বাস চা ও গরম গরম পাকোড়া খাওয়া গেল আর একবার। বাপ করে সঙ্গে নেমে এল হঠাৎ। কিন্তু কোথায় বাস? আধুর্য হসে উঠি। কৌশানী ফিরে যাব, তারও উপায় নেই। বৈজ্ঞানিক থাকার কোন ব্যবস্থা নেই। গরুড় ফিডে গেলে অন্তত থাকার জায়গা পাব হোটেলে। আমাদের সাথে কয়েক জন স্থানীয় লোক বসে ছিল গোয়ালদাম যাবে বলে। গোয়ালদামে কুমায়নের আলমোড়া জেলা শেষ। এখান থেকে গাড়োয়ালের চামোলী জেলার শুরু। কিন্তু কোথায় রানীক্ষেতে আলমোড়া থেকে আসা বাস? ক্রমে রাত্রি বাড়ে। গরুড় ফিরে গেলে রাতটা অন্তত হোটেলে কাটাতে পারব। আর উপায় না দেখে তাই সবাই মিলে হাঁটা দেই গরুড়ের দিকে। হঠাৎ এক ঝটকায় আমাদের হাত থেকে ব্যাগ দুটো প্রায় ছিনিয়ে নিয়ে মাথায় তুলে নিয়ে হাঁটতে থাকে আমরা একজন হাঁ হাঁ করে উঠি। ব্যাগ ফিরিয়ে দিতে বলি। কিন্তু কে শোনে কার কথা। সাথী উত্তর দেয়-আপনারা আমাদের দেশ দেখতে এসেছেন এত দূর থেকে।

আপনারা আমাদের অতিথি। ভাবি সাবাশ কুমায়ুন-গাড়োয়ালের মানুষ। আমাদের শহরের লোকদের এই উদারতা কোথায়? আর আজই বিকেলে যা অভিজ্ঞতা হোল।

এদিকে শীতও জাঁকিয়ে বসেছে। অগত্যা সঙ্গী-সাথীদের সাথে একাত্ত হয়ে এই শীতের রাত্রে গরমডের দিকে হাঁটতে থাকি। হঠাৎ দূর থেকে ইঞ্জিনের আওয়াজ শুনি। হেডলাইটের আলো কাছে এগিয়ে আসতে হাত দেখাই। গাড়ী থামে মাঝপথে। তাড়াতাড়ি উঠে পড়া গেল। কণ্ঠস্থারকে জিজেস করে জানি বাস গোয়লদাম পর্যন্ত যাবে। হাফ ছেড়ে বাঁচি।

গোয়লদামে যখন নামি তখন রাত্রি নটা। শীতের তীব্রতা বেড়েছে। কাল লক্ষ্মীপুর্জা। চাঁদের আলোর বন্যা যেন ত্রিশূলের শিখের রূপে দিয়ে বাঁধিয়ে দিয়েছে। আবাক বিশ্বায়ে তাকাই চারদিকে। বন্ধুর আস্তানার খোঁজে বেরোয়। একা একা শীতে কাঁপছি। গোয়লদাম তখন ঘুমিয়ে। প্রায় কুড়িপঁচিশ মিনিট পরে ফিরে এসে বন্ধু বলে বাস স্ট্যান্ডের উপরই ছোট টিলার মাথায় Rest House। বাংলার আঙ্গনায় গিয়ে হাঁক পাড়ি ম্যানেজারের উদ্দেশ্যে। ম্যানেজার আসে, সবিনয়ে জানায় সব ঘর ভর্তি। কোন জায়গা নেই। এত রাত্রে কোথায় যাই? ম্যানেজার যোশী, বিজ্মোহন যোশী যেন একটু কুর্সার সাথেই বলে-ভাইসাব, অসুবিধে না হলে আজকের রাতটা আমার সাথে, মানে আমার ঘরেই কাটাতে পারেন। আমরা কি ভাবে, কেমন করে কৃতজ্ঞতা প্রকাশ করব, ভেবে পাইন। তখনও বিশ্বায়ের বাকী ছিল। হিমালয়ের মানুষের ভালোবাসার আঁচ্টা তখনও পুরোপুরি টের পাইনি। যোশীজি store খুলে দুটো নেয়াবের খাট ও চারটে নতুন কম্বল এনে দেন আমাদের ব্যবহারের জন্য। যোশীজির কথা এখনো মনে হয়, ওকে ভুলতে পারিনি।

আর একবার। ১৯৮৬ সনের আগস্ট মাসের শেষ সপ্তাহ। সেবার বর্ষায় পথখাট ধুয়ে মুছে গেছে। উত্তরকাশীর আগে বিরাট ধ্বস নামায় পায়ে হেঁটেও বারবার বাস বদলে প্রায় অনাহারে, অনেক কষ্ট স্বীকার করে টিপ টিপ বৃষ্টিও ঘন কুয়াশার মধ্যে সঙ্গে বেলা গঙ্গোত্রী পৌঁছেছি। কাশীতে একরাত কাটাতে হয়েছে। সেদিন মন্দিরে সন্ধ্যারতি দেখছি আমিও বন্ধুদ্বয় স্বাধীন ব্যানার্জী ও রণবীর চক্রবর্তী। সেখানে অনেকের সাথে কথা বলে জানতে পারি গোমুখের রাস্তার হাল খুব খারাপ। প্রত্যেকেই ওপথে আর অগ্রসর হতে নিষেধ করেন। মন্দিরের প্রধান পুরোহিত কিন্তু অভয় দিয়ে বলেন গাইড চন্দন সিং এর খোঁজ করতে। Rest House এর লাগোয়া হোটেলে সন্ধান পাওয়া যাবে বললেন। হোটেলে গিয়ে চন্দন সিং এর খোঁজ করতে দোকানদার সবিনয়ে বলে ‘বৈঠিয়ে সাব-আভি খবর ভেজতা ছঁ’। অল্প কিছু সময় পরে চন্দন সিং আসে। এ কথায় সে কথায় গোমুখ যাওয়ার ইচ্ছা প্রকাশ করি। চন্দন সিং বলে, ‘বাবুজি চিন্তা করবেন না। আমি আপনাদের নিয়ে যাব।’ সেবারে এই চন্দন সিং এর সাহায্য না পেলে কোন দিন হয়ত আর গঙ্গার উৎস - মুখে যাওয়া হোতনা।

পরদিন সকাল ছাঁটায় গোমুখের পথে হাঁটা শুরু করি। গঙ্গার ধারে ধারে পথ। মাঝে মাঝে গঙ্গা অদৃশ্য হয়ে যাচ্ছে। চীরবাসায় (১১,৮৩০') পৌঁছে পথের ধারে চায়ের দোকানে চাও আলুসেঁক নিয়ে বসি। একটু বিশ্রাম নিয়ে আবার চলা শুরু। বার্চবনের (Birch - ভূজপুর, এই ভূজপুরেই প্রাচীনকালে ভারতবর্ষে পুঁথি লেখার প্রচলন ছিল) ভেতর দিয়ে রাস্তা। ত্রিমে ত্রিমে বড় বড় গাছ হাঙ্কা হয়ে আসে। তুষাররেখার (Snow-line) কাছাকাছি প্রকৃতিও বদলে যাচ্ছে। Alpine Vegetation বক্ষরাজির স্থান নিয়েছে। পাহাড়ের ঢালে অজস্র ফুল, হলুদ ও গোলাপী রং এর প্রাধান্যই বেশী। ডানদিকে অনেকটা নীচে ভূজবাসায় (১২,৪৪০') গোমুখ যাত্রীরা এই লালবাবার আশ্রমে একদিন বিশ্রাম করে পরদিন গঙ্গোত্রী ফিরে যান। গার্হস্থ জীবনে রাজস্থানবাসী লালবাবা বড় চাকরী করতেন। গুরুর আদেশে গোমুখের যাত্রীদের সেবা করে যাচ্ছেন। আমরা সেদিনই গঙ্গোত্রী ফিরে যাব। তাই পথ চলি জোর কদমে। ত্রিমে পাথরের রাজ্য গিয়ে পরি। চারদিকে বড় বড় পাথরের ঢাই। যে কোন সময় পথভ্রষ্ট হওয়ার সন্তান। প্রায় লাফিয়ে লাফিয়ে পথ চলতে হচ্ছে। চারদিকে শাস্ত সমাহিত ভাব। শুধু গঙ্গার কুলকুলু ধ্বনি। ইচ্ছে করে আচার্য জগদীশচন্দ্রের ভাষায় জিজেস করি ‘গঙ্গা তুমি কোথা হইতে আসিয়াছ’?

একসময় বহুকাঞ্চিত উৎস মুখে পৌঁছাই। গঙ্গোত্রী হিমবাহের ফাটল দিয়ে জলধারা নাচতে পাথরে ধাক্কা খেয়ে বেরিয়ে আসছে। প্রায় ১৩০০০ ফিটের উপর দেখি এক সাধুর কুটির। প্রায় হামাগুড়ি দিয়ে চুকতে হয়। চন্দন সিং জানায় ভেতরে এক নাগা সন্ধ্যাসী থাকেন। ভেবে পাইনা এই উচ্চতায়, একক জনমানবহীন পরিবেশেইনি পড়ে আছেন কিসের আশায়। ভেতরে চুকে ওনার উদ্দেশ্যে প্রণাম করি। ইশ্বারায় আমাদের বসতে বলেন। প্রায় মৌনি। আমরা কামরূপ কামাখ্যার দেশের লোক শুনে খুশী হন। কিছুটা সময় কুটিরে কাটিয়ে আবার গঙ্গার ধারে গিয়ে বসি। এক পরম প্রাপ্তির আনন্দে মন ভরে ওঠে।

প্রায় পঁয়তাল্লিশ মিনিট পর চন্দন সিং এসে বলে সাধুজী ডাকছেন। গিয়ে দেখি সাধুবাবা চা ও পরোটা তৈরী করেছেন। পরম মেহতরে আমাদের চা ও হাতে গড়া পরোটা এগিয়ে দেন। গঙ্গার উৎসমুখে বসে সেই অমৃত আস্তান করি। মনে হয় সাধুবাবার মত আমাদের পার্থিব চাওয়া পাওয়াও যেন ফেলে এসেছি অনেক দূরে। আমরাও একাত্ত হয়েছি পরমবন্দো, এই দেবতাত্ত্ব হিমালয়ে।

ଚିନା ଚୁଟକୀର କୋତୁକ ରସ

— ଅଧ୍ୟାପକ ଅଭିଜିତ ଚୌଧୁରୀ

ଚୁଟକୀର ଏକ ବୃହତ୍ତର ସାମାଜିକ ଭୂମିକା ରଯେଛେ । ବ୍ୟକ୍ତି ଏବଂ ଯୁଥାର କର୍ମକାଣ୍ଡେ ଦୃଷ୍ଟିଭଙ୍ଗି, ମାନସିକତା ଓ ପାରମ୍ପରିକ ବ୍ୟବହାରେ ଯେ ବୈଚିତ୍ର୍ୟ ଆମରା ଦେଖି ତାର ଏକଟା ପରିଚୟ ପାଓଯା ଯାଇ ଚୁଟକୀ ଗଲ୍ଲେର କୋତୁକ ରସ ମାରଫ୍ତ । ପ୍ରାଚୀନ କାଳେ ଚିନାରା ବିଶ୍ୱାସ କରତ ସମାଜ ସଂସାରେ ଭାରସାମ୍ୟ ନା ଥାକଲେ ରାଷ୍ଟ୍ର ଓ ଗୋଟିଏ ଜୀବନେ ନାନା ବିପତ୍ତି ଘଟେ । କନ୍ଫୁସିୟାସ୍ ତାଇ ବଲତେନ ଯେ ଏକଦିକେ ଯେମନ ପରିବାରେର ପୂର୍ବଜଦେର ପୂର୍ବୋର ମାଧ୍ୟମେ ପରିବାରେର ସକଳ ସଦସ୍ୟକେ ଏକସୁତ୍ରେ ବେଦେରାଖୀ ଯାଇ, ତେମନି ସମାଜ ଓ ରାଷ୍ଟ୍ରର ଜୀବନ ଟିକେ ଥାକେ “ପଥ୍ସ-ସମ୍ପର୍କ” ଭିତ୍ତିକରେ ଯା ହଞ୍ଚେ ରାଜା-ପ୍ରଜା, ପିତା-ପୁତ୍ର, ବଢ଼ିଛୋଟ ଭାଇ, ସ୍ଵାମୀ-ସ୍ତ୍ରୀ ଓ ବନ୍ଦୁବାନ୍ଦବେର ସମ୍ପର୍କ । ଲକ୍ଷ୍ୟ କରଲେ ଦେଖା ଯାବେ, ଏହି ସମ୍ପର୍କମାଳାର ଯେ ସୌଧ ତାର ପ୍ରଥମ ଚାରଟେ ଧାପେ ପ୍ରଥମୋତ୍ତରେ ଜନ୍ୟେ ନିର୍ଦ୍ଦିଷ୍ଟ ସମ୍ମାନେର ଅଧିଷ୍ଠାନ । ଦ୍ଵିତୀୟୋତ୍ସବରେ ସ୍ଵାଭାବିକଭାବେଇ ତାଁଦେର କଥା ଓ ଉପଦେଶମତ ଚଲବେନ । ବନ୍ଦୁବାନ୍ଦବେର ସମ୍ପର୍କ ଅବଶ୍ୟାଇ ସମାନେ ସମାନେ । କିନ୍ତୁ ସର୍ କ୍ଷେତ୍ରେଇ ଏହି ପାରମ୍ପରିକ ସମ୍ପର୍କଗୁଲୋ ଏକଜନେର ଜନ୍ୟେ ଆରେକଜନେର ଚିନ୍ତା ଭାବନା ଭିତ୍ତିକ । ବଡ଼ରା ଯେମନ ପଥ ପ୍ରଦର୍ଶକ ହବେନ, ତାଁଦେର ଅନୁମାରୀରା ଠିକ୍ ତେମନି ସମ୍ମାନ ଜ୍ଞାପନ କରବେନ ।

କନ୍ଫୁସିୟାସେର ମତାବଲମ୍ବୀ ଆରେକ ଦାଶନିକ ମେନ୍‌ସିୟସ୍ ରାଜାର ଦାଯିତ୍ବ ସମ୍ପର୍କେ ବଲତେ ଗିଯେ ଲିଖେଛେ: ‘ଜଳ ଯେମନ ନୀଚେର ଦିକେ ଧାବିତ ହୁଏ, କିମ୍ବା ପଣ୍ଡକୁଳ ଆରନ୍ୟେ, ତେମନି ମାନୁଷ ଧାଇ ଦୟାଲୁ ରାଜାର ପାନେ !’ ଆର ଏକବାର କଥାପ୍ରସଙ୍ଗେ ଲିଯାଜେର ରାଜା, ହୁଇ-କେ ମେନ୍‌ସିୟସ୍ ବଲେଛିଲେ: ‘ପାଷଣ ବ୍ୟକ୍ତି ରାଜ୍ୟ ଜୟ କରତେ ପାରେ, କିନ୍ତୁ ପୃଥିବୀକେ ? ନୈବ ନୈବ ଚ !’ ତିନି ଆରୋ ବଲେନ: ‘ପ୍ରଜାରା ଜଳ ଆର ରାଜା ହଲେନ ନୌକା, ଜଳ ଯେମନ ନୌକାକେ ଭାସିଯେ ରାଖେ, ତେମନି ତାକେ ଡୁବିଯେ-ଓ ଦିତେ ପାରେ ।’ ଯେ ସବ ଉପରୀ ଏଥାନେ ବ୍ୟବହତ, ତାର ମଧ୍ୟେ ବାନ୍ତବ ବୋଧ ଏବଂ କୋତୁକ ରସ-ଦୁଇଇ ପାଓଯା ଯାଇ ।

ଜନଜୀବନେର ନାନା ଘଟନା ନିଯେ ମଜାଦାର ଚୁଟକୀ ଗଲ୍ଲ ସେଇ ପ୍ରାଚୀନ କାଳ ଥେକେଇ ଚିନେ ଜନପ୍ରିୟ ଛିଲ । ଏବାରେ ତାର କିଛୁ ଉଦାହରଣ ରାଖିଲାମ ।

ଏକଃ ସନ୍ଦେହ ବାହି (ଲେଇ ଜି. ଖ୍ରୁ ପୁଃ ୫-୮-୭-୯ ଶତାବ୍ଦୀ)

ଏକଟି ଲୋକ ତାର କୁଠାରଖାନା ହାରାବାର ପର ପ୍ରତିବେଶୀର ଛେଲେକେ ସନ୍ଦେହ କରତେ ଶୁରୁ କରଲ । ତାର ହାଁଟାର ଧରନ, ମୁଖେର ଭାବଭଙ୍ଗୀ, କଥା ବଲାର କାଯଦା-ସବହି ଚୋରେର ମତ ମନେ ହୁଏ । କମେକଦିନ ବାଦେ ଲୋକଟି ନିଜେଇ ଖୁଁଜେ ପେଲ ତାର କୁଠାର । ପରଦିନ ଥେକେ ପ୍ରତିବେଶୀର ଛେଲେର ଧରନ-ଧାରଣ ଆର ଚୋରେର ମତ ବଲେ ମନେ ହଲୋ ନା ।

ଦୁଇଃ ଦକ୍ଷ ସାଂତାରୁ ର ଛେଲେ (ଲୁ ବୁଯେଇ ଖ୍ରୁ ପୁଃ ୨୩୫ ?)

ଏକଜନ ଲୋକ ନଦୀର ପାଡ଼ ଧରେ ଯାଇଛି । ଦେଖିଲ ଏକଜନ ଏକଟି ବାଚଚା ଛେଲେକେ ଧରେ ନଦୀତେ ଛୁଁଡ଼େ ଫେଲାର ଉପକ୍ରମ କରଛେ । ଏଦିକେ ଛେଲେଟିଓ ପରିତ୍ରାହି ଚିତ୍କାର କରଛେ । ପଥିକ ଜିଜ୍ଞେସ କରଲା: ‘ଭୂମି ଏହିବାଚଚାଟିକେ ନଦୀତେ କେନ ଛୁଁଡ଼ିତେ ଚାହିଁ ?’ ଲୋକଟି ବଲଲା: ‘ଓର ବାବା ଯେ ଏକଜନ ଦକ୍ଷ ସାଂତାରୁ’ ।

ଲୁ ବୁଯେଇ ଉବାଚଃ: ‘ଭାଲୋ ସାଂତାରୁର ଛେଲେ ଯେ ସାଂତାର ଜାନବେଇ, ଏମନ କୋନ କଥା ନେଇ !’

তিনি : বর্ষা ও ঢাল বিক্রেতা [হান কেই বি, খঃ পঃ ২৩৩ ?]

চু রাজ্যে এক ব্যক্তি বর্ষা ও ঢাল বিক্রি করত। তার তারঙ্গের ঘোষনাঃ 'আমরা ঢাল এত শক্তিপূর্ণ যে, কোন কিছুই তাকে বিঁধতে পারে না। আর, আমার বর্ষা এত তীক্ষ্ণাগ্র যে, জগতে এমন কিছুই নেই যা এতে বিন্দু হয় না।' একজন জিজেস করলঃ 'আচছা, যদি তোমার বর্ষা তোমারই ঢালকে আঘাত করে, তা হলে ?
কোন উত্তর নেই!

চার: আমি কি ভূত ? [লু জুরেন, ?]

ল্যান্ডের ডিউক, সি-মা গুয়ঙ অলস জীবন যাপনে অভ্যন্তর ছিলেন। একবার চীনে দেয়ালীর (Lantern Festival) দিন তাঁর স্ত্রী রাস্তায় বেড়িয়ে হরেক রকম বাতি দেখতে চাইলেন। ডিউক বললেন : 'আমাদের বাড়িতেই ত কত বাতিদান ও লর্ণ রয়েছে। আবার বাহিরে কেন যাওয়া !' স্ত্রী : 'আমি রাতের আলোকিত রাস্তায় মানুষজন দেখতে চাই।'
বিরক্ত ডিউক : 'কেন, আমি কি ভূত ?'

পাঁচ : রাজকর্মচারীর শুরুত [অঞ্জাত]

ফুজিয়েন রাজ্যের উপকূল অঞ্চলের এক কুখ্যাত জলদস্যু বোঝ গুয়ঙ বিনাসর্তে আত্মসমর্পণ করল। পরিবর্তে সরকার থেকে তাকে রাজকর্মচারী হিসেবে নিয়োগ করার সময় এক উপরওয়ালা তাকে একটি কবিতা লিখতে বললেন। গুয়ঙ লিখল :
'রাজকর্মচারী, তা সামরিক কিংবা অসামরিক হোক না কেন,
তারা সবাই এক। তাদের পদে নিয়োগ পাবার পরই, তারা বনে যায় চোর;
কিন্তু আমি, বোঝ গুয়ঙ, রাজকর্মচারী হবার আগেই ছিলাম চোর !'

এই ধরনের চুটকী পড়তে গিয়ে মনের মাঝে উকি দেয় আমাদের গোপালভাড় এবং বীরবলের গল্প। অবশ্যই অন্য দেশ-কাল ও পাত্র-পাত্রীর প্রেক্ষাপটে। একজায়গায় অনিবার্য মিল। কোতুকরসের মাধ্যমে জনশিক্ষার চেষ্টা। রামকৃষ্ণ 'কথামৃত'-কম কিসে ! এখানে জনশিক্ষা বলতে বোঝাচ্ছি 'কান্ডজ্ঞান', যার ইংরেজী প্রতিশব্দ 'Common Sense' আমরা প্রায়শই আমাদের কথাবার্তায় ব্যবহার করে থাকি।

[ম্যে চীনাস্ত্রগুলো এই লেখার জন্যে ব্যবহার করেছি, তার ইংরেজী অনুবাদের বঙ্গানুবাদ করেই তবে এই
উপস্থাপনা।]





- Lawrence Lalrinliana Pachuau

He khawvel êng ka lo hmuh khan,
Tunge min lawn?
Ka Chunnu ngei chuan.

Hnuntui ngaia ka tahiin,
Tunge dawi anga min dawn?
Ka Chunnu ngei chuan.

Thih hlauhawna ka wmin,
Tunge dawi anga min dawn?
Ka Chunnu ngei chuan.

Nunkawng the ka zawh theihna turin,
Tunge min hrilh?
Ka Chunnu ngei chuan.

Hmaingaihtu ka neih loh in,
Tunge min hmangaih?
Ka Chunnu ngei chuan.

Lungngaih leh buaina ka tawh changin,
Tunge min hnem?
Ka Chunnu ngei chuan.

Ka chatuan Vanran kawng ka-bo dawnin,
Tunge min kawhhmun?
Ka Chunnu ngei chuan.

Malsawmna tinreng min petu,
Ka lei Pathian hmuhtieih awmchhun;
Ka Chunnu ngei chuan.

[Lawrence Lalrinliana Pachuau, is a student of B.A. II, 1999]

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