CHAPTER : I

THE SATYABADI SCHOOL:
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The Nineteenth century was a dark period of progress in the social, cultural and literary fields in Orissa. Ignorance and want had amplified the poverty of the people of Orissa. The Oriyas were neglected in the field of administration due to conspiracy of the Bengalees.\(^1\) Besides this, the development of the Oriyas at the mental or social plane could not be possible due to ignorance, superstition and poor thoughts.\(^2\) The Oriya became almost dead due to alien rule, poverty and inferior complexity.

The impact of the Renaissance in the last part of the 19th century created a strong atmosphere for the Oriya race. In that atmosphere were born the Satyabadi School and the Satyabadi group of literatures. According to Swami Vivekananda, before embarking on any work, the first duty is to educate the people. Gopabandhu, the main architect of the Satyabadi group was inspired by this saying.

Gopabandhu once said, it is the aim of education to be a real man in the realm of the Almighty Father.\(^3\) The main aim of life is self-recognition and education primarily provides a favourable atmosphere and association to fearlessly progress towards this self-recognition, - Gopabandhu realised this. Utkalmani Gopabandhu can be compared with Frederick Froybel, a staunch supporter of modern education in Germany in this regard.

It has been said that education was the first love of Gopabandhu. His whole-outlook on this subject was of a different type. He was all the while conscious that without spread of education in Orissa, Oriyas would not be able to stand on par with the people of other provinces of India.\(^4\) But he also
knew that the costly system of education as it was then prevalent in India was not suitable for a poor province like Orissa and the province could not also bear the full cost for the spread of free and compulsory education. He had also not a very high regard for the system of western education with its emphasis on external formalities like buildings and apparatus. He was therefore keen on establishing a School on altogether a novel pattern.

Although spread of education was possible through various organisations, school was the prime forum for this. Pandit Gopabandhu deeply pondered over what should be the mode of imparting education etc. He had the confidence that there would be spread of proper education if ancient Gurukula type of institutions was revived and realmen would be built through them. Following the Gurukul tradition he set up the first Vana Vidyalaya at Satyabadi. Regarding the Gurukul system of education he said in his address in 1911.5

Keeping same "Gurukulas' founded at some places in India in view he said, the aim of the founders of these Gurukulas is noble. They hope that the students of these Gurukulas leading a controlled life will be strong and educated and after that they will again work for revival of the Arya Adarsa through Sacrifice and dedication.6 They also believe that multifarious development of India cannot be achieved if the simplicity of the East is not associated with manner. That is why the Brahmacharies of the Gurukul Ashram are taught the Vedas, Upanishads, Literature and Philosophy etc. in Sanskrit and modern topics of Europe in Hindi. The East and West can come closer by intermingling of thoughts; otherwise that will be an impossibility.
The Educational system introduced by the British Government till the beginning of the 20th Century aimed at educating some persons in English only to serve it.\(^7\) The aim was to make these educated Indians, Europeans in thought. This type of education was not full-fledged in itself and secondly millions of people were steeped in darkness of ignorance due to want of education. The leaders and scholars like Karmavir Gokhale, Punyatma Gopabandhu, Poet Rabindranath, Mahamanya Malavya etc. were determined to change the western educational system then prevalent in the country and to introduce another educational system in conformity with the national ideals.\(^8\) The programme of Gopabandhu and his colleagues for spread of proper education in Orissa of that time is quite unprecedented in the history of Orissa.

Before setting up the Vana Vidyalaya at Satyabadi, Gopabandhu at first established an educational institution at Nilgiri. Soon after this, efforts were made for setting up schools in Mayurbhanj, Singhbhum, Sambalpur, Bargarh, Phuljhar, Ganjam, Manjusa and Jarada areas.\(^9\) The main aim of this was to rescue the country from the darkness of ignorance and to build independent minded, sincere, idealist and men of principle.

Before the beginning of the Satyabadi School Gopabandhu Das, Nilakantha Das, Harihara Das, Ramchandra Rath, Ananta Mishra and other workers had formed the Universal Education League in 1909 after elaborate discussion.\(^10\) There was a description of the organisation and functions of this league in the Satyabadi School Report published in 1918. Its aim was to improve the educational system in Orissa.\(^11\)

An Executive Committee was also formed to manage the works of the League. Rules and Procedures were to be framed in
detail after the League was formed. The League envisaged to provide for all types of education and equal opportunities to all categories of people irrespective of their caste, creed, religion and social standing.

Gopabandhu was visiting places accompanied by his colleagues not only in Orissa Division but also in every Oriya-speaking tract for locating schools there and helped in establishment of schools at different places. Many Schools were set up in the out-lying Oriya-speaking tracts due to their efforts. The ex-Garjat areas were also no exception. Gopabandhu accepted teachership in the newly established High School in Nilgiri State in 1909 in pursuance of the aim of the League.

Gopabandhu had an ardent faith in the ancient Gurukula system and he felt that if a residential school could be established in the rural setting with all the teachers and students putting up together, the sylvan atmosphere might in a way help to restore the ancient ideals. Likewise, he had not very great respect for teachers with high-sounding titles. He believed that even persons with a modest education could be ideal teachers if they had sincerity of purpose and steadfast adherence to their duties. Those who cannot accept the high ideals of plain living and high thinking are not suitable for appointment in educational institutions.

Once the determination was made, it was thereafter the problem of working out details. Sakhigopal, a semi-urban area in the Satyabadi police station of Puri district, was not immediately thought of. Emissaries were sent all over natural Orissa, that is, British Orissa and the Native States to select a site for his favourite institution. At first Gopabandhu
Vakulvan of Satyabadi
thought to set up the School at Bhubaneswar. Other places were also taken into consideration. Some places in the out-lying Oriya speaking tracts were also considered. At last at the suggestion of Rai Bahadur Madhusudan Rao, the Bakul Grove at Sakhigopal was ultimately selected. Bhaktakavi Madhusudan Rao, who was then Inspector of Schools in Orissa, also favoured the location of the Vana Vidyalaya. He opined before Gopabandhu Babu and his colleagues that the Bakulvan" of Satyabadi was the best place for this. Bhaktakavi also visited that place and explained about the suitability and sanctity of that place for establishment of this institution.

Satyabadi was considered convenient in many respect. It was not merely a 'thana' headquarters; it was also a place of pilgrimage for devout Hindus from all over India who came to pay their respect in the temple of Sakhigopal where the images of Lord Krishna and his consort were enshrined. It was situated at a distance of ten minutes walk from the Sakhigopal Railway Station which was on the Puri-Khurda branch-line of the then Bengal Nagpur Railway. Besides, it was the centre of a number of Brahmin 'Sasans' or hamlets whose inhabitants, being vedic sanatanists, were steeped in superstitions and caste arrogance and if the new educational experiment was to produce any desirable effect. It must be located there so that it might reform the Brahmin community for whose rejuvenation, he had devoted a good lot of energy.

There was an added reason for the choice of Sakhigopal. It was associated with the name of another reputed person Harihara Dash of village Sriramchandrapur situated in the vicinity of Sakhigopal, who had founded the Sanskrit College at Puri. Just then Gopinath Das of Sriramchandrapur, a class-mate
of Gopabandhu and a newly appointed Deputy Magistrate, was trying to establish Middle Vernacular School in his village. Gopabandhu persuaded him to contribute his quota of subscriptions and allow establishment of a Middle English School at Sakhigopal, for which there was a crying need on account of the contemplated closure of two M. V. Schools from near the place. At the first instance, Gopabandhu took 19 students with him and started the Satyabadi M.E. School on the 12th August, 1909, just before his departure for Baripada as the Government Advocate. This was the nucleus of the great Satyabadi Grove School with which patriotism of Orissa is so intimately linked up.

Although the Satyabadi School was located in 1909, yet it was envisaged much earlier. Expressing his opinion in this regard Gopabandhu Das, the founder of the School, said at the 9th Conference of the Utkal Sammilani at Puri in December 1913, "Brothers, the location of the Satyabadi School was not contemplated in the recent past. Rather this was contemplated 12 years back."

Then Satyabadi School was started. Gopabandhu Das and Nilakantha Das at first carrying bricks in a cart reached the Chhuriana forest behind the Satyabadi temple. For this School Siramchandrapur had to provide teachers, students, bench, chair and library.

Pandit Gopabandhu Das founded the Satyabadi Vana Vidyalaya for implementing the national awakening in practical field. He told Pandit Godavarish about the aim of this Vidyalaya or School. We cannot fight like America for gaining independence. But we shall build up such society to rule over which will be impossible for the Britishers dependent upon brute force.
In other words, he founded the Satyabadi School 'a real man manufacturing Industry' - for dispelling the dark cloud of foreign rule from the country. That is why this school was the nerve centre of Gopabandhu's thought, the main seat of his Sadhana.

The chief aim of this institution was to provide equal opportunity of education to the children of the rich and the poor irrespective of their caste, creed and religion. In the words of Sri Anant Charan Satpathy, who was taught his lesson in that Bakul Chhuriana Grove, 'Gopabandhu's aim was that real men would be built in that open air atmosphere of the Satyabadi Vana Vidyalaya year after year who will devote themselves to the service of the country and the people.

There was no building available in the locality to house the school and so it was started in the temple bungalow. Gopabandhu became the Secretary of the School and in this capacity, approached the Sakhigopal Temple Management Committee for lease of two acres of land lying towards the north-west of the temple. This area was covered with a dense and beautiful Bakul Grove and he had the temptation of holding school classes in this sylvan setting in stead of putting up either a thatched or a brick-built house. But because of the rains, this ambitious project was abandoned in favour of a solid structure. Gopabandhu with his friends was going round the villages to collect subscriptions for the school and with a view to reducing the cost of management, he had directed the classes to be held in the open in all weathers except the rainy season.

The Satyabadi M.E. School received Government's recognition in 1910. As tuition fee was realised from the students taking their condition into consideration, it was not possible to manage the school solely on the tuition fees
collected from the students. Almost all the expenses of the school were met by public donation. The local people gave donation willingly according to their capacity.

After about 9-10 months of the beginning of the Satyabadi School, Gopabandhu gave a statement as the Secretary of the School. In his statement he explained the need for location of a Minor School in Satyabadi area and explained about its superiority. All sorts of public assistance were needed if this school was to survive, he wrote. As a result of the following appeal, some eminent persons also gave donations.

"No proper arrangement has so far been made for spread of education at Sakhigopal. This place is such that an Entrance school can easily be managed. But as nobody pays attention towards that no other educational institution except an Upper primary school has been located long since. Recently, an M. E. School has been located here due to the effort of some persons. This is running for the last eight months. The student strength of this School is eighty-five during the short span of time. It is hoped that the strength will go upto one hundred very soon. The District Board has not given any grant so far. The expenditure of the school is rupees fifty-five per month. This expenditure is met by monthly public donation and tuition fees of the students. The tuition fee of the student is not more than fifteen rupees per month on the average. A separate new school house and hostel have been built. A new house has also been constructed for the Sanskrit Tol attached to this School. The construction work of this had cost rupees thirteen hundred so far. But some other construction works are still pending. At least a sum of rupees three hundred is needed for this. It has been decided to begin the school work in this new house after the Summer vacation. We are grateful to the generous
persons who have kindly donated money for construction of the school house."

Gopabandhu made arrangements for providing food to the children of the day labourers, Harijans and small farmers in the hostel so that their children can get education at small cost. Gopabandhu started the campaign of 'Mustibhikshya' in the neighbouring villages with some of his friends to start the school. He collected money and rice and with that he started the School. Gopabandhu launched his campaign against conservatism and superstition at the place where Pandit Harihara Das once began his campaign against conservatism following sastric injunctions. The Satyabadi school was, in fact, the centre of this campaign.

The student strength of the Satyabadi school was about more than one hundred by June 1911. By that time the present Class VIII or Class IV of the High School of that time was opened. According to Sri Chandrasekhar Mishra, an old student of the Satyabadi School, the teachers of the School were Sri Raghunath Mishra, Shri Haladhar Mohapatra, Sri Artatrana Das and Srijuct Madhusudan Mishra.

The School did not have a smooth sailing. Because it stood for progress and it introduced certain reformist measures like joint living and community feeding of people of different castes and communities, it created consternation among the orthodox Brahmins of the area. They apprehended that if the School continued as a permanent institution, it would destroy the originality and excellence of Hindu religion in general and Brahmin community in particular. They were therefore determined to ruin the institution. On the 22nd March 1912, some miscreants set fire to the thatched house of the School which not merely inflicted a loss of about five thousand rupees on the
authorities, but also burnt out many rare and invaluable books that had been collected for the school library. The organisers of the School were very much shaken by the loss sustained on this account and for a time, they could not decide what to do in the circumstances. Both, Gopabandhu and Nilakantha were undaunted persons and no difficulties appeared insurmountable to them. Gopabandhu received at Baripada the news of arson and hastened to Satyabadi to take counsel with his colleagues. He did not break down with this tragedy, rather he consoled his friends saying: "Why worry? it is probably God's desire that the school should not be run in a thatched house. It should rather have a pucca building of its own." With this determination, an appeal for funds was issued under the signature of the stalwarts of the institution. And aid came pouring in, from all over Orissa, including the then Native States. The students also were as resolute as their teachers and organisers. They did not allow the school work to be suspended even for a day on account of this mishap. Within six hours of the fire, they themselves went to the neighbouring village and collected coconut leaves with which a temporary structure was erected. Within a short period, two rows of brick-built houses were set up, called "A" Block and "B" Block, in order to face the rainy season of 1912 and when the permanent buildings were completed in 1913, these two blocks were converted into boarding houses.

Dire necessity for accommodation helped in making the school a novel institution. After the fire, Gopabandhu made a survey of the Bakul grove to find out if class work could continue before a permanent structure was made ready. This survey brought to his notice a small area well covered with a thick over-growth of the branches of banyan, peepal, chhuriana and bakul trees. The leaves were constantly growing, and there
was therefore no danger of exposed sunshine. This area was known as "Gupta Brundaban" or "Secret Grove" among the people. Gopabandhu and Nilakantha divided this area into a few compartments, and each compartment was given a raised masonry pedestal on which the teacher could sit and teach. The black boards were hung on the tree trunks and the students were made to sit on mattresses made of leaves. On either side of the grove, there were two other study areas, one of which was converted into the Teachers' common room and the other, the student's meeting hall.

The foundation stone for the new buildings was laid early in 1913. With the foundation stone were buried rupee, half rupee, quarter-rupee, two anna and one-anna coins current in that year and also a bottle in which there was a piece of paper with the names of the teachers of the school inscribed on it. Gopabandhu, Nilakantha and other colleagues delivered eloquent addresses on this dedicated occasion and all the students of the school had attended the function with tears in their eyes. Within less than a year, the buildings came up and by 1914, it was a full-fledged institution.

At the time of construction of the school house, a Dining Hall with the capacity of accommodating three hundred students at a time with its attached kitchen and floor were also constructed. The meetings of the school were being held in that Hall during the rainy season and the club-meeting, which was being held on every Saturday night was also being held later in that Hall in all seasons.

During the first part of 1914, many students came and took admission in different classes. The rules and regulations of the school were codified in 1914 and 1915. Those rules and regulations were followed till the dissolution of the School.
In 1915, the student strength of the school went up to five hundred. There was a lack of accommodation in 'A' Block and 'B' Block. So a 'C' Block was constructed on the side of the temple-wall to serve as a Hostel. Out of the five hundred students more than four hundred students remained in the Hostel. A few students were day-scholars.

The organisers of this School had to work hard to meet the paucity of funds. The Library was expanded gradually. The Library which was built that year was bigger than what was burnt earlier. The real foundation of this Gurukula Ashram was laid in the year 1914. The students of various categories and families were admitted in the School and all were accommodated in the Hostel. A few teachers remained outside the school or were coming from neighbouring villages to teach the students and returned to their respective houses in the evening.

In spite of the arson, the School was making steady progress. Acharya Harihara Das, who after leaving Nilgiri had been working as a teacher in the Peary Mohan Academy, Cuttack, came and joined the staff of the School in 1912. Classes III and II (Present Class IX and Class X) were opened in 1913, and in this year, Pandit Godavarish Mishra joined the staff of the School on securing an M.A. degree in Economics from the Calcutta University. Both Pandit Nilakantha and Pandit Godavarish were the highest educated persons of the land. In 1914, the School opened Class I and it was necessary to obtain recognition from Government and affiliation to a University in order that the students of the School could sit for the Matriculation Examination. It is true that the organisers of the School were fired with an idealism to establish new traditions in School management, but the slow moving red-tape could not countenance an Open-air School, and it was impossible to secure recognition
without a set of permanent buildings and Government aid and recognition. In that year, Pandit Krupasindhu Mishra, M. A. joined the staff of the School.\textsuperscript{38} In January 1914, an application was made to the Calcutta University for affiliation. The University authorities compelled the School to accept a Government aid of Rs.75/- in order to qualify for affiliation, but lest this might affect their autonomy and independence, Gopabandhu refused to accept this humiliating condition. Consequently, protracted negotiations delayed affiliation till the 25th November, 1914 for which the first batch of students of the School sat for the Entrance or Matriculation Examination of the Calcutta University as private candidates from other High Schools.\textsuperscript{39} There was another reason for delayed affiliation of the School. The C.I.D. of Government had reported that the students of the Sakhigopal Grove School were taught sedition by their teachers and lest Government aid might lead to enquiries into their secret activities, the authorities were not willing to accept aid. It appeared that unless the reports were favorable there was no possibility of this School receiving affiliation. To the good luck of the authorities, a new Collector Ramaballav Mishra joined at Puri. Though he was promoted from the rank of a Deputy Collector, he had an independent outlook. He said, "My service under Government does not mean that I have sold my head to them. I will always act according to my conscience. If this ends in my dismissal, I do not care. The Government can take away my job, but they cannot take away my right of being a priest on the ghats of the Ganga. I will conduct enquiry in the School to satisfy my conscience and if I am satisfied, I will see who will stop the affiliation."\textsuperscript{40} The efforts of Ramaballav Mishra bore fruit and the School was affiliated to the Calcutta University. Again
Pandit Mishra paid a visit to the Satyabadi School on the 25th January, 1913. Ramaballav Babu said at the meeting that Lord Hardinge had much sympathy for the Satyabadi School and he highly appreciated the Satyabadi system of instruction. To get Government recognition for the School became facilitated due to favorable recommendation of Collector Ramaballav Babu. After visiting Satyabadi School he wrote "This institution is a finer instance of self-recognition and self-dedication."\(^41\)

The Mahant of Emar Math was a Member of the Bihar Orissa Legislative Council for sometime. He was a close friend of Gopabandhu. He said in his address, "The most encouraging is the beginning of the Satyabadi School. This is now an Entrance School. But the principle of dedication and self-reliance on which it stands constitutes an unique chapter in the educational history of Orissa."\(^42\)

Among the education-lovers, who promised to give substantial donation to the Satyabadi School, the Honorable Raja Sahib of Dharakote and Srijuct Panda, the Advocate of Aska had contributed Rs.500/- each in the meanwhile. Gopabandhu expressed his thanks and gratitude to them for this. He said in his statement, "The construction of the School building is being expedited. The School now functions under the shade of the trees as before. Our plight will know no bounds unless the school building is completed before the rainy season. Although the Hostel has more than fifty rooms, the new house is urgently needed. The construction of new houses is in progress. It can be guessed easily what paucity of funds we may be facing every moment for these works. We shall be highly obliged if the persons, who have promised at the Utkal Sammilani conference and at other times to give donation, will send their contribution without delay. Many generous persons are sympathetic towards
the Satyabadi School though they have not directly promised any
donation. We hope, taking our present condition into
consideration they will materialise their sympathy into action."

The student strength of the School increased to six
hundred and the 'D' Block of the Boarding was constructed in
1916.\textsuperscript{43} But as space was not available near the School, a long
thatched house was constructed towards the north side of the
Siddha Bakul temple. The Patna University meant for the Bihar
and Orissa Province was established in 1917 and the Schools
situated within Bihar and Orissa were affiliated to it.
Accordingly, Satyabadi School also was affiliated to this
institution.\textsuperscript{44} Though it was an ordinary High School, Satyabadi
produced youngmen who had not only fared as patriotic and
nationalist-minded workers and leaders of the future, they had
also proved their excellence as leaders of thought. Orissa owes
a good deal to Sakhigopal in all aspects of her national life
and for this, the period between the rise and fall of the
Satyabadi School is considered as the Satyabadi Age in Orissan
history.

Sir Ashutosh Mukherjee, the great Judge and the Vice-
chancellor of the Calcutta University who had visited this
School on the 2nd June, 1917 wrote his remarks as follows:

"I visited the Satyabadi School with great interest.
The school possesses many remarkable features. It is managed by
well-educated Oriyas who have realised the great truth that
spread of education amongst their people can be effected in the
surest and soundest lines by persons, who are prepared to make
great sacrifices. It is obvious to me that the School is backed
by more than one such devoted and enthusiastic youngman. They
have further realised that true education is possible without
expensive and luxurious equipments, indeed such equipments are
rather a hindrance than an assistance to the cause of the spread of education amongst an essentially poor people. Indians in the old days were accustomed to receive sound education and culture without appreciable expenditure of money. Under altered conditions that may no longer be possible but it can not be denied that many well-meaning people labour under the illusion that expensive buildings and other like agencies are essential for the spread of education. The promoters of this school have set a laudable example to the country. Their ideals are high, they understand the value of discipline and culture—mental, moral and physical, the result of their labours is likely to be great for the very reason that the beginnings are so humble. One cannot but wish that every village in Bengal should possess a genuine plan of instruction like the Satyabadi School."

Gopabandhu came to attend the Utkal Sammilani held at Cuttack in 1918 with some teachers and forty students. Mr. Das called for Gopabandhu and Nilakantha and embraced them in joy. Mr. Das said, "Gopabandhu you have built a veritable Nalanda", Gopabandhu replied, "Not me, but Nilakantha."

The Satyabadi School reached the climax of its development by 1919. This school could get the blessings and sympathy of many eminent leaders and visitors due to its achievements. The number of students and teachers of the school had increased. Pandit Nilakantha Das was the Headmaster of the School from the beginning till 1917. Later Harihara Das was given the title 'Acharya' and was made the Headmaster of the School. Pandit Godavarish also became Headmaster for some days. But after 1919, Pandit Krupasindhu became the Headmaster and he continued in that post till 1923. Besides these persons, Basudev Mohapatra, Pandit Bhubaneswar Rath, Banchhanidhi Mishra, Ramchandra Rath, Binod Behari Routray, Benugopal Acharya,
Dhaneswar Maharana, Lokanath Mohapatra, Narayan Sumant Patnaik, Apanna Parichha, Pandit Lingaraj Mishra and Ratnakar Pati also served as Teachers in the Satyabadi School. Famous Kaviraj Maguni Brahma was the permanent Doctor to the students of this institution.

As the member of the Bihar-Orissa Council, Gopabandhu pleaded for liberalisation of the rule of recognition of school which stipulated that the school should have a building of its own. On the 22nd January 1919, Pandit Gopabandhu moved resolution in the Bihar - Orissa Council.

Sri J. G. Jennings, the then D.P.I. visited this school. He was much influenced by this open-air school. It was gratifying that he made a scheme for introduction of open-air school system at the primary school level.\(^{46}\)

The Inspector of Schools of the Orissa Division had given his opinion after inspecting the Satyabadi School. The success of the Open-air school here proves that it is possible to run this most of the time in a year. But what is needed is a shady grove which Satyabadi possesses. Of course, a big Hall is required for shelter during the rains. Different classes can be held by partitioning this Hall. This will be a more simple arrangement, he observed.

In 1919, the Government had accepted Gopabandhu's proposal for introduction of Open-air School system of education.\(^{47}\) But after one year, the Government's attitude and policy towards the Satyabadi School and Gopabandhu became unfavourable. Because Gopabandhu instead of running this School as a recognised general Higher Secondary School converted this school into the first Nationalist Higher Secondary School of Orissa coming under the influence of Gandhiji.
Gopabandhu had not looked upon this magnificent institution as a conventional school but as an instrument of his ultimate goal of nation-building. Gopabandhu occupied himself with educational activities even at the cost of his profession as a lawyer. But when the call of the nation came to mobilise all available forces for the cause of liberation of this country, he could not allow the Sakhigopal School to function as an ordinary educational institution.

The Vana Vidyalaya existed till 1920 with all its sanctity. At that time its student strength was about 700. Good citizens who could help in the country's work or serve the country were also being built in this institution.

Independent thought, independent living and public service were highly appreciated in the country as a result of the Non-cooperation Movement in 1921. The leaders at that time realised that servile attitude and the attitude to get a job under the rulers were increasing among the people due to English education. So this system of education was not favorable for service to the country. A National system of education was badly needed for the service to the country. Getting the opportunity, the leaders were locating National Schools in different provinces. The Satyabadi School in Orissa was started and run by the patriots. The Satyabadi School was not in a better state by 1921. From amongst Gopabandhu, Harihara Das, Nilakantha Das, Godavarish Mishra and others, only Harihara Das remained at Satyabadi. This School had earned name and fame due to National feelings, independent thought and patriotism of its students and teachers. This school was suitable to be converted to a National School.

In January 1921, the 'Utkal Swarajya Sikshya Parishad' was constituted for introducing and spreading national
education in Orissa. It was said regarding the aim of the National School opened at the 'Utkal Swarajyasram' at Cuttack by this parishad: "With the spread of the Non-cooperation Movement, many students and guardians have evinced keen interest for National education. That is why the 'Utkal Swarajya Sikshya Parishad' has taken up the responsibility for spread of national system of education."

Pandit Gopabandhu Das was the president and Sri Nandakishore Das, M.A. was the Secretary of the 'Utkal Swarajya Sikshya Parishad'. Jatiya Vidya Piths were opened at Cuttack and Satyabadi in the last week of January under the auspices of this parishad. The School at Satyabadi had been converted to a 'Jatiya Vidyapith' or 'National College'.

A special meeting of the Satyabadi School Executive Committee was held on the 21st January 1921 and the meeting decided to convert the school to a National School. Then Sri Nandakishore Das, a former Speaker of the Orissa Legislative Assembly, subsequently joined this institution as a teacher.

It was fortunate for this School and its students and office bearers that Mahatma Gandhi came on a visit to this School two months after its conversion to the National School. He spent one day in the School garden with the teachers and students of the School. He was highly satisfied with the management of the School and praised the spirit of dedication and sincerity in duty of the teachers and the students. He believed that attainment of Swarajya within a year would not be surprising if such sincere workers, teachers and students would be produced in the country.

Some changes were effected in the working procedure of the Satyabadi Vana Vidyalaya after it was converted to a National School.
Education was divided into two parts; General education and Technical or vocational education. Four hours were marked for General education. Education was given to make the student fit in his day to day life after the completion of education. Although this was done, the path was kept completely opened for the students who wanted to acquire more knowledge. The National Education system, which was meant for Orissa, was completely followed at this school.

The technical or vocational education included spinning of cotton cloth, weaving, carpentry, coconut fibre work and agriculture etc.

The Chhatra Samiti of the School did invaluable work for development of literary and vocational thoughts among the students. Meeting of the Hostel students was being held almost each Saturday evening. A quarterly literary magazine named "Vani" was also published on behalf of the Chhatra Samiti. The students also helped in folding, arranging and labelling postage stamp on the 'Samaja' which was being published then as a Weekly paper and sent to different places by post. They were paid some remuneration for this.

Sixty-two students and all the teachers of the Satyabadi School remained in the Hostel at the time of the Annual Meeting in 1923.

By 1922, studies had been begun in the Satyabadi School following the new National Education Programme. There were eight classes according to the old rule and the number of classes were reduced to six per day according to the revised rule.

At that time Sri Krupasindhu Mishra was the Head Master of the Satyabadi School. Arrangements were made to open the National College in this School in the second week of July 1922.
It was decided in the last week of May 1921 that the provincial Congress (Pradesik Congress) would give financial assistance of Rs.200/- per month to the Satyabadi School and the School was getting financial assistance accordingly. Because the financial condition of the Satyabadi National School was not very good.

On the 15th April 1921, Seth Jamunalal Bajaj visited the Satyabadi School with some followers. He enquired about the activities of the School and discussed with Gopabandhu and other teachers of the School about the needs and difficulties of the School. He keenly watched the mode of teaching, physical exercise of the students, meals, prayer etc. He attended the weekly meeting of the students on Saturday evening. He enquired about the present condition and needs of the School. He gave assurance to Gopabandhu to provide one hundred Charakhas, one Hindi teacher and the salary of the Hindi teacher to the School.

The expenditure for management of the School had also come down after the construction of the School house and expenditure towards teachers salary being reduced to the minimum. At that time a student was required to pay Rs.12 to Rs.13 per month in the Government and non-Government School hostels including his meal charge. But in the Satyabadi School hostel only two rupees were charged from each student per month for lodging and fooding. The teachers were also helping the weak students in the School hostel free of cost. The students of this School were getting free treatment and service during their illness.

Though the School was converted to a National Vidyalaya this did not create any enthusiasm among the students and their guardians in the later years. Gradually the students withdrew themselves from this institution and it appeared as if the
School had to be closed down. At this time the teachers of the School in order to save this glorious institution made a move to reaffiliate it to the University. Gopabandhu was unflinching in his determination not to yield to temptations at this time. Pandit Lingaraj Mishra, M.A. (subsequently Orissa's Minister of Education and also a Member of the Lok Sabha) who had after passing the M.A. Examination in Sanskrit joined as an Assistant Superintendent of Sanskrit studies, Bihar and Orissa resigned his Government job and came and joined this new Satyabadi School. The case of Pandit Lingaraj indicates the realistic idealism of Gopabandhu, Lingaraj had been liberally financed in his educational career by the Universal Education League and so he was under a moral obligation to join the staff of the Satyabadi School. On seeing the pitiable financial condition of the School, he met Gopabandhu at Puri in 1925.

As the School could not be reaffiliated to the University, the students deserted it and the work of the School was ultimately suspended in 1928. It was a tragedy for Orissa. The Satyabadi School, which had developed such glorious traditions and had earned name and fame throughout the country, had to close down on account of its involvement in the National struggle for independence.
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