

The Always

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We have found it necessary to change our press and owing to the haste with which this magazine has had to be prepared we were unable to wait for the arrival of the blocks to print the usual decorations.

The Editors are:—

MR. D. P. UNNI, Malayalam Section.

” R. O. HICKS, English

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NOTE

THE articles in this Magazine represent the personal views of the writers. They do not necessarily represent the official opinion of the College.

COLLEGE DAY CELEBRATIONS.

The proceedings started on the morning of Friday 18th January with a service in the chapel. Mr. F. E. Corley of the Madras Christian College preached from the text. 'He the Spirit of truth, when he is come shall guide you into all truth.' The rest of the morning was spent giving the final touches to the poudal and College decorations. Mr. C. Govinda Menon had been elected College Day secretary and we must congratulate him on the energy and ability with which he conducted the business. All was ready in time for the meeting in the afternoon, over which we were fortunate enough to have Canon Davies to preside.

The Meeting.

After a song of welcome sung by Mr. K. C. Philip the Chairman rose and said:— 'Mr. Principal, Ladies and Gentlemen, At this stage, I have to do little more than thank you for the very great honour that has been conferred upon Mrs. Davies and myself in the invitation that we received to be here with you to-day. This college is very well known to us by name in northern India, and we have had here very many close friends amongst you. And it is a very particular satisfaction to both of us to be here at one of these ceremonies.

I have had something to do with college days myself from time to time, but when I received notice, as I have done several times, of your college day, and a copy of the programme I have felt that we do not know how to do these things in North India. I though I must really come and

see your celebrations myself. And I thank you not only for asking us to be present, but also that I should have been asked to preside this afternoon. And I want to thank you for the welcome that has been given us and the very beautiful words which we have just listened to. I cannot pretend to have understood the words, but the spirit of the singer was very evident, and I wish to thank him for the gracefulness with which he did his part. I have great pleasure in calling upon the Principal to read his report for the year.

The report was then read—it will be found on a later page—and the Chairman called upon Mr. Corley to speak. He said:—

‘Mr. Chairman, Ladies and Gentlemen, I feel that I am in a very difficult position this afternoon. The first part of my task is easy and agreeable. I am conscious of the fact which was evident in what the Principal said. I do not come here in a purely personal capacity. I have the privilege of belonging to an institution which I may fairly claim is a great institution in itself and which is intimately connected with this institution, inevitably if I come at all I must come as the representative of the Madras Christian College to the Union Christian College, in which we are so deeply interested. It is an easy and a pleasant task to wish you on behalf of the Madras Christian college everything that is good. I was not formally entrusted to convey any greeting. The Madras Christian College does not put much faith in verbal professions of that kind. It expresses its interest in the clearest way by sending a representative. In the name, therefore, of that college I congratulate the Union Christian College on the manifold record of progress and achievement of which the Principal has just given us an account, and I wish you the utmost success in going on to yet better things in the near future.

When I turn to the more personal part of my undertaking I find more difficulty. As the Principal has correctly remarked I have long desired to come here. One of the most

tantalising experiences of my travels in Southern India has been to go in the train past Alwaye station and to feel that, though I was physically near I was in reality as far away as if I had still been in Madras. Now at last I am here, and I wish on my own account to thank you for the very cordial and friendly way in which you have welcomed me.

You wish a speech from me to-day. I simply want to speak of one or two phrases which are familiar to us all, phrases which have a peculiar aptitude to our gathering this afternoon and that not unconnected with the great task which this college as a place of education has addressed itself to. First of all I want to speak about East & West. I wonder how many times you have heard the quotation of the familiar lines:—

'O East is east and west is west
And never the twain shall meet'

You may be interested to hear that I can only remember hearing them quoted with a right understanding once and that was by an Indian. The moral of the poem is not in the beginning 'East is east and west is west
And never the twain shall meet'

The moral of the poem is at the end:

For there is neither east nor west
Border nor breed nor birth
When two strong men stand face to face,
Though they come from the ends of the earth.

Now, Sir, that distinction between east and west we do well to ponder upon on an occasion like this that we may escape from its bondage. Incidentally, I sometimes wonder where the dividing line is to be placed. I have an atlas which marks the date line. I had often wondered where Sunday ends and Monday begins but I found it in a German School atlas. But I have yet to find the atlas which marked the

line between East and West. I have asked people who have talked to me about East and West if they could tell me where the dividing line comes: I have not found the man. Now, Sir, I say this to those who have gathered here this afternoon.

'.....there is neither east nor west
Border nor breed nor birth.....

We look at the platform, at the audience, we listened to the report read by the principal and at each point we find a denial of the supposed cleavage between East and west. "When two strong men come face to face" we have something higher and better; in the fellowship of truth and right and in the great cause of Christian education for which this college stands committed as the history of this college, short as it is, by the reckoning of man's time, already amply testifies. The distinction between east and west just disappears and we learn to stand on the basis of our common humanity and common faith in the Lord and Father of our Lord Jesus Christ.

Secondly more similar to that is the distinction between Europe and Asia. I do not know anything in the way of convention that has been more actively mischievous than our conventional geography. History suffers grievously from this. When I was at school I was taught that there were five continents. Europe, Asia etc. Now Europe and Asia, are they two continents? Where is the boundary between them and what is it worth? Nothing except the conventional Asia and the conventional Europe. In the Atlas there are Russia in Europe and Russia in Asia and Turkey in Europe and Turkey in Asia. I remember this as puzzling. Why should there be a country in two continents, where their whole history gives the lie to the notion that the line between Europe and Asia really makes any difference. Geography has begun to recognise it as inadequate, but in practical life, in the life that is regulated by the newspaper we have not yet sufficiently

realised it. We are still in bondage to the old convention. Now I say in regard to east and west you and I meet a little more and the amount of bondage there is still will break and we shall realise what we have already verified: that there is neither Jew nor Greek, European or Asiatic but man only and that the new man we have in Jesus Christ.

One other similar thing I wish to speak of. It is often said that the seas divide. It would be difficult to find a greater piece of moonshine. To say that the seas unite would not be perfectly sound as a historical generalisation, but it would be much nearer the truth. That is a daring thing to say. I appeal to something which is, I think, sufficient by way of refutation of the popular notion. I do not know how many centuries—right down to the close of the fifteenth century South India and the Atlantic countries, might have been for all practical purposes on different planets. It was not absolutely impossible to get from one to the other but it was not easy. Marco Polo and one or two others did come from Europe to India. But Marco Polo came from Italy. As far as I can remember there was no one until the fifteenth century who made his way from the Atlantic countries to India. Since the end of the fifteenth century..... I myself have journeyed from England to India eight times already. We think nothing of it. A member of your staff has gone to England to pursue his studies. We have proof again on the platform and in the audience of the intimate connection between England and this country. We have in the work of this college a still more telling and subtler indication of the intimacy of the connection between this country and the opposite side of the world which the sea has at last been able to unite. The union is so close that most of us find it impossible to see any intelligible future either for India or for England if the union between them is severed. The seas divide: but they have not altered in the last five hundred

years. It was not the seas that made the difference. It was by way of the seas that they were at last brought together and it is by way of the sea that they have been kept together since. In that working out I, for one, see the purpose of God and I think in the evidence we have before us this afternoon we have something for which we may be thankful.

Now, Sir, I have spoken these familiar things because they have a connection with our gathering this afternoon and to the work of the college. Education — what does it mean? Not surely just the matter of teaching certain people, certain subjects and enabling them to pass certain examinations. The aim and purpose of this college is something more than that. You are of the fellowship to which we belong; that is why I am so glad to be in your midst. The commonplace and the conventional we must steadily fight against claptrap and convention we must forsake if we are to keep with wider outlook, with deeper insight that grasp upon the great realities of life, where true education is to be found. The slogan of Carlyle is one which we still ought to take to heart. 'Clear your minds of cant'. That I believe is the spirit in which you should work and I say 'go on and prosper'.

There was then a short interval while music was played. After that Mr. V. K. Kuruvilla spoke representing the old students and Mr. P. V. Mathew the present students. The prizes were then given away by Mrs. Davies — a list of the prizewinners will be found on the cover. Particular applause greeted the settlement boys, as they went up to receive their prizes, and the two students who had the hardihood to appear in European dress! The chairman then rose and said:—

'Mr. Principal, Ladies and Gentlemen! The chairman at a college function of this kind is always faced with the difficulty of deciding whether he should address the large body of students which fills the hall or the comparatively small

number of persons upon whom lies the responsibility for the direction and maintenance of the Institution. If I address myself mainly to the latter I hope the students will forgive me—more especially because it is characteristic of this college that staff and students are so closely bound together and all are almost equally interested in the policy and general outlook of the college.

It has been my good fortune through my friendship with Mr. Chacko and Mr. Holland to be more or less closely in touch with this college since its foundation and, far as Agra is from Travancore, I have visited Alwaye twice already in 1923 and 1924, and I can truly say that the progress which has been attained in the five years since my last visit is little short of amazing. When I look upon the anxieties, the uncertainties, the doubts of those early days I can only marvel at the clear vision and the undaunted courage of the men who translated their dreams into the realities which we see around us to-day.

I wish it were possible to say that those five years have seen the termination of the anxieties and uncertainties in which this college was launched, but that, alas, seems far from being the case. I have just visited most of the Christian Colleges which are within the control or influence of Madras University and everywhere there is uncertainty still. No one seems able to foresee the future of University education in the Telugu speaking area, or to say what should be the policy of the Noble college at Masulipatam. If the great Christian College in Madras is watching events not without a certain anxiety, it is not surprising if the first grade college at Trichinopoly and the second grade colleges at Tinnevely, Nagercoil and Kottayam should wonder what changes there may be in store for them and what is the policy which they should adopt. It is only natural that these uncertainties should have their reaction upon your college here. But you

have weathered many storms and the temper which seeking only that you might know the will and purpose of God, has carried you so far will I feel confident, guide you through any perplexities that may lie ahead. Truly as you survey your achievement in the light of the difficulties which you have had to surmount you may say with real thankfulness 'Hitherto hath the Lord helped us'.

But if many things are still uncertain there seems to be one strong tendency which is not likely to be affected by any changes in University, political or ecclesiastical policy. The Malayalam speaking student of the future is going to get his University education in his own country. The waves which carried your students to Madras, Bengal and even the United Provinces have definitely receded. Honours and post-graduate students will no doubt for a long time to come set their faces towards Madras, some will I hope continue to flatter us by coming to Agra, but wherever I have been in South India there has been the same story, only a handful of students from this coast is now to be found in the colleges where until a year or two ago they formed a large and very important element. This is generally explained by the rise of your college here at Alwaye, but I think I should not be wrong in saying that the tendency is really independent of any particular college. It is one which will I suppose for a time at least bring losses as well as gains for I do not doubt that the public life of Travancore has gained much from the education which has been provided in institutions of Madras and especially from the Madras Christian College. This College would be the first to confess how much it owes to influences outside Travancore. But the policy of breaking up the five great Indian Universities into smaller units either of the unitary or of the affiliating type, to which the report of the Calcutta University Commission gave so strong an impetus was bound in the end to produce the effects of which the

growth of this and other colleges in Travancore and Cochin is the sign.

You do not need me to remind you that this imposes upon this college a very heavy responsibility. You have assumed a very large share in what is perhaps the most important function of the modern State—the education of its citizens—and you have specially set before yourselves the splendid ideal of training together in close association and under a council composed of persons of different ecclesiastical allegiance the men who are to mould public opinion in the future in the great churches which have taken root in this country. You have many problems still to tackle—there are many directions in which you will be seeking to mould the life of your college into conformity with your ideals. In all your thinking and planning you will I am certain continue to give a foremost place to plans and developments which will enable you to discharge to the States, to the churches and to the students whom you receive into your class rooms and hostels your primary responsibility of providing an education of the highest possible quality, physical and spiritual and intellectual.

What is your attitude to this college? Is it more to you than a fairly cheap and accessible place where you are prepared for examination and qualified for gaining a living in the days to come—are you getting more than that out of the college? Are you putting yourselves in touch with the streams of influence which radiate from it? Or are you keeping aloof from them, missing the things which might mean so much to you? Have you been listening when men have been speaking to you of forces which would transform your lives? Do you realise that here there are influences which are rich in possibilities for your future and the future of your country?

Your Principal has kindly made reference to the share which I had in the starting of this college. It was but little

that I could do for you away in Agra. It is those who have given themselves to the college of whom I would wish you to think to-day. I was glad to hear the words of generous appreciation which your Principal used in speaking of the work of Dr. Moffat and Mr. Holland in this place. We in Agra are grateful to you for passing Mr. Holland on to us, although I do not think you would have done it if you could have helped it or that he would have come if he could have stayed. I expect we shall often see his eyes looking towards Travancore and when we are discussing the problems which confront us in the north his thoughts will turn down here and he will say to us—"In Alwaye they do it this way!"

Let me assure you that it has given my wife and myself the greatest pleasure to be with you to-day. We thank you for your kindness to us and amid all the events of our most interesting tour this day will stand out in our memories for what we have seen of this college and the hope that inspires us as we think of what this great gathering stands for.

The thanksgiving speech was made by Dr. Verghese and the meeting concluded Mangala Slokas, sung by Mr. K. K. Philip. In the evening two dramas were given accounts of which appear below:

The Malayalam Drama.

This year the college dramatic association decided to stage musical drama. It was not, however, without great misgivings that the task was undertaken. Friends and symyathisers were afraid that the attempt would meet with utter failure and advised the committee many times to drop the idea while there was yet time to arrange a farce. But the committee and some students decided to hold fast to the first idea and at least make an attempt towards its realisation. The play pitched upon was 'പാദുകപട്ടംഭിഷേകം' and the portion in it from Rama's departure to the forest hill till the

return of Bharata to Ayodhya with Rama's 'padukam' was selected. The great fear that enough actors might not come forth proved baseless very early. The students showed great enthusiasm throughout and, partly due to their encouragement and partly due to the promptness and cleverness of the actors the play was pronounced a great success by all the distinguished visitors.

Mr. V. N. Raman Pillay's medal for the best actor was by the decision of three judges awarded to Mr. T. Damodaran of class III whose action and music in the part of Rama were highly appreciated. A second prize, also a medal, was awarded to Mr. V. Sankaran Nair of class I who, as Seeta, held the audience spell bound for a considerable time. We congratulate both Rama and Seeta on their success. Mr. K. Chellapan Pillay of class II shone very well as Lakshmana. The part of Bharata was also well acted by Mr. Raman Pillay, the English tutor. We have specially to congratulate Mr. P. K. Raman Pillai who very good naturedly consented to study and act the rather long part of Kaikeyi at very short notice and but for whose readiness the whole play would have been dropped. We hope that this year's successful attempt in this line will be looked upon as a precedent to be followed and improved upon in the future.

The English Drama.

The piece selected for this year's performance was Sheridan's St. Patrick's Day—or The Scheming Lieutenant. It is a comedy that centres round the efforts of one O'Connor—a Lieutenant—to win the hand of Lauretta, the beautiful daughter of Justice Credelous and his tiresome wife, Bridget. His schemes lead him to appear disguised as Humphrey Hum (Hum—I don't like Hum) and as a quack doctor, who knows no English. The part was well played by Titus Thomas who makes a convincing deceitful rogue.

We cannot believe that the home life of Justice Credulous's family was very happy. First the Justice was troubled by the soldiers and then by his wife Bridget, that garrulous, querulous, cantankerous old hag, liable to drive anyone mad, and his daughter, Lauretta, that provoking little minx was no better. However O'Connor loved her and won her in the end—he at any rate appreciated her charms. Then there was that immovable philosopher, Dr. Rosy, well played by K. M. K. Pannikker, who remained quite unperturbed through all the roarings of O'Connor. The soldiers led by the veteran Trounce showed that they knew how to complain and grumble, while the servant and countrymen did the little that was required of them to satisfaction.

The medal for the best acting was given, by the unanimous verdict of the three judges to C. Govinda Menon. The thanks of the whole caste are especially due to Mr. K. Jacob to whose patience and tireless efforts at rehearsals are due any success the play may have had caste:—

Justice Credulous—	Mr R O Hicks	Soldiers—	Mr. C. P. Chera.
Mrs Bridget Credulous—	C Govinda Menon.		" P. I. Ittyarah.
Lieutenant O'Conner—	" Titus Thomas.		" K Krishna Iyer.
Lauretta—	" K. N. Abraham		" K. Sankaran Thampal.
Dr Rosy—	" K. M. K. Pannikker.	Servant—	" P. J. John.
Trounce—	" K. N. Velayudhan.	Countrymen—	" A. T. Ittoop.
			" C. Achutha Menon.

On Saturday there was a general feast in the pandal at which our distinguished visitors were present. Later in the morning came the Dedication of the New Hostel.

Dedication of the New Hostel.

The dedication of the New Hostel took place at 9-30 a. m. on Saturday Jan. 20th. The residents of the Hostel were assembled on the North verandah, while the staff and other students mustered in the Chapel to escort the Rev. Canon Davies who was to perform the ceremony of dedication. The procession moved down to the Hostel, singing the well-

known hymn "O God, our help in ages past". On reaching the Hostel, after exchanging the salutations "The Lord be with You", "And with thy spirit" the clergy took up their places on the Eastern verandah of the Hostel. The lesson, chosen from the account of the dedication of the temple in 2 Chron 6 was then read by the Rev. Dr. Moffat, after which the Rev. Canon Davies gave his address. He said that it was a natural instinct of the human mind to form special associations with certain places, and to wish to hallow those associations by the solemnity of religion. When a building was completed, it was natural especially in a Christian College, to wish to dedicate it to the service of God. But we must not think of a magical dedication of the bricks and mortar: a hostel was not a mere building, it was the centre of an organised life; the true dedication must come from the dedication to God of the hearts of those who lived in the building. He was glad that one room was to be specially set apart for prayer; this would be the abiding symbol of the consecration of the daily life of the hostel. Prayers of dedication were then read, in Malayalam by the Rev. T. V. John, lecturer of the College, representing the Malankara Syrian church, by the Rev. George, representing the Mar Thoma Syrian Church, and by the Rev. Canon Davies. While the congregation remained below in the Hostel Compound, the clergy alone went up for the dedication of the Prayer Room upstairs, which was taken by Canon Davies. After the clergy had returned, the blessing was pronounced, and the procession returned to the Chapel, singing the hymn "Praise my soul the king of heaven".

WHY WE STUDY HISTORY ?

This is a problem which most of us have decided in the most effective way possible by either studying it or not studying it. Either we have joined the ranks of those who

study History and are so to speak shareholders in the commercial Bank of Historical Studies hoping that the sufferings we have gone through ourselves will bear their fruit in annual dividends as we inflict similar sufferings on others: either this or we have decided that history is not for us and we hope that students will abandon the history lectures and flock to our laboratories. But it is perhaps worth while to pause and ask why we study what we do and why we expect others to study it.

The first and most obvious answer to our question is that the University of Madras in its surpassing wisdom has seen fit to include History as a subject in its degree courses. We want degrees: we know no Chemistry: we have tried Mathematics but the sums always come wrong, the triangles we draw are never quite triangular or the circles circular. No Mathematics is for others. As for philosophy we do not know what it is all about—in fact it is doubtful if the professors of it have the slightest idea what it is. History remains. Of course the dates are rather hard but one cannot expect it to be all easy and we must get a degree. So we try history. And some of us may be content to look no further for our reason for studying it. But I am not satisfied with this solution and must look further.

Before we can approach the question we must ask what sort of study history is. Is it to be classed with such studies as English or classical literature or is it a science? First what are the aims and nature of a purely literary study or one to be classed with them? Such a study will be that of English literature: it is pursued by reading large selections of miscellaneous works from all periods: and if it is pursued in spirit which does not just aim at cataloguing the various achievements, it aims, I presume, at enlarging the outlook of the student, and in particular at cultivating his appreciation of literary style and means of expression: such at least should

be the effect of studying large selections of English or other authors who I imagine are selected not so much on account of what they say as of how they say it. At least it is certain that classical authors are studied for the manner in which they say things. We admire Cicero's periods because of his first class ability to put together tremendous words which mean very little, not because of the depth of his philosophy. His orations remain remarkable for their style and form rather than for any lessons they may teach us. And I suppose that Virgil and Greek tragedians are read because they wrote good verses and not because they supply us with information about the conduct of life or anything else. That this judgement is in general true may be seen from the average translation of these authors. Either a translation retains the meaning of the words only in rather dull prose--in which case the bare meaning of the words leaves readers quite unable to understand why any one ever bothered to translate the originals--or the translation is so good that we actually read it with pleasure, tempered lower by the reflection that the effect produced is quite different from that produced by the original. I am forced to discuss the question in connection with classical literature because I do not know why people study English literature. But probably it is safe to assume that the form occupies the first place, matter the second: especially if we include the character drawing and the plot of works of fiction or drama in the form as I think we may. Such works are chiefly valued for their appeal to our aesthetic sense, or perhaps also to our deeper faculties of sympathy, and such faculties as are akin to those of mysticism. Certainly however it is the feeling that is played upon, not the intellect.

The study of exact sciences proceeds in a different way: we no longer aim at influencing or producing feeling: aesthetic sympathy is no longer sought after: nor do we aim at quickening the moral sympathies. What we aim at is getting at

facts: it is at present immaterial how this is done: but it remains true that by whatever process scientific study aims at discovering facts and at educating the mind in the intellectual business of elucidating more facts.

Into which of these classes are we to place history? Is it a purely intellectual search for truth like the exact sciences or is it one aspect of the study of literature. Now there have been various answers to this question and the most common opinion has tended to minimise the scientific aspect of historical studies. Beginning with Plato—his scheme of education is one which in its elementary stages is literary and musical: in its more advanced stages it is purely scientific, and mainly mathematical. That a study such as history finds no place among Plato's sciences is not to be wondered at: for Plato will only allow mathematics—and pure mathematics at that for the most part. But history comes into its own in the elementary stages—in a not very satisfactory form for modern scientific historians. The young are to be brought up to meditate on and admire the glorious achievements of heroes in the past, a pursuit which it is hoped will have a good effect on their characters. But the stories are to be carefully selected according to canons determined by the directors of education in the Platonic state. All stories calculated to have a bad effect on the minds of the young are rigidly excluded: an historian who discovered that a hero of antiquity was not as perfect as he was supposed to be but was afflicted with ordinary human weakness, would end by being asked to leave the city. This view of history as primarily educative and on a par with the study of literature with which it was confused is the blight which has done much to affect our sources for Roman history: and it reappears in full force in the O. T. The Hebrew Bible is divided into 3 parts. Saw, Prophets Miscellaneous writings: The historical books mostly find themselves classed as Prophetic for the very simple

reason than in the mind of their writers the necessity of writing an unbiassed account of the past was not so paramount a consideration as the necessity of warning the present generation against the awful consequences of following the sad examples of such offenders as Saul and Jeroboam, and of pointing out the superiority of conduct based on the model of David, Hezekiah etc. It did not matter nearly so much whether Israel had a 1st class scientific study of the period of the Judges, if only Israel could grasp the lesson that following other gods brought automatic punishment. And the Romans habitually regarded history as a form of literary display which was not expected to have much connection with historical facts. Cicero provides an example. After his consulship and its achievements he at once proceeded to write histories on it: these he sent to his friends to look over—not in order to detect historical inaccuracies (we fear that a certain number of historical inaccuracies were essential to the success of the great works) but just to hunt out unpolished sentences and harsh sounds. His friends were so successful that other labourers felt unable to surpass Cicero's flow of language and left their task. One, however, of special literary eminence continued, and received a letter from Cicero in which Cicero pointed out that historical works were no worse for not being quite true. This view of history as being primarily not scientific but literary and prophetic may be said to have prevailed in general till quite recently: it produced histories which mainly described battles and heroes who were made to utter edifying speeches at appropriate moments. The Cambridge Ancient History does not bring its characters before us as making fiery and rousing speeches on every occasion and which the C. A. H. reports word for word: but a historian brought up in the ancient mode of thought did do this. No one bothered a bit whether the speech really was made—least of all the historian, provided it sounded effective.

But the 19th century has really changed all this. One of the greatest revolutions in human thought has taken place with the changed conception of history and the new importance given to it. Such landmarks as Darwin's Origin of Species, and Newman's Essay on the Development of Christian Doctrine mark that modern thinkers are perhaps for the first time occupied no longer in considering this world as a given whole which is set before us to look at as it is now, but as the scene itself changing of a long historical development. No one now attempts to write a book on any aspect of human life and thought without having before his mind the historical development which has made it what it is. Evolution and Progress are common conceptions: and we have such phenomena as the philosophy of M. Bergson which with its insistence on the reality of time and succession, becoming and change, and its horror of any thing that remains constant without changing, seems to leave no room for any science but history which records the changes. Similarly we have the Italian Benedetto Croce who repudiates all past metaphysics on the ground that the universe is not as they supposed always the same, but on the contrary always developing. I am not prepared to defend these philosophers: but both of them must inevitably and do vindicate for history perhaps the highest place in the collection of sciences. We have indeed moved far from Kant who based the fundamental convictions of his philosophy on eliminating as far as possible all historical concrete actions altogether.

Together with this new appreciation of history comes a new method of studying and writing history. No longer do modern historians write noble speeches to put into the mouth of generals and statesmen. They are far too busy digging up fragments of pottery, looking at coins through magnifying glasses and taking copies of inscriptions. The desire to know what actually happened is often stronger than the desire to

write edifying stories for the benefit of the rising generation: and as previous historians were often lamentably deficient in the quality of telling us all we want to know we have to make laborious investigations into the price of domestic articles in Rome in the time of Augustus, or the wages of labourers in the Homeric Age. On such points ancient historians are often silent. Moreover, as might have been expected, ancient historians were so busy writing word for word reports of imaginary debates and removing all traces of harsh language from their flowing style that they are not always to be trusted in what information they have given us: hence much work for modern writers in trying to correct their shortcomings.

The result of all this is that the study of history has been put on a new basis. Like the scientific studies, it is now no longer literary, but consists in the selection and putting together of odd bits of evidence in the hope of finding the true solution to a problem. History has ceased to become prophetic: we no longer try to show the connection between sin and its punishment we try to discover the facts. History is a science and its position is not affected by the fact that its methods are not those of mathematics or astronomy.

Why professors of history should have these habits, I am not able to say. They certainly have them. It seems probable that the human mind at certain stages of development is impelled by a desire for knowledge without any ulterior purpose in view: and probably the study of human history deserves as much attention as the study of plants or stars.

But the fact remains that the average student of history does not pursue the study of history on scientific lines. He receives a text book and by the time he has learnt all the dates contained in it, it is time to be examined and go on to something else. Only advanced students can approach many of the problems in a scientific spirit of enquiry and decide

questions with a full consideration of the evidence. All students of modern history except the most advanced are largely debarred from this because they must take all their information second or third hand: even students of ancient history find it difficult—while discovery of new facts is only the reward of years of labour. Much might be done to improve the methods of studying history but this is not easy. Many students of history must be content without scientific study.

The significance of this is that the average student of history—all students in fact who are not to have neither the time nor the ability to be original, must give up hope of much scientific study or research, and accepting history books even if not quite uncritically yet more or less as they find them, study it from a purely humanistic standpoint, being less anxious to attain precision and detailed knowledge than to see the broad outlines of the story. And if properly pursued this study should not be without its value. But here also there are dangers to be avoided. I have before me on the table a certain volume of notes on a certain period of history. I am struck with admiration at the ingenuity which with most of the questions likely to be set by examiners are answered in advance, with which every conceivable aspect of the history of the period is set forth in a few telling sentences. But such attempts at history writing, while possible short cuts to B. A.'s, are not short cuts to education and culture any more than a perusal of the articles in the Madras Mail is a short cut to the appreciation of the masterpieces of English literature. Thucydides, Tacitus, Gibbon, Grote and other great historians write more than short compendia. And it seems clear that the memorizing of these compendia is probably as much an education as would be the memorizing of a series of articles in the Madras Mail. If this is what the study of history is, the sooner it gives place to mathematics, the better. But the above mentioned really great authors are sufficient testimony that history is more than that.

It remains to analyse the effect produced by such historians as these great men upon their readers: and in doing this it is natural first to consider the general broadening of outlook which is naturally expected from studying them. Men are not mere animals and their fullest development is only possible when they get outside the narrow bounds of their own experience and think in terms of a larger world. And few things are more calculated to encourage this development than the intelligent study of human history,—so much more full of richness and content than the study (admirable in so many ways) of inanimate or animal nature. A study not merely of facts and dates but also of their significance in terms of human nature, human misery, human happiness, human aspirations (which is where the great historians help us so much and the cram books so little) is an almost indispensable background to any intellectually rich and well-developed life, and the best antidote (probably) to ignorant and shallow dogmatism ever yet invented. Perhaps the curious coincidence in time of religious tolerance and serious historical study in the early 19th century may be a sufficient-illustration of this.

Secondly the all important study of social political and economic problems can only be adequately dealt with on a basis of historical knowledge. Such problem can never be faced by a method of abstraction. I dealing with human problems we can not proceed on the assumption that human beings may be stripped of all their pecaliar qualities until they are mere Xs Ys and Zs and then added and subtracted by purely algebraical methods. Many eminent men have tried and succeeded thereby in producing works like Hobbes' Leviathan or Rousseau's *Le Contrat Social*, from the evil effects of which we are only gradually recovering. Even now economists persist in applying conclusions, based on the assumption that men are influenced only by a desire to get money, to real live men and women who refuse to conform to

the economic rules. But such subjects can not be dealt with like mathematics: their matter is much more complex and can only be understood if all the complexities of human behaviour are taken into account. It is well known that Aristotle maintained that young men should not study moral or political science because they were incapable of doing justice to any but abstract sciences. But a judicious study of history may assist in correcting this defects: the most concrete of sciences will do more in this direction either than the more abstract sciences or the less exact and rather slipshod study of literature.

Thirdly I have little hesitation in saying that philosophy is not a satisfactory study for students who have not attained some proficiency in other branches of study. It is worthy of note that most philosophic achievements rest on a solid basis of scientific study. Plato's metaphysics is based on mathematics, Aristotle's on biology; and it is the lack of an adequate scientific background (the place of which was taken by Rhetoric) which makes Greek philosophy subsequent to Aristotle, in spite of the moral fervour which often inspired it, so unsatisfactory as a key to the ultimate riddle of existence. Even the most majestic ships of philosophical speculation behave in an unsatisfactory manner if not provided with anchors: and these humble but necessary appendages find occultism and astrology rather too soft to provide a sure hold. To approach the study of philosophy divorced from other science is to bring upon oneself the just retribution of being lost in a wilderness of German jargon none of which we can possibly understand. But history is successful in supplying a background for a fruitful study of philosophy—we cannot be proficient in all subjects—and it has provided the main background and inspiration of Bergson, Hegel and Nero Hegelians. re again human history is so much more concrete and rich

in variety of content than any other science that it is better able to provide the foundations of a satisfactory metaphysic than an abstract science like mathematics. In fact in comparing Plato and Aristotle we see that it is Plato's self restriction to mathematics that makes his philosophy really less satisfactory as an account of the world than that of Aristotle, in the same way that the Scholastic's indifference to history is the main defect in our eyes of their system.

So we close by exhorting those who are not yet decided, to turn their thoughts to history, and recommend these rigidly to eschew outlines and cram books and, if access to original documents is impossible to read big books by big men. It is harder and takes longer, but is worth while.

C. E. ROBIN.

PRINCIPAL'S WELCOME SPEECH.
(On College Day, 1928-'29.)

Distinguished Chairman, Sir,

We reckon ourselves to be very fortunate in securing you as the president of the College Day Celebrations this year. We have glad memories of your previous visit and we have for a long time wished to receive another visit from you and we are glad that you and Mrs. Davies have now found it possible to accede to our wish.

You were, Sir, among our first benefactors. We approached you for help at a time when our chief claim for support was only a dream which had taken possession of some of us, a dream of founding in this part of India a College which should serve to rally the divided forces of the Christian Church in a common endeavour and build up a fellowship of Christian teachers drawn from different branches of the Church, but bound together by common loyalty to their Master and eng-

aged in the work of educating the young to the service of the community and the extension of the Kingdom of God. It was a dream which to many people seemed at that time to be little more than an airy nothing and it was only the generosity of friends like you which made it possible for us to give our dream a local habitation and a name. Among the many associations and memories of this place which cheer us when we are inclined to be dispirited, rebuke us when we are inclined to be slack, and humble us when we are inclined to be self-complacent, one of the most potent is the thought of the trust which friends like you have been willing to place in us and the hopes which you have continued to cherish about us. We remember all the sacrifice which has gone into the building up of this institution and we wish on this occasion, with you in our midst, to lift up our hearts in thankfulness unto the Giver of all good things.

It is not only as one of our friends and benefactors that we welcome you this afternoon. We welcome you also as the head of a sister University and one of the foremost missionary educationists of this country. Your appointment as Vice-Chancellor of the Agra University is a recognition by the public and the Government of your great services in the cause of Indian education and we wish to congratulate you most heartily on the honour which has been conferred on you and through you on all who have devoted themselves to Christian education in this country.

We are glad that it has been possible for Mrs. Davies to accompany you on this visit, and we feel honoured that she has agreed to give away the prizes this afternoon. We can offer you at best Sir, unpretentious hospitality, but we hope that you will carry away some pleasant memories of a place which owes so much to you. We most heartily welcome you both to this College.

Professor F. E. Corley comes to us from an institution to which we are much indebted and he knows that he is

peculiarly welcome to us. We have long been anxious that Mr. Corley should visit us here and we are glad that he has at last found it possible to come. We know how inconvenient it must be for him to leave his work in Madras at this part of the year and we greatly appreciate the kindness which has prompted him to accept our invitation. It is only rarely that we are visited by people like him, and he will, I hope, forgive the greediness with which we have tried to take advantage of his visit. You also, Sir, we most heartily welcome, I hope you will enjoy your visit.

Mr. V. K. Kuruvilla is one of our old students. He was among the most active and energetic students of his year and I extend a warm welcome to him also, and through him to all our old students who are present here. To these and to all others who have responded to our invitation, I extend a most hearty welcome on my own behalf and on behalf of the College.

PRINCIPAL'S REPORT

(College Day Public Meeting 18th January 1929)

Another year has come and gone and it is again my duty and privilege to submit to you my report about the work of the College since the last College Day.

The College Day last year was held on the 19th, 20th and 21st. of January, 1928. The public meeting on the 20th was presided over by the Honourable Diwan Bahadur M. Krishna Nair. With characteristic generosity and enthusiasm he spoke in the most encouraging way about our work here and we thank him most heartily for all his kindness. We also congratulate him on his appointment as a Member of the Executive Council of His Excellency the Governor and wish him all success in his new sphere of work. He knows the

conditions and problems of Higher Education on the West Coast as few others do and we hope that he will by his advice and influence guide to fruitful developments whatever schemes of educational re-organisation may be proposed in this part of India.

Among the speakers at the College Day were The Rev. A. J. Boyd of the Madras Christian College, Mr. Nandhalathu Padmanabha Menon of Cochin, Diwan Bahadur Dr V. Varghese, a member of the College Council, Mr. M. P. Xavier, an old student of the College and Mr. K. N. Balakrishna Pillai, a present student of the College. We are thankful to them and others for their participations in the celebrations. After the public meeting the audience was entertained to the performances of a few English and Malayalam scenes which were much appreciated. A meeting of the old students' Association was held on the following day and a new Committee of management was constituted with Mr. V. K. Kuruvilla as Secretary.

Strength last year.

The strength of the College last year was 304, made up as follows—

Senior B. A. Group I	24.	Senior Intermediate Group	1	41.
" IV	20.	"	111	29.
" V	82.			
Junior B. A. Group I	15.	Junior Intermediate Group	1	42.
" IV	28.	"	11	20.
" V	26.	"	111	28.
Total	<u>139.</u>	Total		<u>160.</u>

Of these 224 lived in the hostels and 81 outside.

Examinations.

College: March 1928.

Promoted to the Senior B. A. Class	Group I	15
"	IV	22.
"	V	22.
"	Total	<u>59.</u>
Promoted to the Senior Intermediate	Group I	86.
"	II	29.
"	III	22.
"	Total	<u>87.</u>

University: March—April 1928.

B. A. Degree Examination. 58 candidates were presented for both parts of the B. A. Degree Examination 14 more in English only and 2 more in Subject only. Of these 36 secured full pass, 7 more passed in English only and 14 more in Optional subjects only.

Mr. K. Abraham was placed in the second class in English, Messrs P. G. Chandrasekharan Pillai and M. Ipe in the second class in Mathematics, Rev. J. Abraham Deacon and Mr. R. Balakrishna Pillai in second class in Philosophy and Mr. R. Wilfred Rupus and Mr. P. G. Xachariah in the second class in History. This is very creditable achievement and we heartily congratulate the students on their success.

Intermediate Examination. 67 candidates were presented for the Intermediate Examination. Of these 27 secured full pass, 6 more passed in English only and 18 more in Optionals only.

Messrs T. B. Chacko, P. K. Krishna Pillai, K. C. Mathi and A. Sankara Pillai were placed in the First Class in Group I (Mathematics, Physics & Chemistry) and Mr. K. V. Chacko was placed in the First Class in Group III (Ancient History, Logic & Malayalam.) We heartily congratulate these students also on their achievement.

University: September 1928.

Our information about the results in the September Examination is scanty, but so far as we have known our students seem to have done well. We would in this connection again most earnestly request our old students to let us know their results in Examinations subjects on their leaving the College so that we may be enabled to keep in touch with them and follow their fortunes in life.

With a view to getting fuller information about the present whereabouts of our old students we are proposing to

invite the co-operation of the Old Students Association and we hope that those concerned will help us in every way they can.

Strength this year.

There are at present 317 students in the College and they are distributed as follows:—

Junior Intermediate Group I	60.	Junior B. A. Group I	18.
" II	80.	" IV	19.
" III	23.	" V	24.
Total	<u>113.</u>	Total	<u>61.</u>
Senior Intermediate Group I	38.	Senior B. A. Group I	14.
" II	25.	" IV	22.
" III	22.	" V	22.
Total	<u>85.</u>	Total	<u>58.</u>

Grand Total 317.

Of these, 233 live in the hostels and 84 outside, about half the latter with parents or guardians and the rest in lodgings. Another hostel providing accommodation for about 50 students is among the urgent needs of the College.

Distribution of the students in Hostels.

North East Hostel	64.
South East Hostel	69.
Tagore Hostel	56.
New Hostel (College)	<u>44:</u>

TOTAL 233.

Distribution of outside students.

	<u>With parents or guardians.</u>	<u>In Lodgings.</u>	<u>Total.</u>
Senior B. A. Class	4	4	8.
Junior B. A. Class	7	5	12.
Senior Intermediate Class	14	13	27.
Junior Intermediate Class	<u>13</u>	<u>24</u>	<u>37.</u>
Totals	<u>38</u>	<u>46</u>	<u>84.</u>

The health of the students has been uniformly good. Cases of serious illness have been few.

One of our students Mr. T. Kuttikrishnan Nair of the Junior B. A. Class fell ill of typhoid fever three or four days after his return from home at the beginning of the second term and he passed away in the Hospital at Parur after about ten days illness. He was a gentle and lovable character and endeared himself greatly to those of us who knew him. We express our most heart-felt sympathy with the friends and relations of the deceased in their loss.

There is in this case every reason to believe that the infection was caught at home, since fever came on a few days after the student's return to the College.

Staff.

The following lecturers left us at the end of last year:-

Mr. D. Ramachandra Iyer B. A. (Hons.)

Lecturer in English.

Mr. P. R. Srinivasan B. A. (Hons.)

" Tutor in English.

Mr. K. S. Abraham B. A.

Lecturer in Mathematics,

Mr. K. M. Varghese, M. A.

History.

Mr. K. A. Joseph B. A. (Hons.)

" Demonstrator in Chemistry.

Mr. C. J. Jacob B. A.

Mr. Varghese and Mr. Srinivasan are now on the Staff of the Guntur College, and Mr. K. A. Joseph on the Government, Victoria College Palghat. Mr. Abraham is the headmaster of a school at Pathanapuram. Mr. Jacob is studying for M. Sc. in the St. John's College, Agra.

We wish to place on record our appreciation of the work done by all them while they were here.

The following lecturers were with us during the whole or part of the First term during this year:-

Mr. K. P. Karunakara Menon

Lecturer in English.

Mr. K. Sitaraman

" " in History.

Mr. H. Vaidyanatha Aiyar

These men were only filling temporary vacancies till the arrival of the new men from England and left us at the end of the term. We thank them for their services. Mr. Karunakara Menon has been appointed on the Staff of the Sri Minakshi College, Chidembram, and Mr. Vaidyanatha Aiyar has Joined the Law College.

The following men joined the Staff at the beginning of this year and are continuing with us :—

Mr. P. Krishna Pillai (Vidwan)	Tutor in Malayalam.
Mr. S.S. Subramaniya Iyer B.A. (Hons)	Lecturer in Mathematics.
Mr. C.S. Venketeswara Iyer B. A. (Hons)	” in Physios.
Mr. T. J. Joseph B. A., L. M. & S.	” in Physiology and College Doctor.

The Rev. Stephen Neill arrived on the 20th of September and Messrs C. E. Robin and R. O. Hicks on the 25th of September. Mr. Neill teaches English, Mr. Hicks History and Mr. Robin History and Philosophy.

We extend a most hearty welcome to all these men, both Indian and European, and we hope that they will be happy here and find in the work of this College something which will give the fullest scope for their varied talents and capacities.

The Rev. Dr. and Mrs. Moffat were away in the hills during the first term. They returned to the College at the beginning of October. They propose to leave India next February and we wish to take this opportunity to place on record our very deep appreciation of the service which they have rendered to this institution. It is now about two and a half years since they left Madras and came to Alwaye, and we cannot look back to this period without re-calling the many occasions on which we have been helped by Dr. Moffat's wisdom and experience as an educationist and inspired by the unostentatious goodness and simplicity of his life. His punctual sense of duty has often been a rebuke to our looser habits of work and his humility and gentleness a call to higher levels

of self-denial. To know him more intimately as a comrade than we were able to do as his students has been to some of us an education in itself and we assure him that we shall not be able easily to forget him. This College has called forth unexpected generousities from many quarters and not the least touching among them has been the giving to it of three years in the evening of Dr. Moffat's life when every counsel of prudence should have led him to spend them in rest. Mrs. Moffat has been obliged to live two miles away from the college with a river between, and we have not been able to claim as much of her services as we could have wished, but we are grateful to her for the keen interest she has shown in all our activities and the assistance she has given in times of need. We thank her for all her kindness. To both Dr. and Mrs. Moffat we give our most heart-felt good wishes for many years yet of service and happiness. We shall not forget them and we hope they will not forget us. If ever they return to India a warm welcome will always await them here.

The Rev. W. E. S. Holland has been appointed Principal of St John's College, Agra, and has resigned his place on the Staff of this College. We know how greatly he longed to be allowed to continue here, but his wife's health made it impossible. We rejoice that, though not with us, he has yet been able to find new work in India. It is not in print that we can adequately express our sense of the invaluable services which he has rendered to this institution. Our memories of his association with us are saved and I do not like to speak about them in public. Standing as he did in the front rank of the missionary educationists of India he cast in his lot with a group of inexperienced young men and gave to them unreservedly of all the richness of his experience, the width of his outlook, the power of his influence and the warmth of his heart. When others were talking about devolution of responsibility from the foreign missionary to the Indian

Church, and the need of raising up groups of Indians for leadership in the onward movements of the Christian enterprise, Mr. Holland showed by example the only way in which such dreams can be realised, namely, a simple open partnership and fellowship with Indian workers and an unreserved and unconditional sharing with them of all the gifts with which God had enriched him. There was an extraordinary simplicity and fullness in Mr. Holland's association with us, and it often puzzled those who were not able to enter into the convictions out of which it arose. To him the fellowship of Christian workers was a reality and there was neither Indian nor European in that experience. It was an experience of united communion with the Lord Who died for all and overstepped all the barriers of race, nationality and tradition. We greatly miss him and Mrs. Holland. Mrs. Holland was a member of our Staff and threw herself wholly into her work so long as health permitted. We thank for her all the help she rendered to us while she was here. Our best wishes are with her and her husband in their new sphere of work and we hope they will have a warm corner in their hearts for us.

In recognition of what Mr. Holland has meant to this place we have decided to call after his name the South East Hostel of which for a short time he was warden. That hostel will from to-day be known as the Holland Hostel.

The Rev. George John was with us for three years from June 1923 till March 1926. He then left us to take up parish work in Trivandrum. We were, however, so anxious to get him here that we continued to hope that he would see his way to throw in his lot with us permanently. He has accepted the Headmastership of the Syrian Christian Seminary, Tiruvella, and we have now most regretfully to accept his decision as final. In him we found one who thoroughly sympathised with our ideals and was prepared in every way to work towards their realisation. With his genial presence, unfailing smile and

courageous faith he was one of the most valuable members of our fellowship. He never complained and he never lost heart. In difficulties he was a tower of strength and we miss him much. We hope that he will continue to take the same interest in the College as he has done in the past. We wish him all success and happiness in his new work.

Mr. V. M. Ittyerah is still at Oxford taking a course in History. He is expected to come back towards the end of next year.

Mr. K. Jacob and Mr. T. B. Ninan have been made permanent and admitted to the Fellowship.

The Rev. Dr. Moffat resigned the Bursarship at the beginning of this year and Mr. K. Jacob has taken his place.

The present Wardens of the Hostels are the following:-

North East Hostel

Holland Hostel

Tagore Hostel

New Hostel

Mr. K. C. Chako

Mr. C. E. Robin

Dr. T. J. Joseph

Mr. R. O. Hicks

Mr. T. B. Ninan

Rev. Stephen Neill.

Mr. T. I. Poonen continues as Librarian.
Council.

Mr. M. V. Pailo, one of the members of our Council passed away on 17 June, 1933, after a short period of illness. It is only last year we mourned the death of another of our esteemed Councillors, Mr. P. T. Cherian, Ag. Principal of the C.M.S. College at Kottayam, a veteran educationist of Travancore, a strong friend and supporter of this College and a teacher of some of us. Mr. Cherian's place on the Council has been taken by Mr. C. K. Thomas, the present Principal of the Kottayam College. Mr. M. V. Pailo was an intimate friend of some of us. He leaves a gap in the ranks of the Christian leaders of Travancore which it will be difficult to

fill. We express our heart-felt sympathy to the bereaved family. His place on the Council has been taken by Mr. P. K. Mathew, Secretary of the local Christava Mahilalayam.

Grants.

We received from Government for the year 1108 the following grants.

	S. Rs. Ch. C.
Buildings	10580—18—10.
Appliances, books, etc.	10321—24—10.

We are very grateful to Her Highness the Maharani Régent and Her Highness's Minister for their sympathy and support in our work here. We received no maintenance grant for the year under review.

The Government acquired for us about 22 acres of land adjacent to the College site at a cost of Rs. 8994/- which we have paid to the Government. Difficulties having arisen about the acquisition of one of the plots comprised in the area we have been obliged to surrender it. It was a plot greatly needed for the rounding off of the College compound.

Scholarships & Prizes.

Dewan Bahadur Dr. V. Varghose has invested a sum of Rs. 2000/- at $7\frac{1}{2}$ per cent interest as an endowment for a scholarship to be called after a deceased son of his, "The Boobili Scholarship". He has in making this endowment set an example which we hope many others will follow. His grace the Marthoma Metropolitan has invested a sum of Rs. 100/- as an endowment for a scripture prize. We are thankful towards His grace for this token of his deep interest in this institution and we thank him most heartily for the gift. The Dewan's Essay prize is awarded this year to Mr. A. N. Krishnan Nair. We are thankful to M. E. Watts Esq., Diwan of Travancore, for the continuance of the Prize.

Various other scholarships and prizes were awarded this year and a full list of them is separately published.

New Hostel.

The new hostel building to which I referred in my last year's report was completed by the beginning of September 1928 and was occupied at the beginning of the second term. It provides accommodation for about 50 students and one Warden. It has cost us about Rs. 16000/- It will be dedicated to the service of God to-morrow morning, and we are very thankful to you, Sir, for agreeing to perform the dedication ceremony.

Among other improvements and additions which we have made in the course of the year are the provision of permanent roofs to two Mess houses and the plastering of the outside of some other buildings.

University Commission.

The Commission appointed by the University for the general inspection of Colleges visited us at the beginning of the second term. We are eagerly awaiting their report.

Visitors.

Several distinguished people visited the College during the year under review. Among them we would like to mention the names of His Grace the most Rev. The Metropolitan of India and some of the Delegates of the W. S. C. F. like Rev. and Mrs. Cockin and Professor Hromadka. We are thankful for their visits and we wish that more people would include Always in their itinerary when they come to this part of India.

The Always Settlement.

This year the Settlement has two classes, the second and the third. A new batch of 9 boys was taken at the beginning of the year, but we are sorry to say that one of them died of jaundice, and another discontinued studies owing to ill-health. Thus the present strength is only 17. Most of them are practically orphans.

Workers. Last year Messrs K. John and P. T. Chacko were the teachers and Mr. M. S. George was collecting funds. This year Mrs. P. T. Chacko also joined the teaching Staff. Mr. P. C. Mathew has succeeded Mr. George in the work of collecting money. Mr. M. Thommen takes English in both the classes and also helps in fellowship meetings and united thinking. The Rev. L. W. Hooper, now in England, but working vigorously for this institution, hopes to join the Settlement in June 1930.

Aim. The aim of the Settlement is to train up these "Little ones" in the atmosphere of a truly Christian family so that they may develop a strong Christian character and learn to help themselves by useful cottage industries. The Settlement expects them to become leaders in their own communities.

Teaching. The method of teaching is the "project method". Besides learning to read and write the children learn to cook their own food, wash their own clothes, cultivate their allotted plots of land, make baskets and stools, keep goats and cows, keep their own accounts, and above all grow up in the love and knowledge of the Saviour.

Extension. Last year the Settlement had only one cottage. This year one more cottage has been built. In each a worker and his family live with half the number of the children. A new kitchen has been built, and another one is badly needed. Poultry farming has already been started.

Government and Settlement The Government have not yet seen their way to giving the Settlement any grant. We hope that the Travancore Government would not fail to take some interest in a work like this, which is intended for the uplift of the backward classes in the State.

College and Settlement. The College students have begun to take a keen interest in the affairs of the Settlement and some of them are helping in conducting classes for the children. The fact that the Settlement children also were

admitted to the College sports this year, has given them great encouragement.

Immediate needs. The urgent needs of the Settlement are a school building, a chapel, a kitchen, a well, a cottage, one more worker and an industry expert for the coming year.

Sources of income. Till now the main source of income has been public subscription, though some money has been raised by cultivation, cattle rearing, poultry farming and Christmas Carol singing. Most of the boys have been adopted by kind people both here and abroad. For a few more years to come each year a cottage, a worker and a new set of boys will have to be added. Everyone can see therefore that this is a big undertaking that needs both men and money, and the responsibility of helping on the work rests on the shoulders of those who have been blessed by Providence with better opportunities and abilities than these their poorer brethren.

There is a fancy sale on in aid of the funds of the settlement and we request you Ladies and Gentlemen to go and see it and encourage it as much as you can.

Athletic Association.

We began the year with the election of the Captains and the Secretaries for the 7 clubs—Foot-ball A & B, Volley Ball A & B, Badminton A & B and Tennis. During the course of the year a beginning has been made in Cricket and Basket Ball and a new Tennis court has been added to the three already existing students' courts.

In addition to the large number of inter-class, inter-hostel, and inter-court matches, we played a few matches with outside teams. We defeated the "Lodge Union" team in a Volley-ball match, but we were beaten in the return match. In the two foot-ball matches which we played against a team composed of the old students of the College, the present College team won the first and the second match ended in a draw. The College team went to Kottayam and played a very

interesting match with the Kottayam College team, which also ended in a draw. We have entered two teams for the Calicut Y. M. C. A. tournament. We had a boating parade in honour of the visit of the University Commission.

The annual sports were held on the 8th of December. Although our records were not very high a very large number of students took a very keen interest in the various events. This year we had some special events for the Always Settlement boys and also for the College servants. In the Tug-of-war the students' team was clean pulled by the Staff team.

During the year we took detailed statistics showing the various games and other forms of exercise in which our students take part. Nearly all the students living in the hostels take part in one or other of the group games. It was also found that swimming was one of the chief sources of exercise for the students.

The champion Sportsmen for the year N. V. Narayana Pillay and K. V. Geevergese The champion class is the 1st class.

The members of the Committee for the year are the following:—

		Staff Committee.			
Messrs	Principal	....	....	President (Ex-officio)
	T. B. Ninan	}	....	....
	P. K. Mahadevan		in charge of Tennis.
	C. S. Venkateswaran		in charge of Volley-ball.
	D. D. Dawson		in charge of Badminton.
	T. J. Joseph	....	....	in charge of Foot-ball
	R. O. Hicks	....	....	and Basket Ball:
		....	....	in charge of Cricket.
		Students Committee.			
Mr.	K. T. Thomas	....	....	Captain, Foot-ball.
	C. K. Mathai	....	....	" , Volley-Ball.
	C. T. Mathew	....	....	" , Badminton.
	K. A. Chellpppan Pillai	}	....	" , Tennis.
	P. C. Mathew		
	K. M. Ninan	....	....	Sports Secretary.

The Athletic student Committee consists of the above together with the secretaries of the A Clubs and the secretaries and Captains of the B clubs.

The social service league.

The few lines of work adopted by the league this year are the same as those which were being done last year. The attempt to collect money from the students for the beggars and to give it to them through the volunteers of the League on a fixed day of the week, instead of leaving the beggars to approach the students individually wandering from door to door, is being carried on this year with a good deal of success. A few volunteers have also been visiting some of the cottages of the so-called depressed class in the neighbourhood. We are not yet, however, in a position to say that such visits are of much tangible use to the people visited. Some efforts have also been made to help the pupils of the School in certain ways. The efforts of the members of the League have to be much more steady and intense if they are to be of real use to the poor people of the neighbourhood. While not ignoring the difficulties in the way of students rendering solid social service, it may be said that considerably more can be done than is being done now.

The members of the Committee for the year are the following:—

Mr. C. P. Mathew
M. C. Eapen
V. E. Andrew
T. C. Kurien

P. M. Thomas

K. K. Philip

President.

Secretary.

Treasurer.

Member in charge of the beggars relief branch.

Member in charge of the depressed classes.

Member in charge of the Social Service School.

The Literary and Debating Society

Both the Senior and Junior Sections of the Literary and Debating Society were organised early this year. Unlike in the previous year, the Junior section has been the more active this year. Besides the ordinary meetings held under the auspices of the two sections separately, there have been a few special common meetings.

Some of the subjects discussed at the ordinary meetings, such as "Should students be prohibited from taking part in active politics" were naturally more interesting and therefore evoked keener discussion than others. The question of co-education was one of the subjects discussed and it is hardly necessary to add that the majority were in favour of it.

We sent delegates to two elocution contests, one at Calicut and the other at Alleppey. We are glad to record that at the latter contest one of our delegates, Mr. C. Govinda Menon, came out first and was awarded the medal for the same.

At the contest held in the College under the auspices of the Society Mr. P. V. Mathew came out first and has been awarded the prize instituted by the Old Student's Association.

The members of the Committee for the year are the following:—

Mr. C. P. Mathew	President.
Mr. K. M. Karunakara Panikar	Secretary (Senior Section)
Mr. C. C. Jacob	Committee Member (")
Mr. B. S. Sankaran Nair	Secretary (Junior Section)
Mr. A. T. Ittoop	Treasurer (" ")
Mr. P. I. Ittyerah	Committee Member (" ")

The Students Christian Fellowship.

The principal event of the academic year has been the All-India Quadrennial Conference held at Ponnemallee from December 24th to 31st. Through the generosity of the College and of many friends it was possible to send five students to the Conference. The Rev. Stephen Neill was one of

the speakers and Mr. C. P. Mathew and Mr. D. D. Dawson were present at the Conference. To all, the fellowship of that great gathering, the addresses and the experience of meeting so many friends from every part of India, Burma and Ceylon united in one loyalty to one Lord, were memorable and the source of new and fruitful inspiration. This year's gathering was specially important owing to the presence of a large number of over-seas representatives who had come on from the Federation meetings at Mysore.

The normal work of the fellowship in the way of Bible Circles, lectures, and so forth, has been carried on. We have had the privilege of welcoming several of the Mysore Delegates, and hope to see others of them during the course of the current term. The fellowship is endeavouring to express in practice what it is learning in theory. A small night school has been started for servants about the College premises and the evening's work is always concluded with short prayers. The regularity of attendance and earnestness of attention shown by the pupils make it clear that both these activities are much appreciated. It is hoped to extend them in the course of the current term.

The members of the Committee for the year are the following:—

The Rev. Stephen Neill

Mr. O. J. Joseph

V. E. Andrew

K. K. Philip

K. A. Abraham

K. K. Philip

C. T. Mathew

Deacon C. T. Kuriakose

Mr. P. J. James

C. E. Robin

President.

Vice-President.

Secretary.

Treasurer.

Committee Member.

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*The Dramatic Society.***Presidents.**

1917-18 Mr. K. Jacob.

1918-19 Mr. V. N. Raman Pillai.

The College Dramatic Society staged a few scenes from Sheridan's "Rivals" and a few scenes from "Sakuntalam" last year. The performances were appreciated by the audience. This year we are presenting Sheridan's "Scheming Lieutenant" in English and പാടുകപട്ടാഭിനയം in Malayalam. We hope that we shall not fail to please our audience this time also.

We regret we have been obliged to levy a small charge on admissions to these performance with a view party to regulate numbers and partly to realise some money to defray expenses. We hope our friends do not mind the trouble involved in the arrangement.

The Malayalam Association.

Another new association started this year is the Malayalam Association. It seeks to stimulate the interests of the students in Malayalam Language and literature; and has already shown that there is great scope for work in that direction. The Association had its inaugural meeting under the presidency of Mr. M. Rama Varma Thampan. It has a managing Committee of the following persons:—

Mr. D. Padmanabhan Unni	President.
Mr. P. Krishna Pillai	Vice-President.
Mr. N. Neelakanta Pillai	Secretary.
Mr. T. Damodaran	Committee Member.
Mr. P. Vasu Pillai	" "
Mr. A. T. Ittoop	" "
Deacon C. T. Kuriakose	" "

The Philosophical Association.

President

Secretary

Mr. K. Jacob.

Mr. M. Muhamadu Kunju.

This year we have started a Philosophical Association with the object of creating interest in Philosophical subjects among our students. We are glad to say that as far as we have seen it has been a great success. The discussion have been lively and well attended. We hope that in course of time it will be one of the most valuable institutions here.

The Historical Association.

President : Mr. T. I. Poonen.

Secretary : Mr. N. V. Bhaskaran.

With the aim of stimulating a practical interest in the study of History, the Historical Association was formed during the last term. Mr. C. E. Robin gave a lecture on the study of History. It is hoped to interest the students in visiting historical ruins in neighbouring places and to give them opportunities for discussing Historical and Economical problems.

Our Needs.

The needs of a College are large and varied as I said last year. But among them there are some of an urgent character so far as we are concerned, and they are—one more hostel, because we wish to make this College in reality what it is now by courtesy a residential College; the enclosing and laying out of the grounds, the absence of which is at present an obstacle to discipline, a provocation to untidy and careless habits and an invitation to pedestrians to make a throughfare of the place; an Assembly Hall, which is greatly needed to strengthen the common life of the College and which will avoid such expensive makeshifts like the pandal in which we have met this afternoon; a Chapel, which should by its position and beauty dominate the scene and symbolise our ideals; more quarters for married lecturers, so that more of them may live in the premises of the College and be available for hostel and tutorial work; a Guest House, where our guests, the number of whom is steadily increasing, may be comfortably lodged; a Retreat Home, to which the Staff and

students can occasionally go for quiet, conference and meditation; more books for the library, so that the love of reading may be quickened among our students; and last, what is perhaps more important than most others, more equipment for the Laboratory so that the teaching of Science may be more efficient and more branches of Science especially those for the B. A. may be opened.

Dr. and Mrs. MOFFAT'S DEPARTURE.

It was with very great and very real regret that we had to bid farewell to Dr. and Mrs. Moffat. The Staff held a tea party on 19th of February to say good-bye and on the following day there was a public meeting. We are very grateful to Mr. R. Krishna Swamy Iyer, Avl. retired Director of Public Instruction for coming and acting as Chairman. The proceedings opened with Mangala Slokas sung by Mr. K. K. Philip and a speech of welcome by Mr. T. S. Venkataraman. The Chairman then made his introductory speech. He said that this was not the first time he had visited the College and it always gave him the very greatest pleasure. The students perhaps, little realised how fortunate they were to belong to a College, where staff and students mingled so freely together. He would, however, say no more now as he was to make a concluding speech later. The address printed above was then read and presented in a casket to Dr. and Mrs. Moffat. Speeches by Mr. C. Govinda Menon, Mr. P. V. Mathew, Mr. C. P. Mathew and the Rev. Stephen Neill followed. Tribute was paid to Dr. Moffat's high sense of duty and Mr. C. P. Mathew highly amused the audience by retailing some stories illustrating Dr. Moffat's humour.

Dr. Moffat rising, expressed his gratitude for all the kind things which had been said about him and Mrs. Moffat, and for the beautiful and appropriate gift, which would



DR. MOFFAT.



NEW HOSTEL.

continually be a reminder of their stay in Travancore. It had been a source of great satisfaction to him that, at the end of 35 years service at the Madras Christian College, he had been able to find another sphere of labour before finally leaving India. But the day of departure could not in definitely be postponed, and it had seemed to him better to make the decision now: one of the speakers at a meeting the day before had boldly tackled an equation with two unknown qualities as follows $x=y+35+3$ 'and', said Dr. Moffat "as I heard him I could not but admit that his computation had been correct". He congratulated the students of the College on the noble institution in which it was their good fortune to study it was amazing to think of the rapid growth of the institution from the little fragment of a College in a rented building only eight or nine years ago. They had much to be proud of, and not least of the able and devoted staff, by whom the work of the College had been made possible and was being carried on. In all that he said the speaker associated Mrs. Moffat with him; she had gladly agreed to the venture of coming to Alwaye, and it was only through her careful thought and attention to his health that he had been able to carry through the work of the proceeding three years. In conclusion, Dr. Moffat referred to certain pictures, which he was leaving the College: a view of the Taj Mahal taken by moonlight, the undying symbol of the love of a husband for his wife, and a reminder, in face of some recent criticism of the position of women of India, that there was another and brighter side to what is sometimes a dark picture; two Greek pictures, one representing the Greek conception of the majesty and excellent of divinity, the other a reminder of the Greek passion for knowledge; and the earnest pursuit of truth. Two pictures had been placed in the Chapel, they were Christian pictures of the School of Fra Angelico whose intense and rapt devotion had fashioned itself forth in exquisite and holy figures. The Chapel had meant much to

him during his stay at Alwaye; he hoped that these pictures might remain to quicken and encourage the devotion of other seekers after God. It was not easy to say good-bye; the long time he had been speaking might be taken as an indication of how difficult he found it to say "good bye". But it might be that this was not to be a final farewell; the thought had come to his mind of returning sometime to India on a visit: if that was possible there was no doubt that one of the places to which he would more eagerly and certainly turn his steps would be the Union Christian College Alwaye the Chairman then rising, said he was much honoured in being called upon to preside at the farewell meeting of such a distinguished educationist as Dr. Alexander Moffat who was better known to him than he was to Dr. Moffat. They had sat together for many years on the academic council but whereas Dr. Moffat was an active and leading member of that August body, he himself had been a silent member, generally waiting to speak until the end of the debate and then finding that everything he wished to say had already been expressed by other more loquacious tongues. Dr. Moffat's name was very much better known throughout southern India than his own nobody knew about him until he became Director of Public Instruction. The speaker went on to pay very high tribute to the College. Such a College, he said, he had often dreamed of and every time he came within its walls he felt its stirring influence. This influence he felt was largely due to Dr. Moffat, who after thirty-five years devoted service at the Madras Christian College, in the eve of his life, joyfully gave another three years to India that he loved. Could he, he said, choose the mode of his next reincarnation, he could think of no better lot than to be a student in the College, inspired by the genius of Dr. Moffat:

The chairman was then thanked for his kindness in showing his goodwill by his presence and he, and Dr. and Mrs. Moffat were garlanded.

HOSTEL NOTES

New Hostel.

On account of the retirement of the Hostel committee by the close of the second term, a new committee was elected in the beginning of the third term consisting of the following members

Messrs.

M. C. Eapen

Secretary:

V. Thomas

Treasurer.

K. Kochukrishnan

Librarian.

G. Daniel

Garden Secretary.

M. V. Chandra Sekara Variar in charge of the

Anchel and Post affairs.

It is worthy of mention here that our hostel possesses an excellent garden which exceeds all the gardens of the other hostels in its simple beauty and freshness. The creation and preservation of the garden is the result of the indefatigable zeal, our Warden Rev. Stephen Neill has shown in aesthetic matters.

The dedication ceremony of our Hostel was celebrated by Rev. Canon Davies in a most solemn and pleasant manner. The College as a whole attended the ceremony.

The Hostel during these two terms has not been without its troubles; but these are now fortunately all over and during the later part of this term the life of the Hostel has been united and happy.

HOLLAND HOSTEL.

Our hostel, till very recently known as the South East (and still so called by some 'wicked' people, who ought to know better), was properly baptised on 19th January 1929. Mr. A. M. Varki M. A. B. L. stood godfather. The Child was named after Rev. W. E. S. Holland its grandfather.

The general health of the hostel has been *very* satisfactory for the current year. All kinds of illnesses were in constant flutter and dread of our doctor-warden, Dr. T. J. Joseph, who acted St. George against the Dragon Diseases. English tastes and fashions have become a fancy and this we allot to the presence of our Oxford champion, Mr. R. O. Hicks.

Our Committee.

The Committee is proud of being the managing Committee of what we believe to be the main hostel of the College. The gardener, Mr. P. J. John, is particularly sincere in his duty and takes care that "sheep" cattle do not spoil the garden, Mr. M. V. Ommen, a very able member of the Committee and in charge of the charka is extremely enthusiastic in executing his office. Some one or other of the members would always be turning the charka wheel but no piece of thread has yet been produced, there being no cotton and the charka not being in working order. Our 'musical' Athletic representative was in constant touch with Uborioi but Ping Pong, our most exciting indoor game (except for ducking) was but seldom played. Mr. K. M. Karunakara Panikka our Librarian carried out his work very enthusiastically till he resigned. While in office he was particularly careful that no "mouse" or other destructive creature spoiled the paper. Mr. P. Narayana Iyer, the treasurer, was a very popular figure with his cosmopolitan view of things till he recently became a puppet in the hands of the auditors. The secretary, Mr. C. T. Kuriakose Deacon, regularly read the papers and was greatly moved when he read of the disaster of the Ceylon 'Boat-Mail'. He spoke well in the meetings but we fear he is suffering from ague.

We had a very pleasant time throughout and the Secretaries of other hostels often visited us. We were particularly intimate with and loving towards our sister hostel, Tagore, this love was reciprocated through her secretary and a few members, who constantly visited us and were received and sent off with great applause.

We have the honour of having among us such able members as the College Sports Champion, Mr. V. Narayana Pillai; the most eloquent student, Mr. P. V. Mathew, the College-day secretary, Mr. C. Govinda Menon, who also won the Alleppy Elocution contest and who was judged the best English 'actress'; Mr. T. Damodaran, the best Malayalam actor of our College; the musicians Mr. K. A. Chellappan Pillai and Mr. K. C. Philip; the champion Swimmer, Mr. K. N. Krishna Pillai and many others.

We did not have a social or hostel photograph as we sent the money for these to the Cholera Relief fund.

Most of us are senior students and the year is coming to a close. Many a parting tear is yet to be shed as March ends and we are cut off from each other. When we will meet again is yet to be seen. With love and good wishes to everyone.

We remain,

The members of the Holland Hostel.

N. E. HOSTEL.

We are justly proud because our hostel alone has had the honour to conduct its hostel-day celebration this year with complete success, although we applaud the magnanimous generosity of the members of the Holland Hostel in subscribing benevolently towards the 'Cholera fund.'

The hostel-day was celebrated with much pomp and splendour on Friday Feb' 1st 1929 and in the words of one of our guests our 'Spacious Coffee' was greatly appreciated by all. We were able to persuade Dr. Moffat to preside on the occasion and availed ourselves of the opportunity to express as a hostel our heart-felt sorrow at the proposed departure of Dr. and Mrs. Moffat from our midst. The Report of the secretary proudly showed forth the high standards of the hostel in the intellectual and athletic departments. The hostel has already established it's superiority in games even against "a rest of the world-team" composed of Easterners and

Westerners, and the credit seems established since other hostels have not dared to challenge us again.

Special mention must be made of the musical performance of Mr. K. K. Philip in which he sang the praises of all the members of staff Mr. T. I. Poonen M. A. spoke with characteristic vigour and beauty about hostel life in general.

Then followed the speeches by representatives from other hostels, and Mr. R. O. Hicks of the Holland hostel was specially entertaining and seems to have established his claim to the title of "a humourist among a nation of humourists."

In his concluding remarks the president touched on the various aspects of hostel life and the ideals that should inspire its members.

After a hearty vote of thanks, followed by cheers the function came to a happy close.

We are sorry to note that Mr' K. C. Chacko one of our wardens was not able to enjoy with us on the day because as he wired to us, he was detained by unavoidable circumstances. We hope that the N. E. Hostel in future will keep to its glorious and unbroken tradition.

K. T. THOMAS
(Secretary)

TAGORE HOSTEL.

We are glad, we have something novel to boast of this year. Tagore Hostel, which takes for herself the dignity of being the eldest of the four, had not till now the good fortune to see all her sons together in a single photo. This year it was our earnest aim to gratify this great desire of our loving mother, and we are proud that we have succeeded. Secondly— We thought it a high injustice to our sense of brotherhood and comradeship between man and man, if we went on feasting in our hostels, while hundreds were suffering outside from disease and poverty. So we made up our mind to send the sum allotted to our hostel-day celebration to add to the "Cholera Relief Fund", and we hope it will be received in good time.

We also take this opportunity of congratulating Messers K. C. T. Mathew, V. E. Andrew and K. G. Varghese who have won great honour by becoming the champions of the College in Tennis, Ping Pong, and chess respectively.

Farewell Address Presented

To

Rev. Dr. & Mrs. Moffat,

on the eve of their departure for Scotland.

Reverend and Dear Sir, Dear Madam,

On the occasion of your departure for Scotland, we the Students of the Union Christian College, Always, wish to express our good wishes for your future years and our gratitude for all that you have done for our college in the years of your stay here.

You look back today over a long and honourable record of service. Of your pupils of earlier years, many have reached heights of distinction, and reckoning their life's work done, have retired from active service; but the years have found you still at your post, with unabated freshness and unflinching buoyancy and humour. In approaching you, we may almost speak of you as our grandparents, since some of our lecturers are themselves your old pupils. And this feeling is strengthened when we remember the steadily benevolent and wise guidance that many among us have received from you.

In these days of increasing competition and unemployment, students are turning more and more to science as an outlet which promises some hope of worthy and useful occupation; and no College can expect to prosper which does not offer all the main branches of science to its pupils. Those of us who have studied under your direction are best able to appreciate how much the study of science here owes to your care. The starting of a science branch is much more of an undertaking than the introduction of any literary or historical

courses; much technical knowledge and skill are involved and it is here that your long experience, patient attention to detail, and careful judgment have over and over again proved invaluable to us.

It has been a matter of regret to us all that you have had to live so far away from us on the opposite bank of the river. We have specially felt our deprivation in the fact that Mrs. Moffat has been able to spend so little time with us. While we should have been glad to have had far more of her help, we feel how invaluable her peculiar talents have been to us, in matters of music and other amenities of College life.

You have professed your intention of retiring definitely from service in India. But we do not despair of seeing you again; we believe that when you experience the damp raw mists of a Scotch November, you will soon begin to long again for the warmth and geniality of the climate of Travancore! We hope that before long you will come back to give us your help again for at least a part of the year. And in that confidence, we bid you with grateful thanks for all that your work here has meant to us, not a final adieu but *aurevoir*.

Always,

20th February 1929.

We remain,
Dear Sir and Madam,
Your Respectful & Loving Students.

ATHLETIC ASSOCIATION.

Since we recorded our athletic activities in the last issue of the magazine, our chief sporting events in the College have been, the inter class matches in Foot-ball, Tennis, Volley ball and Badminton, the annual sports, events in connection with the College-day celebration and three matches with outside teams.

On the day on which the College closed for the Christmas vacation our foot-ball team went over to Kottayam for a match with the Kottayam C. M. S. College team. Mr. Jacob, the veterinary surgeon of Kottayam acted as umpire and both teams played a fair game throughout. During the second half the game became quite vigorous and lively and ended in a draw, each side scoring two goals. We are thankful to Mr. Speer and members of the Kottayam team who looked to the needs and comforts of our team during its stay at Kottayam.

Soon after the College reopened after Christmas we finished of the remaining interclass matches in the various games. Class IV scored the largest number of points and carried off the champion class cup.

After the preliminary heats on the 6th January the annual sports were held on the 8th. We had a score of events this year; and although the standard of performance was not very high, a large number of students took keen interest in the various events. There was a hundred yds. race open to servants of the College, hostels and messes. The fancy dress competition the sack jumping, and the three events open to the settlement boys only, evoked much interest and enthusiasm. It is worth special mention that in the tug-of-war, the student's team was clean pulled over by the staff team.

The Athletic department celebrated the College Day on the 17th, 18th, and 19th of January. A swimming competition was held on the 19th morning. Mr. K. N. Krishna Pillai came out first in both the 100 and 440 yards races. He was the champion swimmer of the college last year also. We congratulate him on keeping up his form. We enjoyed some boating after the swimming competition but, the inter-hostel boat race we had planned for, did not come off since we failed to get more than one racing boat.

A cross country race over broken ground towards the settlement was conducted on the 18th. morning. Mr. K. V. Varghese reached the finish of the miniature MARATHON first. The sports prizes and medals were given away by Mr. Davis during the public meeting on the College Day. Athletic championship cups were awarded to Messers V. Narayana Pillai and K. V. Varghese, who scored equal number of points in the sports.

On the morning of the 19th. we conducted a fancy foot ball match. Apart from the various nondescript though fancy forms which ran about poking fun at the ball, there were also, a Pulaya, a Mohomedan Sait, a Cushion belly, Elephantiasis and the devil himself.

In the evening of the same day we played a foot ball match against a team composed of the old students who had come for the College Day. The old students were beaten in the match, but in the tug of war that followed, they were able to pull over the present students' team.

During the third week of January, the college volley ball team including four old students of the college, went to Calicut to take part in the Y. M. C. A. Tournament there. Our team played two matches, the finals being against the Calicut Christain college. In both matches our team composed of picked veterans, had a pretty easy walk over. Our team was declared winners and was awarded the Calicut Y. M. C. A. volley ball Tournament challenge cup.

Associating old students in athletic events like this will help the old students to keep in touch with the college; it will also help to promote college loyalty and esprit-de-corps.

We are very thankful to Mr. Prasad, the Secretary of the Y. M. C. A. Calicut, who spared no pains to make our stay there comfortable and enjoyable.

Our annual Tennis Singles Tournament to decide the championship is now going on.

കവിയായും കവിതയായും

“കവിതയും കവിതയായും” എന്ന വിഷയത്തെപ്പറ്റി തി
 ചിന്തനം ചെയ്യുമ്പോൾ ആദ്യമായി ‘കവിത’ എന്നാൽ എന്താണെ
 ന്ന ചോദ്യമാണ് ഉണ്ടാകുന്നത്. കവിതയെപ്പറ്റി പലരും പലപ്ര
 കാശത്തിൽ നിർവ്വചിച്ചിട്ടുണ്ട്, നമുക്ക് ആദ്യമായി മൂന്നു നാല്പാട്. ആം
 ഗലഭാഷാകവികളുടേയും പണ്ഡിതവർണ്ണനരുടേയും അഭിപ്രായങ്ങൾ
 എന്നാണെന്ന് ആരാഞ്ഞുനോക്കാം. “ശക്തിയോടുകൂടി ഉദിക്കുന്ന
 മനോവികാരങ്ങളുടെ നിർദ്ദേശമായ ബാഹ്യരൂപമാണു കവിത” എ
 ന്നു പ്രകൃതിനിരീക്ഷണവിചക്ഷണനായ പാശ്ചാത്യ കവിസാമ്രാജ്ഞ
 റ്റുമാർ വെർഡ്സ് വർത്ത് (Words worth) “ഉൽകൃഷ്ടമായ ഹൃദയത്തിൽ
 ഉൽകൃഷ്ടമായ സന്ദർഭത്തിൽ ഉജ്വലിക്കുന്ന ശ്രോണിയായ മനോഭാവമാ
 ണു കവിതയായിത്തീരുന്നതെന്നു” ആംഗലഭാഷാകവി ഷെല്ലിയും
 (Shelly), “സത്യത്തെയും സൗന്ദര്യത്തെയും പ്രകാശിപ്പിക്കുന്നതില
 ല്ല വികാരത്തിന്റെ ബാഹ്യരൂപമാണു കവിത” എന്നു കലേ
 ഹണ്ടും (Calai Hant) “ഭാവത്തിന്റെയും ഭാവനയുടേയും ഭാവയാ
 ണു കവിത” എന്നു ഹാസിലറും (Hazlit) അഭിപ്രായപ്പെട്ടിരിക്കു
 ന്നു. ഇനിയും പൌരസ്വമതംകൂടി നോക്കാം, “നിഷാദവിഭാഗ്യ
 മൂലംനോമ്പു ശ്ലോകതപമോപദ്യതയസ്യശ്ലോകഃ” എന്നു ഭാരതീയ
 മഹാകവികലചക്രവർത്തി കാളീദാസനും, “ഭക്തവൽനാചാർണ്യം,
 ത്തഃശ്ലോകഃ ശ്ലോകതപമോഗതഃ” എന്നും ആനന്ദവൽനാചാർണ്യനും,
 “വക്ത്രം മനോമകം കവ്യം” എന്നു സംസ്കൃതസാഹിത്യശാസ്ത്ര
 ഗണനാരംഭം അഭിപ്രായപ്പെട്ടുകൊണ്ടിരിക്കുന്നുണ്ട്. ഇങ്ങനെയുള്ള മിന്നാഭി
 പ്രായങ്ങളിലൊക്കെ എറക്കുവാൻ വാസ്തവം ഇല്ലാതില്ല. ഈ അഭി
 പ്രായങ്ങളെല്ലാം കൂട്ടിച്ചേർത്തു പശ്ചാത്തോക്കുമ്പോൾ നമുക്കു ഒരു സഹ
 തി കാണാൻ കഴിയും. അതായതു മനസ്സിന് ആനന്ദത്തെ ഉജ്വ
 ലിക്കുന്നതും, മറ്റൊന്നു വിജ്ഞാനം പ്രദാനം ചെയ്യുന്നതും ആയ
 സാഹിത്യവ്യവഹാരമാകുന്നു കവിത.

അപ്പോൾ ഒരു കവിതയ്ക്കു വേണ്ട മണ്ടു പ്രത്യേകഗുണങ്ങൾ ആ
 നന്ദവും വിജ്ഞാനവും ആണെന്നു തിരിച്ചറിയേണ്ടതുമാണ്. ഈ തരത്തി

ലുള്ള കവിതകൾ നമ്മുടെ കൈരളിസാധിത്യത്തിൽ ഉണ്ടോ എന്നു ചോദിക്കുന്നവർക്കും ഉണ്ടെന്നു സന്ദേശം പറയാം. 'കേരള 50 ഹർ' എന്ന അപമാനത്താൽ സുപ്രസിദ്ധനായിത്തീർന്നിരിക്കുന്ന മഹാകവി വള്ളത്തോൾ അവർകളുടെ കവനതല്പരങ്ങളിൽ മേൽപറഞ്ഞ രണ്ടു ഗുണങ്ങളും തികഞ്ഞ കവിതകൾ ധാരാളമുണ്ട്. മഹാകവി ആകാശം കണ്ടിട്ടു പാടുന്നതു നോക്കുക: -

“വാനമേ! ഗഗനമേ, വ്യോമമേ, സുമനില -
സ്ഥാനമേ, വിഹായസ്സേ, നഭസ്സേ, നമസ്കാരം!
ചന്ദ്രാക്ഷരാകംഭവൺചന്ദനാമരപ്പൂവുകളും
സുന്ദരതാരങ്ങളോടനൈതലാമ്പലുകളും
വിരിഞ്ഞുപൊന്തും മഹാവിസ്കീർണ്ണസമുദ്രം നീ
ഗന്ധത്തങ്കപ്പൽ ചരിക്കും സമുദ്രം നീ.”

ആകാശം നമുക്കുല്ലാവർക്കും സുപരിചിതമാണ്. മഹാകവി ആകാശം കാണുന്നതു വളരെ വ്യത്യസ്തമായ രീതിയിലത്രെ. ഈ ഗാനം കേൾക്കുമ്പോൾ ആകാശം മാനന്ദം ലഭിക്കുന്നു. ഈ ആകാശവർണ്ണന എക്കാലത്തും എത്ര രാജ്യനിവാസികൾക്കും ആനന്ദപ്രദമായിരിക്കും. മഹാകവിയുടെ “പരീക്ഷയിൽ ജയിച്ചു” എന്ന കവിത യഥാർത്ഥമായ ഭർത്തൃസ്നേഹത്തിന് ഉത്തമോദാഹരണമാണ്. വിസ്കരഭയത്താൽ ഇവിടെ ഉദ്ധരിക്കുന്നില്ല.

ഇങ്ങനെയുള്ള ശ്രേഷ്ഠഗുണങ്ങൾ കവിതയ്ക്കു വരുത്തുവാൻ അടുത്തകാലത്തു പ്രയത്നിച്ചിട്ടുള്ള മഹാകവികൾ വള്ളത്തോളും, ഉള്ളൂരും, ആശാനുമാണെന്നുള്ളതിൽ പക്ഷാന്തരമില്ല. സാമൂഹ്യലോകം ഒരു ചിന്തകകവി എന്ന സ്ഥാനമാണ് ആശാനവർകൾക്കു കൊടുത്തിട്ടുള്ളത്. സ്നേഹപ്രവർത്തനമത്രെ മനസ്സിനു മുഖ്യമായ വ്യൂഹമാണ്. ഭിന്നരീതികളെ അവലംബിച്ചു സ്നേഹമാഹാരത്വത്തെ വാഴ്ത്തുകയാണ് ആശാനവർകൾ ചെയ്തിട്ടുള്ളതെന്നതിന് അദ്ദേഹത്തിന്റെ “നേളിനി” “ലീല” മുതലായ ഖണ്ഡകൃതികൾ മതിയായ സാക്ഷ്യം വഹിക്കുന്നുണ്ട്. മഹാകവി വള്ളത്തോളിന്റെ “കേടുകുഞ്ഞുകുട്ടി” എന്ന കൃതി പ്രേമത്തിന്റെ മറ്റൊരു വശം നമുക്കു കാണിച്ചുതന്നു. രണ്ടു യുവകന്മാർ പ്രിയമായി വിവാഹം ചെയ്യുന്നു. തദനന്തരം യുവതി ഗർഭിണിയറകുന്നു. പുരുഷാധിപനായ യുവാവു ഗർഭിണിയായ ത

ന്റെ കളത്രത്തെ ഉപേക്ഷിക്കുന്നു. “ഭാമ” എന്ന ആ യുവതി വിഷപാനത്താൽ ജീവാപസാനം വരുത്തുന്നു. അവൾ ഭക്തം ഏഴുതിയ ഏഴുത്തരൂ മഹാകവിയുടെ “ഭക്തത്തെക്കുറിച്ച്” എന്ന കൃതി. കമാനാശാന്റെ “വിഷംതീണ്ടിയ കുട്ടി”യും, ഉള്ളൂരിന്റെ “ഹീര”യും ഉത്തമകവിതകൾക്ക് ഒന്നാംതരം ഉദാഹരണങ്ങളാകുന്നു.

ഇനിയും ഉത്തമകവിതാധർമ്മം എന്തെന്നു കൂടി പറഞ്ഞാണു ചിന്തിച്ചുനോക്കാം. കവിതാധർമ്മത്തെ സംബന്ധിച്ചിടത്തോളം ഭിന്നഭിന്നമാർ ഭിന്നാഭിപ്രായക്കാരായിട്ടുണ്ടു കാണപ്പെടുന്നത്. കവിതാനിർവ്വചനവേളയിൽ ചെയ്തതുപോലെ മൂന്നാലു പാശ്ചാത്യപണ്ഡിതശ്രേഷ്ഠന്മാരുടെ കവിതാധർമ്മത്തെപ്പറ്റിയുള്ള അഭിപ്രായം അറിവാൻ ശ്രമിക്കാം. “മനസ്സിനെ ആഹ്ലാദിപ്പിച്ചു വിചാരങ്ങൾക്ക് ഉൽകർഷം നൽകുകയാണു കാവ്യത്തിന്റെ പ്രഥമമായ ധർമ്മമെന്നു” കീറ്റ്സ് (Keats) “കാവ്യത്തിന്റെ ധർമ്മം തത്ത്വപരമമെന്നു” യവനപണ്ഡിതശ്രേഷ്ഠനായ പ്ലേറ്റോയും (Plato) അഭിപ്രായപ്പെടുന്നു. പ്ലേറ്റോയുടെ അഭിപ്രായത്തോടു ഹോറേഷ്യും (Horace) ബെൻജോൺസൺ (Ben Jonson) കാർലൈൽ (Carlyle) മുതലായ പണ്ഡിതവർണ്ണന്മാരും അനുകൂലിക്കുന്നതായി കാണുന്നു. ഈ അഭിപ്രായത്തോടു പൌരസ്ത്യവും യോജിക്കുന്നതായി കാണുന്നുണ്ട്.

തത്ത്വപരങ്ങളായ സംഗതികളെ കാവ്യവിഷയമാക്കുന്നതു് ആശാസ്യവും ആസ്വാദ്യതയും ആയിരിക്കുമല്ലോ. ജീവിതോദ്ദേശത്തെ സാധിക്കുന്നതിനും, മനസ്സിനു വിസ്തൃതിയേയും അഭിവൃദ്ധിയേയും ഉണ്ടാക്കുന്നതിനും പർവ്വങ്ങളായ കാവ്യങ്ങൾ മലയാളഭാഷയിൽ മുൻപു് അത്ര സുലഭമല്ലായിരുന്നു. വിവിധഭാഷാപരിചയം, തത്ത്വബോധം, ആലോചനാപ്രാഗത്ഭ്യം മുതലായവകളുടെ വിളനിലമായ കമാനാശാന്റെ ചക്ഷുസ്സുകൾ വീണപ്പൂവു് ഗോചരിഭവിച്ചതോടു കൂടി കാവ്യപ്രസ്ഥാനം ഒന്നു മാറി. തത്ത്വചിന്താപരമായ പ്രസ്ഥാനം അദ്വൈതം കൈമുട്ടിക്കു ലഭിച്ചു. ജീവിതതത്ത്വചിന്തയാകുന്ന ഒരേ ആശ്ചര്യത്തിന്റെ ഒരേ വിശിഷ്ടഭാവത്തിന്റെ വിവിധപ്രതിഫലനങ്ങളാകുന്നു ആശാന്മാർകളുടെ “നളിനി,” “ലീല,” “പ്രമോദനം,” “വീണപ്പൂവു്” മുതലായ കൃതികൾ. വിചാരപടുവായ മഹാകവി ആശാൻ വീണുകിടക്കുന്ന പൂവിനെ സന്ദർശിച്ചു അവസരത്തിൽ അദ്ദേഹത്തിന്റെ മനോധർമ്മകളങ്ങളും, ഉൽബോധകങ്ങളായ വിചാരങ്ങളും ഒന്നോടെ ഉൽഗമിച്ചു:—

1. "മാ പുള്ളമേ! അധികതുംഗവർത്തിലെത്ര
 2. ശോഭിച്ചിടുന്നിടതാർരജ്ഞികണകയേ നീ
 * ശ്രീഭൂവിചന്ദ്രിയ സംശയമിന്നു നിൻറെ -
 യംഭൂതിയെങ്ങു പുനരങ്ങു കിടപ്പിന്താത്താൽ."

എന്നു പറയുന്നു. ലോകത്തിലെ സുഖാനുഭവങ്ങളെല്ലാം ക്ഷണികങ്ങളാണെന്നു കവിത വെളിവാക്കുന്നു. മായാവിഭ്രമങ്ങളിൽ നാം ഭ്രമിക്കുകയെന്നും, അനതിദൂരമായ ഭാവിയയിൽ പുള്ളത്തിന്റെ അവസ്ഥ നമുക്കു നേരിടമെന്നു കവി നമ്മെ പഠിപ്പിക്കുന്നു. "വീണപ്പൂവ്" എന്ന കവിതാമുഖാന്തിരം കവി നമ്മോടു ഉപദേശിക്കുന്ന കന്നാണ്ടു പദ്യങ്ങൾകൂടി ഇവിടെ ചേർത്തുകൊള്ളട്ടെ.

"ഉൽപന്നമായതു നശിക്കുമണക്കൂടം നില്ലു-
 മുല്ലന്നനാമുടൽ വെടിഞ്ഞതാരു ദേഹിയിണു
 ഉൽപത്തികർമ്മഗതിപോലെ വജ്രംജഗത്തിൽ
 കല്പിച്ചിടുന്നിവിടെയിങ്ങിനെയോഗമങ്ങൾ"

"കണ്ണേ! മടങ്ങുക കരിഞ്ഞു മലിഞ്ഞുമാത്ര
 മണ്ണാകുമീമലയ വിസ്മൃതമാകുമിപ്പോൾ -
 എണ്ണിടുകാർമിതാൻഗതി സാധ്യമെന്തു
 കണ്ണിനെ - ലവനിവാഴ്ചു കിനാവു കഷ്ടം."

എത്രയൊ ഗഹനങ്ങളായ തത്വങ്ങളാണു കവി നമ്മെ പഠിപ്പിക്കുന്നത്. ആശാനവർകൾ അദ്ദേഹത്തിന്റെ കൃതികളിൽ സംഗ്രഹിച്ചിരിക്കുന്ന തത്വങ്ങൾ ആകമാനം വിസ്മരിക്കുവാൻ തക്കമാലം ഇവിടെ സാദ്ധ്യമല്ല. എത്രമുൾങ്ങളായ തത്വപദങ്ങൾ ചെമ്മുന്ന സന്ദർഭത്തിൽപ്പോലും കവി പ്രകൃതിസൗന്ദര്യത്തിന്റെ മാമണിയ്കും ചേർപ്പോലും വിസ്മരിക്കുന്നില്ലെന്നുള്ള വസ്തുത താഴെ കാണുന്ന പദ്യംകൊണ്ടു മനസ്സിലാക്കാം.

"വൈരാഗ്യമേറിയൊരു വൈദികനാട്ടെ, യേററ
 വൈദികമുൻപുഴറിയൊടിയ ഭീരുവൊട്ടെ
 നേരേവിടൻ വിലസീടിന റിന്നെ നോക്കി-
 യാമാകിലെന്നു മിഴിയുള്ളവർ നിന്നിരിക്കാം."

പ്രകൃതിസൗന്ദര്യത്തെ സ്തുതിക്കുന്ന പദ്യങ്ങൾ കമാനാർക്കന്റെ "നേളിനി" "ലീല" ആദിയായ കൃതികളിലും സുലഭങ്ങളാണു്.

മമാകവി വള്ളത്തോൾ അവർകളുടെ കൃതികളിലും തത്ത്വപാ
 പാദങ്ങളും ധാരാളം കാണാനുണ്ട്. 'സത്യം' ആയിരത്തോളം
 കൃതികൾ ഉത്തരമാദിമാണങ്ങളാണ്. ഈ പുസ്തകങ്ങൾ ആദ്യകാലം ത
 ത്വോപദേശങ്ങൾ മമാകവിയുടെ ആത്മീയകൃതികളിൽ സുലഭങ്ങ
 ല്ലത്ര. ഭാരത തത്ത്വങ്ങളും ഉദാഹരണസാമിതിയും ഇവിടെ പരക എ
 ന്നവെച്ചാൽ സമയവും സ്ഥലവും അധികം വേണ്ടിവന്നേക്കാമെന്ന
 ജ്ജ ഉയർപ്പാടുകൊണ്ട് അതിലേക്ക് ഒരു വെട്ടുനീട്ടി. തന്നിരിക്കുന്ന
 സൽകവിത തത്ത്വപാദേശം ചെയ്തു സമുദായത്തെ ഉന്നമിപ്പിക്കുക
 യാണു ചെയ്യുന്നതെന്നു ചുരുക്കിപ്പറഞ്ഞുകൊണ്ട് എന്റെ ഈ പ്ര
 ബന്ധം തൽക്കാലം ഉപസംഹരിച്ചുകൊള്ളുന്നു.

ശ്രീമ. പ. മ. ...
 M. Achutha Kurup
 Junior B. A. Class.

‘ഒരു സിഗ്നൽ കററി’

(ക. ജനാർദ്ദനൻതമ്പാൻ)
 (Class 3)

- 1 കഷ്ടമെന്തെന്ന് സിഗ്നൽ കററിയാ-
 റിട്ടുപോയിവിടെ നിന്നായിവീടും?
- 2 ഒട്ടനാധിക്യം പ്രിയമണിച്ചു നാരിയ്ക്ക്
 വിട്ടു പൂർണ്ണനാഥപോയപോലേ.
- 3 പൊതു മിപ്പുക പാഞ്ഞിടുന്നു നി-
 ന്നന്തരംഗമതു പൊതിടുന്നതായ്; -
 ബന്ധമെന്തിതിന്നു? ഹൃദയ നിന്നിയാ-
- 4 ബന്ധ നിഷ്പന്നനായതാകുമോ?
 നന്മയിൽത്തവശരീരവും കൊടു-
 ത്തമനുഷ്യനൊരു തെല്ലിടത്തുമോ;

തൻമനസ്സിലുള്ളവാമസ്രെത്യമേ-
യോമ്മിയാത്തവിധമേകി നീ സഖം.

4 എങ്കിലും ബത! കൃതപ്തനാമയാരം
സങ്കടം തവ വരത്തി നിർദ്ദയം.

+൩* പാൽക്കൊടുത്തിടുകിലും കടിച്ചിടും
പാനു;—ദൃഷ്ടരുടെ ശീലമാണിത്.

5 ഉണ്ണുമേയേഗുണമേന്തിടയ്ക്കിലും
സപാതമ്തല്ലരതയോടു വാഴ്കിലും,
മന്ത്രിയേ തവ സഹായമേകിയോ-
ക്തിത്തരത്തിലവകാരമെന്തിനാം?

6 ത.ങ്ങുതൻ വിവിധമേയ കാർഷ്വസി-
ലിസ്തുവേണ്ടിയുപയുക്തമാക്കിലും
തുച്ഛമായ്പ്പനരൊഴിഞ്ഞിടുന്നു; മേൽ-
ജാതി താണവരൊടിത്തരത്തിലാം.

7 അത്തരത്തിലുപയോഗഹീനയായ്
ത്വകരയേ സിഗറേറുകുററി, നീ
ധൂമമെന്നോരുമിഷാൽ വിടുന്നിതോ
ലീഗ്ലവീപ്പുകളുതീവദീനനായ്?

8 നിൻ വപുഷ്കയമതികൃമിസ്തുവേ
നേന്തുനേന്തു കുറയുന്നതുണ്ടതും.
ഇവിധത്തിലവസാനവീപ്പ് നിൻ
ജീവനോടുമുടനേ വെടിഞ്ഞുപോം!

9 എങ്കിലും തവ വിഷാദമെന്തിനാ-
ണിന്നു നീ വലിയ ധന്ത്യയല്ലയോ?
ആരുതാൻ പരന്നു സ്രെത്യമേകുവാൻ
സപാതമനാശമിതുപോൽ പരിച്ചിടും?

10 കോട്ടമരൊരുടലിൽത്തെളിഞ്ഞ “പൊ.ര-
വണ്ണമാല”യുമണിഞ്ഞു ഭംഗയിൽ
ശുഭശുഭനിരമാന്നിതന്നയോ,
കാൺകിലാഴ്കു കൂതുകും വളത്തിടാ?

- 18 ശിഷ്യവേലയിലതിയചിത്രമാൽ .
 തിത്തതാമൊരു വിശിഷ്ടവെട്ടിയിൽ
 ആകൃതിപ്രകൃതിയാദിയാൽത്തനി -
 ജ്ഞാത്ത മറ്റു സഖിമാരുമൊത്തുമേ,
- 12 ഭോഗിഭൂപനൊരുവൻറെ കേളിയാ -
 ടേങ്ങമേടയിൽ വരാംഗിമാർവിധം
 അന്നിതൂറസുഖമോടു നീലവി -
 പ്ലീസുമെത്തയിലിരുന്നുപോന്നതേ.

(യുഗ്മകം)

18 ഭോഗിഭൂപതിവരാംഗിമാരെയെ -
 ന്നോണ, മമ്പൊട്ടമസ്ഥായവൻ
 സപാതംവന്നിയിലെരിയ്ക്കുതന്നയാം
 ചെയ്തു തങ്ങളെ, യതോത്തതില്ലിവ!!



14 തൻവിശുദ്ധമധുവേകവോളവും,
 പൂവിനെച്ചുവലവണ്ടുജാതികൾ
 വാട്ടുവാടിയനുരാഗമോതിയും
 വട്ടമട്ടിടുവതിങ്ങു കാൺമു നാം.

15 ആ രസം മുഴുവനും കുടിച്ചിട്ടും
 നോമൊക്കെയവർ നന്മയേറിയോർ.
 ആ രസം കഴികിലാസുമത്തിനെ
 ശ്രമങ്ങളു വെടിയുന്നു വാട്ടുവാൻ!

16 നമ്മൾത, നന്നാരു ദുഷിച്ചു കാമസ -
 ന്യൂത്തി കൈവരുവതിന്നു മാത്രമാൽ
 സുന്ദരപ്രകൃതി തീണ്ടിടാറു നാം, -
 സുന്ദരം ഭവനമനുതൊട്ടലം.

എന്താണിപ്പോളൊരുവനിവിടെ -
 കാട്ടിടുന്ന കെടാറായ് =
 അങ്ങനോരീയരിയസിഗരേ ററിൻറെ
 കണ്ണും പെറുക്കി?

എങ്ങനെത്തിയിവ, നിതിനൊഴം
തെല്ലുശേഷിച്ച ജീവൻ
പോലും ഞെക്കിപ്പെരിയവലിയാൽ
പ്രോക്ഷവാനിസ്ഥലത്തിൽ.

പുണ്യവാനായ്തീർന്നു ഞാൻ.

(3 ക ക .)

(വേനിയിൽ പി. വാസുപിള്ള Class II)

മാമകൃപയേമാരേണസിംഹാസനത്തിൽ,
രോമാഞ്ചമിവനേകമാരോതോ മനോജ്ഞാഗി
ലോകത്തെരണ്ടിപ്പിണ്ണം ലോചനാഗ്രത്തിൽനിന്നും
തുകിതൽപ്രേമബിന്ദു, വാഴുനിതനാകലം.
വെണ്മതടം തങ്കക്കൈവിളക്കൊന്നല്ലോ ഹന്ത!
കാഞ്ചിതു ഞാൻ, ഏകനായിട്ടിൽ ചരിപ്പവൻ;
അഭീപാകാസ്ഥമാക്കീടവാൻ യതിപ്പതി-
ങ്ങത്രയും തെരോ, മഞ്ഞുനാനദാത്മിയല്ലെന്നോ!
'പ്രേമ'മെന്നൊരുപദോമതുനമനംവായു
മാമരത്തോടായ്, അതോ, സമ്മതം സൃചിപ്പിപ്പൂ;
തച്ഛാവാഗ്രത്തിൽ പരപുഷ്പകമിണയൊത്തു
നിശ്ശങ്കംതീയില്ലെന്നു, നിർമലപ്രണയാർത്തൻ;
ഇമ്മഹീദേവി രാവൻചക്രമർത്തിയെ നോക്കി
വെണ്മണൽതരികളാൽ പുഞ്ചിരിക്കൊണ്ടീടുന്നു;
ഏകനായിവൻ ഹോ! മൽ... ശിഷ്യമോതീടാൻചിത്ത
മേകനീലനവാദേ; ശ്രേണ്ണു കഴഞ്ഞു ഞാൻ.
മാനസക്ഷേത്രം തന്നിലേതു ഹോമബിംബത്തെ
ഞാനെല്ലാസമയത്തും പ്രേമവാക്യപ്പുണ്ണുളാൽ
പുജിക്കുന്നിതാബിംബം വാഞ്ചിതം മമകാലേ
പുത്തിയാകുമോ, എന്നാൽ 'പുണ്യവാനായ്തീർന്നുഞാൻ'

എന്നവകേസമം തൽസ്ഥാനത്തുനിന്നുവീണ -
പെലവല്ലെപ്പാൻപാടുംചുംബിക്കവേ,
പ്രണയാധികൃതവളെടുത്തുവക്ഷോഭം -
തന്നച്ചിടുകിലെന്തു "പുണ്യവാൻ. റായ്തീൻതാൻ."

“കൃഷ്ണ കനിഞ്ഞിടുക!!”

(“മത്തായ” എന്ന മട്ട്.)

(YESSEN Class I)

- കൃഷ്ണ കനിഞ്ഞിടുക! കാർമുകിൽ വണ്ണം! (കൃഷ്ണ)
- കാമകോമള കൃഷ്ണ - കൈവല്യ ദായകനെ (കൃഷ്ണ)
- നാമിതാനമിത്തന്നേൻ സാധുജനാക്ഷകാ! (കൃഷ്ണ)
- ബാലനാമടിയൻ - ലീലകളുഖിലവും (കൃഷ്ണ)
- ബാലഗോപാലകൃഷ്ണ! നീതാൻപൊറുത്തിടുക. (കൃഷ്ണ)
- ലോകാധിനാഥ വോ - നല്ലതാധാരമില്ല (കൃഷ്ണ)
- ശോക മകാറിനല്ല മോദമണത്തിടവാൻ (കൃഷ്ണ)
- ഭക്തരാം ജനങ്ങൾക്കു - മുക്തിയെ നൽകിടന (കൃഷ്ണ)
- ഭക്തവത്സല കൃഷ്ണ ഭക്ത്യനമിച്ചിടുന്നേൻ

തുലാവർണം

(സി. റി. കവിയക്കോസ് രാജാജൻ)

- ലിഗന്തമെട്ടുംചൊടിയുന്നവെനോ?
- പ്രവഞ്ചബന്ധം തകരുന്നവെനോ?
- പ്രസന്നയാകും പ്രകൃതിജ്ഞിതനും
- പ്രാഗത്ഭ്യമുണ്ടെന്നെവെന്നാത്തിടനും?
- ജ്ഞിതൃസാമ്രാട്ടു മുടിഞ്ഞുവാണ -
- വിജയപുലം കാൽത്തൊടിക്കൊണ്ടിറോനീം

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കരാള കരാളായ സമൃദ്ധിപ്പൂക്കു
കൊണ്ടൽ കലങ്ങുകൊണ്ടു കൂത്തരങ്ങായ്!
വിദ്യകൃപാണങ്ങളുലച്ചുകൊണ്ടും,
ഘോരാട്ടഘോസലപനിചേത്തുകൊണ്ടും,
മുപ്പത്തുമുക്കോടി നിലിവരേയും
ഘനഘനം വെല്ലുവിളിച്ചുവാനിൽ
കണ്ണങ്ങൾ രണ്ടും തുളയും പ്രകാരം
കേൾക്കായകൊണ്ടൽകാടുഗർജനങ്ങൾ
ഭൂചക്രവാളത്തെയതികൃമിച്ചു
ലോകാധിപോകങ്ങളിലും മുഴങ്ങി.
പാരായ പാരൈക്കൈയടങ്ങി; നാനാ
വ്യാഹാരമെങ്ങും തപരിതം നിലച്ചു.
ഏതോമഹാത്ര്യാഹിത ശക്യാൽപ്പോൽ
ജീവപ്രപഞ്ചം ഭയമാനുമേവി.
കണ്ണീരവന്മാർ ഗിരികന്ദരത്തിൽ
കൂമന്നുകൂട്ടാളികളായി പോലും;
കൂടേറിവാണു വിഹഗങ്ങളെല്ലാം,
ചീവീടുപോലും ചെവിയോത്തിരുന്ന.
തനിക്കുതാൻ പോന്നവനെനന്ദാവം
മൃത്തീകരിച്ചുള്ള പ്രചണ്ഡപാതം
അനേകവൃക്ഷങ്ങളെ വീഴ്ത്തിമണ്ണിൽ;
കയ്യുക്കു താനീയുലകിന്റെ ഞായം.
തുടങ്ങിനാൻ വേമഴ വർഷമെങ്ങും
കടംചൊരിഞ്ഞാൽപ്പടി; ലോകമെല്ലാം
കല്ലാത്തകാലപ്രളയത്തിലാണു
തുലഞ്ഞുകൊൾവാൻ മുതിരുന്നവെനോ?
വരണ്ടകാട്ടാർ കവിയും പടിക്ക
കുതിച്ചു പാഞ്ഞു പുതുവെള്ളമോരം
പാടങ്ങളെല്ലാം ചെറുകായലായി;
കൈക്കല്ലു വല്ലാത്ത നദങ്ങളായി.

വാനിൽക്കാകുമാനീതി; യക്കനയരെ -

ശ്ലോഭിച്ചു; പക്ഷികലം

താനേ ഗീതികുമാവാടി; വൃക്ഷനിവഹം

കണ്ണീർപൊഴിച്ചു മുദം;

നൂനം ബാഷ്പമൊഴുകിനിൽകുമളവിൽ

തുമനദാസംപൊഴി -

ചൂനനിപ്പൊരു പൈതൽപോലെ

വളരെശ്ലോഭിച്ചു ഭൂമകയാൾ

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സുയ്യോദയം.

(സി. റി. കുറിയക്കോസു ശ്ലോകങ്ങൾ.)

പാരംവീളരിയ താരകളുണിഞ്ഞോ -

രാഘോമാത്രമുണ്ടംബരത്തിൽ,

പാരവശ്യത്താൽ പകച്ചുനിന്നീടുന്നു,

സാരം ഗ്രഹിയാത്ത ബാലർപോലെ.

ഏതോ മഹാ സന്തുരളത്തെകതാനന -

പോലവേ ചുണ്ണികാ ദേവിതാനം,

ലോലകല്ലോലവിലാസമടക്കി, നി

ശ്വാസമൊതുക്കി നിരീക്ഷിച്ചെഴുതാം.

ആലോല ബാലാനിലൻ പോലുമപ്പൊഴെ -

ന്നാലോചനകു വിധേയനായി.

പത്രകരങ്ങളൊതുക്കി നിശ്ചേഷ്ടരായ്

അത്ര മരങ്ങളും നോക്കി നില്പായ്.

സൂര കുമരനടൽപ്പിറപ്പുകവാൻ

വീരസു പൂർവ്വദിഗംഗനയാൾ,

നോവുപൊരാഞ്ഞു വലയുമത്തപ്പിലാ -

രാവിലരാവില്ല ചിത്തമുള്ളോർ?

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എന്നൊരാനന്ദമിതെന്നൊരത്യാശം
ചിന്തനാതീതമിസ്മയ്ക്കുവിംബം
കാഞ്ചനപ്പുടയാടയണിഞ്ഞു, പ്പൊൻ
വിഞ്ചുകരങ്ങളുയർത്തി നീട്ടി;

മാലയോത്സംഗത്തിൽനിന്നുവിയത്തിലേ-
യ്ക്കുദിത്യനാണു കരിച്ചു നിൽക്കെ,
കോരമയിർകൊണ്ടുപോയ് ചുണ്ണികൊവാമിനി
കോടിത്തരംഗങ്ങളെന്നമട്ടിൽ;

വല്ലരീഭാരത്താൽ തെല്ലൊന്നു ചാഞ്ഞുപു-
വല്ലികൾ, പല്ലവ കൈതവത്താൽ,
പുഞ്ചിരി തുവിനാർ; പാദപകണ്ണത്തിൽ
കിഞ്ചന മന്ത്രിച്ചാമെന്നൊക്കെയൊ.

മഞ്ഞിൽപുതപ്പുണി മാമല മാലയ-
നമ്മകൊടുക്കുമിപ്പൊൻ ശിശുവേ
നാനാ ചാചരവൃക്തികളുത്തമ-
പ്രേമപ്രകൗട്രായ് വാഴി നിന്നാർ.

പൂവണിമെപ്പിൽനിറഞ്ഞു തുളുമ്പുന്ന
തുമധു വിററിതു തുവിതുമ്പി,
പുതപരാഗപ്രകീർണ്ണസുരഭിയൊ
ശീതമരുത്തിനാൽ വീശി വീശി,

പ്രേമം വഴിയുന്ന പൂങ്കുയിൽക്കുകൾ
കോമളശീതികൾ പാടിപ്പാടി,
ഉല്ലോല കല്ലോല മാലക്കളികളാൽ
ഉല്ലാസനൃത്തങ്ങളാടിയാടി,

വാമണിസ്തരകിശോരനെ സ്വീകരി-
ച്ചോമരിച്ചീടിനാൻ സുപ്രഭാതം
കൊണ്ടൽമെളിനിമ, കണ്ടു, കഴി, യിവ
കൊണ്ടു മലീമസരായിരന്ത

വിണ്ടലമല്ല, വൈകുണ്ഠമണാളനു-
ഭിണ്ടലണയ്ക്കുവാൻ പാതമത്രേ!

പുല്ലുണിപ്രാപേയബിഹുവാഷുണ്ഠഃ
 ഘൃല്ലസമ്മാണിക്യമായിപോലും!
 ഇപ്പടി ജാലങ്ങളെത്രയോ കാണിപ്പാൻ
 ചെപ്പടിക്കാരനോ ഭാസ്കരം, നീ?
 അല്ലല്ല, ദിവ്യചൈതന്യപ്രകാശത്തോ-
 ലുല്ലനന്മുത്തുകൾ, താഴ്ന്നാർ
 എത്തുന്ന ദിക്കുകൾ സുപ്രസന്നങ്ങളും-
 യെത്ര മഹത്തര മരുന്നിലി?
 എന്തൊരാനന്ദമിതെന്തൊരമത്യുത്തമം
 ചിന്തനാതീതമിസ്മയ്യാണിംബം.

വിചിത്രമസേനൻ.

(ഒരു ചെറുകഥ.)

പുവുൻപ്പിള്ളി എൻ. നീലകണ്ഠപ്പിള്ളി. തൃണിയർ, ബി. എ.

പത്മിനി:—“വിചിത്രമസേന! ഞാൻ ഇനി മരണമടയ്ക്കുന്ന വിവാ-
 ങ്ഗം കഴിയുകയില്ല. ഇതാ സത്യം ചെയ്യുന്നു. പക്ഷെ എന്റെ നാഷ-
 ഇനി വിചിത്രമസേനന്റെ നാമം ഉച്ചരിയ്ക്കുകയില്ല. എന്നല്ല ഇനി നി-
 ണ്ണോടുകൂടി മിണ്ടുകപോലും ചെയ്യുന്നതല്ല. പൊണ്ണുപാകം. എവിടെയെ-
 കിലും പൊക്കുപാകം. ദൈവം നിങ്ങൾക്കു മാപ്പുതന്നു നിങ്ങളെ ന-
 ണ്ണിട്ടുണ്ട്.”

ഇത്രയും പറഞ്ഞശേഷം പത്മിനി പോയി. വിചിത്രമസേനൻ ജി-
 വഹവമായി കുറെ നേരം അവിടെത്തന്നെയിരുന്നു. “കഷ്ടം! എ-
 ഞൻ ആശാസനം ഇതാ തകർന്നുപോയിരിക്കുന്നു. ഇനി ആർക്കും
 അതിനെ വീണ്ടും കെട്ടിയുയർത്തുവാൻ സാധിക്കുന്നതല്ല. പത്മിനി
 സാധാരണ മനുഷ്യപെൺകുട്ടിയല്ല. അവളുടെ വാക്കിനും പ്രവൃത്തി-
 യ്ക്കും ഭക്തപോലെ ശക്തിയുണ്ടു്. ഹോ! അവൾ എന്തു പറഞ്ഞു. ‘പൊ-
 ണ്ണുപാകം, എവിടെയെങ്കിലും പൊണ്ണുപാകം.’ ശരി; ഞാൻ ആ ആ-
 ണ്ണുപാകം ശിരസാവഹിക്കുന്നു. പക്ഷെ എന്തു കാരമാണു ഞാൻ ചെയ്ത

തന്നെ അയാൾ പറഞ്ഞില്ലല്ലോ. അല്ലയോ ഹൃദയമേ ഇനി അതിനെപ്പറ്റി വിചാരിച്ചിട്ടു ആവശ്യമില്ല. പത്മിനീപതിയാകാം എന്നുള്ള നിന്റെ ആശയെ നിശ്ശേഷം നശിപ്പിച്ചുകളയുക. അതാണു നല്ലതു്. അതുകൊണ്ടു ആയതിനുവേണ്ടി യത്നിച്ചാലും.”

ഇങ്ങിനെ സന്തോഷപിത്തനായി വിക്രമസേനൻ എവിടേയ്ക്കോ എഴുന്നേറ്റുപോയി.

അന്നു രജപുത്രസൈന്യത്തിൽ വിക്രമസേനനേപ്പോലെ ധൃതന്ദ്രനും ദുർമ്മാറ്റിയും ആയി ആരുംതന്നെയുണ്ടായിരുന്നില്ല. അയാളുടെ സ്ഥിരവാസം തന്നെ മദ്യകീടങ്ങളിലായിരുന്നു. എന്നോ ചില സാമ്രാജ്യകാരണങ്ങൾകൊണ്ടു പത്മിനീ വിക്രമസേനനെ ഉപേക്ഷിച്ചു. അതിൽപ്പിന്നെ അയാൾ രജപുത്രസൈന്യത്തിൽ കരംഗമായിച്ചേന്നു. അന്നു തുടങ്ങി അയാളുടെ പ്രവൃത്തികളും ഒന്നിന്നൊന്നു നീചമായിത്തന്നെയിരുന്നു. “വിക്രമസേനൻ അധികം താമസിക്കാതെ തന്നെ കുറിനതരമായ ശിക്ഷയിൽ അകപ്പെട്ടു” എന്നു രജപുത്രയോടു ലോകാൾ ഉടനീളം പറയാറുണ്ടായിരുന്നു.

വിക്രമസേനൻ ഉൾപ്പെട്ടിരുന്ന സൈന്യത്തിന്റെ മുഖം കണ്ടാണതു വിക്രമസേനനു വളരെ സങ്കടവും ആയിരുന്നു. നിവൃത്തിയുള്ളടത്തോളം ഇദ്ദേഹത്തിന്റെ മുമ്പിൽ പോകാതെയൊന്നു വിക്രമസേനൻ കഴിച്ചുള്ളിയിരുന്നതു്. എന്നാൽ സൈന്യാധിപനായ രാജസിംഹൻ അപ്രകാരമല്ലായിരുന്നു. അദ്ദേഹത്തിന്നു, കാഴ്ചയിൽത്തന്നെ കലീനനെന്നു ബോദ്ധ്യപ്പെടുത്തുന്ന വിക്രമസേനന്റെ മുഖംകണ്ടാണുതന്നു വളരെ പ്രിയമായിരുന്നു.

കെലിവാസം യദൃച്ഛയാ വിക്രമസേനൻ രാജസിംഹന്റെ മുൻപിൽ വരുന്നതിന്നിടയായി. ഉടനെ അദ്ദേഹം വിക്രമസേനനെ അടുത്തു വിളിച്ചു:—“വിക്രമസേന! മുറുക്കമായി യുദ്ധത്തിന്നു പോകേണ്ടകാലം ആസന്നമായിരിക്കുന്നു. വിവരം നീയറിഞ്ഞില്ലെന്നുണ്ടോ? നിങ്ങൾ ഇതുപോലെ തോന്നിയവാസികളായി നടന്നാൽ ഏതു തരത്തിലാണു യുദ്ധത്തിന്നു കെണ്ടുന്നതു്.” പ്രകൃത്യാധീനനായിരുന്ന വിക്രമസേനന്റെ മുഖം വാടി. കണ്ണുകളിൽ വെള്ളം നിറഞ്ഞു. അയാൾ കനിഞ്ഞു തന്റെ മനോവികാരങ്ങളെ നിലത്തു പകർത്തുപോലെ

കാലുകൾക്കു തരയിൽ വെച്ചുകൊണ്ടു നിന്നു. "തന്റെ സേനാനായകന്റെ മുൻപിലാണു താൻ നില്ക്കുന്നതെന്നുള്ള കഥപോലും ആയാർ വിസ്മയിച്ചുപോയില്ലേന്നി. "ഒടുവിൽ സേനാമിൻ കഴിയുന്നതും വേഗത്തിൽ യുദ്ധത്തിന്നു വേണ്ട സംരംഭങ്ങൾ ചെയ്യേണമെന്നുവെക്കു. ആദ്യനിരയിൽ ഒന്നാമതായിത്തന്നെ നിന്നു ആദ്യവധഗോപാതമേറ്റതന്റെ ഇതു നികൃഷ്ടജീവനെ ബലി കഴിക്കുന്നതിന്നു ഞാൻ ഇതു തയ്യാറായിരിക്കുന്നു".

ഇതു കേട്ടു ബുദ്ധിമാനായിരുന്ന രാജസിംഹൻ തന്റെ ആശ്രിതന്റെ മനസ്സിൽ എന്തോ ചില വിചാരങ്ങൾ കിടന്നു അയാളെ വല്ലന്നുണ്ടെന്നു മനസ്സിലാക്കി കുറെ നേരം മൌനമായിയിരുന്നതിന്നശേഷം "വിക്രമസേന! നിങ്ങളുടെ മനസ്സിൽ എന്തോ ചില വിചാരങ്ങൾ കടന്നുകൂടിയിട്ടുണ്ടു. നിങ്ങളുടെ മുഖം തന്നെ അതിന്നു മതിയായ സാക്ഷ്യം വഹിയ്ക്കുന്നുണ്ടു. അതുകൊണ്ടു ഉള്ളതു തുറന്നു പറയുക. നിവർത്തിമാറ്റം വല്ലതുമുണ്ടോയെന്നു നോക്കാം".

വിക്രമ: - "സേനാമിൻ! അവിടുള്ളു എന്നിൽ കരണയുള്ളതുപോലെ തോന്നുന്നു. ഇതാ എന്റെ ചരിത്രം കേട്ടുകൊൾക. ഞാൻ അതിനെ ചുരുക്കിപ്പറയാം. ഞാൻ ഒരു കലീനനാണു ചിരകാലമായി ഞാൻ ഒരു യുവതിയെ സ്നേഹിച്ചുവരുന്നു. അവൾ എന്നേയും സ്നേഹിച്ചിട്ടുണ്ടുവെന്നാണു തോന്നുന്നതു. പക്ഷെ ഞാൻ അവിടുത്തെ ആശ്രിതനായിച്ചേരുന്നതിന്നു മുൻപു, ഏതോ ചില കാരണത്താൽ അവളുടെ നീസെത്തിന്നു പാശ്ചാത്യവിദ്യ. രജപുത്രരക്താഭിമുഖംകൊണ്ടു മതിമറന്ന ആ യുവതി എന്നു ഉപേക്ഷിച്ചു. അതിൽ പിന്നീടു എന്റെ സ്ഥിതി ഈ വിധത്തിലായി. ഇനി എന്റെ ലോകയാത്ര അവസാനിപ്പിച്ചുനന്നിന്നു മാത്രമേ ആഗ്രഹമുള്ളൂ. അതുകൊണ്ടു സപാമിൻ! ദയവു ചെയ്തു എന്നു ആദ്യസൈന്യനിരയിൽത്തന്നെ നിയമിച്ചാലും. കഴിയുന്നതും വേഗത്തിൽ ഞാൻ ശത്രുവധഗം കൊണ്ടു എന്റെ നീചന്മാരായിന്നു ശമനം വരുത്തിക്കൊള്ളട്ടെ".

ആശ്രിതവർഗ്ഗലനായ രാജസിംഹൻ കുറെ നേരം മിണ്ടാതെയിരുന്നിട്ടു ഒടുവിൽ "വിക്രമസേന! കഷ്ടം! നിങ്ങൾ ധീരനായ ഒരു രജപുത്രനല്ല. നിങ്ങളുടെ അനുരാഗപാത്രമായ ആ യുവതിയുടെ സൈന്യം കൂടി നിങ്ങൾക്കില്ലല്ലോ. കൊള്ളാം. വരിക. ഇന്നുതട്ടത്തികേവലം

അനാശാസ്യമായ നിങ്ങളുടെ ജീവിതചിരിയെ ഭേദപ്പെടുത്തുക. ഒരു രജപുത്രവനിതയാണു നിങ്ങളെ സ്നേഹിച്ചിട്ടുള്ളതെങ്കിൽ ഇനി ആ പ്രീ മരൊരാളെ വരിയ്ക്കയില്ലെന്നു ഉറപ്പായി ധരിച്ചുകൊള്ളുക. യഥാർത്ഥമായ ഒരു രജവീരപുത്രനോടൊപ്പമെല്ലാമുൾക്കൂട്ടത്തിൽപ്പോയികളങ്കമഹിതമായ പ്രശസ്തിനോടുക. ആ യുവതിസ്വയം നിങ്ങളെ അന്വേഷിച്ചുവന്നു വരണമോലയിട്ടു കൊണ്ടുപോകുമെന്നു ഞാൻ ഖണ്ഡിച്ചു പറയാം”.

വിക്രമം:—“സുപാമിൻ! അവിടത്തെ വാക്കുകൾ എന്റെ ആ അർത്ഥമനത്തെ സ്വയം ഉണർത്തുന്നു. ശരി. ഞാൻ അവിടത്തെ ഉപദേശത്തെ അക്ഷരംപ്രതി അനുഷ്ഠിച്ചുകൊള്ളാമെന്നു ഇതാ സത്യം ചെയ്യുന്നു”.

രാജ:—“ഛോ! സന്തോഷമായി. എന്നാൽ ഇനി പൊയ്ക്കൊടുക്കുക. ദൈവം നിങ്ങളെ രക്ഷിക്കട്ടെ”.

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വർഷം പലതും കഴിഞ്ഞു.

രജപുത്രരും മുഗളരും തമ്മിലുള്ള കലഹങ്ങൾ അടിയ്ക്കി വലിച്ചു കൊണ്ടുതന്നെയിരുന്നു. വിക്രമസേനൻ ഇപ്പോൾ ഉയർന്ന ഒരു ഉദ്യോഗസ്ഥനാണു. രാജസിംഹൻ കഴിഞ്ഞാൽ അടുത്ത പ്രധാനി വിക്രമസേനനാണു. പണ്ടു സർവ്വഭയം വെറുപ്പിന്നു പാശ്രീഭവിച്ചിരുന്ന വിക്രമസേനൻ ഇപ്പോൾ എല്ലാവരുടേയും സ്നേഹബഹുമാനാദികൾക്കു അർഹനായിത്തീർന്നിരിയ്ക്കുന്നു.

ഇങ്ങിനെയിരിയ്ക്കുമ്പോഴാണു മുഗളരുമായി ഒരു വലിയ യുദ്ധത്തിന്നു തയ്യാറായിക്കൊള്ളണമെന്നു രാജസിംഹന്നു അറിവു കിട്ടിയതു. ഉടൻതന്നെ അദ്ദേഹം വേണ്ട കരുക്കൾ ചെയ്തു യുദ്ധത്തിന്നു പുറപ്പെട്ടു.

തുല്യബലത്തോടു കൂടിയ രണ്ടു കക്ഷികൾക്കും അതിഭയങ്കരമായ യുദ്ധത്തിൽ ഏല്പിട്ടു. നിഘാഗ്രവശാൽ രാജസിംഹൻ മുറിയേറ്റു യുദ്ധകളത്തിൽ വീണു. അടുത്തുണ്ടായിരുന്ന വിക്രമസേനൻ ഇതു കണ്ടു തന്റെ സുപാമിയുടെ സമീപത്തുചെന്നു വേണ്ട ശുശ്രൂഷകൾ ചെയ്തു. പക്ഷെ ആസന്നമാണെന്നായിരുന്ന രാജസിംഹൻ തന്റെ ജീ

വിതം അവസാനിച്ചു വെണമെന്ന തീർച്ചയാക്കി വിക്രമസേനനെ അടുത്തു വിളിച്ചു ഇപ്രകാരം പറഞ്ഞു.

“വിക്രമസേന! എന്റെ അവസാനം അടുത്തിരിയ്ക്കുന്നു. നിങ്ങൾ യുദ്ധാനന്തരം എന്റെ വൃദ്ധമാതാവു താമസിയ്ക്കുന്ന സ്ഥലത്തു ചെല്ലണം. എന്റെ അവസാനത്തെപ്പറ്റി അറിയിക്കണം. ഏന്നിട്ടു നിങ്ങളും ഞാനുമായി പരിചയമായതു മുതൽ ഉള്ള സകല വൃത്താന്തങ്ങളും അമ്മയെ ധരിപ്പിക്കണം. അപ്പുറത്തു നിങ്ങളുടെ പൂർവ്വചരിത്രത്തെപ്പറ്റി വിസ്മയിച്ചു പറയുന്നതിനു വിസ്മയിച്ചു പോകരുതു. അമ്മയെ ആശ്വസിപ്പിയ്ക്കുവാനിടയുള്ള എന്റെ സ്ഥാനത്തു കരുതണമെന്നാണ് എന്റെ അന്ത്യപേക്ഷയെന്ന് അറിയിക്കുകയും ചെയ്യണം.”

ഇത്രയും പറഞ്ഞു ആ റീരോത്താവു വീരസ്വപ്നം പ്രാപിച്ചു. വിക്രമസേനൻ തന്റെ സ്വാമിയുടെ ശരണത്തെ യുദ്ധാനന്തരം വഴിയോടൊന്നിനു വിട്ടുപോയില്ല. രാജസംഹാരം മാതാവ് പുത്രന്റെ മിതമനുസരിച്ചു വിക്രമസേനനെ ഉള്ളവെ വാത്സല്യത്തോടു കൂടി നോക്കി വന്നു.

iv

യുദ്ധാവസാനത്തോടു കൂടി വിക്രമസേനനു രാജസംഹാരം സ്ഥാനം ലഭിച്ചു. വിക്രമസേനൻ താമസംവിനാ ഭടജന്മങ്ങളുടെ കണ്ണിലുണിയിച്ചതായി അറിഞ്ഞു.

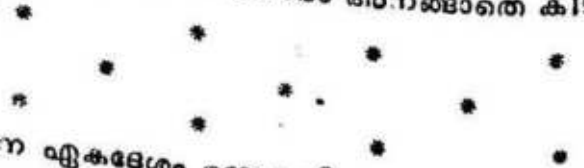
എന്നാൽ വിക്രമസേനനു സ്വൈരമായി അധികകാലം താമസിയ്ക്കുന്നതിനു ഭാഗ്യമുണ്ടായില്ല. മുഗളരുമായുള്ള യുദ്ധം വീണ്ടും ആരംഭിക്കേണ്ടതായി വന്നു. വിക്രമസേനൻ അനിതരസംധാനേനായ പാടവത്തോടു കൂടി പൊരുതു. പക്ഷെ വിധി ബലത്താൽ വിക്രമസേനൻ മുറുവേറു പടകളിൽ വീണു. അനുചരന്മാർ അദ്ദേഹത്തെ താങ്ങിയെടുത്തു ആതുപത്രയിൽ കൊണ്ടുപോയിക്കൊടുത്തിവേണ്ട വിധത്തിൽ ധരിച്ചു. അദ്ദേഹത്തിനെ നോക്കി സംരക്ഷിയ്ക്കുന്നതിനു സദാ സന്നദ്ധയായിക്കൊണ്ടു രാജസംഹാരം മാതാവു അടുത്തുണ്ടായിരുന്നു. പക്ഷെ മുറുവുപട്ടം കഠിനമായിരുന്നതുകൊണ്ടു ഭേദമാകുന്നകാര്യം വളരെ പ്രയാസത്തിലാണെന്നു സകലരും അഭിപ്രായപ്പെട്ടു. സുഖക്കേട് ക്രമേണ കഠിനമാകുമായി പരിണമിച്ചു. ഇടക്കി

ടയ്ക്കു മോഹാശ്വയം ഉണ്ടായിരിക്കാണ്ടിരുന്നു. എങ്കിലും പരിചരണത്തിന്റെ സൂക്ഷ്മതയും ജാഗ്രതയും കൊണ്ടു ജപരം ഘുറിയും കരാത്തും ഇരുന്നിരുന്നു.

V

“പത്മിനി! ഹാ! ദേവിയെ ഈ അന്ത്യകാലത്തെങ്കിലും ഒന്നു കാണാനാതെയാകാതെ യാത്ര ചോദിക്കുന്നതിനോ കഴിയുകയില്ല. പത്മിനി! പത്മിനി.....” വിക്രമസേനന്റെ നാക്കു കഴഞ്ഞു. സംസാരിച്ചുവാൻ തീർന്നു വയ്ക്കാതെ.

കണ്ണനിർ വാത്തുകൊണ്ടു ഇടക്കിടെ വിക്രമസേനന്റെ മുഖത്തു ചുംബിച്ചുകൊണ്ടു ഒരു യുവതി അദ്ദേഹത്തിന്റെ മെത്തയുടെ അടുത്തിരുന്നിരുന്നു. അതെ, അവൾ വിക്രമസേനന്റെ ഹൃദയദേവതയായ പത്മിനി തന്നെയായിരുന്നു. പക്ഷെ സദാ മോഹാശ്വയത്തിൽപ്പെട്ടു ഉഴന്നിരുന്ന വിക്രമസേനൻ ഇതൊന്നും അറിഞ്ഞിരുന്നില്ല. അദ്ദേഹം ഏഷ്യാഴം പത്മിനിനാമം ഉൾക്കൊണ്ടുകൊണ്ടു കിടന്നു. അപ്പോഴേക്കും രാജസിംഹന്റെ മാതാവു കറച്ചു പാലുമായി മുറിയ്ക്കുളിൽ പ്രവേശിച്ചു. അതു പത്മിനി തന്നെ. അതെ, ഭരിച്ചു വിക്രമസേനനെ വീക്ഷിക്കുന്ന കരുകു, ഉപേക്ഷിച്ചു സ്രീ തന്നെ. അഥവാ ഇപ്പോൾ ധന്യനാക്കി സ്വീകരിച്ചിരിക്കുന്ന ആ സന്താനം തന്നെ. വാങ്ങി അല്ലാത്ത വിക്രമസേനന്റെ വായിൽ ഒഴിച്ചുകൊടുത്തു. പിന്നീട് നിശ്ചയിച്ചെന്നുപോല അദ്ദേഹം കരുന്നേരം അനങ്ങാതെ കിടന്നു.



ഇങ്ങിനെ ഏകദേശം രണ്ടുമണിക്കൂർ കഴിഞ്ഞു. പത്മിനി അവസരമയം മുഴുവനും വിക്രമസേനന്റെ അടുത്തുതന്നെയിരുന്നിരുന്നു. അദ്ദേഹം അപ്പോൾ പെട്ടെന്നു ചെറുപ്പിയുന്നൻ പത്മിനിയുടെ മുഖത്തു നോക്കി. ഇത്തവണ അദ്ദേഹത്തിന്നു നല്ലപോലെ ബോധം ഉണ്ടായിരുന്നു. ഉടൻ ‘ദേവീ! ദേവീ! ഹാ ഇതു ദേവീ തന്നോടാ? ഇത്രയും വാങ്ങു മോഹാശ്വയപ്പെട്ടു. അടുത്തിരുന്നിരുന്ന പത്മിനി പൊട്ടിക്കരഞ്ഞുപോയി. രാജ്യം വിക്രമസേനനെ ശിക്ഷിക്കുതക്കു മനംഗലം ഉണ്ടായിരുന്ന ആ സാധുവിനോ ഈ വാക്കുകൾകേട്ടമാത്രയിൽ

വെറും ഭരണലതനെയായിത്തീർന്നു. വീണ്ടും വിക്രമനു ബോധം
വീണ്ടു.

“ദേവീ! ഭവതി ഇവിടെ എന്തിനു വന്നു? ഈ നീചനെ കാണ
ണമെന്നു ദേവിസ്തു തോന്നിയതെന്തുകൊണ്ടാണു? ഭവതിയെന്തിൽ ക
രിസ്തുൽ ആരോപിച്ചു കുറ്റം തെളിഞ്ഞു ഞാൻ നിരപരാധിയെന്നെ
ന്നു ബോധ്യംവന്നുവോ. ഹാ! എങ്കിൽ ഒരു പ്രേമചംബനം കൊണ്ടു
എന്നെ അതിൽനിന്നും മുക്തനാക്കൂ.”

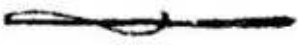
പത്മിനി “പ്രാണനാഥ! അതു മുൻപേതന്നെ കഴിഞ്ഞിരിസ്തു
ന്നു. ഭവാനെൻറ വൃത്താന്തം ഞാൻ ഗ്രഹിച്ചതു അവടത്തെ സ്വാമി
യായ രാജസിംഹനെൻറ വദന്യമാതാവീൽനിന്നും ആണു. അവരാണ്
എന്നെ ഇവിടെക്കൊണ്ടുവന്നതു്. പക്ഷെ അവടത്തെ ഭോഗകാരി
സ്ത്രംകൊണ്ടു് എന്നെത്തിരിച്ചറിഞ്ഞില്ല. ഇതാ ഇതു സ്വീകരിച്ചു
കിലും എന്നെ അനുഗ്രഹിക്കൂ.” എന്നു പറഞ്ഞു പത്മിനി അദ്ദേഹ
ത്തിനെൻറ തകരത്തൂണുമായിരുന്ന കപോലങ്ങളിൽ ഗാഢമായി ഒരു
പ്രേമചംബനം അർപ്പണം ചെയ്തു.

vi

വിക്രമസേനൻ പൂർണ്ണസുഖം പ്രാപിച്ചു. ഇപ്പോൾ അദ്ദേഹം പ
ത്മിനീസമേതനായിത്താഴുകയാണു. അവരുടെകൂടെ രാജസിംഹ
നെൻറ മാതാവും താമസിസ്തുണ്ടു്. എന്നാൽ ഇവരുടെ കുടുംബജീവി
തം പണ്ടത്തേതിൽനിന്നും വളരെ ആഹ്ലാദകാവും സുഖപ്രദവും ആ
ക്കിത്തീർത്ത മരൊരാളു ദേഹംകൂടി ഇപ്പോൾ അവിടെയുണ്ടു. അതു വി
ക്രമസേനനെൻറയും പത്മിനിയുടേയും സുദൃഢമായ പ്രേമത്തിനെൻറ ഹ
ലമായകുരിച്ച സുകമാരകളേബരനായ ഒരു ബാലനാണു. മാതാപി
താക്കന്മാരുടേയും വിശേഷിച്ചു് ആ വൃദ്ധമാതാവിനെൻറയും ലാളനകൾ
ക്കു സദാ പാത്രമായിരുന്ന ആ ചെറുബാലന്നു വിക്രമസേനൻ കല്പി
ച്ച പേര്

(രാജസിംഹൻ)

എന്നായിരുന്നു.



“കണ്ണിൽക്കൊന്നാൻ കൊതിച്ചുൻ, കമലനയന, നീ
യോടിക്കൊല്ലോമനേ വാ,
വെണ്ണകിണ്ണം നിറച്ചു, നയമിത തുരുവൻ,
വേണഗോപാലബാലം.”
തിണ്ണം മാതാവിയണ്ണം പ്രിയവചനമു
ച്ചീടവേ ഹെർമാനോ-
തണ്ണിക്കണ്ണൻ കടക്കിച്ചുവാരതമച്ചീ-
ടട്ടെ നമ്മൾക്കു ഭവ്യം.

പുവൻവിളി എൻ. നീലകണ്ഠപ്പിള്ള
ജൂനിയർബി. എ.

THE UNION CHRISTIAN COLLEGE ALWAY:

Prize winners & Scholarship holders 1928—1929.

Prize winners.

Scripture	....	....	....	Class iv	M. Thomen
"	....	....	....	Class iii	C. T. Abraham
"	....	....	....	Class ii	P. Koshy
"	....	....	....	Class i	K. S. Mathew
Dewan's Essay Prize					A. N. Krishnan Nair
General Knowledge	B. A.				K. V. Chacko
General Knowledge	I. A.				A. N. Krishnan Nair
Essay for Junior	I. A.				K. G. Mathai.
Malayalam Literature	B. A.				M. Muhamadu Kunju
Malayalam Literature	I. A.				P. Vasu Pillai
Malayalam Verso	....	....	....		(The Rev. Deacon C. T. Kuriakose K. V. Chacko
Malayalam Music	....	....	....		{ K. A. Chellapan Pillai K. C. Philip
Elocution	....	....	....		P. V. Mathew
Sanskrit	....	....	....		N. Narayanan
Drawing	....	....	....		B. Kesava Menon
Chess	....	....	....		K. G. Varghese.
Ping-Pong	....	....	....		{ i V. E. Andrew ii C. T. Mathew

Scholarship Holders.

Best student's Scholarship	Class iv	K. T. Ninan
" " "	Class iii	K. V. Chacko
" " "	Class ii	A. J. John
		{ T. J. Joseph P. Vasu Pillai
" " "	Class i	{ K. A. Eapen P. T. Mathew
H. H. The Maharaja's Scholarship		{ A. N. Krishnan Nair K. K. Kesavan V. V. Padmanabhan
Boobili Scholarship	Class III	K. P. Ittaok

Prizes : Games and Sports.

One mile Race	...	...	i K. Kesavan Nair ii K. T. Thomas
120 Yds. Hurdles Race	...	...	i K. V. Geevarghese ii J. C. Chaly
100 Yds. Dash	...	...	i V. Narayana Pillai ii K. V. Geevarghese
Slow Cycle Race	...	...	i G. Gopalan ii C. P. Ramachandran Nair
Cross Country Race	...	...	i K. V. Geevarghese ii K. Kesvan Nair
Throwing the Cricket Ball			i M. C. Eapen ii K. E. Thomas
Putting the Shot	...	...	i K. K. Chandy ii P. K. Padmanabha Pillai
High Jump	...	...	i V. Narayana Pillai ii P. I. Jacob
Long Jump	...	...	i V. Narayana Pillai ii P. M. Chandapillai
Sack bumping	...	...	i P. J. Thomas ii K. C. Philip
Swimming	...	...	i K. N. Krishna Pillai ii K. P. Ithack
Fancy Dress Competition	...	...	i N. I. Thomas ii A. K. Varghese ii V. Narayana Pillai
Inter Class Athletic Championship Cup :			Class iv
Runners up "			Class iii

For Settlement Boys.

100 Yds. Race	*	i P. D. Mathai ii E. P. Chacko
Ring and the Ball		i A. D. Philipose ii K. M. John
Musical Chairs		i P. T. Kuriakose ii C. J. John