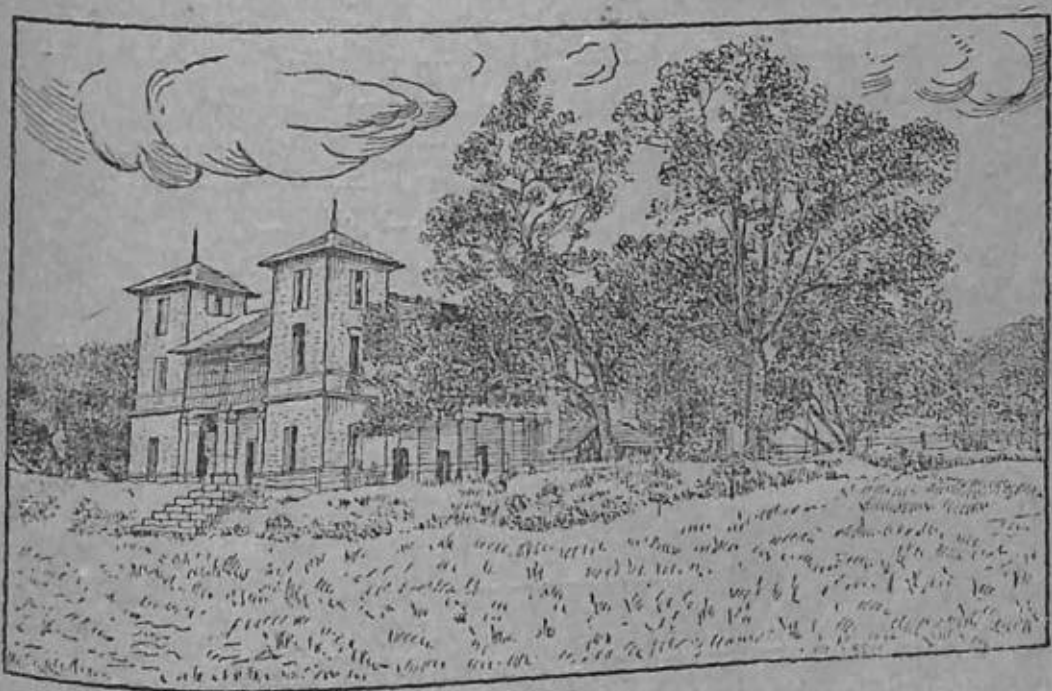


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The Always

Union Christian College Magazine

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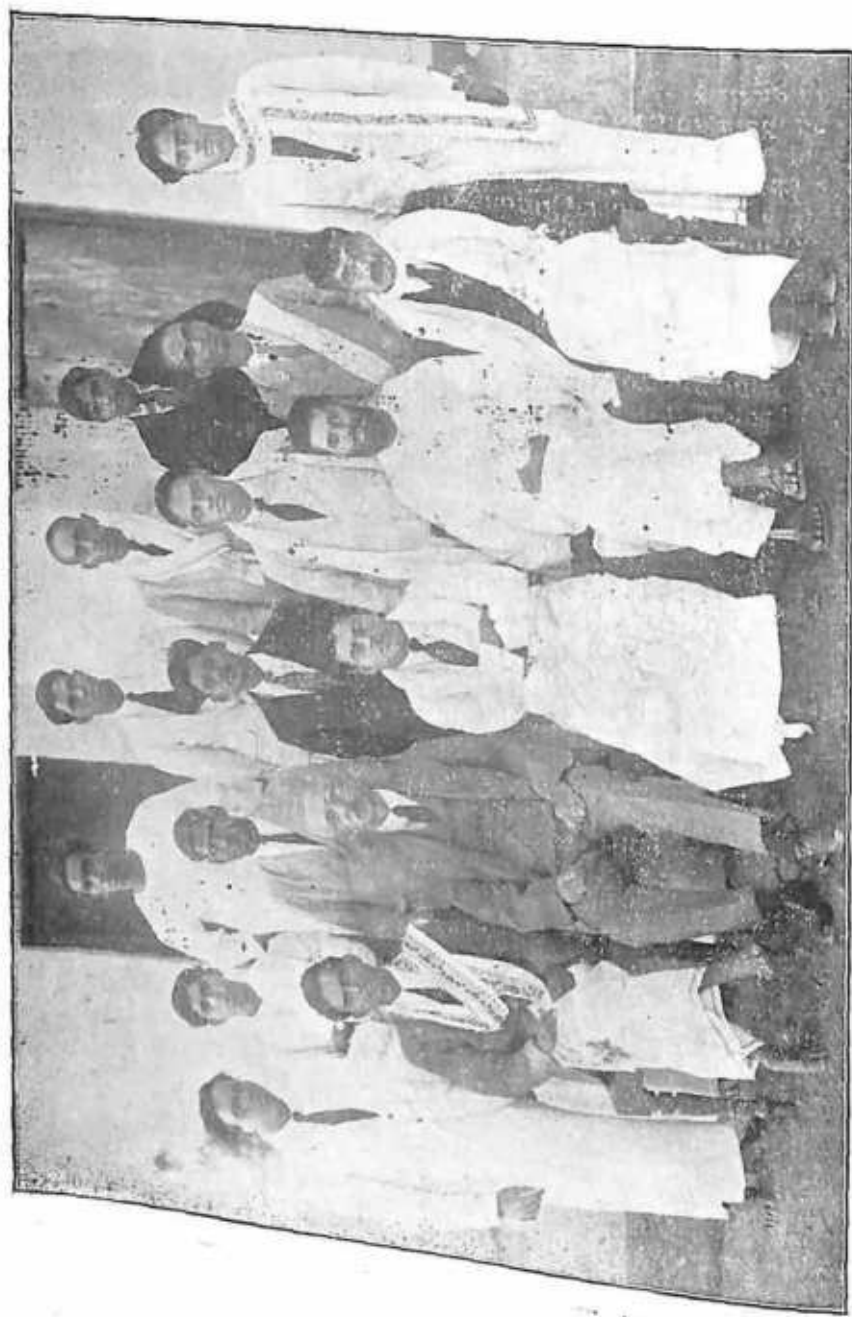


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The magazine will be published terminally (i.e., three times a year.)
 The subscription will be 2 annas per copy excluding postage. All wishing to receive copies of this magazine are asked to communicate with the Editor.



The College Staff.

Front row. T.S. Venkataraman Esq.; Rev. Dr. A. Moffat; A.M. Varkki Esq. (Principal)
 Rev. T.V. John; T.I. Poonnen Esq.

Middle row. K. Jacob Esq.; K.M. Varughese Esq.; K.C. Chacko Esq.; D.D. Dawson Esq.

Back row. T.W. Nayan Esq.; K.N. Joseph Esq.; D. Rameshchandran Esq.; P.K. Mahadevan Esq.; C.J. Jacob Esq.

THE ALWAYE

Union Christian College Magazine

Vol. III.

March 1928

No. 1.

NOTE

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

The College Day Sermon

[THE REV. DR. A. MOFFAT]

'Send out Thy light and Thy truth.' (Psa. XLIII. 3)

A few days ago the convener of the committee in charge of the decorations for College Day asked me if I would suggest a motto which might be put on the walls of the College. I thought at first of the great words of Augustine: '*Da quod jubes et jube quod vis*' (Give what Thou commandest and command what Thou wilt.) These are, indeed, words which stir the soul to its very depths. They rebuke our foolish desire to do what seems good in our own eyes, and call upon us to exercise the faith which it is the aim of a Christian college to evoke, both in its staff and in its students — the faith which Christ Himself showed when He cast His all before God and said 'Not My Will but Thine be done.' With such faith may we cast our all before God, not in a spirit of resignation but rather in a spirit of confidence, trusting in the wisdom and the love of our Heavenly Father. So doing, shall we have His approval on the work of the College, for it will be animated by the power which makes all things possible to him that believeth.

On further consideration, however, it seemed to me better to go behind the words of Augustine and look for a motto in the book from which he derived his words. Let us turn to the source, from which such Christ-like aspirations sprang. The crisis of Augustine's life came in the thirty-third year of his age when he fell under the influence of Ambrose at Milan. There he made the supreme surrender, abandoning the pursuits and honours of the world and dedicating himself wholly to the service of God. He then withdrew to the hills above Milan to prepare himself for baptism. Prothero tells us that 'there Augustine read and re-read the Psalms,

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spending half the night in their study and finding in their words the expression of his own deepest feelings — the sad lament of penitence rising into the triumphant song of praise for the infinite mercy of God.' On Easter Day, April 24, 387, Augustine was baptised by Ambrose at Milan, and at his baptism the XLIII Psalm was sung. Throughout his subsequent career he continued his study of the Psalms and their influence on his mind was very marked. If we would catch something of his spirit, let us turn to the source which inflamed it, and as he had the XLIII Psalm for his baptism we should find in it the sacred fire. It is in the third verse of this brief Psalm that its fervour culminates — 'Send out Thy light and Thy truth.' Here surely we have the secret of Augustine's deeply spiritual life. The vision of the Psalmist goes back to the earliest days of creation when the Spirit of God moved upon the face of the waters and God said, 'Let there be light.' God is the source of all light. He is the source of that light with which creation began. He is the source, also, of the light on which creation depends for its continued existence. Seeing this, the Psalmist is enabled to realise that in the spiritual world, no less than in the material, it is to God he must look for the light which will give life to his spirit. But light alone is not enough. Truth also is needed, if life is to be rich and full. Life is no mere passive existence, as the Psalmist views it. It ought not to be the mere unthinking acceptance, of a routine which has been stereotyped for us by the generations that are past. Certainly, for us who are members of this College, our very presence in it indicates that we desire emancipation from a life that is superficial and selfish into a life that is rich in mental and spiritual experiences and consecrated to the service of our fellow men. To enter on such a life, you must be animated by a conviction that it can only be realised in its fulness by a conscious determination to do the Will of God. How can you hold firm to this conviction? You must, like Augustine, with firm will and strong purpose seek the light and the truth which come from God. The Bible and the history of the Church since the Bible was written bear witness to the way in which such men have kept the faith. They have made mistakes, they have often been ignorant, they have often been narrow, but they kept the force of a moral purpose strong in their lives and made their mark for good in the world. How were they able to keep this force so strong and effective in their lives? They did so by keeping their spiritual vision steadily directed towards the light in which the whole world was made luminous for them by the Spirit of God. When, in the fulness of time, the Star of Bethlehem appeared, they recognised that in Him who then became flesh and dwelt among us, there was One in whom dwelt the fulness of the Godhead bodily. 'This is our God,' they exclaimed in the words of another of the Psalmists, 'This is our God for ever and ever, He will be our guide even unto death.' They rejoiced also in the Bible, the God-given vehicle of His truth. Well will it be for us if we also rejoice as they have done in this answer to our prayer for the light and truth of God. Some miss this joy through failing to recognise that both in our Lord and in the Bible which communicates to us His truth we have what is both human and divine. Some have stumbled over the humanity of our Lord, saying 'Is not this the carpenter?' Hence they have failed to apprehend Him

aright. So has it been also with the written Word of God. 'The Bible is God's Word. 'As truly and as certainly as in Jesus Christ dwelt the fullness of the Godhead bodily, so truly and so certainly in the hearts of those who gave us this Book dwelt the Divine Spirit of God.' God who speaks to us in the Bible, spoke first in the souls of those whom He stirred to give us these words. They are, therefore, their words as well as His. God was speaking through the lips of real men. People have often forgotten this. Hence the troubles and perplexities that have arisen from the criticisms of scholars and the discoveries of scientific men. We know how in bygone times the discoveries of such men as Columbus and Galileo were condemned as contrary to Holy Scripture and how in more recent times, even to our own day, controversies have arisen over the alleged conflict of science and religion. True science and true religion are twin sisters, each studying in her own way the revelation of God. Let us welcome all honest and reverent research. From the Father of light cometh every good and every perfect gift. We come face to face with the deep things of God, as, with heart-searching and self-sacrifice and mental toil, we test in our personal experience the foundations of our life. Yet if like Augustine we make our own the prayer of the Psalmist — Send out Thy light and Thy truth — God will set our feet upon a rock, whose strength each of us can test for himself. We need not wait till the teachings of science and religion are all resolved into one common truth. When we have found that the Rock of Ages gives a firm ground for our faith, the experience will abide as a burning conviction in our souls.

I have a life with Christ to live,
 But, ere I live it, must I wait
 'Till learning can clear answer give
 Of this and that book's date?
 I have a life in Christ to live,
 I have a death in Christ to die,
 And must I wait till science give
 All doubts a full reply?
 Nay, rather while the sea of doubt
 Is raging wildly round about,
 Questioning of life and death and sin,
 Let me but creep within
 Thy fold, O Christ, and at Thy feet
 Take but the lowest seat,
 And hear Thine awful voice repeat,
 In gentlest accents, heavenly-sweet,
 'Come unto Me, and rest,
 Believe Me, and be blest.'

On the south wall of the College you see emblazoned the words, 'Send out Thy light and Thy truth.' May these words be also emblazoned on our hearts. May they be our prayer for each of us and for the College as a whole. And as we receive day by day more and more of the light and truth of God, may we grow into the full stature of the perfect man in Christ Jesus.

Would you ask what is the justification and the ultimate end of this daily prayer and effort for ourselves and for the College? You find the answer on the north wall of the College. There you see the words, 'Soli Deo Gloria,' (To God alone the Glory). These words were written at the end of his compositions by the greatest musician the world has ever known. May our lives and the life of the College contribute to that hymn of praise which should rise from all created things —

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now and ever shall be,

World without end. Amen.

Principal's Speech at the College Day Public Meeting

(With Dewan Bahadur M. Krishnan Nayar in the chair)

Mr. Chairman, Sir,

It gives me great pleasure to welcome you to this College and to this meeting. You had just left the service of the State when we started our work here and we had not the good fortune to profit by the help which, judging from the enlightened and liberal policy you pursued in all matters connected with education, we are sure, you would gladly have extended to us on behalf of the Government. You will be pleased to know, however, that your successors have been very sympathetic to us. From the one we received this site comprising an area of about twenty acres and the old Taluk Cutcherry building which perhaps you remember as occupying the very spot where we are assembled now and the walls of which form the inner skeleton of the present building. From the other we received last year about Rs. 38,000/- as grants on buildings and equipment. These grants will perhaps not be very impressive in the eyes of an educationalist of British India. But such as they are they were very welcome to us and we are deeply thankful for them. They have not only helped us to tide over difficult situations but also, by the proof they afforded of the recognition by the Government of the value of our work here, gained for us the interest of the public at large.

Besides the help we have received from the Travancore Government we have also received liberal donations from friends both in and outside the State and we remember on this occasion with gratefulness that you were among the first to sympathise with our aims and to extend to us your support.

The talk of a Centralised Kerala University was in the air when we began the College here. In spite of the present triumph of other aims and ideals of education, we are not ashamed to confess that one of the reasons why we chose Alwaye was our hope that the States of Travancore, Cochin and British Malabar would find their common centre and meeting ground in this sanatorium of the West Coast which has for long years held and still holds a unique position in the traditions and affections of all Malayalees not only on account of the health-giving waters of the Periyar to which thousands flock during the dry months of the year but also because of its sacred associations with the early life of the greatest of the Indian thinkers. We are not ashamed to confess this hope because we

shared it with hundreds of the best minds in the three States and we did not ourselves stand to gain anything special by its fulfilment. Events have not tended to realise our hopes. We have watched with sadness the gradual vanishing of an opportunity which we believed was unique in the possibilities it afforded of a really first-rate university for the Malayalam-speaking people. But university or no university the location of the College here gives us advantages of a special kind in the working out of our residential ideals and we are glad that we are here.

As a former Dewan of the State who did much for the spread of education, as a friend and well-wisher of this College and as a public man who is deeply interested in the problems of University development on the West Coast I wish to extend to you, Sir, a most hearty welcome to the College. We are thankful to you for finding the time for this visit in the midst of all your duties. We are very glad because you are with us here to-day.

I wish to welcome also the speakers of the evening. The Rev. A. J. Boyd comes to us as the representative of an institution to which we owe much and he knows that he is peculiarly welcome to us. We would request him to convey to Dr. Meston and his other colleagues in the Christian College our thanks for all that they have meant to us.

Mr. Padmanabha Menon comes to us as a representative of Cochin. We are thankful to him for his kindness and I give him also a very hearty welcome.

Mr. Xavier is one of our own graduates who was last year the secretary of the Old Students' Association and is this year the treasurer of the same. The presence of Mr. Xavier and other old students of the College at this meeting gives us very great pleasure and we welcome them most heartily.

To all of you, Ladies and Gentlemen, who have kindly responded to our invitation I extend on behalf of the College a most hearty welcome.

Principal's Report

(Given at the College Day Public Meeting.)

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

College Day. First, something about the College Day itself. It was held on the 5th November, 1926. The Rev. Dr. E. M. Macphail had agreed to preside at the public meeting in connection with the celebrations; but owing to sudden illness he was not able to come and his place was taken by H. H. Ravi Varma, the Third Prince of Cochin. Dr. Macphail's absence was a great disappointment to us, but the celebrations were successfully concluded under the presidency of the Prince and we are very thankful to him for the kindness that prompted him to come to our rescue at the last moment. The speakers at the meeting were Mr. E. Subramaniya Iyer, M. A., M. L., of the Trivandrum Bar, Professor P. Sankaran Nambiar, M. A., of the Maharaja's College, Ernakulam, Mr. M. P. Xavier,

B. A., the Secretary of the Old Students' Association and Dewan Bahadur Dr. V. Verghese, one of the members of the College Council. We are thankful to them and to others for the help rendered to us. After the public meeting an English Play called 'Hassan' and a few scenes from a Malayalam Play called 'ചാമരമേനോൻ' were presented by the students. The business meeting of the Old Students' Association was held on the following day and a new committee of management was elected with Mr. C. Krishna Menon, B. A., as secretary.

Strength of the College last year.

The strength of the College last year was 232, made up as follows:-

CLASS IV Group I	23	CLASS III Group I	23
Do.	Do. IV	Do.	Do. IV
Do.	Do. V A.	Do.	Do. V A.
	Total		Total
CLASS II Group III	26	CLASS I Group I	45
		Do.	Do. III
			Total
		Grand Total	232.

Of these 188 lived in the college hostels and forty-four outside.

Examinations

College. All were promoted from the junior classes to the senior classes.

University. March-April.

Forty-eight candidates were presented for both parts of the B. A. Degree examination. Of these, twenty secured full pass. Eight more passed in English only and five more in Optionals only. Mr. V. K. Abraham was placed in the Second Class both in English and History and Mr. K. S. Abraham in the Second Class in English only. The success of these candidates, especially that of V. K. Abraham, is very creditable and we wish on this occasion to congratulate them on their achievement.

Twenty-five candidates were presented for both parts of the Intermediate examination. Of these fifteen secured full pass. Three more passed in English only and two more in Optionals only. Of the successful candidates Messrs. T. N. Kesava Pillai and G. Kesava Pisharody were placed in the First Class and we wish to congratulate them also on their success.

September.

The figures for the September examination are not fully available since the register numbers of a good many of our students who appeared in other centres are not known. But as far as we have been able to find out we seem to have done well.

I would in this connection request such of our old students as take any of the university examinations after leaving the College to let us

know their register numbers in those examinations so that we may be enabled to keep in touch with them and to follow their fortunes in life.

Affiliation in Group II (Natural Science) of the Intermediate course.

I mentioned in my last report that we were proposing to add Natural Science to the Intermediate course in the College. The application for affiliation in the subject was made in due course. Mr. R. Gopala Iyer was deputed by the University to conduct the local enquiry and on his report affiliation was granted in April 1927. A building has been constructed for the new department as an extension of the Science Block at a cost of about Rs. 5000 and furniture and apparatus provided till now to the amount of about Rs. 4000. A sum of about Rs. 1000 more is intended to be spent on further equipment in the course of the year.

Strength of the College this year.

There are 304 students in the College this year and they are distributed as follows:—

CLASS IV Group I	24	CLASS III Group I	15
Do. Do. IV	20	Do. Do. IV	23
Do. Do. V A.	32	Do. Do. V A.	25
	<hr/>		<hr/>
Total	76	Total	63
CLASS II Group I	41	CLASS I Group I	42
Do. Do. II	29	Do. Do. II	30
	<hr/>	Do. Do. III	23
Total	70	Total	95

Grand Total 304.

Of these 224 now live in the hostels and eighty outside. The explanation for such a large number of students living outside is that there is not enough accommodation in the hostels. The three hostels of the College together provide accommodation for only about 200 students. At the beginning of the year we made a kind of temporary arrangement for about forty-five junior Intermediate students to sleep at night in the college building itself, and then the total number of resident students was about 240. But that arrangement was found unsatisfactory by many of the students and about twenty of them left the college hostel for lodgings outside, so that there are now only about twenty-five students living in the college building.

A new hostel building has become a necessity. Plans for the buildings are ready and most of the materials for construction have been collected. But we cannot begin work until we acquire possession of some plots of land which lie to the north of the college premises and about which we are in correspondence with the Government. We hope that we shall be able to begin construction in February and that the building will be ready for occupation by students when the College re-opens after the midsummer vacation.

Staff.

First, I have to note losses — some of a temporary character, others more or less permanent. The Rev. W. E. S. Holland left for England with Mrs. Holland in March 1927. Owing to some uncertainty about Mrs. Holland's health it is not yet known when they will come back to Alwaye. We miss them in our work here and we hope that Mrs. Holland will soon improve sufficiently in health to enable her and Mr. Holland to return to Alwaye at the beginning of next year. Mr. T. M. Mugeridge also left in March 1927. He leaves a gap which it would be difficult to fill. His love for India was so great and his insight into her needs so instinctive and profound that he was a real inspiration to us during the time he was here. We learn that he is now in Egypt with his wife. Mr. H. S. Rao and Mr. K. I. Kuriyan left us at the end of last year, the one to take up some work in Bombay and the other for higher studies in the University of Agra. Both of them did good work for the College and they carry with them our best wishes for their future. Mr. V. M. Ittyerah was with us till September, when he left for England to join Ridley Hall at Cambridge. We wish him a happy and useful life at that ancient seat of learning and we look forward to his early return to continue his good work amongst us.

Secondly, gains. Mr. D. D. Dawson, an Honours Graduate of the Madras Christian College, has taken charge of the new department in Natural Science. Mr. K. M. Varughese, M. A., has been appointed as an additional Lecturer in Mathematics and Mr. C. J. Jacob, B. A., as Demonstrator in Physics and Chemistry. Mr. D. Ramachandra Iyer, M. A., Mr. P. R. Srinivasan, M. A., and Mr. K. S. Abraham, B. A., have been appointed to the English department, the first two as Lecturers and the last as a Tutor. Mr. Abraham is one of our own graduates. Mr. K. A. Joseph, M. A., has been appointed as Lecturer in History in place of Mr. V. M. Ittyerah.

Dr. and Mrs. Moffat went to Europe in March but they returned in September and we were very glad to welcome them back. We hope that they will continue with us as long as health and strength permit them to do so.

Wardens.

Mr. K. C. Chacko continues as the Warden of the north-east hostel. Mr. T. B. Ninan and Mr. D. D. Dawson are now Wardens of the south-east hostel. Mr. K. M. Varughese, Warden of the Tagore hostel and Mr. C. J. Jacob and Mr. K. S. Abraham, Wardens of the College hostel.

Bursar.

Mr. V. M. Ittyerah acted as Bursar during Dr. Moffat's absence. The latter took charge of the office on his return.

Librarian.

Mr. T. I. Poonen continues as Librarian. Considerable additions of new books have been made to the Library.

Grants received from Government.

Last year we received from Government as grants-in-aid S. Rs. 39,420. Of this amount S. Rs. 29,126 was grant on Hostel and Science buildings and Rs. 10,294 on furniture and equipment. A sum of Rs. 4000 was recovered by the Government from the above grants on account of the price of about twenty acres of land which were given to us by the Government at the time the College was started, so that we actually received from Government last year only S. Rs. 35,420.

Compared to grants received by Colleges in British India this is not much. But such as it is, it is one of the largest grants made to private institutions by the Government of Travancore and we wish to take this opportunity to express our feelings of gratitude to Her Highness the Maharani Regent and Her Highness' Government for their sympathy and liberality.

In addition to the grants-in-aid of capital expenditure we received also a sum of Rs. 1000 as maintenance grant to hostels.

Besides money grants we were given 200 candies of teak timber at concession rates subject to the condition that the price of the timber would be recovered from us out of grants awarded to us in the future on the buildings in the construction of which the timber was intended to be used.

Both the Dewan and the Director of Public Instruction have always shown a keen interest in our work and we are deeply thankful to them for their kindness and support.

The Always Settlement.

I referred to the Settlement in my last report as one of the contemplated developments of the future. It is now an accomplished fact. The Settlement is a venture on the part of some of the old students of the College for the education of a few boys taken from the depressed classes of the country. The work was started in June 1927 with ten Pulaya boys selected from different parts of Travancore and Cochin. The present workers are Mr. K. J. John, B. A., and Mr. P. T. Chakko, who are in charge of the teaching part of the work and Mr. M. V. George, B. A., who gives most of his time to raise funds. Mr. M. V. George has proved to be a successful beggar and the friends of the Settlement have been very generous, so that money has somehow been found for all the needs of the Settlement till now. It is, however, important for the public to know that the Settlement is an enterprise which means only spending and no earning. Not only are the boys not charged any fees but all their expenses of food and clothing and books are found for them by the workers. There is, therefore, now a continuous monthly drain on the resources of the Settlement to the amount of Rs. 150. As yet nothing has been lacking and the few young men who are responsible for the venture are going forward with no misgiving about the future.

The Settlement is not formally connected to the College but we look upon it as one of the first-fruits of our work here and, with something of fatherly pride in our hearts, we commend it to the sympathy of all the friends of the poor.

The method of instruction that is sought to be followed in the Settlement is what is known as the 'Project Method.' Both from the point of view of education and the spirit of the young men who have started the work the Settlement deserves attention and we would invite you, ladies and gentlemen, when you can find the time, to pay a visit to the place.

Dramatic Society.

The Dramatic Society did very good work last year under the able and inspiring guidance of Mr. T. M. Muggeridge and Mr. D. P. Unni and the hearty and painstaking co-operation of Mrs. Holland. The society was responsible for the performances on the College Day, which were greatly appreciated by those who were present on the occasion.

The Library and Debating Society.

This society has continued to be under the capable guidance of Mr. C. P. Matthew. The annual meeting of the society last year was presided over by His Highness the Appen Thampuran of Cochin and addressed by the great Malayalam Poet Vallathol and his companion, Mr. Narayana Menon. This year the junior and senior sections were reorganised separately. Besides the ordinary meetings held under the auspices of the two branches separately some special meetings also were held under the joint auspices of the two, at which addresses were delivered by Mr. Rama Varma Thampuran, Mr. K. Subramaniya Iyer and Mr. K. Aiyappan.

Two elocution contests were held, one open to all the students of the College and the other only to the members of the junior section. C. Govinda Menon was awarded the prize in the first contest and P. V. Matthew in the other.

The Social Service League.

The Rev. W. E. S. Holland was in charge of the League last year and I referred to some of its activities in my last report. Mr. C. P. Matthew is president of the League this year. Under the auspices of the League some of the students of the College visit the cottages of the depressed classes in the neighbourhood and try to persuade them to send their children to a Primary School which is conducted by the League. Finding that attendance at a day-school is for economic reasons out of the question for a good many of the children the League is now making efforts to run a night school for the benefit of such children. To bring together the parents of these children and other poor people of the locality and to provide them entertainment and perhaps instruction on a few practical questions, the League is trying to organise occasions of meeting for them in the school building.

A few students pay visits to the local hospital and try to do what they can for the inpatients.

Athletic Association.

Mr. V. M. Ittyerah continued as president of the Athletic Association till his departure for England. His place was then taken by Mr. T. B. Ninan. Two matches were played with outside teams, one at Volley-Ball with the Kunnankulam Y. M. C. A. team and the other at Badminton

with the Ernakulam College team. In both matches we were beaten. We have hopes, however, of our football team giving a good account of itself when it meets, as it is expected to do, another College team in the course of this term.

In the Inter-class matches this year the 4th Class won the Championship Cup. P. C. Koshy is the champion sportsman for the year.

Student Fellowship.

Mr. K. C. Chacko continues as president of the Fellowship. Thirteen devotional meetings were held during the year. Among those who have addressed these meetings we may mention the names of Mr. T. P. Varughese, Mr. Sanjeeva Rao, Mr. M. O. Oommen, Mr. K. T. Paul, and Mr. T. D. George. Several circles have been organised for the study of the Bible and they are holding regular meetings.

Mr. and Mrs. H. L. Henriod visited the College in November 1927. Mr. Henriod's addresses and personal talks were helpful to several students.

Bishop Lyod of Bombay conducted a Retreat in the College in the first week of January and addressed some meetings of students at the beginning of the term. His visit was much appreciated.

Scholarships and Prizes

The Dewan's Essay Prize is awarded this year to P. A. Ittyachen. We are thankful to M. E. Watts Esq., for the continuance of the Prize and the proof it gives us of his sympathy in our work here.

The Boobilie Scholarship has been continued by Dewan Bahadur Dr. V. Verghese. He hopes before long to make it a permanent endowment. We are grateful for his kindness.

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

Immediate Needs.

The needs of a College are large and varied. Among those which are urgent so far as we are concerned I may mention the acquisition of more land, the construction of a new hostel and a new house for a married member of the staff and the enclosing and the laying out of our grounds. They are together estimated to cost about Rs. 35,000. We cannot find the money without the help of the Government and the friends and well-wishers of the College.

Conclusion.

I have in this report confined myself merely to facts and figures. It is not mine to comment on our work here. This is the 7th year of the College. About a 150 graduates have gone out of these walls to fill their various places in the work of the world. You who are assembled here and the larger public outside are not going to judge us with reference to anything that I say or do not say on ceremonial occasions like the present but only with reference to the character and achievements of the men whom we are sending out into life year by year. And I for one would be willing

to be judged by them not because I am over-confident about the intellectual and spiritual influences which we are able to bring to bear on these men but because there is no other true criterion of judgment. When all is said and done it is the men who pass through the College who will ultimately determine the success or failure of this place.

The College Day Presidential Address

[DEWAN BAHADUR M. KRISHNAN NAIR]

Mr. Varki, Ladies and Gentlemen, and my young friends of this College, I feel very grateful that I have been asked to take part in this function and my thanks are due to Mr. Varki for the kind way in which he referred to me in his speech. The invitation to preside on this occasion was welcomed by me, as it gave me the opportunity to revisit Travancore, the scene of my labours during the best portion of my life. I have always loved Travancore and my interest in the State is as keen as ever. It is my constant effort to keep myself informed of the principal events which take place in it. I have been particularly interested in education and like the company of students. Therefore, I readily accepted the invitation to be present on your College Day. On coming here, I was reminded of some slokas in which Sri Rama gives expression to his feelings on revisiting the forest. He found it impossible to recognise the place where he had been living. What was once thickly-wooded ground was bare, and the expanse of open country had become fertile fields and groves of fruitful palms. It was only the position of the hills and the valleys and the course of the streams that enabled him to identify the place where he used to live. These were my feelings when I came here. The old Taluk Cutcherry, which I had so often inspected in bygone days, had been transformed beyond recognition, so that it had, by alterations and additions, become the commodious College building in which we are now assembled. And other buildings have sprung up in every direction. Hostels crown the surrounding heights and many other buildings in the valleys around us combine to form an imposing group. My old friend, Dr. Moffat, who brought me here, pointed out, as we approached the College, the fine new building in which the Science laboratories are accommodated and which forms such a splendid addition to the equipment of the College. When I speak of Dr. Moffat, I should like to say how glad I am to see him here. I wonder how many of you know that, when I was a young graduate, I had the pleasure of being associated with him in the work of the Physics Department of the Madras Christian College. I still remember with pleasure the kindness he extended to me there, and I am happy to know that he has consented to place his services at your disposal here. I hope that, as long as health permits, Dr. Moffat will continue to serve you.

This College has only been in existence for six or seven years. It does not have an ancient tradition. Its alumni are so far only about one hundred and fifty in number. They are still young men. Sufficient time has not yet elapsed for them to attain to high positions. As year after

year passes, some will be found in high positions in Travancore and elsewhere. Others will be in positions less prominent but not less honourable. Some will be in the sunshine of life. Others will be tossed on the waves of misfortune. But when this function comes to summon them back to College, there will be a family reunion to which all alike will be welcomed. Such reunions will do good both to those who have gone out of the College and to those who are still in it. Those still here are young and their ideas of life are tinted with rosy hues. Those who return have been confronted with life in its rougher aspects. In their mingling with one another, the young will gain the benefit derived from the experience of those who have been out in the world, while they, in turn, will have their spirits refreshed as they share in the happiness of the students who are still in the College. I am sure, also, that though this College has only been in existence for a few years, it is firmly established, and the time will come when your successors will boast of its hoary traditions.

There is a widespread demand for education. Education of all kinds is wanted — primary, secondary and collegiate. Each of these has its own advantages. Education of the University type is needed as well as the other kinds. As in the forest there must be tall trees, there is need in the country for men who are highly educated, though their number is small. It is essential for each country that there should be Colleges such as this.

Universities came into existence about nine or ten centuries ago. In those days the art of printing had not been discovered. There were learned men who had something to impart and young men who had something to learn from them. In the absence of printing, young men had to go to those who were willing to teach them, and kings and nobles were generous enough to help them to do so. Gradually the places where learned men resided became corporations of learning. At first, the teaching given related to theology and philosophy, but as men's horizons widened the desire for other knowledge grew and universities developed.

Some of our ancient Universities, like Oxford and Cambridge, retain their old aristocratic spirit, and even to-day the average expenditure of a student is said to be over £ 250 pounds a year. Their atmosphere is, however, changing and becoming more democratic. Then again, among the thousands of students who frequent them, many take to games as you take to your books. Only a few devote themselves to intellectual pursuits. These attain high distinction in the intellectual world, as the result of their intercourse with the learned men of these Universities, and in their turn become leaders in their various spheres.

After the Sepoy Mutiny, Universities were founded in India, and of recent years their number has rapidly increased. There is now a tendency, and I think a good tendency, to introduce the residential system and the teaching of the students by the University itself, but it is not always possible to have this. The area of Madras University is so large that the students could not all go to Madras. In view of the economic conditions of the country, the cost would be prohibitive. An effort was made a few years ago to do what was possible in this direction. A compromise

was effected. The colleges in the city of Madras were formed into a group so that they might become a teaching and residential University. These colleges were to become the University. As yet, not a college has been handed over to the University for management, not even a Government college. There are some University Professors, but I doubt whether in the near future much more of the teaching of the University will be undertaken by such Professors than is being done at present.

It was hoped that just as the Madras Colleges might form a University, the Mofussil Colleges might gather into groups and form Universities. Nothing of this kind has yet taken place. No doubt, the Andhra University has been established, but this has been done by Government. Still, the conception is one of promise. There has been much controversy regarding the place where the University head-quarters should be located. Bezwada was chosen, but now the Select Committee has intimated a preference for Anantapur. What is to happen, no one can tell. We must wait and see.

As for the Tamil and the Kerala Universities, they are sure to come sooner or later, probably sooner rather than later. Long ago, Dr. Miller, in his speech delivered at Tinnevely, advocated the formation of these Universities in course of time, and Sir Harold Stuart, one of the ablest of our civilians, supported this view in his Convocation address. Some years ago, the Government of H. H. the Maharajah of Travancore appointed a committee to inquire into the question. The scope of its inquiry was limited to Travancore, but, even so, the Committee were of the opinion that a University was necessary for Travancore. Then came the Sadler Report and the discussions in Madras regarding it. This revived the desire for a University on the West Coast. H. H. the Maharajah knew that it would be impossible to found a University for Travancore alone, which would be worth having, and he appointed a committee with a wider scope. This committee went thoroughly into the whole question and presented an elaborate report. The chief question at issue was the location of the University. Some were in favour of locating it at Alwaye and others preferred Trivandrum. As you all know, the committee reported in favour of Trivandrum.

For myself, I may say that if the choice were left to me, I would certainly prefer Alwaye as the site of the Kerala University. Alwaye is a place which is peculiarly well fitted for this purpose. There is ample and most suitable ground for the buildings. It is easy of access, being connected by roads and railways and waterways, not only with Travancore but with the whole of the West Coast. Further facilities of this kind will result from the coming of the Cochin Harbour, which will also have the effect of making the place eminently suitable for the training of students for industrial and commercial pursuits. I would certainly for these reasons wish to see the University here, rather than at Trivandrum, or even at Calicut, in spite of my natural affection for the latter place.

There is, besides, an atmosphere, a tradition which makes Alwaye a congenial spot for a University. It is a place with hallowed associations. Not far off is the famous church, revered by all who belong to the Syrian

community, and on the banks of your river you have the birthplace of Sankarachariar, the chief exponent of the Hindu faith and universally esteemed as one of the world's greatest teachers.

Above all, we must recognise that certain conditions are necessary if a University is to be established which will be worthy of the name. We must have a University which will command respect, a University whose degrees will be accepted wherever its graduates may go. This is ultimately a question of funds. It will not be easy to obtain adequate funds for a fully organised and properly equipped University. Indeed, it will only be possible, if support is obtained from all parts of Kerala. The co-operation, the hearty co-operation of Malabar, Cochin and Travancore are required—the co-operation of the Governments and the people alike—in order to establish and carry on a University which will satisfy our needs. For financial reasons, then, as well as for cultural reasons it is necessary that the Kerala University should be established at Alwaye, and I trust that the scheme will not be abandoned for lack of support. Unless the West Coast has a University of its own, it will not make the progress we all desire.

As things are at present, we find mofussil colleges inadequately supported. The University authorities, in whose hands is the making or marring of the colleges under their care, do not wish to injure the mofussil colleges, yet it is inevitable that the influence of Madras should be strong, and when there is a conflict of interests between the Madras and the mofussil colleges, it is only natural that, as human beings, they should have their prejudices, and, although they may not be aware of it, the balance is weighted against the mofussil. We have an illustration of this in the proposal of the bill to amend the Madras University Act that the Council of Affiliated Colleges should be abolished. Among those who fought for its establishment was the present Vice-Chancellor who at that time regarded things from the point of view of the mofussil colleges. It was then contemplated that a fund would be established for the purpose of fostering the mofussil colleges. For want of money, shall we say, rather than for lack of interest, the fund has not been established. Not having this fund, the Council has not been able to do much for the mofussil colleges. Because it has not done much, it is proposed to abolish it. Surely we have here all the greater reason for its retention so that it may give voice to the needs of these colleges. I may add that until the Kerala University is obtained it is necessary that there should be a more adequate *ex officio* representation of Travancore and Cochin on the Madras University Authorities. Still, the main thing for which we should strive is the formation of a Kerala University, and I sincerely trust that it will have its head-quarters at Alwaye where the conditions for it are most favourable.

I congratulate you on the rapid progress your college has made. I am glad to know that in the short time that you have been in existence you have already got a good library. A library is peculiarly important for a place of learning. Even in ancient times this was realised. In Assyria we are told there were libraries and still more was this the case in Egypt and in Greece and Rome. In mediæval times libraries were founded which have grown to marvellous proportions. The British Museum, the University of Paris, the Vatican have millions of volumes, and they are not

mere accumulations of books but are so well organised that the reader can obtain in a few minutes the books which he requires for his study. A library like that is not possible here nor is it desirable, but you must have a good library and a library which is always being replenished so that it may be kept up to date. I trust that the Government will help you, but as Government has many calls upon its resources, I would venture to hope that the rubber kings of Travancore will spend a portion of their money on behalf of such a good cause.

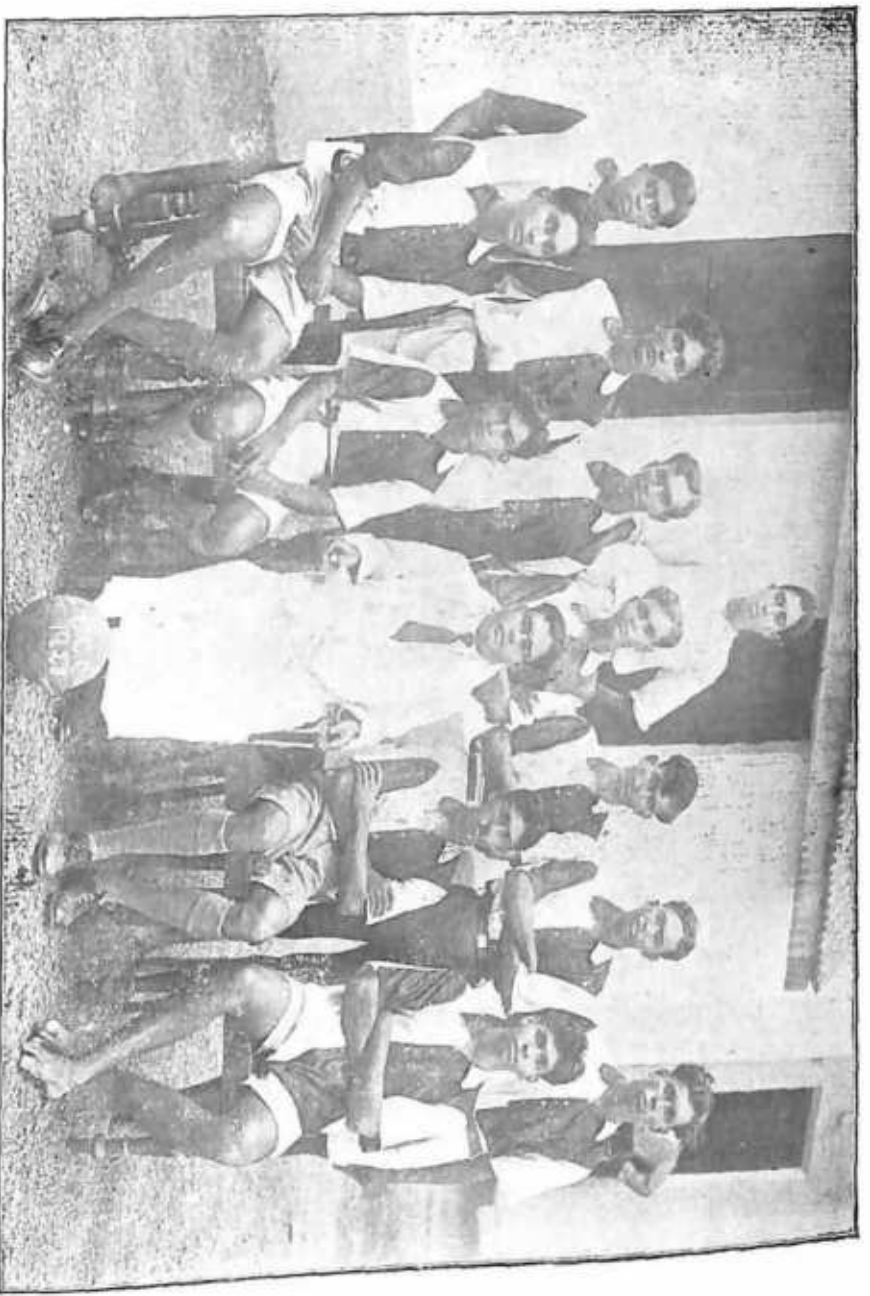
In conclusion, let me offer some advice to my young friends. First, I would say this to them. It is well known that young men, particularly students, are very generous in their treatment of others. There is nothing an Indian student values so much as his examinations. The time he has for preparing himself for them is very precious. Yet if a fellow-student falls sick, he will in a spirit of complete self-sacrifice devote himself to the care of his friend with no thought of the consequences to himself. In many cases, young men lose these high and noble qualities when they go out into the world. Take care that you do not do this. Make it a habit to serve others. Remember how soldiers through discipline acquire such habits of courage and devotion that they will rush even to the cannon's mouth at the command of their officers. Discipline yourselves to the habit of self-sacrifice that you may retain the noble spirit of your youth.

Let me also advise you to cultivate a habit of diligence. At college may you acquire the habit of concentration of thought and close application to your work. Your mind is in a fluid state and can be shaped into any mould. After a time it will harden so that a change of habits will be impossible. Never allow yourselves to lapse into habits of idleness or laziness. Be diligent in all you do.

Once more, let me say a word regarding politics. Some argue that students should take no part in politics. Others maintain that they should. It appears to me the golden mean is the best. You should not allow politics to absorb your thoughts, but you are no longer school-boys and you should take an intelligent interest in the affairs of your country. At the Oxford Union there is an annual debate on the question whether the present Government deserves the confidence of the country and so much importance is attached to it that a member of the Government is sent to take part in the debate. In such debates, seek to cultivate a spirit of tolerance and good humour, and respond to the guiding hand of your Principal and Professors.

In dealing with political questions it will be of service to you if you take particular interest in history. Whatever the subject may be that is your special subject of study, take some interest in history. History does not always repeat itself, but it is always a useful guide. Study geography also, especially the geography of Asia and observe how the problems that people have to solve are influenced by their environment.

May I conclude by assuring you of my interest in your welfare. Your College has not been started till after I left Travancore so that it has not been possible for me to do much to help you. I am very glad to know that my successors, Mr. Raghaviah and Mr. Watts, have been good friends.



The College Football Team.

1st row. P.O. Oommen; P. Kuruvila; T.B. Ninnu; P.E. Eapen; K.K. Kesavan Nair

M. Marcus; P.M. George.

2nd row. F. Cherman; K.T. Thomas; A.M. Varkki Esq. (*Printa*); T.K. Kunchandy Vaidyan
P.C. Koshy.

to you, and I know that Her Highness the Maharani Regent can be depended upon to give all the assistance in her power to such a good cause as this. The College is already the 'best residential College in the South of India and I hope and trust that ere long your aspirations may be realised in every other way.

Professor Boyd's Speech at the College Day Public Meeting

I am very glad to be here to-day, though I know that the reason why I am here is not a personal reason. I am here as a representative of the Madras Christian College. That College is, I understand, your elder sister, if not, indeed, your mother. Biologists tell us that there are certain organisms that propagate themselves by fission. Something of that sort seems to have happened here, when the Union Christian College came into being. The older College is proud of your lusty life. It is also glad that the relationship is not merely one of the past. There are every year some of your students who come to Madras and the old College welcomes them to her grandmotherly arms with the same feelings that she has ever had for students from Travancore. On her behalf I must try with such grace and dignity and resourcefulness as I can muster, to discharge my duty and assure you of the close and affectionate interest the Madras Christian College has in your welfare.

My lot as the representative of the Madras Christian College is not entirely a happy one. There are certainly some happy things about it. For one thing, it gives me the opportunity of seeing this wonderful country of Travancore. One of the most characteristic things about the students who come to Madras from this part of India is their almost American habit of telling everyone that Travancore is the most wonderful country in creation. Its skies are bluer, its waters are clearer, its air is fresher than anywhere else on earth. I am now able to agree with them — up to a point. North Travancore is a very pleasant place, though I would not admit it is to be compared with the salubrious part of Georgetown which I come from. This visit has also been happy in that it has given me the opportunity to renew old friendships and make new ones. I hope that in the time that I am still to be here I may have the opportunity of meeting more of you personally.

I have, however, had the unspeakably terrifying experience of having to deliver three addresses within thirty-six hours. The Principal, when inviting me to come, suggested that I might say a few words at the public meeting. That seemed harmless enough. Then came a programme in which I was put down for a speech of twenty minutes. When I saw this, I exclaimed, like Jeremias, "Behold, I am a child, I cannot speak." I had hardly recovered from the shock, when a letter arrived from Mr. Matthew, informing me that I was not only expected to speak for half an hour at the public meeting, but to deliver two addresses to the students the following day. I could only vow that if any more letters arrived with the Always post-mark I would leave them unopened.

This afternoon I wish to share my thoughts with you on the purposes and ideals of a college education. Those of you who are students of the College have joined it with a view to spending either two or four years here. You intend to spend part of your life here. What do you expect to get out of it? By what test will you judge whether you have been successful. You will probably say that your main idea is to gain the power to earn your own livelihood, and that you will be satisfied if you secure a reasonable job. I agree that this is a legitimate, and, indeed, a laudable aim. You wish to be members of the crew in the ship of life, and not mere passengers, benefitting from the labours of others. But I cannot believe that, in coming to a College such as this, you do not have a higher aim.

Whatever may have been in your mind when you came here, the College is intended to help you, not merely to live but to live well. The College should send you out into the world, prepared, as the Greeks used to put it, to live the good life. This is a simple description, beautiful in its simplicity. Your aim should be to live usefully and serve other people. Unless you do this, your life will be unworthy of the College. Let us then consider how the College may be expected to help you to be a good citizen, living usefully and serving your fellowmen.

In the first place, the College will give you opportunities to learn lessons in tolerance and brotherhood. Even though most of you belong to Travancore, you have different traditions, you have different opinions on important matters, you differ in your outlook. How do you react to these differences among those with whom you associate here? Are you keeping yourself as you were when you came to the College? Do you confine yourself to a small clique of those who are of the same way of thinking as yourself? Or, are you throwing yourself into the life of the College, learning something from your fellow-students every day, getting your mind enlarged, your horizon widened, learning to understand other people, coming to view things from their point of view and to sympathise with them?

The College was founded in a spirit of the highest idealism, and it has earned for itself a noble reputation during the short time that it has been in existence. Are you proud of the College? Are you proud of its past — of the story of how it came into existence and is being carried on year after year? Is this having an effect on your mind? Are you learning the spirit of the team, the spirit of comradeship, so that you will strive together, fight together for high ends. Thus will you learn here lessons of tolerance and understanding and practical comradeship.

It is also true of a College that its distinctive feature is that it trains the intellect. Are you having your intellect trained? Think of the marks of a trained intellect? There is about it a sense of something absolute, which is called truth. If you have a trained intellect, you will recognise truth and accept it, whether it be sweet to you or whether it be bitter, whether it agrees with what you have hitherto maintained or not. Are you acquiring that sense of truth? We know people whose judgments are dictated by passion, by prejudice, by self-interest. Take heed lest you be

like them. Make it your aim to look for truth and accept it whether you like it or not. Have an objective devotion to truth. Let the desire for truth as such dominate your nature.

The result of this love of truth on the practical side will be an ability to distinguish truth from falsehood. Some of you have been reading, among the books prescribed by the University, selected essays by Lord Morley. You have learned from him how to acquire the power to judge evidence. You should gain this power at College. As an educated man, you should be proof against idle wind-bags. You will ask for evidence. You will be suspicious of violent assertion or violent denial. Are you acquiring this love of truth at College? It is not how much you remember that will tell in the long run but whether you take from the College an educated mind. Will you carry away with you a mind which will be a trained and reliable instrument?

Another thing of value which can be had from your life in this College is breadth of mind and feelings of sympathy for every earnest effort. I think that you will get this especially from the study of literature. How do you study the literature which is brought before you here? Do you look upon it as something to be crammed, something to be 'mugged up,' as the idiom is in Madras, or do you take it as the expression of the hearts and souls of living men. A student said in praise of his professor, that his lectures on Thyrasis were so good that you did not need to read the poem. That was somewhat doubtful praise. If you are to get good from your study of literature, you must feel in it the agony and strife of human hearts, you must see flowing in it the precious life-blood of great men. Men pour out their heart and soul in their writings, so that they leave behind them a heritage that the world will not willingly let die. Approach Shakespeare, Milton and Wordsworth in this spirit, and the finer qualities of your mind will be strengthened, your sympathy will be deepened, for you will regard your fellowmen with feelings of understanding.

One thing more the College can do for its students. It can point them to a high moral ideal and indicate a source of spiritual power. The Union Christian College tells you of this in its very name. Carlyle was standing with Emerson on a hill in the southern uplands of Scotland. Pointing to a little church a short distance off — a plain little building it was — he exclaimed: "Jesus Christ built that." Strange yet literally true. So it may be said — "Jesus Christ built this College." Is this fact of influence in your life? The great men of India are very hospitable and reverent towards spiritual truth wherever they find it. In this attitude I ask you to regard the great stream of spiritual power expressed in the life of the College and look for the source whence it flows. Thus will you learn the beauty of holiness and the nobility of service. Goodness is better than rubies, yea than much fine gold. The great men are not the men who gain prestige but the men who give all they have.

Learn, while at College, to use your intellect for the highest ends and you will develop its highest powers. Then when you leave here to play your part in the life of the world, your College will be proud of the men who are called her sons.

East and West

[BY MR. T. M. MUGGERIDGE]

It is useful to write an article occasionally, for it gives one an opportunity to reduce thought to a kind of order: not to the order of a card index system but rather to that of the petals of a flower or of the leaves of a tree or of the stars in the sky. And in this case I shall try to put down a general conclusion about the relations between the Eastern and the Western worlds which came to me vaguely when I first landed in India; and which has with time hardened into an almost religious conviction. It is that the East is essentially right and the West essentially wrong, and that the East fails so completely and pantomimically in the practical affairs of life just because it is right, while the West succeeds only because of its wrongness.

The facts are all against me. Miss Mayo, herself an undoubted fact, has used her American, higher-educated mind to prove that I am hopelessly wrong; as have countless others. Even the most liberal of English politicians tacitly assume that Asia's greatest need is to be led gently and kindly to assimilate the blessedness of their own public institutions and ways of government. And I have no facts—no not one; only a curious and abiding feeling that India, despite its squalor and its smells and its cruelty and its corruption, is somehow holy ground; that there truth is hid.

Let me illustrate what I mean by a parable. There were once two men. One of them started a business. He enlarged it; he was prompt; he was exact, and he became rich and successful. The king knighted him, and his photo was put in the illustrated papers. At last he died, and a great carved stone was put over the place where his body was buried; and in all the obituary notices his was pointed to as a meteoric and successful career. The other used to light little lamps on the verandah of his hut because he thought they might be pleasing to God; and sometimes too he hung garlands of flowers on an idol that he had. This was almost all that he did, and yet of the two his was the fuller life. Little lights are only little lights, but they are more like stars than the illuminated advertisements in Piccadilly; and flowers are only flowers, coming and going year by year, but they are more like truth than Miss Mayo's statistics.

In the West we have built, but only cages; and we have invented, but our inventions are only a Mephistopheles — a master-servant. The machines were made to serve man, and yet wherever they are he is chained to them in unending labour. He must even leave the light of the sun and hack food for them underground, and live amongst the smoke they belch out continually. But this is nothing. The worst is that he thinks in terms of them, so that his God is become a monster.

India at least still has inter-religious strife — a hopeful sign in that it means that it still has religion. It is still interested in the inwardness of things; knows there are other wars besides the wars of sword and fire, and other sorrows beside the sorrows of poverty, and other joys beside the joys of riches and ease.

"One law for both the lion and the ox ;

.....Eternal fire and eternal chains

To bind the phantoms of existence from eternal life." And so, unable to be very earnest in dealing with the fussy outwardness of life, India has failed ; has made itself a butt for shallow wit and shallow cleverness ; has lost its independence — but lost only to gain it.

And it is just when Indians try to compete with Westerners at their own game that they make themselves truly ridiculous and despicable. There is the case for a fanatical non-co-operation. For non-co-operation is no negative creed ; it is a movement as profoundly religious as that which prompted China magnificently to refuse to disturb the loveliness of the earth for the sake of obtaining metals—metals which, as I have said, are good only for building the bars of a cage ; or as that which made Francis throw off his clothes and stand naked before those who scoffed at him.

And just because it is only the most inert and most insensitive Indians who meet with any success in using Western forms of government an experiment like the Montagu Reforms was doomed to failure from the start. The new Commission will discover only that. It might as well stay in England. There is nothing to be done except to leave the country alone ; and even for that it is probably *too late*. The weeds are well planted. They are growing and spreading.

Yet there is still this. An eminent preacher in London said to me that he looked to India to safeguard religion for the world when all other countries had lost themselves in the shallow, liberal materialism, which seems now to reign supreme. This is possible.

Minia, Upper Egypt.

2-12-27.

A Neglected Chapter of Indian History

Historical outlook, it is almost a truism to say, has been considerably altered since the day on which Elphinstone wrote that it is hard to construct a connected relation of the national affairs of India prior to the Muhammadan conquest. As a result of the patient researches of diligent scholars, it has now been possible to fill the gaps in ancient Indian history, and present-day treatises on the subject extend right back to the seventh century B. C. As we travel further down the stream of time, we naturally expect our material to be richer and our vision to be clearer and less clouded by obscure hypotheses and doubtful speculations. In the later stages of her history when India came into contact with enterprising Western nations who were not lacking in the habit of chronicling faithfully their own achievements and also the events which were taking place around them in the countries where they were carrying on their distinctive operations, we are too prone to assume that the historian's task would be refreshingly simple, and that there would not be much scope for further research. Yet this is far from being the real truth.

2. Every schoolboy knows that a new chapter in Indian History opened itself with the arrival of Vasco da Gama at the renowned capital of the Zamorin, the most considerable Malabar Prince, in May 1498. The far-reaching effects of that event have been often discussed, and scholars have sufficiently familiarised lay readers with the commercial, religious and political programme of the Portuguese in India. The achievements of Cabral and D'Albuquerque require no further elaboration, although it is probable that fresh light may be thrown on the religious dealings of the Portuguese in India, especially their attitude to the Syrian Christians and the Jews, some enterprising historian approaches the Republican Government at Lisbon for permission to make use of the records of the Inquisition at Goa which in spite of all its barbarity is known to have left behind a faithful record of its proceedings. If we except this particular branch of Indo-Portuguese history we have not probably much to gain by burying ourselves in Portuguese chronicles. The available material seems generally to have been made good use of. Similarly, as we come to the later period of the activities of the European nations in India, say the dual for Empire between the French and the English and the final supremacy of the English, we have excellent treatises dealing with the subject in its various aspects. And so we are apt to congratulate ourselves that the student of Indian History is now fairly on safe ground, and that the wide extent of centuries covered by the long annals of India have been adequately pictured and do not call forth any further line of approach.

3. There is, however, one part of the subject, and that an important one, which though not lacking in interest, has not received its proper measure of attention. It is well known that the Portuguese commercial supremacy in Eastern waters began to be challenged by the Dutch early in the seventeenth century, and, by 1663, all their territorial possessions in India with the exception of Goa, Diu and Daman, their surviving settlements, passed into the hands of the Dutch. It is equally well-known that by 1825, the Dutch were dispossessed of their commercial and territorial gains in India, and to-day no vestige of Dutch political power in India survives. Yet for more than a century and a half, they constituted an important political force in India and for two centuries they exercised a vital effect on her commerce and industry. The history of these centuries has not been attempted on an adequate scale. Even standard writers on Indian History barely do more than make a passing reference to the Massacre of Amboyna or the Dutch attack on Hooghly. Yet if the events of this unchronicled past were fully known, it would not only furnish a rich mine of information, but would also lead us to revise some of the cheap generalisations of Indian History besides helping us to understand some of the apparent mysteries of that history. Thus we are accustomed to hear it stated that to Dupleix belongs the credit of having first entertained clearly defined schemes of European territorial conquest in India after the days of Alexander. Yet if we read through the Dutch records with care, we shall recognise that some decades before Dupleix dreamed of an empire in the East, the Hollander had clear notions on the subject, and not all the wonted good fortune of Maharajah Marthanda Varma, the maker of modern Travancore, would have prevented the formation of the south-west coast

of India into a Dutch province had it not been for unforeseen complications in Java, the base of Dutch operations in the East. Again, the insistence with which the rulers of Cochin pride themselves on their loyalty to successive European powers might ordinarily cause us some bewilderment. We might well marvel whether such a time-serving attitude though politically inevitable is one for which credit need be claimed by the Cochin Royal house. But when we study the subject we shall recognise all too clearly that the Cochin Rajahs have good cause for their grateful remembrance of their alliance with the Dutch. It was the Dutch who ensured to the present ruling family their rights of succession when with the help of the Portuguese those rights were discarded by another section of the *Perumpadapu* family; and but for the vigorous support the Dutch gave to Cochin, the integrity of Cochin as a political unit would have long ago disappeared, and Rama Iyen Dalawah, the right-hand man of Marthanda Varma, would not have had occasion to stop his conquests at *Arookutty*, and rue on his death-bed the great disappointment of his life, namely his inability to add the name of the Cochin Raja to those of *Thekumcoor*, *Vadakumcoor*, *Kayamkulam*, *Quilon*, and other Chieftains who had been placed on the list of Travancore pensioners. While the Dutch on the one hand prevented Cochin from being absorbed in Travancore, their bold stand against Hyder Ali enabled Travancore later to hold her own against the Tiger of Mysore. Thus in the political sphere, the history of Dutch rule has a unique interest. But, on the economic side, the field is even perhaps more fruitful. A detailed study of Dutch commercial operations in India during the seventeenth and eighteenth centuries will make the economic life of the country during that period very vivid, and will enable us to test with some success how far current economic theory applies to conditions which obtained some two centuries back.

4. The history of the Dutch connection with India does not embrace the whole of that nation's activities in the East, for their most important station in the East, Batavia, was situated in Java, and lay outside the territorial limits of India. Nor was their sphere confined to Malabar, the region about which we have fairly complete records for two centuries, preserved in the Madras Records. By a strange mishap, the carefully written records of Tuticorin and Pulicat have disappeared, either by destruction or by removal from India, and are, in any case, no longer accessible to the historian. Thus there will be a certain lack of uniformity with regard to the scale on which the historian of the Dutch in India will be able to handle his material as far as it relates to their different settlements. Nevertheless, with the aid of old books in English written in the 17th and 18th centuries as well as translations from the Batavia Diary, Hague Transcripts, De Jonge, and other sources it must be possible with some effort to re-construct the history of this interesting period. References in contemporary documents of the English Company like those contained in Foster's *English Factories* and the *Minutes of the East India Company*, and other English records will also render substantial aid. The Manuscript diaries of the English factories at Tellicherry and Anjengo can also be laid under contribution for references to the Dutch; but even otherwise, the West Coast records are sufficiently full.

5. It is doubtful whether even History students realise with sufficient clearness that it was the Dutch and not the English who succeeded to the Portuguese mastery of the Asiatic seas, and that for the greater part of a century, it was the Dutch who took the largest share in the external commerce of India. Moreland in his stimulating work on Indian Economic History entitled 'From Akbar to Aurangzeb' gives some excellent reasons for the neglect of this period. In the first place, even Dutch historians, with the exception of Dr. Tapestra have not devoted their attention to any purely Indian question, and made no attempt to make use of the material at their disposal. Secondly, ignorance of language prevented Englishmen and English-knowing people in India from using published material available in Dutch. This is singularly unfortunate as it is said that Dutch sources are really very good. The Dutch merchants carefully wrote down several things which the English were content to take for granted. Their more extensive operations had the effect of broadening their outlook and enlarging their vision. Thanks to the discipline of the Batavian authorities, the Dutch in the East produced detailed and precise records of transactions carried out in distant places. Moreover, it was an excellent custom among the Dutch that every outgoing governor wrote for the guidance of his successor a clear account of all the events of his governorship. Some of these memoirs of the Commandeurs of Cochin have been printed in the original Dutch by the Madras Government, and two of them, i. e. the memoirs of Gollennesse (1743) and Moens (1781) have been translated into English and published with an excellent introduction (Dutch Records No. 13: The Dutch in Malabar by Galletti and others). Gollennesse was in charge of the Dutch establishment at Cochin when the Dutch engaged themselves in war with Travancore, and it was in Moens' time that Hyder Ali first appeared in Malabar. As we read through the English translations of these memoirs, we are able to gather how greatly historical research would gain if the other memoirs were also translated, as for example the memoirs of Cunes (1756) who concluded the famous treaty of Mavelikkara with Travancore in 1753, whereby the Dutch were constrained to sacrifice their ancient allies on the west coast to the ambitions of Marthanda Varma of Travancore who made certain promises regarding the supply of pepper which he never seriously observed. This was the treaty which called forth the King of Cochin, on the 14th of October, 1753, the following impassioned remonstrance. 'With the greatest regret in the world we are writing this *ola* and make known to Your Highness the King of Travancore by the conclusion and ratification of a treaty; and we believe that Their Worship's (the Malabar Council) have sacrificed an old friend and ally, besides other Malabar kings and also repudiated treaties If the Company had favoured other kings in the same way as him of Travancore, the Hon'ble Company would have obtained for ever greater advantages and glory, since Their Worships would never in that case have had to beware of injury; the kindnesses which the Hon'ble Company would do to its old allies would never be forgotten, but all that has been done to a mighty king will, if he succeeds in his objects, be returned with ingratitude. When the Commandeur went to meet the King

of Travancore at Mavelikkara, we accompanied him. The said King in his cajoling spirit assured us of the maintenance of a good understanding, but we have hitherto not perceived any betterment with regard to our affairs, and it happens that it is impossible for us to reduce to writing what was transacted on that occasion. But, be this as it may, he cannot be relied on for he has no compassion on or charity towards neighbours, but plays with big men and small as a cat with mice, seeking nothing else but his own profits which we make known to Their Worships, and we are sure that his intention is nothing else than to divide up our kingdom for the sake of the Tamban' (a branch of the Cochin family which had lost the right of succession, viz., the Chayyur branch) 'and, when this has been done, to bring everything under his sway.' One of the first tasks which a serious student of the subject has to aim at is to obtain at least an approximate translation of some of the untranslated documents available at the Madras Record Office. It must be possible for those who have obtained a working knowledge of the Dutch language, with the help of the summaries contained in the press list of ancient Dutch Records published by the Madras Government (Dutch Records No. 16) to single out particular documents which call for minute study. It will require a life-time to master the entire Dutch Records available, but even without satisfying this very difficult condition, Indian students who are interested in the subject have, says Moreland, a wide scope for research in literature which is within their reach and of which they are the best interpreters.

6. The subject is too wide for being compressed into a magazine article and in an issue which even otherwise is overcrowded. One does not propose to enter precipitately into the subject. I shall merely indicate some of the questions which a student of the Dutch connection with India shall have to tackle. He must, in the first place, try to show how pepper formed the historic basis of the Indo-European trade, and must elucidate the special train of circumstances in which the Dutch with no previously formed ambitions on India were able to break the Portuguese monopoly, and establish trade connections with India. He must then pass on to the competition with the English and examine how inland commerce and industry were affected by the manipulations of the Dutch. The next stage in the development of the theme would probably be an examination of the political condition of India in the seventeenth century, and an effort to show how the insecurity of political conditions — the ineffectiveness of the Central Government and the rapacity of provincial governors in Northern India, and the continued friction among Malabar princelings in the South — drove the Dutch from mere organisers of voyages to owners of factories and then of forts and finally to the role of a sovereign power. Lastly, the student will have to take note of the organisation of the Dutch in India, both commercial and political, and then pass on to the story of Dutch rule in India and the causes of their early successes and eventual failure, and the ultimate effects of the Dutch Collapse. All these are interesting subjects each of which singly affords ample scope for elaborate scholarly treatises. West-coast students will find a peculiar interest in the subject, as a good many of the incidents took place in areas familiar to them. They will be specially interested in the interaction of the Dutch — Marthanda

Varma and his successors, and of Hyder Ali of Mysore whose entry into Malabar marks the beginning of the end as far as Dutch supremacy in India is concerned. Readers interested in the subject would do well to visit some of the Dutch ruins on the west coast — Cannanore, Chetna, Ayyakotta, Cranganore, Chennamangalam, Munambam, Cochin, Tangacherry and other places.

7. Our admiration of the Dutch achievements must not prevent us from deploring their inexcusable acts of vandalism. The Jesuits had at Cochin one of the finest libraries in all Asia. But General Van Geons had no compunctions in exposing it to the ignorance of soldiers. An eye-witness says 'I have seen the soldiers and sea-men tear several of those beautiful volumes to light their tobacco.' The beautiful Cathedral was converted into a warehouse for the Dutch East India Company. "This edifice," says Bartolomeo, is now employed for preserving the sugar which the Company obtains from Batavia and the cinnamon they receive from Ceylon together with nutmegs, cloves, iron, copper, cordage, rice, pepper, and various other articles of merchandise." When Cochin was taken by the Dutch, they made a public bonfire of the ornamentalations of many churches right in front of the churches. These are, no doubt, high crimes in the eyes of a lover of culture, not to speak of a lover of religion, but they are perhaps not a shade more barbarous than the inhumanities perpetrated by their predecessors in the supposed interests of the Catholic faith.

8. Great though their failures and errors of judgment were, the Dutch have left an abiding contribution to the pages of Indian History, and South Indian students in particular will do well to devote time and energy to acquaint themselves with the doings of that nation in their part of the world. In fact there is no fitter subject for historical reserach to which the Kerala University of the future should lend its countenance than that of Portuguese and Dutch antiquities. With these rambling remarks, I must for the present take leave of the disappointed reader, whose patience I must have sufficiently exhausted but whose stock of historical knowledge I do not claim to have substantially enhanced. My task is, however, accomplished if I have aroused in him the passion to know more.

T. I. POONEN.

The Dewan's Prize Essay*

(By P. A. ITTYACHAN OF CLASS III.)

"The function of art is to hold the mirror up to Nature."

The sun daily making his appointed rise in the east, the moon and stars moving in their proper sphere, the succession of seasons, the perennial blooming of the flowers — all these convince us of the choral harmony of the world — the unity that underlies all manifestations of Nature. But night is followed by day, summer by winter, rain by sunshine, and sun-

*This essay is reproduced as it was without being in any way touched, amended, or altered. Editor.

shine by rain, that we are forced to believe that the constitution of Nature is complex; a system of opposites. The flower is born out of the soil, and the butterfly, with its glossy wing, out of the dust heap. The light that makes civilized life possible — the light that lends the domestic hearth and renders possible convivial tea-parties at night, is the emanation of the tremendous nightmare of the world — the sun. Thus, nature is incongruous. It is a system of worthy and yet of diversity, that there is a unity in diversity and diversity in unity.

“Art is imitation of Nature.” It must catch the true spirit of Nature — the babbling stream as it trickles down its pebbly bed, the prismatic hues in the evening at the set of sun, the serene felicity of the petals of a rose dimmed with mist in the early morning, the divinely shaped limbs as they dart and skip — all these, and many more must be properly understood, and felicitously expressed. The complexity of human nature, its emotions and feelings elude our imagination, and if it is impossible to comprehend the complexities of Nature, how much more, to give them adequate expression. Thus, experience comes to our rescue, and dry-as-dust maxims are evolved to superintend the workings of Nature. Art then degrades to a number of recipes — a catalogue of rules and regulations.

But if we take a comprehensive view of Nature, art is not a canon of rules and regulations; it is Nature itself. Everything we find is the emanation of Nature; and the human agency is the mere medium through which Nature expresses itself. It is an interpretation of Nature in terms of humanity. The shadow of a man reflected through a glass is also an emanation of Nature.

Though art must represent Nature in truth, in actual practice we find so many vagaries. The artist who tries to represent two parallel rails cannot represent them as it is; he must vary in detail to produce the desired effect. In order to be true to Nature, he must make them appear as drawing close one to the other, though, in actual fact, there is no drawing close even if the lines are extended to eternity. A similar difficulty confronts a poet. If a dramatist has to represent the emotions of one of his actors, the inner workings of his nature, his only way is to allow him a certain time on the stage for a soliloquy, and we know in actuality of our life musing aloud is not in the sphere of sane men. In “Hamlet” the prince comes down on the stage and begins “To be or not to be——” and a mawkish sense of sentimentality revolts at this. It is so unnatural, not in keeping with actuality; yet even master-minds like Shakespeare or Sophocles could not escape it. In dramas of Shakespeare journeys taking months to accomplish are represented within the space of a few hours; places as distant as England and France are brought on the stage.

What is this vagary of art the result of? How can it be accounted for? The artist has to confront so many limitations. How can Leonardo Da Vinci catch the spiritual halo that radiated from the figures that sat for the Last Supper, how can he represent the captivating smile of a Mona Lisa in the cardboard with brush and paint? How can Shakespeare represent Lady Macbeth fighting against the “Compunctious visitings of

Nature" by her overstrained will power? Or an Othello "perplexed in the extreme" on the stage by the rude stage properties at his command? Then surely there is a departure from Nature. The contingencies of the occasion demand a departure, and if it is not undertaken, far from having represented Nature it will be a vitiation of it. The artist represents a galloping horse in such a posture that in actual life it will "overleap itself and fall on the other." Such representation cannot be castigated as a convention.

Thus there is a departure of art from life. The artist feels as a supermundane being who is forced to tread a mortal life. The artist can catch the true significance of Nature, but the limitations that surround him retard his motion. He is cribbed and cabined in by the limitations at hand. The deep emotions that surge in a youthful bosom, the felicity of a deep-seated love, the fear of death, the doubts and misgivings of a life after, the complexities and incongruities of Nature that perplex our understanding struggle for expression. Feeling is common to all. Before Keats has expressed his terror of death, before Wordsworth his ecstasy at the sight of daffodils; ere Tennyson has expressed the felicity of a flowing brook, how many mortals of ordinary life would have felt the same emotions, how many men would have felt the galvanic thrill of love, before it became audible through the pulsations of poets; and yet a childish numbness buffeted their expression, and clung about them as a dark cloud. If art were as broad as Nature without any of the limitations of the latter, we would have had Miltons and Dantes in plenty. But, it is not enough if we see and feel. The artist has to pass through needle's hole of art. "The magic casements opening on the foam of perilous seas in fairy lands forlorn" have to be taken in and expressed through the form of art.

Then is art in its narrower outlook a limitation of Nature? If a man is constrained to express everything which he feels through certain conventions, is it not a limitation to the free flow of his feelings? But no true artist has been considerably impeded by the limitations of art. It is those who have set at nought the limitations of art, broke through its trammels that have succeeded as artists. Shakespeare, Milton, Dante have all set at nought the limitations of art; even Watt Whitman was not impeded by the consideration of its hard and fast rules.

Thus, though there is a departure in details between Nature and art the latter is found to be a human endeavour to mirror forth the former. Michael Angelo and Rembrandt have caught pieces of Nature and mirrored them forth on cardboard; Shakespeare, Dante, Goethe, Victor Hugo, Kalidas have caught glimpses of Nature and have interpreted in light of human experience. What is Taj Mahal, but an airy dome set in marble; what is drama, but a trailing of the clouds of the glory of life — an epitome of "the life's fitful fever?"

An Excursion to the Chewarra Waterworks

[K. K. CHANDY, CLASS I.]

It was a lovely morning, at the coolest time of the year, when all the land was smiling, that a party of friends, led by our active and jolly little Warden, set out to visit the waterworks at Chewarra. We had heard of wonders of the place and were eager to see them and add to our knowledge.

As we started on our excursion, all Nature was vocal with joy. The frisky squirrels and the gay parrots were chirping and dancing with their young ones among the trees. The light-footed hares were jumping around in search of sweet verdure. The blessed little doves with their loving companions were swooping down from above and darting across the sky. Birds and beasts were hopping and skipping about our path, as we made our way to the river, to get the boat which was destined to carry us to the appointed place.

All at once the western skies were clouded over and the day, which had begun so brightly, assumed a gloomy and forbidding appearance. Those of us who had, with the conceit of youth, disregarded the advice of the others who were older and more experienced, and had neglected to bring our umbrellas, were to repent of our folly. Down came the rain in merciless torrents, drenching us to the skin. Naturally possessed of an adventurous spirit, we would not flinch for a moment. Were we not sons of Travancore, trained to disregard the obstacles that Nature might put in our way? Daring the elements, we venture on.

From the position of the sun, the boy in charge of the boat knows that it is about ten o'clock and he murmurs that we must make haste. Two of us take hold of the oars and volunteer to row the boat for the party. Boldly they make the oars cleave the water and the boat leaps forward. Friends, who have accompanied us so far and stand watching us from the bank, must have felt, as they gazed after us, that it was indeed a worthy barge for such a noble company of gallants.

In a few minutes we are under the great railway bridge across the river. We admire its unshakable supports and the impregnable girders which bind it together, and we observe with sympathy its gloomy colour, indicative of long-continued discontent. Not once but many times a day it is trodden under foot by a fiery animal, strong and quick-footed with a long and ponderous body and a head which is continually sending out black clouds of smoke and every now and then a torrent of terrifying sparks. When once this dreadful beast has entered on the bridge, it seems an age of torture till it passes off. Though fleet of foot, its body is of such extraordinary length that it takes a grievous time till it has all got over to the other side. It haunts the river like an elephant, shaking its ears as it approaches and it ever follows the same track, when it seeks the water. The melancholy bridge seems to long for the day when this awful monster will slip down the steep banks into the depths below, its innumerable feet yielding beneath it, as it sinks.

A few deft strokes of the oars take us safely past the bridge. Our little boat sends forth a melodious sound into the air and veil-like sheets of water slip from the blades of the oars. Every face but one is bright. The one, who was at first the most interested, now views the whole affair with discontent on account of a silly quarrel with our leader. But for him there is cheerfulness and good humour throughout the boat. The day is growing warmer and all around us silence reigns. Even the wind assumes a drowsy state, languidly drooping as the sun asserts itself. Suddenly there appears on the bridge the dreadful monster of which we have spoken. A shrill yet heart-piercing cry from its fiery mouth warns us of its wild spirit and its contempt for the impetuous band of striplings who are boldly gazing at it from below. As we gaze, its head disappears among the palms on the southern bank and its huge, metamericly segmented body follows by degrees.

Though not quite strange to such a scene, we pause to think of those mighty minds which have tamed these monsters and brought them into the service of man. Ere long the river bends. We see the exquisite beauty of river and forest and fertile field. Our thoughts instinctively ascend in praise of that Divine Power Who is the originator of all about us. We are exploring the rich storehouse of Nature and behold the wisdom and the goodness which reach far beyond all our imaginings.

As we proceed, the play of wit and the happy jests of our smiling leader make the boat ring with the laughter of the merry party. Nature herself smiles in sympathy. The wind revives and fans us with its cooling air. The rays of the sun steal into the thickest part of the woods around us, as if searching for some familiar friend with whom it had delightful intercourse only the day before. Beckoning to the youngest of us, the leader demands another of the songs of Vanchupattu which we had been singing when we set out on our trip. Responding to the well-known pet name by which he is called, the bright little fellow instantly obeys and the sweet music charms every ear. All but the one gloomy figure already described join in the chorus which accompanies the song.

The fragrant morning air is wafted to us as we sing, coming to us laden with the perfume of a thousand flowers. Our eyes are feasted with countless varieties of natural scenes. Here stretches out a long strip of sand; along it we see young birds making gay in the sun. The sand now fades away and its place is taken by a precipitous and rocky shore, crowded with glorious teak trees and others which are intertwined with climbers of every variety. From crevices in the rocks hang down long and strong roots and vines, which reach out into the whirling waters of the river and afford us hope of escape, if ever the boat were to be upset by an eddy, as is not uncommon in these parts.

From among the bamboo groves a creaking noise is heard, caused by the onward rush of the wind which is now becoming stronger. An occasional worker in the fields or a lonely traveller on the banks of the river gazes at us with surprise till we are out of sight. The rippling of the current against the sides of the boat and the moaning of the oars as they swing

to and fro join with our song to form a musical chant. Here and there some modest huts and anon a more pretentious two-storied building are disclosed to view among the woods.

From time to time a little island appears before us on the bosom of the river, overgrown with grass and waterplants and moss. Doubtless these islands serve as comfortable rest-houses for crocodiles and pythons. The tiny frogs, too, find a lodging here on their way down the river, migrating to more suitable and comfortable quarters.

With minds fed by these and many other pleasant sights, we at last arrive at our destination. Now our first thoughts are for food of a more material kind. Bringing out from the bottom of our boat the great bunches of ripe bananas we had brought along with us, we were in the mood to enjoy them to the full. After this seasonable refreshment, we sought permission of the chief official to enter the buildings. With smiling faces and curious eyes, we eagerly enter. The first thing that attracts us is the huge fly-wheel which is defying the efforts of a number of men to make it revolve. It seems to be telling us that the inventions of man often take a pride in acting contrary to his will, when they get the chance.

The broad filtering tanks, the magnificent well, the great iron pipes through which the water is brought, the mighty engines and the huge tank to which the water is sent to be stored at a high level, so that it may be sure to flow as far as the distant town, all appeal to our imagination and make us realise how indispensable water is when so much is done to obtain a sure supply. This simple fluid is needed by all alike, the rich man in his mansion and the poor man in his hut. It brings all to the same level of need and satisfaction.

Our leader helps us greatly to understand the reasons for all this complicated scientific machinery and our pleasure in attaining the object of our excursion fills us with new vigour and vivacity, making even the gloomy member of our party forget his grievances and become reconciled to us all. Glad to have thus added something more to our store of knowledge, we turn back to our boat, which is rolling about, as if fretting with impatience because of our delay in returning. The humble chronicler of the doings of this happy day had hitherto been plying the oar at the bow. Now he gets the rudder, delighted to steer the boat downwards along the whirling current. The little company, somewhat weary after their journey, are inclined to let their spirits flag, when, lo, the Jonah of the party, having left all his discontent behind him, sets himself to encourage his friends by starting one of their favourite songs.

Cheered by the singing and getting renewed vigour from discovering that we could return by another way, we proceeded with fresh zest to enjoy the new scenery which came from the rich treasure-house of Nature. Now the turn at the oar is claimed by no less a person than the Secretary of the Hostel, who handles it with such skill that he shows his talent in the boat to be not less than what we are accustomed to in the Hostel.

All too soon our pleasant and instructive excursion comes to an end. The boat brings us to the familiar landing-place and we accompany our

beloved Warden back to the Hostel. As we wend our way up the hill, we recall our happy experiences and vow that the scenery of the beautiful Periyar will remain imprinted upon our hearts in golden colours for the rest of our life.

A POEM

[B. SANKARAN NAIR OF CLASS I]

Vanished beyond the surging sea
The shining glory of the day ;
And bitter tears of blood-drops red
The placid West in pity shed.

The learned East, with sorrow dire,
In prayer joined the heavenly choir,
And sought with flowery leaves the calm
Which comes from sweet and soothing balm.

The sky around the East is blue,
Untouched by any lurid hue.
But, hark ! when falls the darkness thick,
The jackals howl, with passion sick.

"Light ! Light !" they cry, "Our light is lost !"
Searching the West, with blindness crost,
In misery they loudly call ;
Nor think the East will give them all.

Service and Sacrifice

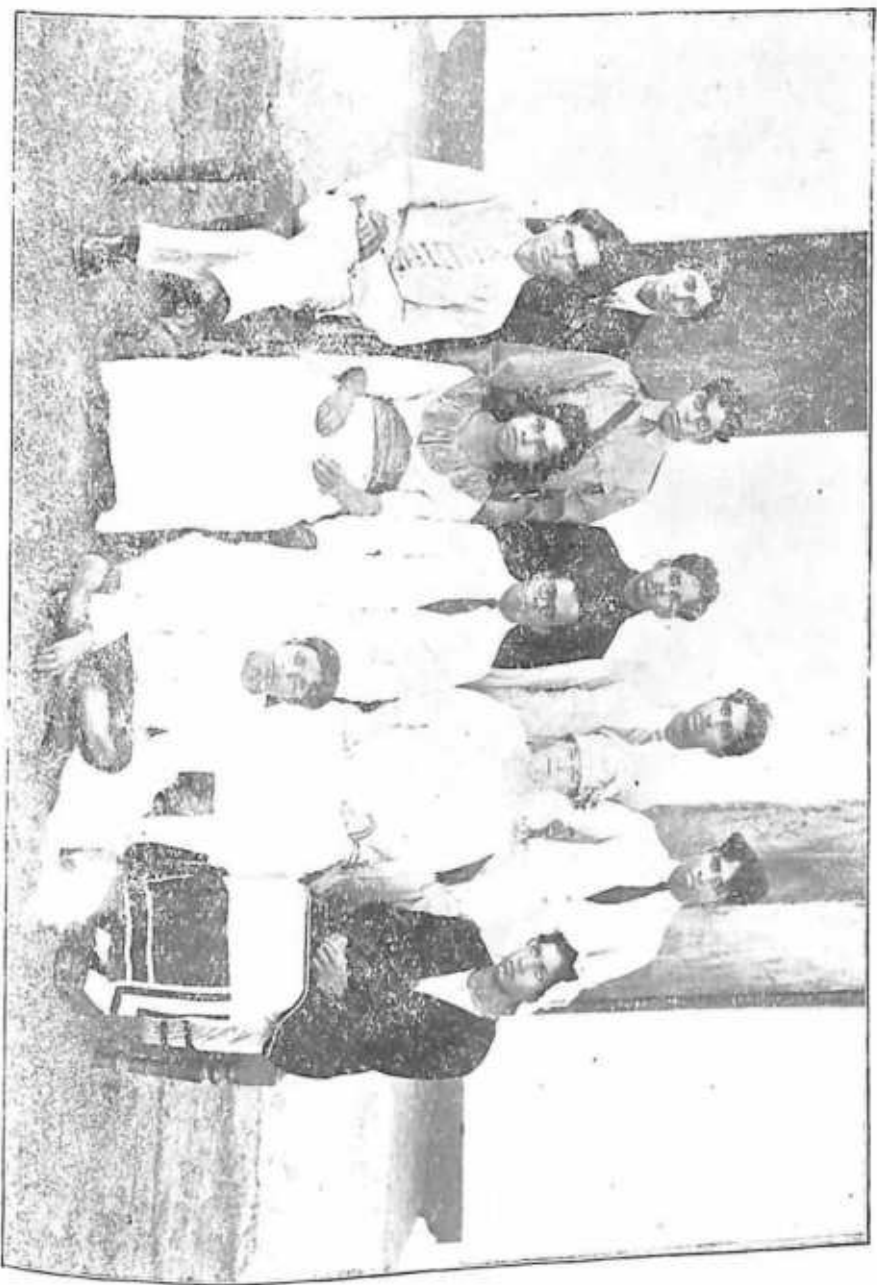
[N. V. BHASKARAN OF CLASS II]

Pippa, the poor girl, pauses at the threshold of the silk-mills to consider what she should do with the single day at her command. She will not let the day slip past for nought, but intends to devote it to the awakening of the good conscience in her fellowmen by calling out 'God's in His heaven.'

'Each being has his office, lowly some
And common, yet all worthy if fulfilled
With zeal, acknowledgment that with gift
Keeps pace with a harvest unswerving to the seed.'

(Wordsworth's *The Prelude*)

We live by sacrifice. Sacrifice is the essential factor in our national life. The welfare of our neighbours depends upon the services we are willing to render them, and for ourselves we are indebted to others even for existence. 'It is not the Church we want but the sacrifice ; not the ambition of admiration, but the act of adoration ; not the gift but the giving.' (Ruskin) The congregating instinct that is characteristic of our unripe years should be trained to works of high purpose.



The English Drama Troupe

Goldsmith says, 'We should learn the luxury of doing good.' It should be within our sphere of activity to be engaged in patient services for the benefit of our fellowmen and make their lives really blessed; and it is the services we render them that endear us to the Higher Magistracy whose 'broken lights' we are. Indeed, the most elevating hope we can entertain is to be of service to others, and we should not be hindered from executing our office howsoever small it may be; for

'All service ranks the same with God
— God's puppets best and worst
Are we; there is no last nor first.'

(*Browning's Pippa Passes*)

The impulse of greatest moment in actuating us to perform this supreme mission of service is love. There is no life where there is no love and life without love is like a dead corpse. It is eminently the most sanctifying element in human life and in its absence the soul is not able to mount the hill of holiness. This love that we exhibit towards the creatures of God expresses itself to the same degree as our love for Him.

'He prayeth best who loveth best
All things both great and small.'

(*Coleridge*)

What casts a shadow over our love for humanity is our selfish devotion to ourselves. Rabindranath Tagore in his 'Creative Unity' calls for the complete renunciation of self, whence comes the fulfilment of love. Indeed, 'the greatest of feelings is an utter forgetfulness of self.'

'My son, you must give all for all, and be nothing of your own. Know that the love of thyself is more hurtful to thee than anything in the world.'

(*The Imitation of Christ*)

We are engrossed so much in the interests of our own self that the monster of selfishness leaves scarce any room in us to satisfy the desire of persevering for the common good. Self-denial is the supreme discipline of the Soul which we should accept if we should have the fulfilment of love. The relinquishing of all selfish desires brings peace into the home of our mind and strengthens our relationship with Heaven.

This spirit of service and sacrifice is evidently manifested in all the inanimate objects that we see around us. The birds in the sky and the flowers in the field, though endowed with but a short duration of life are a source of the purest pleasure to humanity.

'It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred years
'To fall a log at last, dry, bald and sere.'

(*Ben Jonson*)

The gentle butterfly lives among the blooms of the poet's flower-garden, and beats out the muffled drum of its life in one short day, yet with

joy throughout. It is the greatest service it has to render to the world, to be joyful while it can and contribute the service for which its Maker intended it.

The sacrifice of Jesus is our supreme example of devotion to mankind. His Crucifixion is a triumph over death. Death is no end for Him, nor is it an end for us ;

‘ There is no death ! what seems so is transition ;
The life of mortal breath
Is but a suburb of that life Elysian
Whose portals we call death.’

(*Longfellow*)

Empires have ceased to suffer when their peoples have lost hold of the moral principles of life and followed the path of self-indulgence. This heralded their immediate disruption. The sun of Rome set when she ceased to nurture within her city walls a Horatius, a Brutus, or a Decius. The crop of tyrant emperors which appeared on the arid soil of self-indulgence and gross materialism left her but a spectre of her storious past.

‘ Atmosphere ’ in a School

A visit to Christ’s Hospital, one of the important public schools in England, made one feel more than ever the value of a good and distinct atmosphere for an educational institution. Christ’s Hospital is a great school, in numbers, in its buildings, and its system of education. But what was felt above and beyond any of these was the general impression created by the place — what is generally described by the term ‘ atmosphere.’

That place is particularly fortunate in this respect. Being entirely Residential like most of the Public Schools with a well-organised corporate life based on the ‘ house ’ system it has been natural for the place to develop a distinct character of its own. It has been very much helped in this recently by its removal from London to a quiet country side where it has a secluded life removed from the general current. The quaint uniform work by the boys, though a small point in itself, is really helpful in adding to the atmosphere, the more so because it carries back its association to a past dating back to the time of Edward VI when the school was founded. Such a long history of the school with all its traditions and associations is a great asset to the school in maintaining a rich and varied life. In the ordinary work of instructing the boys it has adopted the latest educational ideas. But what is really more important is the variety of intervals provided for the boys. Arrangements are made to instruct the boys in handicraft, farming, and fine arts like painting and clay modelling. Music is given such an important place that it gets a school all for itself. Great care is taken over the physical welfare of the boys as may be seen from the careful arrangements for sound food, regular physical exercise and vigorous games. Behind everything there is the fine system and order with which the vast school of about 850 boys with its diverse acti-

vities is so well regulated that everything works together smoothly and makes atmosphere pleasant and smooth. It is not surprising that a place of this kind has something distinct and peculiar about it, which one feels as a very valuable element in its educational influence.

It is not necessary to discuss for the present whether this atmosphere is all that it ought to be, and whether the school is a model for all other schools. Leaving such questions aside it may be asserted that the place really emphasises the need that each educational institution should depend as much, if not more, upon the tone and atmosphere that it is providing as on the actual teaching work that it does. If the real aim of education is to help the young to choose the forces that shall really mould their life it must be recognised that a considerable part of this can best be done unobtrusively by providing a helpful atmosphere where some very valuable lessons, which could not be easily taught otherwise, will really be caught by the people concerned. It has the additional advantage of saving the boy from some irritation from what he may sometimes regard as unnecessary interference and sparing the teacher from some embarrassing work. In fact the value of the tradition and atmosphere of a common life is so well recognised in the older universities of England that they lay as much, if not more, emphasis on the length of the period that a member spends in the university as on the amount of knowledge that he acquires there before a degree is conferred on him.

It is well to remember that there is no educational institution without some atmosphere of its own. But what very often happens is that it is so there that practically it makes no impression. Each place needs to build up its own atmosphere with its own distinct ideas. A great deal of clear thinking and hard work should go into it. Failure in the respect cannot be atoned for by success in any other direction. But you cannot get an atmosphere in a place all of a sudden. It grows up only gradually and quietly, all connected with the institution, teacher and taught, contributing to it. It is the great privilege of those who are connected with educational institutions to do this. It is a place where those who come there receive a great deal from the work that others who have gone before them have done. The most graceful way of acknowledging it is to make a right contribution however small in building up a noble and useful atmosphere in the place. That is also the best legacy that can be left behind for those who will follow.

V. M. I.

The College Day Celebrations

Somehow it happened that the date for the celebration of the College Day was decided on only a few days before the College closed for the Christmas vacation. The junior students were in the full swing of their terminal examination and the seniors having just had their Selection examination, naturally an exacting one, felt that they must have a lax week at the end of it. It was, therefore, possible to do very little indeed until the College re-opened on the 10th January and then there were only about ten days more. So the College Day Committee took up its work with some misgivings, quite heedlessly as it turned out; for this year's

College Day was celebrated with truly remarkable success in every way.

For this, it is difficult to say who are responsible and who should be thanked. It is not easy to single out for praise where everyone has done well. One remembers now the exhortation of the Principal before we closed for the second term that everyone should do his bit, so that no one may have cause to regret after the event was over, regret that he had no active share in the success of it. It is not often that advice is so well-timed; it is less often still that advice bears such rich fruit. For, not only was the College Day a success, but it was also the first College Day celebrated with a surplus at the end of it all. The Committee has decided that this surplus be placed at the disposal of the College authorities to form the nucleus of a 'Boat Fund.' The Committee and the present students whom they represent deserve to be complimented on this act of theirs, so strikingly graceful and generous.

It remains only to refer rapidly to the main items of the celebration which began with sports on the evening of the 18th of January and closed with the business meeting of the Old Boys' association on the morning of the 21st. In mentioning the sports on the 18th January, however, we must particularise a little and say 'Field Sports.' For the river that flows by us is at least as much a part of the College life as the Athletic grounds; and for the College Day we have River Sports and a Boat Race every year on the morning following the Field Sports. Field Sports are of interest, as many other items are, to several who are outside the College, to the Public of Always in particular who come to witness them every year. Special mention may here be made of the 'Tug of War' finals between Classes II and IV in which the former came out successful. This must have been specially gratifying to the winners, as Class IV was uniformly faring the best in most other items and counted among its number the prize champion of the year, Mr. P. C. Koshy.

River Sports and the Boat Race were fixed for the next morning at 8 a. m. The latter especially is a very popular event and batches after batches were enjoying themselves so much that some of us must own to some little surprise at being told at 2 p. m. that day that the last batch had not yet returned to the hostels. The athletic president expected some difficulties in the way of being able to hire boats at all and he must have felt very flattered indeed at this silent but unequivocal compliment paid to him for his services in at last procuring them. The day closed with the finals of the Inter-class football match, the winners being Class IV and the runners-up, Class II.

The next day began with a service in the College Chapel conducted by the Rev. Dr. Moffat and a sermon delivered by him, the text being "Send out Thy Light and Thy Truth." Both were done with that quiet and impressive dignity which we have learnt to associate with him, ever since his coming into our midst. [The sermon is published elsewhere in this issue.] There was nothing more for the day till the Public Meeting which was to begin at 3 p. m. The interval was, however, a very busy time. The President of the Public Meeting and the speakers at the meeting were to be received. Some were busy making the last arrangements for the drama to come off during the night. Decorations, it is true, were completely ambitiously planned and tastefully executed, thanks to the ceaseless labour extending over two full days, of Mr. Dawson and his devoted troop of workers. But an exacting committee had saddled them with the task of

illuminating the College at dusk after the public meeting was over and they had perforce to be busy about it.

The Public of Alwaye and invited guests from other places were slowly coming in from twelve o'clock on the 20th. The President of the meeting was Dewan Bahadur M. Krishnan Nair, a former Dewan of Travancore. As soon as the President and the speakers of the day had arrived, the meeting began at 3 p. m. The Principal made a speech welcoming the president, the speakers and other guests of the evening and then presented a report of the working of the College during the previous year. The president then rose and delivered a very instructive and interesting speech. Then he called upon the Rev. A. J. Boyd to address the meeting. After Mr. Boyd's speech, Mr. Padbhanabha Menon read a learned paper on "Tagore" which he had prepared and got printed for the occasion. [All these are reproduced in the present issue]. Mr. K. N. Balakrishna Pillai of Class III then spoke in behalf of the present students of the College. He began by thanking them for the honour done to him in having been asked to represent them and gave a very beautiful description of the situation of the College and the scenery around which were amongst the very obvious advantages of the institution and had secured tributes from every visitor including Mahatma Gandhi. He then touched on the residential aspect of the institution and emphasized its educative value in the broad sense of the term in that it helped to tone down eccentricities of character and temperament and afforded ample fields for the cultivation of such qualities as are of great value in public life. He paid an eloquent tribute to the services of the Principal in special and of the staff in general. In conclusion he drew the attention of the authorities to what the students thought of as some of the outstanding needs of the institution, such as more accommodation in the hostels, and still farther additions to the library. Mr. M. P. Xavier who was the next to speak representing the old students of the College, was received with cheers on rising to do so. He made a very humorous speech as could be expected of him, in Malayalam, in the course of which he expressed his thankfulness and pleasure in having been asked to represent the old students for a second time. After distribution of the prizes to the winners in the literary, arts and athletic competitions, the President made some happy concluding remarks in Malayalam. The meeting closed with a vote of thanks to the President and others, proposed in very appropriate terms by Dewan Bahadur Dr. V. Varughese, a member of the College Council.

After the illuminations at dusk, there was the drama including a few scenes from Sakuntala and a few scenes from Sheridan's 'The Rivals'. Considering the short time, scarcely a week, that was at the disposal of the actors, it must be said that they acquitted themselves very well. The success is due to the efforts, among others, of Mr. D. P. Unni, Mrs. Moffat, Mr. K. Jacob and Mr. T. S. Venkatraman. There was a general feeling that the English play was too short, but under the circumstances nothing else was possible and it was certainly better to have sacrificed quantity rather than quality.

The next day began with a football match in the morning between the old students and the new followed by a feast. The latter was an occasion of unreserved and spontaneous merry making and the high tension of the proceedings was sufficiently compensated for. Immediately after, there was a business meeting of the old boys' association. The

Committee for the following year was elected and the Principal mentioned that next year if a sufficient number would turn up, advantage could be taken of it for revising the constitution and rules of the association.

Advantage was taken of Professor Boyd's presence in our midst and at our request he delivered two lectures, one in the morning of Saturday the 21st at 11 a. m. on Francis Thompson's 'The Hound of Heaven' and the other in the evening

Thus the happy week of festivities came to a close.

(A member of the College Day Committee.)

After the Examination

Wearily calls Phoebe
 Across the cloudy sky:—
 'Where might Endymion be?
 Where is Latmos high?'
 But I shall still be cheery,
 Though from my toils weary;
 I am like a fairy,
 Floating through the sky.

Now a sad foreboding
 Is looming every where,
 And a dismal moaning
 Echoes through the air.
 But my soul is singing,
 With happiness is ringing,
 Though tired, tired, bringing
 Joy for every care.

The future hides its story,
 Regrets hide what's behind.
 The paths which lead to glory
 With toil paved I find.
 But I'll hie me to the city,
 And will not ask for pity.
 I'll win prosperity
 And peace unto my mind.

C. ATCHUTHA MENON.
 (Class III)

The College and Hostel Notes

The Tagore Hostel. The Committee for the year was composed as follows :—

- Mr. J. C. Chaly (Secretary)
- „ P. I. Varkey (Athletic Representative)
- „ C. G. Yohannan
- „ K. K. Thomas
- „ T. Thomas
- „ P. K. Varughese

Mr. K. Jacob was the warden in the early part of the year; a little later Mr. K. M. Varughese was appointed co-warden. After the first term, Mr. Jacob took his residence outside, with his family and so Mr. Varughese has been the sole warden for the major portion of the year. Mr. Jacob was at home to all the members of the hostel one afternoon. The members had a very pleasant time of the function but as was observed later at the Hostel social gathering, even that was not a sufficient compensation for the loss that they felt at his departure from the Hostel.

The Hostel 'Social' was held on the 16th of February. The variety of entertainment got up by the members was highly appreciated by all the guests of the evening and the Principal who was in the chair paid a high tribute to the talents of the members in the various directions exhibited that evening. Various tournaments had been held and the prizes were distributed at this meeting.

Sad mention has to be made of the passing away of one of the members, Mr. K. K. Thomas, in the Ernakulam Hospital in the beginning of the second term of the year. During the few months of his stay in the place he had endeared himself to all by his cheerful ways and kindly manners. Our thoughts go out to his parents in sincere sympathy.

The N. E. Hostel. The Committee for the year consisted of :—

- Mr. P. K. Narayana Pillai (Secretary)
- „ P. Kuruvilla (Athletic Representative)
- „ M. C. Eapen (Librarian)
- „ N. V. Bhaskaran (Treasurer)
- „ K. T. Thomas (In charge of the garden)
- „ T. V. Thomas (In charge of the medicine chest)

Besides three general meetings one at the beginning of each term, there was a special meeting to discuss the arrangements for the Hostel Social. A special committee was elected for the purpose. The Social was quite a successful function. The vast majority of the members are senior students who will be leaving the College and Hostel soon, and so the Principal made special reference in his concluding speech to the duty of the members to keep up their loyal attachment to the institution even after they leave the place. A few scenes from Henry IV were successfully staged. Life in the Hostel throughout the year was very happy and the members will carry with them grateful recollections of the time they spent here.

The S. E. Hostel. The following constitute the Hostel Committee:—

- Mr. T. K. Kuruvilla (Secretary)
- „ P. M. George (Athletic Representative)
- „ E. J. Samuel
- „ P. K. Unnooni
- „ T. Thomas
- „ V. K. Rama Krishna Pillai.

Messrs. V. M. Ittyerah and D. D. Dawson were the wardens of the hostel during the first term. In September Mr. Ittyerah left for England for higher studies. As Mr. Ittyerah had to leave unexpectedly in the middle of the Onam vacation, the members were not able to bid him farewell. Soon after the vacation, the general meeting communicated to him their deep gratefulness to him and their good wishes. Mr. Ittyerah's place in the hostel was taken by Mr. T. B. Ninan.

The Hostel Social was held on the 31st January, 1927. Since many of the members contributed to the entertainment, there was a rather elaborate programme. The ping-pong prize awarded as the result of the hostel tournament was given to Mr. T. K. Chackunny on that occasion.

The College Hostel

There are three other hostels attached to the College, but this is in a peculiar sense the College Hostel because the members have been living in a part of the College building itself. It was not thought at first that this arrangement would have to be protracted for a whole year, but so it has turned out.

Under the guidance of Mr. T. B. Ninan who was the warden here in the early part of the year, some of the members opened a small tapioca plantation in the grounds of the 'Alwaye settlement.' Mr. Ninan was later on transferred to another Hostel. Mr. C. J. Jacob and Mr. K. S. Abraham have been since then the joint wardens of the Hostel. The Committee consisted of:—

- Mr. C. Kochukoshy (Secretary)
- „ M. Mammen (Athletic Representative)
- „ K. K. Chandy
- „ P. E. Matthew
- „ M. M. Thomas
- „ N. M. Kuriakose

It may be mentioned that a Debating Society has been opened here and has proved quite successful.

The Literary and Debating Society

The Principal has referred briefly to the working of the Society in his report presented at the College Day Public Meeting. Since then, Dr. Graham, formerly of the Manchester University, visited the College and delivered an address under the auspices of the Society on the Lamarckian theory of evolution. The lecture was followed by a lively discussion.

നയിക്കുവാൻ കഴിയുമെന്നു “മാതൃ ആർനോർഡും” പറയുന്നു. എന്തായാലും ലോകദൃഷ്ടിയിൽ ചില ഉത്തമാർക്കുള്ള പ്രത്യേകപ്പെടുത്തുവാൻ ഒരു മഹാനർ ഉദയം അത്യാവശ്യമായ കാലത്താണ് “രവീന്ദ്രനാഥദാശാർ” ഭാരതീയ നഭോമണ്ഡലത്തിൽ ഉദിച്ചുവന്നതു. “കാശ്മീരനക്ഷത്രത്തിൽനിന്നും പുറപ്പെടുന്ന പ്രഭാവുരം സമുദ്രാഗമനം” ഉൾക്കൊള്ളുന്നു. ജഗദീശ്വരനായ സ്വീൻറെ ശാസ്ത്രീയമായ പരിശുദ്ധതയുടെ ജീവബാലത്തിന്റെ ഐക്യരേഖയും പക്ഷിമൃഗാദികളുടെ വിശേഷബുദ്ധിയേയും ലോകത്തെ ബോദ്ധ്യപ്പെടുത്തിയതോടുകൂടി, രവീന്ദ്രനാഥദാശാർ ലൈലൈലകന്യകയുടെ യഥാർത്ഥ ശക്തിയേയും ചരാചരങ്ങളുടെ ഐക്യഭാവത്തേയും അനുഭവസിലമായ അഭയതപത്തോടും വിസ്തരിക്കുവാൻ പാടില്ലാത്ത വാഗ്ദാനസത്തോടുകൂടി ലോകത്തിലുപദേശിച്ചു. അദ്ദേഹത്തിന്റെ അനവധി കൃതികളും അവയിലെ മറ്റോ വാചകങ്ങളും ഇതിനെ സാക്ഷ്യപ്പെടുത്തുന്നുണ്ട്.

കാശ്മീരകൃതികൾ എല്ലാം ഒരുപോലെ ആകർഷണീയങ്ങളും വിശിഷ്ടങ്ങളുമാണെങ്കിലും ഒന്നാകെ അവയെ ആദരിക്കുന്നതിൽ രചിപ്പിച്ചവർക്കും കാണിക്കുന്നുണ്ട്. തന്റെ കൃതികളിൽ ഉത്തമസ്ഥാനത്തെ അർഹിക്കുന്നതു ചെറുകഥകളാണെന്നു കാശ്മീര തന്നെ പറയുന്നുണ്ടെങ്കിലും വിശിഷ്ടതപങ്ങൾ അടങ്ങിയ കൃതികൾ വേറെയുള്ളവകളാണ്. “ഗാർഡൻ (കോട്ടകാർ) കൃതി സന്ദർഭങ്ങൾ (ചന്ദ്രകല) മുതലായവയെ മുഹൂർത്തങ്ങൾ അധികം ആദരിക്കുന്നു. പാശ്ചാത്യരാജ്യങ്ങളിലും പൊരസ്സരാജ്യങ്ങളിലും പല നാടകസംരക്ഷാർ “ചിത്ര” എന്ന നാടകത്തെ അതിനായിച്ചുവരുന്നതു കാണികളുടെ പ്രത്യേകമായ മനോഹരിയെ സൃഷ്ടിക്കുന്നു. “സാധന” എന്ന ഗദ്യകൃതിയെ അമേരിക്കയിൽ ജർമ്മൻ വലരെ സ്തുതാനിടുന്നു. പക്ഷെ അഭിപ്രായവ്യത്യാസം കൂടാതെ എല്ലാവരും ഒരുപോലെ ആദരിക്കുന്നതും കവിയുടെ മനോഹൃത്തിയുടെ മഹാത്മ്യത്തെ വിശേഷിച്ചു വിമുച്ഛപറയുന്നതുമായ ഏക കൃതി “ഗീതാഞ്ജലി”യാണു്.

II

ഗീതാഞ്ജലിയുടെ ഇംഗ്ലീഷുതർജ്ജമ പ്രസിദ്ധപ്പെടുത്തിയപ്പോഴാണ് കവിയുടെ കീഴ്തി പേർ കണ്ടെടുക്കു പരന്നതു. യൂറോപ്യനാർക്കും മുതൽ പല ഗാനങ്ങളും ചെറുകഥകളും കാശ്മീര സ്വദേശിയായ ബംഗാളിയിൽ ഏഴുതിയിട്ടുണ്ട്. “ഗീതാഞ്ജലി” തന്നെ ബംഗാളിഭാഷയിൽ അദ്ദേഹമെഴുതിയ ഗാനസമുച്ചയമാണു്. അതിന്റെ ഇംഗ്ലീഷുതർജ്ജമയുടെ കർത്താവും അദ്ദേഹം തന്നെയാണു്. വിദേശഭാഷയായ ഇംഗ്ലീഷിൽ ഗദ്യരചനയിലുള്ള ഒരു തത്ത്വമയെ ലോകം അഭിനന്ദിച്ചതിന്റെ ഫലമായിട്ടാണ് അദ്ദേഹം നോബൽസമ്മാനത്തിന്നു അർഹനായിത്തീർന്നതു്. ഗീതാഞ്ജലിയുടെ മൂലപുരയിൽ യീറ്സ് (Yeats) എന്ന അംഗ്ലീയകവിവർണ്ണൻ ഇപ്രകാരം പറയുന്നു :-

“ഈ തത്ത്വമയുടെ ഒരു കയ്യെഴുത്തുപ്രതി എന്റെ യാത്രാസമയത്തൊക്കെ ഞാൻ കയ്യിൽ കൊണ്ടുനടന്നിട്ടുണ്ടു്. തീവണ്ടിയിലും വിശുദ്ധനിലയങ്ങളിലും മറ്റും വെച്ചു ഞാൻ അവയെ പാരായകാരശക്തി അന്യന്മാർ കാണുമെന്നു ഭയപ്പെട്ടിട്ടു ഞാൻ വായന നിർത്തിയിട്ടുണ്ടു്.” ഇംഗ്ലീഷു തർജ്ജമകൾ വികാരങ്ങളെ ഉപേക്ഷിച്ചുവാൻ ഇതു ശക്തിയുണ്ടെങ്കിൽ കവിയുടെ സ്വഭാവത്തിൽ മറ്റൊന്നിയിരിക്കുന്ന മൂലഗ്രന്ഥത്തിന്റെ ഭംഗിയും ശക്തിയും അവാച്യം തന്നെയായിരിക്കണം. ഗീതാഞ്ജലിയുടെ ശബ്ദഗതിയെ കുറിച്ചു അധികം വിസ്തരിച്ചു വാഗ്ദാനം തന്നെയായിരിക്കണം. ഗീതാഞ്ജലി ഭാഗ്യവാന്മാർ മാത്രം ആ ഭംഗിയെ അനുഭവിക്കുന്നു. ഗീതാഞ്ജലിയുടെ ഇംഗ്ലീഷു തർജ്ജമയെ വന്നേയും അനന്ദിപ്പിക്കുന്നതാണ്. ഇതിനെപ്പറ്റി സി. എഫ്. ആൻഡർസൻ പറയുന്നതു ശ്രദ്ധാവാൻമാണു്. “ബംഗാളിഭാഷയിൽ വൃത്തമാത്രകൾമാത്രം ഉപേക്ഷിച്ചു പഠിക്കുന്നവർക്കു കവി കേവലം ഗദ്യമായിട്ടാണ്. ഇതിനെപ്പറ്റി സി. എഫ്. ആൻഡർസൻ പറയുന്നതു ഇതു ഗദ്യരീതി ഒന്നു വേറെതന്നെയാണു്. ഇംഗ്ലീഷിലേക്കു ഭാഷാന്തരം ചെയ്തിട്ടുള്ളതു്. എന്നാൽ ഇന്നുനാടകരമായതുമായ ഈ ഗദ്യംപോലെ പലിടവും സുഗമവുമായ ഗദ്യം ഇംഗ്ലീഷുഭാഷയിൽ കണ്ടുവന്നുവെട്ടു വേദപുസ്തകത്തിൽ മാത്രമേയുള്ളു. ഇതര കവികളുടെ പദ്യത്തിലും അധികം വിസ്തരിപ്പിച്ചു. “ഗീതാഞ്ജലി”യുടെ ആകാരഭംഗിയെക്കുറിച്ച് ഇതിലധികം വിസ്തരിപ്പിക്കുന്നില്ല. അതിലെ ഭാഷാന്തരമൊ ഗദ്യരീതിയൊ അല്ല “ഗീതാഞ്ജലി”യുടെ ലോകത്തിലുള്ള മറ്റൊരു മഹത്വമേകാകാലം ഒരു മാന്യസ്ഥാനം കൊടുത്തിട്ടുള്ളതു്. ഗീതാഞ്ജലിയുടെ തർജ്ജമയെ ആശയംഗിയായ അതിനെ ഇതിന്നർഹമാക്കിത്തീർത്തതു്. അംഗ്ലീയവിമർശകന്മാർ കാശ്മീര

റിനെ "ഗ്രൂപ്പാൽവേദി" (mystics) കൂടിയ ഉൾപ്പെടുത്തിയിരിക്കുന്നു. ലോകത്തിലെ സാധാരണ വസ്തുക്കളിലുംകൂടി ദൈവലൈതന്യത്തെ കാണുകയും ആ ലൈതന്യത്തിൽ ലയിക്കുവാൻ ആഗ്രഹിക്കുകയും ചെയ്യുന്നവരാണ് ഗ്രൂപ്പാൽവേദികൾ എന്നു ഡാക്ടർ ഇൻജി (Dr. Inge) എന്ന മഹാൻ പറയുന്നു. ആദ്യേതകപാവർദ്ധ്യരായ ഷെല്ലി (Shelly), തോമസ് (Thomson), വേർഡ്സ്വർത്ത് (Wordsworth) എന്നീ കവികളിലും തോമസ്സ് എ. കമ്പിസ് (Thomas A. Kempis), സ്പിനോസാ (Spinoza) മുതലായ ചില തത്വവാദികളിലും ഈ മനോവൃത്തി പ്രത്യക്ഷത്തിൽ കണ്ടുവരുന്നു. എന്നാൽ ഭാരതീയകവികളിൽ ഈ മനോഭാവം അച്യുതപ്പെട്ടു.

സകല ചരാചരങ്ങളിലും ദൈവലൈതന്യത്തെ കാണുകയും ആ ലൈതന്യത്തെ വന്ദിക്കുകയും ചെയ്യുന്നതു ഭാരതീയകവികൾക്കു സാധാരണയാണ്. ഈ ചിത്തവൃത്തിയെ നൈസർഗ്ഗികമായ വികാരശക്തിയോടുകൂടി ഗാനമാർഗ്ഗമായി പ്രാദീപിക്കുന്നതിൽ ടാഗോർ കാണിച്ചിരിക്കുന്ന സാമർത്ഥ്യം അന്യാദേശമാണ്. ഉപനിഷത്തുരൂപിൽ കാണാത്തതായ യാതൊരു പുതിയ തത്വവും ഗീതാഞ്ജലിയിൽ ഇല്ല. തന്റെ "സാധന" എന്ന കൃതിയിൽ പ്രതിപാദിക്കാത്തതായ വിഷയവും ഗീതാഞ്ജലിയിൽ ഇല്ല. എന്നാൽ മനുഷ്യാഹാര്യത്തെ രഞ്ജിപ്പിക്കുന്നവിധത്തിൽ ഗാനമാർഗ്ഗമായി ലോകത്തിൽ അപതരിച്ചപ്പോൾ ഈ തത്വങ്ങൾക്ക് നവീനതയും തപോരാഗീതാഞ്ജലിക്ക് ലോകപ്രസിദ്ധിയുണ്ടായി. ഭക്തിയുടെ പരമകാഴ്ച ഈശ്വരനിൽ നമുക്കു മനസ്സിലെന്ന രതിപ്പിക്കുകയാണ്. ഗീതാഞ്ജലിയുടെ ഏതുഭാഗത്തും ഇതു പ്രത്യക്ഷപ്പെടുന്നു. ഉദാഹരണം.

- സൗരജ്യപുണ്ണമാം വേനൽ പകൽ തന്നിൽ
 ഘോരമാകാനനാമാർഗ്ഗത്തുടെ
 ആഗമിച്ചിടുന്നു തന്മൂരാണെപ്പൊഴും
 ആഗമിച്ചിടുന്നു നിന്നിടാതെ.
 ക്രൂരിരുട്ടുജ്ജോര വർകാലത്തിലും
 പാരാതെ ജിഹ്വേസ്യന്ദനത്തിൽ.
 ഉണ്ണുംഗമാമിടി നാമത്തൊടൊത്തുകൊ-
 ണ്ണെത്തുന്നുണ്ടെത്തുന്നുണ്ടെന്നാമിമെ

1.

(മഞ്ജരി)
- ശുഭമാം ഭാവിതന്നെ സൃഷ്ടിച്ചിടുന്നോര
 സുഗന്ധം പരക്കുന്നു വായുമണ്ഡലം തന്നിൽ

2.

(കിളിപ്പാട്ട്)
- പൈതലിൽ മിഴികളിൽ കളിയാടുന്നനിദ്ര
 ജാതമായൊരഭേദമേതെന്നിന്നാരറിഞ്ഞു

3.

(കിളിപ്പാട്ട്)
- എന്നുടെ കണ്ണിരാലും ലിംഗശ്യാസങ്ങളാലും
 എന്നുമെ ഞാൻ പാടുന്ന ഗാനസങ്കയത്താലും
 താഴ്ന്നെന്നിയെ തിണ്ണു വിളിപ്പും മേഘങ്ങളെ
 കാഴ്ചയായ് തവ പാദപത്മത്തിൽ ചേർത്തിടവാൻ
 ആഭിത്യരശ്മി വന്നു കയ്യുകൾ നിട്ടിക്കൊണ്ടു
 മോദിച്ചിഴുലോകത്തിൽ സമുദ്ര കാഞ്ചനയിൽപ്പൂ

4.

(കിളിപ്പാട്ട്)
- എന്നുടെ നാഡീമാർഗ്ഗമായ് പായും ജീവനാക-
 മിന്നമിതന്നെയല്ലൊ രാപ്പകൽ മൂടങ്ങാതെ
 നിളയിലോകങ്ങളിലെല്ലാമെ വ്യാപിച്ചതും
 താമരകൾ വിഴയ്ക്കാതെ നന്മനം ചെയ്യിടുന്നു

5.

(കിളിപ്പാട്ട്)

സദ്യുദ്ധോക്തരിലും സദ്യുദ്ധി. പി.കി.ലി.ലും ദൈവചൈതന്യത്തെ കാണുകയും ആ ചൈതന്യം കാരണം അവയ്ക്കു ഐക്യത ഉണ്ടെന്നു വിശ്വസിക്കുകയും ചെയ്യുന്ന ചിത്തവൃത്തിയാണ് സദ്യുദ്ധി നന്മാനുഭൂതി. എന്ന അർത്ഥം.

എന്നുടെ ജീവനും ജീവനായുള്ളോനെ
എന്നുംഗന്ധർവ്വം നി ചെയ്യയാലെ
എന്നാലും കന്ദകമേന്ദോ വന്നേല്പുതെ
തന്നെ സംരക്ഷിക്കാനല്ലാമിടാം.
ജനനനന്ദം തന്നിടം ജ്ഞാനപ്രദിപത്തെ
നന്നായ് വർത്തിയ സത്യരൂപൻ
അങ്ങയാണെന്നതിനാലുള്ളിടം കർമ്മങ്ങളി-
ടങ്ങളെയാതെ ഞാൻ സ്മരിച്ചിടാം.

6.

ചാഗ്രിന്റെ ഈ ഗ്രന്ഥതപാപ്രസക്തിയുടെ ബിജമേതാണെന്നറിയാതെ യിറീസ് (Yeats) അദ്ദേഹത്തെപ്പറ്റി. ഓരോരീതിമനോവൃത്തിയുടെ യഥാർത്ഥാപസ്ഥ അറിഞ്ഞിരുന്നാൽ അദ്ദേഹത്തിന് ഈ സംശയമുണ്ടാകയില്ലായിരുന്നു. സദ്യുദ്ധവും ഈശ്വരനായ് സമർപ്പിക്കുകയും സദ്യുദ്ധിയും ഈശ്വരാരംഭം കാണുകയുമാണ് ഓരോരീതിമതത്തിന്റെ അന്ത്യഭാവം. അപരമെങ്കിലും വിതരഹാസ്യവും ഇതാണ്. ഈ രംഗത്തെ ഉൽക്കോചിക്കുന്നതിനാലാണ് രവിന്ദ്രനാഥടാസ്തർ ഓരോരീതിസന്ദേശ വാഹകനായി പ്രയോജിക്കുന്നത്. ചരാചരങ്ങളിലെല്ലാം ഈശ്വരാരംഭം കാണുന്ന മനസ്സിൽ മനുഷ്യബുദ്ധിയും ശക്തിയും അപരിമിതമായിത്തന്നെ കാണുന്നു. ദൈവചൈതന്യത്തിനു അതിരില്ല. അതുപോലെ മനുഷ്യബുദ്ധിയും അതമാപിനും അതിരില്ലാതിരിക്കുന്നു. ഈ രംഗത്തെ പ്രതിപാദിച്ചുകൊണ്ടാണ് ഗിതാജ്ഞപിയിലെ ആദ്യത്തെ ഗാനം പൂർപ്പിച്ചത്.

ഭവാനവസാനരഹിതനായ് തന്നെ
ഇവനെ തിർവാൻ കനിവാൻവല്ലോ.

(അന്ന നട)

ഈശ്വരാരംഭമാണ് മനുഷ്യനെന്നും മനുഷ്യബുദ്ധി അപരിമിതമാണെന്നുമു മോഹം നശിക്കേണ്ടതുമാകുന്നു. അടികളായി പരാശ്രയത്തിൽ ജയദേശി അടിച്ചുകൊണ്ടിരിക്കുന്ന ഏതൊരു ജാതിക്കും രാജ്യത്തിനും ഈ ഗാനം മോക്ഷമാർഗ്ഗം കാഴ്ചപ്പെടുത്തുന്നു. സാധാരണയെ അറിയുകയാണ് സപാതന്ത്ര്യസമ്പാദനത്തിനുള്ള ഉത്തമമാർഗ്ഗം. ഈ മാർഗ്ഗത്തെ ടാഗൂർ നമ്മുടെ ദൃഷ്ടിപഥത്തിൽ കൊണ്ടുവരുന്നു. എന്നാൽ മനുഷ്യബുദ്ധിയുടെ അപരിമിതാവസ്ഥയെപ്പറ്റി ആരും മോഹമന്ദാഭാവമില്ലെന്നും യഥാർത്ഥസപാതന്ത്ര്യം മനുഷ്യനിൽ ഉണ്ടാകാത്തതല്ലെന്നും അതിനെ ആരോടുകൂടിയും ചെയ്യുന്നതു തന്നെയാണെന്നും അദ്ദേഹം ഉൽക്കോചിക്കുന്നു. സാമ്പത്തികമായ ഐശ്വര്യത്തിൽ സമാ കളിച്ചുകൊണ്ടിരിക്കുന്ന പാശ്ചാത്യരെ! ഈ വിവരങ്ങൾ നിങ്ങൾ കേൾക്കുന്നുവോ ?

ഗിതാജ്ഞപിയിലെ മോദരാ ഗാനത്തിലും വിശദപ്പെടുന്ന അപാരമായ പരമാനന്ദവികാരം ജീവിതത്തെ സുഖപ്രദമാക്കുകയും ഐഹിക സന്തോഷങ്ങളെ വിസ്മരിപ്പിക്കുകയും ചെയ്യുന്നു. ജീവിതകാലത്തിൽ മോദരാജ്ഞാനം ഉണ്ടാകുന്ന സന്തോഷസന്തോഷാവസ്ഥകൾ ഈശ്വരവിചാരത്തിന്റെ വ്യത്യസ്തരീതികളാണെന്നും അവയെ ക്ഷമയോടെ ആദരിക്കുകയാണ് ഐഹികനിയമത്തിനുള്ള പ്രധാനമാർഗ്ഗമെന്നും അദ്ദേഹം ഉപദേശിക്കുന്നു. മരണത്തെക്കുറിയും ക്ഷമയോടും സന്തോഷത്തോടും അദ്ദേഹം സിദ്ധിക്കുന്നു.

താവകഭൃത്യനാകും ഉദ്യുദ്ധം മടങ്ങാതെ
കാവലായെൻ വാതുക്കൽ തന്നെ നില്ക്കുന്ന കാൺകു
ആരമെയറിയാത്തോരാഴിയെക്കടന്നവൻ
ആരാൽനിന്നാജ്ഞയെന്നോടോതുവാണെന്നപോലെ
മോഹരാസകാരത്തിനാൽ രാത്രിയൊ ഭയഭരം
പാരമാം ഭയമെന്റെ മാനസെ കലർന്നു.
എന്നാലും വിളകോട്ടുകി ഞാൻ കവാടത്തെ

രചനകളിൽ തുറന്നോതിച്ചോരവൻ സ്വാഗതത്തെ
കാഞ്ഞുനിന്നിട്ടെന്നതും നിന്നുടെ ദൂതനല്ലെ
കാൽത്തലിരിണ ഞാനും തൊഴുകയ്ക്കോടെ കൂട്ടാം

(കിളിപ്പാട്ട്)

ഇപ്രകാരമാണ് കാശോർ മരണത്തിന്നു സ്വാഗതം പറയുന്നതു്. ഇത്രതന്നെയല്ല, മനുഷ്യജീവിതം പരോപകാരത്തിന്നു വേണ്ടിയാണെന്നും വംശാഭിമാനങ്ങളും മറ്റും പെറും വ്യാമോഹങ്ങളുണ്ടെന്നും ഗിതാജലിയിൽ എല്ലാഭാഗത്തും കവി പാടുന്നതായി കേൾക്കാം.

അഗതികളായുള്ളവരും ജാതിയി-
ലധികം താനോരമധഃപതിച്ചോരും
അധിവസിച്ചിട്ടുമവിടെ നിന്നുര-
വടിയിന്നേററവും സുഖിച്ചിരിക്കുന്നു. (അന്നനട)

എന്നു തുടങ്ങിയ നാലു ഗാനങ്ങൾ ഏതു മനോഹരങ്ങളാണു്. ജാത്യാഭിമാനമോ അഹംഭാവമോ അവയിലില്ല. വംശനാമാഭികളേതായാലും ആത്മാവിന്നു ഐക്യതയുണ്ടെന്നും ജിന്നാശകവിയായ ഭഗവാന്റെ സുഖവാസസ്വർഗം കൊട്ടാരങ്ങളിലല്ലെന്നും എത്ര രസകരമായ വിധത്തിൽ കവി നമ്മെ പഠിപ്പിക്കുന്നു. അമ്പലങ്ങളിലും വിഗ്രഹങ്ങളിലും ഈശ്വരനുണ്ടെന്നു കല്പിച്ചു മതത്തെ ഭയപ്പെട്ടു ഭൂരാചാരപരമ്പരയെ നിലനിർത്തിയും മനുഷ്യനു മോക്ഷം കിട്ടുവാൻ പുരോഹിതന്മാരെ മണ്ണുസ്ഥന്മാരാക്കി മതിയായ ധനസംഖ്യ മണ്ണുസ്ഥാചാരമായി നിയമിച്ചും പോരുന്ന അന്ധന്മാർ താഴെ ചേർന്ന ഗാനം പാരായണം ചെയ്യട്ടെ.

മലയുമേന്മിടേണ്ട നാമും ഇവിടേണ്ട
മലകുറിക്കാൻ മഹാ സ്പോത്രവും പാടിടേണ്ട
യോരാന്ധകാരമേറ്റുമമ്പലം തന്റെ കോണി-
ലാറെയോർത്താണിവിധമച്ഛനം ചെയ്യുന്നു നീ
കൺമിഴിച്ചിട്ടന്നാകിൽ കാണാം നിൻ മുന്നിലായി
മിന്ദയൻ വന്നുനില്ക്കും കായ്യയെന്നറിഞ്ഞാലും (കിളിപ്പാട്ട്).

അതെ പക്ഷെ കാശോർ മിഴിക്കുവാൻ പറയുന്ന കണ്ണു് മാനസഭൃതിയാണു്.
സമാധിയും പല സുഗന്ധദ്രവ്യവും
സുഖാഭിയും വധിച്ചെറിക ഭൂരവൈ
വസനങ്ങൾ കിറിച്ചുചീ പുരണ്ടാലും
വസ്യധാധിശനെ വഴിപോലെ കാണാം.

മതത്തിന്റെ ബീജത്തെ മറയ്ക്കുന്ന അനന്തരങ്ങളായ സിദ്ധാന്തങ്ങളിൽ ഭ്രമിക്കുന്ന ആധുനിക മതന്മാർ ഈ ഗാനങ്ങൾ നിശ്ചയാദായണം ചെയ്യേണ്ടതാണു്.
ഈശ്വരവില്പാസത്തെപ്പറ്റി ഈ വിധമെല്ലാം കാശോർ പറയുന്നുണ്ടെങ്കിലും മനോഭൃതിയുടെ കായ്യക്കുറവു നിമിത്തം ആ മാഹാത്മ്യത്തെ മനുഷ്യർ കാണുന്നില്ലെന്ന സംഗതി അദ്ദേഹം മറയ്ക്കുന്നില്ല.

ഭൂമിസ്ഥാനിഞ്ഞിടും കോമലാംബരങ്ങളും
സ്ഥിമയില്ലാത്ത രത്നംപതിച്ച ചങ്ങലയും
മേഹരത്തിൻ ചേക്കുയെല്ലാം തടയുന്നതുമൂലം
ആഹ്ലാസമിലാതരതാകുന്നില്ലെന്നു ബാലർ (കിളിപ്പാട്ട്).

ഘോരത്തെ ആമരിച്ചുകൊണ്ടു് ദൈവത്തെ അറിയേണ്ടതെന്നു അദ്ദേഹം പറയുന്നു. ജീവികളുടെ സുഖദുഃഖങ്ങളിൽ പങ്കുകൊള്ളണം. നാം അവയുടെ സന്തോഷത്തിൽ സന്തോഷിക്കുകയും ദുഃഖാവസ്ഥയിൽ പരിതപിക്കുകയും ചെയ്യണമെന്നു അദ്ദേഹം ഇടൻ പാടുന്നു. ദൈവത്തെ അറിയുവാനും അദ്ദേഹത്തിന്റെ അനുഗ്രഹങ്ങളെ അനുഭവിപ്പാനുമാകു അവസരം നാം പാഴായ് ചാലുന്നതിനെക്കുറിച്ച് കാശോർ പാടുന്നതു് നമുക്കത്ര രസകരമായിരിക്കുന്നു.

അന്നനരൂപിയോ ദേവനരികത്തുണഞ്ഞപ്പോൾ
അന്നുണന്നില്ല കഷ്ടം പാഴാക്കിയപ്പോലത്തെ

നിദ്രയോ മഹാ നിവയാണിനികളേഹത്തെ
സദസഃ കാഞ്ചാൻ തരം തന്നിലാ മഹാകപ്പം (കിളിപ്പാട്ട്).

ജാഗ്രതനേ കാമുകനായി കല്പിച്ച പ്രേമാദ്രവ്യായ തരണിയുടെ മനോഭാവം സ്വീകരിച്ച അദ്ദേഹത്തെ സ്തുതിക്കുന്ന സമ്പ്രദായം ഭാരതീയകവികൾ പണ്ടുകാലം മുതലേ സ്വീകരിച്ചിട്ടുള്ളതാണ്. ടാഗോർ ഗീതാഞ്ജലിയിൽ പല സന്ദർഭങ്ങളിലും ഇതു സൂചിപ്പിച്ചിട്ടുണ്ട്.

‘ലോകത്തിൽ നിശ്ചൽനതിൽ സന്തതം മറഞ്ഞേറെ
ശോകത്തെത്തരാണെന്തെൻ വല്ലഭൻ വാണിടുന്നു’ (കിളിപ്പാട്ട്).

“മമ വരൻ വരുന്നതും പ്രതീക്ഷിച്ചു
സമയവും പോയി നിശ കഴിയാറായ” (അന്നന്ദ).

ടാഗോറിന്റെ സാതന്ത്ര്യബോധം അവസ്തനിയമാണ്. രാജ്കീരമായ അടിമത്തമോ സാമ്പത്തികമായ ശോച്യാവസ്ഥയോ അദ്ദേഹത്തെ പരിഭ്രമിപ്പിക്കുന്നില്ല. എന്നാൽ നമ്മുടെ ആത്മാവിനെ ബാധിച്ചിരിക്കുന്ന സങ്കടാവസ്ഥയാണ് അദ്ദേഹത്തെ ചിന്താകവനാചിന്തികനാക്കിയത്.

“സങ്കടപ്രദം നിന്നെയിവണ്ണം ബന്ധിച്ചോര
ശ്രംഖലയാരാണമോ തീർത്തതെന്നുരച്ചുവോ” (കിളിപ്പാട്ട്).

അതിനുള്ള മറുപടി—

“അനല്ലാതാരുമല്ലി ശ്രംഖല ശരിക്കേതു-
മുനമെന്നിയെ തീർത്തതെന്നറിഞ്ഞാലുമിപ്പോൾ
ലോകത്തെ കീഴാക്കി ഞാൻ സാതന്ത്ര്യത്തോടു വാഴാൻ
പാകത്തിൽ നന്നായൊരു ശ്രംഖല തീകാനായി
രാപ്പകൽ പണിചെയ്യേണൊടുവിൽ കണ്ണമെന്നെ
കെല്ലോടു ബന്ധിക്കുവാനായതുതന്നെ ദൃഢം (കിളിപ്പാട്ട്).

ലോകത്തെ കീഴടക്കി ഏകപുത്രാധിപതിയായി വാഴുവാനുദ്ദേശിക്കുന്നവൻ ഇദ്ദേഹത്തെ ന്യരീകളെ.

ഭാരതജാതിയുടെ സാതന്ത്ര്യത്തെ ഉദ്ദേശിച്ച് കവി പാടുന്നത് നമ്മെ പുച്ഛിക്കുന്ന കഴി കി.കോക്കിത്തീർന്നു.

“കരുത്തനെയുമെ മേപ്പൊഴാതെയും
മരാമൊട്ടും തലകുനിച്ചിടാതെയും
പരമവിദ്യകൾ തടസ്ഥമില്ലാതെ
പഠിക്കുവാൻ തരം വരുന്നതായുമെ
ബദ്ധമില്ലാത്തു മരിച്ചുകൊല്ലി-
യലകം മിന്നമാം നില വരാതെയും
(അന്നന്ദ)

മറ്റും മറ്റുമുള്ള സ്വപ്നത്തിലേക്കാണ് അദ്ദേഹം ഭാരതമാതാവിനെ എത്തിയപ്പോൾ നോക്കുന്നത്. ഗീതാഞ്ജലിയിൽ പമ്ഹിമുഗാമികളോടും, കിട്ടികളോടും, സന്ധ്യതാമികളോടും അദ്ദേഹം കഴണിക്കുന്ന അനുകമ്പ അദ്ദേഹത്തിന്റെ ബാല്യകാലത്തിലെ ഗൃഹജീവിതത്തിൽ നിന്നു അടിച്ചുതല്ലേലിൽ പ്രകൃതിത്തോലയ തന്റെ പരിശുദ്ധ ഹൃദയത്തിൽനിന്നു വഴിഞ്ഞൊഴുകുന്നതുതന്നെ മനുഷ്യഹൃദയത്തെ ഹാദാകക്കിക്കുന്ന ജുയൊരവസ്ഥ ഗീതാഞ്ജലിയിലെ 62-ാം ശ്ലോകത്തിൽ പരിവൃണ്ണസ്ഥനം പ്രാപിച്ചിരിക്കുന്നു. ഗീതാഞ്ജലിയുടെ പ്രത്യേക മഹാനുജ്വലന പരമവിദ്യകൾ മരമൊന്നുതന്നെ പ്രസംഗംകൊണ്ടോ സാധിക്കുന്നതല്ല. വായിക്കുന്നവരിൽ മരിക്കുന്നവരൊന്നുതന്നെ വായിക്കുന്നതോടുകൂടി നമ്മൾ ഐഹികത്തെ മറക്കണം. അകാശമായ ഒരു വികാരം നമ്മെ ബാധിക്കുന്നു. നമ്മുടെ മനസ്സിനെ ആമിമച്ഛ്യാന്വയിപ്പിനമമായ മൈതന്യസമുദ്രത്തിലേക്കു ഉന്മൂലമാക്കുന്നു. ഇപ്രകാരമുള്ള പ്രവേശത്തിലോകത്തിൽ മറ്റൊരാൾ കൂടുകൾകില്ല. ഇതാണ് ഗീതാഞ്ജലിയുടെ രഹസ്യം.

III

ഭാരതീയരുടെ പ്രാചീനമായ നില തിരഞ്ഞെടുക്കുകയും അവർ പരചരിക്കാൻ പാത്രീകരായ ഇരിക്കുന്ന ഈ കാലത്തു രവീന്ദ്രനാഥ ടാഗോറിന്റെ വിദ്യയാനുഭാവത്തെ ആശ്രയിച്ചു മരിക്കുകയും ഇഹലോകജീവിതം ഉദ്ദേശിച്ചിട്ടില്ലാത്തതെന്നു മാനസഗതി സഭാ അധ്യക്ഷനായിട്ടുള്ളവർ കഴിയില്ലാത്തതുപോലെ ആ മനസ്സിനെ നിരാശാഗമനത്തിൽ നിന്നും കരകേറുവാൻ യാതൊരു ശ്രമവും കഴിയില്ല. കാലാനന്തരത്തിൽ ഈ വിധം മനോവൃത്തിയുള്ളവരുടെ വംശവും ദേശവും നശിക്കുന്നതല്ലെന്നു ചൊല്ലാം. എന്നാൽ ജീവിതം സുഖമുള്ളതാകുവാൻ ആത്മീയമായ ദൈവവിശ്വാസവും സഹജീവികളോടുള്ള അനുകമ്പയും മാത്രമേ ഉപയോഗപ്രദമായിട്ടുള്ളൂ. ഈ ആശയത്തിലാണ് ഗിതാജേഖി കത്താവു ലോകമെഴുതിയിൽ കാണിച്ചുതന്നിട്ടുള്ളതു്. ലോകത്തിൽ സുഖമുണ്ടാകാൻ സജീവമായിട്ടുള്ളതാണ്. പക്ഷെ ഉദ്ദേശത്തെ ശരിയായ വിധത്തിൽ സ്വീകരിച്ചാൽ ഒന്നും കരകേറാതെ "എന്തുതന്നെ വെറുതെ കഴിഞ്ഞാലും വ്യസനത്തെ വെറുതെ കഴിയരുതു്" എന്നു ലസ്ലീസ് സ്റ്റീഫൻ (Leslie Stephen) പറയുന്നതിൽ വലരെ തത്വം അടങ്ങിയിരിക്കുന്നു. വ്യസനാവസരങ്ങൾ നമ്മുടെ മനസ്സിനെ ഭഗന്നിയന്താവതിൽ ലയിപ്പിക്കുവാനും ആ സഹായത്തിൽ എന്നും പുറപ്പെടുന്ന പരമാനന്ദത്തെ അനുഭവിച്ചാനും ഉപയോഗിക്കണമെന്നു അന്തോനോപദേശം "ഗിതാജേഖി" യിലുള്ളപ്പോലെ ഇതരതൃപ്തികളിൽ ഉൾക്കൊണ്ടിട്ടുണ്ടാകാതെ

ടാഗോർകളുടെ ഗുണപൊഷ്കലയും ലോകം അറിഞ്ഞുതുടങ്ങിയപ്പോൾ ഒന്നാകട്ടെ "ടാഗോർ പ്രസ്ഥാനത്തെ സൃഷ്ടിച്ച അനുകരിച്ചാൻ തുടങ്ങിയിരിക്കുന്നു. ഈ വിഷയത്തിൽ ഹരതരളിയിലെ ഇതര ഉദ്ദേശികളെ ആശ്രയിച്ചു മലയാള ഭാഷയാണു് മുന്നണിയിൽ നില്ക്കുന്നതു്. മലയാളത്തിലെ "ടാഗോർ പ്രസ്ഥാനത്തെക്കുറിച്ചു കരു പരിപൂർണ്ണ വിമർശനത്തിന്നു ഈ പ്രസംഗത്തിൽ സ്ഥലമില്ല. പക്ഷിഗാദികളേയും സസ്യലതാദികളേയും വിളിച്ചു ഭദ്രവിളി കൂട്ടുന്നതുപോലെ പ്രതിമയെ "അമ്മേ! ജനനി" എന്നും മറ്റും സംബോധന ചെയ്യുന്നതുപോലെ "ടാഗോർ പ്രസ്ഥാനമായില്ല. സന്ദർഭത്തെയും വിഷയത്തെയും മറന്നു അലങ്കാരങ്ങളെ അലങ്കോലപ്പെടുത്തി പ്രയോഗിക്കുന്നതു "ടാഗോർ പ്രസ്ഥാന"മല്ല. "ടാഗോറിന്റെ" ചിന്താഗതിയെയാണു് ആദ്യമായി അറിയേണ്ടതു്. ഇതാണ് "ടാഗോർ പ്രസ്ഥാന"ത്തിന്റെ സിദ്ധം. ഈ ബിംബം കേരളത്തിൽ വലരട്ടെ എന്നു പ്രാർത്ഥിക്കാമത്രമേ ഇപ്പോൾ അരുളൂ.

ഭാരതീയർക്കുണ്ടെന്നും, കാണണം മെ

[C. T. KURIAKOSE DEACON]

(മഞ്ചേരി)

അമ്മയെ—സൗമ്യ സാക്ഷ്യസാരമാ-
 മമ്മയെ—കാണണം, കാണണം മെ.
 ഉണ്ടായിൽ നന്ദ നിറഞ്ഞു കവിയുമെ-
 ന്നമ്മയെ കാണണം, കാണണം മെ.
 അമ്മ തന്നോടനന്താശ്ചര്യമുഖ-
 ഞ്ഞുവെച്ചൊരാടിയാ വസ്തുണം മെ.
 മമ്മയെ—സൗമ്യ സാക്ഷ്യസാരമാ-
 കഞ്ഞുതലയൊന്നു ചാസ്തുണം മെ.
 അമ്മയെ—സൗമ്യ സാക്ഷ്യസാരമാ-
 മമ്മയെ—കാണണം, കാണണം മെ.
 ഉണ്ടായിൽ നന്ദ നിറഞ്ഞു കവിയുമെ-
 ന്നമ്മയെ കാണണം, കാണണം മെ.
 അമ്മയെ—സൗമ്യ സാക്ഷ്യസാരമാ-
 മമ്മയെ—കാണണം, കാണണം മെ.

എന്നെച്ചത്രകാരോപവും കേവലം
 ചെമ്മയെപ്പിന്നു വിലയിടണം.
 പോരാ, ചൊന്നത കനിഞ്ഞൊഴുകുന്ന
 വാദന താരാട്ടിൻ വൈഖരിയിൽ,—
 ചന്ദന ശ്ലീതള ശ്ലാഠിയരുടുന്ന
 ചാത്രക തല്ലുരുവകത്തിൽ—
 മുങ്ങി മയങ്ങി മരവണം; അപ്പോൾ ഓ-
 നമു മരണമെന്നെത്തന്നെ.
 അമ്മയെ—സൗമ്യ സാക്ഷ്യസാരമാ-
 മമ്മയെ—കാണണം, കാണണം മെ.
 ഉണ്ടായിൽ നന്ദ നിറഞ്ഞു കവിയുമെ-
 ന്നമ്മയെ കാണണം, കാണണം മെ.

എന്തിനെൻ മാതാവേ, നിന്തിരുമേനിയെ-
ന്നന്തികംപുകുവാൻ താമസിപ്പൂ ?

തുകരവല്ലികൾ നിളിയും, പുഞ്ചിരി-
പ്പൊടുകുതിർ വീശിയും, വേവമാനും,

വന്ദ്രയാം മാതാവേ, വന്നാലും, വന്നാലും ;
ധന്യനാകളെ നിന്നടകൻ ഓൻ.

ലോകൈക സന്ദർശനസാരമെ, വാഴമെൻ
ജീവൈക സഞ്ചിവാസനയമെ,

തപസംഗ സാലോക്യഭാഗ്യത്തിൽ നിന്നെന്നെ-
ണ്ണുസിച്ചകരുന്ന വന്ദ്രവനെ—

വാരിരും സുരബിംബത്തെ മറയ്ക്കുന്ന
നി രന്ദ്രനിരണികാർ നിരയെ,

ലോകോലോകന ലോലുപ ലോചന-
സിമിനി തുണ്ടുന്ന പാഴ് മറയെ,—

നിക്കണെ ; നിന്നൊ കാന്തിലുളയത്തിൽ
നിന്തികുളിയ്ക്കളെൻ കണ്മിഴികൾ.

പോര 'മൊളിച്ചുകുളി'യിതു നിന്ദകൻ
പാരം തുടൻ—ഓൻ പൊതവല്ലോ.

അംബികെ, മേവി 'യൊളിസ്ഥലം' കൈവെടി-
ത്തൻപെഴും പുഞ്ചിരിക്കൊമ്മലോടെ,

ആയതാനന്ദ മരന്ദ മിരുന്നഴും
സപിയവിലോചന കുർപ്പുടങ്ങൾ,

കോർമയിർകൊണ്ടു കഴങ്ങുമാറെത്രയും
വേഗമണയണെ വിതരണം.

എന്തിനെൻ മാതാവേ, നിന്തിരുമേനിയെ-
ന്നന്തികംപുകുവാൻ താമസിപ്പൂ ?

അമ്മ തൻ കോമലച്ചെമ്മോടിത്തയയ്ക്ക
നന്ദയിൽത്തങ്ങുന്ന പുഞ്ചിരിക്കു,

കട്ടകുരിങ്കാരണിച്ചെറ്റു മിന്നലിൻ
പൊട്ടിച്ചിരിയെത്തുപമാനമാം ?

മാകന്ദപ്പന്തിരുണ്ടു മനോജ്ഞായ്
സാനന്ദം പാടുന്ന പുകയിലേ,

മാതൃവിമോഹന ഗാന സുധജ്ഞാത
മാതൃകയാമോ നിൻ പാഴ് പ്പുലയൽ ?

ഏനോമന്ദാതാവിൻ സൻമുഖസംഘട്ട്
സല്ലോഭനിയമാം കുന്തലത്തെ,

എന്തിരു പിന്നെയും പിന്നെയും കൊഴമ്പ
റാന്ത നി പാഴിലന്ദകരിപ്പൂ ?

ചിത്രമഴയ്ക്കു മിവാകരൻ നിച്ചിലും
സ്വപ്നമാം പഞ്ചിമ മിശ്ഠവത്തെ;

മേലേഴും ചെമ്മിച്ഛായമൊഴിച്ചിതി
ഓസുര സന്ദരമാക്കുവതു.

അമ്മയിരിക്കുന്ന പൊണ്ടണി മേടതൻ
വെണ്ടയെ തെല്ലൊന്നു കാണിപ്പാനോ ?

ഇല്ലില്ലനകരണങ്ങ മിപ്പാവകൾ
തെല്ലു മെനിക്കൊരു മോമമേകാ.

മാതൃസാനിഷ്യമല്ലാതെ മരേന്ദ്രവാൻ
മാറ്റുമെൻ നിക്ഷേപം ചൂടൊഴിച്ചാൻ ?

അമ്മയെ—സരഭാഗ്യ സാകല്യസാരമാ-
മമ്മയെ—കാണണം, കാണണം മെ.

ഉണ്ഡയിൽ നന്ദ നിറഞ്ഞു കവിയുമെ-
ന്നമ്മയെ കാണണം, കാണണം മെ.

ശ്രീ.

Prize-winners for the Year 1926—'27

Scripture	Class IV	First Prize	V. J. Varughese
"	" III	"	R. S. Wilfred
"	" II	"	} C. G. Yohannan } Equal } C. P. John }
"	" I	"	
Nature Study			K. G. Varughese
Mathematics	" IV		V. T. Varkey
for being first in the University Examination.			R. Narayana Swamy

Prize-winners for the Year 1927—'28

Dewan's Essay Prize	B. A. Classes	P. A. Ittyachen
General knowledge		K. N. Raghavan Umithan
" "	Intermediate Classes	{ K. V. Chacko { N. V. Bhaskaran
Essay for Junior Intermediate Class		A. N. Krishnan Nair
Malayalam Music		(Not awarded)
Malayalam Verse		K. N. Raghavan Umithan
Elocution Competition	General	C. Govinda Menon
" "	Junior Section	P. V. Matthew

Scholarships for the Year 1927—'28

Best Student's Scholarship	Class IV	1. R. S. Wilfred
" "	" III	2. K. Abraham
" "	" II	C. Achutha Menon
" "	" I	1. K. G. Varughese
Boobili's Scholarship		2. N. V. Bhaskaran
Syrian Exhibition		M. I. Abraham
		K. P. Ithack
		V. A. Alexander

Travancore Government Scholarship Holders :—

Class IV M. Ipe	Class II	Class I	
	T. B. Chacko	A. N. Krishnan Nair	
	P. K. Krishna Pillai	K. K. Kesavan	
	A. Sankara Pillai	V. V. Padmanabhan	
	M. C. Velayudhan		
	A. Damodaran		
	M. A. Narayanan		

Games and Sports

Long jump	1. P. C. Koshy	100 Yds. Swim	1. K. N. Krishna Pillai
	2. P. M. Chandapillai		2. V. T. Abraham
High jump	1. P. C. Koshy	440 Yds. Swim	1. V. T. Abraham
	2. A. R. Nedungadi		2. K. N. Krishna Pillai
100 Yds. Race	{ 1. V. V. Kunchandy { 2. P. C. Koshy	Putting the wt. Throwing the Cricket ball	1. P. C. Koshy
440 Yds. Race	{ 1. V. V. Kunchandy { 2. P. C. Koshy	Bucket Race	1. P. M. George
120 Yds. Hurdles	{ 1. V. V. Kunchandy { 2. P. C. Koshy	Slow Cycle Race	1. V. T. Abraham
220 Yds. Race	{ 1. V. V. Kunchandy { 2. P. C. Koshy	FOR JUNIORS	
1 Mile Race	1. K. Kesavan Nair	Sack Race	1. U. C. I. Mammen
	2. V. N. Andrew	100 Yds. Race	1. U. C. I. Mammen
		High jump	1. P. I. Jacob
		Long jump	1. P. M. Chandapillai

College Championship Prize, 1926—'27 : P. C. Koshy

Inter-Class Relay Race	C. P. Varghese
Inter-Class Athletic Championship Cup	Class IV
Inter-Class Tug of War	" IV
Inter-Class Challenge Cup for runners-up in the Athletic Competition	" II
	" II