

The Always

Union Christian College Magazine.

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CONTENTS.

		PAGE
1. A. Sermon	Rev. S. C. Neil	93
2. The College Day		
Porgramme of Public Meeting		97
Presidential Address	K. Chandj	97
Wellcome Speech and Report	The Principal	104
Speech	Dr. Mc. Dougall	115
Speech (by an Old Student)	T. P. Chandj	118
3. On Antony's Hill	N. S. N. Menon	120
4. Survey of Malabar (continued)	T. I. Poonen	122
5. On College Education	C. E. Robin	124
6. A Blunder	A. C. Sreenivasan	126
7. Patriotism and Poetry	Dr. Mc. Dougall	128
8. The Late Rev. George John		131
9. The North West Frontier	Rev. B. G. Crowley	133
10. The Honour System	T. K. Chakkunny	135
11. The Student Christian Fellowship	Thomas Verghese	137
12. The Dramatic Club		139
13. Hostel Notes		139
14. The Canteen Committee for 1929-1930.		141
15. Natural Science Association		142
16. Editorial Notes		143
<i>Malayalam.</i> —		
17. വിജ്ഞാപനങ്ങൾ		146
18. ഒരു മതാധിഷ്ഠിത മനോവ്യക്തം		151
19. സ്വാതന്ത്ര്യാഭിമാനം		153
20. പ്രഭാതകാലം		154
21. ഒരു സ്വാതന്ത്ര്യാഭിമാനം		155
22. പഴയ സ്മരണകൾ		157
23. മനോവ്യക്തം		162

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H. E. Lord Irwin,
Viceroy of India.

THE ALWAYE

Union Christian College Magazine.

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March 1930

No. II.

A Sermon preached in the Church of the Holy Sepulchre, Cambridge on 6th May 1928.

BY REV. S. C. NEILL.

Jeremiah 31, 12 Their soul shall be as a watered garden.

This is one of the most moving verses in the Bible, especially perhaps in the month of May, when the beauty of the gardens is so great as to be almost unbearable. But still more moving to the dwellers in the hot countries in the East, to whom a garden seems the most desirable of all created things. To us the word garden speaks especially of flowers; but not so in the East; there the first thought is of shade, deep, cool shade under interlacing boughs from the intolerable glare and brightness of a cloudless sky; and greenness refreshing after the parched and dusty landscape outside; and water, if possible the sound of running water, and the song of birds, and fruit: for garden and orchard are one, and mere beauty without use is a luxury that few, if any, can afford.

It would be interesting to collect from the Bible all the many illustrations of this thought which it contains; in the old story—the history of man begins in a garden, which the Lord planted eastward in Eden, and set the man whom He had made to till it; and in a garden too the story ends—for in the vision of the new Jerusalem, we read that through the street of it there flowed the river of life, and on either bank of it grew the tree of life, bearing twelve manner of fruits, and its leaves are for the healing of the nations.

Thy gardens and thy gallant walks
Continually are green :
For there do grow such pleasant flowers
As nowhere else are seen.
Quite through the streets with silver sound
The flood of life doth flow,
Upon whose banks on every side
The word of life doth grow.

And Solomon, you remember, had a garden, where were spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes with all the chief spices. It was in a garden of old olive trees on a hill side, showing grey in the moonlight that the Son of Man was bowed

down to the earth under the weight of the world's transgressions; in a garden too He was laid to rest on the evening of Good Friday, and there on Easter morning. He showed Himself to a weeping woman who through her tears supposed Him to be the gardener, and turned and said to her 'Mary.'

Not rarely, too, do we find the thought of man himself, or man's soul as the garden; the promise to the first man is that he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; or in Isaiah, the man of large charity is encouraged with the words 'the Lord shall guide thee continually and satisfy thy soul in dry places and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not', and lastly there are the words of our text. 'Their soul shall be as a watered garden' And every now and then, we meet someone who seems to fulfil the description; there are some who carry about with them the settled atmosphere of peace, who are some who carry about with them the masters of circumstance and not its servants, not necessarily because circumstance has always treated them kindly but because their true life is lived in the deep places, which time and change cannot touch. These make us wonder by the buoyancy and courage with which they meet the stress of each day's life, with its trivial irritations and worries; by a freshness renewed from day to day, by a spirit of eternal youthfulness even in the midst of old age. But especially we meet this calm, joyful tranquillity, as of a watered garden, in the life and spirit of our Lord Himself. I marvel constantly at the fulness with which Jesus entered into the life of men—at the unsheltered life of Nazareth, amid the sordidness and quarrelling and unbidden evil of the village, at the years of growing manhood in the carpenter's shop, at the nights spent in an open boat on the lake with the hardy fisher folk; without, all is the sound of coming and going and of many feet on the dusty highway, but in His spirit is the quiet and the greenery of the garden. He carries within Him that peace and consciousness of God which He carried into the heart of the storm on the lake, when the disciples awoke Him, saying, 'Carest thou not that we perish', and He answered 'Why are ye yet fearful? Have ye not yet faith?' God is here too in the midst of the storm and what else matters? It is the same in the last events of His life, when everything conspired to break His spirit; there is conflict indeed, but it is all from within and not from without; and nothing that Pharisees or soldiers or passers by can do, has power to break in upon Him and disturb His dignity, His self-possession, His trust in God. The cross itself is the triumph of serenity even of joy.

But when we look within and contrast ourselves with Him, and with those who have drunk deeply of His spirit, there is so much to distress and disappoint. Nothing is more sorrowful than a neglected garden; where the lawns are uncut and grass is growing in the paths, and all the beds are choked with groundsel and dandelions, and the fruit trees, unpruned and uncared for, have run to wood, and everything speaks of wildness and desolation. But most of us must feel that there is more resemblance in the untamed jungle of our lives to this picture than to the order and beauty of the Christ. It may be merely that our efforts at clearance and cultivation have been spasmodic and ineffectual; and in sheer weariness, we have let the weeds of the garden have their way. Or perhaps it has been some sudden storm of temptation that has torn its way through our garden, and

laid low some of the choicest trees, and beaten down the flowers. Even when we have passed beyond the childhood stage of believing that grown-ups can do no wrong, I think very often we deceive ourselves by supposing that temptation is an incident of our particular stage of life—that next year it will be less, and the year after less again, and that finally we shall be free, not by really overcoming it but by wearing out its force, and it comes to us as a perpetual shock to find year after year that we are no more exempt than we were that still our sky suddenly becomes overcast and black with clouds. Nor can I conceive any time of life when this will not be the case; and experience teaches us that often when the sky appears to be clearest, we most need to be on our guard. It may be that the form of the temptation changes—we have less to fear from the more obvious and external dangers—only to find ourselves amid the inner perils of pride, self-righteousness and selfishness. And when we have yielded, the consequences seem so disastrous; there is hope of a tree that if it be cut down it will bud again; and, however great may be the havoc in our garden, it is never beyond our power, if we will to repair; but it takes many days and weeks to restore to us that which has been lost by the folly and weakness of a moment.

Or it may be that our garden is infested with slugs, and wireworms; and other little pests that work by night and out of sight. I mean the fragments of old bad habits, formed perhaps in childhood, and never finally brought out into the light and overcome. Almost all of us have many such, little twists and eccentricities of character, little compromises with principle, little self-indulgences each in itself so insignificant, and yet so fatal to fulness of life and wholeness of character.

Or it may be that nipping frosts of sorrow have caught the fresh blossoms of our fruit trees and burnt up our tender twigs. It may be some sad experience of life, bereavement and the like, which we have not allowed God to gild with the brightness of His appointment, or perhaps some grief known only to the heart, of disappointed ambition or unaccepted friendship; some secret bitterness on which we have not allowed the Christ to lay His healing hand (and which is always there to exert a poisoning influence on the whole of life).

Or it may be that it is just the monotony of use and work, the drudgery of many days' work that must be done that wearies us; like the fine, dry, almost palpable sand that blows up from the desert in the hot season and covers everything and makes the flowers fade. Or like the dust that so soon settles on the trees and hedgerows, and robs them of their first radiance of green. Most of us, I suppose, have known some spring-time in the service of God, when Christ was a felt reality, and the will of God seemed wholly delightful, and the only thing worth living for; and then, as time went on, and the ordinariness of life reasserted itself, the vision began to fade away into the light of common day, until our May has changed to a melancholy September, with falling leaves and the expectancy of a bare and flowerless winter; and we know that it is not God's will that it should be so:

Where his chosen lawns sequestered lie,
No season in archery can bring decay;

in our eastern gardens, before last year's leaves have fallen, the new have been born, and the passing of the seasons is noticed by growth and not

by decay. And such in God's will for us as George Herbert has quaintly expressed it,

Oh would I were an orange tree.

That busie plant

that bears both fruit and leaves and flowers at once.

Suppose then that our garden is withered, drooping, unfruitful, what can we do to make it such that the Lord may be pleased to come and walk in it, as long ago in Eden in the cool of the evening? First, I think, we must remember God's law of work; man was put into the garden, so we are told not to enjoy it, but to till it, to enjoy it is God's privilege; the command to rest on the seventh day is immediately followed by, *indeed is only valid in the light of, the positive command which is so often forgotten, six days shalt thou labour and do all that thou hast to do. In spiritual things as in natural* God gives nothing to those who will not work. A great deal of the complaining to day about the unreality of religion and about the difficulty of belief comes from those who have never seriously tried to make the necessary efforts in study, thought and prayer which are the only gateway to fellowship with God. Our spirit is given to us by God as a precious possession, and we shall be answerable to Him for what we make of it by negligence or misuse.

Secondly, we need for our spirits a perpetual daily supply of the water of life. In the part of India where I live, by the middle of March all the lakes, and all the rivers except one have dried up; and then by degrees in the driest seasons, the wells begin to fail; only those can be certain of an unfailing supply of water who have tapped deep springs, or struck upon the course of an underground river. For us, if we will have it so, Jesus Himself is our perennial, unfailing stream—he that is at thirst, let him come; he that will, let him take the water of life freely. Deep down beneath the soil, below the fever and the fret of our narrow lives, far beyond the reach of sun and choking sand, the waters of God's love are flowing pure, perpetual, life-giving; but for the most part, we are too careless, or our plummet is too short to reach His depths. If we would dig deep and dwell deep, even in the wilderness would waters break forth and streams in the desert; for when we touch Him we touch life.

But we must remember always the purpose of the garden; not for ourselves are we to work but for our owner; he who seeks to save his life shall lose it; he who seeks in the following of Christ his own peace and happiness shall find neither; the promise is "he that believeth, from within him shall flow rivers of living water." *The purpose of God with our lives is that they should be as Christ's; that as men, when they were with Christ touched God and knew the certainty of His love, so through us also they may be brought to Him. We tend the garden, we draw upon the streams of living water, but only that the garden may be found full of pleasant fruits, and that its beauty and the fragrance of its flowers may flow out from it to bless the wilderness:*

Christ hath a garden walled around,
A Paradise of fruitful ground,

Chosen by love and fenced by grace
From out the world's wide wilderness.

Like trees of spice his servants stand,
 There planted by his mighty hand ;
 By Eden's gracious streams, that flow,
 To feed their beauty where they grow.
 Awake, O wind of heaven, and bear
 Their sweetest perfume through the air :
 Stir up, O south, the boughs that bloom,
 Till the beloved Master come :
 That He may come and linger yet
 Among the trees that He hath set ;
 That He may evermore be seen
 To walk amid the springing green.

The College Day

The College Day was held this year on Friday 24th January, and we were fortunate in having Mr. K. Chandy to preside, Dr. McDougall to give the English and Manjeri Rama Iyer, the Malayalam Speech. A larger number of old students than usual were present.

PROGRAMME OF PUBLIC MEETING

- i. Welcome Song.
- ii. Introductory Speech by the Chairman.
- iii. Report by the Principal.
- iv. Speeches.
- (1) Dr. E. McDougall, Principal of the Women's Christian College, Madras.
- (2) Manjeri Rama Iyer Esq., B. A., B. L.,
- (3) T. P. Chandy Esq., B. A., Representative of old Students.
- (4) M. Muhammad Kunju Esq., Representative of present Students.
- v. Distribution of prizes.
- vi. Concluding Speech by the Chairman.

Vote of Thanks.

Presidential Speech at the Union College Day Always, on the 24th January, by Mr. K. Chandy.

I have had very short notice for presiding at this function, presumably for the reason that important people had been approached previously and were unable to come. I have garnered neither wealth nor learning and can show no lasting achievements. My being summoned is probably due to communalism as I happen to belong to the same caste as the Principal and the majority of the executive. I hope I may crave indulgence for the scrappy nature of my observations as the time given me has been much too short.

It has given me great happiness to be in your midst on this occasion. I am deeply thankful to the executive for the privilege. I should have been more fitted to speak to you after living in your midst for awhile, but the exigencies of this hustling age will not allow it. I claim, however, to have

thought about your great work, and read the reports published in the papers from time to time. Let me congratulate the Principal and the staff on the completion of another year of varied activity. As more worthy men who filled this chair on previous occasions have told you already, you have great reason to congratulate yourselves on the progress that has taken place. To have created within a short period of 8 or 9 years these great blocks of buildings, hostels, laboratories, and a Settlement that is probably unique, with no endowments and very sparing grants, practically on the strong foundation of faith in your work is an achievement that is remarkable. More than stone and mortar is the spirit that animates this place, a spirit of faith, hope, and service that is an object lesson to all. You have created in the midst of the distracted continent of India an oasis where a person who has lost the desire to get-there-quick might breathe in an atmosphere of peace, goodwill and creative effort. The fact that His Excellency the Viceroy visited your institution not long ago is the best proof that your fame has travelled far.

Your Principal in a recent report admitted with regret that the original conception of the founders of the college, which was to make it the centre of a Kerala University, has failed. There is no doubt that Alwaye would have been an ideal centre for conserving Kerala culture and fixing right university ideals for Kerala people, but the fates have not been favourable; and that prospect has merged in the long vista of lost causes.

Mr. K. C. Chakko, to whose abiding faith this institution owes, in the main, its existence, is, however, one of those fortunate persons who never accept defeat, and I venture to make use of this occasion to offer one or two suggestions about the future of the institution.

My opinion was recently asked about raising a certain 'second grade college to first grade college in Arts. The opinion that I gave could not have pleased those interested in that college. The public schools and the universities of England serve certain needs of the great British Empire. The residential universities of America are reported to be becoming increasingly useful for maintaining the industrial supremacy of that country, not to speak of its culture, although, for those brought up in other traditions, it looks strange that a professor should give a lecture to university students about the colour of their ties and keeping the creases right. It is difficult to rate the usefulness of adding to the number of mofussil first grade colleges in this poor, undeveloped country of ours. As far as I have understood the mysteries of affiliation of mofussil colleges to the Madras university, it would appear that that university is a purely examining body so far as the mofussil colleges are concerned with occasional visitations from learned academic folk and some very small representation of the colleges in the university. The scheme is not a helpful one for cultural and spiritual advancement and for creating values. Such colleges certainly keep our boys from mischief for a while; they add also to the volume of discontent and unemployment, and as Mr. C. R. Reddy said, to the number of young men who like to be pensioners for life on the slender resources of their families. The time is ripe for changing entirely the attitude towards life of educated young men. They should create values, material, social and spiritual and become burden bearers for their less fortunate brethren. The situation has thus got to be squarely faced that there is no very promising future for a mofussil first grade college affiliated to the Madras university, or even to a Trevandrum university. If the ideals of this

institution could be advertised better so as to attract funds and men and if attempts are made to start a Poly-technical Institute and Post-Graduate Research work and to integrate still further its educational activities with the social, industrial and agricultural awakening of the country it may look forward with confidence to a great future. This college has been able to attract to its staff university men from the British Isles. If it could attract also Germans and Americans who are experts in technical subjects and in research work — and perhaps in a little hustling — and some students of Sir Raman, Sir Bose and Sir C. P. Ray, such developments on a small scale might be attempted very soon. It should not be understood that I am disparaging the value of the men that you have now. They are wanted and more like them; but there are values that others could create by working conjointly with them.

The question of integrating higher education with social studies, social service and village reconstruction has to await the lead of academic folk who, in some respects, are more conservative than laymen. Meantime, it is gratifying that such work is being attempted in this institution without any impediment from the university. The Settlement for out-castes in which graduates of this college live and eat with out-caste pupils, is an outstanding result of the spirit that animates this place. People outside Travancore cannot realize that a Syrian christian living with Pulayas is as strange as a European missionary sitting to dinner with his Pariah butler or a Brahmin with his syce. As regards this Settlement also, guidance from experts in industries suited to the place will greatly add to its earning power. I trust that before many years are over, the Union College will have developed sufficiently to get a charter for itself from the Sovereign of Travancore in order that it might be free to develop along its own lines so as to turn out people who are fitted to help the Indian renaissance and add to the material and spiritual wealth of the country. That is the ideal that I beg respectfully to lay before you.

When you start your research work, most of it would be in Physics, in Industrial Chemistry and allied subjects, but there are some other subjects which might appear insignificant to those who have not fully awaked from nineteenth century notions; but are nevertheless important. I refer to such subjects as the reputed occurrence of psychic phenomena in this country, the decadence of indigenous art which nothing has so far replaced and the methods of reviving art and aesthetics in this beautiful country. With the old notions of matter and mind and the struggle for existence, whether combined with a materialistic philosophy, or with belief in an Almighty who sends some people to heaven and others to hell as predestined in His counsels, the questions connected with psychic phenomena and with art were of no importance; the results of neglect of such subjects—I am referring specially to art—have, however, been vast, especially in social well-being. Those who are able to understand recent developments in Mathematics, Physics, Chemistry, Biology and Psychology, and even laymen like me who know none of these subjects but attempt to gather the crumbs that fall from the table of the votaries of Science, are aware that the old notions about the world we live in have disappeared. Solid matter is no more. We have only events, energy, or organisms. Motion, space and time have new meanings. Co-operation is a law of nature as well as struggle. It is possible to attach importance to values and to ethics, and hence to whatever changes values. The new metaphysics, so far as a layman may venture to understand it, appears

to find a place even for God. According to Professor Whitehead, "He is the supreme ground for limitation, whose very nature it is to divide the Good from the Evil and to establish reason within her dominions supreme". You may now study those psychic phenomena which are reported constantly to occur in this country — the movement of material things without apparent cause, possession and its cure, hauntings etc., with the cold eye of science and with no prepossessions. The light of science will either dispel them as illusions or you will have to rethink your metaphysics so as to include such phenomena. There need no longer be any *prima facie* taboo on psychic phenomena or, I presume, on miracles as being opposed to the laws of nature, in the minds of those who carry their investigations beyond the narrow boundaries which had been fixed in ignorance in the last century. Similary art and aesthetics, which add so greatly to the likeableness of life and hence to values must recover its right place in all educational institutions, a place which was lost under the false glamour of utilities in a blind struggle for existence. Although Kerala is renowned for beauty, it has no school of art, no great architecture or music, no notable achievements in poetry. There was something to show in ancient days, but unlike Bengal, there has been no striking renaissance in Malabar. I hope that Alwaye will help in developing art and aesthetics.

By attaching importance to values rather than to material results and by analysing each proposition in the crucible of clear thought, we are likely to arrive at truths that escape those that merely accept the verdict of others. Let me give an illustration. You may recollect that during the the offensives on the western front, the papers in the beginning gave fairly correct figures of the number of those killed and wounded. An Indian lady, who was told that all these deaths and wounds were in the cause of freedom, observed that if freedom was to be purchased at the cost of the lives of so many young people, she would prefer being a slave. Ramsay MacDonald was most unpopular at that time because he opposed the war, but is now Prime Minister. Gandhiji in a recent pronouncement said that he preferred bloodshed to slavery, and also that he is willing, if the times demand it, to be the President of the Indian Republic. That lady unlike MacDonald has no political intentions and will never be a rival to Gandhi — but I often wonder whether by reason of sympathy for those that are not of her kindred, she had not caught hold of a higher truth, that is, a higher value than Gandhiji. The war drum and the inspiring lines about Freedom's battle have stirred our blood of old; 'soul force' and non-violent civil disobedience are stirring youth now and to plead for young lives might be counted as an act of cowardice and slave mentality. But as I am talking at the moment to an audience composed mostly of Christians, I might perhaps quote the authority of One whom you and I hold higher than Gandhiji. When this very question of a people's freedom was put to him he raised the thoughts of the audience to a higher level of values by pointing out that the things of God are really of greater moment than the things pertaining to Caesar; and he showed soon after by his silences during his trial and the manner of his death that reply was not the result of salve mentality but was based entirely on a right appreciation of values. Love and co-operation have to be attempted unto the utmost, — because hatred, non-co-operation and disobedience will produce consequence from which it would take years and generations to recover. The Rt. Hon'ble.

Srinivasa Sastry, who is not a retired bureaucrat, wrote to me on this question as follows; "Yes, we are about to face great troubles. The complete success of the Round Table Conference can alone save the country from disaster. Agreed solutions all round are the things wanted".

No one objects to Gandhiji being the leader of Nationalist India and playing the game as a politician; his becoming a spiritual guide to masses of men all over the world is also in itself unobjectionable. But the same person attempting at one and the same time to be a spiritual guide and a political leader is fraught with danger. It is possible to live a strong useful life although a person has very strong attachments and limitations in his outlook. Clemenceau and Fisher might be mentioned as recent examples. A life of detachment, as of the Budha and of Ramakrishna Paramahansa is also possible and most useful. A combination of the two seems to be almost beyond human capacity. Spiritual truths could be discerned in a direct fashion only if a person cultivates utter detachment, and could look on the Hindu, the Mahomedan and the Englishman and on different systems of earnest thought with the same kind of feeling. If a person, however, good, saintly and unselfish, is *attached* to any culture, country, or system of thought, his pronouncements ought to be regarded as opinions and not as ultimate truths. There is danger if such a person should make the mistake of considering opinions to be truths. I shall give an example. There is a well known spiritual law, the law of despair, what in Malayalam is called *Prakku*, which means not a curse, but a sigh of despair. I believe that Jesus had this law in his mind when he spoke of the danger of causing offence to God's little ones. William Blake gave it poetic expression when he wrote

"A sigh is the sword of the angel King,
And the tear that is shed in bitter woe,
Is an arrow from God Almighty's bow".

To speak of the "soul force" of a people that is, presumably of combined defiance or willing in the minds of the people as producing material results, such as upsetting or changing constituted authority is expressing an opinion, and not a truth. I think it is a case of mixing up matters on different planes, of mixing up God with Caesar. In any case it ought to be stated as an opinion and not as a final truth. The law of *Prakku* is a final law which we break at our peril. 'Soul force' does not appear as far as I know to be a Psychic law in the same way. Soul force, is of course different from civil disobedience. Civil disobedience is clearly a political weapon, but it cannot be kept free from violence except in small areas, and against specific injustice and it is likely to lead to a spirit of want of discipline and impatience of any kind of authority, that is, to anarchy. Whatever the defects of western civilization might be, we have got to learn from them and with their help, discipline and organization. It was American organisation that saved millions of lives in Europe after the war had impoverished that continent and loosened discipline. For want of organization two million people have died of famine in a single province of China. Mass civil disobedience, if it should ever happen in India will lead the country to certain disaster.

The capacity for violence that a householder should cultivate (boxing) jiu-jitsu, keeping and using firearms) in order to defend his wife and child-

ren from violence by robbers and hooligans is a question about which there is no guidance in Gandhiji's writings, or in any other. In the Independence manifesto, a careful reader will notice two passages that are mutually contradictory about this problem and these are probably the handiwork of Nehru junior and Gandhiji respectively. I ought to say here that for Mr. Nehru's character and courage, I have the highest respect but as it is obvious to me that the millenium can never arrive so long as the life force itself remains aggressive I cannot help thinking that courage and character are best used in co-operation and helpful service. The fact that no final pronouncement could be made by any person on such a question might perhaps lead some of us to desist from adherence to any set of one sided statements as in that manifesto, and enable us to tread more firmly on the path of co-operation for reducing future evil, which is always more useful than resentment, opposition and hatred. In this matter, also, opinions have been mistaken for truths.

It should not be imagined that I am merely pleading for safety. I agree that the worship of God is an adventure; but it is an adventure of the Spirit. There are a hundred ways in which young people could take risks for the benefit of their fellowmen and such risks ought to be taken. The domination of Rome in Palestine and Jewish priestcraft culminating in the House of God being converted into a den of thieves, were events very similar to the overlordship of England over India, and Indian priestcraft culminating in untouchability. Jesus was hailed as the Deliverer of the Jews and was urged more than once to take up the role of the militant Messaiah. He chose the way of his death by opposing priestcraft. It was the Roman Governor who, however unworthy he proved himself to be, at least made some futile attempts to save Jesus from the priests. The parallel is obvious. Untouchability in India and race arrogance in America and Africa are evils that cry for redemption and even for martyrs. They corrode the soul. As regards the form of government in India the position that I am pleading for is that when the way of co-operation is open, it is folly to throw away lives on account of fear, which might prove to be unfounded, of 'golden chains or pearly'.

It is difficult to have accurate scales for measuring spiritual greatness. Some few years ago when there was famine, or according to official language, scarcity in portions of the Mysore State, some of us happened to go to an Adi-dravida hamlet the inhabitants of which had left in search of employment, for seeing whether any stragglers were still living there. The Mysore Famine Rules, unlike the British Indian Code, gives power to revenue officers to put destitute people on gratuitous relief even before Famine is officially declared. We found in that hamlet only a single old Adi-dravida woman and her little grandchild. Enquiries showed that the woman had no food for many days previously; the striking feature that we noticed was that she was not railing at fate, but appeared to possess peace of mind. She was engaged in preparing for her grandchild the last breakfast—out of wild herbs and roots and a very few grains. Living all alone and with no food for herself, she had managed to keep the child not merely alive, but healthy and cheerful and ignorant of the fate that was hanging over them. Was it a case of ignorance and dullness of mind? or of high spiritual stature? I pass it on for assimilation by people who are engaged in raging, tearing propaganda for establishing particular schemes of thought and life. I am

mentioning such incidents in order to avoid the impression that I am decrying greatness. I yield to none in admiration for great people, but could find no adequate reason for excluding from that category that Indian mother with the 'slave mentality' and this ancient Adi Dravida. It is Gandhiji who has raised the stature of Indians in the estimation of people of other countries, more than any other person, living or dead. The constructive programme that he has set before the country is in the main such as to win allegiance from all thinking people; but it is my firm conviction.—I hope you will believe that I am not talking as a bureaucrat—that it would be India's great good fortune if other Indians of lesser stature could succeed, through co-operation, to win Dominion Status for India in the near future in order that mass Disobedience might become still-born.

I have wandered far from the joyous, happy atmosphere of a College Day—and I pray to be forgiven. The times are out of joint. Our country is staged for fateful happenings. I do not know whether any of those listening to me are destined to play leading parts in that drama which, in spite of Gandhiji's optimism, might end in tragedy. To such and all others my prayer is to cast out all fear for personal safety and having thus purged the mind of fear to attempt all methods of love and co-operation. There is the authority of the latest thought on the side of co-operation. Do not be carried away by the idea that struggle with bloodshed is the only adventure and the only path to progress. There is adventure in co-operation and in constructive action and there is room for all.

I have been speaking throughout of the need for co-operation. The question may be asked by those who are inclined to be pessimistic why constructive ideals should be put before men when the tragic happenings that are occurring daily are such as to destroy all faith in progress. Neither by learning nor by experience am I fitted to solve such doubts. But judging from those crumbs that I spoke about a little while ago, it would appear that even Physical Science and Biology have within recent years destroyed materialistic doubts and given grounds for hope even to pessimists. We are free, at any rate, to think hopeful thoughts. Perhaps the rhythm of electrons and protons and of the stars in the heavens, the grace of movement of wild things and of children, the mother love even of animals that kill and torture are intended to be glimpses of the Poet and the Lover whose continual selection and limitation has resulted in this world, out of so many possible worlds. In spite of the daily triumphs of unrighteousness, good thoughts and kindly acts have the effect of moulding men and events from evil towards good and must therefore indicate the bias of this world and its God towards the good. And if that is so, there is no need to get over anxious about the fate that might happen a million million years hence to the 'second rate planet attached to a second rate sun' on which we live—and there is every need to co-operate in all ways that are good.

I do not know whether the younger members of the audience are feeling disappointed—or relieved—that I have not given for their particular benefit any word of advice. A person feels competent to advise students only when he knows that he has attained a measure of efficiency himself. I cannot pretend to have that quality in those matters that you are most interested in and besides, I have already talked at length to another group

of students not so long ago. Only one matter in which I am greatly interested, I wish to lay before you. As I have said repeatedly—perhaps *ad nauseam*—if democracy is to be established successfully in India it is necessary that our caste distinctions should disappear, at least so far as the governing classes are concerned. I do not know what is going to happen in India on Sunday next which has been set apart as Independence day. But there is one thing that is not going to happen on that day at least in Southern India: the cast Hindus, the Mahomadians and the untouchables who take part in those varied activities are not going to sit down to a common meal. There is not one world in the appeal directing or at least permitting a common meal, without which there could be no real brotherhood. Each caste will hide its head in its appropriate corner at that hour. The omission of this important detail from an appeal of world wide importance is a pity and is to my mind, a disturbing fact. Indians who want democratic Swaraj immediately and yet are afraid of custom and of priestcraft remind me of Alice's beautiful lines about the lobster which I hope you will permit me to quote.

When the sands are all dry, he is gay as a lark,
And will talk in contemptuous tones of the shark,
But when the tide rises and sharks are round,
His voice has a timid and tremulous sound.

May I say, with the utmost candour that unless nationalists cease to be afraid of the sharks of evil social customs, there is not the ghost of a chance of representative parliamentary government succeeding in this country or of India taking a high place among the nations.

Your methods of life, your ideals and your plans have got to become different, if you are to succeed. You are getting out of safe harbours into rough, perhaps stormy weather. You have to judge and act by your own guiding stars. I pray that those stars may not fail you and that you would prove to be worthy citizens of India under the new conditions that are happening.

College Day 1928—1929.

WELCOME SPEECH

Mr. Chairman, Sir,

You have in a half-humorous way suggested the possibility of communal preferences influencing even an academic matter like a College Day. We may assure you, sir, that there is nothing about which we are more anxious than such things should not happen in a college like ours. We are delighted to have secured you to preside over this meeting in connection with the College Day Celebrations of this year. We recall with gratitude that at a very early stage in the development of the scheme to start this College you began to take a genuine and active interest in it and came forward to help it in various ways not only giving a handsome donation but also using your influence and reputation with a large circle of people in several places to enlist their sympathy and support for the scheme. These efforts of yours were to a great extent fruitful. But apart from their practical results the active sympathy and support of one like yourself was a source of great encouragement to us.



THE COLLEGE STAFF 1929—1930.

Though it has been possible for you to visit this institution only now, chiefly because the sphere of your work was far away from here, we are confident that you have been following our fortunes as best as you could from that distance with great concern. With great pleasure, Sir, we welcome you into our midst.

It is not however merely as a sincere friend of this institution who has rendered us valuable assistance that you are welcome to us. As citizens of Travancore we are proud that we were able to provide one of our neighbouring states with an administrator of your abilities who has been able to leave behind such a brilliant record of public service. Your interest in the student community and knowledge of educational matters are well known. Last year we had as President the then Vice Chancellor of the Agra University and we consider ourself was peculiarly fortunate that this year we have one who has been Vice Chancellor of a university which is much nearer to us.

Dr. Mc. Dougall has been the head of a most efficient and successful College in South India, from its very beginning. The success of that institution owes no small part of it to the abilities and qualities of Miss Mc. Dougall herself. The work which she and her colleagues are doing so successfully has much in common with the work which we are attempting to do in this place. The institution over which she is presiding though not very old is almost twice as old as ours. By her deep learning and profound scholarship and no less by the valuable practical experience which she has had as the head of such a College, she is specially qualified to address this meeting. All here may not know that Miss Mc. Dougall is also a member of our College Council at present. It is exceedingly kind of you, Madam, to have come all the way from Madras to participate in our College Day celebrations. We are sorry that the date which you had agreed to first has had to be changed by us, and we are thankful that you so readily agreed to the changed date also. Most heartily do we welcome you.

There is another who is not present here just now, but who is expected to arrive in the course of the meeting and give a lecture in Malayalam and that is Mr. Manjeri Rama Iyer. I welcome him also in anticipation of his arrival. He is well known as an able lawyer, in fact the reputed leader of the Calicut Bar, an ardent social reformer, a pleasing and well-informed speaker and in other capacities too. He has visited the College more than once before and addressed our students. He happens to be staying in Alwaye for a few days now on professional business and only at the 11th hour we could approach him with the request to attend this meeting and also give a lecture. He was so obliging as to accede to our request readily. He must be even now in the District Court at Parur and he has to take leave from the Court to be here a little later.

Mr. T. P. Chandy is one of our Old Students. He is also the Secretary of the Old Students Association of the College for this year. He is one who has taken to the teaching profession and is working in a big High School at Trichur. I extend a hearty welcome to Mr. Chandy and all the old students present.

To all of you, Ladies and Gentlemen, who have been kind enough to respond to our invitation I extend a most hearty welcome on my behalf and on behalf of the whole College.

REPORT.

Yet another year has passed away and it is my privilege as well as duty to submit to you a brief report about the work of the College since we celebrated the last College Day.

Let me begin with the last College Day Celebrations. They were held on the 17th, 18th and 19th of January 1929. The public meeting on the 18th afternoon was presided over by the Rev. Canon Arthur Davies, the then Vice-Chancellor of the Agra University. He is well known as an eminent missionary educationist. He is also one of the biggest benefactors of this College. Mrs. Davies was also present and she gave away the prizes. We take advantage of this opportunity to thank them once again for all their interest in the institution. Among the speakers Professor F. E. Corley of the Madras Christian College, Diwan Bahadur Dr. V. Varghese, a member of the College Council, Mr. V. K. Kuruvilla, one of our old students and the secretary of the old students Association for that year and Mr. P. V. Mathew who was and is still a student of the College. We thank all these and others who participated in the celebrations. After the public meeting was over Sheridan's "Scheming Lieutenant" in English and "Padukapattabhishekam" in Malayalam were presented by some of the Members of our Dramatic Society and these were greatly appreciated by the audience. A Meeting of the Old Students' Association was held on the next day and the new committee for the year was elected with Mr. T. P. Chandy as Secretary.

Strength last year. The strength of the College last year was 317 made up as follows:—

Senior B. A.	Gr. i	14	Senior Intermediate	Gr. i	38
	.. iv	22		.. ii	25
	.. v	22		.. iii	22
Junior B. A.	Gr. i	18	Junior Intermediate	Gr. i	60
	.. iv	19		.. ii	30
	.. v	24		.. iii	23

TOTAL 317.

Of these 233 lived in the hostels and 84 outside, about half the latter with parents or guardians and the rest in lodgings.

Examinations. College Examinations, March 1929.

Promoted to the Senior B. A. Class	Gr. i	19	
	iv	18	
	v	24	Total 61.
Promoted to the Senior Intermediate Class	Gr. i	57	
	ii	26	
	iii	21	Total 104

University Examination. March—April 1929.

B. A. Degree Examination:—

51 candidates were presented for both parts of the B. A. Degree Examination, 2 more in English only and 5 more in subjects only. Of these 23 secured full passes, 9 more passed in English only and 9 more subjects only.

Intermediate Examination:-

80 candidates were presented for the University Examination. Of these 19 secured full passes, 9 more passed in English only (Part i) 42 more in Malayalam only (Part ii) and 18 more in Optionals only (Part iii).

Messrs P. Kelappa Nedungadi, A. N. Krishnan Nair and K. N. Ragan Pillai of Group i were placed in the First Class. We heartily congratulate these students on their creditable achievement.

University Examination: September 1929. Our information about the results in the September Examination is not complete. But so far as we have definitely known 21 more have passed the Intermediate Examination and 10 more the B. A. Degree Examination. We would repeat in this connection the request already made in previous years to 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.

Strength this year. There are at present 333 students in the College and they are distributed as follows:—

Senior B. A.	Gr. i	10	Senior Intermediate	Gr. i	57
	iv	18		ii	26
	v	24		iii	20
Junior B. A.	Gr. i	16	Junior Intermediate	Gr. i	58
	iii	7		ii	48
	iv	21		iii	19

TOTAL 333.

Of these 228 live in hostels 22 in the Extra Mural Lodgings under the immediate supervision of the College and 83 outside. Of these last 56 live with parents or guardians and the rest in private lodgings. This year we insisted that all the students of the Junior Intermediate class who were not living with their guardians should live in the hostel and therefore 97 of them are in the hostels. In view of the utter inadequacy of the accommodation in the hostels we rented most of the buildings in front of the College and the other side of the road and accommodated some of our students there under the supervision of some members of the staff. These are the Extra Mural Lodgings referred to above. We recognise that these lodgings are not quite suitable for our students and the arrangement is only a temporary one.

Distribution of students in hostels.

		57.
North East Hostel	"	68.
Holland Hostel	"	52.
Tagore Hostel	"	51.
New Hostel	"	22.
	Total	228.

Extra Mural Lodgings

Distribution of students outside.

	With Parents or guardians.	In private Lodgings.	Total
Senior B. A.	6	7	13
Junior B. A.	5	5	10
Senior Intermediate	17	15	32
Junior Intermediate	28	0	28
		Total	83

I am extremely sad to have to refer to the occurrence of a most tragic event which happened immediately after the last year's College Day Celebrations and produced consternation in the minds of ourselves and our friends throughout the country. The very recollection of that event is most painful. Yet I feel it would not be right to pass it over in silence in this report. One of the students stabbed another fatally and then suddenly put an end to his own life. Both these were students of the Junior Intermediate Class who had come from the same High School to join the College in the beginning of the last academic year. Extremely deplorable as it is that such a thing should have happened and happened in an institution like this we do not see in what way it could have been prevented by any human agency. We take advantage of this occasion to convey our heart-felt condolence to the guardians and relatives of the two deceased.

I have also to mention the sad event of the passing away of another student of ours early in the second term this year. A. K. George a student of the Junior B. A. Class returned ill from home after the Onam holidays. He developed high fever and four days after his return from home he was removed to the Ernakulam hospital where though he received the most considerate and skilful medical attention of Dr. V. Varghese, he passed away. He was an exceedingly nice and God-fearing young man, and we convey our deep sympathy to his relatives and friends.

Staff. Mr. D. D. Dawson who had been lecturer in Natural Sciences for two years left the College at the close of the last year. He was a warden also for part of this period. He did good work in these and other capacities. As the only Indian Christian from outside the Syrian Community his presence on the Staff was peculiarly valuable. We are sorry to lose his services. He is now in Madras and we understand that he is doing some research work in Natural Sciences.

Mr. S. S. Subramania Iyer who had been taken as a Lecturer in Mathematics for an year at the beginning of the last academic year, left the College at the close of the period because he had been selected by the Staff Selection Board for appointment in Government Colleges.

Mr. P. K. Mahadevan M. A. left the College at the beginning of the present academic year. In the course of the few years that he was here he established the reputation of being a very able lecturer. He was also extremely sociable and pleasant in manners. He left the College to join the Annamalai University and we wish him a successful career.

The Rev. Stephen Neill left the College at the beginning of the second term after an year's service. During that one year he entered fully into the life of the College and there is hardly any department or activity in the College to which he did not make valuable contribution. He is one who had an extraordinary brilliant academic career at Cambridge. He had agreed to serve the College only for an year and he left the College to take up another work which he feels he is called for and which he considers to be so important for the building up of the Church of Christ in India and the extension of His Kingdom, which interest he has so close to his heart. He is now working in a Theological Institution at Sivakasi in the Ramanad District. It is our hope that Mr. Neill will keep in close touch with this institution as far as circumstances would permit.

Mr. C. E. Robin who had come out on short service in September 1928 left us at the beginning of this term. When he came out to this country he belonged to the Anglo-Catholic party in the Church of England. But his doctrinal convictions were still in an unsettled condition. For several months recently he was feeling attracted towards the Church of Rome. During the last Christmas holidays when he was living in the Loyola College at Madras he decided to join the Church of Rome immediately and was accordingly admitted into that Church. He informed us of the same and also sent us his resignation along with that information, and we accepted the resignation. Mr. Robin, too, is a young man of rare academic attainments and was an asset to the College in several ways. We appreciate the sincerity and earnestness of his religious search and the boldness of his convictions.

Dr. T. J. Joseph who had been with us from the beginning of the last academic year took more than a month's leave towards the close of the last term to sit for the M. B. & B. S. Examination as he had taken only the L. M. & S. Degree before. He passed the Examination held in December and we congratulate him on his success. At the beginning of this term he received an offer from the Tuberculosis Institution at Madanappally. When he wrote to us of the same we suggested that he would do well to accept the offer. This may seem strange for us to have done and so it needs a little explanation. We realised that it is very desirable to have a medical man on the staff of a residential College like this. We also felt that if ever we wanted such a man Dr. T. J. Joseph was just the person for that. At the same time in the course of his stay and work here both he and we gained the impression that as our circumstances could not provide for such equipment as would give him scope for the development of his professional skill and as he would have to confine his practice mostly to this institution it would be a serious handicap for him and indirectly for the institution also. So with great reluctance we made up our minds to agree to his leaving the service of the College. He was ever ready to forgo his comforts and conveniences without any grudging for the sake of his work to which he devoted himself so wholeheartedly. We wish him a most useful career in his new sphere where he can be of service to hundreds of our country men suffering from a dread disease.

Mr. T. I. Poonen was awarded a research fellowship in History from the University of Madras and so took leave from the College at the close of October and is now in Madras carrying on the research work. We congratulate him on the award of this Fellowship to him which is a token of the University's recognition of his abilities. We have no doubt that he will make very good use of this opportunity and that fresh academic honours await him.

The following men joined the Staff this year, most at the beginning and others later at different times. Mr. V. N. Subramania Iyer, Lecturer in Mathematics, Mr. C. R. Mylaru, Lecturer in English, Mr. E. S. Naraynan, Lecturer in Natural Science, Mr. K. S. Venketeswaran, Lecturer in History and Economics, Mr. T. C. Joseph, Demonstrator in Natural Science, Mr. George Jacob, Demonstrator in Chemistry and Mr. R. Balakrishna Pillai, Lecturer in History. The Rev. B. G. Crowley, the present representative of the C. M. S. on the Staff, joined us in November 1929 not long after Mr.

Neill left. He is lecturing in History. We extend a hearty welcome to all these.

We recall with gratitude the sympathy and interest which the C. M. S. have shown in our work from its beginning and we appreciate very much the uninterrupted connection which they have maintained with us by the presence of a representative of theirs always on our staff.

Mr. V. M. Ittyerah who has been away in England now for over two years is still there at Oxford and is expected to return and join duty at the beginning of the next academic year.

Mr. C. P. Mathew shifted early in July into the new house constructed in the College premises.

The present wardens of the hostels and lodgings are :—

<i>North East Hotel</i>	Mr. K. C. Chako and Rev. B. G. Crowley,
<i>Holland Hostel.</i>	Mr. R. O. Hicks.
<i>Tagore Hostel.</i>	Mr. T. B. Ninan.
<i>New Hostel.</i>	Mr. C. P. Mathew and Mr. T. C. Joseph.
<i>Extra Mural Home.</i>	Mr. C. R. Mylaru and Mr. V. N. Subramania Iyer.

Mr. K. Jacob continues as Bursar. When Mr. T. I. Poonen left, Mr. C. E. Robin was acting as the Librarian and now Mr. Crowley is the Librarian.

We have received no grants from the Government during the year under review. Several of our applications for grants are pending before the government. We understand that the whole question of the policy of grants to private colleges is under consideration by the government. We hope that the enlightened government of Her Highness the Maha Rani Regent and Her Highness's Minister will formulate a policy sufficiently sympathetic and fair towards such institutions as ours and no less liberal than the one adopted in British India.

The lists of Scholarships and prizes awarded this year are separately published.

A notable event of this year has been the visit paid to the institution by His Excellency Lord Irwin, the Viceroy of India. During his tour in these parts on the 1st of December last His Excellency and party drove to the College from Ernakulam at 3 p. m. He was welcomed by the loud cheers of the students who had lined the road from the gate to the College courtyard. He was received by the Principal, two senior members of the Staff and a member of the College Council and was first conducted to the room in which the members of the Fellowship had assembled to meet him. His Excellency stayed there for about quarter of an hour asking questions and hearing about the College and other allied topics. Then he was led into another room where the members of the College Council and some members of the Staff were introduced to him. His Excellency was then taken round the College courtyard and shown the hostels and other buildings and from there he drove to the College Settlement. There the boys received him with a welcome song. He went into one of the cottages and spent some minutes there in making enquiries about several things regarding the Settlement and the boys living there. On coming out from the cottage His Excellency res-

THE FOOTBALL ELEVEN 1929-1930.



STANDING — MIDDS
(games boy.)

SITTING — T. G. KIRKES
(advance back.)

V. T. THOMAS
(left half.)

K. V. GEEVERCHES
(outside left.)

P. M. GEORGE
(outside left.)

T. A. PHILIP
(steady back.)

P. C. MATTHEW
(outside right.)

R. O. HICKS
(President.)

C. O. KORAH
(centre forward.)

V. J. JOSEPH
(right half.)

T. T. MATHIEU
(centre half.)

A. C. CHERRIVAN
(inside right.)

T. T. MATHIEU
(centre half.)

T. T. BENJAMIN
(goal.)

ted under a pandal in the sight of the students of the College. Settlement boys and others and he was thanked by the Principal. In the course of his reply His Excellency made very kind and generous observations about the College and the Settlement and expressed himself to have been pleased with all that he saw about these. That His Excellency should have fitted into the crowded programme of a hurried tour in these parts, a visit to this institution and given no less than three quarters of an hour for the visit, is a matter for profound thankfulness towards him; and we are certainly not lacking in that sentiment towards Lord Irwin. As everywhere else here too His Excellency impressed every one with his humanity, genuineness, friendliness and God-fearingness. The College Council have taken steps to raise funds for erecting an assembly hall to be named after Lord Irwin in appreciation of his kindness in honouring the institution with a visit. But the money yet realised does not come anywhere near the total amount needed.

Athletic Association. The Football club has been very active this year. At the very beginning it was divided into two sections, Juniors and Seniors. We have played the usual inter-hostel and class matches and this year, in addition, there have been matches with outside teams. We defeated Ernakulam by two goals to nil and drew with Kottayam. We are at present participating in the Inter Collegiate tournament at Ernakulam, the finals of which ended in a draw and we have to play again.

Tennis Club. Regular play was begun on our three courts at the beginning of October. The special improvement this year is the netting at the back which has made play much more enjoyable. We defeated Ernakulam and hope to have a return match with them shortly as well as a match with Kottayam on our courts.

Basket Ball. This year we have been playing Basket Ball and a match has been arranged on our ground with Ernakulam.

Badminton. The Badminton inter-hostel doubles competition was won by O. J. Joseph and C. P. Varghese of the North East Hostel, C.T. Mathew and K. Gopalan Nair of Tagore Hostel being the runners up.

Volley-Ball. The most noticeable thing in Volley-ball this year has been the skill of the Junior Intermediate Class which quite easily won the inter-class tournament.

Cricket. A Cricket club has been formed and play at the beginning of the season was fairly active. We expect to finish the season with a match against Kottayam.

The President of the Athletic Association is Mr. R. O. Hicks and the Captains of the various games are :—

Football
Volleyball
Tennis
Badminton
Basket ball
Cricket

Mr. P. C. Mathew
Mr. M. C. Eapen
Mr. C. T. Mathew
Mr. O. J. Joseph
Mr. K. P. Ithack
Mr. Victor Moorkoth.

LITERARY AND DEBATING SOCIETY.

Both the senior and junior sections of the Literary and Debating Society were organised early this year. The members of the Committees for the year are the following :—

Senior Section:—	President	C. P. Mathew Esq., M. A.,
	Secretary	Mr. P. V. Mathew
	Treasurer	Mr. M. Muhamad Kunju.
	Members	Mr. P. Vasu Pillai Mr. M. Achutha Kurup.
Junior Section:—	President	R. O. Hicks Esq.
	Secretary	Mr. N. I. Thomas
	Treasurer	Mr. M. V. John (Discontinued)
	Members	Mr. P. I. Ittyerah Mr. M. R. Karunakaran Nair.

The Junior section held the inaugural meeting on the 16th of August 1929 Mr. V. Subramania Ayyar B. A., L. T., Headmaster, English High School, Parur presided. The meeting was addressed by Mr. V. Ramanathan M. A., of the Ernakulam College. The senior section and the Malayalam Literary Association had a combined inaugural meeting on the 3rd of August 1929. Mr. Netto, the District Judge of Parur was in the chair. Mr. M. R. Ramachandra Ayyar M. A., L. T., Lecturer, Maharaja's College, Ernakulam gave a lecture in English and Rao Sahib O. M. Cheriyan gave a lecture in Malayalam. The number of meetings held under the auspices of both the sections is smaller than in most of the previous years, but more meetings have been held under some of the branch associations, and some new associations have been started this year, such as the Natural Science Association. As the result of the Elocution contest held under the auspices of the society the first prize has again been awarded to Mr. P. V. Mathew and the second prize reserved for the Intermediate students to Mr. N. I. Thomas, both instituted by the Old Students Association.

MALAYALAM ASSOCIATION.

The committee for the year consists of Mr. N. Neelakanta Pillai, Secretary, and Messrs P. I. John, K. Janardhanan Thampan, P. A. Mathai and K. Sreeman Namboori, Committee members. As mentioned above this Association and the senior section of the Literary and Debating Society joined together in holding together the inaugural meeting. Three ordinary meetings have been held in the course of the year. Under the joint auspices of this Association and the two sections of the Literary and Debating Society a special meeting was held on the 60th birthday of Mahatma Gandhi with Dr. Ambadi Krishna Menon in the chair. A congratulatory message printed on Khadar Silk and a sum of money for the Khadi fund were forwarded to Mr. Gandhi who duly acknowledged the same.

The dramatic Society. As already mentioned early in this report the College Dramatic Society staged Sheridan's "St. Patrick's Day" or "The

Scheming Lieutenant" in English and "Padukapattabhishekom" in Malayalam on the College Day evening last year. This year we are presenting Tagore's "Sacrifice" in English and "Karmavilakam" in Malayalam and we hope we shall be no less successful than last year in pleasing our audience. Mr. C. R. Mylaru and Mr. V. N. Raman Pillai are the respective presidents of the English section and the Malayalam section and both of them have been taking great pains in coaching the actors for to-night's performance.

Philosophical Association.

President
Secretary

K. Jacob Esq., M. A.
Mr. M. Muhamad Kunju.

This Association has been a little more active this year than during the previous year. We have had four meetings up to now, and they were all fairly well attended. We are also expecting to have a few more before this academic year is out. We have reason to hope that the Association will in course of time be able to realise its object of creating a genuine interest in Philosophical problems and of enabling the members to cultivate the habit of original thinking and criticism.

Natural Science Association.

President
Vice President
Secretary
Treasurer

A. M. Varki Esq., M. A.,
E. S. Narayanan Esq., M. A.,
Mr. T. Sudakara Menon
Mr. P. Cheriyan

This is a new Association started this year with the primary idea of inculcating in the minds of the members an interest in "mother nature" in all her forms. We have already had five meetings till now and those meetings were well attended. Three excursions also have been arranged to places of interest. The results we have achieved till now make us look forward to the future with encouragement and hope.

Social Service League.

Members of the Committee for the year are the following:—

President
Secretary
Treasurer
Members

Dr. T. J. Joseph
Mr. T. B. Benjamin
Mr. V. Thomas Varghese
Mr. P. Govinda Menon
Mr. C. J. Cheriyan
Mr. V. E. Andrew.

Last year some of the members of the league visited some of the cottages of people belonging to the depressed classes in the neighbourhood. This year this work has been taken up by the Student Christian Fellowship and is being carried on with a good deal of success. The Social Service League has been devoting itself more to giving medical aid to the poor people around the College. The work of collecting rice (uncooked) from the messes for the beggars and giving it to them through the volunteers of the league on a fixed day of the week instead of allowing the beggars to wander from door to door in the hostels is being carried on this year also with success. The number of beggars who come to receive alms is

smaller than last year. Some efforts have also been made to help the pupils of the Social Service School by providing games for them, telling them stories etc. But we want more students to take an active interest in the work of the League.

Student Christian Fellowship. The work initiated last year under the Presidency of the Rev. Stephen Neill has been developed along the same lines this year. In particular, progress has been made in the making of the survey and the visiting of the houses around the College. We find that there are about 160 houses within a half mile radius of the College and most of these are visited at least once a month. Each Sunday about a dozen pairs of students go out visiting the group of houses for which they are responsible. In addition there are two special districts: the one is a fishermen's quarters where we ran a school for some time till all the boys came to the Social Service School, and the other is a village lying about a mile north of the College. We hope to begin there using our magic Lantern which has been ordered and which will be a new and valued addition to our equipment when it arrives. The two night schools which are conducted six evenings a week have been progressing very favourably, particularly one of them, the attendance at which has grown and is more regular. There was a football match between the night school and the Settlement boys. They also competed in sports and the Principal gave away the prizes at a special meeting held for the purpose. There has been a great development this year in the prayer groups formed amongst students. The other normal work of the Fellowship, such as Bible circles and Sunday Schools has been going on as usual. The committee meets every Saturday morning for intercession and business. The members this year are:—

President	The Rev. Stephen Neill (Since he left Mr. R. O. Hicks).
Vice-President	Mr. C. J. Cheriyan
Secretary	Mr. V. Thomas Varghese
Treasurer	Mr. K. C. Varghese
Staff Representative	Mr. T. C. Joseph
Other members	Mr. P. S. Varghese Mr. P. J. Kurian Mr. P. I. Abraham Mr. T. B. Benjamin Mr. V. E. Mathew

The Always Settlement. The Settlement has made some progress since the last year. The strength of the institution has almost been doubled with the commencement of the current year. Sixteen new boys were admitted and two more members added to the teaching Staff. Now there are four classes making it a fully developed Primary School. The total strength of the school is 32. The majority of the boys belong to the two main sections of the depressed classes, the Pulayas and the Pariahs. But among the new admissions of the current year there are also a few children of the converts from the Kuravan community in South Travancore. The boys range in age from 6 to 13. They are lodged in two cottages along with their teachers and their families. The erection of a school building at the beginning of this year was a great step in advance. It was made possible by the gener-

ous donation of a sum of Rs. 1000 by Sir Daniel Hamilton, and an additional cottage was among the urgent needs of the year. Owing to lack of funds it had to be put off.

The increase in numbers has led to a proportionate increase in expenditure, the running expenses for a month alone coming to above Rs. 350. It is gratifying to note that all this has been met hitherto by the generous contributions of sympathisers here and abroad, but it is important that they should know that for a few more years at any rate the needs of the settlement may go on steadily increasing and realise that they have a responsibility to co-operate in an increasing measure in carrying the enterprise to its proper fruition.

Our needs Of the many pressing needs of this College that I touched upon in my last report, most remain unfulfilled. From that portion of this report which deals with the residential arrangement it must have been made clear how urgently needed is one more hostel. The enclosing and laying out of the grounds, we are glad to say have been partially effected. The attempt to raise money for an Assembly Hall is making very slow progress only. A beautiful Chapel is still only a dream. One more house as already mentioned in this report was added since the last College day for a married lecturer to live in, but many more have yet to be provided. A guest house and a retreat home and other things do not seem to be within the scope of "practical politics" for the present.

Dr. Mc. Dougall's Speech.

Our Chairman said that perhaps your choice of him was due to Communalism, I think your choice of me must have been due to just the contrary impulse. In many ways I am different from most of you and in age and sex I am different from all of you. But we are all connected with Universities, I have been connected with the Universities of London and Cambridge, I have received a degree from an American University and am proud to belong to Part of the University of Madras. Universities then have been much in my life, and therefore I should like to meditate with you on what it means to belong to a University and to have a University belonging to us — for the relation is reciprocal. I think two objects of a University stand out clearly. The first is to increase the sum of human knowledge. These were the earliest aims of Universities. They started here in ancient companies or groups of learned and seeking men who sought to expand human knowledge and to impart what they knew to younger men, that is, to increase the number of those who know. Then there were technical and priestly schools and early settlements like that of Pythagoras (who conserved rather than added to knowledge.)

Our Western Universities started in Athens where Socrates felt himself bound to speak to each fellow citizen that came to him about his soul. Truth to him was the most divine possession to which human beings can aspire. What he strove to teach was spiritual and intellectual sincerity; that men should not use words unless they knew what they meant that if you used the word 'justice' or 'courage' or 'the State' you should know what you meant. Our aim still is to find out the real nature of things. Professor

Edington in his recent books on physical science is on the same lines as the ancient Socrates, both are enquirers into truth.

Plato limited his disciples to those who were fit to learn. Socrates talked to all: Plato to those willing to make some sacrifice and to those who had gone through some preliminary training. They must be willing to lay aside all wordly hopes and ambitions, he demanded all their time. Here comes in that idea of an entrance examination and that self denial to which all students are called.

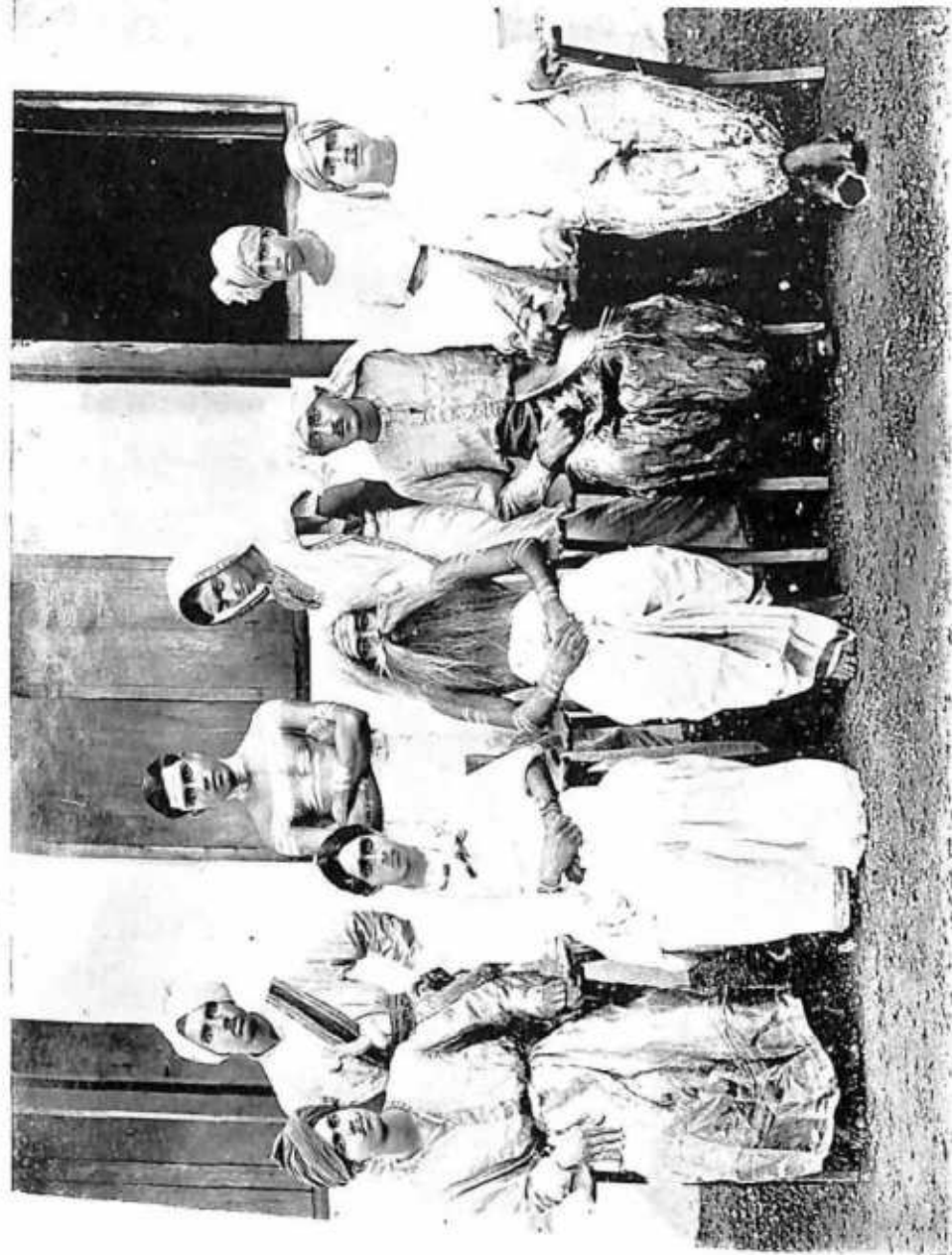
Aristotle gave something like an organisation of students, with regular programmes and lecture hours. He formed the idea of a University, that every one in it should seek after truth. Truth is God and we seek to find what is in His mind. And this is still the purpose of a University. Aristotle's work was carried on and Universities grew up elsewhere, especially famous was one formed around, not a man or group of men, but around a library at Alexandria. There were all the Greek books ever written and such books from other languages, such as the Old Testament which were thought worthy of being there. I think this was an ideal University. There you had that great library, with an expert on each subject, entertained at the king's expense and teaching each man who came to him, only limiting himself by the capacity of his students. No idea of money or personal gain entered in, but there were present just the two purposes of a University to increase what it is possible to know and to increase the number of those who possess this knowledge.

Nowadays there is so much to know that one man cannot know every thing and however much knowledge a person may come to possess, he has to start from complete ignorance. Each nation and each part of the world should contribute its share to the sum of human knowledge. Aristotle, it is said, knew everything there was to be known, nowadays that is quite impossible we must have experts in each line and those, too, who do great service by effecting harmony between kindred branches of knowledge, such as Professor Whitehead is doing between Philosophy and Mathematics.

Some nations have contributed more than others but knowledge is not complete till we have the contribution of each country. We shall not know all of economics till South India has solved her problems, or of psychology till we know more of the mind of India. The same is true of History. In the record office at Madras there are documents unread for a hundred years. And so each country is bound to contribute its material to the sum of what is known of human knowledge. One of the deepest of human instincts is that spirit of restlessness which remains as long as anything remains unknown. Man is infinite and his horizon is infinite too. Indian Universities are making wonderful progress in these past years. Calcutta has the lead but South India is catching it up. And it is a great thing that students in South India these days are beginning to make original enquiry instead of banding on second hand material there are so many paths of unknown research—and you are at the beginning of your lives. This then is one purpose of the University.

All through the Middle Ages there were fresh outbursts of original thought and enquiry and then the Renaissance came and who but the Universities could do it, who else has the ability, the spirit, the ideals? There was the mental will, the training, the discipline; there we learn the concentration of

The English Dramatic Group — Tagore's Sacrifice.



STANDING: — M. R. Karunakaran Nair (General) V. N. Subramanian (Jaistiy.) K. R. Gopal (Aparna.) V. K. Narayana Pillai. (Drupa.)
 SITTING: — K. M. Meeran Rawther N. I. Thomas C. R. Myleru A. C. Srinivasan K. V. Krishna Iyer. (Queen.) (Raghupathi.) (Nakshatra.) (Chandpal.)

the will, the humility of the scholar and the purpose of the student. And again that is the other purpose of the University, that of handing on what has been obtained to younger people. A University is dead unless it can pass on its traditions of knowledge and trains its young men. When I was at Cambridge I used to go on Sundays to hear the University Sermon. There I was struck week by week by a phrase that is always used. The heads of Colleges, the leading men of the University come in their robes and then there is this very ancient prayer or rather call to prayer, which has been said for hundreds of years. "That there may not be lacking a supply of persons fit to serve God in the Church and State". That is in the contemplative and the active life. Let us pray for the University, for men ready to serve God in the spiritual life of the Church and the secular life of the State. Men are trained in mind and taught to seek truth all their lives. It is from the Universities that men who are leaders come. All India's leaders now have, I think, been at Universities and have obtained their position by deep studies. Study is exceedingly important. If, for example, one studies history, one sees that its great tragedies are brought about by people of great ideals and high enthusiasm but who have no deep knowledge behind them and so no capacity to found a steady judgment.

The University has deep responsibilities. First its training by studies may well be emphasised, because sometimes in these days it is discouraged. People say that Universities are useful just to bring young men together. This is a fundamental mistake. The chief value of the University is the impartiality of judgment of the mind of a scholar, the candour and the disciplined will. There is nothing more dangerous than an untrained, uninformed, undisciplined judgment combined with moral force and enthusiasm. From this the University should save us. Old Universities have done this. It is inspiring for students of an old University like Cambridge to think that these very rooms have been occupied by Sir Isaac Newton, Oliver Cromwell, Tennyson or other such great men. Yet great as it is to belong to an old College it is yet more inspiring to belong to a new one. We feel an inspiration or glow which perhaps cannot be shared by those belonging to old ones. We have the inspiration of building up tradition or forming deeds for the future, while at the same time we can learn from their history. Never was there a half century in the history of India so momentous as this before you, so you have all to acquire what you most need to face these great claims. Vast responsibility lies in the Universities of India because the future rulers of the new India will be drawn from them. The qualities which students need above all are therefore—the spirit of humility in the face of truth, the desire for truth and loyalty to truth, even if we have to give up cherished prejudices or dogmas or resentments. In history we see how a nation lives and acts on its old prejudices, although they may be and often are quite unfounded on fact. Deep responsibility lies upon those who study history to follow along the lines of truth. My own country, Scotland, cherished a strong resentment against England, about things, which as we know now, did not really happen and it is very difficult to give up prejudices founded on the poetry and stories or heroes we once had, but we must above all be loyal to truth, or that is what the University should teach.

In olden days a University might lead you to fame but never to wealth. A man's family might scrimp and scrape in order that he might be sent to the University. Thereafter he might well continue to be very poor as indeed were many country parsons, teachers, doctors who earned scanty livings but that did not matter. All his family wanted was that the gifted young man should have had his education; scholars were proverbially poor. It is a new idea to connect learning and wealth. To-day there is more of a money making outlook among students and this is deplorable, and it is to be hoped will soon pass. May the University become a home to those who wish to spend their lives searching for truth and passing it on to others.

I was most delighted to listen to your report and it was most encouraging to hear of the social life of this place, because I often think that perhaps college friendships last better than any other in the world. And here is emphasised the idea of service. I am glad to see it implanted in this college in its first years. It was great to hear of the settlement. It is good to hear of age-long prejudices or wrongs being put aside.

I think it an honour to be associated at all with this college; its foundations have been well and truly laid and its ideals are splendid. I hope there ideals will come to a richer and richer fulfilment. Much has been already achieved in its short career. May a great future lie before it. This will I hope add another page to the glories of Universities. It is for each generation to take its share in receiving the great ideals from her past or passing them on to the future. As I began with Socrates, let me end with his words, spoken in the last hours of his life :

'Noble is the prize and great is the hope.'

Old Students.

Mr. T. P. Chandy spoke as the representative of the old students. He said :—

Mr. Chairman, Ladies and Gentlemen !, I consider it a pleasure and a privilege to be a speaker at this function as a representative of the Old Students of the College though I know full well the responsible and difficult nature of the task. I propose this evening to talk to you as to what the College Day means to us.

In the College Calendar no day is probably more important than the College day.

Firstly it is a Day of Re-union. The past and present students come together before their Alma Mater in a spirit of reverence and in the full consciousness that each has contributed a share towards the building up of its history, tradition and atmosphere. Here there is an opportunity of renewing old acquaintance and forming fresh friendships. So far as this gathering is concerned it is a Union gathering in a special sense. And this has been its special feature since the very beginning. For these are days when people make too much of the difference between Asia and Europe and they go even so far as to say that East is East, West is West and the twain shall never meet and that each has nothing to contribute to the other. But a re-

upon it as the materialised dream of a single individual or a group, without the support of men and money. our conviction that the college is an instrument in the hands of God for fulfilling His Divine purpose in the world, gets really deepened. And when we approach the college in that spirit our hearts are filled with thanksgiving to the Giver of all gifts!

So on this day of Re-union, Rejoicing and Thanksgiving, may we wish increasing success to the college and hope that the college under the guidance of God with Mr. Varkey as its popular Principal, ably assisted by his loyal comrades, and with the co-operation of the students past and present and with the sympathy and support of the public, will always prove true to its ideals and ever be the means of proclaiming to the world the ways of life and service.

A word more and I shall have done. I may be failing in my duty if I do not associate myself with the Settlement and what it stands for. It has been the outcome of the work of a few Old Students of the college. We appreciate their service very much and our good wishes and sympathies go with them for its increasing success.

Incidentally I wish to speak on what the settlement has to teach us. It is like the college the result of an adventure. If we have the spirit of adventure we cannot complain of the want of opportunities to exercise it. Life makes its own opportunities. Look at our own country. Look at the villager, his laziness, his sense of fear, his indebtedness, his daily hunger, his ignorance. What a lot of things are to be done in India. Educate the adults, improve agriculture, organise college industries, spread the glory of knowledge, elevate the downtrodden. Is it not a joy to dream of a happy future for our country? Share the joy with those who know it not. I ask you to wake up and seek adventure. Some of you have caught the spirit of adventure and as a result of it a vigorous social service campaign is being conducted in the neighbourhood of the college. The "economic survey" which some of us had begun, has been completed and efficient work is being done in that line. Night schools have revived. And they are making rapid headway. "The harvest is plenteous but the labourers are few". There is so much work to be done now; there is so much scope for personality and spiritual growth, that to be born in India at this time is a privilege rarely given to any other generation. May you understand and appreciate it to its fulness! Thank you.

On Antony's Hill.

It was still early in the evening, when having done with the work for the day, I ventured forth on a lonely walk along the road that winds its way over the college hill. The day was remarkably fine for the month of July, there having been no rains. No scudding clouds chased one another above; neither did the sky shine with its wonted ethereal blue. But on every side it was painted over with a sombre hue that mellowed the soft rays of the slanting sun. Wishing to enjoy a quiet hour by myself, I left the road and clambered up the hill to my right, whose bare bosom was carpeted over with smooth green grass.

The scene beneath me looked like a finished picture from the canvas of some master painter. At my feet, the green fields stretched for miles and

miles to the horizon. Only here and there, where this green mantle was rent, little patches of water that filled the fields shone back from their tranquil surface the mild radiance of the sun. The monotony of the picture was relieved by a few scattered clumps of trees in deeper green, half hiding the lowly hut of some poor peasant. As far as the eye could reach, nothing obstructed the range of vision; but, in the bazy distance, a dark unbroken belt of trees closed in the scene on all sides, forming the horizon. Yet further beyond this belt in one direction, the misty outline of a solitary mountain could be dimly perceived silhouetted against a still darker background, the sky.

A calm serenity reigned over the place. No signs of man's labour anywhere marred the beauty and grandeur of the scene which lay as in repose. The slight breeze that came across the fields was not of force enough to wake the leaves of the neighbouring trees into life and animation. No birds twittered, but the few that could be seen flitted about in silent pursuit of prey. At a distance to the left, a small boat with a dark solitary figure in the middle moving slowly over the placid water of the fields, perhaps hurrying home a flock of geese, was the only visible sign of man's interference. All the rest might be taken as a genuine product of nature in one of her happy moods. A delicious harmony pervaded the air and landscape and made itself felt in my heart too. Well might the poet sing on such an evening as this, "The music of Eternity welled up in the evening silence".

I sat down to watch the sunset. In the west, the sun was nearing the horizon; but instead of the golden glory that belongs to it in summer, its parting rays shed a silver sweetness over the whole picture. I could see nothing of the gorgeous display of ever-shifting colours on clouds. Eager and wistful, I watched the sun sink imperceptibly lower and lower. At the same time its lustre diminished until at length its disc became pale as the disc of the moon at the break of dawn. Gradually it seemed to melt away and quite dissolve in the serene atmosphere that surrounded it. A few minutes more and not a vestige of its brightness was left to mark the spot where it disappeared. I waited long to see it reappear a little lower down but in vain. The darkness descended and folded the earth in its mantle of grey. A kite glided across on motionless wings away into the dim distance. I felt myself in the presence of a 'solemnising mystery'.

A chill evening breeze now blew over the hills, bringing with it the distant sound of boisterous laughter of students returning to their hostels after their evening walk. It startled me from my reverie to a sense of reality. To me it seemed as if I had assisted at a great parting of some faithful friend, and yet, the occasion was devoid of the sense of profound sorrow that such a parting brings in its wake. An intense peace filled my heart. What thoughts could such a scene have called forth in a poetic mind, to what dreamland of poetic fancy or to what pitch of painful intensity of joy could it not have raised it! What subtle truths could it not have revealed to the contemplative mind, what lessons it could have taught! But unhappily, being endowed with neither of these gifts, I rose and slowly retraced my steps home, only deeply impressed with what I witnessed there on Antony's hill.

N. S. N. MENON.

A Survey of Malabar and Her People in the 17th Century *

(BASED ON THE MEMOIR OF HENDRIK VAN RHEEDE 1677)

(Continued)

Three kinds of Christians were found in Malabar, viz : St. Thomas Christians, inland Christians and Topassee Christians.

The St. Thomas Christians, according to Van Rhee de, were not of Malabar descent but a people plucked from the lands of the Carnatic on the coast of Coremandel and pushed down here by their fellow countrymen through the heathen persecution because of their confession of the Christian faith to which they were converted by the Holy Apostle Thomas. These people because of this laudable cause, were driven from their fatherland and afterwards became a great race and people consisting of more than 1400 villages and 150 churches, having for long years for their spiritual head Patriarchs from Jerusalem. Subsequently they were brought under Romish spirituality and had for long time been kept under the rule of their Bishops till these latter left the land with the Dutch conquest of Cochin. When this event took place the Roman churches were divided among themselves. One party of the Roman See became obedient to a Bishop of their own race and descent. The Dutch took great care to see that the churches did not again fall into the heads of the Portuguese Jesuits. The Dutch felt it an anxious task to direct these things as their ecclesiastical affairs were very delicate and affected the dirty practices of a large flock. Scarcely could they remain free from calumny and parrot-like repetition as they were in the "Papish idolatry".

The inland Christian's were natural Malabarees of all races, brought through the Romish priests to the Pope's faith. They were under seven parish churches placed under the Bishop of Cochin in which the Cathedral see was. On the Dutch conquest they became subject to the Company. These people lived far and wide scattered over the whole land of Cochin. Some were fishers and others soldiers called lascars who had done much good service to the Company. They went dressed as the Nairs of Malabar and practised also the common professions, but because they suffered oppression from the Hindus among whom they lived—they had several times been oppressed—they had obtained permission to be allowed to live in the Company's islands and gardens, (offering that they would yearly bring the Pattam money) previously given to others. The lands improved through their dwelling and the town Cochin became more valuable through this armed martial people. By their faithful watching pirates, rogues, and thieves were shut out and watched. These soldiers were available for use when any incident occurred, and action had to be taken against the Malabarees. They could also be used if the town was besieged by Europeans. They were faithful and brave and willing to be treated friendly and politely. When they were on service they received two rupees and a packet of rice. Otherwise they lived on their own lands. Captain Batico or Sebastian Fernandez de Roosa was

* The MSS was placed in the hands of the Editor in August 1929.

their commander when Van Rhee de wrote. He seemed to have been brought into disgrace with the Batavian Government without any fault of his.

The Toepasse Christians were a people formed by the compounding of Indian races and a mixture of many nations. At the time of the Portuguese they were the dwellers of the town of Cochin. All the retail trade and handicrafts were in their hands. By the favour of the Dutch Company they were accepted as citizens. They used the clothes and speech of the Portuguese, and had allowed themselves to be used in the wars that had taken place in Malabar in the Company's times as long as the garrisons had been lying and waiting against the zamorin and the fortress along the coasts. Likewise in the labour and delivery of the things needed for the fortifications going on they had found means and opportunities to earn their livelihood. But subsequently it failed them. They continued to exist in a large multitude of families with considerable number of men capable of bearing arms and they multiplied daily. Through the reducing of the area of the town of Cochin and the pulling down of so many houses they were compelled to look for comfortable quarters, scattering themselves over all the lands of Malabar with their retinue outside the jurisdiction of the Dutch East India Company. Van Rhee de could find no better place for them to dwell in than on the island of Bypeen beyond the Cochin River. Many voluntarily went to Bypeen and dwelt there. These people fell into great poverty and despair through want of provisions. They possessed neither house nor garden and had no trade of wares. Many times they requested Van Rhee de to be allowed to sail and trade as the Hindus and Moors were allowed in Malabar. If this was not allowed, there was every chance of their giving themselves up to robbery and piracy. Indeed there were the beginnings of it. But the foremost were captured, and it was stopped. Such a thing if unchecked would be of great peril, for if the Company made an enemy of the princes and they permitted a free entrance to these people in their lands at that fearful time they would grow to a great multitude in a short time. In such perils, even Netherlanders, when they were mischievous could not be trusted. Some of them had dealings with robbers, the lands of Malabar being reduced to such particular brigandage.

Over these three above named Christians, the Bishops of the mountains (Malankara?) was the head. He was placed under the Dutch Company's protection. He had offered with all his flock to serve and help the Company against all enemies in case of need and incidents. With the spreading of rumours that the French had in view an attempt on Cochin, and had therefore brought everything to order and preparation, the Bishop came in person with a large retinue to the town of Cochin to pray for help for the Dutch. They had shown many obstacles and kicking against the pricks before it became known.

Because Van Rhee de was ignorant of the Malayalam language, because the toll-gates were attached to the churches governed by Portuguese priests who had to be suspected and because the Hindus could not be believed, Van Rhee de had in his service a faithful old priest, Mathews Carmeliet. Being a foe of the Portuguese nation and having been appointed among the Thomas Christians, he had everywhere shown himself to be a particular friend of the Dutch nation. He was a man of a cheerful and friendly intercourse. Van Rhee de owed his successes in some respects to the help of that

old man. Through it the Priest had become so greatly hated by the Portuguese clergy that he was hated by the inquisition for a heretic.

One of the eight Carmelites who came with the Dutch Company's passports named Bartolomeus de Spirito, Santo requested the Dutch to be allowed to go into the town of Cochin. This priest had an explicit order from Rome to choose and instal a successor for the Bishop of the St. Thomas Christians, but with express charge to choose such a one as would be acceptable to the Dutch Company, the Dutch being allowed the nomination. Having good reasons to shut for all time the Europeans, the Dutch had nominated a nephew of the their Bishop named Matthews de Campos. He had been recognised for that. He was only waiting for the proper circumstances required for his consecration. He was to remain a fellow helper of the old Bishop as long as the latter lived.

Van Rheede was determined that the European Fathers who particularly hit the Bishop must not be allowed to trouble any Church. This the Bishop also would not allow. Hence it happened that they were not friendly with the ruling Topasses and were misled. They also attempted again to bring about innovations that would go against the Company's interest.

The old Carmelite Father Mathews, a particularly trustworthy friend of the Bishop, co-operated cordially with the Dutch. That old man through his long sojourn in Malabar knew how much the company's protection against the Hindus was convenient to him. Van Rheede had been well served by him in all events. He was never found otherwise than very docile and ready to adjust his work, to what we, to our tranquillity and the company's interest have requested of him about the Bishop.

T. I. P.

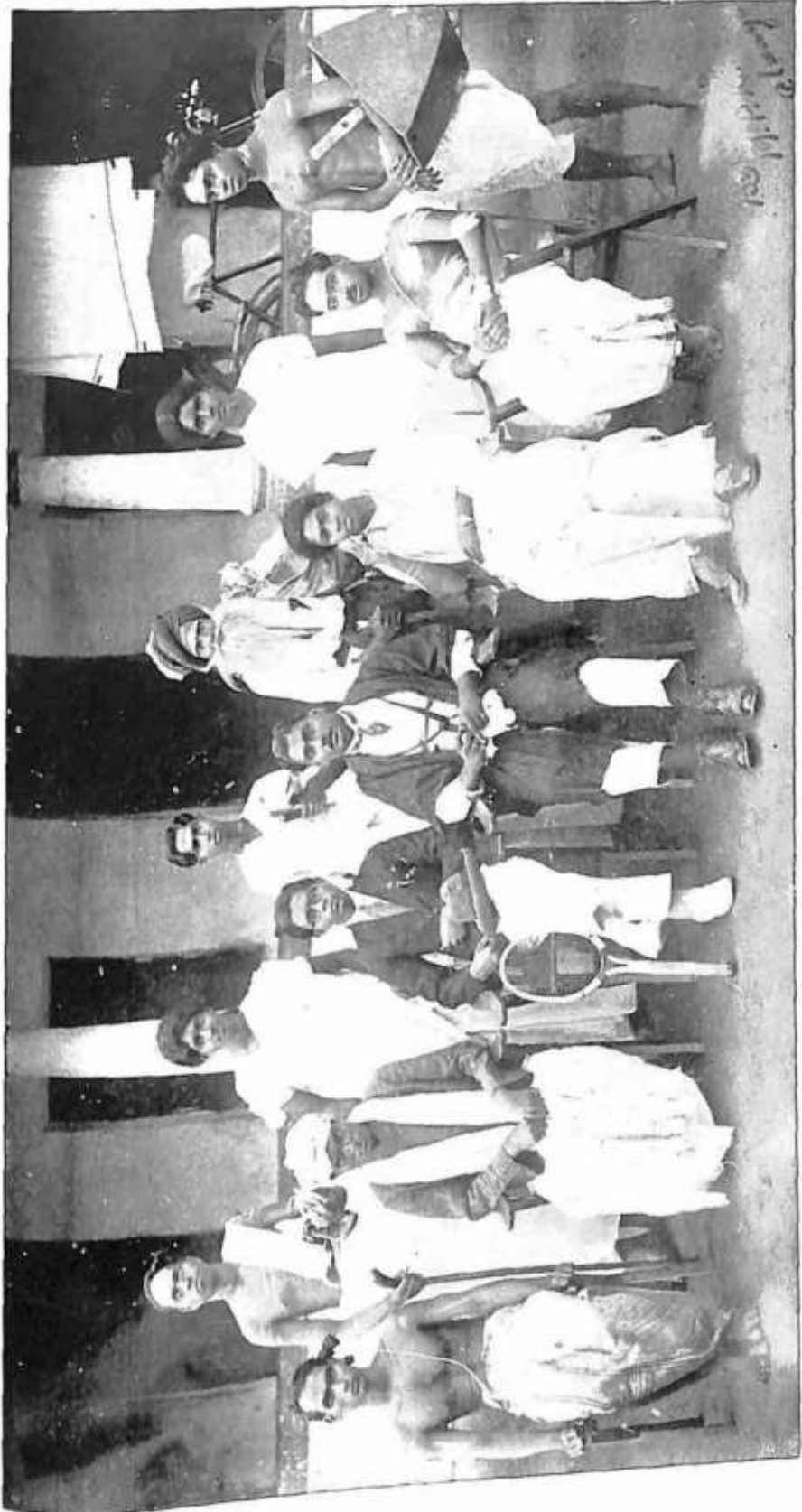
On College Education.

(a speech delivered by Mr. C. E. Robin at the Union High School, Cherai, Ayyampally)

1. Speaking generally it may be said that the aims of a liberal and literary education are twofold. First of all it is intended to broaden and cultivate the mind by the study of literature and similar subjects which have no immediate practical value ; and so to produce all that is comprehended in our idea of a gentleman—tolerance, good manners, freedom from prejudice and of all vulgarity and boorishness. But at the same time even such literary and liberal studies are also pursued as the preparation and stepping stone to a definite vocation and employment. Even the most ardent supporters of literary and opponents of technical education usually wind up their apology by pointing out that such a culture as literary education provides, is very useful for all who wish to enter the Civil Service or the legal profession or commercial life. All non technical education has as one result the fitting of students for such employments.

2. And if all literary education fits students for certain employments as well as giving them the intellectual culture and refinement of a gentleman, there can be no doubt that most students (at least in India) seek education mainly as an avenue to employment, often to the exclusion of any other interest. Otherwise they would show more interest in their studies than most of them do.

College Day Celebrations = 1930, January 24th. Malayalam Farce -- "Karmavipakam"



Sitting (Left to right) —

Messrs. K. Sreemath Nambuthiri, (priest)
Narayanan Nair, (Registrar.)

Kunhi Raman (Kiriyanth.)
(Barrister's son)

N. Neelakandha Pillay,
(Barrister.)

Isiyachan (Amy.)
(Barrister's wife.)

C. R. Myler n. A. (Hons.)
(Brahmin)

Standing (Left to right) —

Messrs. Ravi Varma Thammann,
(Karnayan.)

V. Sankaran Nair,
(Servant girl.)

P. K. Raman Pillay,
(Barrister's Clerk.)

V. N. Raman Pillay M. A.,
(Beggars.)

P. K. Raman Pillay, S. Sivasankara Pillay,
(Ayyappan.)

3. At one time higher education in India actually did lead in most cases to some employment which seemed an adequate reward for the expense and labour of the education. Now the case is different and many (even most) "educated" persons have not got the positions to which they think their education entitles them. They are therefore unemployed, not in the sense necessarily of being destitute, but in so far as having spent all their energies for several years on trying to get a certain class of employment, they are unsuccessful and at the same time unfitted for any alternative pursuit and thus become a burden to themselves and to society. Moreover during the last few years the number of high schools and colleges has been increasing and continues to increase out of all proportion to the increase in the number of suitable jobs. The social problem involved is daily becoming more acute and a remedy must be sought. Not only are students disappointed at what they feel is a useless waste of time, money and health but the growth of a class of unemployed is a nuisance to society, as the aggrieved students having nothing else to do are inclined to indulge in hotheaded political agitation.

4. A remedy might be sought by increasing the number of jobs suitable for the increasing host of educated candidates for employment. For example it is pointed out that the adoption of compulsory elementary education for all children would have the immediate result of producing an enormous demand for teachers and thus solve the unemployment problem without further difficulty. This is no doubt true but (a) the provincial and state Governments are not likely to do this in the near future, especially as it would involve increased expenditure; and (b) no Government admits any obligation on its part to provide work for all who want it especially if they are not actually destitute (c) while many graduates and others might like to be filling these posts created by the Government, they might not be suitable or able to fill them efficiently. Even teachers ought to have some natural capacity and inclination for the work.

5. It remains for educated persons to seek for other types of employment than those previously thought most suitable for them. Such avenues for their activity may be found in such directions as improved methods of agriculture, and in developing waste and forest land. So far as Malabar is concerned it is not possible for much industrial development to take place owing to the lack of minerals and so it is only in the land and its cultivation that any hope lies. But we must not talk too glibly about the necessity of sending students back to their farms. For as farms get divided between the members of a family the possibility of adequate return for improvements made becomes less and the incentive to do things is reduced. Besides this many plots of land are now yielding about as much as they will yield without any trouble being taken; and it is necessary to realise that much of the best land in Travancore therefore offers little encouragement to attempt to improve matters.

6. It therefore remains to encourage students to develop waste land capable of yielding a good return for the labour spent on it: there is plenty of such land in the parts adjacent to the W. Ghats. In addition to this it may be remembered that in India the raising of live stock has never been done on anything but a very haphazard basis. Few people in India spend on the breeding of cattle, and fowls even a small proportion of the anxious and scrupulous care devoted to this in England by almost any farmer. In

India therefore, cows yield far less milk and fowls lay for fewer eggs than a carefully bred stock of fowls or cattle would do; only here no one devotes any care or any trouble to the subject. Now this subject is not above the intelligence of the average student, and as most Syrian Christians and Nairs possess some land of their own, they would be able to adopt one of these pursuits in addition to cultivating the land they already possess. Their ordinary income would continue and they might make some money in addition and there is no reason why they should not in some cases, especially near towns, do very well.

7. But it must be confessed that the ordinary college course does little to fit a man for such pursuits—it may even make him worse by reducing his physical strength. A college course is mainly useful as a preparation, for a profession, government employment or clerkship; and for those who do not wish or are not fit for, or are unlikely to get such employment, it is practically waste of time. The sooner this is realised and acted upon the better it will be for all concerned; and if students will not realise it themselves, the colleges might do well to make them realise it by raising the standard of admission so that only those who will easily pass the University examinations and stand a reasonable chance of employment afterwards will be admitted. At present it is hard to feel that the colleges are really consulting the best interests of the students by encouraging and allowing them to pursue studies which will bring them no profit. It is hard to refuse a student: it is hard to tell a student that he is not suitable for the employment for which he is preparing himself; that he will not be likely to pass his examinations and that it will be impossible to give him any recommendation on the ground of his ability. But it is far better to tell him this at the beginning of his college course than at the end. If it is impossible to increase the number of jobs to fit the number of applicants, it is better to reduce the number of qualified applicants, giving those who are unsuitable a chance to avoid unnecessary expense and disappointment and to fit themselves for some other pursuit. It is unusual for college lecturers to urge students to give up their studies, but the situation seems to call for some such advice; and in any case it is not necessary to dissuade them from all study but only from those studies which are going to be useless to them. There can be no doubt that such studies as lead to inevitable unemployment are useless and had much better be discontinued when the student is young enough to direct his energies profitably in other directions.

A Blunder.

Our honeymoon was not long over and we were just settled down in my beautifully and luxuriously furnished house on Yercaud hills. I was very much in love with my young wife and she also seemed quite happy and contented. At first she used to give parties to girls from the Monsfert school and among them she flitted, seeming quite happy. But as time wore on the parties stopped, though she was not in any way unhappy or morose.

Yet I knew that she was having a tough fight with herself in appearing to enjoy life for I was sure that she wanted to be free and had married me on account of her parents forcing her. I had been a chance guest at their residence in the hills up North and we had got friendly, engaged and married

all in the same week. Now that I think of it I am sure that her parents were always unobtrusive and encouraging. She was forced to accept me for my money and now she was bearing it bravely without letting me know, for these Northerners are an enduring lot. Not only that, but I had seen at her house a young, handsome son of the hills with whom her farewell had been very lingering. His photo hung in her bed-room. So I was sure that she wanted that boy and not an old man like me.

The more I thought of it the more uneasy I became. At last I was almost mad and could no longer see my dear wife pining away on account of my presence on earth. Also we Hindus have no divorce. So I thought out a course and decided to act at once.

One morning I drove to my dearest friend Dr. Raman and put the whole matter before him and told him that unless he gave me something to end my life with quietly I would kill him. I was raving mad and only wanted to die and give freedom to the girl I loved. Raman was thunderstruck and began arguing. But I remained stubborn and told him that if he did not help me end my life without any fuss he could certify to my death, being the only medical officer in the District, I would shoot him first and then do for myself also. At last he realised that what I said was no joke and told me to lie in bed before dinner that night pretending headache and to send to him for medicine when he would send me a phial of poison which would end me in an hour. So we shook hands and parted for ever.

The alarm was ringing when I woke up after lying down at seven as prearranged. Before I lay down to my last sleep I had set it to ring at eleven and had also sent for the medicine which was to be placed without waking me on the table near the bed, when brought. I sat up and poured the whole stuff into an Ounce-Glass and drank it at a gulp. Then just as I placed the glass down my wife came in to ask how I was doing. I said that I had only just taken the medicine. "You'll be alright soon, Dear," she said, "I took it some ten minutes ago feeling headache and feel quite relieved now. "My God," I gasped, jumping up, "What the devil did you take it for?"

"Why you told me you were suffering from headache and it is written on the bottle that it is headache mixture," she said a little anxiously. But I was dancing round the room and cursing Raman for not labelling the bottle 'poison'. In ten minutes I blurted the whole thing to her and ended saying, "I thought that after I was gone you would be free to marry that boy and be happy." I was a bit composed by then and was sitting down, and when I finished she came slowly to me and putting her arms around my neck said, "Oh! my poor man! What a fool you have been. Kitta and I are cousins and where friends from childhood. He has married my sister Sunanda and has a child. You were so cold after a time that I thought you hated me and was always moping. You were so affectionate during our honeymoon that when you stopped your carresses I could not help being sorry and wretched. Oh Darling! how we misunderstood each other!!" She fell on my shoulder and began sobbing. But I jumped up pushing her away, for Raman had told me that it took effect only in half an hour. I was consumed with a burning desire to live.....live for my dear Minakshi and make her happy. Snatching the receiver I gave Raman's number and bawled into it "Raman!! Both of us have taken the stuff. My

wife mistook it for headache mixture. We are reconciled and want d—d badly to live. Run up man and do all you can”.

“There is nothing to be frightened about,” came Raman’s cool voice from the other end of the wire, “for it was headache mixture I sent you by mistake”.

I fainted with happiness.

The end.

By,

A. C. SRINIVASAN,

1st Class.

Patriotism & Poetry.

A Lecture given by Dr. Mc. Dougall in the College Hall on 25th Jan. 1930.

We are to think about two of the most interesting things in the world, patriotism and poetry. We all ought to be both patriotic and poetical : all young men should be patriots and they should write poetry.

What then is the connection between patriotism and poetry?—what does patriotism do for poetry, and poetry for patriotism?—under what circumstances do we expect great poetry to appear in a country? When I set out to enquire into all this I was interested to find that while in the case of minor poets patriotism helps a great deal, with the great poets it does not matter much. They seem to be independent of the condition of their country. Great poets can arise at any moment and in all sorts of different circumstances, and most states have produced them at one time or another. We find them in big safe countries ; Virgil is an illustration, coming at the time of Rome’s greatest prosperity. But they arise equally in small countries surrounded by foes ; such was Athens with her unparalleled array of great poets. We find poets at court, such as Horace at Rome, and probably Homer. They flourish too at a time of great national crisis, of great movement, and of new thought ; as for example Wordsworth and Shelley. They came, as Shakespeare did, at a time of new awakening in a country ; or, as Lucretius at Rome did, in a time of national deadness ; or at a time of national depression and disaster, as did many of the psalmists in ancient Israel when the race was carried into exile ; or as in the case of David the greatest of those same psalmists at the moment when a new nation is coming into consciousness. We even find them springing up in circles almost devoid of any material feeling at all, as for example Goethe in Germany ; and they also arise in small countries off the tract of the main current of the world’s life ; of these Ibsen in Norway is a good example. There seem to be no conditions under which a country may not produce a great poet.

A second point about great poets is that they are not dependent upon the immediate surroundings of their upbringing. All the Latin poets were dependent not upon their own people but upon the Greeks. Similarly most English and French poets owe their greatest debt to the Latin and Greek poets and to the Italian Dante. A poet indeed is not solely dependent upon his country or his time. Poetry knows no bounds.

There is no need to define poetry; we all know what it means—but one may point out that it includes songs, which so often sum up ideas which are floating about in a community. Nor is there any need to define a nation; for practical purposes it may be said to consist of any body of people which feels itself to be a nation.

Every nation of any importance has produced poets: we know of none which has not. But one state has been imagined without a poet, and that is the Republic of Plato. Although he was a poet himself, Plato in his ideal state definitely excluded poetry.

'There is a long standing quarrel between philosophy and poetry', he said: he wanted only what was true, and for poetry he would only permit songs of praise and meditations on virtue. Why was it that he who was so fond of poetry himself excluded it from his ideal state, or at best is only a objections. The first was that poetry obscures the truth, or at best is only a third hand version of it. The other was that poetry has the power to excite, and all excitement he held to be evil—it is bad for the citizens, and is the great enemy to be avoided: for anything that lessens the control of reason over our souls is harmful. For both these reasons he would not have poetry in his state: for poetry deals with fiction and causes excitement. But we would protest against this hard view and say instead that poetry deals with the imagination and gives inspiration. A great poem inspires rather than excites its readers. The word poet means a creator. Other artists only transform: the sculptor, for example, only transforms the block of marble before him. But the poet has no material to work on—he is a creator. He "builds a house not made with hands" and therefore one which will last for ever.

Thanks to the poet Homer, the city of Troy of which there is nothing left, is far better known to us than any of the cities of that time which still remain.

"The city is built
To music, therefore never built at all
And therefore built for ever".

So also with people. We know Hamlet far better than any of the people who really lived in those days; and Shakespeare's Julius Caesar too, and probably Rama and Sita. The reason is that the inspiration which a poet gives creates in us a sympathy which would not otherwise have been there. Shelley's description is accurate —

Like a poet hidden
In the light of thought
Singing hymns unbidden
Till the world is wrought
To sympathy with hopes and fears it heeded not.

What then does a great poet do for his own country? A nation has no more precious possession. To take the most external thing first: he makes his country respected for all time. For its language keeps a nation alive and famous. Dead languages, in the sense that they are no longer used for ordinary purposes, still live in their poetry. One thinks at

once of Greek and Latin and Hebrew, and Sanskrit. If Malayalam is to live for ever it must have great poetry. Greece in the last war played an insignificant and rather inglorious part. Yet when peace came she was very gently dealt with, for the sake of Socrates and Plato, Homer and Euripides. It was the same in Roman times. The Romans had much provocation from the Greeks, but they never treated them hardly.

Besides this a poet serves his country by his influence on its language. He moulds and ennobles the language. He trains the ear of his fellow countrymen, and accustoms them to grace of rhythm and teaches them to express their thoughts in beauty of words and form.

Again, he reveals the beauty of his country. Most of us only realise beauty when it is pointed out to us. There is endless beauty which we see everyday; but we do not grasp it till a poet comes and writes about it and makes us look at it. Virgil has made Italy beautiful, and English people see the beauty of their country through Shakespeare and Milton, Wordsworth, and Browning, and especially Tennyson.

Oxford has produced very little poetry; Cambridge a great deal: but Oxford's poets, notably Matthew Arnold, have brought the rivers and villages round Oxford much into their poetry, and thereby have given that country a peculiar charm. And the English love their northern lakes even if they have never seen them, thanks to the "Lake poets", Wordsworth and Coleridge. All this helps to create patriotism, for through their poets people learn to love their country side, and so their country itself.

Furthermore a great poet expresses the ideal of what the men of his country should be. All young men of Greece wanted to be like Achilles; and young Indians want to be like Rama. He also illustrates in his poetry peculiar national characteristics. English poets seem to bring out English reticence; German poets German heaviness and lack of humour; French poets French excitement and lack of calm. A great poet makes clear too the virtues which his nation most admires. We find Virgil for example expressing in beautiful lines the Roman virtues of justice and mercy. He also gives expression to the feelings of his people in a time of national excitement. Rudyard Kipling in our own day does that well, and so did Sir Walter Scott by his ballads in his day. But there are few things so bad for a nation as when a poet takes to writing of small party matters, or for poetry either. A poet must not deal with small things, but with big things, and he must see them whole. England has produced few women poets; other countries almost none. England's best was Mrs. Browning. But after her marriage she went to Italy, and there became much occupied in Italian affairs; and wrote thousands of dull lines about them. That is how a nation may spoil its poets. If we realise that we have a great poet we must be very careful what we do with him. Usually we do not know him at the time. It is difficult to know exactly what to do with him; but it does seem to be important that he should have access to good libraries. Many of the English poets were at college, but few got their degrees—several were sent down, and some could not pass their examinations. Thus education of a formal kind does not seem to be very important, but it does seem important that poets should study the poetry of other countries. Thus we must make books and especially books of other languages accessible to poets.

A poet may be spoiled by being too severely criticised or ill-treated: he may also be spoiled by being over-praised. This is most important for it is disastrous if he becomes content with his own work. Poets are sensitive creatures, and like praise—but it is a very bad for them. Also we must never let our poet become self conscious, as for example, by writing his biography during his life time.

A poet should seek beauty and truth more than any immediate object, and he should look wide. Thus a poet may be national, but he should not be exclusively so. Patriotism should be much in his thoughts but humanity should come first. A poet may not always be right—the danger Plato saw so clearly. He may indeed be seriously misleading. He has no more knowledge of history than the people; and thus he may write a very exalted poem on a false foundation. And here his ignorance is far more dangerous than that of other people for his poem will inflame false passions and keep alive unfounded resentments. So when a poet speaks of the ideals of the ancient heroes of his country it is well but if he speaks of individual and contemporary events and people he must first examine the truth of his statements. And anyway even if a poet's facts are right, it is better that he keeps away from them. It is not that we want from him.

For a poet should deal with the really great things of our spiritual and emotional life, and not of the small things. Great emotions ennoble a character, small emotions weaken it. So we must keep our poets for the great things.

A poet needs an audience. It seems that if people do not read his work he will stop writing. We can help him in this way, by giving him the feeling that he has an audience and that we are interested in what he has to say. Very few people read poetry naturally. At first it needs an effort. But if we make that first effort, our reading will soon become a great delight.

There are dangers of excess and untruth both in poetry and in patriotism: but we should certainly not agree with Plato when he excludes poetry because it is divorced from truth. The right sort of poetry and the right sort of patriotism have a great and noble connection with each other.

The Principal spoke as follows at the College Assembly on 3rd February 1930.

It is with great sorrow that we have to record the death of the Reverend George John who was a member of the Council and the Fellowship and for some time on the staff here.

We have met to-day under the shadow of a loss the magnitude of which we shall realise only as days pass by. The Reverend George John has passed away. I saw him last Tuesday on my way to Trivandrum. He was very ill then but I never thought that the end was so near. He seemed, however, to have had some presentiments of the coming event, for he bade me good-bye twice in tones which are full of meaning to me now.

As I said before the full magnitude of the loss which we, as a College, have suffered by the untimely demise of our dear friend, we shall realise only as time passes by. He was one of the persons who stood by us through thick and thin. He joined the Staff in the third year of the College and remained with us for three years. During those years he endeared himself so much to his students that one of the most cherished memories which they have carried away from this place is his love and care for them. I met one of them in Madras the other day and he urged me to try again to get the Rev. George John for the College. I told him that one of the deepest longings of our heart had always been to get the dear Atchan as a permanent member of our Staff.

There were, it seemed to me, three reasons which induced The Rev. George John to leave the College. One was the fact that before the College was started he had given his life to his Church and he did not want to go back upon his original resolution. Another was his feeling that being only a B. A. he was not quite competent to teach in a First Grade College. I told the dear old man again and again that B. A. or no B. A., M. A., or no M. A., he was competent to teach English with the best of us and that we would consider his presence on the English Staff as a source of great strength to us. But he would not be convinced, because his humility was so great. A third reason why he left the College, he never mentioned to us. But I suspected it all along and I regarded it as more powerful in his case, than the other two. That was his feeling that the life of a lecturer in this College was a comparatively comfortable and secure one and that it did not offer opportunities for bearing discomfort and making sacrifices to the extent that he would have liked. If salaries were not being paid regularly and we were on the brink of breaking up, the Rev. George John would have been the first to throw in his lot with us. But as it was, salaries were being paid regularly, and the College was prospering day by day and he felt that there were other fields which called for his devotion and his sacrifice.

He was one of the only two persons whom we elected as life-members of our Fellowship. He was also a member of the College Council. But more than the services he could render us in these official capacities we valued the personal advice and sympathy which we could always seek from him in all our difficulties. He is no more. He leaves a gap in the Christian leadership of these states which it will be difficult to fill. At many a conheartening look. A great and good man has passed away and let us remember him with love and reverence and pray for the comfort and strength of his bereaved family and friends.



The Late Rev. George John.

The North West Frontier

A visitor could hardly come to two more diverse places than Travancore at this end of India and the North West Frontier at the other. Here one arrives without any very tedious journey and at once finds oneself in a smiling land of greenness and fertility. To reach the Frontier one travels laboriously for days oppressed by the heat of the railway carriage if one keeps the windows shut, and overwhelmed by the dust that fills everything and penetrates to one's very soul, if one keeps the windows open. The river Indus which is the boundary of the Frontier Province by no means marks the end of one's troubles. On the contrary, having crossed the river with difficulty — one for except at Attock near Peshawar there is no bridge, only a ferry — one launches out on the final lap of the journey through the heat and dust of the day, on what may surely put in a claim to be the worst line in Asia. There is dust everywhere and one suffers too from the glare from the parched land around one, and the barren hills some miles away to the North. Thus the Frontier does not smile a greeting to one; indeed one's first instinct is to turn round and fly — an instinct which afterwards proves to have been sadly misguided, but which nevertheless is strong for the moment.

The Pathans, whose land it is, have a saying that when the Almighty created the world He found that He had a lot of stones and rocks (& dust they might add) left over; so He took them and dumped them down on their Frontier. The explanation is ingenious, for certainly at first sight the Frontier looks a mere jumbled mass of barren hills, — brown and jagged and not a blade of grass to be seen; and they shimmer in the glare of the mid-day sun. On closer investigation however it transpires that there are several well-defined passes through these hills, joining India with Afghanistan, and playing a portentous part in Indian History. Of these the greatest of course is the Khyber Pass—a very remarkable natural highway. Through these passes there is much movement during the autumn and spring. In the autumn the movement is towards India. Strings of supercilious camels come sauntering down from Afghanistan and Central Asia bringing carpets and fruit and others goods to trade with. Their owners combine business with comfort, for not only do they come to trade, but in coming just now they avoid the bitter cold of their hills and can enjoy the pleasant winter of India. Then in the spring the movement goes in the other direction. The traders have finished their business, they find that the plains of India are stoking up for the hot weather, and their eyes turn to their hills which are by now emerging from winter. So the camels are saddled again and wend their leisurely way back through the passes till next autumn, and the Frontier hills lapse once more into comparative stillness. But only comparative. Seen from the plain below the hills look barren and deserted. But there is a thin soil here and there, enough to produce crops of a kind. One comes upon them unexpectedly among the rocks. They seem hardly enough to offer much hope of subsistence. There are however a large number of people who seek to live upon them. These people are Pathans. Their territory is tribal a long strip of it running down the length of the Frontier between India proper on the one side and Afghanistan on the other,—and they are very jealous of their independence. They live in tribes in much the same way as one finds the Israelites and their neighbours living in the earlier chapters of the Old Testament.

Each tribe, even each group of families inside a tribe, is largely self-contained. A rough unity keeps them together as against outsiders, but amongst themselves they often indulge in long feuds arising very often from private quarrels between members of different families. An eye for an eye,—two eyes for an eye if it can be managed,—is the essence of the code of honour that prevails: day and night may come to an end, but revenge for a supposed wrong must be taken.

But one must make allowances for tendencies to ferocity. For the hill people never really have enough to eat,—and if human nature is subjected to that sort of thing for long it is apt to grow a little blood-thirsty. The Pathans are in the tribal stage of life and so are chiefly nomadic existing mainly on their cattle and sheep. But very often there is not enough fodder for their animals,—very often there is not enough corn for themselves. They may scratch the surface of the soil but only in the most favourable year is there a sufficient crop. The soil is scanty and also there is very little rain. Only 12 inches fall along the Frontier during the year; and even in the plains at the foot of the hills where there is plenty of soil, and potentially very fertile soil, the crops are poor except where the land is irrigated. So the hill people are almost always on starvation rations. Moreover their houses are dreadful. Mostly they are mud-huts and look as if they had grown out of the hill sides on which they are perched. In winter the tribespeople are exposed to severe frosts and lie open to the bitter winds which sweep down from the mountains of central Asia. In summer they have to endure scorching heat—bad enough in any case but doubly so when the sun radiates mercilessly from the rocks with an almost unbearable glare. In the spring and autumn for a few brief months they enjoy a respite from the extremes of heat and cold; but this fact is also enjoyed and taken full advantage of by hosts of malarial mosquitoes who emerge into the world to do their fell work and contribute their share towards making the lot of the hill people anything but a happy one. All these, together with the prevailing ignorance of the laws of health, make life among the frontier hills a matter of the survival of the fittest. The infant mortality is appalling, and those that live to grow up are terribly exposed to the ravages of malaria and consumption. It is not surprising that those who survive these perils are singularly fine looking people. The men are very tall and strong; a handsome race with clean-cut aquiline features; and they go swinging along by the side of their camels with immense strides and usually a rifle over their shoulder. The women like the men are fine-looking dignified people. They do not keep purdah like their Mohammedan sisters in the towns; and indeed their mode of life would hardly permit of it; for they do all the hard work. The men are ready enough to fight and let off that rifle but it is the women who keep the household going by ceaseless toil, and they age very early in consequence. The race is passionate and revengeful; very ready to hate and capable of the lowest cunning. But in heaps of ways they are extraordinarily attractive. If a man wins their confidence they lavish upon him a tremendous devotion and loyalty. They have a natural dignity of manner and independence of mind which they bring from their hills; and they have a great sense of humour and delightful laughter.

But for all that they are people whom their more peace-loving and prosperous neighbours in the plains regard with a not unjustifiable suspicion.

The possessions most in demand among them are two—quinine, to preserve their own lives, and a rifle, to take that of their enemies. All the hill men want rifles, and they will stop at nothing in order to get them, not even murder. One night at Bannu a few years ago a group of three soldiers was patrolling the lines. Not a mouse had stirred in the district for a year past, and they were lulled into a sense of security. Besides it was winter and the night was very cold. So they walked up and down with their rifles slung and their hands in their pockets, longing for their spell of duty to be over. Suddenly without the slightest warning two shots rang out and two of the soldiers fell dead. The third was killed almost as quickly, stabbed in the back. No wonder that the dwellers in the plains feel alarmed. For their neighbours in the hills look down upon their fertile lands and their prosperous cities with hungry eyes; and when opportunity offers regard them as their lawful prey. Each of the cities is surrounded by a high wall and the citizens are careful to be inside with the gates shut by night fall. Even so they are not certain of safety. One morning a few years ago the people of Bannu awoke to find that a hole had been made through their wall and two children of one of the richest citizens had been carried off. The price the father had to pay for his children's freedom was Rs. 15,000.

But life in the Frontier is now quieter and safer than it used to be. Partly this is due to the salutary influence of a large military encampment which has recently been built in tribal territory close to the Afghan border: partly also to the building of roads among the hills of late years. This has opened up the country greatly, not so much for outside people to get in as for the hill people to get out. Some of them in these days have taken the hitherto unheard of step of buying a car; there is also the beginning of more regular trade; and slowly—very slowly perhaps—the war-like Pathans are becoming less poverty stricken, less hungry, and more peaceable. All the same it will be a long time before the two ends of India come to look in the least as if they were both of them parts of the same country.

The Honour System

Gentlemen,

It was with very great pleasure that I accepted your invitation to address you this evening. I am fully conscious of the various deficiencies which remove me far from being a good speaker. But I readily acceded to your request for three reasons. First, I always like to move among students; for, in their company I forget all the difficult aspects of life and myself happy. Next, I have been in a certain sense a student all my life; and being a student somewhat more advanced in years than you, I wish to share your more modern ideas and learn your new ways of thought. Lastly, I did not want to deny you the freedom to exploit what knowledge age has deposited or experience has stored in my mind. Yet I am afraid that you will be displeased with me when you find that what you can give me far outweighs in value the utmost I can give you.

To-day I wish to speak to you a few words about the honours system.

You are all undergraduates of the Madras University. Before attaining this standard you must have appeared for a large number of examinations. On all those occasions you must have noticed the grave face of the superintendents. Your most familiar teacher when he walks up and down the examination hall with slow deliberate steps, assumes a dignity and gravity which you never noticed in him before. When you begin to blink either because you never studied anything, or, because, in the popular language, the paper is a little tough, you might have cursed him or you might have cursed your own stars. But have you ever had the occasion to think why he plays this unpleasant part?

The answer to the above question is very plain. All of us have an in-born tendency in us to look into the answers of a friend and copy something from there. Some of you may think that this instinct is a very harmless one. Once a student told me the Principal of his College was a very unkind man, for he suspended a student for two weeks because he copied in a class examination. I told him that his Principal was a kind man because, had I been in his position I would have expelled the offender. My opinion is, and I believe it is widely accepted, that if a man cannot be honest in a silly matter, he can never be so when he enters into the more important problems which may arise in life. If a boy has a tendency to steal, he must be checked at once and that severely too so it is extremely essential to deal severely with a student who does malpractice in an examination hall.

It requires a great deal of moral courage to say 'no' to yourself when you are tempted to look into another's answer paper. You have come here to bring your intellect to a high standard of efficiency by instruction and practice. An intellect properly trained always strives after truth. A College can lead us to the highest ideal of morality. I am very much pleased to notice that in your institution you are given every opportunity to derive a thoroughly Christian education based on sound moral principles. Are you not proud of your College and are you conscious of the ideals for which it stands?

I am afraid that I am wandering away from the subject. The Honour system was introduced in the University of Illinois in 1919. About seven thousand students study in this University. A resolution was passed by the students that they need not have any Superintendent in the examination hall. He goes out after distributing the papers and comes in only to collect them. Every student has to sign a pledge that "On my honour I declare that I have neither received nor given help during this examination". Without this pledge his paper would not be valued. A body of students was elected to deal with cases of malpractice. It is reported that this system works extremely satisfactorily and that very few cases have occurred.

All of us might have read some very insane criticisms on Miss Mayo's 'Mother India'. Some fervent patriots go even to the extent of saying that all Americans are barbarians. But we have to admit that we have much to study from foreigners. You may quarrel with me when I say that at present the honour of an American can be better trusted than that of an Indian. You may call me a slave; you may say that the fire of patriotism is extinct in me; but I hope that if you view things with an academic freedom and calm you

will agree with me. Is there any one here who thinks that the Honour system can be as successfully worked in the Madras University as in the University of Illinois?

We are now engaged in a great national struggle; it is not so much our physical strength as our moral strength that matters much now.

Vis consili expers

Mole ruit suū

And where are we to cultivate moral culture if not in the University? The strength of a slave is his own tyrant; we possess a slavish mentality which makes it impossible for us to keep up our own dignity. It is a great blessing to us that our leaders are also great moral teachers. I would like you to think more about this subject. Thank you very much for your kind indulgence.

T. K. C.

The Student Christian Fellowship.

The following S. C. F. Committee for the year 1930 was elected at the end of last term:—

Mr. R. O. Hicks B. A.

Mr. C. J. Cheriyan

Mr. Thomas Varghese

Mr. K. C. Varghese

Mr. P. S. Varghese

Mr. P. I. Abraham

Mr. P. J. Kurien

Mr. T. C. Joseph B. A.

Mr. O. J. Joseph

Mr. V. E. Andrew

President

Vice-President

General Secretary

Treasurer

Home Mission Secretary

Bible Study-circle Secretary

Librarian

Foreign Mission Secretary

Ex-officio member

Besides this there are sub-committees appointed by the General Committee for each department of work. The secretaries to these sub-committees are responsible for the active work with the co-operation of the general secretary. The various sub-committees are as follows:—

Home Mission.

Mr. P. S. Varghese

Mr. T. B. Benjamin

Mr. V. T. Abraham

Secretary.

In charge of Magic Lantern.

House Visiting.

Bible Study Circles.

Mr. P. I. Abraham

Mr. K. C. Chacko M. A.

Mr. K. V. Thomas

Mr. P. A. Mathai

Mr. T. I. Koshy

Secretary.

*Foreign Mission.*Mr. T. C. Joseph B. A. *Secretary.*

Mr. V. D. Sahayam

Mr. A. M. Varki M. A., B. L.,

Library.

Mr. P. J. Kurien

Secretary.

Mr. V. E. Mathew

This year the members of the general committee met on Saturday mornings for prayer and intercession. We have now two night schools which are conducted in the college messes. Most of our boys belong to the Paraya, Pulaya and Ezhava castes, which are totally neglected in these parts. A few of our children are clever, a set of others are typical critics, while a very few come for what they can get to eat and for a comfortable sleep. Each of these schools is under the charge of a headmaster who is assisted by a pair of students each of the six nights in the week on which the school is open. The boys are taught to read and write and to do simple arithmetic in addition to religious instruction.

The work of the bible circle committee is actively going on for we have now about fifteen Bible circles and twenty prayer circles; in fact most Christians take part in some side or other of the Fellowship's activities. Mr. K. C. Chacko meets the leaders of these Bible circles on Saturdays to discuss questions and we thank him for this rare privilege.

Our Sunday classes in the Settlement are very regularly held and we realise their need and importance. The little boys in all four classes are very earnest. Mrs. Mathew has kindly consented to conduct a Sunday class in her house near the college and we heartily congratulate her in anticipation.

Hut visiting is another sphere of our activity in which a good number of our college students and staff are interested. On all Sunday evenings after chapel service and special prayer an average number of twelve pairs of students go out visiting huts. The survey of the district round the college has been practically completed and we each have separate maps indicating the position of the dozen or so huts allotted to each pair. Details of the visits made are entered on a card and so some form of permanent record is kept. We have had every kind of curious and terrible incident in the course of our visiting and our president and some others are witnesses to them.

Our magic lantern reached us only at half term but the member in charge has been very busy since then. We have now had four shows in our hut visiting areas and the lantern is appreciated by the people.

The foreign Mission committee arranged for several good speakers this term among whom were Mr. Kenyon Butterfield, Rev. Bassett Kerry, Rev. Stephen Neill and Mr. T. P. Varghese.

Our Librarian with his ever-smiling friend has begun work. We have now more than a hundred books belonging to the Fellowship. Their torn, spoiled and coverless backs bear witness to their immense demand and careless reading!

In conclusion we believe that a word or two about the previous committee will not be out of place. We recognise that we are to a large extent

following on the lines laid down by them and we especially congratulate their president and secretary for the firm foundations which they laid. No previous mention has been made of the retreat organised by them last term from October 11th to 14th. It was conducted by the Rt. Rev. Lord Bishop of Colombo and about eighty students attended. We are pleased to take this opportunity to thank His Lordship for coming and taking this retreat which proved a great help to many of us.

THOMAS VERGHESE,
General Secretary.

The Dramatic Club

The English Drama:— At 8 o'clock in the night the College Dramatic Club put on the boards Tagore's "Sacrifice". All the actors acquitted themselves well; but special mention must be made of Messrs C. R. Myleru and V. N. Subramanian who ably sustained the roles of Raghupathi and Jaising respectively. Mr. Myleru, who was in charge of the drama, presented a medal to the best student actor; and it was won by Mr. N. I. Thomas of class II, who bore the part of Queen Gunavathi. The whole performance was much appreciated by the audience. We feel glad that there is a fund of histrionic talent among the students, which deserves encouragement.

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Tagore Hostel

There were 53 members in the Hostel at the beginning of the year. Two of them discontinued their studies about the middle of the year and two have changed to the N. E. Hostel. The Hostel group photo was taken early in the 2nd term before Mr. Neill left the College.

Mr. C. E. Robin our warden left us rather unexpectedly at the beginning of the term. He always treated us with parental care and consideration and we all miss him very much. We wish him all success in his career. Mr. T. B. Ninan has taken the place of Mr. Robin as our warden.

The members are to be congratulated for the smooth and healthy life of the Hostel and for the choice of an efficient committee. We are also lucky in having as our prefect Mr. C. T. Mathew whose wisdom and ability has contributed much to the life of the hostel.

We have on the whole done well this year in games and sports. Mr. C. T. Mathew won the Tennis Championship of the College and our badminton team were runners up in the badminton tournament. In the College

sports Mr. A. C. Sreenivasan was first in Cycle race and 2nd in high Jump and Mr. T. V. Mathew was second in the gymnastic competition.

North East Hostel

Our life this year has been one of marked harmony and enjoyment. The Rev. Stephen Neill was one of our wardens for a term and a half before he left the College towards the close of September. We are very proud to have had with us a man of such rare genius as Mr. Neill. A well known Englishman says of him "He is one of the few classical scholars that we have". We regret having to part with him so soon, but we wish him every happiness and success in the work that he has returned to in Tinnevely. The Rev. B. G. Crowley has been sent to fill his place and we offer him a warm welcome to our midst.

The secretary of our hostel committee, Mr. K. V. Verghese, has recently left us. We owe him many thanks for all the work he has done for us. Mr. V. C. Oommen has been elected to succeed him. We regard it as a matter of pride and pleasure that our hostel won the Badminton Doubles Tournament played in the College during the second term. We congratulate Mr. C. P. Varghese and Mr. O. J. Joseph on bringing the trophy to us. We are no less delighted to feel that we also have the champion of the sports, Mr. C. O. Korah, who won five medals and the champion cup. We offer him our warm congratulations.

Our hostel day and social was a great success. Unfortunately the Principal was not able to be present but Mr. C. P. Mathew was in the chair and Mr. Mylaru made a good and witty speech on Hostel life.

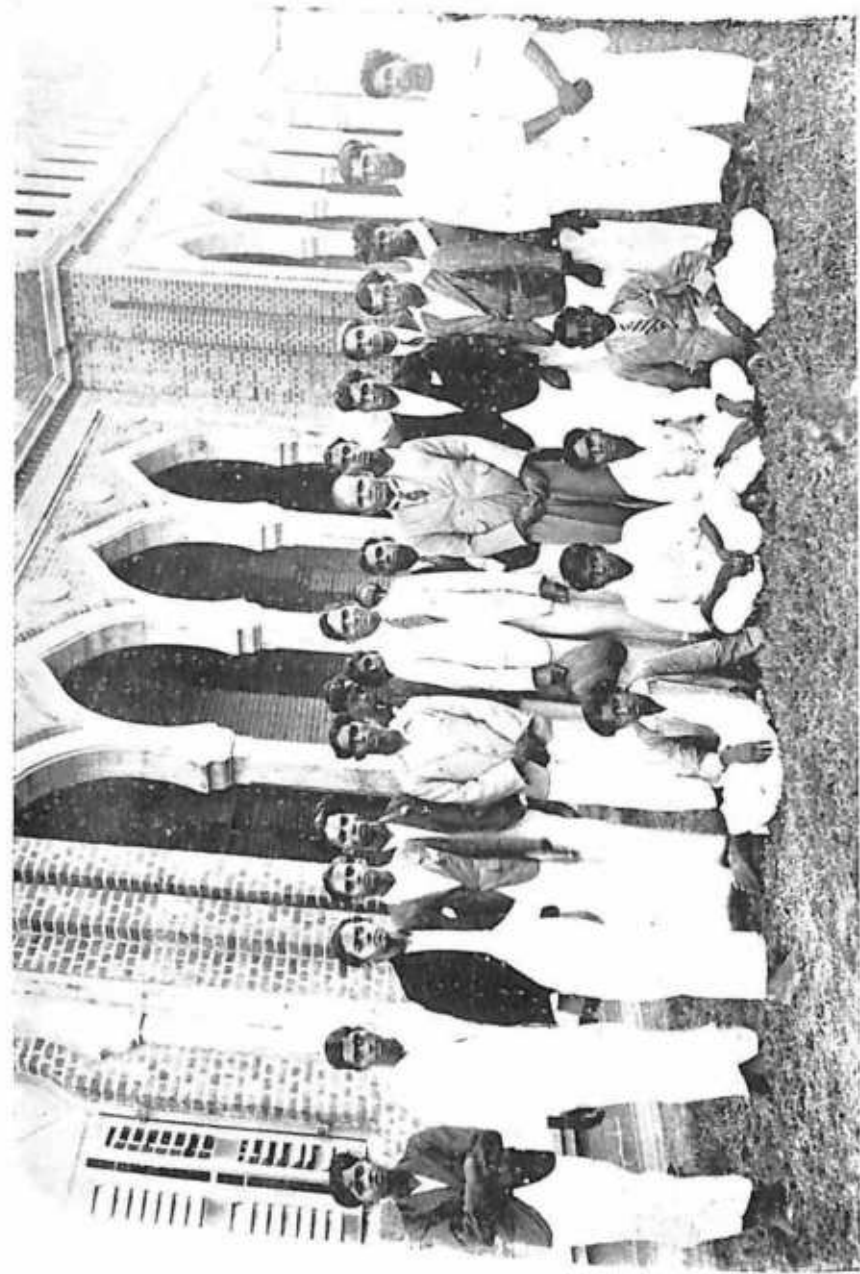
But finally we have to mention with deep regret the death of a member of the Hostel, Mr. A. K. George. He fell ill with typhoid, was taken to hospital in Ernakulam and there died. He had only been with us a term, but during that time he had made many friends here and his death is a matter of deep sorrow to us.

Holland Hostel

At the beginning of the year we had two wardens Mr. T. B. Ninan and Mr. R. O. Hicks. The former however left us at the beginning of this term to go to Tagore. One of the reasons that we are sorry is because we have lost the opportunity of enjoying the happy association of the members of the staff and the students who used to assemble in his room to hear the radio music.

We are sorry to say that our secretary, Mr. K. V. Chacko, left us at the beginning of the second term owing to illness. Mr. P. I. Ittyerah a member of the committee has been elected to take up his post.

We congratulate the various prize winners for the year, Mr. N. I. Thomas being the recipient of the medal awarded to the best actor in the drama, Mr. P. V. Mathew being the medalist in the elocution competition. Mr. Kuttapanikar for getting a medal for gymnastics and Mr. V. G. Abraham



THE NATURAL SCIENCE EXCURSION PARTY AT COIMBATORE.

for the mile and Mr. P. K. Raman Pillay for being the best musician. We also congratulate Mr. Eapen Samuel for being the runner up for the sports championship. Our social was held on 13th March and was a great success Mr. T. S. Venkitaraman presided and Rev. B. G. Crowlay spoke of his experiences on the North-West frontier.

New Hostel

Towards the close of the first term Mr. T. C. Joseph B. A., was appointed resident warden of the hostel. We are very grateful for his indefatigable and disinterested labours for our welfare.

Our committee members are taking active interest in the proper discharge of their respective duties and so we do not regret choosing them. Our librarian is doing his work extraordinarily well. We are sure no other hostel has at its disposal so large a number of newspapers and annuals of some of the best papers. Our athletic representative was able to arrange several matches with other hostels and though we were defeated in most of them, even our opponents will not deny that they only had narrow victories.

Our beautiful garden was in full bloom when we took leave for Christmas, but when we returned it was found that Mr. C. P. Mathew's cow and Mr. Nobody's goat had entered into a conspiracy and had robbed the garden. The beautiful creepers fell to the share of the goat and the cow made a sumptuous meal of the crotons. Anyhow we are glad our turf is still there.

Mr. A. J. Mammen, our Treasurer, by his ingenious calculations showed us at last that there was enough money for conducting the hostel day and social, though no adequate provision had been made for it in the budget for the year. Our hostel day was celebrated on Tuesday March, 4th and our thanks are due to the hostel day celebration committee for making it a splendid success. The Principal presided and in the course of his concluding remarks laid great stress on the spirit of loyalty which every student should have towards his alma mater. The chief speech of the evening was made by Mr. Hicks on "Oxford and Always" and was very interesting and highly appreciated.

On the whole we had a very happy time in the hostel.

The Canteen Committee for 1929-'30.

Superintendent: Mr. C. P. Mathew M. A.

Committee Members:

Tagore	Mr. M. M. Daniel
New Hostel	Mr. C. Geeverghese
Holland	Mr. V. Kuttisankaran Nair.
North East	Mr. M. V. Narayana Pillai (Secretary).

At the beginning of this academic year the college canteen committee was formed by electing a representative from each hostel as given above. The

committee met very late to concert measures and according to its special recommendation the college authorities introduced a beneficial change in the serving time of the canteen as follows:—

(1) The canteen will be opened at 7-45 a. m. instead of at 8-15 a. m.

(2) Coffee will be supplied in the hostels during night time till 9-30 by the hostel boys.

On the whole this year's committee is particularly keen and earnest in promoting the convenience and satisfaction of those who want reasonably to be benefited by the canteen.

M. V. NARAYANA PILLAI,
(Secretary).

Union Christian College Natural Science Association.

<i>President</i>	A. M. Varkey, M. A.
<i>Vice-President</i>	E. S. Narayanan, M. A.
<i>Secretary</i>	T. Sudhakara Menon.
<i>Treasurer</i>	P. Cherian.

This Association was started early this year with the primary idea of inculcating in the growing minds of its members an interest to appreciate "Mother Nature" in all her forms, and to foster their natural interest in all that surrounds them and thus to afford a gentle and unobtrusive guiding of their out of school employment. So that their activities might open up to them endless sources of relaxation and delight. The ideal that the Association has set itself before it is to make the minds of its members, analytical and introspective and thus make them "Critically active rather than passing receptive".

At a business meeting of the members of the Association held on 30th July, 1929 the following office-bearers were elected for the year.

<i>President</i>	A. M. Varkey, Esq. M. A.,
<i>Vice-President</i>	E. S. Narayanan, Esq. M. A.,
<i>Secretary</i>	Mr. T. Sudhakara Menon.
<i>Treasurer</i>	Mr. P. C. Cherian.

Members of the Committee: Class I. Mr. K. Sreedharan Nair.
Mr. P. C. Cherian.

Mr. V. Narayana Pillai.
Class II. Mr. K. Narayanan Nair.
Mr. Govindan Nair.
Mr. J. Abraham.

The inaugural address of this Association was delivered by Rev. S. C. Neill on 30th August, 1929. The lecturer chose "Religion and Science" as his subject. In the course of his long and eloquent address Rev. Neill said how in the dawn of Science all great Scientists & religious men and how at a later period Scientists suffered martyrdom at the hands of fanatics.

He strongly criticised the Scientists of the latter half of the 19th and 20th centuries for their tendency to shake the very foundation of man's belief in God and emphatically said that the one cannot destroy the other.

There were five other ordinary meetings in which students read essays on various interesting subjects.

Mr. T. C. Joseph B. A. read a paper on "Bacteria and Rotation of Crops" on 18th November, 1929.

A party of twenty members of the Association led by the Vice-President visited the Agricultural College and Forest College at Coimbatore. The party visited the Central farm, the various breeding stations and the Research laboratories of the former and museum attached to the latter. The party, needless to say, took a great interest in what they saw. We take this opportunity to thank cordially Mr. H. Rama Reddi Garu M. A., B.Sc., the Principal of the Agricultural College, for making our stay very comfortable and to the Malayalee members of the Hostel, who kindly arranged a feast in our honour. On our return journey we halted at Trichur and visited the Government Museum and the zoo.

The first anniversary of the Association will be celebrated in the second week of March.

The results that we have achieved so far make us look forward to the future with hope and encouragement.

E. S. N.

Editorial Notes

It was with very great pleasure that we heard from the Government that His Excellency Lord Irwin had expressed a desire to visit the college during his tour of Travancore. The road up to the College was lined with cheering students as he drove up at about three o'clock on Sunday, November 30th. After being received by the Principal and some senior members of the staff he went upstairs and remained talking with the Fellowship for a quarter of an hour. Then the college council members were introduced and the college buildings pointed out to His Excellency, who posed for a moment for a photograph and then went by car with Col. Crosthwaite (the then A. G. G.) and the Principal to the Settlement. There he was received by Mr. K. J. John and listened to the welcome song of the Settlement boys. After looking over the cottage and asking various questions His Excellency entered a Pandal in front of which the students had by then assembled. The Principal spoke a few words of thanks to which His Excellency replied as follows:

"I did not expect to find myself in the position of having to speak to you this afternoon, but after what the Principal has said I feel I must say something. What I have to say can be put into about one sentence. I want you to know how much I have enjoyed coming and meeting you and seeing something of your work. I have heard a great deal of this college and of those who work in it from friends of mine who also happen to be friends of the college and I felt that my tour of South India would not be complete

unless I paid a visit to this place. Thank you so much for giving me the opportunity of coming here. I have seen in my tour nothing more encouraging than the kind of work you are doing in this Settlement, and in the college too of which I have just been hearing. My impression of the place will always be a happy memory to me and my mind will often come back with pleasure to the work which you are doing here. I do hope it may develop and under God's guidance be a great power for good. Thank you again very much for allowing me to pay you this visit".

* * *

We have, perhaps, this year had more visitors than usual. During the early part of the year Bishop Theophilus took a retreat for the Malankara Syrian students and during the second term the Bishop of Colombo came and conducted a retreat of all Christian students of the college. We were delighted to have Bishop Abraham with us for a few days and thank him for the addresses which he gave. Bishop Moore came twice, the second time for a confirmation service and Bishop Waller paid a short visit and gave an address in the hall.

A conference of those engaged in rural work among the depressed classes in Travancore was held here this term to discuss common problems and to meet Dr. Kenyon Butterfield. He is Vice-President of the American Board of Commissioners for Foreign Missions, President of Michigan State and an expert on country life problems, contributing largely to the report of the Jerusalem Conference on this subject. We were very pleased that he came here and that we had the opportunity of welcoming the others who came to the conference.

Among our other visitors have been Dr. Holt and Mr. K. K. Kuriwilla, Brothers Hugh and Stanley of the Christa Seva Sangh at Poona, Dr. Muller of the Madanapally Sanatorium, Dr. Jesudasan of Tirupatur Asram, the Rev. Bassett Kerry and the Nawab of Cambay.

* * *

On the occasion of Mahatma Gandhi's sixtieth birthday there was a public meeting and we sent him birthday greetings printed on silk khaddar together with a purse. We were pleased to receive a message from him in which he said "Dear friend".

I have your letter. I have intimation from the Ashram of the receipt of the gifts from the students. My message is this: Real education consists in character building. Let the students therefore cultivate the taste for character building side by side with their literary pursuits. Yours sincerely M. K. Gandhi.

* * *

The Roman Catholics have decided to build their seminary for South West India on the Mangalapuzha compound which we have been using till

now. They have already nearly finished building the wall which will separate their compound from ours.

* * *

It has fallen to our lot to record in this same issue of the Magazine the sad demise of yet another of the trusted friends and valued counsellors of the College, Mr. P. V. Varghese B. A., L. T. For the first eight years to the College, Mr. Varghese was on its Council and even before it was formally constituted he had been in our counsels. Thus he was one of the few people who shared in the preliminary deliberations about the scheme of bringing into existence this institution.

Mr. Varghese took his degree some decades ago at a time when a graduate, especially an able one like himself, had bright worldly prospects, but he gave up those when he joined the staff of the then newly started Syrian Christian Seminary at Tiruvella, where he remained till the very close of his life, first as an Assistant Master then as the Headmaster and finally as the Principal when the late Rev. George John became the Headmaster. He endeared himself to generations of pupils who passed under him. These respected him for the purity of his motives, the integrity of his character and the strength of his intellect. On our Staff in this College there are some who were once his pupils and who cherish happy memories of those days and their old master. Mr. Varghese possessed an extraordinarily strong physique too and none who knew him would have suspected that he would disappear from our midst so soon.

While there are many like ourselves who lament the loss caused by the demise of such a one, we remember especially the widow and children of the deceased and to them we extend our most sincere and heart-felt condolence and sympathy.

* * *

This year we have had more matches than usual with other colleges and we can claim that it is a year of success. We were victorious in our matches against Ernakulam at football and tennis, we drew with Kottayam at football and best of all we won the Kerala Inter-Collegiate Football Cup, after a replay. The team are to be heartily congratulated, particularly for their display in the first match with Trichur, in which they played their very best.

We have been receiving a few complaints from old students about the irregularity with which they receive their copies of the Magazine. We hope that all old students will continue to take in the magazine. If they send their address to the Editor, he will see that their copies are sent V. P. P. as soon as the magazine is published. This should be normally every term, the price being four annas a copy. No magazine, however, was issued last term and this copy is in the nature of a double number for which we are charging six annas. We shall always be pleased to hear more of old students and should like to encourage articles and letters to the magazine.

വിലാപ കാവ്യങ്ങൾ.

(P. A. Mathai, Class III)

മലയാള ഭാഷാസാഹിത്യം വിപുലമായ പാശ്ചാത്യ സാഹിത്യസമ്പർക്കം കൊണ്ട് വിവിധ രീതികളിൽ അഭിവൃദ്ധിപ്പെട്ടു വരികയാണല്ലോ. ഒരു മൃതദാഷയായ സംസ്കൃതവും മറ്റു മില ഭാവിപദാക്ഷകളും ആയി മാത്രം ബന്ധമുണ്ടായിരുന്ന കൈരളിക്കു പല നവീന പ്രസ്ഥാനങ്ങളും നൽകിയത് ആംഗല സാഹിത്യമാണ്. ആംഗല സാഹിത്യവുമായുള്ള മൈത്രിയിൽനിന്നും കൈരളിക്ക് ജനിച്ച ഒരു സാഹിത്യ വിഭാഗമാകുന്നു 'വിലാപ കാവ്യങ്ങൾ.' മലയാളത്തിൽ വിലാപ കാവ്യങ്ങൾ അടുത്ത കാലത്തു മാത്രമേ ആരംഭിച്ചുള്ളുവെങ്കിലും, വളരെ വർഷങ്ങൾക്കു മുൻപുതന്നെ മില പാശ്ചാത്യ രാജ്യങ്ങളിൽ ഇതിനു വളരെ പ്രചാരം സിദ്ധിച്ചിരുന്നു.

ബി. സി. ഏഴാം ശതകത്തിൽ എഫ്രേമസ്യസ്സിൽ ജീവിച്ചിരുന്ന കാലിനസ്സ് എന്ന മഹാനായ ഇപ്പോൾ അറിയപ്പെട്ടിട്ടുള്ളതിലേക്കും, പ്രാചീനനായ വിലാപ കാവ്യനിർമ്മാതാവ്. കുറെ കാലം കഴിഞ്ഞ് 'ഐകാനസ്സ്' എന്ന കവി സ്കർട്ടായിൽവെച്ച്, ഈ രീതിയിലുള്ള അനേക കവിതകളെഴുതി. എന്നാൽ ഇവയുടെ കവിതകൾക്ക് ആധുനിക വിലാപ കാവ്യങ്ങളുടെ ഉരയ ശരിയായി കാണാനില്ല. അവ, വിരസപ്രധാനങ്ങളായ യുദ്ധവർണ്ണനകളും, സ്വദേശാഭിമാനദ്വേഷകങ്ങളായ വർണ്ണനകളും തിളങ്ങിക്കൊണ്ടിരുന്ന കവനങ്ങളായിരുന്നു. 'ഹിനോമ്മസ്സ്' എന്ന കവിയുടെ ഹൃദയാവർജ്ജകങ്ങളായ കവിതകളാണ്; അഭിനവ വിലാപകൃതികളുടെ അടിസ്ഥാനങ്ങൾ. ആറാം നൂറ്റാണ്ടിൽ പ്രസ്താവനയായിരുന്ന സോളമൻ എന്ന കവിയുടെ കൃതികൾ മുഴുവനും നഷ്ടപ്പെട്ടുപോയിരിക്കുന്നു. ഗ്രീക്കു സാഹിത്യത്തിൽനിന്നും, റോമൻ ഇത് അനുകരിച്ചു. ഈ സാഹിത്യങ്ങളുമായുള്ള ബന്ധത്തിൽനിന്നും ആംഗല സാഹിത്യത്തിലും ഈ പ്രസ്ഥാനം ആരംഭിച്ചു.

ആംഗല സാഹിത്യത്തിലെ ഏറ്റവും പ്രസിദ്ധങ്ങളായ പല ഖണ്ഡകാവ്യങ്ങളും വിലാപഗാനങ്ങളാണ്. തോമ്മസ്സ് ഗ്രേയുടെ 'ശ്ലോറാഗിത്', മിൽട്ടന്റെ 'ലിസിഡാസ്സ്' ഷെല്ലിയുടെ 'അഡോണേ', മുതലായ കൃതികൾ ഇംഗ്ലീഷുകാരുടെ എന്നുതന്നെയല്ല, ലോകം മുഴുവന്റെയും അമൂല്യ സാഹിത്യസമ്പത്തുകളത്രെ.

'വിലാപകാവ്യം' എന്നതു മരണത്തെക്കുറിച്ച് സംമാന്യ വിശേഷണരൂപേണ ചിന്തിക്കുന്ന ഒരു ഖണ്ഡകാവ്യമാകുന്നു. മരിച്ചുപോയ ആളുകളുടെ ജീവിതഗതിയേയും അന്തർലോകത്തേയും പററിയുള്ള ശോകരസപ്രധാനമായ സ്മരണയാണ് വിലാപകാവ്യ നിമ്മിതിക്കു കവിതകളെ പ്രേരിപ്പിക്കുന്നത്. ശോകാവേശനായ കവി പരേതനായ തന്റെ സ്നേഹിതന്റെ വിധോഗത്തിലുള്ള ദുഃഖത്തെ വിവരിച്ചുകൊണ്ടു കവിത ആരംഭിക്കുന്നു. തങ്ങളുടെ പരിചയകാലത്തുണ്ടായ പ്രധാന സംഭവങ്ങളെ കവി വർണ്ണിക്കുന്നു. ദുഃഖം ശാശ്വതമല്ലല്ലോ. കാലക്രമേണ ദുഃഖിതനായ കവിക്ക് മരണത്തെപ്പോലും ജയിക്കുതക്ക പ്രത്യാശപരമായ ഒരു മനസ്ഥിതി ലഭിക്കുന്നു. അപ്പോൾ, ആദ്യം ദുഃഖംകൊണ്ടു തളന്ന് ഹൃദയം സമാധാനപരമായിത്തീരുന്നു. കവിയുടെ ഹൃദയത്തിന്റെ ഈ വിധത്തിലുള്ള പരിവർത്തനം കാവ്യത്തേയും ബാധിക്കുന്നു. ശോകരസപ്രധാനമായി ആരംഭിച്ച കവിത തത്പരിന്താപരമായി അവസാനിക്കുന്നു.

വിലാപകാവ്യങ്ങൾക്കു മനുഷ്യാഹൃദയത്തെ വികസിപ്പിക്കുന്നതിനും സ്വഭാവത്തെ രൂപീകരിക്കുന്നതിനും ശക്തിയുണ്ട്. ഒരുവന്റെ വിധോഗത്തെപ്പറ്റിയുള്ള വിവരണശ്രവണമാത്രയിൽതന്നെ നമ്മുടെ ജീവിതത്തിന്റെ ക്ഷണികത്വത്തെപ്പറ്റി

നമുക്കു കാണാം. അദ്ദേഹത്തിൽ അന്തർലീനമായിത്തന്നെ തത്വചിന്ത ഈ ഖണ്ഡ കൃതിയിൽ, ഒരു പ്രത്യേക രീതി അവലംബിച്ചിരിക്കുന്നു.

മലയാളത്തിലെ വിലാപകാവ്യങ്ങളിൽ അഗ്രസ്ഥാനത്തെ അർഹിക്കുന്ന ഒരു കൃതിയാണ് 'പ്രഭോദനം'. കേരള പാണിനി എന്നു സുപ്രസിദ്ധനായിത്തന്നെ എ. ആർ. രാജരാജവർമ്മ തമ്പുരാൻ തിരുമനസ്സിലെ അകാലവിധോഗത്തിൽ സന്താപിച്ചിരുന്നതായിത്തീർന്ന യഥാർത്ഥ ഭാഷാഭിമാനിയായ ആശാന്റെ ഹൃദയത്തിൽ നിന്നും പുറപ്പെട്ട രോദനമാണ് ഈ കൃതിയിൽ മാറ്റൊലിക്കൊള്ളുന്നത്. ഈ കൃതിക്ക് പരിഷ്കൃത പാശ്ചാത്യ വിലാപകൃതികളുടെ പല ലക്ഷണങ്ങളും തികഞ്ഞിട്ടുണ്ട്. അതിഭേദമായ ഈ വാങ്മനോഭൂതിയെ അദ്ദേഹം മരവിച്ചു പോയി. (ഇവ ആശാന്റെ വാക്കുകൾതന്നെയാണ്.) വർത്തമാനപ്പത്രക്കാരനായും മറ്റും ചരമശ്ലോകത്തിനുള്ള അപേക്ഷകൾ അദ്ദേഹം ശ്രദ്ധിച്ചില്ല. അദ്ദേഹത്തിന് അപ്പോൾ ഒന്നുംതന്നെ എഴുതുവാൻ പാടില്ലായിരുന്നത്രയും തിരുമനസ്സിലെപ്പറ്റിയുള്ള സ്മരണകളും ചിന്തകളും ബഹുജ്വലമായി വർദ്ധിച്ചു. അവ തിരിഞ്ഞൊന്നിടം മനസ്സു കേവലം അസ്വസ്ഥമായിത്തീർന്നു. ഒടുവിൽ, ഒരു ചരമകാവ്യമെഴുതി ഹൃദയഭാരം ലഘൂകരിപ്പാൻ അദ്ദേഹം തീർച്ചയാക്കി. ഇപ്രകാരമുള്ള ഹൃദയദ്രവീകരണാവസ്ഥയിൽ, മറ്റൊരു കവി ആശാൻ, രചിച്ച ഈ കൃതിയിൽ സർവ്വത്ര പ്രകാശിക്കുന്ന തത്വചിന്തയും, സ്ഥായിയായി നില്ക്കുന്ന ശോകരസവും വിവരിച്ചു ഈ ലേഖനം ദർശനമാക്കണമെന്നു ഞാൻ വിചാരിക്കുന്നില്ല. മറ്റൊരു കവി, തിരുമനസ്സിലെ വിധോഗത്തിൽ പ്രകൃതിയെത്തന്നെ ദുഃഖദുരിതയായി കാണുന്നു.

മുടുംകാർമുകിലാലമാലതിമിരംവ്യാപിച്ചുമായുന്നിതാ—
കാടുംകായലുമിടക്കൽത്തിരകളുംസഹ്യാദികൂടങ്ങളും;
മുടേററുള്ളമെരിഞ്ഞെഴുന്നപുകമുഴുന്നിമ്മട്ടവൻവൃഷ്ടിയാൽ,
പാടേകേരളഭൂമികേന്ദ്രവനംകണ്ണിരിൽമുക്കുന്നിതോ.

കേരളഭൂമി മുഴുവനും ബാഷ്പവർഷം ചൊരിയുന്ന ഈ ദുരിത സംഭവം ആശാന്റെ കവിതയിൽകൂടി ശ്രവിക്കുമ്പോൾ ഏതു കഠിനഹൃദയനും രണ്ടു തുള്ളി കണ്ണുനീർ വാർഷാതിരിക്കുകയില്ല. സ്നേഹജനകങ്ങളായ പല ഭാഗങ്ങളും ഈ കൃതിയിൽ കാണാനുണ്ട്. ഇംഗ്ലീഷ് കൃതികളിലും, ഗ്രീക്കു സാഹിത്യത്തിലും കാണുന്നതുപോലെ പല മഹാത്മാക്കൾ പാണിനിയുടെ വിധോഗത്തിൽ ഓരോരുത്തരായി വന്ന് വിലപിക്കുന്നുണ്ട്.

“വത്സാമൽപ്രിയരാജരാജവിരവോടെനീന്നു
വിണ്ണേറുവാ—.....

എന്നിപ്രകാരം കേരളം മുറവിളി കൂട്ടുന്നു. പരമേശ്വരൻ ആത്മാവിന് കാളിദാസ മഹാകവികൾ സ്വാഗതം പറയുന്നു. ഭാസ മഹാകവി വിവർണ്ണവരണനായി വിലപിക്കുന്നു. ചെറുശേരി, കഞ്ചൻ, തുഞ്ചൻ മുതലായ കേരള മഹാകവികൾ “തോരാത്ത കണ്ണീരോടുകൂടി കേഴുന്നു.” കവി വിലപിച്ചു; മുപ്പണ്ടായിത്തന്നെ വിലപിച്ചുകഴിഞ്ഞു. ഇനിയും ജീവിച്ചിരിക്കുന്ന മഹാത്മാക്കളും വിലപിക്കുന്നതായി കവി വർണ്ണിക്കുന്നു.

വിലപിച്ചു കൊണ്ടിരുന്ന കവി പെട്ടെന്നു തത്വചിന്തയിലേക്കു തന്റെ മനസ്സു തിരിച്ചു വിടുന്നു. പണ്ഡിത പാമരന്മാർ മുഴുവൻ, സ്ഥിതി ഭേദമന്വേതം ഞങ്ങളുടെ വശഗരാകുമെന്നുള്ള തത്വം കവി ഉൾക്കൊള്ളിക്കുന്നു. “ഉൽപ്പത്തി സ്ഥിതി, വിനാശം; എന്നീ സ്ഥിതി വ്യത്യാസങ്ങളനുസരിച്ചു കവി അവയെപ്പറ്റി ചിന്തിക്കുന്നു.”

കവിതയുടെ അന്ത്യഭാഗമാകുമ്പോൾ, കവി, പ്രത്യാശാപരമായ തത്വപരപ്പു
 ണം ആരംഭിച്ചു ശാന്തനായിത്തീർന്നു:

“ആകാശങ്ങളെയെല്ലാം ശരിക്കളുക്കും ഭക്തിക്കുമാകാശ മാ-
 യിക്കാണെന്നു സമസ്രമശ്ശിയെയിത്തുക്കും പ്രഭാസാരമായ,
 ശോകാശങ്ങളെയൊത്ത ശുദ്ധസുഖവും ദുഃഖീകരിക്കുന്നതാ
 മേകാന്തപാശാന്തിദ്രവിനമസ്താരം, നമസ്താരമേ”

എന്നു പാടി കവിതയെ വസാനിപ്പിക്കുന്നു. അവതരണരീതി പ്രതിപാദന
 വൈചിത്ര്യം, തത്വചിന്തകളുടെ അഗാധത, വിലാപരീതി, എന്നിവയുടെ ഗുണ
 വിശേഷങ്ങൾക്കൊണ്ടു്, ആംഗല സാഹിത്യത്തിലെ വിഖ്യാതങ്ങളായ ലിസിഡാ
 സ്, അയോണേ, മുതലായ കൃതികളോടു കിടപിടത്തക്ക ഒരു വിലാപ ഗാനമാ
 ണ് ആശാന്റെ പ്രഭോദ്യനമെന്ന് നിസ്സംശയം പറയാവുന്നതാണ്.

കവി സാമുയേൽ വള്ളത്തോളും, ചില വിലാപ കാവ്യങ്ങൾ നിർമ്മിച്ചിട്ടുണ്ടു്.
 സ്വാതന്ത്ര്യഗീതം പാടി മലയാളനഗീഷത്തിൽ ചാഞ്ചാടിപ്പറക്കുന്ന ആ കവി കോ
 കിലം ഒരു രാഷ്ട്രീയനേതാവായ നവരോജിയുടെ അകാലവിയോഗത്തിൽ എഴുതി
 യ ഒരുത്തമ കാവ്യമാണു് “സാഹിത്യ മഞ്ജരി”യിൽ പ്രസിദ്ധീകരിച്ചിരിക്കുന്നതു്.
 അദ്ദേഹത്തിന്റെ ബധിരവിലാപം തത്വചിന്താപരമായ ഒരു ഒന്നാംതരം കാവ്യ
 മാണു്. ബധിരനായിത്തീർന്ന കവി, തനിക്കു നേരിട്ട കഷ്ടതയുടെ കാരണം ആരാ
 യുമ്പോഴാണു്, അദ്ദേഹത്തിന്റെ നിസർഗ്ഗ മധുരമായ ഇരുശ്വരഭേരി വിശദമാക
 നതു്. സമുത്താമിയായ ഇരുശ്വരൻ എത്ര കൃത്യം ചെയ്യുന്നതിനും ശാശ്വതമാ
 യ എന്തെങ്കിലും ഉദ്ദേശമുണ്ടെന്നു പ്രകൃതി നിരീക്ഷകനായ കവി വിശ്വസിക്കുന്നു.

“കരളീനകലുഷസ്വഭാവമേകം

പരമന ദിഗ്വചനങ്ങൾ കേട്ടിടാസ്താൻ

പരമിതപകരിക്കുമെന്നു വെച്ചാ” എന്ന ബധിരനാക്കിയെന്നു കവി
 പരമശക്തിയോടു ചോദിക്കുന്നു. മനുഷ്യ ജീവിതത്തിന്നു നിത്യോപകാര പ്രദങ്ങ
 ളായ തത്വചിന്തകളാൽ സമാലംകൃതമായ ഈ കൃതി കൈരളിയുടെ ഒരു അമൂല്യ
 സ്വത്വത്തത്രെ. പന്തളം കേരളവർമ്മന്മാരാൻ മുതലായ ചില മഹാനാതകൾ വി
 യോഗാവസരത്തിൽ വള്ളത്തോൾ എഴുതിയ ചരമശ്ലോകങ്ങളും വിലാപ കാവ്യ
 ങ്ങളുടെ കൂട്ടത്തിൽ ചേർത്തതുകൊണ്ടാണു്.

‘സുഹൃദ്യരം’ എന്ന അഭിധാനത്തിൽ കിരണാവലിയിൽ പ്രസിദ്ധപ്പെടുത്തി
 യിരിക്കുന്ന കവിത ഒരുത്തമ വിലാപ ഗാനമാണു്. ഭാഷാ സാഹിത്യ മണ്ഡലത്തി
 ൽ ഉദിച്ചുയന്നു പ്രശോഭിച്ചുകൊണ്ടിരുന്ന ദിവ്യതാരമായ “പന്തളക്ഷിതീശന്റെ”
 അന്ത്യോന്മുഖത്തിൽ മഹാകവി ഉജ്ജ്വലനാളായ മർമ്മഭേദകമായ മുഖമാണു്
 ഈ കൃതിയിൽ പ്രതിഫലിച്ചു കാണുന്നതു്.

“എൻപന്തളക്ഷിതിധവൻ കവിതാരാസാല-

ക്കൊമ്പത്തുമിനിയൊരു കോകിലചക്രവർത്തി,

ഇമ്പത്തിൽമാതൃമൊഴിയെ കുനകാഭിഷേക-

സ്വന്നയാക്കിയമഹാൻ ചരിതാത്മജനാ;

തേനായിടഞ്ഞമൊഴിതുകി മനീഷികൾക്ക-

ഭൂനാകമാക്കിയൊരു പുഷ്പപുണ്യശാലി;

നാനാഗുണങ്ങളുടെനൽനവേദി-മാ ഹ!

ഞാനൊരൊരൂപരയന്നു ചരിച്ചുവൈരം!!”

ഇത്രാദി സാഹിത്യ രസം ഉളുപ്പുന്ന അനവധി പദ്യങ്ങൾ കാവ്യലോലപന്ഥരായ
 സാഹിത്യ രസികന്മാർക്കു് ഏറ്റുപാഴും ലഭിച്ചുവെന്നു വരികയില്ല. ഉമാ കേരളത്തി

അ രാണിയുടെ വിലാപം സജീവമായി പ്രദർശിപ്പിച്ച ആ മഹാ കവിക്ക് ശോക രസം സ്ഥായിയായി നിൽക്കുന്ന വിലാപഗാനങ്ങൾ എഴുതുന്നതിന് എത്രമാത്രം കെൽപ്പുണ്ടെന്നു പറയേണ്ട ആവശ്യമില്ല.

ആശാൻ, വള്ളത്തോൾ, ഉഷ്കർ, ആദിയായ അഭിനവ കൈരളി കണ്ഠാഭരണങ്ങളോടു കിടപിടിക്കത്തക്ക വാസനാബലവും രചനാപാടവവും സിദ്ധിച്ച ഒരു കവിപുംഗവനായിരുന്നു ശ്രീമാൻ വി. സി. ബാലകൃഷ്ണപ്പണിക്കർ, ഏകദേശം ഒരു വ്യാഴവട്ടത്തിനു മുൻപു തന്റെ രചനാമത്തെ വയസ്സിൽ പരലോക പ്രാപ്തനായ അദ്ദേഹത്തിന്റെ "ഒരു വിലാപം" എന്ന കാവ്യം കേരളത്തിലെ വിലാപ കൃതികളിൽ മികച്ചു നിൽക്കുന്ന ഒന്നാണ്. വിഷുചികാ ബാധിതയായ പ്രിയതമ മരിച്ചപ്പോൾ, മൃതശരീരത്തെ നോക്കി ഒരു ഭർത്താവ് വിലപിക്കുന്നതിനെ വർണ്ണിക്കുന്ന ഒരു കാവ്യമാണ് ഇത്. ശോകരസവും, തത്വചിന്തയും ഈ കൃതിയിൽ തെളിഞ്ഞു കാണുന്നുണ്ട്.

മലയാള സാഹിത്യത്തിൽ അടുത്ത കാലത്തുണ്ടായിട്ടുള്ള ഉത്തമ കൃതികളിൽ ഒന്നാണ് ശ്രീമാൻ നാലപ്പാട്ടു നാരായണമേനോൻ അവർകളുടെ "കണ്ണനീർത്തുള്ളി". കവിയുടെ പ്രിയ പത്നി അകാല പ്രസവത്താൽ നിർന്യാതയായിത്തീർന്നപ്പോൾ ഉള്ള ഒരു വിലാപമാണ് ഈ കൃതി. പ്രിയതമയുടെ വിരോധത്തെപ്പറ്റി വിവരിക്കുന്ന ഈ കൃതിയുടെ സ്ഥായിയായ രസം കരുണാശാന്തമനുസ്മരണമായ ശൃംഗാരമാണ്. പരിശുദ്ധവും, നിർമ്മലവും, മനസ്സിന് അത്ഭുതത്തിലെ കൊടുക്കുന്നതുമായ ഒരു ഫീതിയാണ് കണ്ണനീർത്തുള്ളിയിലെ ശൃംഗാരത്തിൽ കാണുന്നത്. "മാറത്തായ മിന്നാശകലങ്ങൾ, വിശിഷ്ടമായ തത്വചിന്തപരണം, ആലോചനാ മൃതമായ ആക്ഷേപ സമാധാനം ആദിയായ ഗുണവിശേഷങ്ങൾമൂലം മലയാള സാഹിത്യ ഗ്രന്ഥങ്ങളുടെ കൂട്ടത്തിൽ കണ്ണനീർത്തുള്ളിക്ക് ഗണ്യമായ ഒരു സ്ഥാനമുണ്ട്." (കെ. എം. പണിക്കർ). മഹാകവി ടെന്നിസന്റെ, ഇൻമെമോറിയം എന്ന കൃതിയിലെപ്പോലെ അഗാധമായ തത്വചിന്തകളോടുകൂടിയാണ് ഈ കൃതിയും ആരംഭിക്കുന്നത്. സൗഭാഗ്യ സോപാനത്തിന്റെ അഗ്രസ്ഥാനത്തെത്തുന്നതിന് തന്നെ യാതൊരാൾ സഹായിച്ചുവെങ്കിൽ ആ ആളിന്റെ അകാലവിരോധമാകുന്ന ചെമ്പിയിൽ അകപ്പെട്ടു നട്ടം തീരുന്ന അവസരത്തിലും കവിയുടെ ഹൃദയം ഗൗരവങ്ങളായ തത്വചിന്തകളാൽ താങ്ങപ്പെട്ടു പറയുന്നതു ഇപ്രകാരമാണ്:

"ഉരുക്കിടന്നുമിഴിനിരിവിട്ട്"

മുക്കുന്നുമറ്റും ഭൂവനൈകശില്പി

മനുഷ്യാഹുത്താം കനകത്തെയെന്തൊ

പണിത്തരത്തിന്നുപയുക്തമാക്കാൻ"

സഹൃദയഹൃദയോവർണ്ണകമായ ഈ കാവ്യത്തിന്റെ ഗുണവിശേഷങ്ങൾ ഈ ചെറു ലേഖനത്തിൽ പ്രകാശിപ്പിക്കാൻ പ്രയാസമാണ്.

നമ്മുടെ കവികൾ ശരിയായി പരിശ്രമിക്കുകയാണെങ്കിൽ പ്രഞ്ച് ഇംഗ്ലീഷ് മുതലായ ഭാഷകളിലുള്ള ഉത്തമ കാവ്യങ്ങളെ അനുകരിച്ച് മലയാളത്തിലും ഉൽകൃഷ്ടങ്ങളായ കാവ്യങ്ങൾ എഴുതാൻ സാധിക്കുന്നതാണ്. മലയാള കവികൾ ഈ സാഹിത്യ വിഭാഗം ഉത്തമപീഠത്തിൽ പരിപൂർണ്ണപ്പെടുത്താൻ ശ്രമിക്കേണ്ടതാണ്. എന്തുകൊണ്ടെന്നാൽ "കരുണാസ പ്രധാനങ്ങളായ കാവ്യങ്ങൾ ഇതര കാവ്യങ്ങളെക്കാൾ ശ്രേഷ്ഠതയുള്ളവയാണ്. അങ്ങനെയുള്ള കവിതകൾ വായനക്കാരുടെ ഹൃദയത്തിനു അവാച്യമായ സ്നേഹങ്ങളേയും, ആലോചനാ വിസ്തൃതമായ മാർഗ്ഗങ്ങളേയും നൽകുന്നതു കൂടാതെ അവയിൽ നിന്നുണ്ടാകുന്ന വികാരങ്ങൾ ശാശ്വതങ്ങളാ മനസ്സിന്റെ ഗതിയെ പാകപ്പെടുത്തുന്നവയുമാണ്.

“ഒരു മാതാവിന്റെ മനോവ്യഥ.” *

(S. N. Vadakkadam Class ii.)

(ഗ്രാമ.)

അല്ലയോ ‘തങ്കപ്പാ’! പൊന്നു സന്താനമെ!
ഇല്ലയോയെന്നിൽ ദയ നിനക്കു്
സന്താപ സാഗരം തന്നിലകപ്പെട്ടു
നീന്തിക്കഴിഞ്ഞു വലഞ്ഞു ഞാനും
മൊളില്ലാത്തവർക്കില്ലെന്നൊരു ദുഃഖം
മൊളിണ്ടെങ്കിലോ, കോടിദുഃഖം
ഏകസന്താനമാം നിന്നെപ്പിരിഞ്ഞു ഞാ-
നേകാകിനിയാസ്സുസിപ്പതോത്താൽ
ഹാ! കഷ്ടമേലോക ജീവിതാശങ്ക തെ-
ല്ലാകാംക്ഷയില്ലിനി യൊന്നുകൊണ്ടും
അയ്യോ യെൻ മക്കളെ! പൊന്നാരപ്പെതലെ!
വയ്യേ യുദ്ധവാനു കഷ്ടം! കഷ്ടം!!
പക്ഷേ നി യിക്ഷണാണിവാസം വെടിഞ്ഞിട്ടു
മോക്ഷത്തെ പ്രാപിച്ചിരിയ്ക്കയാവാം.
അപ്രകാര മെങ്കിലായതറിഞ്ഞെന്നാൽ
പുത്രന്റെ യോദ്ധയെ ഏത്തിലുന്നാം.
ഇന്നിനിയെന്തിനായ് എന്നെ വിചാരിച്ചു
മന്നിടെ വാഴ്ചുഞാൻ പിന്നയായി.
കൊല്ലമേഴായില്ലെ മക്കളെ കേൾക്കുക-
യില്ലം വെടിഞ്ഞിട്ടു കാലമിപ്പോൾ
ഇത്രയും കാലം കഴിഞ്ഞിട്ടും ഞാനെന്റെ
പുത്രാ! നിൻ വാത്സല്യം കേട്ടില്ലല്ലോ!
‘ഹാ! കഷ്ടം! ഇശ്വരപാ!’ ഇരവിധം ചിന്തിച്ചു-
മാകവാൻ കാരണം വന്നിതല്ലോ.

എന്തൊക്കെയൊഴുത്തു സന്താനത്തെപ്പറ്റി
ചിന്തിച്ചു നേരം കഴിച്ചിടുന്നു.
അപ്പോൾ നിരാശയ്ക്കു തക്കതാം കാരണ-
മെപ്പോഴും ഞാനിതാകണ്ടിടുന്നു.
ഇങ്ങിനെ യോരോന്നു ചിന്തിച്ചു ദുഃഖിച്ചി-
ട്ടെങ്ങിനെ കാലം ഞാൻ പോക്കിടുന്നു.
നല്ലതുവന്നു നിനക്കെന്നു ചിന്തിച്ചു
നല്ലപോൽ സന്തോഷിച്ചിട്ടും നേരം
വല്ലാത്ത സംശയമുള്ളിൽ കടന്നിട്ടെ-
ന്നല്ലാസമെല്ലാ മകറുചിടുന്നു.
ആകയാൽ ഞാനിതായസ്വകാരത്തിൽപെ-
ട്ടാകവെ ചുറ്റിത്തിരിഞ്ഞിടുന്നു.
എന്തിനായ് നീ എന്റെ ജീവിതരംഗത്തെ
സന്താപ സാഗരമാക്കിടുന്നു.

* A translation of wordsworth's "The affliction of Margaret."

കുട്ടിക്കാലത്തു നീ യെത്രയും തങ്കമായ്
 പട്ടിണി കൂടാതെ വാണതില്ലേ?
 കാണിക്കുപാക്കാനന്ദം കണ്ണിണക്കേകിയോ-
 രാൺകുട്ടിയല്ലയോ? യെന്നോമന.
 നല്ല നക്ഷത്രത്തിൽ ജാതനാം നിന്നെഞാ-
 നല്ലാസ മായി വളർത്തിയില്ലേ?
 വിദ്യ പഠിക്കുവാനായിട്ടു നിന്നെ ഞാൻ
 വിദ്യാലയത്തിലയച്ചതില്ലേ?
 സത്യം; ദയ, നീതി, സൗഹാർദ്ദമെന്നിവ
 നിത്യവും നിന്നിൽ ഞാൻ കണ്ടുവല്ലോ!
 കുട്ടിക്കളിയിലെ തേന്താനുപാസരീതികൾ
 തട്ടിത്തകർത്തു വളർത്തിയില്ലേ?
 ഏതൊരു കായ്വും നിന്നുടെയിടം മരപോൽ
 താതനില്ലെങ്കിലും സാധിച്ചില്ലേ?
 മാനസം നിറുവാൻ കായ്കുമുണ്ടാകിലും
 മ്ലാനതയെൻ മുഖെ കണ്ടിട്ടുണ്ടോ?
 കുട്ടിക്കാലത്തു നീ കാട്ടിയ ഗോഷ്ടിക-
 ലോക്കയും നീയിപ്പോളോർക്കുന്നുണ്ടോ-?
 നേരം പോക്കായനിൻ കരളുകൾച്ചിൽ കേ-
 ട്ടോടിയടുത്തു ഞാൻ വന്നിട്ടില്ലേ?
 അപ്പവും കാപ്പിയും പീപ്പിയു മിത്രാഭി
 കെല്ലോടെ വാങ്ങി ഞാൻ തന്നിട്ടില്ലേ?
 തള്ളയ്ക്കു തന്നുടെ പുത്രനെല്ലാനാളും
 പിള്ളയാണെന്നു ധരിച്ചതില്ലേ?

“കുട്ടികൾ തള്ളയോടെപ്പിഴച്ചാലും
 തിട്ടമായ് സ്നേഹം കുറുകയില്ലാ-
 അല്ലയോ! മക്കളെ യെന്നെയുപേക്ഷിച്ചു-
 വല്ല വഴിയ്ക്കുംനീ പോയിക്കൊല്ലാ-
 മക്കളെയെന്നുള്ളൊരേകവിചാരത്താൽ
 മരൊരാൽ ചിന്തയിവളിമില്ലാ.
 മക്കളോടമ്മയ്ക്കു സ്നേഹമുണ്ടെങ്കിലും
 മക്കളെ! യെന്നെപ്പൊൽ വെറൊരുത്തി
 ജാതയായിട്ടില്ലാ യെന്നു ചൊല്ലീടുകിലാ-
 യതിലേതു മസത്വമില്ലാ.”
 എല്ലാസമയത്തും നിന്നെന്നിനയ്ക്കയാ-
 ലല്ല ലൊഴിഞ്ഞിട്ടു നേരമില്ലാ-
 മഞ്ഞുകാലത്തു മരക്കൊമ്പിൽ നിന്നിട്ട്
 മഞ്ഞുവെള്ളം താഴെ വീഴും പോലെ
 മെല്ലവെഞാൻ നടന്നീടും വഴികളിൽ
 നല്ലപോലശ്രുക്കൾ വീണീടുന്നു.
 നിന്നുടെ ജീവിതയാത്രയിൽ മാലോകർ
 നിന്ദനായ് നിന്നെ കരുതിയെങ്കിൽ
 മാനവും, ലാഭവും, മറുത്തു സ്ഥാനവും
 നൂന മൊരേടത്തു മില്ലയെങ്കിൽ

പോതക നിൻ പുണ്യ മാതൃ ഗൃഹത്തിങ്ക-
 ലാതം കുറച്ചിൽ പറകയില്ലാ.
 ഇപ്പോൾ കുറച്ചു ദൂരിതങ്ങളുണ്ടെങ്കി-
 ലല്ലംകഴിയുമ്പോൾ തിന്നപോകും.
 പക്ഷികൾക്കുചീണം സഞ്ചരിച്ചിട്ടുവാൻ
 പക്ഷങ്ങൾ രണ്ടു കൊടുത്തിട്ടുണ്ട്.
 പോരേങ്കിൽ ക്ഷീണം വരാതെ പറക്കുവാൻ
 മാതന്തൻ നല്ല സഹായമുണ്ട്.
 എത്രയുണ്ടെന്തെ മെത്തിപ്പറന്നീടും
 ചിത്രമാവണ്ണം തിരിച്ചുവരും.
 എങ്കിലോഇന്നൊൻപു പുത്രനെക്കാണുവാൻ
 ശങ്കാവിഹീനം പുറപ്പെട്ടിപ്പോൻ.
 യാത്രയ്ക്കു സൗകര്യമില്ലെന്നിരിക്കയാ
 ലത്രയെന്നാശ നിരാശയല്ലോ—
 എന്നുടയാശ നിരാശയായിപ്പിരി-
 മിന്നവ പുത്രൻ ശാന്തി നഷ്ടം.

(തുടരും.)

* സ്വാതന്ത്ര്യദർശം.

ക. ഭാസ്കരൻതമ്പാൻ.

നമ്മുടെ അടിപ്രായഗതികൾക്കെല്ലാം ഒരു പരിവർത്തനം വന്നു നമ്മുടെ ജീ-
 വിതം സഭാ ഉത്സാഹപുണ്യമാകണമെങ്കിൽ ശ്രേഷ്ഠമായ ഒരു ആദർശം നാം സ-
 ഭാ മുൻനിർത്തേണ്ടതാകുന്നു. ആ ആദർശം ഏതാണ്? അത് സ്വാതന്ത്ര്യമാണെന്നു-
 ഏന്നാൽ സ്വാതന്ത്ര്യം എന്ന പദം വിവിധരീതിയിൽ വ്യാഖ്യാനിക്കാവുന്നതാണ്.
 ഈ രാജ്യത്തിൽതന്നെ സ്വാതന്ത്ര്യപദത്തിന്റെ ശരിയായ സാരം പക്ഷേ പരിണാ-
 മങ്ങൾക്കു ശേഷമാത്രമാണ് ജനങ്ങളിൽ ഉൽബുദ്ധമായിട്ടുള്ളത്. ഇവിടെ ഞാൻ
 സ്വാതന്ത്ര്യം എന്നു പറയുന്നത് സർവ്വതോമുഖമായ സ്വാതന്ത്ര്യമാകുന്നു. അതായ-
 ത് വ്യക്തിക്കും, ജാതിയ്ക്കും, സ്ത്രീക്കും, പുരുഷനും, ധനവാനും, ദരിദ്രനും, ഒരുപോ-
 ലെയുള്ള സ്വാതന്ത്ര്യമാണെന്നു. ഈ സ്വാതന്ത്ര്യം, രാഷ്ട്രീയമായ സ്വന്ധനങ്ങളിൽ സം-
 നിന്നുള്ള മോചനം മാത്രമല്ല, സമമായ ധനവിഭാഗം, ജാതിസമുദായങ്ങൾ സം-
 സ്വന്ധമായ പ്രതിബദ്ധങ്ങളുടെ നിഷ്കാസനം, വർഗ്ഗീയസ്തർദ്ധ, പരമതാസഹിഷ്ണു-
 ത എന്നിവയുടെ ഉന്മൂലനം, —ഇങ്ങിനെ എല്ലാമുള്ള കാര്യങ്ങളെയും സംഗ്രഹി-
 ക്കുന്നതായിരിക്കണം. ഇത്രയും നാനാമുഖങ്ങളോടുകൂടിയ ആദർശം വെറും മന-
 സ്സങ്കല്പിതം മാത്രമാണെന്നു സാധാരണക്കാർ കരുതാമെങ്കിലും ആത്മാവിന്റെ ക്ഷ-
 മത്തിനെപ്പരിഹരിക്കാൻ ഈ ആദർശത്തിന് മാത്രമേ സാധിക്കുകയുള്ളൂ.

നമ്മുടെ ദേശീയ ജീവിതത്തിന് എത്ര വശങ്ങളുണ്ടോ അത്രയും മൂലങ്ങൾ
 സ്വാതന്ത്ര്യത്തിനുമുണ്ട്. സാധാരണയായി സ്വാതന്ത്ര്യത്തെപ്പറ്റി പറയുന്നവർ
 അതിന്റെ ഏതെങ്കിലും ഒരു വശത്തെ മാത്രമേ ചിന്തിക്കുന്നുള്ളൂ. ഏതത്പദ

* സബാക് ചന്ദ്രബോസ്, ലാഹോറിൽവെച്ചുണ്ടായ വിദ്യാർത്ഥി സമാജത്തിൽ, ചൊയ്യ
 അദ്ധ്യക്ഷ പ്രസംഗത്തിൽ നിന്നെടുത്തത്.

ത്തെ, ഒരു ഇടുങ്ങിയ അർദ്ധത്തിലല്ലാതെ, അതിന്റെ സർവ്വതോമുഖമായ രൂപത്തോടു കൂടി ഗണിക്കുവാൻ വളരെ ദേശകൾക്കു ശേഷമേ നമുക്ക് സാധ്യമായിട്ടുള്ളു. സ്വാതന്ത്ര്യമരകൂടാതെ, സ്വാതന്ത്ര്യത്തെ അതിന്റെ മഹനീയതയോടു മാത്രം സ്നേഹിക്കുന്നുവെങ്കിൽ, ആ വാക്കുകൊണ്ടു സൂചിപ്പിക്കുന്നത് സർവ്വവിധബന്ധങ്ങളിൽ നിന്നുമുള്ള മോചനമാണെന്നും, അത് ഓരോത്തന്തന്തമാത്രമല്ല, സമയോത്തിനോടുകേയും അവകാശമുള്ളതാണെന്നും നമ്മൾ അറിഞ്ഞിരിക്കേണ്ടതാകുന്നു. ഇദാനീനെയുഗത്തിന്റെ ആദർശം ഉൾക്കൊള്ളുന്ന സ്വാതന്ത്ര്യമാണെന്നു ഞാൻ വിചാരിക്കുന്നു. സമ്പൂർണ്ണ സ്വാതന്ത്ര്യമായ ഒരു ഇന്ത്യയെ ഞാൻ എപ്പോഴും സ്വപ്നം കാണുന്നു.

നമുക്കു സ്വാതന്ത്ര്യം കിട്ടുവാനുള്ള ഏകമാർഗ്ഗം എന്തെന്നാൽ നാം സ്വാതന്ത്ര്യമാണെന്നുള്ള പൂർണ്ണബോധത്തോടു പ്രവർത്തിക്കുന്നതുതന്നെ. നമ്മുടെ അന്തരംഗത്തിൽ ആകെ ഒരു പരിവർത്തനം വരുത്തുക. നമ്മളിൽ മികച്ച സ്വാതന്ത്ര്യലഹരി ഉളവാക്കിത്തീർക്കുക. മാനവസമുദായത്തെ ബന്ധനത്തിൽ നിന്ന് വിമുക്തമാക്കിത്തീർക്കുവാൻ സ്വാതന്ത്ര്യലഹരിക്കൊള്ളുന്ന അന്തരം ജനങ്ങൾക്കു മാത്രമേ സാധിക്കുകയുള്ളൂ. “സ്വാതന്ത്ര്യരാകണം” എന്നുള്ള സുദൃഢനിശ്ചയം നമ്മിൽ എപ്പോൾ ഉദ്ദീപ്യമാകുന്നുവോ അപ്പോൾ നാം പ്രവൃത്തിപരമായ പരാവാരത്തിൽ മാടിക്കൊള്ളാവുന്നതാണ്. ഭയാശങ്കകളൊന്നും അപ്പോൾ നമ്മെ പിടുന്നാട്ടു വെക്കുന്നതല്ല. സത്യത്തിന്റേയും വിജയത്തിന്റേയും വെളിച്ചം നമ്മുടെ ഉദ്ദിഷ്ടസ്ഥാനത്തേക്കുള്ള വഴി കാട്ടിത്തന്നതാണ്.

ഇന്ത്യയുടെ സ്വാതന്ത്ര്യലബ്ധി സുനിശ്ചിതമായ ഒന്നാകുന്നു. അതിനേപ്പറ്റി ലേശവും സംശയിക്കുവാനില്ല. പക്ഷെ രാത്രിയേ പിന്തുടരുന്നതുപോലെ അത്രയും നിശ്ചിതമായിട്ടാണ് ഇക്കാര്യം ഞാൻ കരുതുന്നത്. ഇന്ത്യയെ ഇനിമേൽ ബന്ധനത്തിൽ വെക്കുവാൻ ലോകത്തിലെ ഏതൊരു ശക്തിയ്ക്കും കഴിയുന്നതല്ല. നമുക്ക് പ്രിയമുള്ള സർവ്വം—ജീവൻ കൂടിയും—നൽകുവാൻ തക്ക യോഗ്യതയുള്ള ഒരു ഭാവിഭാരതത്തെ ഭാവനയിൽ കണ്ട് അത് സാധ്യമാക്കുവാൻ നാം ഉടൻ ടി പ്രയത്നം തുടങ്ങുക.

ഞാനിവിടെ സ്വാതന്ത്ര്യത്തെപ്പറ്റിയുള്ള എന്റെ സ്വന്തം അഭിപ്രായത്തെ പറഞ്ഞ്, നമ്മുടെ മാതൃഭൂമി എങ്ങിനെയായിത്തീരേണമെന്നുള്ളതു വിശദമാക്കുവാൻ ശ്രമിച്ചു. സർവ്വതന്ത്ര സ്വാതന്ത്ര്യമായ ഒരു ഭാരതം അതിന്റെ സ്വാതന്ത്ര്യസന്ദേശം ലോകമെല്ലാടവും ഉൽഘോഷിക്കുമാറാകട്ടെ.

പ്രഭാതകാലം.

(ടി. സുധാകരമേനോൻ.)

1. വിശ്വാസത്താൻ തൊട്ടൊത്തപൊട്ടുപോലെ പ്രഭാതതാരംപരമല്ലസിക്ഷേ
തുറന്നു ഞാനെന്നുടെ നേത്രയുഗം
പ്രഭാതലോകംകണികാണുതിന്നായ്.
2. പുകോഴിതൻമണ്ണ്മുളകണ്ണനാദം
ശബ്ദഗുഹത്തിന്നുഗമോദമേകി;
പാടുംഖഗങ്ങൾക്കിടയിൽശ്രവിച്ചുൻ
പിതൃഷ്ഠുലുംകയിവിന്റെശബ്ദം.

3. കബേരരെപ്രീതിവത്തതുവാനായ്-
 പ്പാടത്തിറങ്ങീടിനകർഷകന്മാർ
 അകൃത്രിമാനന്ദമിയന്നറക്കെ-
 പ്പാടിടിന്നാർപാട്ടുകളൊട്ടനേകം.
4. വിടന്നാനാസുമജാലജാത-
 സൗരഭ്യവാഹനം കളർത്തെന്നലപ്പോൾ
 ഉന്മേഷവുംസൗഖ്യവുമൊന്നുപോലെ
 ചരാചരങ്ങൾക്കുവിലംകൊടുത്താൻ.
5. ആദിത്യദേവാഗമനംപ്രതീക്ഷി-
 ച്ചുൻബുദ്ധമായ് തീർന്നാരുപജജങ്ങൾ
 തേരാളിതൻശോഭയെവീക്ഷണംചെ-
 യ്ക്കാരാധനത്തിന്നുനിന്നിങ്ങുനിന്നാർ.
6. നമോസ്തുതേദേവദിവാകരാ!കേ-
 ളെനിക്കനീതാനൊരുദൈവമോത്താൽ
 നമുക്കുമുട്ടുംപ്രഭയുതെന്ന
 പ്രത്യക്ഷദൈവത്തെയാഹ്വാനമിപ്പൂ!!

ഒരു സ്വാഗതപ്രസംഗം.

മഹാജനങ്ങളേ!

നോതു ഇതേ ഫോസ്ഫൂരിന്റെ ആറമത്തെ വാർഷിക ദിനാവേഷം അ
 ഗിയാക്കി തീക്കണമെന്നുള്ള സദ്ദേശത്തോടുകൂടി ഇവിടെ സന്നിഹിതരായിരിക്ക
 ന്ന മഹാജനങ്ങൾ ഞങ്ങൾക്കു ഒടുവളരെ ചാരിതാർത്ഥ്യത്തെ പ്രദാനം ചെയ്യുന്നു
 ണെന്നുള്ള ആഗ്രഹം പ്രസ്താവിച്ചുകൊള്ളട്ടെ.

ഏകദേശം രണ്ടായിരം വർഷത്തെ പാരമ്പര്യമുള്ള കേരളീയ ക്രിസ്ത്യാനികള
 ൾ സമുദായചരിത്രത്തിൽ സമധൂര മനോഹരമായ ഒരു സ്ഥാനത്തെ അർഹിക്കുന്ന
 ഒരു സ്ഥാപനമാണ് യൂണിയൻ ക്രിസ്ത്യൻ കോളേജ്. ഭാവിപെരുന്നാരായ വിദ്യാ
 ബികളുടെ അന്തഃകരണശക്തികളെ രൂപീകരിക്കണമെന്നുള്ള കോളേജിന്റെ ആ
 ദർശം പ്രായോഗികമാക്കുന്നതിനുള്ള മുഖ്യമായ മാർഗ്ഗം ഫോസ്ഫൂർ ജീവിതമാണ്.
 പ്രാചീന ഗുരുകുല വിദ്യാഭ്യാസത്തിന്റെ ഒരു നവീനാവതാരമായ ഇവിടുത്തെ
 'റസിഡൻഷ്യൽ സിസ്റ്റം' ഭാരതീയ സംസ്കാരം നമ്മുടെ ഇടയിൽ പുനർജീവിപ്പി
 കട്ടെ.

ഞങ്ങളിൽ ഭൂരിപക്ഷവും ഇവിടുത്തെ വിദ്യാഭ്യാസം പൂർത്തിയാക്കി, ഇതാണി
 ത്തന്നെ പിരിഞ്ഞുപോകേണ്ട സീനിയർ വിദ്യാർത്ഥികളാണ്. യൂണിയൻ ക്രിസ്റ്റ
 ൾ കോളേജാകുന്ന കല്ലുപുഷ്പം തഴച്ചു വളരുന്നതു കണ്ടു സന്തുഷ്ടചിത്തവൃത്തിയായി,
 ധ്യാനംകൊണ്ടാത്മാവേ, ആത്മാവിൽ കണ്ടുകൊണ്ടു്" അന്തർലീനനായിരിക്കുന്ന

ഒരു വന്ദ്യ യോഗിയുടെ പുണ്യാശ്രമത്തിൽ അധിവസിക്കുന്നത് ഒരു സുകൃത ഫലമെന്നതന്നെ ഞങ്ങൾ സർവ്വാത്മാനാ വിശ്വസിക്കുന്നു.

പാശ്ചാത്യരാജ്യത്തെ സുപ്രസംഗഭാഗ്യങ്ങളെ തൃപ്തിച്ച് നമ്മളുടെ ഇടയിൽ സേവനവൃത്തി സ്വീകരിച്ചിരിക്കുന്ന ഞങ്ങളുടെ മറ്റേ വാർഡനായ ആ ആംഗല വൈദികൻ ഞങ്ങളുടെ ഹൃദയത്തിൽ ത്യാഗവും വൈരാഗ്യവും, കൈവളത്തുന്നു.

ഇപ്രകാരം അതികമനീയങ്ങളും, സുരഭിലകസുമങ്ങളാൽ അലംകൃതങ്ങളുമായ രണ്ടു മല്ലുവല്ലികൾ പടർന്നുകിടക്കുന്ന ഇരുലതാമണ്ഡപത്തിൽ ഇരുന്ന്, സുഗന്ധ വാഹിയായ മന്ദമാതതന്റെ സ്പർശനമേൽക്കുന്നതിനുള്ള ഭാഗ്യം വീണ്ടും ഞങ്ങൾക്കു എവിടെ ലഭിക്കാൻ പോകുന്നു!

ഈവിധത്തിൽ പ്രശാന്തസുന്ദരമായ ഒരു കാലഘട്ടം തുറന്നു ചെഴ്തേണ്ട ഈ കാലത്ത് ഇപ്രകാരമുള്ള ഒരു സമ്മേളനം ഞങ്ങളുടെ ഹൃദയത്തിൽ എന്തെല്ലാം വികാരപരമ്പരകളെയാണ് ഉണർത്താക്കുന്നതെന്നു ഞങ്ങൾതന്നെ ഉൾക്കൊള്ളണം ഉത്തമം.

മനുഷ്യൻ മനുഷ്യനോടു അടുത്തുകൂടാത്തവിധം, അന്നാചാരങ്ങളുടെ കൃത്യരഞ്ചായി, യാഥാസ്ഥിതികന്മാരുടെ വിഹാരരംഗമാചിരിക്കുന്ന ഈ കേരളഭൂമിയിൽ—ആഡ്യബ്രാഹ്മണതം നാനാജാതി മതസ്ഥന്മാരായ ഇതര ജനങ്ങളാകൂടി സൗഹാർദ്ദത്തോടുകൂടിയുള്ള ഈ മിശ്രഭോജനം പരിവർത്തനപരമായ ഒരു നവീന പ്രസ്ഥാനമല്ലേ സമാരംഭിച്ചിരിക്കുന്നത്. ഉല്പതിഷ്ണതപത്തിന്റെ മുർച്ഛന്യത്തിലെത്തിയിട്ടുള്ള ഈ വിധ പരിവർത്തനങ്ങൾ, അന്നാചാര കോട്ടയുടെ ഗംഭീരങ്ങളായ അസ്ഥിചാരങ്ങളെ തകർക്കട്ടെ! ഇപ്രകാരമുള്ള പരിഷ്കൃതാശയങ്ങൾ കേരള മാതാവിനെ സന്തുഷ്ടയാക്കട്ടെ! സർവ്വാപരി നമ്മിൽ ദേശീയബോധവും, സ്വരാജ്യാഭിമാനവും സഹോദരസ്നേഹവും സമർത്ഥമാക്കട്ടെ!

മാന്യരേ, പല കൃത്യങ്ങളേയും വിഗണിച്ചു ഈ സമ്മേളനം മംഗളകരമാക്കി തീർക്കണമെന്നുള്ള സമുദ്ദേശത്തോടുകൂടി ഇന്നിവിടെ സന്നിഹിതരായിരിക്കുന്ന മറ്റുള്ളവർക്കു ഇവിടുത്തെ അംഗങ്ങളുടെ പ്രതിനിധി, എന്ന നിലയിൽ, പൊതുവെയും, പ്രത്യേകം പ്രത്യേകമായും ഞാനിതാ സ്വാഗതം പറഞ്ഞുകൊള്ളുന്നു.

കൃത്യാന്തരബാഹുല്യത്താൽ സർവ്വമാ നിയന്ത്രിതവൃത്തിയെങ്കിലും, ഞങ്ങളുടെ പെട്ടെന്നുള്ള അഭ്യർത്ഥനയെ സദയം സ്വീകരിച്ച് ഇവിടെ സന്നിഹിതനായി ഈ സമ്മേളനത്തിന്റെ അദ്ധ്യക്ഷപദവിയെ സമലംകരിക്കുന്ന മി: സി. പി. മാത്യു അവർകൾക്കു സദസ്യരുടെ ഏല്പാവതടേയും ഏകകണ്ഠവും ഹാർദ്ദമായ സ്വാഗതത്തെ ഞാനിവിടെ പ്രസ്താവിക്കുന്നു.

ഞങ്ങളുടെ ക്ഷണത്തെ കരുണയോടുകൂടി സ്വീകരിച്ച് ഇവിടെ സന്നിഹിതരായിരിക്കുന്ന ഞങ്ങളുടെ ഗുരുജനങ്ങൾക്കു ഈ ഫോസ്റ്റർവിന്റെ പ്രതിനിധിയായി ഞാൻ ഇതാ സവിനയം സ്വാഗതം പറഞ്ഞുകൊള്ളുന്നു.

തോൻ മേനോനായിപ്പിരിഞ്ഞിട്ട് ഇപ്പോൾ നാലു കൊല്ലത്തോളമായി. ഞങ്ങൾ കോളേജിൽവെച്ച് സഹപാഠികളും വലിയ സ്നേഹിതന്മാരുമായിരുന്നു. ഹാം പെട്ടെന്ന് എന്റെ മനസ്സിൽ ബുദ്ധിമാനം, വിദ്യാനിരതനായ രാധാകൃഷ്ണമേനോന്റെ മോഹനമുഖം ഓർന്നു വന്നു. കോളേജ്! സഹപാഠി! ഹാം! സന്തോഷ സന്താപസമ്മിശ്രമായ സംഭവങ്ങളാൽ സംപൂർണ്ണമായ ആ കാലങ്ങൾ എന്റെ അന്തരംഗത്തിൽ പതിഞ്ഞുകിടക്കുന്നു. പരിശ്രമം കൂടാതെതന്നെ ഏതെങ്കിലും തരത്തിൽ പരിശീലനം കൈമാറ്റം ചെയ്താണ് ഞാനിവിടെയെന്നപോലെ ആ കഴിഞ്ഞ കഥകളെല്ലാം ഓരോന്നായി എന്റെ മാനസ ദൃഷ്ടിപഥത്തിൽപ്പെട്ടിരിക്കുന്നതായി.

രാധാകൃഷ്ണൻ അക്കൊല്ലമാണ് ക്രൂണിയർ ഇൻടർമീഡിയറ്റിൽ വന്നതെന്ന്
 ഉ. സുഖദർശനനായ ആ ബാലന്റെ രേഖകൾ തന്നെ അയാൾക്ക് ഉൾ
 കൈയെഴുത്തുകാരനാണ് എന്നു വിളിച്ചു പറഞ്ഞിരുന്നു. പക്ഷെ, സ്റ്റേഡിയത്തിലെ
 സന്യാസികളിൽ നിന്ന് ഉത്തരം ഇല്ലാത്ത ഞാൻ ആദ്യമൊന്നും അയാളെപ്പ
 റ്റി വിചാരിച്ചിരുന്നില്ല. എന്നാൽ പക്ഷെ അതിൽനിന്നും ആക
 ള്ള അടുത്തുണ്ടായിരുന്നില്ല. എന്നാൽ പക്ഷെ അതിൽനിന്നും ആക
 ള്ള അടുത്തുണ്ടായിരുന്നില്ല. എന്നാൽ പക്ഷെ അതിൽനിന്നും ആക

ന്റെ ശ്രദ്ധയെ ബലമാക്കിയിട്ട്, “പ്രതിദിന”ത്തിലേയ്ക്ക് അയാൾ അയച്ചിരുന്ന ഒരു ലേഖനത്താലാണ്. ബ്രിട്ടീഷ് ക്ലാസ്സിൽ പഠിക്കുന്ന ഒരു യുവാവിന്റെ സ്ഥിതിയ്ക്കു ആ പ്രബന്ധം ഏറെയും പ്രശംസാർഹമായിരുന്നു. ഇത്രയും ചെറുപ്പത്തിൽ തന്നെ സ്വതന്ത്രചിന്തകൾ സമർപ്പിച്ചിരുന്നതിനാൽ ഏഴുതി രാജിപ്പിക്കുന്ന ഈയാൾ ഒന്നാമതായി തിരഞ്ഞെടുക്കപ്പെട്ടു. തന്നെ എന്ന് എനിക്ക് ബോദ്ധ്യമായി. ഒരു ദിവസം Library യിൽവെച്ച് ഞങ്ങൾ ആദ്യമായി സംസാരിച്ചു. അയാൾ New Leader വായിച്ചുകൊണ്ടിരിക്കുകയായിരുന്നു. ഞാൻതന്നെയാണ് സംഭാഷണം തുടങ്ങിയത്. ആധുനിക യുഗത്തിലെ ചിന്താർഹങ്ങളായ ചില ചോദ്യങ്ങളെപ്പറ്റി അയാൾക്കുള്ള അഭിപ്രായം അറിയാനാണ് ഞാൻ ഉദ്ദേശിച്ചത്. അയാളുടെ സമാധാനങ്ങൾ എന്നെ അത്ഭുതപരതന്ത്രനാക്കുകതന്നെ ചെയ്തു. തത്വജ്ഞാനം, ചിന്താശീലനാമം മാത്രം മനസ്സിലെടുത്തു ഗാഢനവിഷയങ്ങളെപ്പറ്റി സൂക്ഷ്മമായ സ്വതന്ത്രാഭിപ്രായങ്ങൾ പറഞ്ഞ ആ വിദ്യാർത്ഥിസോദരൻ എന്റെ ബഹുമാനത്തിന് ന്യായമായി പാത്രീകമായി. അന്നുമുതൽ ഞങ്ങൾ തമ്മിൽ ഉള്ള അടുപ്പം കറേജ്യായി ദൃഢീകരിച്ചുവന്നു. മനോഹരമായിരുന്ന, മാനസാദർശത്തിലും സാമൂഹ്യരണ്ടു വ്യക്തികൾ ഇടപെടുവാൻ ഇടയായാൽ അവർ തമ്മിലുള്ള മൈത്രി സുസ്ഥിരമായിത്തീരാനിരിക്കുകയുണ്ടായി. അതുകൊണ്ട് ഞങ്ങളെ കൂട്ടിയിണക്കിയ സഹോദരസ്നേഹം ദിനാപ്രതി അലംബിച്ചുവന്നു.

ക്ലാസ്സിലും, കളിസ്ഥലത്തിലും വെറുതേ വിലസാതെ; സ്വന്തം പഠിപ്പിലും, ഏകാന്ത സഞ്ചാരങ്ങളിലും മാത്രം നിരതരായി കാലംകഴിക്കുന്ന വിദ്യാർത്ഥികൾ പ്രായേണ അജ്ഞരായിത്തന്നെ കഴിഞ്ഞുകൂടുന്നു. അതുകൊണ്ട് ഞങ്ങൾ രണ്ടുപേരും സഹവാസവും, മൈത്രിയും മറുവരുടെ ശ്രദ്ധയെ ആകർഷിച്ചില്ല.

ഇതിനിടയ്ക്കു കോളേജ് സ്റ്റോർട്ട് കമ്മിറ്റിയിലേയ്ക്കുള്ള സിക്രട്ടറിയെ തിരഞ്ഞെടുക്കേണ്ട കാലമായി. ഈ സ്ഥാനത്തിനായി നിന്നവരിൽ മി: മൊയ്തീൻ എന്ന ആൾക്ക് വോട്ട് ചെയ്യുവാനാണ് ഞാൻ തീർച്ചപ്പെടുത്തിയത്. കാരണം, കാഴ്ച നിർവ്വഹണത്തിൽ മറ്റു സ്ഥാനാർത്ഥികളേക്കാൾ ഇയാൾ യോഗ്യനാണ് എന്നു നല്ലവണ്ണം ചിന്ത ചെയ്തശേഷം എന്റെ മനസ്സാക്കിച്ച് തൊന്നിയിരുന്നു. ഒരുവന്നു വല്ല നേട്ടവും അന്യനെയൊക്കെക്കാണുകേണ്ടതുണ്ടെങ്കിൽ, അതുവരെ താൻ അവഗണിച്ചിരുന്നവനായാൽക്കൂടി, അവനെ അന്വേഷിച്ചു ചെല്ലുമെന്നുള്ള വാസ്തവം അന്നെന്നിട്ടു ബോധപ്പെട്ടു. സ്ഥാനാർത്ഥികളിൽ സുന്ദരൻപിള്ള എന്ന ഒരാൾ ഉണ്ടായിരുന്നു. പൊക്കം കുറഞ്ഞു, തടിച്ച്, ഇരു നിറത്തിലുള്ള ഇയാളുടെ വട്ടമുഖത്തിൽ ഒരു ഉൾശിരസ്സായിരുന്നു; ഒരു നോട്ടത്തിൽ അതിന്റെ ഉടമസ്ഥൻ ഒരു ശ്രമനാണ് എന്നു സംശയിപ്പിച്ചേയ്ക്കും. എന്നാൽ അയാളുടെ ഹൃദയസ്വഭാവം, അബലമായി, ഉരുണ്ട നാസയും, ജീവസ്സുകുറഞ്ഞ ചെറിയ കണ്ണുകളും, അയാളുടെ ഹൃദയം അന്യരായിത്തീർന്നിരിക്കുകയായിരുന്നു. അയാൾ കിടന്നുകൊണ്ടിരുന്നു എന്നു അയാൾക്കുവന്നുവന്നുവന്നുവന്നുവന്നു.

ഈ മനുഷ്യൻ എന്റെ അടുക്കൽ വന്നു, (അതാദ്യമായിരുന്നു അയാൾ എന്നോടു സംസാരിച്ചത്.) തനിക്കുവേണ്ടി വോട്ടുചെയ്യണമെന്നു ആവശ്യപ്പെട്ടു. ഞാൻ പറഞ്ഞു, “മി: മൊയ്തീനെ മനസ്സുകൊണ്ടു നിശ്ചയിക്കുകയാൽ എനിക്ക് നിങ്ങളെ തിരഞ്ഞെടുക്കേണ്ടതിനുള്ള ആവശ്യകത, ആദർശങ്ങൾ, എന്നിവയെപ്പറ്റി ഞങ്ങൾ ആ വക കാഴ്ചങ്ങൾ ഗ്രഹിപ്പാൻ സമർത്ഥനല്ലാത്ത അയാളോടു പറയുവാൻ കഴിയില്ല. “ഞാനൊരു ധീരനാണ് എന്നുവെച്ചുകൊണ്ടു വോട്ട് ചെയ്യരുതേ,” എന്നായി പിന്നീട്. ഒടുവിൽ ഞാനെന്റെ അഭിപ്രായം തുറന്നു പറയുകതന്നെ

ചെമ്പ്. എന്നിങ്ങനെ അയാളുടെ യോഗ്യതയിൽ വിശ്വാസമില്ലെന്നും, ചില എഞ്ചിനീയറുമാരെ തിരിപ്പിൽപ്പെട്ട് വെറുതെ കഴിപ്പിക്കുകയും ഉണ്ടാക്കുവാൻ മാത്രം അയാൾ സ്ഥാനാർത്ഥിയായി നിൽക്കുകയാണ്; എന്നുമൊക്കെ ഓൺ പറഞ്ഞു. ഇതു അയാൾക്കു കണക്കിൽ കൊണ്ടു. എന്തു! ഇതുവരെയായി എന്തൊരു വിമനേയും തന്റെ ചൊല്ലിയിട്ടു കീഴിലാക്കി ജയഭേരി അടിച്ചു നടന്നിരുന്ന ഈ ധീരനെ, ഇപ്പോൾ അതി നിസ്സാരനായ ഈ പുസ്തകം 'കരണ്ടി' ഇങ്ങനെ അധിക്ഷേപിക്കുന്നുവോ? അയാളുടെ ഭാവങ്ങൾ എല്ലാം മാറി. ഒരു ഹാസ്യസ്വഭാവത്തിൽ, "ഓ ഹോ! കൊള്ളാം," എന്നു പറഞ്ഞ്, മീശയെ ഉൾഭാഗത്തു കണു വെച്ചു, അയാൾ അവിടെനിന്നു മറഞ്ഞു. അങ്ങിനെ ഞങ്ങൾ തമ്മിലുള്ള ശത്രുതയ്ക്കിന്റെ വിത്തു പാകി.

ഇപ്പോഴേക്കും രാധാകൃഷ്ണനുമായുള്ള എന്റെ സൗഹൃദം സുസ്ഥിരമായിത്തീർന്നു. സാധാരണസ്വഭാവങ്ങൾക്ക് ഞങ്ങൾ ഒരുമിച്ചു പോകും. പ്രകൃതിരമണീയമായ കുന്നിൻ ചെതവുകളിലും, ഇളംപുല്ലുണിഞ്ഞിരുന്ന മൈതാനങ്ങളിലും, പടിഞ്ഞാറു ചായുന്ന പക്ഷുപതങ്ങൾ പൊൻകുതിരകളിൽ വിലസുന്ന വയൽ പ്രദേശങ്ങളിലും ഞങ്ങൾ നന്നും വിശ്രമിച്ചു വന്നു. സാഹിത്യം, ശാസ്ത്രം, മതം, എന്തിനായിത്തന്നെ ഞങ്ങളുടെ സംവാദ വിഷയങ്ങൾ. പരിപാവനമായ സ്നേഹത്തിനറിയാത്തതല്ല ഞങ്ങളുടെ സംവാദ വിഷയങ്ങൾ. പരിപാവനമായ സ്നേഹത്തിന്റെ ശക്തി അവാച്യമാണ്. രണ്ടുപേർക്ക് ഉള്ളിണിക്കും വന്നാൽ അവർക്കു ഓരോരുത്തർക്കും അന്യന്റെ സാന്നിദ്ധ്യത്താലും, വിചാരമാത്രത്താൽപോലും സംസാരജന്യഭാവങ്ങൾ എല്ലാം നില്ക്കി; മനസ്സമാധാനവും ആനന്ദവും ഉണ്ടാവും. സാമ്രാജ്യഭാവങ്ങൾ എല്ലാം നില്ക്കി; മനസ്സമാധാനവും ആനന്ദവും ഉണ്ടാവും. യഥാർത്ഥ മൈത്രിയാൽ സമ്പൂർണ്ണമായ ഹൃദയമുള്ളവർക്കു ലോകം സുന്ദരമായി ഭവിക്കുന്നു. ഈ അനുഭവംതന്നെയാണ് ഞങ്ങൾക്കുണ്ടായിരുന്നത്. എന്നാൽ ലോകത്തിൽ സുഖങ്ങൾ അസ്ഥിരങ്ങളാണല്ലോ.

എന്റെ വൈരിയായ സുന്ദരൻപിള്ള വെറുതേയിരുന്നില്ല. സിക്രട്ടറി ലെറ്റർസ് കഴിഞ്ഞു. തൽഫലം സുന്ദരൻപിള്ള വിജയിച്ചായി എന്നായിരുന്നു. കായ്കുസാലത്തിന്നു ശേഷിയും ശേഷിയുമുള്ള മി: മൊയ്തീൻ തിരഞ്ഞെടുപ്പിൽ പരാജിതനായും, തൽസ്ഥാനത്തിൽ ഈ മനുഷ്യൻ ജയം നേടുകയും ചെയ്തു് ഒരു വൈപരീത്യംതന്നെ. എന്നാൽ കോളേജ് വിദ്യാർത്ഥികൾ — അടുത്ത ഭാവിയിൽ രാഷ്ട്രീയബോധവും, രാജ്യഭരണവിഷയങ്ങളിൽ പരിജ്ഞാനവും ഉള്ള പൗരന്മാരാകേണ്ടവർ — മിക്കവാറും എത്രമെത്രും വെറും നേരംപോക്കായിക്കത്തരി, ചുമതലപ്പെട്ട കായ്കുസാലത്തിൽപ്പെട്ടി അവർക്കു കാട്ടുന്നവരാണ് എന്നുള്ള പരിതാപകരമായ വാസ്തവത്തെ ഇവിടെയും ഓരോരുത്തരും വിളയാടിയിരുന്ന സുന്ദരൻപിള്ള തന്റെ ചുറ്റും ഒരുക്കൂട്ടം 'പരിഷ്കാരിക'ളെ ആകർഷിച്ചിരുന്നു. അയാൾ കായ്കുസാലം, വിനോദസ്ഥലത്തും ഒരുപോലെ തനിക്കുള്ള യഥാർത്ഥമായ അയോഗ്യത, തന്റെ പരിമിതിപ്പെട്ട മയങ്ങുന്ന അഭിനവകന്മാരിൽനിന്നു മറച്ചിരുന്നു. ഇതാതിരിക്കാൻ, വിചാരശീലവും ഭാരവാഹിത്വബോധവും ദൂരത്തുള്ളിക്കുള്ളുന്ന വിദ്യാർത്ഥി ലോകത്തിൽ ആകർഷാഭാവം നേടുന്നത്.

സുന്ദരൻപിള്ള താൻ വിജയിച്ചായി എന്ന് കേട്ടപ്പോൾ ആദ്യമായിച്ചെയ്തത് "എന്റെ സമീപംവന്ന്, പുച്ഛമരസത്തിൽ ചിരിച്ച്; നിങ്ങളുടെ മി: മൊയ്തീൻ തോൽവിപറ്റിയതിൽ വ്യസനിക്കുന്നു" എന്നു പറയുകയായിരുന്നു.

എന്നെ ശല്യപ്പെടുത്തുവാനുള്ള ഈ മനുഷ്യന്റെ സൂത്രപ്പണികളും ചോടേയുള്ള കയ്യുകളും അധികം താമസിയാതെ പ്രത്യക്ഷപ്പെട്ടു. ഒരു മിവസം ഞാൻ

കോസ്റ്റിൽ ചെന്നപ്പോൾ ചില ചട്ടമ്പികൾ “പുഷ്പസ്തോത്രം” എന്നൊക്കെപ്പാകയും ചിരിയ്ക്കുകയും കയ്യുകൊടുക്കുകയും ചെയ്തു. അവരെത്തുടർന്ന് മറുഭു വിദ്യാമ്പികളും (ഇതെല്ലാം ആരെ ഉദ്ദേശിച്ചാണെന്നു അറിഞ്ഞിട്ടില്ലെങ്കിലും) ആ കൂടവിളിയിൽ ചേർന്നു. എന്തിനേറെ, എന്തുകാരണത്താലോ, അന്നുമുതൽ ആ വിശിഷ്ട നാമധേയത്താൽ ഞാൻ നാലഞ്ചാളുകൾ കൂടുന്നേടത്തെയും ബഹുമാനിയ്ക്കപ്പെട്ടു. ഈ വക “മക്കാരുകൾ” കൊണ്ടു എന്നിങ്ങനെയൊരു ചാഞ്ചല്യവുമുണ്ടായില്ല. പക്ഷെ, ഇവരുടെ ദുഷണവാക്യങ്ങൾ എന്നിൽ മാത്രമല്ലാതെ നിരപദവികളായ മറുഭു വരെയും കൂട്ടിപ്പിടിച്ച് എല്ലിക്കാൻ തുടങ്ങിയപ്പോൾ അതു എന്റെ മനസ്സിൽ തട്ടുകതന്നെ ചെയ്തു. നിർദ്ദോഷിയും സാധുവുമായ രാധാകൃഷ്ണനേയും എന്നേയും ഒന്നിച്ചു പറക്കയും, ഞാൻ ആ യുവാവിനെ ദുഷ്ടാഗ്രിയാക്കിത്തീർക്കുകയാണെന്നു പ്രസ്താവിക്കുകയും, — എന്നിവേണ്ട, റൂർഖ: അസുയ, എല്ലാറ്റിനുംപുറമേ, എത്രയും അനാശാസ്യമായ ബാധ്യസ്ഥതാബോധശൂന്യത, എന്നിവകളാൽ പ്രചോലിതമായ മനസ്സിന് എന്തെല്ലാം ദുഷണങ്ങൾ നിർമ്മിക്കാമോ, അതെല്ലാം ഞങ്ങളുടെ തലയിൽ ചുമഞ്ഞുവാനും ഇവർ മടിച്ചില്ല. അച്ഛനെക്കൂടെ മേൽനോട്ടത്തിൽ അകളുക്കി ഹൃദയമായി വളർന്നുവന്ന ബാലന്മാർ നിരന്തരവാദികളായ ഈ തെമ്മാടികളുടെ ആലോചനാരഹിതമായ വാക്കുകളാലും പ്രവൃത്തികളാലും എത്രയേറെ കയ്യുകൾ അനുഭവിക്കുന്നു! എത്ര സാധുക്കളികൾ ഈ വക സോദരന്മാരുടെ ചിന്താഹീനമായ പെരുമാറ്റത്താൽ ദുഷ്ടാഗ്രിയിലേയ്ക്ക് അറിയാതെ ആകൃഷ്ടരായി പോകുന്നു!

സ്വതന്ത്രവേ എളുപ്പത്തിൽ തട്ടുന്ന മനസ്സുകയാൽ രാധാകൃഷ്ണന് ഈ പരിഹാസങ്ങൾ അസഹ്യമായിത്തീർന്നു. അയാൾക്കു യഥാർത്ഥത്തിൽ ഈ കളിയാക്കലിന്റെ സാരം മനസ്സിലായിരുന്നില്ല. അറിയാത്തതു പറഞ്ഞുകൊടുത്തു നിർബല മനസ്സിനെ കളുക്കപ്പെടുത്തുവാൻ ഞാൻ ആഗ്രഹിച്ചതുമില്ല. ഒരുവനെ എവിടേയും, എപ്പോഴും പേർ വിളിച്ചു പരിഹസിക്കുന്നതായാൽ അവൻ ഒരു സുധീരമന് സ്തനായാൽക്കൂടി, വിഷണ്ണനായിച്ചമയുന്നു. അപ്പോൾ സങ്കചിതചിത്തനും, ലോകപരിചയമില്ലാത്തവനുമായ ഒരു ബാലൻ എത്രമാത്രം സങ്കടപ്പെടുമെന്ന് അനുമാനിക്കാമല്ലോ. ഈ മനസ്സാപത്തിന്റെ എല്ലാം ഫലമായി രാധാകൃഷ്ണന് ഒരു രോഗം പിടിപെട്ടു. അയാളുടെ മുറിയിൽ ഒന്നിച്ചു താമസിച്ചിരുന്നവരിൽ ഒരാൾ എപ്പോഴും പരിത്തത്തിൽമാത്രം നിമഗ്നനായിരുന്നതിനാൽ മുറിയിലുള്ള മറവരെപ്പറ്റി ഒന്നും അറിഞ്ഞിരുന്നില്ല, അന്വേഷിച്ചിരുന്നതുമില്ല. വേറെയൊരാൾ ഉണ്ടായിരുന്നതു സ്വന്തം മുറിയിൽ എത്ര സമയത്തും കണ്ടിരുന്നില്ല. ഇങ്ങിനെ കാഴ്ചകൊണ്ടു രണ്ടുപേർ പുറമേ ഉണ്ടായിരുന്നെങ്കിലും, രാധാകൃഷ്ണൻ ഏകാകിയായിരുന്നു. ഇപ്പോൾ സുഖക്കേടുകൂടി വന്നപ്പോൾ യാതൊരാളും സഹായത്തിനുണ്ടായിരുന്നില്ല.

ഞാൻ വേറൊരു മുറിയിലായിരുന്നാലും, ‘വാർഡ്’ന്റെ സമ്മതപ്രകാരം എന്റെ സ്നേഹിതനെ ശ്രദ്ധിച്ചിപ്പാൻ ചെന്നുകൊണ്ടിരുന്നു. ആ സാധുവിന് ജപരം അതികലശലായിരുന്നു. സ്വതന്ത്രവേ കാന്തി വഴിഞ്ഞിരുന്ന ആ വദനം മങ്ങിയ ചന്ദ്രനെപ്പോലെയാണിരുന്നത്. പ്രകൃത്യാ കൃശമായിരുന്ന ആ ദേഹം ഒന്നുകൂടി മെലിഞ്ഞുപോയി. “ഈ ബാലന്റെ അസ്വാസ്ഥ്യം വേഗത്തിൽ ഭേദപ്പെടേണമെ”, എന്നു ഞാൻ ദൈവത്തോടു പ്രാർത്ഥിച്ചു. രാത്രിയിൽ നിദ്രയില്ലാതെ ദേഹപീഡയാൽ പുറണ്ടുറണ്ടു കിടക്കുന്ന ആ ബാലരോഗിയെക്കണ്ടു എന്റെ മനസ്സു അത്യന്തം വേദനപ്പെട്ടു.

കഥാഗതി ഇവിടെ പരമകാവ്യയെ പ്രാപിക്കുന്നു. ഞങ്ങളുടെ ചുറ്റും ഇതു വരെയായി പതുങ്ങിക്കൂടിയിരുന്ന ദുഷ്ടമൃഗങ്ങൾ പെട്ടെന്ന് നോക്കുകയും കരിച്ചുമാടി രണ്ടു ദിവസം വൈകുന്നേരം രോഗിയുടെ കട്ടിലിനരികേ ഇരുന്ന് ഞാൻ അയാൾക്ക് ഭരണനടത്തു കൊടുത്തു. അയാൾ അതു കഴിച്ച് പാത്രം ഞാൻ വാങ്ങിയപ്പോഴേക്കും കഴിച്ചുതെല്ലാംകൂടി എന്റെ കയ്യിലേയ്ക്കു മാർന്നിട്ടു. ഞാൻ രോഗിയെ താങ്ങി മേടം കിടത്തുവാൻ ശ്രമിച്ചു. ആ സമയത്തേയ്ക്ക് പുറത്തുനിന്നു ഒരു കോലാഹലം കേട്ടു. ലഹരി താമസിയാതെ മുറിയുടെ അടുത്തെത്തി. പെട്ടെന്ന് ആരോ വാതിൽ തട്ടിത്തുറന്നു. സുന്ദരൻപിള്ളയുടെ നായകത്വത്തിൽ കീഴിൽ ചില പോക്കിരികൾ മുറിയുടെ മുമ്പിൽ വന്നുനിന്ന് ഗർഭഭേദിച്ചു സ്വരത്തിൽ ഉറക്കെ ചിലച്ചു. ധീരനെന്നു സ്വയം അഭിമാനിച്ച ആ പിള്ളമാത്രം അകത്തേയ്ക്ക് കാലെടുത്തു വെച്ച് പരിഹാസമയമായി പരോപദ്രവം ചെയ്യുന്നതിൽ ആ “ബുദ്ധി”യ്ക്ക് സഹജമായിരുന്ന സന്തോഷവും മറ്റു പലേ രസങ്ങളും ചേർന്ന് ഒരു ഇളിയോടെ ഇങ്ങനെ ചിലച്ചു: “എന്താ, രാധാകൃഷ്ണമേനവൻ സുഖമേകാണോ? ഓഹോ! നിങ്ങൾ ഇവിടെ ശുശ്രൂഷിക്കാൻ വന്നിട്ടുണ്ടല്ലോ? വേണ്ടതുതന്നെ. മതുകതാങ്ങിക്കൊടുക്കണം.....”

കഷ്ടം! ഇതെന്തൊരു നേരംപോകാണു്, എന്തൊരു മയ്യാദയാണു്! ഇവർക്കു തലയിൽ കളിമണ്ണോ? എത്രയും ദീനാവസ്ഥയിൽപ്പെട്ട ഒരു രോഗി എിവംവിധം തലയിരിഞ്ഞു കഴിഞ്ഞുപോകും, ഈ തെമ്മാടികൾക്കു് വന്നു ശല്യപ്പെടുത്തുവാനെന്നല്ല, പോരായ്മപ്പെടുത്തുവാൻകൂടി തോന്നുന്നുവല്ലോ. എന്റെ കോപം—സാധാരണ ഇവരുടെ അപവാദവാക്യങ്ങളാലൊന്നും ഇളകാത്ത എന്റെ അമർഷം—ഈ അവസരത്തിൽ ഒന്നായി തിളച്ചുപൊങ്ങി. ഞാൻ ആ ക്രോധാവേഗത്തിൽ ഉച്ചരിച്ചു, “എടോ, ഇവിടെനിന്നു് പുറത്തുപോയില്ലെങ്കിൽ.....”

സുന്ദരൻപിള്ള: “ഹാ ഹാ! ഞങ്ങൾ പോകുന്നേ. ഹേ, രാധാകൃഷ്ണമേനവനെ, നിങ്ങളുടെ കൂട്ടുകാരൻ ഒരു friend in need തന്നെ. നിങ്ങൾ ഭാഗ്യവാൻ.” പുറത്തു നിന്നിരുന്ന മറ്റു തോന്തുവാസി'കൾ ഈ ഗർഭഭേദനിസ്ഥനാ എറുചൊല്ലി.

എന്നിരിക്കുകയിരുന്നു. രോഗിയെ പതുക്കെക്കിടത്തി പെട്ടെന്ന് മാടിചെയ്തപ്പോൾ രാക്ഷസന്റെ—ആ നികൃഷ്ടശയന്റെ—കഴുത്തിൽപ്പിടിച്ച് തള്ളി വെളിയിൽ കൊണ്ടുപോയി ചെകിടത്തു നാലഞ്ചു പ്രഹരം കൊടുത്തു. അപ്പി കിട്ടിയതോടുകൂടി ആ ഭീരു മിണ്ടാതെ പിൻതിരികയാണു് ചെന്നു്. പിന്നാലെ അയാളുടെ കൂട്ടരും രക്ഷരംപോലും ഉരിയാടാതെ നടക്കൊണ്ടു. നിതപദ്രവികളായവരെ സാധാരണ ഭീഷണിപ്പെടുത്തിപ്പോന്ന ആ മനുഷ്യൻ, എന്റെ പ്രശാന്തമായ പെരുമാറ്റത്തെ മോശം ഞാൻ ഒരു കാതരനാണെന്നാണു് കരുതിയതു്. അങ്ങിനെ ഇദംപ്രഥമമായി ഞാൻ ഒരു ധർമ്മസങ്കടത്തിൽ ഒരു കർക്കശന്റെ ദേഹത്തിൽ അക്രമമേന്മ വെച്ചു. അതു് എന്റെ അവസാനത്തെ അക്രമവും ആയിത്തീർന്നു.

ആ കഴിഞ്ഞ കഥകളെല്ലാം എന്റെ മനസ്സിൽക്കൂടി കടന്നുപോയി. ഒരു വൃ സനവും, മറ്റു പലേ വികാരങ്ങളും ഉള്ളിൽ വളർന്നു. ഞാൻ ഞാലേണ ആ ഭൂതവൃ ത്താനങ്ങളിൽ നിന്ന് മനം പിൻവലിച്ചു. എന്റെ മേശപ്പുറത്തിരുന്ന ആ വിവാ ഹ ഷണനക്ഷത്തിൽ പോക്കുവെയിൽതട്ടി, അതിലെ സ്വർണ്ണാക്ഷരങ്ങൾ തിള ത്തി. എന്റെ ഹൃദയചക്ഷുസ്സിനു മുന്നിൽ മോഹനവദനനായ ഒരു യുവാവും, അ രീക ഒരു മനോഹാരിണിയായ ലലനാമനിയും ഉയർന്നു കാണായി. ആ തന്തണീ ത്തണനാരുടെ മൺമുഖമുഖങ്ങളിൽ നിന്നുദിച്ച പുഞ്ചിരിപ്രഭയാൽ എന്റെ മന സ്സിലേ വിഷാദമെല്ലാം പ്രഭാത പ്രഭാകരന്റെ കിരണങ്ങളേററു മാഞ്ഞുപോകുന്ന മുടൽ മഞ്ഞുപോലെ ദൂരേ പോയ് മറഞ്ഞു. എനിക്ക് അനിച്ചുചന്നീയമായ ഒരു സംതൃപ്തിയും കൃതാർത്ഥതയും ഉണ്ടായി. എന്റെ അകം ആകുപ്പാടെ ഹർഷാകുല മായിച്ചുമഞ്ഞു.

അതേ, വിദ്യാഭ്യാസകാലത്തിലെ അദ്ധ്യാപന ശീലത്താൽ വലിയ ബിരുദകൾ ലഭിച്ചവനും, അഖിലോപരി. വിവിധാനുഭവങ്ങളിലും ബുദ്ധി വിവേകപൂർവ്വം പ്രവൃ ത്തിച്ച് സദാ അകളങ്കിതവും സദാമാർഗ്ഗപരവുമായ ഒരു സ്വഭാവത്തെ സംസ്കരി ച്ച് ഉന്നതി പ്രാപിച്ചവനുമായ ആ യുവകോമളകളേബരൻ ഇപ്പോളിതാ ദൈവാ നഗ്രഹത്താൽ മനുഷ്യ ജീവിതത്തിലെ അതിശ്രേഷ്ഠവും, മോഹനവുമായ ദശമിലേ ൽ കാലെടുത്തു വെക്കുന്നു. തദവസരത്തിൽ ആ സൗഭാഗ്യവാന്റെ ഗുണ കാം ഷിയും, സുഖദുഃഖങ്ങളിൽ പങ്കുകൊള്ളുന്നവനുമായ ഇയ്യച്ഛവൻ അമിതാനന്ദം കൊള്ളുന്നതിൽ എന്തെത്തും! തന്റെ വിദ്യാഭ്യാസകാലത്തിൽ— കായികവും മാന സികവുമായ സകല വിശിഷ്ട ഗുണങ്ങളേയും സമ്പാദിക്കേണ്ട ആ ബ്രഹ്മചര്യശ്രമ വേളയിൽ— മിതമായും, സന്താപ്തികമായും ജീവിതം നയിച്ച ആ എന്റെ ആത്മമി തും, നിശ്ചയമായും ഇപ്പോൾ ഗാർഹസ്ത്യസൗഖ്യങ്ങൾ അനുഭവിക്കുവാൻ പൂർ ണ്ണ യോഗ്യൻതന്നെ. ഈ നവവത്സരിമാർക്ക് അവിശലശ്ചരനായ കരുണാനിധി സർവ്വമംഗളങ്ങളുമെളളെ!

“മഹച്ചരമം.”

(പുച്ഛപിഞ്ചി എൻ. നീലകണ്ഠപ്പിള്ള.)

എന്തിനോളൊളതുമാ! കരാളഗരളാ
കണ്ണത്തിൽ വിഴ്ത്തുംവിധം
സന്താപത്തിൽനിമഗ്നനായ് നിയതവും--
വാഴേണമെന്നോവിധി;
പൊന്നുനീല്പിമ്പനുള്ളജീവനാ; യുധിനിർ
വററുനും വക്ത്രത്തിലും;
ചിന്താക്രാന്തികലർന്നു മാമകമനം
വാടിത്തളർന്നുളളും.

(1)

കഷ്ടം! ഭാരതദേവിതൻ തന്നെയെന്നാ
മലീരവീരൻ “ജതിൻ” —
ശിഷ്ടംചൊല്ലുവതിന്നെന്നാശ്ശിവിനേ!
പോരാമനശ്ശുക്കിയും;

ശിഷ്യർക്കിശ്വരൻ, 'നിന്ദ' ഇല്ലാത്തതാണ്;
 തദ്ദൈവം പുറത്തിനാൽ
 പുഷ്പാമോദമോടേ വിപാസനകല-
 ത്താക്കിയമൻ കശ്മലൻ.

(2)

വെള്ളക്കുറുകളാൽനിറഞ്ഞമലിന-
 പ്പെട്ടവിഹായസ്സവ
 ജ്ഞാതാർഭാടകമൊട്ടൊക്കിയവനി-
 ജ്ഞേററംശുഭം നൽകുവാൻ
 ഉള്ളത്തിൽതികവായ ധൈര്യമിയലും
 സാക്ഷാൽ ജ്ഞാനാനിഖൻ
 വെള്ളത്തിൽപ്പുകളാൻ വീശിനൊത്ത-
 കാലം കഥാമാത്രമായ്.

(3)

കയ്യുക്കോർക്കുകിൽനന്നതേ, ഹതവിധേ,
 നിന്നന്തരംഗത്തിലെ-
 ക്രൈസ്തവ്വേദം മക്കമാനനിതപ-
 ത്തഞ്ചം തികഞ്ഞില്ലതാൻ,
 ഇയ്യജ്ഞാക്കൊത്ത കണ്ണുകാണവതിനും
 ഭാഗ്യംവെച്ചില; ബാ-
 ധിപ്പുംസൈനികിപ്പനമ്മൾ ഹൃദയം
 പൊട്ടിക്കരഞ്ഞിടവേ.

(4)

ഒന്നായ്ത്താനുപത്തിമുന്ദാദിവസം
 ദർന്നിതി നീക്കിടവാ-
 നന്നംപോലുമശിച്ചിടാതെ തടവിൽ
 പ്രധാനം മേറുമൊൻ
 എന്നാലുംവെളിയില്ല ചലനം
 തന്മാത്രപ്രപഞ്ചം
 നന്നായ്ചെയ്തതുമ്പിയാൻ മരണം
 സമ്പ്രാപ്തമാകുംവരെ.

(5)

സത്യം, ധൈര്യം, മതീവനിഷ്ഠ, മുതലാ-
 സൈന്യഭാഗ്യസമ്പത്തിനാൽ
 സത്തുക്കൾക്കണിമെഴുതിയാണു സകല
 ത്യാഗീശ്വരൻ ഭാസ്യൻ;
 ഇത്തർപ്പിപ്പലനാൾ കഴിച്ചുജഡമീ
 ലോകർക്കു നൽകിടവാ!
 നിത്യതപാകലതം വിശുദ്ധപരിയാം
 വൈകുണ്ഠമാന്ദ്യവാൽ.

(6)

ഭൂവാകെപ്പുകൾപൂണ്ടു പുണ്യപുതന്ധൻ
 വാണോത്തകാശാഹാരം

കൈവല്യപ്രദമായ പുതവേനം
കാശീമഹേശാലയം.

ഏവം മാനസതാമിഭോത്തവിടെനാം-

പോകാതിരിങ്ങില്ലിനി-

പുവർച്ചിച്ചഭജിച്ചിടേണ; മതുതാൻ

ചെയ്യേണ്ടസൽകൃത്യവും.

(7)

ഇമ്മന്നിൻകുലഭോമമ, ഡംഭു, കപടം,

സ്വാതന്ത്ര്യമില്ലായ്മയെ-

ന്നമ്മട്ടിൽപ്പലതും ജയിച്ചുസഹസാ

വാനോരുവീരൻ "ജതീൻ"

തന്നെയുംബലിയായ് കൊടുത്തൊടുവിലാ

സ്വാതന്ത്ര്യ സങ്കേതമായ്

നൈർദ്വേഷകലന വിഷ്ണുപദമേ

പുകീമഹാധന്യവാനും.

(8)

ജാമ്യംവേണ്ടൊരു, വസ്തുവേണ്ടൊരുവനും

ധർമ്മം നടിക്കില്ലിനി

സൗമ്യത്തോടുവസിച്ചിടാമവിടെനാം

കാണുന്നതെല്ലാംസമം.

പുമാതിൻകണവൻറ നാട്ടിലനിശ-

സർപ്പർക്കുമൊന്നേമതം;

ശ്രീമാന്മാർക്കുലഭിച്ചിടും സ്ഥലമതി-

മട്ടാമതോമ്മിജ്ഞം.

(9)

ശ്രീയാളംഭരതോർവിതൻ മണിവിള-

കായിപ്രകാശിജ്ഞമീ

ശ്രീമാൻപോയവഴിജ്ഞ തന്നെഗമനം

നമ്മൾക്കുമത്യന്തമം

മായാമോഹമകറ്റി മാനുഷവിമാ

വാത്തുള്ളമാതാവിനാ-

സ്വാമ്യപ്രദമാം സ്വാതന്ത്ര്യതലഭി

ച്ചിടാൻ പ്രയത്നിക്കുന്നു.

