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The Always

Union ~~Christian~~ College Magazine



MARCH 1926

CONTENTS

Page

Editorial	75
Principal B. Krishnaswami Aiyar's Speech	78
Report	82
An Answer to the Suggestion that the Magazine should be Wholly in Malayalam	91
On Flowers	93
An Autobiography with a Moraly	96
Mr. Ma Itby's Impressions about Christianity in India	99
College Notes	101
Speech by Mr. P. M. Sikander Sahib	105
On seeing that the Holy Land had been bombed while the Statemen were Canting Locarno	106
The Report of the Old Students' Association	107
Rules for the Union Christian College Old Students' Association	107
The Greatest Printer of All	109
The Book of the Chronicles	113
മരണത്തെക്കുറിച്ചു	114
മൃത്യുശങ്കയെക്കുറിച്ചു (ഉക്തി)	117
പ്രാണനികുമാരൻ	121
ഉക്തി രണ്ടാമതുകുറി	122

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THE STAFF.

Back row, left to right.—K. Jacob, K. C. Chareko, V. Somasundaren, T. S. Venkataraman, T. M. Muggeridge, V. M. Ittyerah, Rev. W. E. S. Holland, B. J. Baliga.

Front row, left to right.—Rev. T. V. John, Rev. George John, T. I. Poonen, A. M. Varki (Principal), Mrs. Holland, L. W. Hooper, C. P. Matthew.

THE ALWAYE

Union Christian College Magazine

Vol. I.

March 1926

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NOTE

THE articles in this Magazine represent the personal views of their writers. They do not necessarily represent the official opinion of the College. Mr. T. M. Muggeridge, the Editor, is personally responsible for the Editorial and College Notes.

EDITORIAL

It seems to me to be essential that everything should, from time to time, be laughed at; and since this is a view that I find not much sympathised with in this country, I am going to elaborate it a little editorially.

I believe that to laugh at anything is good, for is not laughter, rising, as it does, spontaneously from the soul, and killing so much of pomposity and solemnity that grows on to one as one wanders through this vale of tears, amongst the few divine things of life on this mud-heap? But especially I believe it good that a man should laugh at himself. Who, in England, has not felt that the local grocer, fat and grocerish of face, does not make himself absurd by taking himself too seriously, as he struts, with gown and mace, a newly made Mayor, through the streets of his own town, to be installed into his seat of office? Who in India, on being told by someone that his name is Mr. Tootle B. A., B. L. has not felt gloomy at the self-seriousness of such a person? Who anywhere in the world for that matter has not found himself making himself absurd by taking himself too solemnly? I remember so well going sculling for the first time on the Cam, in a little, delicately poised craft known, a trifle sarcastically, as a "Funny." (The funniness of these funnies is difficult to appreciate when one has fallen in the river for the third time from one of them.) At last, after much trouble and wetting and getting into other peoples' ways, I got used to the management of it and felt myself to be looking very magnificent as I shot gracefully through the water. Then I saw on the tow-path a little ragged insignificant boy who, on seeing me, fell at once into fits of laughter. I returned to the boat house chastened in spirit and mind, realising that I only felt aggrieved at his laughing at me because, subconsciously, I knew my sculling to be absurd.

Little boys are especially good at ridicule, I think perhaps because, fearing none themselves, they can be merciless in heaping it on others. In this they are undoubtedly benefactors of the human race. Just as in the

old days a king kept a jester, so now should all Prime Ministers, University Professors, Archbishops, Bishops, and Dictators (Oh particularly these!) keep a little urchin constantly with them to enable them to see themselves in perspective. If I were a philanthropist and lover of the human race, I should send from Bloomsbury, to Italy, a contingent of boys of ten and under, whose sole duty should be to follow Senor Mussolin about and jeer at him. Then it is possible that he might not make himself quite so ridiculous. But he would probably have them slaughtered; all super-serious people are violent, that is the danger with them.

When a man writes a book to prove the existence of God we know at once that he must seriously have doubted it, otherwise why should he trouble to write at all. Those things we know we never doubt; seldom even think of. Complete knowledge is unconscious knowledge. In the same way if a man is afraid of ridicule, fearing that because of it he may suffer in respect, we know at once that in his heart of hearts he doubts his own right to be respected. Wealth must dress differently from poverty, otherwise it wouldn't be noticed; it must load itself with signs of its possessions, as with jewels, fetched at the risk of men's lives from the bottom of the sea, to satisfy the vanity of women; with motor cars, expensive furniture and what not. The graduate must wear a hood and put letters after his name, otherwise the world might fail to recognise his learning. The pink peoples must hold themselves aloof from the brown peoples for fear that their essential humanity: and their passions and virtues: their godlinesses and devilishnesses and so on should be apparent and all racial superiority, because of this, become absurd. The Priest must wear a uniform in case his holiness should not be observed; and the king a purple robe so that we may recognise him. All these fear ridicule for they have the respect of their fellowmen by reason of wealth or birth or examination-al agility or some other childishness—but the wise man, the man whose values in life are moral values, can live on, laughed at or not laughed at, indifferent to appearances, content with what he is.

Now to laugh at these Graduates and Priests and Sahibs is to perform a great social service, for it makes them look into their pretensions towards superiority. This is the place of ridicule in literature and its place in this magazine. If, in fulfilling such a service, we publish anything that anyone feels to be wounding to his dignity, then such an one will shew quite clearly that this same dignity of his is based on a nothingness.

Not only must individuals be laughed at, but so must institutions. To laugh at an institution is not to shew that one thinks it useless, but that one sees it relatively. Nothing human can be perfect and therefore no human thing can be without its grotesque side. To discover this grotesque side and to hold it up, by words or by pictures or by drama, for the amusement of all men, is not only justifiable, it is good for the thing itself; for it makes it tend to improve rather than remain in a self-complaisant static condition. One of the great mistakes mankind has made has been to hold certain institutions as being beyond laughter—as being holies of holies—for this habit has meant that when the time has come for the scrapping of such institutions, or at any rate for the radical reorganisation of them—and all human institutions must be scrapped or be radically reorganised from time to time—there have been men ready to fight and even to die for their preservation. Take, for example, the idea of hereditary despotic monarchy. Such a system of Government in the past had value.

even worked tolerably well; but the time came when it was useful no more and when it was necessary to change it. Now because there were people who hadn't laughed at the Divine Right and the ermine collar and the walking backwards, but who believed in it all as holiness, this simple and inevitable change from kingship to peoples' government was a difficult business involving hatred, loss of life and general upset. If, in England changes have been less bloody than in other countries, it has been because, in that land, nearly everything has been laughed at. Who could get really worked up over the going out of a Prime Minister when almost every week he has been shewn in Punch with an enormous head and a little body, cutting all sorts of capers. Who could speak grandiloquent things about the deposing of Mr. Lloyd George when he has been seen on placards all over the country as "Old King Cole"? And perhaps the tragedy of religion has been that it, of all things, has shut itself off from ridicule. Men hush their voices when they speak of God, Parsons wear black; it is forbidden to laugh in Church (except in a restrained gentlemanly manner) so that the gradual evolution of our understanding of our maker has been difficult, because each old conception has been clung to fanatically, being too serious in men's minds to fit in with the idea of change.

Once when I was very young I came out of a deadly church service in which nothing of laughter had been present and looked up at the moon and thought "If only God were the man in the moon then at least it would be possible to love him and worship him, for I should know then that he had a grin."

Now it is interesting in this connection to remember that in mediaeval days the Church recognised the danger of over seriousness in worship and organised a Feast of Fools, in which as someone has said "The natural lout shewed himself beneath the cassock" in which all ritual and ecclesiastical ceremony was burlesqued and parodied, in which a little choir boy was made a Bishop and dressed in vestments; in which, in fact, men really said "We know that all we do in the way of worship is ridiculously inadequate and, in case we should begin to think it final or complete, we mock at it and laugh at it." If those who perpetrated the St. Bartholomew's Eve massacre had been filled with this spirit, that fatal day had never been a part of world history.

Democratic institutions can suffer just as much from over seriousness as aristocratic ones. There is sometimes a shocking resemblance between a meeting of a Town Council and a meeting of the House of Lords. And so can educational ones. That is my moral. By an accident some of us are students and some of us are lecturers. The lecturers think they have knowledge to give—by our to-day's standards they have it—but tomorrow all they know may be seen to be the most veritable rubbish. Therefore they mustn't take themselves too seriously.

When the blessed state of equality comes to cool the fever of this poor world no man will have to think about whether he is respected or not, for then everyone will naturally respect everyone else. No one will have to keep up prestige because all men will have prestige.

The man who cannot laugh at himself, he is beyond hope. Be he greatest of professors or greatest of Church dignitaries or greatest of Statesmen, unless he can see himself from time to time as a featherless biped, crawling about on this world doing ridiculous antics and generally

causing roars of laughter in the Heavens, he will be useless to man and beast. And because we are all a little dull of wit in the matter of seeing our own stupidities it is good that others should assist us by pointing them out to us.

Principal R. Krishnaswami Aiyar's Speech at the Alwaye Union Christian College Day Celebrations.

22nd January 1926.

Mr. Chairman, Ladies and Gentlemen,

When my esteemed friend, Principal Varki, met me at the meeting of the academic council at Madras about a month ago and requested me to speak on this occasion, being conscious of my deficiencies as a speaker, I at first hesitated to accede to the request but after vainly struggling for a time succumbed eventually to his persuasive persistence. Though I wish that his choice had fallen on one better fitted for the task, I am glad that I accepted the invitation, for, it has given me an opportunity of becoming acquainted with the working of this residential college which I believe is the only one of its kind in South India. Unlike their brethren in other colleges, the students of this college have the inestimable privilege of living in close association with their teachers and deriving daily and even hourly inspiration and guidance from them. Moreover, many of the teachers having taken up service in this institution as a labour of love, some on a mere living wage and others as honorary workers, its atmosphere must be permeated with the spirit of love and sacrifice animating them all. Such an atmosphere is peculiarly fitted for drawing out the best in those who live and move in it. How well the students of this college have benefitted by these exceptional opportunities is demonstrated by the many heroic acts of rescue performed by them during the great flood that devastated our State about 18 months ago. I congratulate them on being members of such an excellent institution.

When I consented to Principal Varki's request, my first difficulty was the choice of a subject for my speech, but Principal Varki came to my rescue by saying that I was free to roam anywhere from China to Peru and might talk on any subject whatsoever. I accordingly propose this afternoon to make a few brief remarks on one or two educational topics.

The earliest Colleges were started in India mainly for the purpose of providing an adequate supply of young men educated in the English language for service under the British Government and in the learned professions and the earliest Universities were mere examining bodies, each with a number of affiliated Colleges preparing students for the examinations conducted by that University. The residential system which was the distinguishing feature of ancient Indian Gurukulas and the older British Universities does not find a place in this system. The teachers and students of the Colleges seldom meet one another except in the classroom during certain stated hours on working days and except when classes

are small, the teachers, having few other opportunities for coming in contact with their students, are very often ignorant of the names of many among them nor can they even recognise some of them at sight. It must be said to the credit of this system that it has produced some very eminent men who have rendered distinguished service to their country in different walks of life. But such exceptionally gifted men are rare and they would have done equally well under any other system. Only that system of education can be regarded as satisfactory which draws out all the latent faculties of every one of its students whether gifted or not and enables him to rise to the full height of his stature. Judged by this standard, the system on which education was first organised in India must be pronounced a failure.

It was a recognition of this fact that led to the starting of hostels attached to colleges and providing for the lodgings, boarding and supervision of some among those of their students who do not live with their parents or guardians. Even this provision which, at best, is an unsatisfactory substitute for a residential system is still far from adequate in many Colleges.

Recently the dissatisfaction with the existing system has led to the starting of a number of residential Universities in different parts of the country and some of the older Universities including our own have been trying to transform themselves from merely examining to teaching Universities. As regards our own University, an act of the provincial legislature passed two years ago has provided for its conversion into a double-faced University, one face being represented by a teaching University located at Madras and carrying on the function of teaching partly directly and partly through the medium of the former affiliated Colleges situated within a ten-mile radius of Madras, now called constituent Colleges, while the other face is represented by the continuance of the discharge by the University of the functions which it has hitherto been performing in respect of other affiliated Colleges. The only visible result of the change so far is the multiplication of University Authorities with not well-defined, and sometimes overlapping, jurisdictions but it is too soon yet to expect any substantial achievement.

Our own Government, being unwilling to be left in the lurch appointed two successive Committees within a few years of each other to investigate and report on the question of starting a separate University for Travancore. The report of the second of these Committees was issued in a bulky volume some months ago, but Government have not yet passed orders on it. It is useless to speculate as to what their decision is likely to be when arrived at, but it may not be out of place to mention one or two points that appear to me to be of importance in connection with a right decision of the question.

My first point is that a University situated at Trivandrum whose jurisdiction extends to Travancore only and does not embrace the other parts of Kerala, will be more a white elephant than of real benefit to the people.

In the first place, Kerala is a linguistic and cultural unit and many thoughtful persons among us are of opinion that if a University is to be founded at all on the West Coast, it must be a pan-Kerala one.

Secondly, it may be argued that there are in Trivandrum Arts and Science Colleges providing instruction up to the honours standard in some subjects, a Training College, a Women's College, a Law College, a Sanskrit College and an Ayurvedic College and that by passing an act of our Legislative Council providing for the appointment of a Chancellor, Vice-chancellor and Registrar and clerks to run the offices of the two latter, we can have a full-fledged University and be able to conduct our own examinations. But is a University of this type which would merely take over the functions now performed by the Madras University in respect of our Colleges and might perhaps discharge those functions with diminished efficiency worth having? The answer must be an emphatic negative. To have a University that will really benefit the country and its people there must be provided hostels large enough to accommodate at least all those students who do not live with their parents or relatives, and well equipped laboratories and well-stocked libraries which will enable the highest type of teaching to be given and research carried on, and there must be founded Professorships and scholarships for such teaching and research. The making of such provision will prove highly expensive. In the present condition of our state, no sane person will contend that any appreciable part of the expenditure that will have to be incurred to attain these objects can be found from private philanthropy. The educated classes a few of whom have amassed a certain amount of wealth and to whom alone a cause like this is likely to appeal have not yet acquired the habit of loosening their purse-strings in support of any public cause however worthy it may be. It follows that the state will have to find the whole of the necessary funds, but will its finances permit it to do so? In his speech introducing the budget for 1100, the Financial Secretary complained that the educational expenditure of the State was unduly high. Whether one agrees with him or not, none will dispute the proposition that the additional expenditure which the adoption of the programme roughly outlined above will involve will be heavy for the finances of the State to bear either now or in any future that one can foresee. This being the case, will it not be better for us to take Cochin and British Malabar into partnership and secure their co-operation in founding a University that will serve the whole of Kerala?

Thirdly, it is true that Kerala is now divided into three distinct political divisions each with its own Government and as a consequence the peoples of the three divisions have different political outlook but this state of things is not likely to go on for ever. The agitation for Swaraj in India is now only in its infant stage and is temporarily weakened by our internecine dissensions, such as those between the Hindu and the Moslem, the Brahmin and the non-Brahmin, the Savarna Hindu and the Avarna Hindu etc., but these dissensions are bound to disappear or at any rate, shed most of their bitterness, at no distant date, partly by the removal of the causes of the dissensions and partly by a realisation by the com-

munities concerned of the incalculable harm that they are doing to the best interests of the country by indulging in such dissensions. The Government of India Act which granted us the Montford Constitution itself unequivocally accepts responsible self-government as the goal of constitutional advance in India, to be reached in successive stages and the decennial revisions provided for in the Act are accordingly bound, in any case, to take us, it may be slowly, but none-the-less surely, to that goal. The dissensions mentioned above may retard the rate of that advance but cannot altogether prevent it. When the leaders of different communities who now foment these dissensions perceive their folly and cease from it, as, sooner or later, they are bound to do, the demand for Swaraj will gather such irresistible momentum as to take us to the goal at one bound. When this happens the only possible form of Constitution for our country will be that of a federation of autonomous provinces organised in all probability on linguistic lines. The Indian States cannot be left out of such a federated India and will inevitably be brought within its fold. The exact manner in which this will be accomplished we cannot now foresee, but that it will be accomplished we need not doubt. This kind of federation of even independent kingdoms has taken place peacefully in different parts of the world in the past and there is no reason why that historical occurrence should not repeat itself in our land. When this happens what more natural or desirable than that the three existing political divisions of Kerala should be amalgamated into a single Malayalam-speaking province with, say, our Maharaja as its hereditary Governor? Whether you agree with me or not as to the correctness of this prognostication of the course that events are likely to take in the future, I trust you will grant that every true lover of Kerala ought to look forward to a time when this land of Parasurama will become a single political entity, so that when the future Indian federation of linguistic provinces comes into existence, it may speak effectively with one united voice in the councils of that federation. If this consummation is to be devoutly wished for, ought we not to welcome any measure that will smoothen and pave the way for it? From this point of view, an All-Kerala University which will promote co-operation and intercourse in matters educational between the peoples of Travancore, Cochin and British Malabar who now move in different orbits that seldom meet is to be welcomed, since such co-operation and intercourse in one sphere will facilitate similar action in other spheres and thus tend to the consolidation of these people whose interests now sometimes conflict, into one people with common interests and common aspirations.

I trust I have said enough to convince you that a Travancore University will be a costly futility and that the ideal to be kept in view is that of an All-Kerala University. It may be argued that this may be satisfactory as an ideal but that under present conditions it is not a practical proposition. I admit that the petty parochial jealousies of the Governments and peoples of the three existing political divisions of Kerala may offer some obstruction but surely such obstruction is not so serious as not to yield to wise statesmanship.

Another matter to which I wish to direct your attention is the grave

condition of unemployment among our educated middle classes. Till a few years ago, the annual output of E. S. L. C.'s and graduates was small enough to enable Government service and the learned professions to absorb them all. But in the last few years, Schools and Colleges have so multiplied and the strength of all classes of educational institutions has so largely increased, that this is no longer possible. The result is the large number of educated unemployed that one finds wandering along the streets of every town big or small, seeking a job and finding none. What was the motive that sent these young men to Schools and Colleges and induced their guardians many of whom are not in very affluent circumstances to part with their hard-earned earning and very often to get hopelessly entangled in debt in order to give their wards an English education? Was it the desire for salvation or the thirst for knowledge for its own sake? No, the fact must be acknowledged that it was, in almost all cases, simply and solely the hope, ignoble you may call it if you like, that at the end of their scholastic career they, like their predecessors, would find employment in Government service or in one of the professions of law, engineering, or medicine or in the last resort, teaching. How bitter the disappointment must be when they find that their hope is not to be fulfilled. The extent of unemployment among such men can be realised if we remember that for every vacant clerkship or teacher's post, there are literally hundreds of applicants of varying qualifications from the failed E. S. L. C. holder to the full-blown honours graduate, that the bar everywhere is so overcrowded that many Vakils, even B. A., B. L.'s, do not earn enough even to meet the cost of their clothing and that even the output of doctors and engineers has begun to outrun the demand. It is this condition of things together with the consequent scramble for the loaves and fishes of Government service that is, to a great extent, responsible for the communal animosities that are becoming so rife at the present time. This condition of things is fraught with serious menace to the tranquility of the State and it behoves Government and the leaders of the people to put their heads together and devise a remedy. The one remedy that occurs to a superficial observer is a reform of our educational system but as long as there are no great industries in the land other than agriculture, any conceivable reform in this direction can only touch the fringe of the problem. A satisfactory solution is thus extremely difficult but the present situation is so grave that solved, the problem must be and that, at a very early date.

I am afraid I have already detained you longer than I intended. I will therefore conclude with wishing for this institution a career of increasing usefulness in the years to come.

Report

This is the Fifth year of the existence of this College. We began work in June 1921, with 64 students in the Junior Intermediate Class in Group iii. The starting of the College was considerably facilitated by the Grant made to us by the Government of this site of about 19 acres

of land and an old Government Building which forms the ground work and inner walls of the present College structure. We can never forget this timely help rendered to us by the Government. We approached them with our appeal for help at a time when the College existed only in vision and hope and there was nothing tangible on which we could base our claim for support. But the Government with Dewan Bahadur T. Ragaviah at its head responded to our dreams with sympathy and practical helpfulness which will be among our most cherished memories in relation to the early history of the College. Apart from the material value of the gift the moral support of the Government which the grant implied was of great help to us in bringing home to the minds of our people the significance of our endeavour. And we cannot let this opportunity go without expressing our feelings of gratitude to the Royal House of Travancore and the Government for the encouragement they have till now given to us in this new Educational enterprise. While we thus deeply appreciate the sympathy of the Government and acknowledge with gratitude the immense help rendered to us by the gift of this site we wish that the public should have a correct estimate of the actual cost of the gift to the State and of its proportion to what the management of the College has up-to-date spent out of its own resources. I do not propose to go into details, but I make bold to say that considering merely the actual market value of the grant at the time it was made we have received from the Government much less than most other Educational Institutions of the High School or College grade.

I proceed now to give a rapid *resume* of the history and activities of the College during the five years of its existence. As has been already said the College was started in June 1921. It was formally opened in November 1921 by Dewan Bahadur T. Ragaviah, Dewan of Travancore. The nucleus of the Staff consisted of a band of six men of whom five are still with us, the sixth Mr. P. G. Abraham left us at the end of the first year to prosecute higher studies in Oxford. He has since returned to India and is now employed in a College in the North. During the first year the adjoining Mangalapuzha Bungalow was in the absence of a hostel of our own rented by the College and used as a hostel for students. At the end of the year we took in hand the construction of a College Hostel. The same was completed by the end of the First term of the next year and formally opened in October 1922 by the great poet Dr. Rabindranath Tagore. This first venture of ours in hostel building consist of seventeen Rooms viz. twelve four-seated for students, two Wardens' rooms, two common rooms (one for reading and recreation and another for prayers) and one sick-room.

We began our second year with a total strength of ninety-nine students — fifty-six in the Senior Intermediate Class and forty-three in the Junior Intermediate Class. Fresh additions were made to our staff. Mr. Bhavani Sanker Rao took the place of Mr. P. G. Abraham as Lecturer in English. Mr. T. R. Milford who was previously working in the C. M. S. College, Kottayam joined this institution as lecturer in English and History. The Rev. W. E. S. Holland while continuing as Principal at Kottayam began to give us part of his time. Mr. T. G. John was also appointed as lecturer in History.

At the end of the second year it was felt that for the fuller discharge of the duties we had undertaken and the better realisation of the aims we had in view, it was necessary to afford our students an opportunity of spending four years with us. We, therefore, decided to raise our infant College to the first grade — an enterprise which involved great and almost insurmountable obstacles. Thanks, however, to the generous co-operation of eminent friends like the Rev. E. M. Macphail, Dr. G. S. Eddy, Canon Abraham Davies, the Rev. W. E. S. Holland and Prof. Zachariah, the difficulties for men and money were overcome and the College was affiliated to the University of Madras for the B. A. course in Group i. iv, and v A.

Thus in the third year of the existence we started on our career as a First Grade College. Eighty-five students joined our Junior B. A. Class. To accommodate the new classes an expansion of College and Hostel buildings became inevitable. The old Cutcherry building given by Government was converted into a two-storied one and some additions were also effected. The part required for the Junior B. A. Class became available in June 1923 and the remaining portion by the end of the First Term. Two spacious double-storeyed Hostels were also constructed. One of them was finished early in 1924 and provides accommodation for sixty-three students and two Wardens, besides two common rooms and one sick room. One unique feature of this Hostel is that it consists mostly of single rooms. The other hostel was ready for occupation at the beginning of the fourth year. It accommodates eighty-three students and two Wardens and also contains two common rooms and one sick room. It is hoped that as more funds become available and more hostels are constructed every existing hostel may be so transformed as to consist entirely of single rooms. Our hostels are cosmopolitan in character, but five separate messes have been built viz. one for Brahmins, one for Nairs, one cosmopolitan vegetarian mess and two cosmopolitan non-vegetarian messes.

The levelling of an extensive foot-ball field was taken up in the third year.

That year witnessed the following changes in the Staff. Mr. Bhavani Shanker Rao passed away in October 1923. Though of a different religious faith, he completely identified himself with all the manifold activities of the College and his death has caused a gap which cannot lightly be bridged. Mr. T. G. John left us in October 1923 to take up work elsewhere. The Rev. George John and Mr. T. S. Venkitarnman joined the staff in June '23, the former as lecturer in English and History and the latter as Lecturer in Mathematics. Mr. V. Somasundram also joined the staff at the beginning of the year as a part-time lecturer. Mr. K. C. Mathew was engaged from March to October as lecturer in Logic. Mr. T. K. Narayana Iyer took the place of Mr. Bhavani Sanker Rao, Mr. M. F. Carver succeeded Mr. Milford who left for North India owing to ill-health if and when his health permits him to return to India. Mr. V. K. Viswanathan served as a Tutor in English from November 1923 to March 1924. During the whole of our third year Prof. K. Zachariah of the Presidency College, Calcutta, was living in the College and helping in its various activities. Mr. Holland proceeded home on leave at the end of the year.

The Senior B. A. Class was started in June 1924. The following changes in the Staff also took place. The services of Messrs K. Zachariah, M. F. Carver, K. C. Mathew and V. K. Viswanathan terminated. Mr. V. Somasundram joined the staff as a full-time Lecturer in Physics. Mr. T. I. Poonen was appointed in June 1924 as Lecturer in History and English, Mr. A. Mnuswami served as Lecturer in Philosophy from June 1924 to March 1925. Mr. R. Vasudeva Puduval and Mr. P. C. Joseph were appointed to the English and History Departments, respectively, the former from July to December 1924 and the latter from July 1924 to March 1925. Mr. L. W. Hooper joined in September as Lecturer in History, and Mr. T. M. Muggeridge as Lecturer in English in December 1924. Meanwhile the Rev. W.E. S. Holland returned, and joined the College not only as a full-time worker, but also as one of our students put it, as a double-time Lecturer in so far as Mrs. Holland is also helping in the Philosophy work of the College.

A unique event in this year was the visit paid to our institution by Mahatma Gandhi, and it was very gratifying for us to have received the testimony that the site we had chosen was ideal. In the matter of buildings this year saw the opening of a Canteen which has provided an attractive centre of social life for the students, and of a room for the use of the Staff during leisure hours.

Let me now briefly refer to some aspects of our work which have not been noticed in the course of our survey from year to year.

Ever since the inception of the College, it has been our ambition to render adequate tutorial help to the students. A well-planned scheme of tutorial work has been attempted, although owing to the paucity of time at the disposal of the students and the staff, the practical working out of the scheme has always been beset with difficulties.

The activities of the various societies and clubs may also be noticed. Our athletic activities include Football, Volley ball, Lawn Tennis and Badminton, all of which games have from the outset been regularly played. Mr. K. Zachariah started a Scout Troop which since he left has been under the charge of Mr. V. M. Ittyerah. A formal investiture of our Scouts was conducted by Mr. Ramanathan of the Maharajah's College, Ernakulam in 1925. A Social Service League has been in existence for some years. A study of local conditions led to the realisation of the necessity of a primary school in the neighbourhood, and the League started a School in the fourth year of the College. The Travancore Government granted an acre of land for the purpose, and local friends rendered valuable help towards the putting up of a building. A great outlet for the philanthropic ideals of the College was furnished by the terrible flood of 1924. Though all the students of the College, irrespective of their membership of the league rendered valuable aid to the distressed, during the flood, the spirit which they manifested on this occasion is the same spirit for which the Social Service League exists. For two weeks the whole of the College and hostel buildings were placed at the disposal of refugees and more than two thousand persons sought shelter under our walls. By means of contributions from students and staff, donations of the local public and grants from the Servants of India Society, and the Student Christian

Association the League was able to give free meals and occasionally clothing to the needy. Special mention must in this connection be made of the lead given by Mr. V. M. Ittyerah in rescue work and the efforts of Mr. P. C. Joseph in raising funds. We are glad to note that our services in flood relief have been recognised by Government and duly mentioned in Government despatches on the subject.

The fifth year of our life as a College has not yet fully run its course. But I shall place before you all that one is at present able to report of. The strength of the several classes is as follows:—

Junior Intermediate	26
Senior "	35
Junior B. A.	51
Senior B. A.	107
Total	219

The fall in the Junior Classes is due partly to the small percentage of passes at the S. S. L. C. Examination in the History Group, and partly to the rise of three new First Grade Colleges on the West Coast. But considering the circumstances of the year the figures are satisfactory.

With one exception in each case all the students of the Junior Intermediate and Junior B. A. Classes of the previous year were promoted. Our results at the University Examinations of March 1925 were as follows:—

Intermediate

No. of students sent up.	37
Passed—Both Parts.	16
Do. Part i only.	7
Do. Part ii "	5

As far as our information goes when the September results are also taken into account the figures are:—

Full Pass	21.
Part i only.	6.
Part ii "	5.
No Part	5.

B. A.

March 1925.

No. of students sent up.	82.
Passed—Both Parts	25.
Do. Part i only	19.
Do. Part ii only	13.

Including the September results the figures are:—

Full Pass	49.
Part i only	10.
Part ii "	12.
No Part	11.

We may here observe that it is difficult for us to follow the fortunes of our students appearing privately in September. We shall feel greatly obliged if such students will furnish us with their numbers.

The following changes have taken place in the Staff. The Rev. T. V. John M.A., L.T., took the place of Mr. T. K. Narayana Iyer M.A., L.T., Mr. P. C. Joseph B. A. (Hons.), and Mr. Munniswami B. A. (Hons.) left and Mr. K. Jacob B. A. (Hons.) was appointed as Lecturer in Philosophy. Mr. B. J. Baliga B. A. (Hons.) was appointed as Tutor in English. Mr. V. M. Ittyerah who for the first four years of the College was successfully coping with the arduous duties of Bursar wished to be relieved of that office and Mr. L. W. Hooper was appointed in his place. I wish to avail myself of this opportunity for placing on record my high appreciation of the assistance which Mr. Ittyerah has rendered to the College in the discharge of the financial duties entrusted to him during his period as Bursar. The Rev. George John who had been serving as Librarian also sought similar relief and Mr. T. I. Poonnen was appointed instead. Mr. C. P. Mathew stopped living on the premises and consequently had to resign his wardenship of the Hostel. Mr. Mathew along with Mr. K. C. Chacko and Mr. V. M. Ittyerah, has been warden from the very beginning of the College and his absence from the Hostel is keenly felt. We are looking forward to his resumption of Hostel wardenship as soon as we are in a position to provide family quarters for his use. The present wardens are, besides Mr. Chacko and Mr. Ittyerah, already mentioned, the Rev. George John, Mr. L. W. Hooper, Mr. T. M. Muggeridge, and Rev. T. V. John Deacon. The Principal and some other members of the Staff are also resident in the premises.

The structural additions completed this year include the construction of a house for the Principal and the enlargement of the common room of the Tagore Hostel, besides the completion and turfing of the Football field. Planting and gardening have also begun to receive attention.

The athletic clubs are showing continued progress. Two football matches were played, one with Kottayam, which ended in a draw, and the other with Ernakulam, which we won by two goals to one. We greatly appreciate the visits of the staffs and students of both the institutions at the time of these matches. We are specially grateful for the visit of the Kottayam staff, some of whom were our teachers and with whom we are linked by several ties.

A boating club has been started, and two boats have been acquired. Our Scouts have shown increased activities. They were represented in the Provincial Jamboree recently held at Madras. In fact, we had the distinction of being the only Travancore troop present at the Jamboree. In consequence, our Scout Master was treated as the District Commissioner for the State.

The School of the Social Service League was formally opened by Mr. Justice P. Narayana Menon and the League is resolving on further schemes of expansion.

The Student Christian Fellowship has been actively organising prayer meetings and Bible Circles and we are grateful for the visits from time to time of the various travelling secretaries of the Student Christian Association. The addresses of Mr. Maltby, who visited us last year, will long be remembered by us all.

The Debating Society has done uniformly good work and the opportunities furnished by its meetings have been availed of for placing before students the larger problems of Indian national life.

The Dramatic Society has also been vigorously at work and from the two Dramas to be staged to-day the public may form their own impression of the work of the Society.

Mr. C. W. E. Cotton, Agent to the Governor-General visited us during the year with his assistant Mr. Egerton. It is not Mr. Cotton's first visit to the Institution, and we are grateful for his interest in our work.

We have for some time felt the necessity of organising a fuller academic course, ensuring a larger base from which to draw students for the B. A. Classes. For this reason and to carry out our original undertaking with the University from which we were released at the time of starting the B. A. Classes on account of our affiliation with Kottayam which under the agreement will terminate after two years, we decided to start Group I of the Intermediate course and have accordingly applied for affiliation in that group.

In this connection we wish to place on record our most heart-felt gratitude to the C.M.S. and the authorities of the Kottayam College for the help they gave us in raising this College to the first grade. The affiliation of the Kottayam College to this College was intended, not only as a means of releasing us from our undertaking with the University to start Group I before proceeding to B. A. work but also as an unmistakable expression of the sympathy and interest of the C.M.S. in the work that we undertook to do at Alwaye, and their resolution to participate in the work of Higher Education in this State by means of co-operation with the efforts of the indigenous Churches on a union basis. We hope that if the time should come for the severing of a connection so generously started; its immediate purpose having been achieved the deeper considerations that lay behind the formal connection will not, however, be allowed to be forgotten by either party.

Arrangements are being made for the speedy construction of a Laboratory, and steps have been taken to secure the necessary apparatus and furniture. It has also been decided to make the necessary additions to the Library which has till now satisfied our requirements for the subjects in which we are already affiliated. We are glad to observe that in the matter of the lay-out of the ground and the buildings to be constructed in the future, we have been able to secure the expert advice of Mr. Damm, Director of Town Planning in Madras. In this connection we wish to acknowledge our obligations for valuable help rendered from time to time

in connection with the construction of our buildings to Rao Bahadur John Kuriyan, Mr. C. J. Mani, Mr. I. C. Chacko and Mr. T. M. Kuruvilla, who constructed the two large Hostels with remarkable expedition.

We have till now been able to meet our needs, both in the way of Capital and Recurring Expenditure, and we have no misgiving about the future. The demands we have to face in the shape of capital expenditure are, however, heavy, and large sums are still necessary to meet various outstanding needs like the acquisition of more land, construction of more Hostels, and more residential quarters for married members of the Staff, the enclosing and beautifying of the grounds, building of a College Chapel on an adequate scale and the provision of further facilities in 'games and boating, the institution of endowments for prizes and scholarships and the building an assembly hall.

For these and similar needs, we can only fall back upon the support of the Government and the sympathy of our well-wishers.

During the present year, we have instituted a scheme of prizes for Scripture, and non-academic subjects. The interest taken by our students in the latter has been an eye-opener about the potentialities of the material under our care. A certain number of free scholarships have been awarded ever since the establishment of the College, but they have been considerably increased this year. A list of the prize-men and scholars of the year is furnished along with this report.

Another interesting feature of this year is the starting of a College Magazine under the able editorship of Mr. T. M. Muggeridge. The magazine has a Malayalam section for which the Malayalam Lecturer Mr. D. P. Unni is responsible. In previous years our means of communication with our friends and supporters has been a news-sheet periodically issued from the College. Its place has now been taken by the Magazine.

For the ensuing University Examinations we have selected 32 out of 33 for the Intermediate and for the B. A. Degree Examination out of a total class of 107 students, 87 appear in both Parts, 17 in Part i only and 3 in Part ii only.

This is a brief sketch of the College up-to-date. But before I conclude my speech I wish to refer to one or two things about the College which perhaps you would like to know.

First, I wish to say a word about our religious policy. We have accepted the Conscience Clause, but the acceptance does not mean religious indifference on our part. On the other hand, it is because we feel that religion is the deepest part of a man's life that we would have nothing to do with the compulsion of our students in religious matters. We wish however, to make no secret of the fact that we are Christians to whom when they are at their best the constraining motive of their work is their love for their Master. To us education has not much meaning except when inspired by the ambition to lead men to the knowledge and love of God. While, therefore, respecting every man's conscience we impart regular religious instruction. Three periods a week are devoted to religious classes — two periods for the Bible and one for general religious subjects.

Secondly, I wish to say something about the residential character of the College. We started this College as an entirely residential one, but later on we were, for lack of accommodation, obliged to allow a few students to live with their guardians or in approved lodgings outside the premises of the College. The number of such students is, however, extremely small. The large majority of the students and of the Staff are resident in the College and the character of the College is determined by that fact.

Sir, the problem of Higher Education in our land is one of the hardest that human ingenuity can ever be called upon to face. There is no lecturer in our College who has not sometimes asked himself the question "Is it worth while?" "What is the end of all this?" Time was when the teacher could feel that apart from any consideration of the ultimate utility of the education he was giving, there was always an immediate demand for the product he was responsible for. He could then be satisfied, if he were a man of no higher ambitions, if the product satisfied the immediate requirements of the market. But conditions have changed, changed beyond all recognition. They will perhaps soon change beyond the limits of public safety. We, teachers, are now engaged in producing men who are not in great demand, who cannot find places to fill, who have themselves to create the demand before they can hope to supply it. This change in the conditions is one that ought profoundly to affect the methods and aims of education. In former days there was some meaning in starting a College, in giving instruction in a course, in preparing students for the examination and making them pass it. Now those things have not much meaning in themselves, in so far as they concern 80% of the students who are made to undergo the process. They will find meaning only to the extent that the students are trained to look out for themselves, to depend on their own resources with little advantage to be obtained merely from their degrees. This is a state of affairs to which the Colleges have soon to adjust themselves. And the first step in the adjustment lies, in our opinion, in providing for the students an atmosphere in which they will be given the fullest scope for self-expression and self-development, in which less attention will be paid to mere memory, but more to character, to habits, to all those practical qualities of body and mind that make for happiness and success in life. We have to shift the emphasis from the end of the course to the course itself, from pass to training, or, to speak in terms of architecture, from College to Hostel. A time will soon come, I believe, when a College without residential accommodation will be regarded as a sort of public danger and the policy of the State in regard to Higher Education will be decided by the supreme consideration of the training of character and the strengthening of the practical qualities of manhood. It is our proud privilege to have started the first residential College on the West Coast and thus invited our people to the adoption of a new angle or vision in regard to the whole system of Higher Education. The results of our endeavour are perhaps as yet small but we are sure that the idea will spread and grow and bear ample fruit in the future. The idea is by no means new and we claim no originality but we have been the first to carry it out in Travancore and to have done that, is, we believe, some claim, to recognition and support.

An Answer to the Suggestion that the Magazine Should be Wholly in Malayalam.

This is a sort of intrusion. A Malayalam lecturer or writer has no business to tread upon the holy ground assigned to English articles. Yet I hope to be excused. The Editor of this Magazine is evidently under a misconception. In the Editorial column of the last issue of this Journal we find the following passage. "Tell us good reader, tell us frankly, Is it because our Magazine is in English that it bores you and fails to win your affection or even your loyalty? Tell us frankly if this is the reason and certainly, if it is, the next number of this magazine shall be in your own tongue. Mr. Unni's portion shall become the whole." Traces of this curious remark may be found even in the first issue in which the same Editor writes, "The Malayalam Section kindly undertaken by Mr. D. P. Unni may certainly be extended. We shall be glad to have the general opinion on this." May I ask him whether anybody has put forward any suggestion for the vernacularisation of this Magazine. I hope not.

I can without any hesitation assure the editor that if the magazine bores anybody the reason is not that it is in English. *On the other hand* if it has entertained any reader it is on account of the English portion of the magazine. Ninety-nine per cent of the readers never read the Malayalam portion. They really think that the magazine comes to an end with the English portion. The Malayalam articles, just like advertisements in English magazines, are passed over even without a glance. They are read only if, by mistake, the magazine escapes the hands of the English educated readers. To most of the students vernacular is a bitter tonic. Even when the University administers it in very small doses they make sorry faces. Every lover of India who has got any insight into the future will endorse the view of the Editor that the highest ideal is to conduct the magazine mainly in the vernacular. That is an ideal to be devoutly wished for. But a close examination of the present state of affairs shows that the day is far distant. It is to be regretted, but regret avails nothing.

Now let us consider another aspect of the question. We are bound to meet with much more difficulty in vernacularising the magazine than in publishing it in English. Who is to contribute articles? The number of those in the College who can write tolerable Malayalam may be counted on the fingers' ends. We cannot depend upon *outside contributions* either. The only reward for a good Malayalam writer is the momentary appreciation of the literary world. Our magazine has only a limited circulation and that circulation is among the so-called educated gentlemen whose contempt for the vernacular is proverbial.

Such being the case, one may not be willing to cast one's pearls before swine. While Mr. Muggeridge has the disagreeable duty of accepting some and rejecting other of the numerous contributions which reach him for publication, the present writer has so far made it a point to publish all the articles that fall to his hands. Yet he cannot but admit that he finds some difficulty in filling up the eight pages now allotted to his share. The extension of the vernacular portion therefore needs some consideration.

The root cause of all this trouble lies in this present system of education. The callous indifference of the university authorities is, to a great extent, responsible for the present abject apathy of the educated class towards Malayalam. The qualification insisted on by the Madras University for the lecturers and the member of the Board of Studies and of the Board of Examiners in Malayalam seems to be that their parents should have spoken Malayalam at least in their houses. As a result worthless books are prescribed as textbooks, which provoke ridicule from students as well as from lecturers. For the last two years I have been giving the Intermediate Students, as composition exercises, many sentences from some set books, for correction. Hopelessly silly and wrong questions occur in the examination papers. These papers are notorious for their number of questions. When I appeared for the B. A. degree examination I found not less than thirty questions including the sub-divisions, which are only nominal, and which require at least two pages of answer, in a single paper of three hours' duration. If books that are interesting and instructive are prescribed and questions that fathom the knowledge and originality of the candidates are asked they come as surprises and not as a rule. As for the unfortunate lecturers I need say little because I belong to that unhappy group.

The cry for vernacularisation of the Universities can be heard from every nook and corner of India. It has reached even the Senate House of the Madras University; for the past few months we have been hearing that the mountains are in labour. University education is being revised. By the courtesy of the Principal I have had a peep into the form of the future child and I must assure you, reader, it is nothing but a mouse. It cannot and will not satisfy the demands of the future generation. The University will still be an anachronism as it is now. As Mr. H. G. Wells very truly observes "Learn, obey, initiate nothing, create nothing and have no troublesome doubts," this with the addition "Speak not your mother tongue and be apish," seems to be the ideal of the present-day University.

Those who cry for vernacularisation do not, I am afraid, themselves know what is exactly to be done. If the vernacularisation means only a translation and imitation of the customs and manners, ideals and ideas of the West without any attempt to give impetus to the cultural side of India, it will be similar to an English lady appearing in Indian dress. Nothing more grotesque can be imagined.

The educated Indians think it is below their dignity to talk in their vernacular. They want to display their knowledge of English. This they think raises them in the estimation of the ignorant people. They have no touch with the uneducated masses. They stand between the parrot and the ape — a strange position for a human being. Some of these gentlemen are well versed in world-history but they are sadly wanting in imagination. History does not record the progress of any nation under a foreign tongue. What was the condition of the English people when Latin or French was the official language? But the educated gentlemen do not pause to think about it, perhaps thinking is foreign to them. The University has deprived them of that faculty. It is said that vernacular education has made sufficient progress in Travancore; but the statement must be ac-

cepted with qualification. The Christians are, if I am not mistaken, the most well-educated people in Travancore but their position with respect to the vernacular is not at all envious. There may be glorious exceptions but the exceptions only prove the rule. They have not yet produced a single poet of eminence or a single book of standing value in Literature.

Dear Mr. Editor, don't think of the vernacularisation of this Magazine. No College in the West coast is able to do that. D. P. U.

[What a disgraceful state of affairs this is! We may hope that every word of this article will sink into the students who read it. *We cannot have a Malayalam magazine because not enough students know their mother tongue to fill its pages.* We find ourselves in agreement with Mr. Unni on most things: we find ourselves tremendously in agreement with him over this matter of the vernacular.—Ed.]

On Flowers

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

WORDSWORTH, *Ode on Immortality.*

THE human soul delights in innocence. Untrue as this may appear, considering the general trend and hue of common character, innocence is a quality latent in every heart, however harsh or foul. It is man's unconscious yet constant aim. To me one of the most beautiful objects is to see a little babe smiling in its sleep. What a pure, innocent smile is that! As we gaze at it we feel some inexpressible tenderness thrilling in our hearts. For a moment we plunge our unholy beings into the Elysian waters of purity; like the balmy moonshine, that smile expels the gloom of our heart and floods it with its inaudible harmony. The same is my feeling as I gaze at a rose flower or a jasmine. Apart from its fragrance and its beauty there is something which draws me irresistibly towards it, Those velvety petals like so many sirens enchant me with their bewitching music. For a time I forget all my worries and cares; examinations, Shakespeare, Carlyle, Roman History all fly pellmell into the dark abyss of forgetfulness. The little blossom alone smiles before me. A subtle sense of joy lights up my soul. I feel my unity with Mother Nature.

I love flowers. But mine is the love of a lover, not that of an anatomist. I love them for their own sakes. I care not for their scientific names. I little care to know to which particular botanical group each of them belongs. Nor do I care to deck my room by fixing them in knots or crystal-stands; or hanging them in wavy garlands. I like to see them bloom and smile and die in their own proper places untampered with by the hand of man. There are some people who believe that they are men of fine tastes; and are very anxious to make others believe the same. No sooner do they see a pretty flower than they pluck it; take it to their noses as they would a pinch of snuff; and then, with an air of generous magnanimity squeeze it between the tips of their fingers. I am forced to take their example as another proof of Darwin's theory of Evolution. For myself I prefer to enjoy the fragrance of flowers in an abridged form. I like to

enjoy the scent of flowers as carried to me by the wandering breeze rather than from the flower itself. To lie in a cool shade upon some steep bank below a glassy brook, with the sunshine playing on the ripples,—around me various birds hopping about, chattering their unrhythmic melody—and a gentle wind scented with wild flora—it is a position which the president of the U. S. A. and the Premier of Britain ought to envy. Once, I remember how as I sat beneath a “wild champak” or (kalli) a wind blew and raised the snow-white blossoms in showers over me. It was a royal privilege; and my fancy at that time took a rather regal turn. I imagined myself a mythical prince, like one described in our Puranas, half man half god—honoured by Indra and the Devas by a celestial “pushpavarsha.” I heard the divine notes of Narad’s veena; I heard the murmur of the kalpaka trees. I saw the gay dance of the Apsars; I saw the four-tusked Iravatha. For a time I was lost in a world of dreamy splendour and unreal magnificence. Like the glassware merchant of the Arabian Nights I built all sorts of empyrean palaces in the air; till at last the deep low of a cow which grazed not far from me woke me from my day-dreams. I started up to find myself transported from the heavenly magnificence of Amaravathi to the verdant knoll where I sat; beside me stood the “kalli” tree with its bare branches reeling under the clusters of milkwhite flowers.

There is a beautiful passage in the New Testament. “Why take ye thought for raiment? Jesus asks His disciples. “Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these.” A remarkable passage this, almost unparalleled for its simple beauty. Look at this rose, that shoe-flower and yon lotus in the pond—how beautifully and with what sublime skill are they dressed by the invisible hands of the “Greatest Artist of all!” When I think of a rose I think of a queen in her majestic and unalloyed beauty. The shoeflower in its bright and dazzling colour reminds me of a dandy. I prefer a simpler and milder hue. See that lotus with its image reflected in the water. She seems admiring the beauty of her own reflections. There is no flower that has so prominent a place in Literature and Mythology as thee, pretty lotus. The Rose and the Daisy can hardly be called thy rivals. The classic Narcissus and Marigold are poor indeed compared with thee. Especially thou art the loved one of the Indian bards from Valmiki and Kalidas down to Tagore; and I hope the unpardonable negligence of thee by the Western poets is entirely due to their “blissful ignorance” of thy charms!

Much as I like the larger flowers I like the smaller ones more—the peeping violet, the drooping bluebell, the yellow “mookooti” which children like so much during their Onam days, the shy “pitchaka,” the milky “tumba”. They may not be so fragrant as the “champak” flowers; or so popular with the poets as the lotus or the golden daisy; but I like them for their humbleness, their simple beauty, and their unassuming grace.

More than in any other place I like to read in a garden. In my room

shut up from the lively light and pure air I am like a criminal locked up in a dark dungeon. At night beside my table-lamp with its suffocating heat and ugly kerosene-oil smell I am like an unhappy Calvinist tortured on the rack by the Spanish Inquisitors. On the other hand, to spend the afternoon hours beneath a blossoming tree with the wind merrily rustling through the dark green leaves—around me are various plants, shrubs, crotons, creepers and vine; the flowers hanging in clusters like pearl garlands of various hues! The sunshine warm not hot. Add to this the prospect of sublime hill scenery. What a place to think, to read and to meditate. Here time seems too precious to be wasted in idle talk or over a trashy novel—I'll prefer some thought-provoking poetical works say of Tagore or Shelley. If I wish to read any prose work I will have the essays of Emerson or Hazlitt. I remember having sat once on the low branch of a spreading cashewnut tree to read Tout's *Advanced History of the British Isles*. A few days afterwards, one fine afternoon, I sat on the same tree and read aloud some of Vallathol's matchless poetical pieces—his 'Kaliyamardana,' 'My Master,' 'Kasyapa's Ashram' and that remarkable one called 'Picture.' What a world of difference I felt between the first time and this! Reading through the dry-as-dust pages of *British History* I failed to appreciate the beauty of the place where I sat. Morose facts, tiresome dates and almost disgusting details adapted to such a place as that round me called to my mind the picture of a beautiful maiden dressed in the worn-out rags of a bag. While, as I read through Vallathol the beauty of his poetry and the beauty of the place seemed to flow together in one harmonious rhythm.

When I say a garden, I have not in mind one planted in rows or circles of symmetrical arrangement and geometrical precision—such a one, it is true, requires a good deal of artistic skill and æsthetic taste. With due respect to such artists and due appreciation for their art, let me confess that to me a natural garden appeals more than an artificial one. One of this former kind I saw some six miles west of the College hills. It flourished over about half an acre or so of hilly ground, consisting mostly of quarries,—one bright green mass of innumerable shrubs inter-twining each other, studded with a thousand ruby-coloured blossoms. It was a rich sight and entertaining to the eye—A mile or so east of this place is a huge tank covering some eight acres of ground. It is by the road beside a small 'Durga' temple; it gives a steady supply of water for the thirsty cattle and the farmers in the neighbourhood. Often as the motor-bus flew through the avenue of the mangotrees which bordered it I had been able to get a glimpse of this cyclopic pond—What a glorious sight it is to see it during the rainy months of the year! Hundreds of waterlilies, red and white, float on the vast surface. The weary cattle quench their thirst beside it; the washerman unceasingly strikes his linen against the granite block. Tang, Tang, Tang—echo the distant banks. And the countless waterlilies in their pearly hues bask as it were in the mellow sun. It is a scene painted vivid and deep in my memory.

To young reflective minds the flower garden is the training ground; to hearts filled with sorrow it is an asylum of relief. I believe the best of all sorts of education for the young is the education by observation—it

cultivates their powers of thought; it develops their artistic taste. It is the best stimulus to their latent potentialities. Under the blows of its "sounding anvil" is to be wrought the metal which moulds out of the present student, the future savant. Look at this "champak" flower. Does it not clearly preach the fact that greatness may shine even in rags? Or see this little saffron flower which only lives for a few hours and then fades out of its sweet existence—it blooms and spreads its fragrance and dies like a fair baby that breathes its last before it is able to lispl "mamma"! Yet, short as the span of its life is, does it not proclaim in living tones the great truth "The best of lives is that lived for others?"

"Although it fall and die that night
It was the plant and flower of Light."

Again, look at that big white flower that looks like the horn of a gramophone. What a fair appearance and at the same time what a nasty smell it has! So in the world it ever remains a fact that all that glitters is not gold—. Walking in a garden, sorrow-stricken souls forget their woes; unhappy minds throw off their shrouds. In fact, are not the little flowers the unacknowledged companions of our lives; belonging like us to that one great brotherhood of Nature? They seem to rejoice with us in our joy; to weep with us in our woes. They pity us in our distress; they console us in our remorse. They are our surest friends; our safest companions.

ANANTHA BHASKER.

An Autobiography with a Moral.

I must begin with a pretty long introduction. I was born in a village and at the age of five I was sent to the village school. At the end of the fifth year I passed the fourth standard. Now the family council met and after a heated discussion it was decided that I should be sent to study English. Accordingly I joined the Preparatory Class. Having begun to study English I had to wear a coat and a cap. My father went to the nearest town and got me two coats one black and one brown, with buttons running up to the neck, make of the kind of stuff generally worn by soldiers and clergymen. Later on my elder brothers used to give me their coats when they no longer fitted them. (That, of course, is the tragedy of having elder brothers.) In the class, my teacher fresh from the Teachers' Training College, began to teach us English using English only. Of course, none of us understood what he said. But we managed some how or other. When I passed the Fourth Form, I had to do what is called "choosing the optional." I was too young to make a choice, but all the same I had to do it. I decided to take up History, not because I had any special liking for it, but when I did arithmetic I sometimes got only probable answers.

After taking my School Final Examination in March, the question of my marriage came up. I knew nothing about it until the day for fixing it came. One morning a few people came to our house. They were sumptuously fed, after they had spent some time in talking about the

price of paddy, cocoanut, and rubber, they began to discuss the matter seriously. I overheard the whole transaction. There was a good deal of higgling over the dowry. My people were anxious to get Rs. 1500/- for me while the other party was glad to get me for Rs. 1000/-. After a lot of whispering, thanks to the act of the middle man, it was fixed at 1251. Now, frankly my people wanted me to marry because they wanted money to give a dowry for my younger sister, and to spend on my education. Of course, the excuse put forward was "there should be somebody to help mother at home." I accepted this excuse and in a month's time I was married.

I went to a College. I was told at the very outset that I was no longer a boy of the school, but a gentleman of the College. But I had very little time to play the gentleman. I had to study Shakespeare, Milton and bits from several other poets, History, Economics, Politics etc., etc. I purchased all sorts of notes, summaries, analyses, and made-easies; got down all important points and topics, and sat for the Examination with my brain well filled with these, and got through the ordeal pretty well.

Perhaps you will ask me what became of my wife. A few months after my marriage I began to court her. Courting is, of course, inevitable in life. I understand that the Europeans do it before they marry, but then they are in constant agony as to whether their courting will terminate in marriage or not, of course, I was in a better position, being quite sure that those whom God has joined together no man will put asunder. My wife spent the major part of the year in my house, occasionally going to hers to refresh herself, for she had the usual troubles with mother-in-law and sister-in-law.

While I was in the B. A. Class, my father had to mortgage his property for £700/ and I was perfectly aware of his financial difficulties. At the end of the third year my wife presented me with a babe. There were several books I wanted to read and enjoy, but I couldn't, for they wouldn't help me at the Examination. While I was in the College several good people, Missionaries, Y. M. C. A. Secretaries and so forth tried to get into touch with me. They told me a good deal about God, the Church, De-pressed classes and nationalism, etc. Finally the question was put, "What do you wish to do after taking your degree?" I of course, replied, "I do not know." It is not exactly a question of my wish. I have a wife and child, two sisters to be married, a debt of a thousand rupees to pay to redeem a mortgaged property. I must get a decent salary and I should have security of tenure in my job. I think I shall get into the Government Service. I may not get a good start, but I must pull on there, and I may get a little extra now and then." My examination was over, and I was sure of a pass without waiting for a September.

The results were out. I came out successful. I told my wife about it. Poor girl, she was all happiness. She thought that her husband was now qualified for every job under the sun. As for me, I wasn't so very sanguine, but a thrill of pleasure passed through me when I began to get letters addressed—Esq. B.A. I even got a telegram with those magic letters attached after my name!

Now began my job hunting. I went to the capital city for it. I was

at first a bit nervous about the affair, but soon I found that I was not a solitary job hunter. Several of my friends were there and in the evenings we used to meet together to relate our adventures. I shall not weary you with all the happenings, but just give you a sample.

One fine morning at 7.30 I went to the house of a head of a Department. I had in my pocket a long envelope containing an application and half a dozen testimonials. Just as I was getting to the verandah of the house, a peon stared at me. Now, remember a peon is a very formidable person. He is a Government servant drawing seven Sircar rupees and employed by the Head of the Department in his house. He must be a very clever fellow, for he has to obey his master, his master's wife and the children in the house. I approached him and said, "Can I see your master now?" He turned his head and said "No, he has just gone to his bath." I waited there standing on the verandah for an hour. Then I put the same question to the same man and he replied, "No, he is at his devotion; he shouldn't be disturbed now." Another hour and a half passed away, and in answer to my enquiry I was told that he was having his breakfast. I waited there for some time. A happy idea struck me. I called the peon and gave him a small tip. It wrought a magic change in him. He told me that his master was then in his office and that in half an hour or so, he could be interviewed. At 11, I called my friend the peon, and gave him a piece of paper on which was written my name with of course, the B. A. after it. A few minutes later the peon returned with the slip of paper on which was written with a blue pencil 'Business?' Of course, the Head... was trying to avoid me. He knew what I came for. But I wasn't going to be outwitted. I wrote 'an important matter' and soon I was admitted into his office room. He sat in his arm chair, and I stood at a respectable distance. Assuming a patronising smile and looking at me from head to foot, he said "Well, what do you want?" I knew what answer to give. I had a sentence ready and I began. "I beg to be employed as a clerk"—He cut me a short "Oh is it that!" (as if he heard something quite surprising.) Then he lectured to me for half hour on unemployment as if I did not know anything about it. I patiently submitted myself to all this. Soon the boss grew serious and said "well, look here, I am not here to provide work for people. You go away and try your luck elsewhere," with a "Yes sir," I came away.

While thinking over the affair in a rather melancholy mood, I got a letter from my wife, she wrote to me that she was related to the wife of the Head of the Department via her grandmother. The man was my uncle. Of course that was enough. In the afternoon I hurried to the house. I enquired after the auntie and played with her children and made myself quite agreeable. Now things were easy. She patronised me, told me a lot of scandals about other people, and finally promised me that she would speak to her husband about me. Two days later I met my uncle. He was very kind to me and said "Let me see. There is a temporary vacancy in my office, a post which carries 20 p.m. But you see if I appoint you, it will be questioned in the Council....." He sat thinking. "I will do it this way. I will ask Mr. S ———, you know he is the head of the Indian Department, one of his men may be induced to come

to my office to fill up the vacancy and you can take his place there." I was delighted at the diplomacy. That clerk applied for the post, and he got it, but when my turn came up, there was a G. O. appointing an idiot son-in-law of somebody for the post.

I visit my uncle and aunt almost every day. They are very kind to me. The peon is now an intimate friend of mine. All these people are trying their best to find a job for me.

Here is a big problem; *Students*, discuss it in your debating societies! I imagine some will get up and say "we must change our educational system. We must do away with our examining university altogether." Some others will say "we must turn our attention to Industry and trade." Others "you're all mistaken. we want India for ourselves. Drive away the Englishmen. Things will be all right then."

Face these and other questions courageously and try to arrive at some practical solution: you require it when you leave the kindly shelter of your university.

Mr. Maltby's Impressions about Christianity in India

[The following extracts are taken from a letter which Mr. Maltby wrote to a friend in India after reaching England. The readers, we hope, are already acquainted with the writer as most of them had an opportunity of seeing him when he visited the College last year. He travelled through almost all the important College Centres in India and Burma and was a speaker at the Quadrennial Conference of the Student Christian Association held last year at Madras.—Editor].

If I reckoned up the number in my different audiences, I suppose they would come to something like seventeen or eighteen thousand people, and I have had private interviews with some hundreds of these. Some of these who came to me are only held back from open discipleship by the price that has to be paid. Some, I think, I helped over real intellectual difficulties. Some, I know, began to see that there was a real Christian experience which they desired but did not possess, and a good many Christians were helped to get rid of confusing and contradictory elements in their beliefs. With some of the enquirers, it came to be a matter of personal friendship between us before we parted, and I am very grateful for this.

But the chief part of my work, so far as I could measure it, was with my student audiences. I think I learned my work better as I went on and I was very much impressed with the character of the hearing which your audiences give. They listened well and they listened best where the subject-matter was most vital. I see a good deal of what goes on when I am addressing an audience, and it was often a very moving thing to me to see Hindus, Mohammadans and Buddhists listening to a message which had some self-evidencing power, with both eagerness and trouble in their faces. I am sure there is a way of speaking the Christian message without provoking in advance the whole apparatus of self-defence.

I will try to put down some impressions which remain with me.

1. There is an atmosphere of religious questioning and debate which is both a difficulty and an opportunity. It is not only that different and rival religions confront each other, and that whatever a man's religion may be, he does at least wear it even if he does not believe it. Hindus and Mohammedans may agree to leave each other alone but their presence together is necessarily a mutual challenge. But there is also some ferment deeply at work just now, moving many to uneasy defences of what at one time seemed to need no defence. They speak resentfully of the aggressive civilisation of the West, but it is partly because they feel their traditional position insecure. Some thirty thousand university students are being taught to use modern scientific tests and to accept the modern historical method. It is clear that unless the mind can work permanently in thought-tight compartments, the disintegrating trouble must go on. The scientific method and its results, which proved so searching when applied to Christianity, will bring its ordeal of fire to every other religion—and by Indian hands. The mind of India is already in ferment and ideas are spreading with unexampled rapidity. I cannot help thinking that a very rapid disintegration of religious beliefs is among the possibilities, and the Christian Church ought to be prepared for it. It may be that in the Providence of God, the revolution tarries, because the Christ Church is not in a position to deal with the situation which would thus be created. Better any religion than none, and better Hinduism as it is, than the loss of faith in any spiritual order, and than the devices of desperate men to fill the void. When Mr. Gandhi says to the National Congress, "God is light, not darkness, God is love, not hate"; he is speaking like a Christian and not like a Hindu. He is recognising a personal God. Such language goes to the root of the matter and if it were given to some prophet among Indians themselves to follow out the implications of affirmations like these and give them to his countrymen, we might see religious revolution begun. Christians need to ask themselves with what message and what witnesses we would speak to such a situation if it arrived.

2. It is, I think, a sign of the present flux that India has quite suddenly begun to give a place of almost unique honour to Jesus Christ. Older missionaries do not cease to marvel at the rapidity of the change. It is not so long ago that a crowd, listening eagerly to religious and philosophical argument, would break into a storm the moment that the name of Christ was mentioned. It needed all the arts of some of the ablest speakers to introduce the name of Christ without uproar. All this is changed. The trouble is rather the other way. There is everywhere a facile admission that Jesus was one of the World-Teachers, 'perhaps the greatest' they say. And this relieves the pressure for them. It enables Hindus to take up a hospitable attitude towards all religions. Christianity included, and to claim them all as ways to God and fashions of the truth. So our Lord Himself is labelled and classified—and done with. Perhaps they do not always realise what they are doing. There is something in what an Irishman rather irreverently said: "They don't know what they are doing when they give Christ a place beside Krishna."

Buddha, and the rest. He will push them all off their perches before He is done." There is some truth in this, but it is not the first or the only result. Many Hindus are now using the New Testament as a principle of selection which enables them to find or read into their own scriptures what they would never otherwise have found there, and equally to ignore a great deal that is actually there. A prominent Hindu said recently that Christ was the only hope of Hinduism—not of India but of Hinduism. It is possible that Hinduism may in the next few years borrow enough of Christ to strengthen its own position. How much of Christ, Hinduism can appreciate without ceasing to be Hinduism or becoming Christian, I do not know, but the process does not make the task of preaching Christ easier. It does make more urgent the obligation to present to India the full Gospel of the personal succour of the Living Christ.

3. I did not realise until I began to meet the Christian Unions of the different Colleges that their numbers included a majority of those who were only Christian in the sense that they came of Christian parents, and belonged technically to the Christian community. Neither amongst such students themselves nor amongst their Hindu neighbours was it understood that the Christian religion is a personal fellowship with God and Christ, and that it must be entered into by way of personal faith and choice. I found it very baffling to be required to defend Christianity as a mere system of beliefs or as a reasonable explanation of the Universe.

The fear crossed me more than once that we may be creating a community of Christians which has no self-propagating quality, Christians who could not bear witness to any transcendent experience and characteristic power accompanying the Gospel of Christ. I think this is our problem at home; but the results seem more tragic in India if Christians are left a small and rather alien community, cut off from the social life and traditions of their countrymen, without any compensating joy and liberty in their new faith. If I were now contemplating such a tour as I had, I should wish to say all I said and to say it better. But I should labour to speak more explicitly and with greater simplicity of that new transforming and communicable experience of God, available to normal people, the entrance of Christian life, which lifts a man out of the world of self and sets him in the world "where Christ is." I think that both at home and abroad, the Christian Church needs to ask itself whether it believes and can preach the incredible deliverance of the eighth of Romans. I cannot see that anything less will meet the need of India."

College Notes

THE Dewan of Travancore presided on the occasion of the College Day Celebrations held on 22nd January in a pandal specially erected in the College compound. Principal Krishnaswami Iyer addressed the meeting. His speech is printed in another place, along with Principal Varki's Report on the work of the College, which Report was also read at the meeting.

Tre Rev. Dr. Hogg, of the Christian College, Madras, spoke, wishing the College great things for the future. He pointed out the intimate connection between the Union Christian College and his own, in that the original idea which had led to its formation had come into being in Madras amongst Christian College students, and in that so many of the present staff at Alwaye had themselves graduated from his College. We were a young Institution, he told us, and he owned to a kind of envy of our youth. The Madras Christian College's past history was so great that it was difficult to live up to it—and one can only live up to the past by going forward—while we at Alwaye had everything before us. He predicted for us a future full of great achievement and dream realisation.

Mr. Sikander Sahib, himself, an old student of the College, spoke in the name of 'The Old Students' Association. His speech we print in another place.

Prizes were distributed by the Dewan. Prize winners were as follows:—

ACADEMIC PRIZE-WINNERS.

INTERMEDIATE PRIZES.

General Knowledge.
English Essay.

T. Bhaskaran.
M. Thommen

B. A. PRIZES.

English Essay.

1. V. N. Raman Pillai
2. K. W. Abraham
1. V. V. Zachariah
2. M. M. Koshy

General Knowledge.

PRIZES OPEN TO B. A. AND INT. STUDENTS.

English Literature.

1. K. W. Abraham
2. V. N. Raman Pillai

Drawing and Painting.

1. K. J. Sreeba
2. P. E. Paul
3. B. Keshava Menon

Malayalam Verse.

1. M. S. Kumara Nair
2. G. Keshava Pisharody
1. V. N. Raman Pillai
2. K. M. Kuriakose

Malayalam Music.

To be awarded in February.

Nature Study.

Not awarded.

English Music.

Not awarded.

English Verse.

To be awarded in March.

Scripture Prizes

SPORTS PRIZE-WINNERS

FIELD SPORTS.

100 Yds

1. P. C. George

220 Yds

1. P. M. Abraham

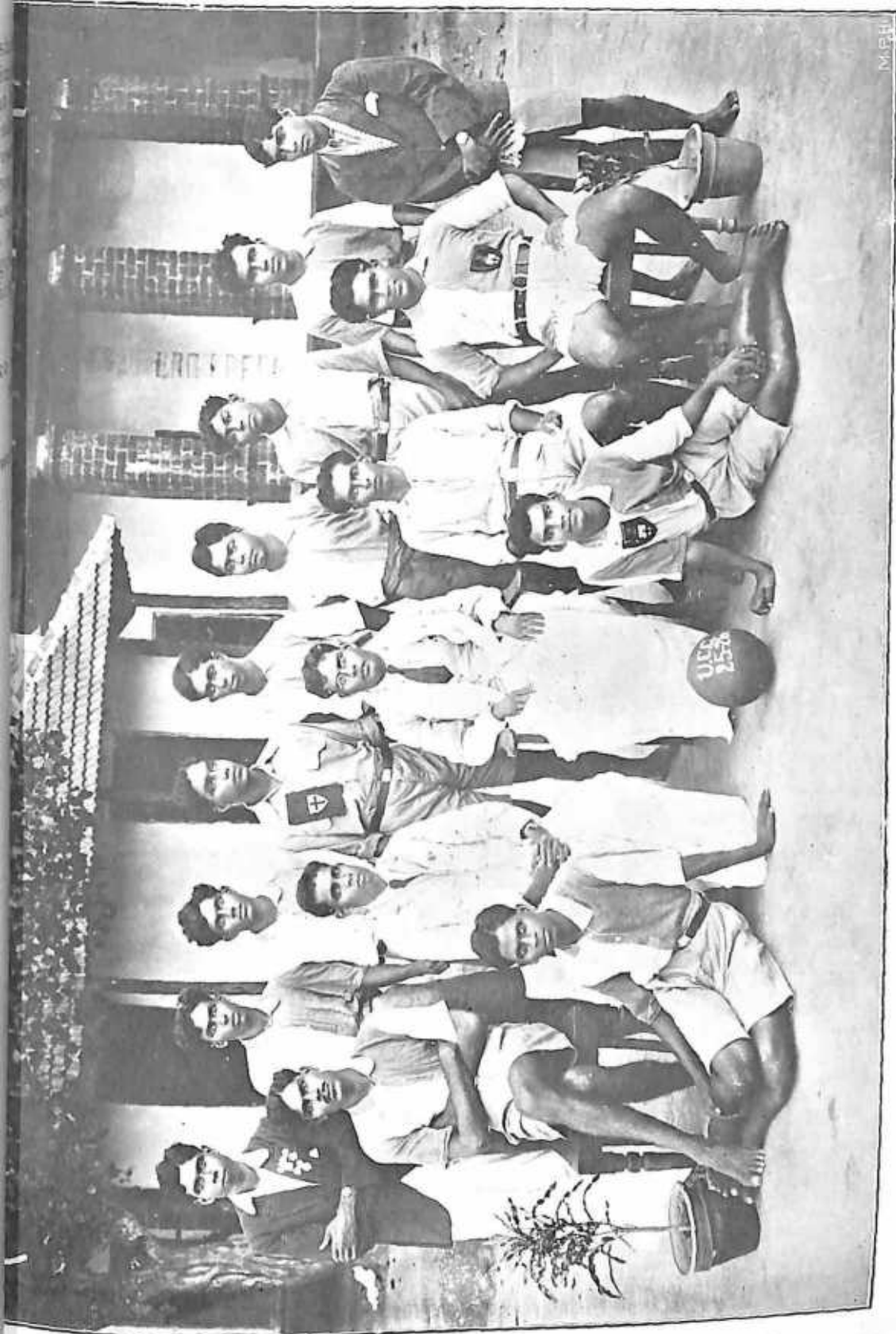
1/4 Mile

1. P. M. Abraham

2. P. M. Abraham

2. P. C. George

2. T. T. John



The Football Group.

Back row, left to right — P. M. Kurien; M. Marcus; A. K. Chacko; Thomas Abraham; P. Chirian; K. K. Philip;

<i>Hurdles</i>	1. P. M. Ittyerah	2. P. C. George
<i>1 Mile</i>	1. P. M. Abraham	2. Thomas Mathew
<i>Long Jump</i>	1. P. C. George	2. C. Cherian
<i>High Jump</i>	1. P. C. Kuriyan	2. P. T. Mathew
<i>3 Mile</i>	1. P. M. Abraham	2. K. K. John
<i>Putting the weight</i>	K. C. Varki	
<i>Throwing the Cricket Ball</i>	Thomas Mathew	
<i>Sack Race</i>	A. G. George	
<i>3-Legged Race</i>	P. T. Mathew and N. M. Abraham	

RIVER SPORTS.

<i>100 Yds.</i>	1. P. T. Vergese	2. T. V. John
<i>1/4 Mile</i>	1. T. V. John	2. P. A. Chacko
<i>1 Mile</i>	1. T. V. John	2. P. A. Chacko
	3. K. K. John (Special Prize).	
<i>Diving</i>	Not awarded.	
<i>Cloth Race</i>	O. V. Alexander.	
<i>Candle Race</i>	Not awarded.	
<i>Egg Diving</i>	V. K. Kuruvilla.	
<i>Victor Ludorum</i>	P. M. Abraham.	

SCHOLARS FOR THE YEAR 1925 — '26.

CLASS I.

P. A. Ittyachen
G. Keshava Pisharody
T. N. Keshava Pillai

CLASS II.

R. Balakrishna Pillai.

CLASS III.

K. S. Abraham
S. Madhavan
V. J. Verghese
R. Narayana Swami

CLASS IV.

V. N. Raman Pillai
P. O. Ittyerah
T. M. John

SYRIAN EXHIBITION SCHOLARS.

K. Pappy Class III
P. O. Ittyerah „ IV

The Dewan in his concluding speech complimented the College both on its educational achievements and on its true expression of the idea of Union, an expression which, Mr. Watts felt, was particularly needed in Travancore. He tried to dissuade students from looking to Government service for employment and urged them rather to stand on their own feet and to forge out for themselves some independent course in life. He spoke of the two great essentials for a successful life as being sincerity

and enthusiasm and he said that the spirit of Government service was almost wholly in opposition to these. Finally he held out to the College a definite promise of Government aid. The Government of Travancore, he said, intended to be generous to those private institutions which took part of the burden of higher education off its hands.

Congratulatory letters and telegrams were read out by Mr. C. P. Matthew and Rai Bahadur John Kurien proposed a vote of thanks to the chair and to the speakers.

In the evening, after the meeting, the Dramatic Society presented "She Stoops to Conquer" and then "Shakuntalam."

The next day a dedication service was conducted by Dr. Hogg, the Rev. Fr. Ignatius, the Rev. Fr. John, the Rev. C. K. Jacob, the Rev. W. E. S. Holland, the Rev. T. V. John, the Rev. P. J. Joshua, Mr. V. M. Ittyerah and Mr. C. P. Matthew. The two new hostels, the messes, the staff shed and the playing fields were blessed and dedicated to the service of God.

River sports, both swimming and boating, were happy features of the celebrations and a football match was played with a Central Travancore team brought to the College by Mr. K. John, in which the College was defeated by two goals to one.

An account of the old students' meeting and of the constitution of their association is given in another place.

There were present at these celebrations many distinguished visitors and members of council. We were delighted to have with us Mr. Arogyaswami Pillai of Coimbatore who is an old and valued friend of the College.

Our first College Day was made the occasion for a donation of five hundred rupees by Mr. E. Kochumann.

On Saturday, 27th February, a return match was played between the College and the Maharajah's College, Ernakulam, at Ernakulam. Result—Alwaye 3; Maharajah's College 0.

P. M. Abraham of the third class is to be congratulated on two notable successes. At Trichur in the All Carola Inter-Collegiate Sports he came second in the quarter mile and half mile and at Trivandrum in the Sree Mulain Sports he came first in the quarter mile and half mile.

Dr. Moffat, of the Christian College, Madras, visited the College as a commission from the University with regard to our application for affiliation to Science Group one. He has, we hear, reported satisfactorily on our plans for laboratories and so on, and we shall therefore be able to take Intermediate students for this group next June.

Mr. Satyamurthi visited the College on the occasion of the Anniversary of the literary and debating society and delivered to us a most attractive address. The chair was taken at this meeting by Captain A. R. Puduvai, of Ernakulam.



THE MALAYALAM DRAMA (Sakuntala).

Police Inspector (V. R. Pankajakshan Pillay), V. Raman Menon Vetrava (V. Somasundaren), Police Constable (P. N. Ninan), Gautami (V. K. Abraham), Harikkara (A. Kunjunny Pillay), Fisherman (S. Madhavan), Police Constable (K. Chandrasekharan Pillay).

Sarngadharan (K. M. Kuriakose), Priyamvada (K. Nambudari), Mr. D. P. Unni Sakuntala (T. Bashkaren), Dushyanta (V. N. Raman Pillay), Anayusa (M. S. Kumaren Nair) Court Priest (K. K. Panniker).

A match was played with an old students' team in which the College was victorious by two goals to nil.

Dr. Hogg delivered several addresses in the College Chapel while he was with us.

Mr. Watts has offered a yearly prize, value one hundred rupees, to be continued during his time as Dewan, to the student of this College who writes the best essay on a subject set by him.

An anonymous donor has offered a scholarship of three hundred rupees to the College for next year.

Dr. Stanley Jones delivered three lectures on general subjects in the College Hall. He was accompanied by the Rev. R. Netram and Professor Buck.

Speech at the College Day Meeting

BY MR. P. M. SIKANDER SAHIB, IN THE NAME OF THE OLD STUDENTS' ASSOCIATION.

Mr. President, Ladies and Gentlemen,

It is with great pleasure, I speak to you this evening, as a representative of the Old Students of this College. May I, at the outset, tender my hearty thanks to the College Authorities for having given me an opportunity, to voice the sentiments of my brother students, on this eventful occasion. As one who is well acquainted with this institution, I have great respect for the high ideals for which this College stands. It is, no doubt, the pride of this infant institution that it is the first of its kind on the West Coast; and be it said to its credit that it has entirely dispelled the idea that Residential institutions of this kind are impracticable.

In mentioning the various causes that have contributed to the popularity of this young institution within so short a time, the name of Mr. A. M. Varkki requires a special mention. His very personality is the moving spirit of the College. He infuses his own sterling qualities into the minds of his students. His winning manners, ever-smiling face, his sociability and above all his broadmindedness, command and will ever command the respect of not only his students but of all those who have the least acquaintance with him. The true promptness and ungrudging willingness displayed by the students of this College in giving relief to the flood-stricken people of the surrounding neighbourhood during the rainy season of the year before last, and the keen interest they took in founding a Primary School for the education of the poor inhabitants of the neighbourhood, are instances showing how service to humanity is one of the noble ideals of this College. Apart from his established reputation as a first-rate orator, Mr. Varkki appears to all his students past and present as a friend, guide and philosopher. In short he is a true Guru.

A word about our experience of the hostel-life, is, I think, not out of place here. With all our caste-bickerings and social inequalities, it is really a remarkable fact that the inmates of all the three hostels enjoy a

happy life. Though the hostels represent members of different castes and creeds, the feeling of oneness and a true spirit of brotherhood made our life here very happy. In these days of caste differences it is a consolation that this experimental step of this College has proved a success to a considerable extent. Missionary institutions, like this, are generally suspected to be the secret agents for the propagation of Christianity; but this institution has, to a great extent, dispelled that wrong notion from the minds of the non-Christians, because of the true cosmopolitan spirit that characterises this College. Without prejudice to the religious scruples of any one caste studying here, the College Authorities have extended to all a broad religious toleration that has, indeed, gone a long way to raise the prestige of this College. In short it is this feeling of a true brotherhood and the existence of a broad religious outlook, that has attracted students of all castes to this 'blessed hill.' A free association; a hearty co-operation and a complete sociableness between the teachers and the taught have undoubtedly helped to create the free and tolerant atmosphere that pervades both in and outside the College.

In conclusion I pray God Almighty that this institution may continue to live long as a model for all other educational centres and to turn out every year batches of young spirited Indians ready to face all difficulties for the freedom of their motherland and for the service of humanity at large. With these few words I beg to conclude my speech.

On seeing that the Holy Land had been bombed while the Statesmen were Canting Locarno.

Where Jesus walked—those streets he loved—are not;
Where he taught peace and sweet humility,
Men have made bloody riot and forgot
His Galilee.

Soldiers have won their way in that dear place
Where Mary, angel-eyed, torn with wild fears
For him, her God-lost son, did bathe her face
In piteous tears.

Oh men of war that you should leave in peace
These sacred stones we love—was that too much?
Your empires are so vast; must they increase;
Viled with your touch?

Well do ye speak of peace and eras new,
And pain the ears of decent men with cant;
We, sickened with the beastliness ye do,
Give hearing scant.

Two thousand years have passed of Church and king,
And vast has been the flow of blood and speech;
But brothers, have we learned the simplest thing
He died to teach?

The Report of the First Annual Gathering of the 'Old Students' Association,' Union Christian College, Alwaye

THE first annual meeting of the Old Students' Association was held on Saturday, the 23rd January '26 at 2 p. m. in the College pandal with C. P. Mathew Esq. in the chair. After the Welcome address the chairman spoke a few words of introduction. The Secretary then gave out a short account of the work of the Association last year by way of an Annual report. Having authorised the Secretary to record the report, the chairman passed on to the next item, in which Messrs. Deacon Mathai, S. Krishna Menon, Venkiteswara Iyer T. V. and Xavier M. P. (the old student) spoke about their past experiences in the College. After these speeches the meeting was adjourned.

The proceedings were then resumed at 4.30 p. m., now with A. M. Varkki Esq. in the chair. The rules of the Association, as drafted by the Secretary and the President, were then taken up for consideration one by one. With some modifications and amendments here and there, the constitution, a copy of which is published in this magazine, was passed unanimously. A few suggestions from Messrs Muggeridge and Hooper were discussed in the meeting; but in anticipation of certain practical difficulties, only the suggestion of electing an old student to the editorial staff of the College Magazine was accepted by the audience, and accordingly Mr. K. A. Matthew was elected. The following gentlemen were then elected as the members of the Committee for the year 1926-'27.

Messrs. A. M. Varkki,	<i>President</i>
Xavier, M. P.	<i>Secretary</i>
Sikander Sahib, P. M.	<i>Treasurer</i>
Deacon K. T. Matthai,	}
T. V. Venkiteswara Iyer,	
C. Krishna Menon,	
K. A. Matthew.	
	<i>Editor.</i>

The Committee being elected, the President delivered his concluding speech which was both instructive and interesting. After proposing a vote of thanks to the chair the meeting dispersed at 6 p. m.

P. M. SIKANDER SAHIB

(Ex. Secretary, O. S. A.)

10-2-26.

Rules for the "Union Christian College Old Students' Association."

1. *Name.*
That the name of the association be the "Union Christian College Old Students' Association."
2. *Object.* That the object of the association be: to keep up the connection of the old students with the College and with each other.

3. *Membership and Subscription.*

- (a) That membership of the association be open to
 - i. All past students of the College
 - ii. All past and present members of the College staff.
- (b) That the subscription to the association be five rupees, for a life membership, or eight annas yearly, payable not later than the College Day each year; in ordinary cases one rupee six annas including subscription to the magazine.
That the funds of the association be deposited with Travancore Anchal Savings Bank.

4. *Governing Body and Procedure.*

That a governing body of five members, with the Principal as ex-officio President, be elected each year including a Secretary and a Treasurer.
That the governing body meet at least twice each year.
That a quorum for the governing body be 3 including the President.

5. *Activities.*

That the activities of the association be :

- (a) The holding each year, at the time of the College Day Celebrations, of a general meeting.
- (b) The arranging each year, of an old students' football match, boat-racing competition, and such other activities as will conduce to the realization of the aims of the Association.

P. M. SIKANDER SAHIS
Ex. Secretary
O. S. A.

In addition to the contributions published in the two News-Sheets we wish to acknowledge the following donations which have been received.

	Rs. A.		Rs. A.
Anonymous (for Chapel)	365 0	Mr. C. C. Ittoop (Chunketh)	12 8
" (for Filters)	65 0	" Kuthoor Ittoop	10 0
" (Quarry)	200 0	" T. V. Ittoop	5 0
Rao Bahadur Arogyaswami	250 0	" C. Ittymaney	125 0
Pillai (for Chapel)	10 0	" K. C. Ikkuru	5 0
K. Ayyappathoo (Pazhenjey)	195 0	" P. O. Iyackuttey	3 0
Mr. J. G. Barclay	6 4	" K. I. Iyakkoo	10 0
" K. D. Cheru	13 0	Dr. John	15 0
Mrs. Colby	100 0	" E. I. Joseph	25 0
" Cowdery	25 0	" P. Joseph	50 0
Mr. H. R. Dunk	25 0	" P. M. Joseph	55 0
" Panakal Eipu	26 0	" T. C. Job	50 0
Mrs. Hampton	264 0	" E. Kochummen	500 0
Mr. J. Cooke Hurle	15 0	His Grace Mar Kurilose	20 0
(for Staff quarters)		Miss Knight	10 0
" C. C. Ittoop (Pazhenjey)		P. C. Kunjathoo	25 0

	Rs.	A.		Rs.	A.
Lord Maclay (Science)	1313	0	Mr. M. C. Thomas	5	0
Captain Mathai	100	0	„ A. G. Thomas	10	0
Dr. K. T. Mathew	100	0	„ Dominic Thommen	100	0
Mr. E. R. Mayer	65	0	„ A. Varghese	20	0
Canon Mitchell (for Boats)	65	0	Justice P. J. Verghese	200	0
Mr. K. C. Mathew	10	0	Mr. T. M. Verghese	25	0
„ K. I. Mathew	10	0	„ K. O. Vareed	2	8
Justice K. Madhavan Nair	250	0	„ M. E. Watts, (Dewan of		
Mr. K. A. Paulose	40	0	Travancore, for an English	100	0
Mrs. Rushton	264	0	Essay—Prize)		
Mr. A. Rushton	65	0	Prof. K. Zachariah (for	10	0
Mrs. Robotham	13	0	a prize)		
Mr. P. C. Tharu	25	0	Total	5271	4

We have also to record with gratitude a promise by an anonymous donor to give a scholarship of Rs. 300-0-0 next year to a student in the Junior B. A. and to thank Professor K. Zachariah for his gift of wigs to the Dramatic Society. We would like to take this opportunity not only to thank those who have so generously helped us during the past year but to remind all our well-wishers of our needs. Our College Building is still unfinished and we need Rs. 5000/- to enable Mr. Dann to carry out admirable schemes for its completion. Several of the married members of our Staff have to live at some distance from the College. Our Hostel acability to provide them with quarters in the College. Our Hostel accommodation is limited to one hundred and eighty-six students and this necessitates overcrowding in one of our hostels and it also means that some thirty students have to live outside. A new Hostel for thirty students estimated to cost about Rs. 10,000/- has therefore become an urgent need. Endowments for annual scholarships and prizes will be specially welcome. Our compound needs enclosing and beautifying. The present Chapel is purely temporary and altogether inadequate and as soon as someone will be good enough to give us Rs. 10,000/- Mr. Dann has kindly consented to design a worthy Chapel.

Another want is more land and there are many other needs. Perhaps from what has already been said our friends will have gathered that there is much that we wish them to do for us by means of liberal giving and from past experience we feel confident that they will respond to our call.

L. W. H.

The Greatest Printer of All.

Who paints the endless azure sky
 With twinkling stars?
 Who paints the purple evening clouds;
 The burning Mars?

Who paints with pink the blushing rose ;
 The rubies gay ?
 And tints with icy silver hue
 The pale moon's ray ?

Who paints in green the forest buds,
 The parrot's wing ?
 Of all the painters greatest he ;
 His praise all sing.

T. B.

THE DRAMATIC SOCIETY.

"She Stoops to Conquer" was performed by the society on the occasion of the College Day celebrations. Parts were taken as follows : -

GOLDSMITH'S

"She Stoops to Conquer."

Tony Lumpkin
 Mr. Hardcastle
 „ Marlow
 „ Hastings
 The Landlord
 Servant
 Mrs. Hardcastle
 Miss Hardcastle
 Miss Neville

P. N. Ninan.
 K. M. George.
 K. W. Abraham.
 K. Akhileswaran.
 K. K. Panickar.
 P. A. Chacko.
 M. M. Koshy.
 N. Narayana Menon.
 T. M. Muggeridge.

On the whole the audience seemed pleased with the performance. Dr. Hogg went so far as to say that during all the time he had been in India he had never before seen English drama acted pleasantly by Indian students. This is high praise and we are proud of it.

Mrs. and Miss Holland were in a large measure responsible for this success, not only by making our dresses ; not only by being present at rehearsals, but also by helping each one of us into his costume at the performance itself.

P. N. Ninan, the secretary of the society, did his duties well, and K. W. Abraham made himself especially useful by collecting together and looking after our properties.

An account of the Malayalam drama appears in another place, but the writer of this would say that though he understands no word of Malayalam this performance of "Shakuntalam" gripped him from the beginning to the end ; and that people in the audience told him that professional performances of this very popular play were in most cases far below Mr. Unni's presentation of it. May we, in the name of the College, most heartily thank him for his work and congratulate him on its success.

Mr. K. Zachariah has presented the society with the wigs used in these performances. We thank him.



THE ENGLISH DRAMA. (She stoops to Conquer).

Diggory (P. A. Charcko), Marlow (K. W. Abraham), Mrs. Hardcastle, (M. M. Koshy), Tony Lumpkin (P. N. Ninan), Hastings (K. Akhileswaran), T. M. Muggeridge, Mrs. Holland, Miss Hardcastle (N. Narayana Menon).

THE LITERARY AND DEBATING SOCIETY.

The anniversary meeting was celebrated in the College Hall at 10. 30 a. m. on Friday, the 26th February. Captain Paduwal, the civil surgeon of Ernakulam, presided. The association was especially fortunate in securing Mr. Satyamurthi v. l. c. as principal speaker for the occasion.

He began by congratulating the College authorities on the happy atmosphere he had at once felt on coming amongst us, and then he got into his subject proper which was "Youth and Its Opportunities." He spoke of the many opportunities that a course at a residential college offered to students; how it would enable them to get into habits of study which would be useful to them all their lives; and above all, how it should help them to acquire the faculty for correct and dispassionate judgment. He referred too to the necessity for them to aim at becoming emotionally cultured, and polite and courteous in manners.

Mr. Satyamurthi urged the undergraduates of this College to join the University Training Corps and spoke generally of the high hopes that he and all lovers of India had of the young men of this generation.

He warned his audience against the commercialism that was creeping into the political and social life of India and finished off his impressive speech by expressing the hope that the men who went out into the world from the Union Christian College would be worthy of their country.

The President made an interesting concluding speech and the Secretary V. Gopalan Nair, read an able report on the work of the society during the year.

THE STUDENT CHRISTIAN ASSOCIATION.

The following new office-bearers have been elected.

Mr. K. C. Chacko	<i>President.</i>
P. K. Daniel	<i>Vice-President.</i>
P. C. Mathew	<i>General Secretary.</i>
M. K. Koshy	<i>Treasurer.</i>
T. T. John	<i>Librarian.</i>
A. M. Samuel	
L. W. Hooper	
P. V. Verghese	
K. Pappy	<i>Co-opted Members</i>
M. V. George	
N. M. Abraham	

The society hopes to begin work amongst the depressed classes in this district. It is proposed to have one or two settlements a mile or so away from the College.

Our chief aim in this work will be to improve the conditions of life of the depressed classes. We hope through it to provide means of doing social service to all past and present members of the College. We believe that this work will provide a training for all students who wish to devote their lives to humanitarian work.

THE NORTH-EAST HOSTEL NOTES.

Mr. P. T. Matthew got married this term and gave a pleasant party in honour of the event. Other than this little has happened. The nearness of the examinations cast a gloom over us all.

THE SOUTH-EAST HOSTEL NOTES.

Our horticultural activities have to be temporarily suspended, for the examinations are fast approaching. It is rarely that you see any one idling away his precious time. The "examination scare" has not even to this day lost any of its negative influence. Prolonged study, serious cramming up of notes, endless burning of midnight oil, nothing—neither the garden party which Mr. Hooper gave us on his birthday, nor the distant prospect of the College Day celebrations—can deter the members of this hostel, especially the students of the senior classes from all these. The selection examination is a matter of vital importance to the majority. Some even think that life is not worth living if the best part of it is to be sacrificed at the altar of "exhaustive notes by experienced Masters of Arts." The examinations have come and gone leaving the victims to meditate upon their own chances in the same during the Christmas vacation. I was made to believe on hearing after-dinner conversations that not a single student had done satisfactorily in the examinations—either he had omitted some compulsory question, or written a wrong answer! It is the way of the world.

If we are asked in what ways we have actively participated in the College Day celebrations, we can with great pride point to a hundred things. It was only the other day I heard a gentleman discussing the same question, and exclaiming rather with a parochial spirit that we carried tables to the pandal to set up a good platform; that most of us took an active part in decorating the hall and illuminating the College; that Mr. Hooper only went to bed at three o'clock, the night preceding the entertainments; that 'Tony Lumpkin and the Sub-Inspector—How ever the College Day was celebrated with great success with the co-operation of all who were interested in it.

We have our hostel meetings regularly. The common Room has become the training ground for many would-be orators. Even now many are uncertain of the constitutional procedure and unaware of their rights and privileges. Hence, there is real fun to be enjoyed in the debates of our august assembly. Under the fostering care and guidance of Mr. Hooper, a cultural society has been formed to develop the aesthetic tastes of the members.

The monotony of student life is proverbial. So we do not want to lay much stress on the same, to repeat the "same story which repeats itself." There is diversity in unity; so also, there is variety in monotony. In all the spheres of student life, we take great interest without brooding over the so-called monotony. We have our sportsmen, rising Malayalam



THE ENGLISH DRAMA.

Mrs. Hardcastle.—You shan't go I tell you.

Tony.—Then we'll see who's stronger, you or I.

poets (some of whom joined the recent competitions), literary men, and musicians. From the south-east corner of the Hostel, you are sure to hear at all times some snatches of Indian music. There is singing anyhow and human life is not hunted. Ere long, we may hope to see all the students falling into a chorus and singing about happiness and good will, even when they are at work at their books.

TAGORE HOSTEL NOTES.

The winner of the ping pong tournament was A. G. George, not, as stated in the last number of the magazine, P. C. George.

The Rev. Dn. T. V. John has been appointed a warden of this hostel. Messrs P. I. Matthen and T. N. Keshava Pillai are again living with us.

We regret greatly the departure of our acrobat and literary champion K.W. Abraham.

This term has been a successful one for the Tagore Hostel. We won a football match and a volley-ball match played against the South-East Hostel; we secured seven first prizes, five second prizes and one special prize in the College sports, and academically we have done quite creditably.

Many of us are leaving our Hostel and College this term and we hope that our successors will jealously guard, and, even improve on, the traditions already established in this Hostel.

(We found this document on our table. It seems to us to be something of a curiosity, so we publish it; but what chronicles it is from and whether there will be a chapter two we cannot say.)

The Book of the Chronicles

CHAPTER I.

AND I saw a new College and a new hostel: and behold the old College and the old hostel are passed away: and there shall be no more Thaluk Cutcherry.

2. And I heard a great voice out of the hostel, saying: Behold the tabernacle of the warden is with the members: and he will dwell with them, and they shall be his wards, and he shall be their warden.

3. And there dwelt in the N. E. Hostel a warden by name Malc, the son of Mug, a white man, and one who laughed with all his might: for he was very humorous.

4. And he said unto himself, I will buy unto myself a machine, for to speak with me: for I am very lonely.

5. And he bought unto himself a machine, cunningly made, for to speak to him: and behold, it sang unto him songs.

6. And the hostellers said one unto another: What manner of machine is this, that it talks: for we have never seen the like thereof.

7. And Malc, the son of Mug, he bethought unto himself a new device, for to amuse himself and he said: I would make unto myself a garden.

സൂരമാസന്റെ മുഖത്തു് എന്തെന്നില്ലാത്ത ഒരു സന്തോഷം. സ്ഫുടിച്ചു. അദ്ദേഹം ഇവചകത്തെ അനേകമാവത്തി വായിച്ചുകൊണ്ടു് ഗുഹയിൽനിന്നു ശിശുഗതിയിൽ യാത്രയാക്കി.

III

തന്റെ പ്രേയസിനെ തന്നിൽനിന്നു ഒന്നിച്ചിട്ടു വശപ്പെടുത്തിയിരിക്കുന്ന ശിവദാസന്റെയും അയാളുടെ ഭദ്രഭ്രാണകൾക്കടിമപ്പെട്ട വിമലയുടേയും നീചജീവനത്തെ നശിപ്പിച്ചു തനിക്കും സുഖോക്യാത്ര ഉതിയാക്കണമെന്നുള്ള ഉദ്ദേശത്തോടുകൂടി, അതിനുള്ള അപസരവും പ്രതീക്ഷിച്ചു വാസിക്കുന്ന സൂരമാസൻ, “ഭൈവം നവിപദ്യം” എന്നു തോന്നുമാറു മട്ടയുമാ വിമലയ്ക്കുള്ള കരൊഴുത്തു കിട്ടി. അതിൽ ഇല്ലകാരം മുഴുവിയുണ്ടു്:

“പ്രിയപ്പെട്ട വിമലേ, നാം ജയിച്ചു. നാളെ രാത്രി പതിനൊന്നുമണിയോടുകൂടി ഞാൻ നിന്റെ ഗുഹത്തിലെത്തും. നി ഏന്നെ കാക്കിരിക്കുമല്ലോ?”

“എന്നു്, ശിവദാസൻ.”

സൂരമാസന്റെ ഹൃദയം കോപത്താൽ തുടിച്ചു. അദ്ദേഹം ഒരുവിധത്തിൽ അടുത്ത ദിവസം വൈകുന്നതുവരെയുള്ള സമയം കഴിച്ചുകൂട്ടി.

നേരം രാത്രിയായി. ഭിക്ഷെങ്ങും അസാകാരവും നിശ്ശബ്ദതയും വ്യാപിച്ചു. പകൽ മുഴുവനും നാനാവിധവൃത്തികളിൽ വ്യാവൃതമായിരുന്ന ജനസമൂഹം ആകമാനം നദ്രാഭവിതയെ അഭയംപ്രാപിച്ചുകഴിഞ്ഞു. സൂരമാസന്റെ കഥയോ? വിമലയ്ക്കും അവളുടെ സ്നേഹബഹുമാനങ്ങൾക്കു പാത്രമായ ശിവദാസനും തനിക്കുതന്നെയും പരലോകത്തേക്കു വഴികാണിച്ചാൻ പത്രാപുരമായ ഒരു ഇരട്ടക്കുഴൽത്തോക്കു വലംകയ്യിൽ ധരിച്ചു; ഈ ലോകത്തിൽ തനിക്കു പരിചയപ്പെട്ടിട്ടുള്ള സർവ്വവസ്തുക്കളേയും ഒന്നിച്ചു മനസ്സിൽ കണ്ടും, അവയോടെല്ലാം യാത്രപറഞ്ഞും അദ്ദേഹം ആ അർദ്ധരാത്രി സമയത്തു വിമലയുടെ ഗുഹത്തിലെത്തി. സൂരമാസൻ ആ ഗുഹയിൽ കൂടി അകത്തേക്കു നോക്കി. അതാ! ശിവദാസൻ ആ മുറിയിൽ ഒരു ചാതുകുസേരം വിലിരിക്കുന്നു. അടുത്തുതന്നെ വിമലയും നില്ക്കുന്നുണ്ടു്. അവളുടെ പ്രകാശിച്ചുകൊണ്ടിരുന്ന ഒരു ചിപ്പത്തിന്റെ സഹായത്തോടുകൂടി സൂരമാസൻ ഭരണകൂടി സൃഷ്ടിച്ചു. “അതേ, സൗശ്രമല്ല, ഓ ഹോട്ടോവിൽ കണ്ടതു് ഇവനെത്തന്നെ, സംശയമില്ല” എന്നു് അദ്ദേഹം ഹൃത്തോദാരം ചെയ്തു. സൂരമാസന്റെ കൈയ്യിലിരുന്ന തോക്കു പെട്ടെന്നുയർന്നു. ഒരു വെടിക്കു രണ്ടും തിരണമെന്നുള്ള ഉദ്ദേശത്തോടെ അദ്ദേഹം ഉന്നം നോക്കിത്തുടങ്ങി.

വിമലയും ശിവദാസനുമായി അപ്പോഴും സംഭാഷണം ചെയ്യുകൊണ്ടിരുന്നു. ശിവദാസൻ:—വിമലേ, നിന്റെ സഹായമൊന്നാണു് ഏന്നെ രക്ഷപ്പെടുത്തിയതു്. അല്ലെങ്കിൽ ഞാൻ എന്തു കറച്ചിലും കഷ്ടതയും അനുഭവിക്കുമായിരുന്നു! എന്നാൽ, ഹാ! ഇതുകൊണ്ടും എന്റെ ജീവിതഭക്തിയും തീർന്നില്ല. കഷ്ടം! എന്റെ ഗുണവതിയായ പ്രേയസി—അതെ അയാൾ തൂലിതന്നെ—ഇപ്പോൾ ജീവിച്ചിരിക്കുന്നോ എന്തോ? അവളെ കൂട്ടുന്നതുകാരെ എന്റെ ജീവിതം ഇരട്ടിക്കത്തു തന്നെ.

വിമല:—നിങ്ങൾ നാടുവിട്ടതിനുശേഷം ഓരോ സ്ത്രീയെപ്പറ്റി അന്വേഷിച്ചില്ലേ?

സൂരമാസൻ:—അനേകത്തിച്ചു. ഞാൻ അവിടാ വീട്ടു സ്വപ്നനാൾ കഴിഞ്ഞപ്പോഴേക്കും ചോയിസുകാർ അവളേയും പിടിച്ചാൻ വട്ടംകൂട്ടി. പാവം അവൾ ഏന്നെ അനുഭവിച്ചതന്നെ നാടുവിട്ടു.

വില്ലുച്ചക്കിപ്രയോഗത്താലെന്നപോലെ സൂരമാസന്റെ ദേഹം പെട്ടെന്നൊന്നു വിറച്ചു. ഉത്തരക്കുണത്തിൽ ‘ഓ, ഓ’ എന്നു വെടിപൊട്ടുകയും, അദ്ദേഹം നേവായക്കയത്തോടുകൂടി നിലത്തു വീഴുകയും ചെയ്തു.

വെടിയുടെ ശബ്ദം, ശിവദാസനേയും വിമലയേയും വല്ലാതെ പരിഭ്രമിപ്പിച്ചു. അവർ രണ്ടുരുന്നെ ഒരു വിരട്ടക്കായി പുറത്തെത്തി. നിയോജനാധികാരികളായ സൂരമാസനേയും അടുത്തുതന്നെ കിടന്നിരുന്ന കൈത്തോക്കിനേയും വിമല മറക്കുകയുണ്ടു്. അതാ അവളും മോറാലസ്സുവശത്തായി “ഇടവെട്ടേറെറാരു മല്ലവളിയോടെ” നിലം പതിച്ചു.

അല്ലുന്നേരത്തെ ശിവദാസന്റെ നിരന്തരപരിചാരണത്താൽ സൂരമാസൻ കണ്ണുതുറന്നു. വിമല അപ്പോഴും ഉണർന്നിരുന്നില്ല. സൂരമാസൻ ബാധപ്പെട്ടപ്പോഴേന്നേറു വിമലയുടെ അടുത്തു ത്തി. അദ്ദേഹം “വിമലേ, പ്രിയവിമലേ,” എന്നിങ്ങനെ വിളിച്ചു. അവൾ കണ്ണു തുറന്നു. സൂരമാസൻ ചോദിച്ചു:—“വിമലേ, ഇദ്ദേഹം നിന്റെ സഹോദരനായ ഹരിദാസനാണെന്നു് ഞാൻ

തേവര നീ ഏതുകൊണ്ടെന്നോ പഠത്തില്ല? ഞാൻ ഇവിടെ ഗുരുമായി താമസിച്ച് ഇരിക്കുന്ന ഏതൊരു സഹോദരി, തുടസി, ചുട്ടു മഞ്ഞിന്റെ കാഴ്ചയാണെന്നു നിനക്കറിയാതുകൊണ്ട്.

ശിവഭാസൻ:—എന്തു, തുടസി ഇവയുടെ താമസിക്കുന്നതോ?

എന്തെന്നില്ലാത്ത കരളേതും വിമലയായി സാക്ഷാതമായി. അവർ ഉദ്ദേശത്തോടുകൂടി ചെന്നു ചെന്നു ചെന്നു കരളേതും വിമലയായി സാക്ഷാതമായി. അവർ ഉദ്ദേശത്തോടുകൂടി ചെന്നു ചെന്നു ചെന്നു കരളേതും വിമലയായി സാക്ഷാതമായി.

“പ്രാണപ്രിയേ! അതേ, തുടസിതന്നെ.

കുമാര. അവർ ഏതൊരു സഹോദരിയാണെന്നു കൂടി നിങ്ങൾ അറിഞ്ഞിരുന്നില്ല?”

വിമല ചുട്ടു മഞ്ഞിന്നു കരളേതും വിമലയായി സാക്ഷാതമായി. അവർ ഉദ്ദേശത്തോടുകൂടി ചെന്നു ചെന്നു ചെന്നു കരളേതും വിമലയായി സാക്ഷാതമായി.

സുരഭി:—അഹ, അങ്ങിനെയോ, പ്രിയ വിമലേ, ജന്മ മണ്ഡലത്തിൽ ഞാൻ ഒന്നിരിക്കാൻ പോയി.

വിമല:—അതെങ്ങിനെ? ഏതൊരു സഹോദരിയാണെന്നു കൂടി നിങ്ങൾ അറിഞ്ഞിരുന്നില്ലയോ?

സുരഭി:—അതു വാസ്തവം തന്നെ. എന്നാൽ ശിവഭാസൻ ഹോമസന്നാഹനം നിന്റെ സഹോദരനാണെന്നും മറ്റൊരു വിവാഹമൊന്നും ഞാൻ അറിഞ്ഞില്ല.

വിമല:—അഹ, അവിടുത്തെപ്പറ്റി ഞാൻ വിചാരിച്ചതുപോലെ അവിടുന്ന് എന്നെപ്പറ്റിയും ഒന്നിരിക്കാൻ പോയി.

മധുകാലമലയാളം (ഭൂതം)

(VIDUAN, M. KRISHNA PILLAY)

ഇനി നമ്മുടെ പട്ടികയിൽ അടുത്തതായി കാണുന്നതു മധുപ്രബന്ധങ്ങൾ ആകുന്നു. ഓരോ മധുപ്രബന്ധമായും മധുപ്രബന്ധം മുതലായ മറ്റൊരു പട്ടികയുടെ ഭാഗമായിട്ടാണ് സാക്ഷാൽ സരസ്വതിയോടുകൂടി വർത്തിച്ചിരുന്നതെന്നുള്ളതും ഈ കൃതികൾ തന്നെ സാക്ഷ്യം വഹിക്കുന്നു. യഥാർത്ഥമായി മനോധർമ്മിയിൽ തന്നെ ഉണ്ടായിരുന്നതും പുറപ്പെട്ട സമയമെന്തെന്നും കർമ്മിപ്പിള്ളിയിൽ തുറന്നു കാണിക്കുന്നതും പ്രസിദ്ധിച്ചിട്ടുള്ള അതേ സമയത്തോടുകൂടി തന്നെയാണു ഓരോന്നിന്റെയും ഉത്ഭവമെന്നും മുതലായ മധുപ്രബന്ധങ്ങൾ എന്ന നിസ്സംശം പറയാം. പുറപ്പെട്ടതും അതിന്റെയും പേരുകളും മറ്റൊരു പട്ടികയിൽ വെക്കുന്നതും പറയാം.

“തേവനാലിപ്പഴങ്ങൾ തുറന്നു തുറന്നു സുനങ്ങൾ തേവൻ തത്തിക്കളിക്കും കളിക്കാറും

മാനസംതെളിക്കുന്ന പക്ഷികളുടെ കളി-
ഗാനവും മേൽ ലിപ്താശയങ്ങൾ ചിലകിട;

താമരയിലകളാൽ പച്ചവെളിച്ചം പൂർണ്ണ-
ചാമളിൻ വിളങ്ങുന്ന പൊയ്കകൾ ചില കിട;

നക്ഷത്രങ്ങളെപ്പോലെ തന്നെയാണു നാനാ-
വൃക്ഷങ്ങൾ തിങ്ങും മലാരണ്യങ്ങൾ ചില കിട;

പാറകൾ തട്ടിപ്പാറം പച്ചകിടുന്നി മിന്നി-
ചാരവരോടേ പായും പൂക്കൾ ചില കിട;

പ്രകൃതിദാസിയും ശാന്തൻ ഭീരാ ഹാ! ഹാ!
സമൃദ്ധി നിന്നോടുമേ, നിങ്ങൾ തൻ മൊരാളും” എന്ന

ഓരോ നിശ്ചയമായും മധുപ്രബന്ധങ്ങളെ സംബന്ധിച്ചും അശേഷം അതിശയോക്തിയാകയില്ലെന്നാണു ഏതൊരു ഉപവിധം. ഈ കവിതകൾ സസ്തുതകൾക്കു നേർക്കാൽ വായിച്ചു സമ്മതിക്കുന്നതിന്നു മുമ്പെങ്കിലും അതിന്റെയും മറ്റൊരു പട്ടികയിൽ അതിന്റെയും പേരുകളും മറ്റൊരു പട്ടികയിൽ വെക്കുന്നതും പറയാം.

നല്ലെടുത്തിയിട്ടുള്ള പശ്ചാത്താപമുള്ള ഈ കവികളുടെ വ്യവസ്ഥാപരമായ ശരിയായിട്ടാ
സ്ഥാപിക്കണമെങ്കിൽ സാസ്തൃതത്വവ്യവസ്ഥയും പ്രാകാശത്തിന്റെയും ഏകദേശജ്ഞാനമെങ്കിലും
കൂടാതെ കഴിയട്ടെ. ഭാഷാസാഹിത്യത്തിലുള്ള ശരിയായ പ്രവേശം തന്നെ സാസ്തൃത
ഭാഷാജ്ഞാനം കൂടാതെ സാധ്യമല്ലെന്നും തീർച്ചയാണല്ലോ. നിർഭാഗ്യവശാൽ നമ്മുടെ ഭാഷാ
വിദ്യാഭ്യാസപ്രസ്ഥാനത്തിൽ ഈ പരാമർശം വിസ്മരിക്കപ്പെട്ടിരിക്കുന്നതായിട്ടാണു കാണുന്നത്.
ശങ്കര ഉണ്ടായിട്ട് മധ്യം കുറവായിട്ടുള്ള ഭാഗമില്ലെന്നു പറഞ്ഞതുപോലെ ധർമ്മ ഈ
കൃതി തല്ലത്തലിലെ കവിതയുടെ സ്വഭാവവും. ഏതുഭാഗവും യഥാർത്ഥകവിതയുടെ മൂലാഭി
പ്രകാശമാണെന്നായി ഉദ്ധരിക്കത്തക്കതാകുന്നു. നമുന്റെ മൊത്യാവഹിച്ചുകൊണ്ടു പുറപ്പെട്ട
ന്ന അരയന്നം,

“അംബരമാകൃണാശുപരന്നമ-
വിവിധമഹാമണി വിരചിതശിഖരേ
ചെന്നു വിളക്കിതിപതിനഗര
ധന്യാകാരേ കന്യാഗാരേ മണിമയമുറ-
ത്തഴകി ചിറങ്ങിക്കനകവിഭൂതണ-
സ്തണസ്തണിതോപമമധുരനിനാദം
കൊണ്ടു വധുനാം ചെവികളിലളളചൊരിയു ചൊരിയു
മദമദതണിയാനമനോജ്ഞം
മൃദുമൃദുപദതലിറവെച്ചു നടന്നും
വിളുമശകലം ബിജാപൂരക-
വിത്തെന്നോത്തുകൊത്തിയുടച്ചു
മധ്യമധ്യേ വെളുവെളു വിലസിന
പത്രപുടയുൾ കടത്തു കടത്തു
വിവൽ തവദനം നോക്കിയുമിമ്മം
വിളുരീതി വളുതുകടന്നു”

ഇങ്ങനെയാണു മുമ്പായിട്ടുള്ള മുമ്പിൽ പ്രത്യക്ഷപ്പെടുന്നത്. മുമ്പായിട്ടുപോയതും കാണുന്ന
യി ഉൾപ്പെടുന്ന ജനകൂട്ടത്തിൽ ഭോജനപ്രിയന്മാരായ ബ്രാഹ്മണരെ കവി പ്രത്യേകം പിടിച്ചി

“ഏതേണമെന്നുമെതിരെ പുനരെങ്കിലെന്തി-
ന്നത്താഴമുണപഴുതേ കളയുന്നതും നാം
ഇമ്മം നിനച്ചു പശുമാലിയടുക്കുമോരോ
പുതപിസുരൈവനിബിഡം പുര മാബഭാസേ.”

“നാളെ കഴുപ്പമഗ്നം നിയതം ധരിച്ചേൻ
കാലത്തുപോലിതു കരഗ്രഹണേ മുഹൂർത്തം;
മേലത്തിമുണപുന്നരിന്നു കഴിക്കവേണം
ചാലപ്പറഞ്ഞിതിചാലകലം മിജാനാം.”

ഇതെല്ലാം സ്വയംവരത്തിന്റെ തലേന്നാളത്തെ കോലാഹലങ്ങളാണു. തലേന്നാൾ തന്നെ വ
ന്നുചേർന്നിരുന്ന രാജാക്കന്മാരെല്ലാം അന്നു രാത്രി “വെളുപ്പിച്ചതെങ്ങനെയാണെന്നു അപകടം
തുമേ അറിഞ്ഞുകൂട.

“അംഭോജശതമവപോക്യമനം റുപാണാം
ഗംഭീരമച്ഛിതിതരാമിളകിത്തുടങ്ങി
വന്ധവരയുളള തിരമാലകൾ ചൊങ്ങി മേന്മേ-
ലംഭോധിനായുമാരമിച്ചിളകുന്നപോലെ.”

“ഇന്നത്തേക്കു പൊറുത്തിട്ടകിളിവിടെ ജനിച്ചിടുന്നേൻ നാളെയെല്ലാ-
മെന്നെകാണും മരയാമധിഗമമരമും മാലന്മനം കമാരി
പിന്നത്തെകോപ്പുവേറെ ഇതി വിവിധമനോരാജഭോജകലാനാം
കണ്ണിൻതന്നെ പുലന്നുശതയുഗലഭൂതിരാത്രിയാത്രിപതിനാം.”

ഇങ്ങനെ ഓരോ ഓഗങ്ങൾ ഉദ്ധരിച്ചുകൊണ്ടിരിക്കാൻ ഗ്രന്ഥം മുഴുവനും തന്നെ ഇവിടെ ചൊല്ലേണ്ടിവരും. അതുതോറും ഏതെങ്കിലും പദ്യങ്ങളാണു ചമ്പുപ്രബന്ധങ്ങളിൽ കാണുന്നതു. വിന്യസിച്ചെടുത്താൽ ചുരുക്കുന്നു.

ഭിഷാചമ്പുപ്രബന്ധകാരാർ അസാമാന്യചണ്ഡിതന്മാർ ആയിരുന്നുവെന്നു അപരരെ കൃതികളിൽ എളുപ്പം വിളിച്ചു പറയുന്നുണ്ടു. ഇന്നു ജന്മധൂതിയെ ദേശഭാഗികളിൽ എവിടേനോടും കിടന്നിട്ടുത്തരവുണ്ടു. അഭിമാനകരമായ ശബ്ദസമുച്ചയവും ഗ്രന്ഥസമുച്ചയവും വായനക്കാരന്മാർ ഹൃദയത്തിൽ ചമ്പുകാരന്മാരും അപരരെ കാലത്തോളം മിന്നുന്ന മറ്റൊരു കവികളും സൗകൃത്യബോധം ഉറന്നുവെച്ചു സർവ്വവിധങ്ങളും അതിനു ഭരണവും ഭാഗംചെയ്യുകയാവാകുന്നു. അനല്പകൃതികളാലികളായിരുന്ന അവർ അപ്രകാരം കർമ്മശബ്ദസമ്പന്ന നമുക്കു നല്ലാതിരുന്നെങ്കിൽ, ആധുനികോരോ ജന്മങ്ങൾക്കുഗുണമായി നമുക്കു സാഹിത്യത്തിനു ഇപ്പോൾ ഉണ്ടായിരിക്കാമിരിക്കുന്ന പുഴുളയെ പുലർത്തണമെന്നും ഭാഷയ്ക്കു കൊപ്പുണ്ടായിരിക്കയില്ലെന്നും അതിശക്തിയെത്തും നിസ്സർഗ്ഗംകൊണ്ടുമാത്രം ആംഗവസാഹിത്യപ്രവാഹത്തിൽ കേരളഭാഷാപ്രകാരം എത്രയോ മുമ്പുതന്നെ കടപുഴക്കിവിടണമെന്നുപോകുമായിരുന്നു എന്നും അപ്പം ആലോചിച്ചാൽ ദുസ്സമാകുന്നതാണു. ഇക്കാലത്തായതെ മധ്യകാലങ്ങളിൽ നമുക്കു ഭാഷാസാഹിത്യഗതിയിൽ അതിപ്രധാനമായ ഒരു സ്ഥാനം ഉണ്ടായിരിക്കുന്നതെന്നും വ്യക്തമാകുന്നു. ഈ കാലങ്ങളിൽ അനേകം രാജാക്കന്മാരും ഇടപ്രദേശന്മാരും കവികളെ ബഹുമാനിച്ചു പ്രോത്സാഹിപ്പിക്കുകയും അതുവഴി കേരളസാഹിത്യഭൂമിയിൽ വഴികളുടേയും ചെങ്കുളം നോക്കുകയും ചെയ്തു. അനേകം പ്രസിദ്ധകവികളെ തന്റെ പ്രാപ്തരാജി ബഹുമാനിച്ചിരുന്നതായി അറിയുന്നുണ്ടു. പയ്യപ്പത്തേരിമാർ, ചേന്നാസ്സനമ്പൂരിപ്പാട്, കാക്കത്തേരിപ്പാട്ടേരി, പുനന്നമ്പൂരി മുതലായ അംഗങ്ങൾ മരിക്കുന്നതിനെത്തുടർന്നു സമാജത്തെക്കുറിച്ച് മിഷൻ കേട്ടിരിക്കാൻ ഇടയുണ്ടല്ലോ. ഈ കവികൾ മാത്രമല്ല മറ്റൊരു വിധത്തിൽ സമാജത്തിൽ പുനന്നമ്പൂരി ഭാഷാകവിയായിരുന്നതിനാൽ, അദ്ദേഹത്തിനു അർഹവിധാനം മാത്രമേ ഉണ്ടായിരുന്നുള്ളൂ. എങ്കിലും, ഭാഷാകവികളെ മുക്കുകയും ആദ്യേണിപ്പിച്ചുകൊണ്ടും,

“ഏകമുഷ്ടരകുലിവിഷ്ടിഷ്ടനാശംജാതഗദ്യോദ്ധതാഃ
കന്മാരാത്രകവിന്ദം കവിധിതും സജ്ജതിമഞ്ജാവിനാ
സ്വപ്നാനന്ദംനിഷ്ഠാസുരസരിതം പാഥപ്രപാതപ്രഥാ
പ്രത്യാഖ്യാനപരിചസാധിവാചസാക്ഷിഗ്രേതിജിഹ്വതം”

എന്നിങ്ങനെ ഗദ്യകവികളെക്കുറിച്ചുപറഞ്ഞു കവിതേസരിതായ ഉദ്ദണ്ഡശാസ്ത്രികളാൽ “അന്നുനന്നു
ജിന്ദുപ്പട്ട” എന്നപ്രകാരം സഭാനിതരം,

“അധികേരളഗ്രന്ഥിരഃ
കവയഃകവയസ്തു വയസ്സനന്തൻ വിനമഃ
പുലകോൽഗമകാരിവചഃ പ്രസരഃ
പുനരേവ പുനഃ പുനരാസ്തമേവ”

എന്നിങ്ങനെ ആരാധിതന്മാരായിത്തീർന്നു ആ അരകവിയായ പുനന്നമ്പൂരിതന്നെ ആയിരുന്നു. ചമ്പുപ്രബന്ധചക്രത്തെക്കുറിച്ച് അധികം പ്രസ്താവിച്ചു നിങ്ങളുടെ വിലയേറിയ സമയം വ്യയംചെയ്യണമെന്നു ഞാൻ ഉദ്ദേശിക്കുന്നില്ല. ഇനിയും ഈ കാലങ്ങളിലെ കൃതികളുടെ കൃത്യത്തിൽ ഉണ്ണുഗ്രാമയും കണ്ണൂർപ്രണിതരുടെ കൃതികളാണു മുൻപെട്ടെന്നു. ഭാഷാമാധുര്യംകൊണ്ടും അലങ്കാരപ്രകാരം കൊണ്ടും കണ്ണൂർഗ്രാമ കേരളീയരായ ഏവർക്കും സുപരിചിതമാകുന്നു. കൃതിയിലെ ഇതിവൃത്തം ഭാഗവതത്തിൽനിന്നും എടുത്തിട്ടുള്ളതാണെന്നു, കാലദേശാവസ്ഥകൾക്കനുസരണമായി കവി അതിൽ സ്വതന്ത്രങ്ങളും ആസ്വാദ്യതയുള്ളതുമായ അനേകം മാറ്റങ്ങൾ വരുത്തുകയും ഫലിതപ്രയോഗങ്ങൾ, ചമല്ലാരസന്മാദനത്തിലും രസപ്രതിപാദനത്തിലും തന്റെ അത്യുജ്വലമായ പ്രതിഭാശക്തിയെ പരിപൂർണ്ണമായി പ്രയോഗിക്കുകയും ചെയ്തിട്ടുണ്ടു. ഈ ഗ്രന്ഥവും ഭാഷയ്ക്കു ഭരമുപു പാത്തതെന്നു ചാകുന്നു. കണ്ണൂർപ്രണിതരും ഭാഷയ്ക്കു വലുതായ ഒരു സാഹിത്യസമ്പത്തു ഭാഗംചെയ്തിട്ടു മഹാകവിയാകുന്നു. അദ്ദേഹത്തിന്റെ രാമായണം മുതലായ കൃതികൾ കൈക്കൽക്കൊണ്ടു സുപ്രസിദ്ധങ്ങളാകുന്നു. ഭാഷാരിതി തമിഴ്നോട്ടം അടുത്തു നില്ക്കുന്നതിനാൽ അതിൽ ഭാഷാസൗകര്യം നിമിത്തമായിരിക്കാം വടക്കു പണിക്കരുടെ കൃതികളോടു അത്ര പ്രതിപത്തി ഉണ്ടായിരിക്കാത്തതു്. ഭാഷാശബ്ദങ്ങളുടെ ആഗമവും രൂപവും

ശ്രീ

പ്രശാന്തനിർമ്മാണം

(M. S. Kumaran Nair

Class III.)

ചാരി ഉത്തേജിത വിവാസത്തിലും
നന്നല്ലരക്കും നിട്ടതുംതൃപ്തിച്ചു
ശ്രീജാസ്ഥാ "സാരപ്ര" മിയന്ന മേഹ-
ളജ്ഞാ ഖൊന്നിപ്പൊടിയിൽ കിടപ്പു

മുഖ്യവിതപ്പോരിനിറങ്ങി മുറും
പതിപ്പിച്ചു കളവാത്തയായി
യോജനാബികാജനാവിയിൽ പതിച്ചോ-
രിൽ തന്നെയും വെണതല്ലി!

നിഷ്കാലജ്യോപരിമലമലി
നിന്നോരപൊൻകമ്പിയിൽ മണ്ണിൽ
ബന്ധംവെക്കുകയോ പതിച്ചു; ചിപം
പൊലിഞ്ഞിനിപ്പോം നിമിഷത്തിനുള്ളിൽ.

പുഴകിടക്കപ്പറമ്പൊരേററി-
ഞ്ഞെത്തെന്നുപാലത്തറവിൽത്തലോടി
വാത്സല്യസാഗ്രം ജഗദംബയെത്ര
ശ്രീശ്രീപുതിക്കുവ ചെയ്തതില്ല!!

സന്തപ്തബാധം വശിയുന്നൊരോമർ-
നേതും തിരിച്ചും ബരലക്ഷ്യമാക്കും
അല്ലോക്കിയിൽ ശോകകരം ഗിരംതെ-
ല്ലിക്കിടക്കോളുവയുണ്ടു സദാപി.

ജലംകൂടാതെ മോഹകരങ്ങൾ
തായക്കൊഴും മാറിയല്ല മനം
പ്രശാന്തവിദ്യാമൃതസാരനിദ്രാ
വശ്രാന്തയുൽക്കൊൾവു കമാരനേകന്.

അപ്പോഴെങ്കിലും ബുദ്ധവൃദ്ധത്തിൽ
പുണ്യകവാണാനനമൊന്നായ്തി
കൈത്താങ്ങിൽവെച്ചു, കിടന്നെകിട-
നിശ്വാസമോടത്തലതാണു വിണ്ടും.

"നേതാംബുവാലാദതമാന്മാവിൽ
ജയധജനാകൃതി നിവിപത്തേ!
മിളർപ്പശോഭം നെടുവെപ്പിലാബ
പാറകുതിന്നും ശുഭപംക്തിനിത്യം."

"ഹാ! മേലിന! നിൻ തരവിൽപ്പതിക്ക-
ന്നിസ്സാധിമാർ തൻ ചുടുംബാധുധാര
പൊഴുന്നതില്ല; ശരി, തപുരക്ക-
പ്രവാഹമേറൊരവിച്ചു പണ്ടേ!"

സുകൃഷ്ടി തൻ ഹസ്തസുപല്ലാപ്ത-
ന്താരാട്ടിൽ മേലിക്കിടംകിടാവിൻ
പൊൻനൈറിയെല്ലൊന്നു മുകുന്ദാന-
ന്ദാതാവു വിണ്ടും ശുഭമാൻപാഴിൽ.

സരാഗതമാനിനി തൻ മോബ്ജാ
സന്യാസ്തംബാഭകലൻ നിന്നി
പുനികളാംബാലനെ "യംബരാ"നേ
വിട്ടുസൂപ്പൻ കരുതുന്നുവെന്നോ?

അഹന്തതിക്കുപുലകുറ്റുവൃത്തി-
മേലപ്പട്ടുതൻ ജീവിതമാമരത്തേ
സുഖാനുഭൂതിപ്രകരാഗിമദ്ധ്യ
മെരിച്ചുടന്നോര-ധനികപ്രവീരൻ;

മൊസ്തയാനാവഴിയങ്ങമിങ്ങും
ചരിപ്പലോകങ്ങൾ വിചാരമേന്യ
ധാരാവാപരേക്ഷിയ നേത്രമിന്നി-
ദ്രാമപ്രജ്ഞതിൻജനകാൺമതിനോ? (യുഗ്ഗം)

"യുഗ്മന്ത്രമേ! നിങ്ങളെ മൃഗനാശം
പരോഷമായി ചെയ്യിട്ടൊരാൽതന്നെ
കൊടുത്തുകൊടുത്തു; ദിഗ്ഗണാധ്യ-
സ്താവ്യശാസ്ത്രമു പണ്യദേവം.

എന്നാലുമെങ്കിലും തിന്മയിന്നു-
ച്ചാലോകനമെല്ലാ പാർക്കൽ നന്നു
പക്ഷേ, വോന്മാർധികം വിളംബം
പററാതെൻ സാദരിയേണ്ടതാകും."

അന്നലനേത്രാഗ്രകടാക്ഷമുല്ല-
പുല്ലാലിയോടൊത്തു തന്മുഖനെയും
ജഗൽവിതാവിൻ ചരണത്തിലന്ത്യം
സങ്കല്പമോടുന്നവെച്ചുകൊണ്ടാകും.

മോഹം കരണാവലിരംഗമിബ്ബ
തൃജിപുതിൽ തുളി; സുതാത്തിയോധം;
വിഭിന്നചിന്താവധി എത്തിലാക്കി
തുകൻ പൻശ്വാസനിരോധരിത്വം.

മങ്ങുന്നൊരന്നയനയുഗ്ഗമെച്ചു സച്ചി-
ല്ലാമം സൂരിച്ചു ചിലതൊക്കെയുപതിനായ്
പാരംശ്രമിച്ചു; കഴിവു, നരണാധാരങ്ങൾ
ചൊരൊന്നനക്കി, അവർ യാത്രപറഞ്ഞു-
ശാന്തം!! "ശുഭം."

അനന്തരം സൈനിക ശക്തികളും
കനത്തപൈശാചിക വൃത്തിമൂലം
അനന്തരം ദൈവപരാജയം
മനുഷ്യരനുഭവിച്ചതിൽ പതിച്ചു.

പാരംകുറഞ്ഞുളള മൃഗശൃംഗം-
തിരംകവിഞ്ഞുളള മൃഗശൃംഗം
സൈന്യം നവോദയമെടുത്ത പെട്ട-
കാരന്റെ ചിത്തം ചെലിയിച്ചുപിരിച്ചു.

അല്ലെങ്കിൽ ചോരപുരുഷന്മാർ-
ലോകപിതയായ 'സത്യ'ന്റെ മുമ്പാകെ
മുഖമുറപ്പിച്ചു കൈകൾ കയ്യോ-
മൊഴുപ്പിച്ച് ശിരസ്സിന് പ്രഹരിച്ചുകൊണ്ട്!

നിരന്തരം ചോരപുരുഷന്മാരും
നിറഞ്ഞ നീക്കം സൃഷ്ടിക്കാത്തതും.
പറഞ്ഞിട്ടുണ്ടാകാത്തതും
സർവ്വതരം സാക്ഷികനായതും.

മരിച്ചവർക്കുവേണ്ടിയുള്ള
പരിചരണം തോലിയിൽ മാത്രമായി
ചിരിച്ചു മരിക്കുമെന്നു മുൻ-
പ്രവചിച്ചിട്ടുണ്ടാകാത്തതും.

നിശ്ചയത്തിൽക്കുറിച്ചു നൃത്തം
പിടിച്ചുവെക്കുന്നതു കണ്ടു നോക്കും
പ്രശാന്തതയോടെ പ്രകൃതിയിൽ
കൃത്യം തന്നെ ഏതെങ്കിലും സമയം.

ചെങ്കുളം ചാത്തിയെടുത്തു പച്ച
പൊന്നും കറുത്തുളള സൂര്യബിംബം
പരം കലനോടെ സമുദ്രമധ്യ-
ത്തിൽ താഴുന്നതിന് പാത്രം.

കണ്ണിൽ ജ്വലിക്കുന്നതൊന്നുവെങ്കിൽ-
കണ്ണുകൾക്കുളള ചന്ദ്രബിംബം
വണ്ണിച്ച് പരിചരിക്കുന്ന അന്തർദ്വൈ-
ലോകപിതയായ പരിവർത്തനം.

മാനന്താലം പൊട്ടിച്ചു കയ്യെടുത്തു
താരങ്ങളായിട്ടു വെളിച്ചം
മുളർച്ചയായിട്ടു വെളിച്ചം
പരം കറുപ്പിച്ചു പച്ചക്കറുപ്പി.

കേൾക്കും സമീപം കേൾക്കുന്നതും
കേൾക്കും വിശ്വാസത്തോടെ ചിന്തി-
നാശം നിറയുന്ന കിടന്ന കാലം
പരം കഴിഞ്ഞു കഴിഞ്ഞുവെന്നു.

നിതാനന്തരം പ്രകൃതിയിൽ
കൃത്യം തന്നെ പരിവർത്തനത്തിൽ
നന്താശ്ചര്യം കേൾക്കും വരന്റെ ചോര-
സമീപം കേൾക്കുന്നതും.

കൃത്യം തന്നെ പ്രകൃതിയിൽ
വിശ്വാസത്തോടെ വെളിച്ചം
കേൾക്കും കേൾക്കുന്നതും
പ്രകൃതിയിൽ നവകലനം.

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