

49.
The Always

Union Christian College Magazine

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JULY 1929

CONTENTS

	Page
Editorial	43
College Notes	44
Athletic Notes	46
Forgiveness	47
The Mystery of the Lost Watch	50
Paul's Ideals as Helps to Students	55
March to September and September to March	57
Pax	59
My Room	61
My Leaving Home for College Study	61
Stray Thoughts on Universities	62
On Examination	65
Christianity in India	67
The Students' Christian Fellowship	69
Tagore Hostel	70
Holland Hostel	71
North-East Hostel Notes	71
The New Hostel Notes	72
More about the Alwaye Settlement	73
A Survey of Malabar and Her People in the 17th Century Malayalam~	75
പ്രതിധ്വനി	82
തൂലാവകം	83
കവിതയും കവിഷ്ഠം	84
പുലയം	90
വി. സി. ബാലകൃഷ്ണപ്രണീതം	

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

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THE ALWAYE

Union Christian College Magazine.

Vol. V.

July 1929

No 1.

NOTE

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

EDITORIAL

Let us start this magazine by extending a hearty welcome to all new students. We congratulate them on the excellent start they have made to their College life by deciding to come to Alwaye! We would welcome, too, the new members of the staff and Mr. C. P. Matthew on his coming to live in his new house within the College compound — we shall not easily forget his 'spacious coffee.'

A new house, new staff, new students; it is the beginning of a new year and a year of new beginnings. We need only mention the new rules [for example the 10 rules] to be found in the new calendar — that mighty work and, alas! a new mercilessness on the part of the wardens with their automatic fining. If you are late for roll-call you will no longer melt the warden's heart even by telling him about your 'circumference.' We must change our Alwaye alphabet and say:—

F are the fines we pay week by week
(The wardens are all looking glossy and sleek.)

This then is a time of new beginnings (there is very little of the eighteenth century about us), new resolutions and new attempts to live our life 'simply and'

Then as regards this magazine, of course, it is well worth reading from cover to cover. (Is it not an all-Alwaye production?) The only difficulty is to know where to begin. Perhaps the best advice is that which the King gave to the White Rabbit, 'Begin at the beginning and go on until you come to the end; then stop.' Yet we would especially recommend to your notice the Rev. Stephen Neill's article on Forgiveness. Students generally seem to think, it just means 'letting you off.' As one of them says 'Sir, very sorrow, you must forgive me' and is surprised

The answer comes 'I am sorry also, two annas'! As our Shakespearean scholars quote:— 'Tis true, 'tis pity and pity 'tis, 'tis true.'

The editors will be pleased to receive suggestions for the improvement of this (most excellent!) magazine, but remember expense has to be taken into account and it is no good saying, for example, many more photographs.

We have still one grumble to make, that is, old students are not keeping in touch enough with the College, we repeat we are always very pleased to hear from them.

College Notes

The College was closed for the midsummer vacation on the 13th March 1929 and re-opened for the Senior Classes on the 5th of June 1929 and for the Junior Classes on the 11th of June 1929.

The results at the March University Examinations were not as good as usual. We did well in the B. A. Degree Examination, but fared somewhat badly in the Intermediate. Messrs. A. N. Krishnan Nair, P. Kelappa Nedungadi and K. N. Raghavan Pillai secured First Classes in the Intermediate Examination and we congratulate them heartily on their well-deserved success.

Last year was a year of many trials and we are glad that we have as a College come out of them with renewed faith in the aims and ideals of our work. There are many friends who supported and encouraged us in our difficulties and we wish to convey to them our most heartfelt thanks.

The new admissions have been very good — 127 to the Junior Intermediate and 44 to the Junior B. A. The total strength of the College is now 336. Of these 234 live in the College hostels, 22 in houses rented by us in the vicinity of the College and the rest with their guardians or in lodgings. All the Junior Intermediate students are either resident in the College hostels or live with their guardians. We have this year reserved two of the four hostels for the residence of the Junior students alone.

The new house which was under construction was completed by the end of June and Mr. C. P. Matthew and family moved into it on the first of July. Mr. Matthew is in charge of the New Hostel which is one of the hostels reserved for the Junior students.

The other wardens are, Mr. K. C. Chacko and the Rev. Stephen Neill in charge of the North-east Hostel, Mr. R. O. Hicks and Mr. T. B. Ninan in charge of the Holland Hostel and Mr. C. E. Robin in charge of the Tagore Hostel. The last is the second hostel reserved for the Junior students and we have made a beginning there of the 'Prefect' system by the appointment of Mr. C. T. Matthew, a Senior B. A. student as Prefect. Mr. Matthew is expected to help the warden generally in matters connected with the hostel.

Mr. P. K. Mahadevan, M. A., Lecturer in History and Economics, Mr. D. D. Dawson, B. A., (Hons.), Lecturer in Natural Science and Mr. S. S. Subramonia Aiyar, B. A., (Hons.), Lecturer in Mathematics left us at

the beginning of this year and their places have been taken by Venketeswara Iyer B. A., (Hons.), Mr. E. S. Narayana Iyer B. A., (Hons.) respectively.

Mr. Mahadevan joined the Staff in June 1927 and during his stay here he did his work so well and threw himself so wholeheartedly into the life of the College that his departure is a great loss to us. He has now joined the Staff of the Annamalai University. We wish him a distinguished career in his new sphere of work.

Mr. D. D. Dawson joined the Staff in June 1926. He was for some time warden of one of the hostels. By his kindliness of disposition and devotion to work he endeared himself to all and we shall miss him much. Our best wishes are always with him.

Mr. S. S. Subramoniya Iyer joined the Staff only in June 1928. He has been selected for appointment in the Government Educational Service. He was thorough and painstaking in his work here and we wish him all success in his new career.

Mr. C. R. Mylaru, B. A., (Hons.), has been appointed additional lecturer in English and Mr. T. C. Joseph, Demonstrator in Natural Science.

We extend a hearty welcome to all our new students and lecturers.

The term of the College Council expired on the 8th of June 1929 and the new Council has been constituted as follows:—

Representing the Anglican Church in Travancore and Cochin:—

P. Cheriyan Esq., B. A., B. L., Retd. High Court Judge, Tiruvella.
Rao Bahadur John Kurien Avl., B. A., B. C. E., Retd. Executive Engineer, Kottayam.
C. K. Thomas Esq., B. A., L. T., Principal, C.M.S. College, Kottayam.
Rao Bahadur P. I. Verghese Avl., B. A., B. L., Chief Justice, Chief Court, Ernakulam.

Representing the Mar Thoma Syrian Church:—

The Rev. George John B. A., L. T., Headmaster, S. C. Seminary, Tiruvella.
K. K. Kuruvilla Esq., M. A., B. D., Headmaster, M. T. Seminary and Principal, Theological Seminary, Kottayam.
P. J. Verghese Esq., B. A., B. L., Retd. High Court Judge, Kottayam.
Diwan Bahadur V. Verghese Avl., Chief Medical Officer, Ernakulam.

Representing the Malankara Syrian Church:—

M. A. Chacko Esq., B. A., Retd. Excise Commissioner, Trichur.
Rao Sahib O. M. Cheriyan Avl., B. A., L. T., Retd. Chief Inspector of Vernacular Schools, Puthuppally.
K. C. Mamman Mappillai Esq., B. A., Editor, 'Malayala Manorama,' Kottayam.
C. P. Tharakan Esq., Landlord, Pallikara, Kumarapuram.

The answer comes representing the Senatus :—

The editor Esq., M. A., B. L., Principal, The Union Christian College, Always.
 ment of this Jacob Esq., M. A., Bursar, The Union Christian College, Always.
 be taken A. C. Chacko Esq., M. A., Lecturer, The Union Christian College, Always.
 C.P. Matthew Esq., M.A., Lecturer, The Union Christian College, Always.
 T.B. Ninan Esq., M.A., Lecturer, The Union Christian College, Always.
 The Rev. W. E. S. Holland M. A., Principal, St. John's College, Agra.
 Dr. (Miss) McDougall, Principal, Women's Christian College, Madras.
 P. K. Matthew Esq., B. A., B. L., Secretary, Christava Mahilalayam, Always.

There are still four more members to be co-opted.

Bishop Paddock of the Protestant Episcopal Church in America has given us a donation of £100/- for the use of the College. Of this amount we have given half to the Settlement for the children of the depressed classes and reserved the other half to meet the expenses of inviting speakers to the College and for work among Hindus.

The Rev. Canon A. W. Davies, Vice-Chancellor of the Agra University has given us Rs. 5000/- to be used for the enclosing and the laying out of our grounds. We are preparing plans for this work and hope to begin it very soon.

We thank both Bishop Paddock and Canon Davies for their kindness and hope they will continue to extend to us their sympathy and support.

Athletic Notes

On correcting a batch of essays by students of Class I on their first impressions of College life, it was clear that they were all greatly struck by the facilities for playing games here. And, indeed, even the most finical taste should be satisfied for we play football, volley-ball, badminton, basket ball and cricket besides disporting ourselves on the parallel bars. Yet we sometimes wonder how it is that students do not make more use of these opportunities. We do not always realise our good fortune in having so many grounds. Perhaps some are diffident because, not having played, they hesitate to begin where they see so many experts performing. If this is so it would be a great help to the President of the Athletic Society if students came to talk to him about it, as he is keen to start games for beginners only. It is important that all students should play and that not only because it develops our bodies and helps our studies.

In future football, volley-ball, badminton and basket ball will have one captain each, to be elected in March only by those who are in the College team. Each of these clubs will have a Senior Secretary who may be nominated only by a member of the team, and a Junior Secretary, who may be nominated by anybody. All the College may take part in these elections which will take place at the beginning of the first term. The tennis and cricket clubs will elect their own officers.

I am trusting you to

The following are the election results for this year established the

	Captain	Senior Secretary	Junior Secretary
Football	P. C. Matthew	V. J. Joseph	K. T. Philip
Volley-ball	M. C. Eapen	P. Narayana Pudaval	K. M. Abraham

Class-Group I.

Badminton O. J. Joseph V. Sankaran Nair Eapen Samuel
Cricket Victor Moorkoth Secretary T. K. Karunakaran.
Basketball. At the moment of going to press the elections have not taken place. Mr. V.N. Subrahmaniam Iyer is our expert in this line.

It is too early in the year to write of the activities of these clubs yet, but we feel one must be mentioned. Although perhaps not yet up to Test Team standard, our cricket club is rapidly progressing and not even the hardest rain can damp the ardour of our players. The deadly bowling and mighty hitting of our captain will, we hope, make ~~us~~ visiting team tremble. Perhaps he would be easier to get out if there were not so many 'butter-fingers' in the team, still we will improve.

As regards boating and swimming it is a pity that we have none of the former as we have reason to believe that many students are practised and skillful in using little boats. However we have plenty of fun swimming about and many are getting quite expert at plunging in head first (though they generally take care to leave their address behind first).

Forgiveness

'Sir, you must forgive me.'

How often we have heard the words, and how rarely they mean what they say. Usually it is simply a matter of a small fine, and the student means that he does not wish to pay it. Though the immediate issue is trivial, the moral confusion involved is deep and far-reaching.

In the first place, we must distinguish between offences against a person, and offences against artificial creations such as Colleges, countries, societies. Institutions cannot really forgive, though they can for good reason withhold punishment; the word is really applicable only to persons. The laws of Nature are automatic in their reaction; put your hand in fire and you will be burned; it is the aim of Institutions that their laws should be of the same automatic quality. If the police system of any country were perfect, all offenders against the law would be punished. The judge does not sit to decide whether a guilty man shall be punished or not; he decides merely what, if the man is proved to be guilty, the punishment shall be. A man who has robbed does not ask pardon of the judge, or of the law; though he may ask pardon of the man he has robbed—but in that case punishment or its remission is not involved in his action. In England, the only person who can pardon an offence against the law is the king; and he only does so under the fiction that all offences in the country are personally directed against the king: he pardons, not according to any law, but of his sovereign grace, which is above the law.

consider the very important distinction between the moral law, and offences against regulations. I was 10/6 for riding a bicycle in a street in Cambridge where bicycle-riding is prohibited, but I do not on that account regard myself as a criminal. As a matter of fact, I had ridden my bicycle there fully a hundred times before I happened to meet the policeman; it was simply a case of a rough calculation between the advantages to one of taking that particular short-cut, and the cash disadvantages of meeting a policeman. After the event, I decided that the disadvantages had it, and rode that way no more. Such regulations are made for the convenience of society. The existence of society depends on the general observance of the moral law. Breaking regulations may be undesirable; but it is not a crime, nor is it a moral offence. A great deal of harm is being done in India by the indiscriminate use of the word 'mischievous.' A boy is said to be mischievous if he is known to be leading an evil and immoral life; he is called mischievous also if he plays noughts-and-crosses in class. One word is made to cover two wholly different things. Sometimes the confusion is made worse by the fact that the same punishment is allotted to the two offences; but that is because all our attempts to make the punishment fit the crime are a little futile; to talk loudly on the verandah after 10 p. m. is not four times as serious an offence as missing a Scripture lecture; though the fine is four times as great. Each is a breach of regulation; on the other hand it is clear from the rules that absence after 10 p. m. without leave will be treated as a moral offence; it is in a different category altogether.

In a schoolboy, breaches of regulations are often no more than a sign of high spirits, like the prancings and curvetings of a mettlesome horse. High spirits must be checked and disciplined if the valuable animal in question is to reach its highest usefulness; if continued beyond the age at which they are appropriate, they may become a serious weakness. It is part of the genius of a good schoolmaster to recognise exactly at what point this danger begins. Generally he can apply the brake by letting the boy see that he is trusting him; then any offence, though very small in itself, takes on a very different colour; it is now a breach of trust, against the master; in a word, it had been raised from the category of offences against the institution to that of offences against a person, from mere failure to keep regulations to a serious moral lapse.

Now, let us return to our most familiar instance. The student says 'Sir, you must forgive me.' The warden must needs reply 'I am sorry I cannot. You have not committed any offence against me; your offence is against the whole College, which has ordained that you should pay a fine of as. 2; I am merely the instrument which acts for the whole College; I do not receive the fine, I do not even collect it. If you wish to be let off, the whole College, Senatus, Fellowship, Council, will be involved.' This may sound absurd, but it is the logical issue. In England, if I wish to have my Income tax assessment altered, it will take an Act of Parliament with the king's signature to change it; without that I must pay or go to prison.

But let us imagine that in a certain hostel, a warden calls a leading

student and says 'Discipline is weak in this Hostel; I am trusting you to help me maintain it,' the case is changed; the warden has established the matter on a personal basis; if that student offends, he will have to pay the debt, but that is merely a side-issue. He has cut his own throat by losing the warden's confidence; and has also inflicted a grievous injury on the warden. A very fine headmaster in England said to me that, in his school, if a monitor offended in any matter, he was expelled at once; he had been trusted and had proved unworthy of his trust. Some time ago, a warden asked all the members of his hostel to meet him at a certain time; half of them, through pique and suspicion, failed to turn up. The warden nearly left the College, not in anger, but heart-broken that he had so utterly failed to win the affection, even the confidence of his students. Time went on; no sign of penitence was made; the students in question did not even seem to understand the outrageous wrong that had been done. In such circumstances, there can be no question of forgiveness; confidence can never be restored.

We have seen, then, that the first two important questions we must always ask are, against whom was the offence really committed, and by whom is the punishment really inflicted. Now we must go on and ask, not philosophically but practically, what the aim of punishment is. We may say that it is threefold:

1. To make sure that the offender realises the seriousness of what he has done.
2. To make sure that he is adequately sorry.
3. To make sure that he will not do it again.

As far as the state is concerned, the second is the least important; the rude finger of Society does not try to plumb the inner secrets of feeling and emotion; it is contented with outward and visible results. Society tries, by graded scales of punishment, to make clear to the offender the exact degree of reprobation with which his offence is regarded, and to so assure him that it is not worth his while, or, in the case of the capital offence, to make it impossible for him to offend again. But in the case of offence against a person, it is the second which is by far the most important. Offence against a person is, in brief, offence against his love; and since love is of the nature of the infinite and timeless, the offence becomes infinite too. There is no punishment yet devised which is adequate to the sin against love. Besides, people are not made sorry by being punished, on the contrary, it is very bad for people to be punished before they are sorry. If, there is any love at all in the one who has offended, the moment he understands what he has done, he will be more sorry than words can express, and he will determine never to repeat the offence against love. The one sinned against cannot reveal the greatness of the sin by punishing the sinner; he can reveal it only by showing the greatness of his grief. And yet the sinner may desire to be punished; it is his chance of showing outwardly the depth of his repentance; however severe the penalty, he will not say it is too great. Willingness to bear the full punishment is the only certain token of repentance; the infliction of it is the sign on the part of the one forgiven that the repentance has been accepted. This is the basis of the idea of *satisfaction*; the sinner cannot

really give back that which he has taken away by his fault; but he wishes instead to offer the best thing that he has. This is part at least of the idea underlying the Jewish practice of sacrificing the best of their flocks and herds to Jehovah as a propitiation. They cannot offer their own life; they offer the next best thing. But the one to whom the gift has been offered may 'touch and remit' it; he accepts it in spirit, but does not demand the actual offering. Then the question of penalty falls away into the background; the sole offering of a broken and a contrite heart is accepted.

We can begin now to see dimly something of the meaning of the Cross in Christian experience. Our sins have all been sins against Love; what we need to lead us to repentance and amendment is a clear understanding of what it is that we have done, of the deep grievous wound that we have inflicted on the love of God. We have been like Hamlet, striking blindly through the arras. God draws aside the arras — and we behold the cross. It would have been possible for God by His great power to break our wills; instead, He chose to break our hearts. When He comes to enter in at our lowly doors, He comes in the unimaginable guise of pierced hands and a thorn-crowned brow, and a broken heart.

The Mystery of the Lost Watch

Having read a great many Sherlock Holmes stories I became fired with the notion of doing a bit of Sherlock Holmes work myself. I began to look about for mysteries which had to be solved. And a mystery soon presented itself, in the disappearance of my wife's gold watch. She came to me one morning full of trouble, and told me that her watch had been missing since the night before. She had the watch with her when she went to chapel the previous evening and had left it on the table when she returned. Usually it was kept in the bureau but it was not there now. Evidently she had left it on the table, and had forgotten to lock it up. This was all I could gather from her.

'The case affords some points of interest,' I said, 'it is a neat little mystery. I shall look into it.'

She looked at me a little queerly. 'Are you not going to put it into the hands of the police?' she asked.

Now, I was not going to put the matter in the hands of the police. My wife had no idea as to what it meant to set the law in motion. I knew, for I had once gone through it when I lost a small article of mine. I was a student then, and, not knowing what I was letting myself in for, I put in a written complaint about it at the nearest police station. I also mentioned in my complaint the name of the fellow who, I was pretty sure, had stolen my property, which, by the way, was an ordinary fountain-pen costing about eight or ten rupees. The police inspector was politeness itself, and promised to do his best to recover the article. He made certain investigations, and finally told me that I would have to give evidence at the local magistrate's court some time later. When the case came up for trial I

was some fifty miles away from town. I received a summons, to attend court on a particular day and I had to come all the way to town, though it was the most inconvenient season for travelling. On my way, there was a bus accident and I was thrown into muddy water about five feet deep, on the roadside. My suit-case also had been drenched in the mud and there was not a single suit of clothes fit for me to put on. When I reached the court, I found my police inspector waiting for me outside. 'Why are you so late? Please come in at once and give your evidence. His Worship had already called up the case,' he said. I asked him whether he could not get the case put off, as I was in no fit condition to appear before a representative of His Majesty. He would not hear of it. 'Who is going to notice anything about your clothes?' he said. 'You come up at once and give your evidence.' Accordingly, I went in, totally unsuspecting of what was in store for me. I was made to stand in a kind of trap before the magistrate. He gave me the swift east-to-west, and I could see a frown gathering on his brow as he looked at me, and I began to quake in my shoes. Finally he gave tongue. 'What do you mean,' he thundered, by appearing before the court in so dirty a manner?' I nearly shook myself on to the floor. At last I managed to get out the words, 'I came by bus, and had an accident.' He seemed to be by no means satisfied, but anyhow, without any further remark on my sartorial defects, he asked a man standing opposite to me to begin. This gentleman was the defendant's lawyer. I wish I could tell you what I went through during the next half hour. Suffice it to say that I was badgered out of my wits with all sorts of silly questions, forced to contradict what I had once said, and finally made out to be a fool, a liar and a villain at the same time. And this, mind you, after losing my fountain-pen, and spending another fifteen rupees to attend the court and help the law. Finally, the case against the accused was dismissed, as not sufficiently strong for a conviction. I then and there made a solemn resolve, never again to complain to the police about anything, no, not even if somebody murdered me in cold blood.

You could therefore understand why I would not call in the police to my aid in the little matter in hand. Besides, I felt that I had not read so much of Sherlock Holmes for nothing.

'You leave it to me,' I told my wife, 'I am sure I can trace your watch, as well as any of the police, and with less fuss. Leave the matter in my hands.'

She looked rather incredulously at me. 'All right,' she said at last, seeing that I was determined, 'only it is a rather costly watch, and we could not afford to lose it. I am sure it would be better to let the police know.'

I was determined not to let the police make a mess of the neat little problem which Providence had sent in my way. 'You better tell me the details,' I said, 'as far as you can remember; if I cannot solve this riddle, I will let you know. Who were in the house yesterday?'

Now, I knew all who were in the house, and from a householder's point of view, my question was certainly superfluous. But I was taking a detective's point of view. My wife, however, was rather unsympathetic.

at first. 'Why do you ask? Don't you know as well as I do, who were here?' she demanded. I knew, but I told her that I wanted to get at the facts. 'Oh! if you are going to make a fool of yourself and get into trouble, you need not ask me to help you' she said rather ungraciously. At last, however, she gave me the facts. There had been no one at all in the house whom we could suspect. We had only one servant in the house. A little girl used to come early in the morning and sweep the premises. But the watch had been missed before she came that morning. So there was nobody else except my wife, myself, and the servant-boy, John. The watch had been left on the table in the drawing-room. I examined that table closely. There was nothing on it which could have been a relic from a burglar. But beneath the table, on the floor, there was a handkerchief. Now, if Sherlock Holmes had got hold of such a thing, he would have deduced many points from it. He would probably have found out that the owner of that handkerchief was a left-handed man with a squint eye, and that his grandmother had St. Vitus dance. Such deductions would no doubt have narrowed the field considerably. But I could not find out anything from the handkerchief, except that it belonged to a man whose name began with a 'G,' as that letter was put in marking ink on the corner.

'Did anybody come here yesterday evening, whose name begins with a "G"?' I asked my wife. 'Here is a handkerchief marked "G." Whose is this?' 'Oh! that must be uncle George's,' replied my wife. 'He came in just after chapel yesterday, to see you. But you had not yet returned, and he left after waiting a few minutes.'

Now, the said gentleman was an uncle of mine, and I may say that I was rather chummy with him. He used to visit us occasionally. I was somewhat fond of the old man, though he was rather crusty at times. Of course, it was not easy to suspect him of pinching a watch belonging to my wife, but as a detective I was bound to investigate all possibilities.

'Were you in the room, all the time he was here?' I asked my wife. But she turned on me rather sharply. 'What are you getting at?' she asked. 'Are you suspecting him of taking my watch? Now don't make an ass of yourself if you please. I would rather lose the watch than get into trouble with our friends here.'

Mary has rather a clumsy way of putting things sometimes. She forgets occasionally the respect due to a husband.

I had not really suspected my uncle George of scrounging my wife's watch. Not that, being a watch-less man himself, a watch like that would not have come handy. Besides, he was rather a stingy old gentleman, and spent very little even on things which he could not do without. For example, he had lost some of his teeth, but he would not have them replaced by artificial ones, though I had several times pointed out to him how essential they were for health. Still, though he was stingy and all that, it was very improbable that he would so far forget himself as to steal another man's property.

Suspicion thus pointed to the servant-boy, John. He has been with us for three years now, and is so idiotic that he has not yet learnt the relation between an anna and a pie yet. I do not think he would have

understood what it was, if he had seen a watch. But then, this was made of gold, and, of course, he would know that it was valuable. He could sell it to somebody and get the money for it. So I asked my wife about his movements during the past few days, but she could not tell me of anything suspicious. 'He had been in the house the whole of yesterday,' she said. 'He did go to the market this morning. But I do not think he has taken the watch.'

I requested her to call for the fellow, so that I may ask him a few questions. She did so, and when he came, I began to examine him.

'Do you know that a theft has taken place in the house?' I asked.

His surprise at the question was so great that he stared at me with an open mouth. I repeated my question.

'No,' he replied, 'I haven't heard nothing on it.'

'Well, we have lost a watch,' I said. 'Have you ever seen your mistress's gold watch?'

He did not seem to understand the question. 'Did you see anything made of gold on this table here, to-day or yesterday?' I asked again.

'No,' he replied.

His surprise at my questions appeared to be too genuine to be doubted. I felt sure that I was on the wrong scent.

But if he had not taken the watch, who had? The little maid servant, who used to come in the morning to sweep the place, had a clear alibi. And nobody else had been there. The problem was rather more difficult than I thought. I spent my whole evening in my arm-chair, smoking cigarettes, and taking no food except a few cups of coffee. Smoking and starvation make the thinking faculty keener. At least that is what Sherlock Holmes says.

I did not come to any conclusion about it in the evening, and I therefore decided to sleep over the matter, and begin working at it again in the morning. So I went to bed early, after a light supper.

I woke up during the night, and was lying awake in my bed, when suddenly I got a brain-wave. I remembered a sentence from Sherlock Holmes. I do not remember the exact words, but it is to this effect: 'If you have eliminated all the probable alternatives, one probable, that improbable ones.' Now, I had only two alternatives, that of uncle George. I had of the servant, and the other improbable, that of uncle George. I had eliminated the former, and was left with the latter.

Uncle George! Yes, he must be the culprit! The poor old man might have been suddenly tempted and had taken the watch, without much thought of what his action meant. It was not impossible. I have heard of such things occurring. Or he may have been suffering from kleptomania. It is a disease afflicting the rich, and he might be a victim of it.

Well, the more I thought about it, the more certain I became. I recalled to myself the expression on my servant-boy's face when I questioned him, and that only convinced me that he was not the man. There was only this alternative left. Uncle George had been in the house, when the watch

was on the table. After he had left, nobody had seen it. Who else then could have taken it?

I decided to pay him a visit early next morning. Accordingly, immediately after breakfast, I took a walk to his residence. He was at his breakfast when I went in.

'Here you are! My boy. How are you?' he said. 'Sit down and have a cup of cocoa.'

I declined his hospitality. After eating a chap's bread-and-salt, it is not easy for a fellow to be firm with him. So I told him that I had breakfasted, and had come in to discuss a little private matter.

'All right. All right,' he said. 'You go ahead. There is nobody here, and this is private enough.'

But there was his wife aunt Elizabeth there and I therefore could not unburden my soul to him then. So I said nothing and waited.

'Well if you can't speak up now, we can have a little talk in the library,' he said. I could see the love-light die out of aunt Elizabeth's eyes, as she looked at me. I felt very uncomfortable.

After breakfast he got up, and slowly made his way to the library. I followed him. I felt like a boy following the headmaster to his private room, to be caned.

'Well, be seated,' he said, when we reached the library. 'What is the matter?' he asked.

I felt awfully funky. 'You see, uncle George, it is this way,.....' I began. Then I could not go on.

'Yes'... he said, encouragingly. 'Speak up, my boy, Speak up. Is it anything serious? Can I do anything for you?' He asked, affably.

I summoned up my courage. After all, I was about to accuse a man of having done something shabby, and I ought to be firm. I remembered how old Sherlock, under such circumstances had nothing weak about him.

'The thing is,' I said, 'I have found out that you have with you, my wife's gold watch. I do not want to make the matter public, so I have come to talk to you privately about it.'

'What do you mean? Your wife's what? What did you say I had with me?' he asked.

'My wife's gold watch,' I repeated.

His anger was well put on. For an old buffer like him, the acting was certainly above the average. But I was firm. I looked at him sternly.

'It's no use trying to bluff it out with me, uncle George,' I said. 'I hold all the clues in my hands.' So saying, I took out from my pocket his handkerchief, and held it before him. I expected him to turn pale, and confess his crime, at the sight of so tangible a proof. But instead of doing so, he became violently abusive.

'Get out,' he thundered. 'You are drunk. Go on; out with you. Coming early in the morning into a man's house, dead drunk. Go on. Out you get.' I thought by the look of him that he was going to have a fit. There was nothing for me to do but to get away. He was a violent man, and weighed twenty stones, and it would not be prudent on my part to remain there. So I got up and retreated hastily out of the room. I soon cleared off, and reached my house in a few minutes.

When I reached the house, my wife came running up to the door to meet me. She looked as if she had some news to tell. 'What do you think?' she said, 'I have got back the watch. I had put it in my jewelery box. I forgot to look there. I usually put it in the bureau.'

I felt I could have kicked myself with chagrin. I told her what had happened, and how her folly had made me commit a great blunder. But she was dreadfully unsympathetic. 'Oh! how could you be so foolish!' she cried. 'To think that uncle George had taken it! And to go and ask him! How can I look aunt Elizabeth in the face again! Did I not tell you to leave the matter in the hands of the police?'

Now, that is woman all over. If I had left the matter in the hands of the police, where would she have been now? But there is no arguing with women. So I did not say a word.

It was no use to try to make up matters with uncle George. He received my apology coldly. He is rather of an unforgiving disposition, and has not set his foot in our house again.

Now, if you ask me what I think of Sherlock Holmes, I can tell you that it is all a wash-out. I don't believe a word of it. And you may tell Dr. Watson so, if you ever happen to meet him.

Paul's Ideals as Helps to Students

Phil. 3. 7-14.

Why do some people rise far above the level of others? That depends upon the ideal they set before themselves. A man with a noble ideal becomes nobler than another with a mean one. Though he may fail to attain to the level of his ideal, his efforts and striving in life do not go for nothing. Tiruvalluvar, a Tamil poet, writes in one place a piece which means thus: 'Efforts, though they bring not what you wish, pay you in being themselves.' A deceitful arrow aimed at a lion, is preferable to another that pierces the belly of a fox. 'Expect great things from God; attempt great things for God,' so said the famous pioneer missionary to India, William Carey. Reader, set your ideal high above everything. Though you happen to fail, it is worth attempting.

What was the nature of Paul's ideal? It was Jesus. To know Him was the chief purpose of his life. That meant everything to him. To know One who said 'I am the truth' is knowing the truth itself. In his eagerness to know him, Paul forgot everything else he could boast of. Without this ideal, he could be satisfied with his earthly privileges of being 'a Jew circumcised on the eighth day, belonging to the stock of Israel, of the tribe

of Benjamin, an Hebrew of Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; in the way of the law, found blameless.' These he thought to be the best in life. Stars count in the absence of the sun, but when the latter comes the former disappear. When the Sun of righteousness dawned within him, (II Cor. 4. 6,) dispelling the darkness of his ignorance, he saw something better than his best which was Jesus, and hence he cried 'I count all things but loss for the excellency of the knowledge of Christ' (goodness). He was so captivated with the beauty of Jesus, that he wished not to be found outside Him but *in Him*. Once he said that it was not he who lived, but Christ within him. Brothers, if you are not seeking for the best, your life may be a failure. If you have found the best, try to be absorbed in your ideal, so that you forget your very self, in admiration of it, and in trying to follow it. A day will come when you can say with Paul 'Henceforth here is laid up for me a crown of righteousness.'

In his Epistle to the Philippians, he says he is running towards his goal. He took life for a race. Elsewhere he confirmed this idea, e.g., Acts 20. 24, I Cor. 9. 24, II Tim. 4. 7, etc. He gives us the figure of a running man—one with his hands stretched forward, with his head ahead of his feet—. Life is a race of progress. Take your course of studies as a race. Be on the move till you reach your destination.

Paul did not put much trust in himself. He was aware of his weaknesses. He feared he might fall on the way. 'If by any means' in verse 11 shows that he was conscious of his liability to fall short of his ideal. In other places he urged his readers to work out their salvation with fear and trembling. Many fail in life who take it carelessly. Those who do not take life seriously, miss their mark in the end. Friends, beware of pride. Do not boast of your abilities, but as Paul did, glory in your infirmities. II Cor. 12. 5.

'I press toward the mark' was Paul's next step. He never stopped in spite of oppositions. In his Epistle to the Ephesians (Ch. 6. 10—18) he compared a Christian's life to that of a wrestler. Until the one or the other falls down, the wrestling goes on without a break or half-time. Life cannot have half-times. Whether through success or failure, pressing on to the goal is the sure way of attaining your ideal.

'Toward the mark.' Note this expression. Many run half-way but miss their mark. Judas nearly completed his course, but in the end missed the mark. In the last days of Paul, Demas went away from him, for his mark was changed from love of the Lord to love of this world. (II Tim. 4. 10). The three temptations our Lord had in the beginning of His public ministry, were meant for dissuading Him from the purpose for which He had come. In your student life temptations may come in numbers to mislead you and make you a cast away. But never forget the purpose for which you have come here. *Press toward the mark.* That is the sure sign of success.

'One thing I do,' said Paul lastly. 'Forgetting those things which are behind and reaching forth unto those things that are before.' At the time when he wrote this, he had nearly run his race. A few more years, and he will be no more. He was executed probably in A. D. 67 and the Church at Philippi read this epistle for the first time in A. D. 63.

There had been many occasions when God had used him powerfully, and he was privileged to enjoy the blessings of the other world, while he was yet in his body. Yet he never turned back to see how much he had run. He forgot the distance trodden. What a good ideal for a student! You might have outrun many others by this time. You may have acquired the gift of out-thinking and out-living many of your contemporaries. Do not look back, nor rejoice over your past successes, neither be satisfied with what you are. Self-satisfaction is the greatest enemy of progress. The higher you climb up the hill of knowledge, the wider will grow the horizon of the unknown. Striving for more and progress, ought to be the sources that give you satisfaction in your life.

One more thought — 'Forget the past' may convey another shade of meaning. When you look back on your past behaviour, you may find places that cause you remorse. There may be failures, disappointments, shallowness of thought, hasty behaviour, laziness, childish utterances, and many others you may not welcome at present. We cannot say that Paul was one with a spotless career in the strict sense of the term. There were times when he regretted his choice. Once, you know, he apologised for his hasty remark to the high priest. Yet he was taught and still teaches us to forget those things that are behind. Sin no more (Jn. 8. 11). is Jesus' command to the woman who was caught in the very act of shame. Let bygones be bygones. Forgetting all the shortcomings of the past, strive on to your goal with a definiteness of purpose and eagerness of winning. He who helped His servant Paul to finish his course, may He help you to do the same.

A STUDENT.

March to September and September to March

'Try, try, try again' is a common saying. This motto was a source of constant energy to me when I failed in the Intermediate examination and began to look forth from March to September and September to March. Since I was myself a little diffident about my success in the first chance, I was neither sorry nor angry when I found that 'The Hindu' had omitted my number from the list of successful candidates.

I did not lose hope at this first failure. Though the two numbers which came before and after mine had been included among the lucky ones, I had the consolation that many of those who used to sit with me on the back benches in the class shared my own fate. As for the next examination there was fully four months before me, by which time I could become thorough in all subjects. I had a natural aversion to Geometry and I found that both Trigonometry and Chemistry troubled me with innumerable formulae. I could write English pretty well, if the differences of opinion between Nesfield and myself could be laid aside. Under these circumstances I set about my work 'simply and cheerfully,' as we used to say.

I studied with great difficulty all those portions which they say are important, excepting, of course, those portions which were asked in the previous examination. In September, since we were appearing for the

examination a second time, a higher standard of efficiency was naturally expected from us, and so the papers were a little tough. Besides, the examiners were asses enough to repeat some of those very same questions which they had set for the previous examination. But over and above all they had so cleverly worded the questions that on a second reading they seemed to carry a meaning perfectly different from what they first appeared to mean.

You may laugh when I thus blame the examiners for my failure in September also. Yet I am speaking the truth. I found that there was no use of spending my energy upon Banerji and nameless Masters of Arts. Now I determined to tread a different path: and like a sinner towards the Lord Saviour, like a porter towards the load-rest, I hied me towards the Tutorial College. I joined the one which had advertised itself most elaborately. On the first day when we assembled in the dark and ill-ventilated hall, the Principal read a lecture in which he said that the object of the College was to afford such instruction as would enable the students to refresh their memory, that success was guaranteed to all who joined the College, and that once the fees were paid the students were free to attend the instruction classes 'seven times seventy' if they liked.

It is easy to imagine the persons who were our instructors. They consisted of gaily dressed young graduates who were also students of the Law College, and old L. T.s. in their venerable old long-coats. Copying of notes formed the most important part of our work. Prepared answers for all probable questions were dictated. 'Idealists,' they said, 'will say this thing and that. But they are on the heights and you are in the depths. If you want to get through, cram these notes.' But in spite of all my efforts at 'mugging up' their notes I utterly failed in March also.

Believe me, I wept bitterly like a child when all my labour resulted in complete failure. Those who never had the sad experience of appearing for a September examination cannot understand my true feelings. The Intermediate course in my estimation ought to have extended for three years. But now I have come to the fourth year. Some of my friends who were my classmates look at me with the full pride and dignity of senior B. A. students and others have already begun to pretend to be doctors and engineers; while I am labouring under the mine of dejection where I gather heavy ores of disappointed hope and thwarted plans. Yet failure is a stepping-stone to success and therefore let me wait patiently for the next September; and in the meanwhile I shall tell everyone of my friends who have passed their examinations at their first appearance to 'Thank God.'

"Pax"

The English Public School Boy between the ages of thirteen and sixteen is a strange creature, living largely in a world of his own fabrication and speaking a language which is in the main unintelligible to those beyond his charmed circle. This world has its own laws, none the less stringent for being unwritten.

It has been said that the aim of this type of education is not to impart instruction but to create a ruling race. This is very generally true. The system does, by accident, produce a very fair proportion of the greatest scholars in the world; but diligence in study is not one of the virtues which it inculcates. The virtues which it does immensely stress are two—courage and loyalty. To be beaten is not at all disgraceful, perhaps even the reverse; but to cry out under the operation is an almost ineffaceable disgrace. The spirit of games enters largely into all aspects of life, particularly what a great historian has described as the most exciting of all games, that which the mouse plays with the cat, in this case the parts being taken by the boys and the master. Everything is conducted according to unwritten rules, which the master is expected to know and observe; if he takes what are considered unfair advantages, he will be as much hated as if he intentionally fouled at football. Thus, it is not expected that boys should tell the truth to a master; if he wants to know the truth, it is his business to find it out for himself; and he is expected to know this and allow for it; if he catches a boy out in a lie, so much the better for him; he has scored a goal. It is this spirit of amused mutual toleration which explains the deep and lasting friendships which are formed, under the veil of a steady animosity, between boys and masters in any good English school. After sixteen, the boy becomes something of a man, with his share in the responsibilities of the school; the animosity ceases to exist even in appearance, and the master knows that far and away his best allies are prefects he can trust.

But far more swift, severe and inevitable than the justice of the master is that which boys exercise on one another. It were better for a boy that he should die than that he should break one of the rules in the schoolboy code of honour. The most stringent of all is the rule against speaking, that is reporting another boy to a master; let a boy even be suspected of this dire offence, and he had better go to another school at once; his life will never again be worth living at that school. This binding compact has some drawbacks, in that many things do not come to the notice of the masters which it would be good that they should know; but it has its compensation in the intense spirit of loyalty to a man's friends, of 'not letting the other fellow down' which it produces. School justice is rough, but on the whole healthy. Little boys in the preparatory school stage are inordinately cruel to one another; at public schools, it is generally not so. Bullying has almost died out. There are some boys of delicate spirit who are liable to be broken in the process of being hardened, but for the ordinary young ruffian of fifteen, the rough and tumble of life at school is probably a thoroughly good preparation for the rough and tumble of life afterwards.

There is one very strange rule among boys, which, as far as I know, is never violated, in spite of the fact that it has no sanction of any kind except public opinion; its origin is veiled in mystery. Let me illustrate this by a parable. When I went to the hills for my holiday, I discovered that my family had acquired two small dogs, a boy and a girl, whose names were Simple Simon and Simple Susan. These were always playing and scrapping on the floor; sometimes Simon, who was slightly the larger, would nip a little too hard; and then there would be a real fight. The same thing is likely to happen in the rough play of boys of different sizes; some of the smaller ones may be really hurt, if the older and larger boys do not know when to stop. The safeguard against this is the sacred word 'Pax,' which is simply the Latin word 'peace.' Its method of operation is as follows: if in the course of a rough and tumble game or mock-fight, one boy grows tired of it, or feels that the others are going too far and that he may be hurt, he may cry out 'Pax,' and at once he is inviolable; no one may touch him. There are limits, of course; if a small boy speaks impudently to a larger one, and then expects to shelter himself from well-merited chastisement under the sacred word, public opinion would regard him as a 'worm,' and would hold the law to be inoperative. It may work the other way; if a boy sees a tormentor coming towards him, and is not quite sure whether to run or not, the utterance of the sacred word by the tormentor is quite enough to reassure him; it means 'Don't be afraid, I am not going to do anything to you.' The word is equally useful in the relations of masters with boys; some masters out of school hours give boys great freedom to play with them and 'rag' them. It is very difficult for boys to know when the limit allowed them has been reached, and when their play will become offensive to the master; once again, the blessed word is enough; it is a danger signal; on the master's lips it means 'That is enough, the limit has been reached; if you go any further, I shall be bound to check you, and that will spoil all the fun.'

It is very clear that we need some simple rule like this in our College life. 'Pax' is an excellent example of the spirit of self-restraint and self-discipline which it is the true aim of the English Public School system to produce. It cannot be said that this system, or any other, works perfectly; but it is on the right basis; it is in essence government by public opinion. In every-day life, there are many things which we do or do not do because the opinion of those round us is against them. In a perfect society, all laws would be of this unwritten kind, and there would be no need of any other sanction. Perhaps this is the real meaning of liberty.

My Room

I have a pretty little room
Which all belongs to me.
And everything that in it lies
Holds some dear memory.

Its windows open towards the sky
And, sitting on my chair,
I think and dream of days to come;
May they not bring me care !

Upon the shelves lie rows of books,
And, though they're not so rare,
I love them all and hold them dear ;
To me each one is fair.

My room is very like my soul ;
There's always room for more
For things more great and beautiful
Than it has seen before.

J. ABRAHAM,
Class II, Group II.

My Leaving Home for College Study

BY P. M. STEPHEN, CLASS I.

The sky was clear after the rain with the sun shining brightly. I began my preparations to go and join the College. After dinner at noon, I went to the houses of my near relatives and told them that I would be going by four in the evening. In the evening, they all came to my house, to bid me farewell. I was very sorry to leave my home, where I had a favourite cock, which would come to me at a call, a dog which used to follow me wherever I went, a garden in which I had beautiful flowers and above all my parents and little brothers.

But the dream of a College life among new friends carried my mind away from my sorrows. I bade farewell to my uncle, aunt and to the mother who always loves me kindly and is always ready to sacrifice her comforts for my satisfaction. I could not erase from my mind the behaviour of my younger brother, a lad of five years, when I stooped to kiss the youngest ones. He got upon my back and tightly locking me with his small soft hands, shook and kissed me again and again.

Father was also coming with me. My cousin Charley proposed to accompany us up to the Alleppey boat-jetty. At the jetty all was bustle. Boys and men cried aloud, 'Cochin Ernakulam tickets sold here Kottayam boat tickets here, buy soon or else you will miss the boat.' Tea shops and hotels invited passengers to take refreshments. Motor cars ran up and down. The whole place was filled with deafening noise. Father and I bought tickets and took comfortable seats in the boat after having bid farewell to Charley.

Very soon, the boat began to move swiftly and steadily. As it was night I was unable to enjoy the scenery. The boat stopped at stations like Thaneermuckham and Vyckome. We had favourable weather for about three-quarters of our journey but towards the end it was rainy and so we were put in various difficulties.

We reached Ernakulam by morning and by hiring a rickshaw soon reached a friend's house near the railway station, where we made our way after tea. But we were a little late for the first train and had to wait for the next, which arrived very soon. No sooner had the train come and the passengers got out, than an army of coolies rushed into the compartments and bore away on their shoulders the luggage of the passengers. A number of boys came with newspapers to be sold. Others were selling oranges and sweets. All this mingling, made the scene one of confusion. People destined for different places arrived one after another and after getting tickets got into the train along with us.

Soon after a whistle blew and the train began to move. At first things seemed to run away from the sides of the train. This was due to its quick motion. As the train moved, I could get glimpses of the surroundings, the Burma Oil Company, some beautiful houses, a narrow road with one or two men walking along, children gazing, cattle grazing, a few pools, fields, ruined houses, cocoanut plantations, rubber plantations, coolies working in paddy fields, a farmer ploughing his field, a tea shop, women drying paddy and many another sight. Then a whistle was heard and at once Edappalli was reached.

The train stopped here for a moment and then again moved on through paths between steep hills and through tunnels with a roaring sound which deafened the ears. Soon Alwaye was reached. At once coolies rushed for luggage. We got down from the train and made our way to the College. Before twelve we had reached our journey's end and were welcomed there by some friends.

Stray Thoughts on Universities

The word 'University' has its exclusive meaning of Community of teachers and scholars whose corporate existence has been recognised and sanctioned by civil or ecclesiastical authority. It is a federation of Colleges, a centre of instruction for all, dependent on the university authority. It is not intended to provide a general mental training and to attract the learner to studies which are speculative rather than practical, but is designed to prepare the student for a definite and practical career in after life. The spirit in which such knowledge is imparted will add immensely to the country's influence and reputation.

The University has every recognised faculty of learning. In the early stages of development the organisations, being simply scholastic guilds, and formed probably in the analogy of trades as sprung up in European countries, were designed to do little more than secure mutual protection for the craftsman in the pursuit of his special calling, and for the alien as

he lacked the privilege and rights inherited by the citizen. In order to explain adequately the remarkable development and novel character which the teaching assumed in course of time, we must refer to the general causes, viz., the introduction of new subjects of study as embodied in a revival of literature, the adoption of new methods of teaching and the growing tendency to organisation, which accompanied the development and consolidation of nationalities.

Almost all the foundations are designed for the sole benefit of collegiate discipline for secular students. Hostels and Colleges together with complete courses of recognised branches of learning involve the latest conception of a University whose statutes are very noteworthy. Of the service rendered by such foundations as Oxford and Cambridge to Universities at large we have significant proof in the fact that although representing a small minority in the academic world at large their members soon obtained a considerable preponderance in the administration of affairs. Paris and Cambridge admitted religious orders to Degrees.

We must treat with genuine discontent the course of education which appears to lead to nothing but the acquisition of a degree, an honour no longer worth the money spent in obtaining it. The drabness and joyouslessness of student life is a matter of frequent comment. Poverty, the cram-drudgery of his studies and the dreary surroundings in which a student too often finds himself, make him moody, depressed and absorbed in himself and his prospects. He falls a victim to uncontrollable excitement. The noblest instincts of the student, his love of country, an eagerness for self-sacrifice and glowing ideas of national service will find quick response among the best. That trumpet call for national service is unintelligible to those who do not realize the emotional background of student life or who lack a strong sense of humour. Such students must be conscious that they are wasting their time, that the opportunities are not suitable for their needs and lead them at best but to an office stool.

The two elements of national education on which Mahatma Ghandhi has laid great stress are the use of 'charka' and the encouragement of Vernacular. Apart from the dullness of this particular form of national exercise, it has very little educative value, when compared with that possessed by other forms of hand and eye training, and therefore its disappearance from the curriculum is not a matter of regret. In secondary education the most noteworthy developments have been the more general introduction of the vernacular medium and the growing demand for vocational training. The use of vernacular as the medium of instruction has been supported by publicists both on sentimental and educational grounds.

The educational organisation of India has much to its credit, no matter whether their education is appropriate to the practical needs of the student or not.

If the function of education is the adaptation of the future citizen to his environment, the student should make himself acquainted with the political problems of his day. The political and economic conditions of India have been undergoing change and the national academic movement can claim that it lent strength to advocates of reform.

With the multiplication of Universities, some of them situated at no great distance from each other, a real danger arises lest the pressure of competition results in the lowering of the standards of examinations. Already there is a tendency to migrate to Calcutta in the belief that the requirements of that University are less exacting than those of Madras. It would be unfortunate if in India, as in the U. S. A., a degree ceased to possess any intrinsic value and became dependent for its recognition on the status and reputation of the particular University by which it had been conferred. With the multiplication of Universities and the ease with which degrees can be obtained it will tell upon the competency of the staff of the Colleges. Again it is natural that a province should prefer to recruit its officers from among its own people but, if this principle is extended to University appointments and academic distinction is subordinated to domiciliary qualifications, some deterioration in University standards must be the ultimate result. The financial difficulties cannot but profoundly affect the educational policy. Since a well-organised system of education is one of the most potent factors in economic, social, and political development the ultimate effect of such provincial divergencies can hardly be over-estimated. Generalisations about the conditions and progress of education in India must therefore be adopted with some reservation.

In this connection one cannot but dwell upon the weak point with regard to the result of higher education in Universities. For each locality, having neither sufficient means nor the equipment for educational institutions or places where work could be had, the highly educated persons are compelled to quit their home and seek life in other localities, and, in rare cases, even outside their own native country. This can be obviated if each locality is furnished with new Universities, provided that they maintain in their courses examination standards as high as those established by older institutions. Then the multiplication of new Universities will be wholly in the interests of higher education and research.

The adoption of a policy, which aims at the increasing employment of Indians in the higher branches of public service, has led to the demand for facilities for higher professional education in India. As it is recognised that the ambitious students would continue, as they indeed do in all countries, to go abroad after the Arts courses, the development of the professional and technical Colleges can be recommended. The obstacles in the way are chiefly financial, as professional education is the most expensive. The successful training of specialists in some of the higher branches of technology, for which the demand is always limited, must be dependent on some form of co-operation among the provinces. If technological and professional training is to be developed to the highest standard in India it can only be by means of such co-operation.

Although considerable thought has been devoted to the problem of agricultural education since the foundation of an Agricultural Department in 1906 and large sums have been expended on the construction and equipment of Agricultural Colleges, the results are disappointing. If provinces are to be left to work out their own collegiate courses with refer-

ence to local conditions and also to decide the question of affiliation of Agricultural Colleges to local Universities, the problem can be solved.

The straitened finances of the central and local Governments of India at the present day preclude any hope of striking educational developments in the immediate future. The new provincial ministries of education are now taking stock of their educational position with a view to systematic advance when the necessary funds are forthcoming. Such an advance has the support of public opinion. If changes in the educational system are needed, they must be introduced gradually to suit the changing conditions of Indian life. The supervision of students must be perfectly provided for, with a view to a systematic code for the Government and its members. They are to be fostered under the privileges, the freedom and the protection of the Government. The institution of a University the nucleus round which Colleges grow up, is the eminent feature which serves to give permanance and cohesion to the entire nation.

V. K. ABRAHAM.

Venmoni.

On Examinations

BY K. JACOB

I am sure that all my fellow-students will bear me out when I say that an examination is the worst form of torture to which civilised humanity can be subjected. I have been through it, sometimes twice a year, and I know what I am talking about. I do not know when and by whom this form of torture was invented. Probably it started with the Inquisition. It could not have been invented by the Mahrattas or the Pindaris, who had more rough-and-ready methods. The cold, steady method of killing out a man, which characterises the whole examination system, indicates the work of Western brains. Whoever began it, there is no more efficient means of harassing mankind than the system we have at present. As a means of discovering ability, cleverness, and what-not, an examination is perfectly useless, as everybody knows. There is, however, no use of trying to impress on the powers-that-be, the true state of the case. No one is more blind than those who will not see. Not that I blame them for it. No man, however honest, could be expected to fight against a system which brings him his daily bread. A cat, declaiming against the evils of fish-diet, would be only a less unnatural phenomenon.

My own policy with regard to examinations has been to dodge them as far as possible, and to face them only at a crisis, such as a University Examination. My procedure was simple. Whenever we had an examination, I went to a friend of mine, a medical man, and, by making an appeal to his finer feelings, was usually able to extract from him a medical certificate; to the effect that I could not sit for an examination without doing myself serious internal injury. Sometimes my medical friend was a bit obdurate, and a small outlay was involved. But it was a good stunt on the whole, for some time at least; but afterwards, my Principal began to show signs of being immune to it. At first he took it all in good part,

patted me on the shoulder, and asked me to take a good rest during the holidays — a bit of advice which, I may assure you, was entirely superfluous. Next time he was a bit rattled by the production of a medical certificate; he examined it rather carefully, as one would examine a doubtful coin. But finding no flaw in it, he only grunted, if a Principal may be said to grunt. The hint, however, was not lost upon me. The next time, that was at the annual examination in the Junior Class, I made my preparations a good long time ahead. Three weeks before the examination I provided myself with a good pair of blue glasses for my eye, and went to the Principal and told him that I was suffering from eye trouble. The old man did not appear to be very anxious about the state of my eyes. Anyhow, he made me take off the glasses, and saw two very red eyes. (This, by the way, is not a phenomenon very difficult to produce. Ordinary onions will do the business). He appeared somewhat impressed, and asked me to go immediately, to an oculist. This was on a Monday, and I pointed out to him that if I went then, I would lose a number of lectures. Not that I am very particular about attending to lectures. Except for the purpose of boring a chap stiff, and thereby giving him a zest for games in the afternoon I have never known them to be of much use. But at the time, every day put off was valuable to me, and I, therefore, pointed out to him that I could not afford to lose lectures so near the examination. This argument had the desired effect; and the Principal asked me to wait until Saturday, before I went to the doctor. Accordingly, I went to an oculist on Saturday, but failed to impress him with the urgency of my case. The silly old man was of opinion that there was nothing the matter with my eyes. I spoke to him feelingly about the redness, the watering from the eyes, and such other symptoms incident to onion treatment. He said it was due to some 'foreign matter' in the eye. It was only when I told him of the necessity of immediate attention, as the annual examination was fast approaching, that he relented so far as to give me some medicine. And by way of experimenting whether it would be effective, he insisted on putting a few drops into my eyes, then and there. I tried to argue with him, but in vain. After the manner of his kind, he was entirely impervious to reason. It was only after an excruciating half-hour, during which I mentally consigned him and all his species to eternal perdition, that I was able to leave him.

Next Saturday, however, I returned to him with eyes redder than ever. This time he was properly impressed, and decided to have a complete dark room test; which as you might well know, is a great boon to any student, as it disables him from reading for a month at least. I was thus able to avoid sitting for the examination that time. Our Principal, however, played me a scurvy trick in the end. He detained me in the Junior Class, on the ground that I had not sat for any examination. (It was useless to tell him that I had been unable to sit for any examination because of ill-health.) He said he was not convinced of that; a statement which, to say the least, showed great lack of good taste. There was, however, no use arguing with him. It is this sort of suspicious nature that makes College Principals disliked as a class.

I began with talking about examinations, and have unwittingly come

upon this painful episode, as it is a grievance nearest my heart. But to return to my subject. There is no denying the fact that an examination is a sore disease, worse even than Typhoid, from which there is at least immunity after one attack. But from a University Examination there is no such thing. I have seen old buffers on the wrong side of forty, sitting for the Intermediate Examination. You may appear again and again, and yet there is no guarantee that you will be free of the trouble unless, of course, by some chance you muddle through. Even then there will be other examinations waiting for you. After taking a degree, you settle down to a quiet life, in some office and begin to think that at last you are free. All at once, you are asked to appear for some Revenue Test, or some such bother. And when you have been through that, there may be other unknown perils ahead. I believe, after death, you will be made to sit for an examination, before you are admitted into heaven, or hell, as the case may be.

I cannot do better than finish with a small bit of advice. Make it a point to be on good terms with the sleuth-hounds prowling about the examination-hall, I mean the superintendents. They are generally a bad lot, and you can never be sure when you will fall into their clutches. It is always wise to be friendly with them, lest their hands be heavy upon you, when the time comes. They are the kind of people who are always looking for trouble. The proverb that 'Satan finds some mischief still for idle hands to do' has no better application than to them. Having nothing to do from morning till noon, and from noon till night, they feel bored with life, and cast about some means of finding something to engage their time. After much prying, they generally fall upon some poor wretch, who is minding his own business, and threaten him with immediate slaughter, and a descent into Tophet later. Very often they require a lot of soothing before they settle down again to somnolence. Sometimes however, there is no doing anything with them. They speak up about their 'duty' and insist on getting the poor fellow into trouble. This more virulent species of superintendents is, I am thankful to say, becoming extinct. No doubt the world would be a brighter and happier place to live in, without any of these vultures and their misplaced zeal.

Christianity in India

1. In the census of 1921, it was recorded that there were 4,496,068 Christians in India. At the present time, there are probably rather more than five millions. Of these, 200,000 are Europeans and Anglo-Indians; about half are Roman Catholics; about half are to be found in the Madras Presidency and Travancore.

2. The Syrian Churches of Travancore claim to be of Apostolic origin; a large part of the Roman Catholic Church dates from the 16th century, when the forcible conversions of the Portuguese and the apostolic labours of men like St. Francis Xavier swept many thousands into that Church.

3. The progress of Christianity at the present time is very rapid, principally owing to the Mass Movements among the depressed classes in

almost every part of India (probably at least 100,000 people are being added to the Church every year). The movement is strongest in the Telugu area. Here, it is spreading from the outcaste to the caste people; one Mission had, in 1925, 928 outcaste and no caste baptisms; in 1928, it had 564 caste and only 475 outcaste baptisms.

4. But though progress has been most rapid among the oppressed, for whom Christ has specially a message of deliverance, it must not be thought that the Christian propaganda has been successful among them alone. In Tinnevely examination revealed the fact that there was not a single caste group, except one or two of the very smallest, from which converts had not been won. Four Brahmin converts of that Mission are now serving as clergymen, one in the Wesleyan Church in Madras, one in Ceylon, one as a missionary in the Nizam's dominions, and one in Tinnevely itself.

5. If we exclude the very small communities of the Parsis, Jains and Buddhists, and the Brahmins, who have a hereditary possession of learning, the Christian Church is the best educated community in India. Especially in women's education, it stands first beyond comparison. It may almost be said that the future of women's education is in the hands of the Christian Church, which alone can supply the necessary women teachers. There are 322,000 non-Christian pupils studying in Christian institutions.

6. The missionary societies maintain in India more hospitals for women and children than the Government and all other private agencies put together.

7. The Bible has been translated into all the main languages of India, and into many minor languages and dialects; the Gospels and Psalms have been translated into Toda, which is spoken by only 600 people on the tops of the Nilgiri Hills. The Bible is more widely read and studied in India than any other book.

8. In spite of all this, the Christian occupation of India is still very far from complete. The Christian Church forms only about 1.5 per cent of the population. There are still

10 districts wholly untouched by Christian work : population

50 districts almost	"	"	7,000,000
Nearly 100 Native States wholly	"	"	56,000,000
About 30	"	"	10,000,000
"	"	almost	20,000,000
"	"	"	
Total of unreached areas, about			93,000,000

Besides this, there are many gaps in the areas which are fairly well occupied by missionary societies; it is safe to say that half the population of India is still beyond reach of the Gospel, and that fully 100,000,000 people in India have never heard the Name of Christ.

The Students' Christian Fellowship

Mr. Thomas Varghese and Mr. V. E. Mathew were elected from the Junior B. A. and Junior Intermediate classes to represent them in the existing Students' Christian Fellowship Committee. Thus the present committee is made up of :—

Rev. S. C. Neill, M. A.,

President.

Mr. O. J. Joseph

Vice-President.

„ V. E. Andrew

Secretary.

Committee members :—

Mr. K. K. Philip

Treasurer.

„ C. T. Mathew

Home Mission Secretary.

„ K. K. Philip

Bible Study Secretary.

„ K. A. Abraham

Librarian.

„ C. E. Robin B.A.

Foreign Mission Secretary.

„ Thomas Varghese

„ V. E. Mathew

Besides this, there are sub-committees appointed by the general committee for every department of work. The secretary of each department is responsible for the proceedings of the sub-committee.

The Home Mission Committee is made up of :—

Messrs C. T. Mathew, P. M. Thomas, T. B. Benjamin, C. J. Cherian and John Paul.

The Study Circle Committee is made up of :—

Messrs. K. K. Philip, C. M. Mathew, K. C. Varughese, P. S. Varughese and V. Devasahayam.

The Foreign Mission Committee is made up of :—

Messrs. C. E. Robin, A. T. John and K. M. Mathew.

Mr. K. A. Abraham, a former student of the College has been appointed by the S. C. A. Committee of India, Burma and Ceylon as the organising secretary for Malabar, including Travancore and Cochin. We hope to meet him soon.

Early in the term there was a retreat and business meeting of the committee and sub-committees to plan for the work of the Fellowship for the year. The S. C. F. has undertaken to do the following works :—

Arranging of lectures on Saturday nights, conducting night schools, Sunday schools, study circles, lantern lectures and survey work.

Owing to excessive rain we were not able to get distinguished speakers for our Saturday meetings. One of the distinguished speakers of the term was the Rt. Rev. E. A. L. Moore, M. A., Bishop in Travancore and Cochin.

The two night schools were started early in the beginning of the term. We are glad that our students in the night schools take keen interest in learning. Some of them are coming from distant places. The strength of the two schools together is about forty. Besides training the students in reading and writing, we also take Scripture classes every day. Some of our students are very intelligent. We are proud that our presi-

dent is taking keen interest in the night school and devoting a good deal of his time to it. In this we would like to get the advice of experts as we were not greatly acquainted with such works before

The Sunday school in the settlement is already begun. We hope to start another Sunday school in the Social Service School very soon.

Seven study circles were formed already. Our study circle secretary is busily engaged in forming some more circles.

This term we were not able to concentrate much upon lantern lectures except once. We hope to do more of it in the next term when the weather is finer.

Last year the locality round the College was surveyed and a plan drawn locating the houses in it. We have already begun to re-visit those houses. Our aim is to attempt to give all kinds of help, such as medical, social, educational and religious to those people.

For all this work we look for help to the staff and especially students. We are glad that a considerable number of students are taking part in it. We hope that more people will sacrifice their leisure time for these works.

V. E. A.

General Secretary

The Tagore Hostel

The officers and committee for 1929-30 are

Warden.

Prefect.

Secretary

Athletic Representative.

Librarian

Treasurer.

Canteen Representative.

Garden Representative.

Mr. C. E. Robin

C. T. Mathew.

M. V. John

C. J. Paul.

K. Sreedharan Nair.

T. V. Mathew.

M. M. Daniel.

Thomas P. Eapen.

Of the immense popularity of this Committee it is unnecessary to say much. Let it suffice to say that all were elected unanimously, and that they have done nothing yet to cause the members of the hostel to regret their wise choice. Within the hostel, students of all sizes meet on friendly terms; almost all are taking an active part in the athletic activities of the College and such is our devotion to ping-pong that balls are broken almost every day. [Please note that in future the athletic representative intends to sit heavily on all who offend in this respect]. Our intellectual and moral culture is being attended to—a debating society has been formed in the hostel to conduct frequent debates in Malayalam and English. Mr. T. V. Mathew, one of the most active of our committee members has been elected secretary, and we wish the debating society a prosperous existence under his wise and capable direction. Meanwhile we claim credit that in the early days of our College career we have so readily acknowledged the permanent place played by the Muses in human life. It is fitting that the Tagore Hostel should pay its tribute to the Muses and

their activities in this fashion, and that those whose abode is called by the name of the great patriot should begin at an early age to cultivate those arts without which a healthy political life is impossible.

M. V. JOHN,
Secretary.

The Holland Hostel

The hostel committee for the year is constituted as follows.

Mr. K. V. Chacko	Secretary.
" P. C. Geeverghese	Athletic representative.
" K. Mathew	Librarian.
" C. Kunjukunju	Treasurer.
" P. I. Ittyerah	(In charge of Garden)
" V. K. Abraham	(In charge of Sanitation and Sale of cards, covers etc.)

Though there are no Junior Intermediate students in the hostel most of the members are new to the hostel. Mr. Hicks is continued as warden and Mr. Ninan has taken the place of Dr. Joseph.

This term was an almost uneventful one. We had one general meeting at the beginning of the term for discussing the budget. Money was sanctioned for the repairs and use of the Charka but the members who enthusiastically supported the motion have not yet saved the Charka from the sick room. Kuryan's salary has been increased though not very much. He has at present a volunteer assistant to help him.

We have a very good prospect of a beautiful garden this year. The enthusisatic member in charge has completed all the preliminary preparations. But it remains to be seen whether he will be able to keep the goats out.

The introduction of the modified rule regarding silence deserves mention. It was only after a few weeks and with some expenses in the shape of fines that we could get accustomed to them. Now we have got used to them, though there is no denying that they are sometimes very inconvenient. It is an irony of fate that 9 to 9.30 p.m. is now the most silent period in the hostel and when we feel most sleepy. On throat muscles must have definitely deteriorated since the cancelling of the break at 9 but the doctor has not as yet examined us this year.

N. E. Hostel

During the wet weather, a large crack appeared in the wall of the Hostel, and it was feared that it might fall down altogether. But it is still standing, kept together, doubtless, by its naturally cohesive spirit. We have suffered greatly by the prolonged absence of our senior warden, Mr. K. C. Chakko, who, after some days' illness, went to Madanapalle to convalesce. We eagerly await his return. In the meantime, the Rev. S. C. Neill has done his best to carry on.

Soon after the beginning of the term, new officers and committee were elected as follows:

K. V. Geevarghese	<i>Secretary.</i>
C. P. Cheru	<i>Treasurer.</i>
C. P. Varughese	<i>Athletic Representative.</i>
T. K. Karunakaran	<i>Garden Representative.</i>
O. J. Joseph	<i>Post and Anchal Master.</i>
M. George	<i>Librarian.</i>

We have decided this term to collect our own fines; but the conduct of the Hostel is so virtuous, that the increase in our income has so far been negligible.

The Hostel is doing its best to maintain its reputation in the athletic world. It contains, the Chess Champion and the Sports Champion of the College, and the Captain of the Football team. It has also supplied the College with its first prefect, Mr. C. T. Mathew, who cheerfully accepted the difficult task of making the Tagore Hostel as much like the N. E. Hostel as possible.

The absence of Mr. Chacko, while regrettable, provides the College with a temporary guest-room; this has been used this term both by the Right Revd. E. A. L. Moore, Bishop in Travancore and Cochin, and by His Lordship the Right Revd. Mar Theophilus, both of whom we were glad to welcome as our special guests.

Since the Hostel is so largely composed of senior students, a certain studious atmosphere prevails; though we are not to be found lacking in ping-pong and the other amenities of indoor hostel life. In fact, we do our best to take life, as we were advised, simply, cheerfully and enthusiastically.

The New Hostel

The first general meeting of the New Hostel was held on the 28th June and the following members were elected to the Hostel Committee.

K. C. Varughese	<i>(Secretary).</i>
A. J. Mammen	<i>(Treasurer).</i>
M. V. Eapen	<i>(Librarian).</i>
K. C. Matthew	<i>(Athletic representative).</i>
John George	<i>(In charge of the Medicine chest).</i>
Meeran Rowther	<i>(In charge of the Garden).</i>

Our Hostel provides accommodation for fifty-one students. With the exception of a handful of Junior B. A. students, all the members here are Junior Intermediate students and practically all are new to this College. The name of the Hostel is therefore appropriate in more ways than one. When we came here at the beginning of the year, a newer building was fast approaching completion within our close vicinity and the occasion of its first occupation has left pleasant recollections in our minds.

In the latter part of June and in early July when it was raining cats and dogs we felt the necessity of a small boat in the courtyard in the front of our Hostel. We dare not suggest any connection between that and the

occurrence of the one or two mild cases of influenza which we had then. The latter however made the presence of a doctor in the Hostel very useful and desirable and it is lucky that we then had as our warden the College doctor. Dr. T. J. Joseph rendered us great services in his dual capacity. When he was recalled from his special duty, our present warden Mr. C. P. Mathew assumed charge. We are sorry that we could not give a fitting send-off to the former and a hearty reception to the latter. We may make amends for these omissions at our extraordinary social gathering.

We should add a word about our Hostel boy. He is quite an interesting type. He is as irregular as the Hostel dhoby. He is however marked by great activity; he runs before he hears the errand and therefore if he is sent for a match-box he may bring plantains and if he is asked to fetch water, he may return with kerosene oil. As a cat he sleeps throughout the day and like a dog he works during nights. Every one of us however likes him for he is a nice chap.

Photography is one of the hobbies in our Hostel. It is an expensive one but it is worth the cost. Has it not been said that a picture is worth ten thousand words and that pictures are memories that do not grow dim with time. Our studio is open to all. Come, see and enjoy!

The Happy Inmates of the New Hostel.

More about the Always Settlement

Last year we published a short account of the Settlement in the columns of this magazine. To those who have read it we may have to say much the same things over again now. But we hope that this fresh sketch will be read with interest and sympathy by all such, and will convey some idea of the institution to those who do not know about it.

The Settlement is an outcome of the College. It was started for the uplift of the depressed classes; and it has set itself the aim of bringing together children of converts from the depressed classes in various parts of Travancore and Cochin, and of keeping them within its walls till they are sufficiently equipped with education, efficiency and character to go out as worthy citizens of the country and as enlightened leaders of their people. It is a purely residential institution which meets all the expenses of the boys till their educational career is over. Not more than ten boys are admitted in a class, and normally each batch of ten boys will have a separate cottage where they live with one of the teachers and his family. The Settlement seeks, as far as possible, to apply all the up-to-date methods of education which have proved helpful and effective in the instruction of the young. Agriculture and industry are given a prominent place in the curriculum of studies.

The Settlement has now entered upon the third year of its existence. The new year has seen remarkable developments and also met with greater encouragement from all sides. Seventeen new boys were taken at the beginning of this year, and admitted into the first and second classes of the primary grade. The total number now on the rolls is thirty-three. Two more additions have been made to the staff of workers. An industry expert for giving industrial training to the boys is also expected to join the

staff shortly. Now there are four classes and four teachers, thus making a fully developed primary school. The boys are at present housed in two cottages along with the teachers and their families. A new building which will serve as school for the primary classes and quarters for the bachelor members of the staff are just nearing completion.

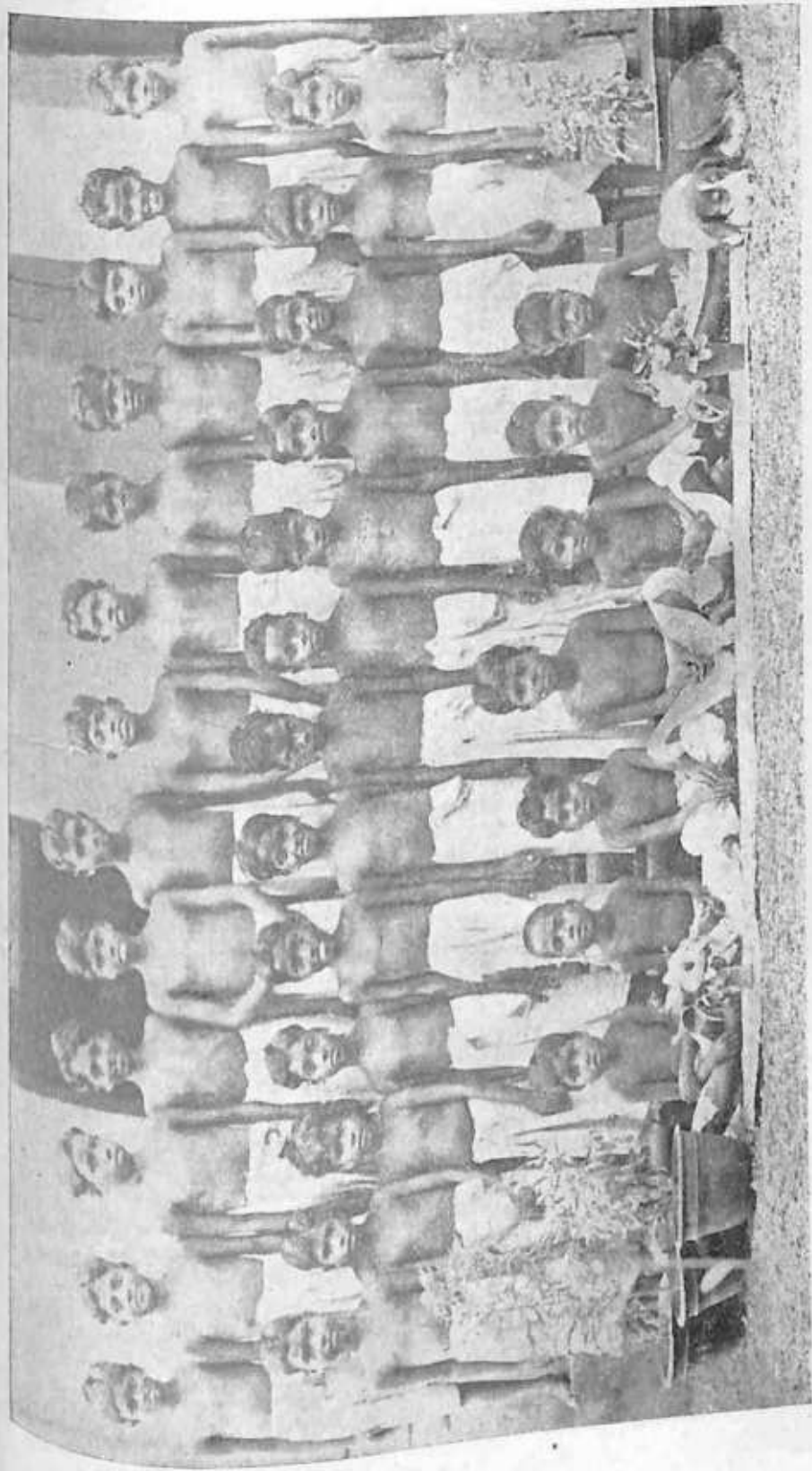
One of the new features of this year is the admission of a few children from the Kurava community. In the two previous years our selection was confined to the children of converts from the two main sections of the depressed classes—the Pulaya and the Pariah. But later it was thought desirable to widen our range of choice in order to include also other sections of the depressed classes which, though apparently less degraded, are equal slaves to superstition and illiteracy. The Kuravas are a small community, scattered here and there in the States of Travancore and Cochin. Our new batch of seven Kurava boys comes from Omalloor and Mannady, two places in Central and South Travancore, where the Kuravas have segregated in larger numbers than elsewhere. The Kuravas are more fair-skinned than the Pulayas and Pariahs, but in point of intelligence they are said to be, as a class, more backward. They can be easily distinguished from other people by their peculiarly flat noses and down-cast demeanour. They consider themselves to be a much higher caste than either the Pulaya or the Pariah. There is not only no free social intercourse between them, but the former even keep the latter beyond pollutable distance. Decades, nay, centuries of unrelieved superstition and ignorance and the crushing rigidities of the caste system have built their evil effects so deep into the tissues of this small community, that it will mean years of uphill work for the educationist, the social worker and the religious missionary really and fully to change and enlighten them.

A small fraction of the community has recently joined the fold of Christianity. The spirit of inequality—even that spirit of 'man's inhumanity to man'—engendered and nourished by age-long caste practices has not quite vanished even with the acceptance of Christ, in Whom 'there is neither Greek nor Jew, Barbarian nor Scythian, bond nor free.' An interesting and typical instance of the survival of this spirit was once manifested by the conduct of one of the boys. One day, early in the beginning of the term and soon after the arrival of all the old and new boys, one of the Kurava boys was overheard speaking indignantly to a senior Pariah boy (both converts to Christianity) for having insulted him by calling him by his name. 'Mind you, I am your superior, and you must hereafter call me "Thampuran"' (Thampuran) said the indignant young chap. Things have changed considerably since that day. Now they have all learned to look upon one another as brothers and have grown to enjoy home life and common life in the Settlement, free from all strain and worry as children of one family.

I have referred above to the purely residential character of the Settlement. But the word 'residential' when applied to the Settlement connotes something different from what it does when applied to a College. Here we have to deal with little children from five or seven years and upwards, and so it is not merely enough to lodge them within the premises of the Settlement in large numbers of thirties and fifties. Hostels cannot meet our need. And we have no faith in the 'boarding system' either.



Mr. C. P. Mathew's New House.



The Settlement Boys, 1929 - 1930.

For the child, the first thing needed is the tender, motherly care and individual attention of the home; and for the youth also, the value of the sacred atmosphere of a proper home as a training-ground for the best manhood, cannot be gainsaid. So we have fixed upon the family or cottage system as the best arrangement for the training of the young. Normally each teacher is to be given charge of not more than ten boys, and the boys, the teacher, and his own wife and children make up one family. Now this family system, with all that it really means, is the distinctive characteristic of the Settlement.

A word more about its implications. The spirit that is behind it is the spirit of unreserved identification and equality. The conviction has been gradually growing upon us that the outcaste and the down-trodden cannot be effectively helped by casting bread from a distance. We have to become one with them before we can really win them. Partial identification, or the deliberate toleration of inequalities between members of a home, whether it be in the enjoyment of better food or of other good things in life, breeds suspicion and nips mutual confidence in the bud. So if anything has become absolutely clear to the workers of the Settlement in this first stage of experiment and vision, it is this—that there is no other way for the realisation of their aims than a strict application of this principle of complete identification in their united family life with the children of the outcastes. And there is no point in daily life where complete identification is more essential and more difficult than in that of food. We do feel that the crux of the whole problem of identification is here. We are sensible of the difficulties of the ideal. But we have also seen enough to witness to its practicability.

M. THOMMEN.

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

(BASED ON THE MEMOIR OF HENDRIK VAN RHEEDE, 1677)

The Memoir under reference begins with the names of landed estates of the princes and landlords dwelling in Malabar. The list is tedious and uninteresting unless accompanied by a map. Nevertheless as a good many names will be familiar to our readers it could not be altogether ignored. Before giving a long list, the writer adds that he was assured that there were several princes of Malabar possessing considerable landed estates and exercising complete dominion whose names he himself had not heard.

The Coast of Malabar consisted of the lands from Cape Comorin to the borders of Canara. The Malabar about which the Dutchman wrote

This article is an approximate translation of relevant passages from the earliest document in Dutch published by the Madras Government, viz., the memoir of Hendrik Van Rheede, Commandeur or Governor of Malabar, written in 1677 for the use of his successor. Van Rheede was one of the ablest Dutch officials of his time. He had distinguished himself when the Dutch first stormed the palace at Cochin. He was the author of the *Hortus Malabaricus*, a Botany of Malabar, one of the most magnificent Botanical works ever published, running into twelve volumes and containing 794 illustrations. In 1670 he was appointed Commandeur of Cochin as being an able and efficient officer particularly well versed in the affairs of Malabar. His memoir was not available in India in a decipherable form when Galletti wrote The Dutch Malabar.

was thus the land of the Malayalam-speaking people, the region comprised by the British district of Malabar and the States of Cochin and Travancore. Over the lands of Malabar ruled four great and suzerain princes or kings, paramount over others, namely, Travancore, Cochin, Zamorin and Colasteri.

TRAVANCORE. Travancore ruled over the lands from Cape Comorin off to Porca (Purakad near Alleppey, where there was an English factory at the time). Among these were the monarchies of Attingal, Signaty (Desinganad, Quilon) Peretalie, Elledaswarupam, Marta, Carambelli, Pannapoli, and Calicoylan (Kayamkulam). Attingal was the mother and stock out of which the princes of Travancore must be born. Signati was descended from the dynasty of Travancore of a younger sister who ruled the land from Paroe to Carnapolie. Peretalie belonged to the third sister of Attingal rulers. It was situated between Quilon and the Mountains. By adoption to Calicoylan (Kayamkulam) both came under a single head. Peretalie had no authority on the sea coast. Elledaswarupam, (Kottarakara) situated between Travancore and the lands of Madura was by inheritance and death fallen to Travancore. The same was also managed and ruled by princes who were likewise descended from a sister of Attingal. Marta or Carnapolie lies between the river of Quilon or Ajbika and the village of Alleppey along the sea (remaining under the Raja of Calicoylan). Kayamkulam situated on the sea of Panderatserty, off the south to the lands of Trikenapolia Ragia runs in the north with a large and broad territory landwards and was there bordered by Tekenkoor, Madura and Elledaswarupam. Betimene or Carambali was situated beyond the river. It was the land separated from the sea and ran with a small district to the interior. It was surrounded by the lands of Kayamkulam in the north and the Ragia of Porca in the south. Trikunnapuzha was situated in the interior between Betimene and Porca with a small bit of Kayamkulam territory off Porca along the sea. Its ruler was a powerful king and very high of birth. Pannapolie situated inland behind Kayamkulam, was fallen by inheritance to the kingdom of Kayamkulam. These four dynasties and crown lands were called by a single name, Tscherreway. They were descended from a woman with four daughters, but have with the course of time and inheritance been divided among others. All the abovenamed princes had formerly groaned under the supremacy of the Raja of Travancore otherwise called Trippapaswarupam although at the time when Van Rheede wrote very little of the old power was preserved. Tekenkoor was a kingdom of large lands and people. He had no land on the inland lake usually called the broad river. It was bounded on the south by Kayamkulam and Achencoil and a mountain kingdom and on the north by Beckencoor.

COCHIN. The dominion of the Raja of Cochin, the second king of South Malabar has a large region of land and many princes who honour him and owe him help in war as well as in counsel. They are (1) the Ragia of Porca on the sea-coast, situated on the north of Pagodinka stretching from there northward to the province Moutan and bounded landwards by Betemine, Calicoilan, Teckenkoor and Beckenkoor. (2) Moutan, a kingdom at enmity with Cochin, takes its beginning from Porca (Purakad)

in the south and terminates in the north with the territory of the free manor of Palloertic next which the town of Cochin is situated. (3) *Coeroer-nado* a kingdom at enmity with Cochin was of great importance. It ran wholly in the mountains to the dominions of the seven kaimals or barons and in the west to over against the city of Cochin. It was the land situated next to where the Dutch were, and was commonly called Anjikaimal. It ran southwards against Berekenkoo and northwards against Rapolien (Idapalli), Paroe (Paroor) and Mangatty (Alangad). (4) Paroe, a kingdom like Porca, having Brahmans as kings lies south of the river of Cranganoor and was separated from the sea in the west by the island of Bypeen. It was bounded on the east by the lands of Paliyath and the kingdom of Mangatty (Alangad). (5) Mangatty, east of Cranganoor was distinctly to the south of Chenotty (Chennamangalam) and Paroe. It lay wholly in the mountains, and was bounded in the north by the lands of Corretie, Ambelagatty and Colligurre Kaymals. (6) Baypeen, the island situated between the rivers of Cochin and Cranganore belongs in property to Cochin and several land-lords. (7) Cranganore or Paddanjate Coil lay along the sea in the west, and was bounded in the east by the lands of Mourianaten Nambiar, in the north along the sea by the lands of Coederatta Nair under the Zamorin and on the landside by the Belling of Airoer. (8) Airoer, the dynasty of the Raja of Cranganoor has in the south Padinjate Coil, the east being occupied by Mourianato and several lands belonging to Cochin.

The Zamorin. The Zamorin is the third king of Malabar and has no subordinate territory as the other princes. His kingdom began from Cranganoor in the south with the province of Oeneterrie and ended with Kottacal, within which live several princes as (1) Oeneterrie, having his lands behind Cranganoor to the river Chettuvayi in the north, the lands of Belloasse Nambiar and Pannemokatte Kaimal in the east under Cochin and the sea to the west. (2) Palengieri Nayar's land extended along the sea from Chetwai in the south to the river Ponnani in the north, and the sea from Chetwai in the south to the river Ponnani in the north, and was occupied in the east by the Cochin princes, Aynacoetty, Manacalatta Calatte Sjitul Nambiar. (3) Bettatte Coil lay along the sea from the river Ponnani in the south and ended against the lands of Paroepe Coil in the north to the river Caragondi and to the east against the lands of the baron Bamenada Karee. Out of the house of Bettatte were the kings of Cochin called to the crown in place of the Moottathavazhi. (4) Paroepe Coil extended from the river Caragondi in the south along the sea stretching forth to the lands of the Raja Repoe Coil in the north, being in the east bounded by the lands of Ayende and Payenade. Repoe Coil bounded in the south by the lands of Paroepe Coil ran in the north against the lands of Tameracherri and Calicoe, the dynasty of the Zamorin kings, and were surrounded by it. This was also named Conde or Conaderic or Eerenasurround by it. Tameracherri situated to the south of Calicoe or Calicut, had on its north the lands of Gringal Namboory being along the sea-coast the extreme limits of the Zamorin. (5) Iringal Namboory, a spiritual lordship was bounded by the limits of Balenoer under Colasterie, and in the north by the river Cottakae or Consalie. Under the Raja dwelt the leading pirates.

Colastri or Colettanadu was the fourth king of Malabar, and had a

great territory beginning from Kottakkal under the Zamorin in the south and ending with Nilisaram in the north against the lands of Kanara. Under him were the princes (1) Balenoer, which began in the south from the river Kottakkal along the sea to the river Dermapatam in the north had likewise several robber-nests, under his dominion as Tjitrambirie, Berregare, Moetingal, Tsjombay and Majelle. His lands ran to the east to the territory of the mighty baron Parreveacoil (2) Parreveacoil lay to the east of Balenoer. It was bounded in the south by the lands of the Zamorin, and the mountain lords of Cardamom lands and ended in the south-east to the frontier of the Naick of Mysore and the Cochin landlord Terroer-tecke Nayre on the frontier of Madura. (3) Dermapatam, Cananoor, Welliapatnam and Maravy situated northward along the sea of Ballanoer were under the Colasteri's private hereditary dominion. They were fixed as landward boundaries by mountain princes. (4) Tallechery Moeta Nayar's lands lay to the east of Dermapatnam and ran behind the lands of Colastry behind the territory of Cannanore, the fortress and shut in the north against Tsjonette Terre Caimael. (5) Tsjonette Terra Caimael was bounded on the north by Allertelarre Caimael and to the east against Paraveacoil and the lands of Nilisaram. (6) Allerteterre Caimael had his frontier in the west behind the river Welliapatnam and in the north against Allerta Addavoddy, and in the east against Coddegemalle (Coorg) or the territory of Mysore. (7) Allerte Addevoddy closes the kingdom of Colastry in the north with Nilisaram against the frontiers of Canara and in the east with the mountains against Coambaddy, belonging to the Naik of Mysore. This Nilisaram was the port with which the coast of Malabar was separated from others.

Government. The land of Malabar, thus described, was for the most part one in customs, deeds, and usages of law. It could not be said that the Malabarees were governed by a single monarchy; neither was it a republic nor of the third variety, democracy. But all these were compounded into a mixture. For neither the king, nor the nobility, nor the multitude exhibited the highest power, but all together though with a unique disposition had long been in existence. Men from outside seeing that might well doubt whether men with such great ability could daily meet together. Such was caused by their own ordination, sometimes out of mutual agreement by way of general consent, often made into law and others by chance and through time become a custom. But none of these causes could have the power and faculty of continual solidarity, because the modern custom was so greatly in conflict with the interests of the most powerful that would undoubtedly permit weak and inconsiderable landlords to be brought down if the general agreement that protects the small against the great does not prevent them. A general belief prevailed that the existing political divisions were brought about by Cheraman Perumal, who had been king over all the lands from Coilpatnam and Canara. In the height of his affluence because of the burden and peril of wavering fortune he renounced his lands, and made a gift that his subjects should continually think of him. For deliberating that no man would be found alive who was anxious to rule over such large territory, and fearing that the rich through disputes and

discords might expose the kingdom to the danger of being torn to pieces and destroyed by war, he in his presence divided the lands. The Government and usages of his long rule were to be conformed to. After this, he having resigned all, disappeared on a pilgrimage.

In the lands described, three places (towns or villages) call for special notice. Porca, a lodge situated close to the sea and formerly the dwelling-place of English friends, became so unsuitable to become a dwelling that the Raja built a better building. The land produced pepper, ginger, cinnamon, areca and wood-works, but mostly fishing-hooks. The Commander is answerable to Cochin. It was at the time served by the assistant Hans Philip Justus, a stripling eager for custom and sober. Cotati (Kottayam) was a dwelling under Tekkumkoor. There the Dutch children learned Malayalam under the supervision of the teacher Christopher Kirghbergh, who also encouraged the interpretation of the Dutch language. He was a very quiet and sober man who exercised very good supervision over the youth. What numbers the above-named had was very difficult to find in the letters. The Raja was particularly well served by him. Cochin, the town, had been provided by the Hon'ble Company with a new fortress, walls, etc. It was the headquarters of the commandery, having authority and protection over all the Christian inhabitants.

The large multitude of princes and landlords who exercised their unlimited power and dominion along the coast furnished a source of anxiety to the commandeur. The Company's men wanted their friendship or feared their enmity. For this reason it had been judged necessary that all the Rajas and princes should be linked by written alliance with the East India Company. Some of the alliances were by force of arms, as Coilan, Bitemena Porca, the Zamorin and Colastri. Others like Travancore and Kayamkulam had entered into willing friendship. The Rajas of Cochin and Thekkumkoor observe and keep the contracts. They suffered no infraction but received the profitable condition stipulated with the Hon'ble Company and became allies. All others were men in need and under threat of fear and served as if with mere words without consequence. These men had become accustomed to the awful name of the Company and dreadful report after the war through the peace, and sometimes they began to steal and pull down for the advantage so dreadful to think of.

People. The lands, kingdoms and principedoms of Malabar were occupied by people commonly called Maleanne or mountain-dwellers. The people were mainly divided into Brahmans, Chetties and strangers like Moors, Jews, Canarese and Christians.

The Brahmans were again divided into kings, priests or Nambudiries and Pattamars or Pattars. The kings among the Brahmans were those of Porca, Rapolin and Paroe. To spiritual claims the Brahman kings added worldly dominion and very great wealth and ancient lineage. In this matter the kingdom of Rapolin excelled all others. Among the monarchs the Brahman kings were of the most equitable, learned and severe lives. Because of their high birth they were very congenial, sly in their purpose, daring in execution, ready to go to war and to revenge any wrong done to them. No one had power in war to slay or imprison

them. This made them very proud. They were forbidden to carry muskets and must not pollute themselves with blood.

Namboodiries or priests were Malabar Brahmans having no other work but temple service, free of all worldly care, being continually busy in worship, wisdom, astronomy and natural science. They were very good and reliable people, of a devout and modest life, ate nothing that had life nor spirit, and drank nothing but water, honey, milk and butter. They rarely partook their food with the sons of kings, ambassadors and counsellors in peace or war. They were entrusted with the most important affairs in that place regarding Government and public welfare as also with the education of the children of the foremost princes and lords. These people also betook themselves kindly to commerce and their manner of life was a little close up. Their greatest and wisest were self-conceited. Nevertheless they were very friendly and courteous and did not offer violence to a person in wrath.

Pattamars or Pattars were likewise Brahmans but not of Malabaree descent. They came out of the lands of the Carnatic and Tanjore. Being corrupted by the Moors, these people with women and children were beaten to the borders of Madura and Malabar. In the south, they lived under the Government of Travancore, Kayamkulam and Tekkumkur. In the north they lived under Cochin and the Zamorin within and beyond the mountains of Palghat. In the headquarters of the above-named princes they were taken for charity and good service because these people were revered by the Malabarese for their spiritual life like the tribe of Levi in Jewish society. Their numbers were, however, large and the Malabar kingdoms were small. It was difficult to feed and support such a large number of people. They were about 1,00,000. The need of these people had thus forced them to seek means whereby they might support themselves, like the inland commerce which was wholly resigned to these people. They enjoyed cordial good will, help and prerogatives. Their goods passed duty free throughout the whole land. Besides they were fed at every mansion house and Hindu Temples. But this great multitude could not all be turned into merchants. Great poverty and confusion thus prevailed. But the chief people have made great confusion and much money by the stipulation that nobody should carry their goods or merchandise for their own people for a set reward. In this way all the things that were brought into and taken out of Malabar were carried on the head and shoulders of these Pattars. Sometimes, whole armies of the above were found on the way.

Kshatriya is the race of kings, although all Kshatriyas were not kings, and outside this race also kings were found. Nevertheless, they were of all the noblest and next to Brahmans in dignity. The Rajas of Cochin, Cranganore, Bellange, Bettette, Colastri were of that race, and not many others.

Sudras are better divided in multitudes of branches or races that lived so separated from the others that every one of them appears a whole people. Their foremost division consisted in the first degree the Nairs, and then all the others that do a little retail trade or work in the profession.

The Nairs were people who from youth off-and-on were brought up to the use of guns and of war free from all handiwork and merchandise other

than the fruits of their landed property which they may want to sell and barter against others. The landed estates which they possessed were feudal estates, for whose use they were not only obliged to protect their regions (province) but also to serve in war, the king or lord they obeyed without other payment as monthly salary. They are far above all the others of the race of Sudras in honour and were for that obligated to the nobles of the land in whose hands lay the power of the whole nation. They were stout-hearted, undaunted in fight and excellently trained in the use of the guns of the place. When caught in the wars against one another, they were not allowed to live, because to them, thought Van Rhee, the honest deed was as a poison. They were not in the least bound to fidelity. Therefore they lived without any anxiety. They had always the gun with them, so that with the slightest battle-cry that went forth from hand to hand, a great multitude in a short time came together. Their dwellings were separated from those of others in position. Every house had a farm-land about the dwelling, the houses standing in the midst of the farms. It was supposed that some thirty lakhs of Nairs, capable of wearing arms, could always be relied on for the wars of the nation.

The remaining Sudras and those who did not take that name were the tree-climbers, carpenters, smiths, peasants etc. The tree-climbers, otherwise called siegos were compelled to go to the war and to the guns. This people served mostly next to the Nairs in the fencing school to serve the masters. Otherwise their practice was to tap the cocoanut tree and to make arrack and a kind of sugar so that they were mostly rich of means. The next division of inhabitants formed the foreigners who were scattered in very large numbers in the Malabar lands. They were distinguished into four races Jews, Moors, Kanarese, and Christians.

The Jews had been very long in Malabar, and were all traced to the time of the Babylonish captivity. They had everywhere their dwellings in whole streets built like small villages of stone houses and lived wholly free in the exercise of their religion at several places adorned with magnificent synagogues. They bore no guns but were protected by the princes of the lands. They had been formed by mixture with native women and were in a long time grown to a numerous people.

Moors or Muhammadans were likewise scattered in very large numbers in those lands and lived like the Jews except that they used weapons and wielded a perfect dominion at many places where they also sailed in the sea to plunder. They were the richest and mightiest, also the most diligent merchants of the whole land. They were allied to and flattered by the princes of the land because of the great profit that the lands received of their trade and navigation. They reckoned their origin from the Saracens and Arabs at the time when the Indian trade and navigation were in their hands alone. Subsequently with rise of Mahommed they received that faith and made no progress.

The Kanarese came from the lands of Kanara and Goa. There was little difference between them and the Jews in the aspects of their trade, small wares, dwellings and practices. They were of the same religious faith as the Malabarese.

[An account of the Christians is reserved for the next issue.]

T. I. POONEN.

പ്രതിധ്വനി *

(ററീ. സുധാകരമേനോൻ).

“ധർമ്മം ആർച്ചാവർത്തിയിൽനിന്നു നാമാവശേഷമായിത്തീർന്നിരിക്കുന്നു!” എന്നു ഞാൻ എന്റെ ബാല്യകാലത്തു് കേട്ടിട്ടുണ്ടു്. എന്നാൽ അവൻ എവിടെ പോയിരിക്കാം?

മർദ്ദാരവത്തോടുകൂടി സമാ പ്രവഹിച്ചുകൊണ്ടിരിക്കുന്ന വല്ല നദിയുടേയും പെട്ടെന്നു മണൽത്തട്ടയിലേക്കു്, ഉദഞ്ഞേക്കെ തലയിട്വെച്ചും, വലഞ്ഞേക്കെ യാതൊരു ഉദ്ദേശവും കൂടാതെ മണലിൽ താഴ്ന്നിരിക്കുകയുണ്ടു്, വിചാരശൂന്യനായി, നിരാശാഭൂതിയുടെ ഒരു പ്രതിമയോലയെ അവൻ ഇരിക്കുകയായിരിക്കുമോ? അഥവാ ശരത്കാലത്തിന്റെ ആശ്രമണത്താൽ പത്രശൂന്യമോയ തരുകാൽ നിബിഡമായ വല്ല ഏകാന്തവനത്തിലും അവൻ ഒറ്റയ്ക്കു് അലഞ്ഞുനിൽക്കു് നടക്കുകയായിരിക്കുമോ?

പാവപ്പെട്ട ധർമ്മേ! ഗ്രീഷ്മകാലത്തിലെ ഉഷ്ണമേറിയ മരമാരുതനെപ്പോലെ നെടവീഴ്ന്നു നിൽക്കേണ്ട, വററിക്കിടക്കുന്ന വല്ല തടാകത്തിലായിലേയും ജിണ്ണിച്ച വല്ല കടലിലും ഇരിക്കുകയായിരിക്കാം!

അല്ലാത്തപക്ഷം, നീ, ചന്ദ്രിയിൽ ശുരിയുളളതു് വല്ല നഗരത്തിന്റേയും വിജനവിമിക്തികളിൽനിന്നു് പൊട്ടിപ്പൊളിഞ്ഞ ‘ഏകതരം’യും (കരുതരം സംഗീതയന്ത്രം) ചുമന്നുകൊണ്ടു് നടക്കുകയായിരിക്കാം!

അല്ലെങ്കിൽ, ആ വിസ്ഫാരമേറിയതും അതിരറ്റമുമായ സമുദ്രത്തിന്റെ, തിരത്തിലിരുന്നുകൊണ്ടു് നീ നിന്റെ വലരെ കഴിഞ്ഞതായ നയനങ്ങളിൽനിന്നും പ്രവഹിച്ചുകൊണ്ടിരിക്കുന്ന ബാഹ്യധാരയുടേയും സമുദ്രത്തിലെ ലവണജലത്തിന്റേയും സമോലനത്തെ നോക്കിക്കൊണ്ടിരിക്കുകയായിരിക്കാം.

ഇവകാരം അസംഖ്യം ചിന്തകർ എന്റെ മനസ്സിൽ ഉദിച്ചുകൊണ്ടിരിക്കുമ്പോഴായിരിക്കുന്ന നിന്നെ ഞാൻ പെട്ടെന്ന് അവിചാരിതമായ ഒരു സമയത്തുവെച്ചു് കണ്ടുളളിയതു്.

അതു വസന്തകാലത്തിലെ മനോഹരമായ ഒരു പ്രഭാതത്തിലായിരുന്നു. വസന്തത്തിന്റെ ആഗമനംകൊണ്ടു് വനത്തിൽ മുഴുവൻ ളാമ്പുപിടിച്ചതുപോലെ തോന്നി. എന്നാൽ എന്റെ മൃഗഘോരം മാത്രം നിനക്കുവേണ്ടി സന്തപിച്ചുകൊണ്ടിരിക്കുകയായിരുന്നു.

പിതാംബരത്തോടുകൂടിയ നീ എനിക്ക് ഗോചരനായിത്തീർന്നപ്പോൾ എന്റെ കണ്ണുകളിൽ അശ്രുക്കൾ നിറയുമെന്നു് ഞാൻ വിചാരിച്ചിരുന്നു. എന്നാൽ ഞാൻ എന്താണു് കണ്ടതു്? നിന്റെ സന്തോഷപരിപൂർണ്ണമായ പ്രതിമയുടേയും നിന്റെ ആകൃതിയുടേയും നിന്റെ ദേഹകാന്തിയുടേയും ഒരു വണ്ണമെന്ന ഏതു ഭാഷയിലെയും ഏതു പദങ്ങൾ പ്രയോഗിച്ചാലും എനിക്ക് ശരിയായി പറയുവാൻ കഴിയുന്നതു്! ഭൂമി എന്നെ ഗ്രസിക്കുവാൻ വരികയാണോ എന്നു തോന്നുമാറു്, ലജ്ജയോടും സംഭ്രമത്തോടും കൂടി ഞാൻ കേവലം ഭൂകനായി നിന്റെ പാദങ്ങളെ മാത്രം നോക്കിക്കൊണ്ടു് നിന്നുപോയി.

അപ്പോഴാണ് എനിക്ക്, ഞാൻ “ധർമ്മ”ത്തിന്റെ പല ഭാവനരൂപങ്ങളെപ്പറ്റി ഉപരിച്ചതെല്ലാം, മതശൂന്യമായ ഒരു ഹൃദയത്തിന്റെ പ്രതിധ്വനികൾ മാത്രമാണെന്നു്, ബോധ്യപ്പെട്ടതു്.

* മോഡേൺറിവ്യൂവിൽ ഏൽ. മെററാ എന്നു്. എ. പരിഭാഷപ്പെടുത്തിയിരുന്നതിന്റെ ഒരു ഏകമേരതയ്ക്കിട.

തൂലാവർഷം

(കെ. വി. ചങ്ങല)

൧. നിരന്തരമായിത്തന്നെ പൊലീസ്
 പാരിസ് മേലേപ്പ് വിരിച്ചുപോലെ,
 പാരം മനോഹരമായ വാനം
 കാനിന് കേളിഗ്രഹമായി വീച്ചു.
 ൨. വിശ്വനാഥാരിതൃമൊടുമുടങ്ങൽ
 വാനത്തിലായിട്ട് ഗതിച്ചിട്ടുണ്ട്;
 ചേതസ്സമാകുകയായ പോകും
 വീട്ച്ചു സന്തോഷമായിട്ടെന്നോ?
 ൩. അഭ്യർത്ഥനാപരമായതാണ്
 ഭാനിഭാവിതുന്നതു വാസവത്തിൽ
 ഉയിച്ചുപോയോരു മനുഷ്യപോകും
 ഉൾച്ചു; കോവിയ്യകയായിരിക്കാം;
 ൪. കാർത്തികമേലിച്ചുവിനായസത്തിൽ
 മിന്നുന്ന വിദ്യല്ലൂരികാഗണങ്ങൾ,
 ജന്മങ്ങളുപോലെയുമാവുകയായിട്ട്,
 ചിപ്തമോടിയർ കൊടുത്തിട്ടെന്നോ?
 ൫. അത്യർത്ഥമാവമൊടും ബുദ്ധിമോ
 ഗമിച്ചിട്ടുംപോയിരിക്കിട്ടെന്നു
 ബ്രഹ്മാണമൊണ്ണം വിറകൊണ്ടിട്ടെ-
 ട്തൊമൊന്നുകൾക്കുതട്ടിപ്പു.
 ൬. തടില്ലതാലിപരതം നിമേഷ-
 മാത്രമുളിച്ചുപൊഴണത്തിട്ടെന്നു
 ശ്ലൈശ്വരസുഖാദികൾ ചഞ്ചലങ്ങ-
 ലാണെന്നതിന്നുള്ള നിമർന്നംപോൽ.
 ൭. സുഖങ്ങളെല്ലാം ക്ഷണിക്കങ്ങളെന്നായി,
 മേഘരവച്ചുണ്ടായിക്കലാലും,
 ക്ഷണത്തിൽ മായും പൂർത്തിയാലും,
 മുഖം കറുത്തുംബരമോതിട്ടെന്നോ?
 ൮. ആകാശമേഘവിതരണം സുരന്ദ-
 രാമോഷ്ടവും ജയയാത്രയെയും;
 നമസ്സലത്തിൽ, പ്രലംബങ്ങളോടും
 മുതിർന്ന്, വഴിപ്പു, തടിസ്സമങ്ങൾ
 ൯. ഇന്ദ്രാഭിഭാവം രസിച്ചുകൊൾവാൻ,
 കാലംബുദ്ധേപ്പക. സജ്ജമാക്കി;
 അത്യഗ്രമാകും വിധമല്ലത്താൽ,
 തിമിർന്നേരിട്ടുകൾ ചെയ്തിട്ടെന്നോ?
 ൧൦. യേകരാകാരമൊഴ് കരിത്ര-
 രട്ടത്തു സഹജനശബ്ദമോടെ;
 മിന്നുന്നതാലങ്ങളിലാണിന്നാമം
 പ്രതിഷ്ഠപിച്ചുകിനെ കേൾക്കുമാറായ്.
 ൧൧. കരത്തനാകുന്ന മരത്തു പോകും
 വിറച്ചിട്ടുംപോൽ ജയയാത്രയെയും;
 എന്തിനാണെന്നുമൊരുത്തനില്ലെ-
 ന്നൊന്നയോടായത് കൂത്തടിച്ചു.
 ൧൨. പ്രലംബമാകും പ്രലംബത്താലെ
 ശിരസ്സു ചാഴ്ന്നു, വരചാലപങ്ങൾ

மையாமையான ுப் புவனத்தில் நாம் அடைவிகுரு சுயநிர்வாகம் நமர்
 ஸ்தாபனம். ஁னாக் கரு உதரஸுவநை அநிகுமிது நமர் விவாவசானம்வரை
 அநநனை அநபரகம் பூகாம் பெயும், தகநநம் கருகிபரபகனை பூபிகாவா
 ு சுயமைய மர்துனை கருகிணநம் நமருகை கருகைசுவாவாபி வநிகுரு. ு சுய
 நை சுவாபிகுருகரு விகிசுவநுபகரு கருபு.

എടയം ശക്തിമത്തായ വികാരപരമ്പരകൾക്ക് പ്രമുഖസ്ഥാനമേകേണ്ടതാകുന്ന ബഹിഷ്കരണമാണ് 'കവിത'യെന്ന് നിസ്സംശയം പറയാം. ലോകമഹാകാവ്യങ്ങളെല്ലാം ഇതിന് തക്കതായ സാക്ഷ്യം വഹിക്കുന്നു. വിരഹവ്യാകുലയായ ഋഷഭിന്ദ്രനത്തിന്റെ ദർശനത്താൽ വാത്സികിയുടെ എടയം പരിതപ്യയായി ഭവിച്ചപ്പോൾതന്നെ ജാതീയതയുടെ അരികിലും ഉരുവിളിച്ച്, സങ്കടസങ്കലിതമായ എടയത്തിനിന്നുമാണ് 'ശിതാഞ്ജലി' രൂപപ്പെട്ടിട്ടുള്ളത്. കവിത വികാരപരമാകയാൽ മാത്രമാണ് മനുഷ്യാദിയെത്തിന് അത്ര പണത്തിൽ അമർന്നിരിക്കേണ്ടതാകുന്നത്. 'എടയത്തിനിന്നും ഉരുവിടുന്നതു' എടയത്തിൽത്തന്നെ ചെന്നുചേരും എന്നു 'ദേവസ്വസ്ത' പറയുന്നതിന്റെ സാരം ഇതുതന്നെയാണ്.

[illegible]

புத்தியில் ரஸியூக்யும் வாதித்யூக்யும் செய்துள்ள ஒரு ஓடையத்தில்லிங் மாறும் உண்மை
கூடும் ப்ரவாஸியூக்யூத்யூ. புத்தியூக்யூ தேவ் ப்ரகாஸித்யூ ஸௌநத்யூபாஸித்யூ உணத்யூ
ய விவ யமாஸி கவித்யூக்யூ வாக்யூக்யூ ஓர் ஓவாஸத்யூக்யூ ஓவாஸத்யூக்யூக்யூக்யூக்யூக்யூக்யூ

‘നിസ്സാരനായ ഒരു മനുഷ്യനാണെങ്കിലും, നക്ഷത്രശോഭിതമായ ആകാശത്തെ മരിക്ക
യോഭോണം ഞാൻ ഈ ലോകത്തിൽനിന്നും ഉയരുന്നു. സ്വപ്നകർത്താവിനെ ഈ സന്ദർഭത്തിൽ
ഞാൻ യഥാർത്ഥമായി സ്മരിക്കുന്നു. ഏന്റെ ആരോപ്യം അദ്ദേഹം ചെയ്യുന്നത് ഈ സമയം
ത്താണ്’ (Blake).

‘അല്ലയോ പ്രഭുതി! അവിടുത്തെ പ്രശാന്തനും ഹിരമായ പ്രഭുതി പാ പലമിമ സമായ ഇ’
മനുഷ്യലോകത്തിനുകൂടി അങ്ങനെ വഴികൾക്കുന്നു’ (Dixon)

[illegible]

கனியர் பரவுகிறது என்கிறார்கள் :—இந்த போகத்தை எழுப்புவதான காரணம், இதிலே
பகுதியிலே உள்ள பகுதியை எழுப்புவதான காரணம், இதிலே
கவிதை எழுப்புவதான காரணம், இதிலே

കവിയിലെ പ്രവൃത്തി പ്രകൃതിയെ അനുകരിക്കുകയും വിശദീകരിക്കുകയും ആണെന്ന് പറയാവല്ലോ. ചിത്രകാരൻ വസ്തുക്കളുടെ സങ്കല്പനംകൊണ്ട് മാത്രമാത്രപോലെയല്ല പ്രകാരം തലയത്തോടുകൂടി തന്റെ ചിത്രത്തിൽ വരയ്ക്കുന്നുവോ അപ്രകാരംതന്നെ കവി തന്റെ വാക്കുകളെക്കൊണ്ട് വസ്തുവസ്തുവിനെ ചിത്രീകരിക്കുകയാണ് ചെയ്യുന്നത്. കവി ഈ വിഷയത്തിൽ ചിത്രകാരനേക്കാൾ ഒരു പടി ഉയർന്നു നിൽക്കുന്നു. ചിത്രകാരന്റെ കലാരണമപ്പനികൊണ്ട് വസ്തുവസ്തുവിനെക്കുറിച്ചു നിശ്ചിതമായ പരിമിതികളാകുന്നു. കവിയാകാൻ വരുന്നതും ആകുന്നു.

[illegible]

പ്രകാശിക്കുന്ന രണ്ടാമത്തെ ഉദാഹരണവും മേൽപ്രസ്താവിച്ച അപ്രായത്തെ അധികരിക്കുമെന്നു വിചാരിക്കുന്നു.

‘മനുഷ്യജീവിതമായ വീണയിൽ കവി പാടുന്ന സ്വരമാണ് കവിത’യെന്ന് ‘ബ്രഡ്’ എന്നു മഹാൻ പറയുന്നു. ‘തേക്സ് പിയരളെ പ്രധാന നാടകങ്ങളെല്ലാം മനുഷ്യജീവിതത്തെ പരാമർശിച്ചിട്ടുള്ളവയാണ്.’ മനുഷ്യസ്വഭാവത്തിന്റെ വിവിധങ്ങളായ ഭാഗങ്ങളെ സൂക്ഷ്മാവലോകനം ചെയ്യുന്നവയാണ് അദ്ദേഹത്തിന്റെ നാടകങ്ങൾ. എന്നാൽ പ്രകൃതിയെ അനുകരിക്കുന്ന വിഷയത്തിൽ അദ്ദേഹം വളരെ ശ്രദ്ധപെടുന്നു. ഈ ലോകത്തിൽ ഒരു തത്വം അജ്ഞാതമായി വർത്തിക്കുന്നു. ഈ തത്വത്തെ കവി തന്റെ കാവ്യങ്ങളിൽ കാണിക്കുന്നു. ഉദാഹരണമായി, ‘കെല്ലോ’ എന്ന നാടകം നോക്കുക. സുഭഗൻ, യുവാവ്, സ്കൂളുണ്ണസ്വന്തൻ എന്നിങ്ങനെയെല്ലാം തിരഞ്ഞെടുത്താണ് നായകൻ. എങ്കിലും അയാളുടെ ജീവിതം പരാജയത്തിൽ പട്ടുവസാനിക്കുന്നു. ഇവിടെയാണ് ‘തേക്സ് പിയരളെ വിജയരഹസ്വത്തിന്റെ മണം. പ്രകൃതിയിലെ ആ അജ്ഞാതതത്വത്തെ വ്യാഖ്യാനിക്കാൻ തുനിയാതെ അദ്ദേഹം അതേ അധിനിയിൽ തന്റെ കവിതകളിൽ വിട്ടുകൊടുത്തു.

കാവ്യത്തിന്റെ ആത്മാവായി പൊരസ്സു പെരിയത്താർ ഗണിച്ചിരിക്കുന്നത് രസത്തെയാണ്. ശ്രംഗാരാദിയായ നവരസങ്ങളും കവിയുടെ മനഃസ്ഥിതിക്കനുസരണമായ വികാരത്തിൽനിന്ന് ജനിക്കുന്നവയാണ്. ശോകാക്ഷയനായിരിക്കുന്ന സന്ദർഭത്തിൽ തന്റെ കവിത കർണ്ണരസപ്രധാനമായിരിക്കുന്നു. ഹൃദയകുസുമം വികസിക്കുമ്പോൾ അതുതന്നെ ശ്രംഗാരമായി മാറുന്നു. ‘വികാരപൂർണ്ണമായിരിക്കണം കവിഹൃദയം’മെന്ന് വേഡ്സ് വർത്ത് പറയുന്നതും ഈ പൊരസ്സമതത്തെ പിൻതാങ്ങുന്നു.

കവി തന്റെ വികാരങ്ങളെ ക്രമരഹിതമായി വിവരിച്ചാൽ ആയത് നിരസപ്രഭമായിരിക്കും. കാവ്യത്തിന്റെ ആത്മാവ് രിതിയാണെന്ന് ഉൽക്ഷേപിക്കുന്ന വാമനപണ്ഡിതാദികൾ തന്നെ ഇതിന്റെ പ്രാധാന്യത്തിന് സാക്ഷ്യം വഹിക്കുന്നു.

കാലിത്വപ്രകടനമാണ് അടുത്തതായി കാവ്യത്തിലുണ്ടായിരിക്കേണ്ട ഗുണം. കാവ്യത്തിൽ തനിക്കു തോന്നുന്ന വികാരങ്ങളെയെല്ലാം യാതൊരുവിധത്തിലുമുള്ള പത്യാലോചനയും കൂടാതെ തട്ടിവിടുകയല്ല ചെയ്യേണ്ടത്.

മറുഗുണങ്ങൾ യാതൊന്നുമില്ലെങ്കിലും കവിതയ്ക്ക് രസം അപരിത്യാജ്യമാണ്. രസശ്രുതമായ കവിത മറ്റൊരാളെങ്കിലും ശോഭിതമാക്കിയാലും ഉത്തരീരത്തിൽ ഭൂഷണങ്ങൾ അണിഞ്ഞാലത്തെ പ്രഭയേ അതിനുണ്ടാവുകയുള്ളൂ. ഉദാഹരണമായി,

പൂമെത്തേലൈഴ്നേറററുനാ ഭയിതേ പോകുന്നു
 ഞാനെന്നുകേ-
 തോമൽക്കണ്ണിനെ നിരണിഞ്ഞവനെപ്പോഴോട
 ഗാഢംതമാ
 പൂമേനിത്തലിരോട ചേർന്നാമിനിക്കാണെന്ന-
 തെന്നെന്നക-
 പൂമാലോടലിവേണിചൊന്ന മധുരച്ചൊല്ലിന്ന
 കൊല്ലുന്നു മാം.

എന്ന ശ്ലോകത്തിൽ വിശേഷവിധിയായ അലങ്കാരങ്ങൾ യാതൊന്നുമില്ലെങ്കിലും ഇതിന് യഥാർത്ഥ കാവ്യലക്ഷണമില്ലെന്ന് സഹായകാർ ആരും സമ്മതിക്കുമെന്ന് തോന്നുന്നില്ല.

ലോകശാസ്ത്രകാവ്യവിജ്ഞാനം, കാവ്യജ്ഞാനമായ പണ്ഡിതന്മാരുടെ കീഴിലുള്ള അഭ്യസനം, വാസന എന്നിവ കവിയ്ക്കുണ്ടായിരിക്കേണ്ട ഗുണങ്ങളിൽ മുഖ്യങ്ങളാണ്.

‘നമ്പ്യാരാശാൻ’ കവിക്ക് അത്യാവശ്യം വേണ്ടതായ ഗുണങ്ങളെ ‘പാഞ്ചാലീപരിണയ’ത്തിൽ ഇപ്രകാരം പ്രസ്താവിച്ചിരിക്കുന്നു:—

‘മാധുര്യഗുണങ്ങളും മർമ്മരവ്യക്തിയും വേണം
 സാധുത്വം പക്ഷേർക്കും സതതം സംഭാവിതേണം
 ബോധിപ്പിച്ചതിനുള്ള കശലത്വമതും വേണം
 ബോധമുള്ളവർക്കുള്ളിൽ ബഹുമാനം വരുത്തേണം.
 ഹാസത്തിന്നൊരുമാറ്റം ചിലകിലിയതും വേണം

പ്രാസത്തിന്നൊരേടത്തും കുറവില്ലാതിരേണം
വാസനയ്ക്കൊത്തപോലെ രചനപ്രകൃതം വേണം
സംസ്കൃതഗുണകൊണ്ടു സകലം സിദ്ധമാകണം.
ഇപ്പോഴുള്ള ഗുണമെല്ലാം വഴിപോലെ വരുത്തിക്കൊ-
ണ്ടു ചുരുക്കി പ്രയോഗിച്ചാൽ ഹൃദയം സംശയമില്ല.

കവിതാതത്വമൊട്ടു മിക്കവാറും ഈ വരികളിൽ അന്തർവിച്ചിട്ടുണ്ടെന്ന് നിസ്സംശയം പറയാം.

കവിയുടെ പ്രയോജനത്തെപ്പറ്റി ചിലതു പറഞ്ഞുകൊണ്ട് ഈ ഉപന്യാസം ഉപസംഹരിച്ചാൽ വിചാരിക്കുന്നു. അവയുതൻ ലോകത്തെ ഉപേക്ഷിച്ച് ഭവൈവത്തെ തേടിപ്പോകുവാൻ കവി നമ്മെ ലോകത്തിലേക്ക് ഞ്ഞുനയിച്ച് ജഗദീശ്വരപാദങ്ങളിലേക്ക് അടുപ്പിക്കുന്നു. കവി, ധർമ്മകാമമോക്ഷങ്ങളെയെത്ര തന്റെ കവിതയ്ക്കും ലോകം സമ്പാദിച്ചുകൊടുക്കുന്നതും വേദശാസ്ത്രാദികളിലുള്ള ഗാനതത്വങ്ങളെ കവി സരസമായ രീതിയിൽ വർണ്ണിച്ചു നമ്മെ മനസ്സിലാക്കുകയാണ് ചെയ്യുന്നത്. കവിത ധർമ്മസത്യമായ അർത്ഥങ്ങളുടെ സമ്പാദനനന്മയും അന്യപുരുഷാർത്ഥത്തിലേക്കുള്ള സുകരമായ മാറ്റത്തിൽകൂടി മനസ്സനെ തട്ടുന്നതിനും അന്യപുരുഷാർത്ഥത്തിലേക്കുള്ള സുകരമായ മാറ്റത്തിൽകൂടി മനസ്സനെ തട്ടുന്നതിനും ഇതാണ് മനസ്സന്റെ ലക്ഷ്യവും ജീവിതാഭ്യേതവും. കവിയുടെ പ്രവൃത്തി ഇതിന് സഹായകമാണ്.

മോഹിയേണ്ട ജഡബന്ധകിന്തു വൃന്ദിതയ്ക്കൊമൽ
ത്രിയാമാഗമം ;
മോഹിയ്ക്കുമെരിചാതകിന്തു പുതുതാം കാടം-
ബിനികളാം ;
സാഹിത്യത്തിരുമാറിടത്തിന്നു മാനാസിലപ്രതാപം ;
ജഗൽ-
സാഹിത്യത്തിന്നു ലാലസിച്ചു കവിതാലക്ഷ്മി
കടാക്ഷാഞ്ചലം

(വള്ളത്തോൾ)

ഏകാന്തം വിഷമമുതാക്കിയും ചൊറുംപാ-
ശാകാശങ്ങളിലധർ വാടിയാരച്ചിട്ടും
ലോകാനുഗ്രഹപരയായെഴുകുവ! നിൻ
ശ്രീകാർത്താരിണയടിയങ്ങൾ കവിടുന്നു.

(ആശാൻ)

പുലച്ചാള

(മഞ്ജരി)

(പ്രേന്നിയിൽ പി. വാസുവിള Class III.)

I

ലോകപരിത്രത്തിന്നേടുകൾ വായിച്ചു
സാക്ഷ്യത്തിരിപ്പാലൊഴുകി
ഏകയായ ലോകമി നിമിത്തമല്ലോ-
കൈകളാലേകുന്ന താലോലങ്ങൾ
മന്ദം ശിരസ്സുകനിച്ച് താൻ വാങ്ങുന്നി-
തിന്നു മിഴിച്ചൊഴുപ്പുലയമാടം.
മേച്ചിലിൽ കാണം സുന്ദരിയെല്ലാമെ
സച്ചിദാനന്ദമായ സത്യരൂപൻ
കാതണുവേണമിൻ തൂങ്ങുക വിഴുന്ന്;
ചാരുപാൻതൂണുകൾ വെട്ടിക്കുറുത്തു.

II

ചന്ദനം മേൽക്കുമേൽ പൂശിയ മാന്ദതൻ
വന്നലച്ചിടവെ നിശ്ചിതം
ബദ്ധവല്ലഭിതൻ മാറണിനിരാമ-
മായസമുദ്രത്തിലോരം തല്ലി.

III

മോടിപ്പരിസ്ഥാരം മോഹിച്ചു മോരേന
സ്താടികുമാലകയ്യെക്കണ്ടോ
പുലണിഹർമ്മ്യങ്ങൾ കെട്ടിപ്പടുക്കട്ടെ
കേരന്മാരായി നാഗരികർ ;
ഗാനയന്ത്രങ്ങളെയെങ്ങും നിറയ്ക്കട്ടെ ;
തേനമൃതേന്തെ കഴിച്ചിടട്ടെ ;
കണ്ണിൻ കർപ്പൂരമായിട്ടും വാടിക-
ളെണ്ണമില്ലാതെ വർത്തിക്കട്ടെ :
കയ്യെച്ചൊരാൾപൊക്കമേലുന്ന മാടവും
കാമ്യമാം പൂങ്കയിൽപ്പാട്ടുകൾ
ഉൾക്കൊണ്ടിടും പാടവും ഗ്രാമീണ-
നർക്കർമാനന്ദ പൂർണ്ണമാക്കും.

IV

സംതൃപ്തിദേവത പുളുഴമെത്തവി-
ട്ടന്തിയിലിപ്പായണത്തിടുന്നു.
പൊൻപണശ്ശിലകൾ നിദ്രാവിലംഘികൾ
തമ്പുരാന്മാരുടെ കണ്ഠണികൾ ;
ചോരണഭിത്തിയാം ചെമ്മിൻ സേവക-
ന്മാരുടെ മാനസപൂർവ്വച്ചിപ്പോൾ.
എന്നാലുമാഗ്രഹംവിത്തസമ്പാദന-
ത്തിന്നാക്കങ്ങളെയെന്തിത്തക്കം.
ഇത്തസ്സുപോക്കവാനേതരനാകരം-
വിസ്മയമായിട്ടിപ്പാരില്ല !
നി'ന്നടിയാനെ' നി' കാണുക കർമ്മരക !
പൊൻനോകിമഞ്ഞിപ്പൂക്കു കണ്ണാൽ.
ഇപ്പോൾ നിരേകം നിസ്സാരരൂപംകൊ-
ണ്ടിപ്പരമാനന്ദദായകമാം
ചാക്കരിച്ചോറുണ്ടു തൻ പ്രിയപതിയൊ-
ത്തിക്കുറപ്പയിൽ താൻ 'പക്കുകൊടുവു.'
ജീവിതസൽപഥം നന്മുഴപ്പുനിര
രൂപിയതായിവർ വീക്ഷിക്കുന്നു.

V

പാടത്തെപ്പാഴ് ചെലി വെളും നി സല്ലോക-
കാടലകററുന്നതുവഴിയായ്
ചെപ്പടിവില്ലുകൾ കാട്ടുന്നു, തന്ത്രാന്റെ
ചേവടിവരിയ്ക്കും കയ്യോൽതന്നെ ;
വൈലിനൈപുണചൂറായി നിത്യവും
മാലയന്ത്രപൂശുന്നു നി പുലയൻ.

VI

അന്തിയിൽ കാന്തന്റെ യാഗമനോഭാവം
തന്തിമയ്ക്കുണ്ണാൻ വിഷിപ്പോലെ !
നല്ലകരിന്മാരിപ്പെട്ടിയിൽ സൂക്ഷിപ്പ-
തില്ലേയുമ്പുമാം പ്രേമരത്നം.
പണ്ടത്തെപ്പാട്ടുകൾ, താവകപാവന-
കണ്ഠംപൊഴിച്ചിട്ടും തേൻപഴങ്ങൾ,
ജാഗ്രതം ജോലിതൻ ശ്രമംകൊണ്ടു,
ജായറു തിങ്കലായ് മാററിട്ടു.

VII

ജാതിഭർവാതത്താൽ ഭാരതപ്പാടി
വിതസൽഗന്ധമായ് തിന്നിതയ്ക്കോ !
അർകാകും നേടുവാൻ നിർഭയന്മാർ ചിലർ
തളിപ്പടച്ചോരിൽ ഹോരയന്ത്രം
മേന്മയെവെച്ചിട്ടും ധൂമത്താൽ മുടിപ്പോയ്
മേളരശോഭനമന്തരിഷം.
നമ്പൂരിടേകൾ മുഖിൽ കൂടാറിയാ-
മെൻപുലച്ചാളേ ! നി ഹിനയായി !
കൃത്രിമലാവണ്യമാണുസവണ്ണതാ-
മെത്രയോനകമെത്രകളും !
സുഷുപ്തനർക്കിന സൗന്ദര്യധാരണി
പുഷ്പമായ് നിന്നിൽ ഞാൻ കണ്ടുകാവു.

VIII

'സൗഭാഗ്യ' മേവതേ ! ഞങ്ങൾ തൻ നാട്ടിൽ നീ
സൗഖ്യമുദക്കൊണ്ടു വാഴ്കയില്ലേ ?
നിന്നെ 'യിരത്തു പാ'നാൽ കൈ പൊങ്ങു നി-
ല്ലെന്നോ പ്രത്യുത്തരം ഞാൻ കേൾക്കുന്നു !
'സ്വാതന്ത്ര്യം, സ്വാതന്ത്ര്യ'മെന്നു പുലമ്പുന്നു
മാതൃഭൂമിയിൽ കൂറിയനോർ.
മംഗളമാരിയെക്കണ്ടിനെയുണ്ടാവും
മംഗല്യധാമമേയ്ക്കുമേന്മ !
ദേവി ! നീ വാഴ്കരുതൻ ചിത്തസ്തംഭനോടുകൂടി ;
നൈവേദ്യം നിത്യവും നൽകിക്കൊള്ളാം.
അല്ലെങ്കിലെന്നും തുറന്നുകിടക്കുന്ന-
തില്ലേയിക്കൊച്ചുപുലയമാടം
സ്വാഗതമോതു 'നിറമ്പോലത്തുവുകൾ'
സ്വാമിനി ! സാദരം സലമോദം.

IX

സ്നേഹസ്വരൂപമെ ! ഭാവിച്ചുകേഴുമി
മോഹനവേഷാൽ കൂട്ടത്തിന്റെ
വശഗ്രഹകളിൽ, നൽകെതിനിർവ്വിരോധം
വർഷാജേയമെ ! വെൽകവെൽക.
കുപ്പയിലുണ്ടാവാം കൈയ്യുടമെന്നു നീ
സർവ്വം ലോകത്തിന്നേകുന്നല്ലോ.

സമാപ്തം.

വി. സി. ബാലകൃഷ്ണപണിക്കർ

(പി. എ. മത്തായി, പുത്തൻകാവ്)

കൊല്ലവകം ൧൧-ാം ശതകത്തിന്റെ ഉത്തരാധം, മലയാളസാഹിത്യചരിത്രത്തിൽ സുവർണ്ണലിപികളിൽ രേഖപ്പെടുത്തേണ്ട ഒരു കാലഘട്ടമാണ്. പുരാതനമായ സാഹിത്യമാർഗ്ഗങ്ങളെ അതിലംഘിച്ച്, അനവധി നവീനപ്രസ്ഥാനങ്ങൾ ഭാഷയിൽ ആരംഭിച്ച അനേകം ഭിദ്യ ജ്യോതിസ്സുകൾ സാഹിത്യാനുരക്തത്തിൽ അങ്ങിങ്ങായി ഉദിച്ചുപൊന്നി പ്രകാശിപ്പാൻ തുടങ്ങി. വിപുലവും വിശുദ്ധമായ പാശ്ചാത്യസാഹിത്യസമ്പദ്ം ഭാഷയെ അനിതരസാധാരണമായ ഒരു വികാസദശയിലേക്ക് ആനയിച്ചു. കൈരലിയെ അപ്പുറവിട്ടുനടത്തുന്ന അണിയിക്കുവാൻ തക്ക കർമ്മശേഷതയും പ്രതിഭാവിഭാസവുമുള്ള അനവധി മഹാനാർ കരകൊലത്തുരുമ്പിച്ചത് മലയാളികളുടെ പുണ്യകർമ്മമെന്നുതന്നെ വിശ്വസിക്കേണ്ടിയിരിക്കുന്നു.

എന്നാൽ സാഹിത്യാരാമത്തിൽ വികസിച്ചുതുടങ്ങിയ മനോഹര കസേരയിൽ പലതും അവയുടെ സൗരഭ്യം വിശി മലയാളാനുരക്തത്തെ സുഗന്ധപുഷ്പങ്ങളാക്കുന്നതിനു മുമ്പുതന്നെ 'നിഷ്ഠൂരനായ വിധി' അവയുടെ ഞെട്ടുറുത്തുകളഞ്ഞു. കെ. സി. കേശവപിള്ള, പന്തളം കേശവൻ, കൊടുങ്ങല്ലൂർ കുഞ്ഞിക്കുട്ടൻതമ്പുരാൻ, ഒട്ട വിൽ കുഞ്ഞിത്തമ്പുരാനോൻ, കുമാരനാശാൻ ആദിയായ മഹാത്മാക്കൾ തങ്ങളുടെ കവിതാവാസനയുടെ പരിപകാശമങ്ങൾ പ്രദർശിപ്പിക്കുന്നതിന് എത്രയോ മുമ്പുതന്നെ പ്രപഞ്ചത്തിന്റെയെല്ലാ മറ്റും.

സന്തോഷ സന്താപങ്ങൾ ലോകത്തിൽ അദ്ദേഹമായ രീതിയിൽ വ്യാപരിച്ചുകൊണ്ടിരിക്കുന്നു. കൈരലീദേവി പല മഹാനാരുടെയും കാവ്യാഹാരങ്ങൾ അണിഞ്ഞുതുടങ്ങിയദൃത്യമുണ്ട്; ആ സുഖസുഷുപ്തിയിൽതന്നെ അവർ അനന്യസാധാരണമായ വാഗ്വിലാസവും, ആശയസംപദ്യയുള്ള യുവകവികളുടെ വിഭാഗത്തിൽ ഉദിച്ചിരിക്കുന്നതാണ് വന്നുകിടയ്ക്ക്. സാഹിത്യനഭോമണ്ഡലത്തിൽ ഉദിച്ചയുടൻതന്നെയുണ്ട് തന്റെ 'സുധാസ്വദികളായ കിരണകന്ദങ്ങൾ' ഉണ്ട്. ഈ ലോകത്തിന്റെ ചില ഉയർന്ന ഭാഗങ്ങളിൽ ശാശ്വതമായി സ്ഥാപിച്ച്, പെട്ടെന്നു തിരോളവിച്ച, ഒരു ഭിദ്യ ജ്യോതിസ്സായിരുന്നു ശ്രീമാൻ വി. സി. ബാലകൃഷ്ണപണിക്കർ. മലയാളികളുടെ ഉദ്യോഗപരിപാകത്താൽ ആ മഹാത്മാവ് തന്റെ ൨൦-ാമത്തെ വയസ്സിൽ ഉദ്യോഗമായ സാഹിത്യജീവിതം മതിയാക്കി ഈ ലോകത്തിൽനിന്നും മറഞ്ഞു.

ശ്രീമാൻ പണിക്കർ ൧൯൦൪ കുംഭത്തിൽ ഏറനാട്ടുതാലൂക്കിൽ വെള്ളാട്ടു ചെമ്പലശ്ശേരി എന്ന വിളിപ്പേരുമായി. കുടുംബത്തിൽ അത്രയധികം സ്വത്തില്ലായിരുന്നതുമൂലം, പ്രാഥമിക വിദ്യാഭ്യാസം സ്വദേശത്തുള്ള ചില നാട്ടെഴുത്തുപണ്ഡിതരുടെ അടുക്കൽതന്നെ കഴിച്ചു. സംസ്കൃതത്തിൽ അല്പം ജ്ഞാനം ലഭിച്ചപ്പോഴേക്കുതന്നെ അദ്ദേഹത്തിന്റെ കവിതാവാസന നിരർപ്പിച്ചായി പ്രവഹിപ്പാൻ തുടങ്ങി. ഒരു ദിവസം ബാലനായ, പണിക്കർ സ്വപിതാവിനോടുകൂടി ചാൻ എട്ടൻ തമ്പുരാൻ തിരുമേനിയെ കാണാൻ പോയി. കശാഗ്രസുദ്ധിയും, വിശാലമനസ്സുമായ തിരുമേനി ആ ബാലന്റെ അനന്യസാധാരണമായ വാസനാവിശേഷങ്ങൾ കണ്ടറിഞ്ഞ്, സന്തോഷമായി അദ്ദേഹത്തിന്റെ കട്ടികൾക്കടുത്തു വിദ്യാഭ്യാസം തുടരുന്നതിന് പണിക്കർക്ക് കല്പിച്ചുവെന്നു നൽകി. പണിക്കർ അവിടെ ഏകദേശം കൊല്ലം താമസിച്ച് ഇംഗ്ലീഷ് ഭാഷയും, ശാസ്ത്രങ്ങളിലും സാമാന്യ ജ്ഞാനവും, സംസ്കൃതത്തിൽ നല്ല വ്യക്തതയും സമ്പാദിച്ചു. സ്വാതന്ത്ര്യതലുരനായ പണിക്കർ പിന്നീട് അവിടെ അധികം താമസിക്കാതെ, 'ചാൻ'യിൽനിന്നുതന്നെ മിഷൻ മഠങ്ങളിൽ പോരാട്ടവാസിനായി. അപ്പോൾ കഴിച്ച് പതിനെട്ടു വയസ്സുമാത്രം പ്രായമുണ്ടായിരുന്ന പണിക്കർ തൃശ്ശിവപേരൂർനിന്നു പുറപ്പെട്ടുകൊണ്ടിരുന്ന 'കേരളചിന്താമണി' എന്ന പത്രത്തിൽ രാജ്കീയമായ പല ഉദ്ധരണികളെയും ഏഴുതിക്കൊണ്ടിരുന്നു. ഈ കാലത്തുതന്നെ പണിക്കർ, കവനകൈമുളയിലും മറ്റുപല പത്രങ്ങളിലും കവിതകൾ എഴുതുന്നുണ്ടായിരുന്നു. അദ്ദേഹത്തിന്റെ സഹോദരനായ വെളുവല്ലികൾ വിശിഷ്ടങ്ങളായപ്പോൾതന്നെ, സാഹിത്യരസവേദികൾ, അതിന്റെ മനോഹരതപരത്തേ സമീക്ഷിച്ചു സന്തോഷിക്കേണ്ടിരുന്നു. പണിക്കരുടെ പത്രാധിപത്യത്തിൽ തുടങ്ങിയ 'മലബാറി' എന്ന പത്രം അല്പകാലത്തേക്കുമാത്രമേ നടന്നുപോയിരുന്നു, നടന്നിടത്തോളംകാലം മറ്റൊന്നുമില്ലാത്തതിന്റെ കറുപ്പുനിറം നിറയുമായി മുങ്ങിക്കൊണ്ടിരുന്നു.

അപ്പോഴേക്കു പണിക്കർ ക്ഷയരോഗം തുടങ്ങി. കിരകാലത്തെ ചികിത്സകൊണ്ട് അതുശമിച്ചു. ഏകദേശം കുറച്ചുനാളത്തേക്കുകൂടി വിശ്രമിക്കണമെന്നുള്ള ചികിത്സാരാജ്യത്തെ പത്ര

മലയാളത്തിൽ വിപത്തിൻ വിപുലതയെ വിചാരിച്ചു നോക്കുന്നതിനും,
മലയാളത്തെ നിന്നോടുകൂടെ പട്ട ചുവല പണിനിർപ്പുവു ചുമ്പിച്ചിട്ടുണ്ട്.

അഭിമുഖ്യം ശ്ലോകങ്ങളുടെ കർത്താവായ ആ കവികോകിലം വിധിബലംകൊണ്ടു കർമ്മമനു മ
തിയാക്കിയതിൽ കൈരളിക്കുന്ദായ ആരുടെ ഹൃദയമാണ് തകരാത്തതു്.

പണിക്കരുടെ കൃതികളിൽ പ്രധാനമായിട്ടുള്ളതു് 'ഒരു വിലാപവും' വിശ്വരൂപവുമാണ്.
അദ്ദേഹത്തിന്റെ 'മങ്കിരി' എന്ന കിർപ്പിപ്പാട്ടു് ഖൗചികളുടേവരുടെ വിവരിച്ചു് വൈരാഗ്യത്തി
ലേക്കു വഴി കാട്ടുന്ന ഒന്നാണ്. 'ഹാനോരം വംശാവലി' എന്ന കൃതിയിൽ ഇംഗ്ലീഷ് രാജകുടും
ബത്തിന്റെ ഒരു സംക്ഷിപ്തവിവരണം അഗ്രിയാലി കൊടുത്തിട്ടുണ്ട്. യമകപ്രാസത്തോടുകൂടി
എഴുതിയ 'ഒറ്റപ്പാക്കു'ത്തിലെ പലയാളിത്വം ഗ്രഹിപ്പാൻ

'വിമലമാലമാനിനി ! ബാലനാം
മമ ഹിതം മഹിതനിൽ വിളങ്ങുവാൻ
എനി വോനി ! വോഹിധ സിന്ധുതൻ
സുതരണം തരണം തവ നോക്കുകു.'

എന്ന ഒരു ശ്ലോകം മതിയാകും.

'ചില നിതിസാരങ്ങൾ,' 'ശ്രീവാസുദേവാഷ്ടകം,' 'മേവീസുവം' മുതലായ കൃതികൾ അദ്ദേഹ
ത്തിന്റെ അഗാധമായ വേദാന്തജ്ഞാനത്തിനും, അനുകരണിയമായ ഭക്തിക്കും വേണ്ട തെളിവു
കൾ നല്കുന്നുണ്ട്. ഇതു കൂടാതെ നാഗാനന്ദം (മണിപ്രവാളം), ഇന്ദുമണിസ്വയംവരം (നാടകം)
അഭിയായ ചില കൃതികളും അദ്ദേഹം എഴുതിയിട്ടുണ്ട്. ഇവയെല്ലാം വളരെ പ്രയാസപ്പെട്ടു്
പുസ്തകരൂപത്തിൽ പ്രസിദ്ധീകരിച്ച മിസ്റ്റർ പി. വി. കൃഷ്ണവർഗ്ഗരോടും, മംഗളോദയം കമ്പനി
യോടും മലയാളികൾ എന്നും കടപ്പെട്ടിരിക്കുന്നു. പണിക്കരുടെ ഉജ്ജ്വലങ്ങളായ ഗദ്യമേഖല
കൾക്കു പ്രസിദ്ധീകരിപ്പാൻ ഇവർ ശ്രമിക്കുമെന്നു വിശ്വസിക്കുന്നു.

അനന്യസാധാരണമായ വാസനാബലം, അത്യാഗാധമായ ബുദ്ധിസാമർത്ഥ്യം, അതികൂർമാ
വ ആശോചനാശക്തി, എന്നീ ഗുണങ്ങൾ തെളിഞ്ഞു പ്രകാശിച്ചുകൊണ്ടിരുന്ന അദ്ദേഹത്തി
ന്റെ കവിതാനന്ദംഗിയുടെ അതൃപ്തി മരണിയായ നടനവിചാരം കൺകുളുക്കു കണ്ടാൻ
നിന്നതിന് വിധി നമ്മെ അനുവദിച്ചില്ല. ഏകദേശം ൨൦ കൊല്ലങ്ങൾക്കു മുമ്പെഴുതിയ അദ്ദേ
ഹത്തിന്റെ കവിതകൾക്ക് വളത്തോൾ പ്രഭൃതികളുടെ അഭിനവലബധകാവ്യപ്രസ്ഥാനത്തോടു്
കിടവിടിക്കത്തക്ക നവീനതപം കാണുന്നുണ്ട്. മിസ്റ്റർ പണിക്കർ, കുറച്ചുനാൾക്കു മുമ്പിച്ചിരു
ന്നെങ്കിൽ ആധുനിക മഹാകവികളുടെ കൂട്ടത്തിൽ ഒരത്തമ സ്ഥാനത്തിന് അർഹനായിത്തീരുമാ
യിരുന്നു. ചുരുങ്ങിയ ജീവിതകാലത്തിലൊട്ടു മഹാപുരുഷന്റെ രോഗിയായി കഴിച്ചുകൂട്ടിയ മിസ്റ്റർ പണി
കർക്കു് അത്ര അധികം എഴുതാൻ സാധിച്ചില്ലെങ്കിലും, 'ഒരു വിലാപവും,' 'വിശ്വരൂപവും,' മലയാ
ള ഭാഷയ്ക്കുടത്തോളം കാലം ആ മഹാപുരുഷന്റെ 'യശശരീരസ്വരൂപത്തെ ചിത്രീകരിക്കുന്ന
ശാശ്വതനൂതനാകുന്നു. കൈരളിയെ ഹൃദയംഗമമായി സ്നേഹിച്ചു്, അവർക്കുവേണ്ടി സ്വ
പ്നാഗ്നിയെ തുണവൽഗണിച്ച ആ കവിമണിയുടെ അത്താവിന് ഈശ്വരൻ ശാശ്വതശാന്തിയനു
ഭവിച്ചു!!!