

THE
UNION CHRISTIAN
COLLEGE MAGAZINE.



License No. 331 dated 15th October 1935.

ALWAYE, MARCH, 1937.

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Rate of Subscription:—Fourteen annas per annum.

NOTICE

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Vol. XI.

MARCH 1937

No. 2

License No. 331 dated 15th October 1935

PRINTED AT THE C. M. S. PRESS, KOTTAYAM, 1937

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College Day Sermon

*"From henceforth let no man trouble me,
for I bear in my body the marks of the
Lord Jesus." Gal. 6. 17.*

We are all marked men and women. The anthropologist knows it as he studies the history of the races of mankind, and sees in our human form the marks of racial difference. The biologist knows it as he examines the bodily structure of living creatures, and sees traces of former limbs, now dwindled and useless; or organs which once had a function but now seem to have been superseded. Even the detective knows it, as he takes the finger prints of the suspected man, and understands that by this mark his man can be safely identified.

Our bodies are marked and scarred by our history. Not merely the scars that tell of the football we played or the trees we fell off: but also the marks which tell of our evolution into man, all through the ages when God was creating His work. The marks which tell the scientist how man has *grown*, how through striving he has developed, and fitted himself for his place on earth. The scientist can see in our bodies marks, signs to show that once we were on a lower level, living a more animal life. We still bear those signs of things which have been left behind: and we can trace a long history of striving, climbing, growing. The story of how

man has become man—growing "expert by experiment" as someone once described it.

Each one of us is a story of God's creation, marked with His own hands. Do you know the little poem by Miss Meyrell in which a child speaks to its parents:

"I am a book wherein you wrote a life

Also your book to read
I am a road you took knowing not where
Its way would lead.
I am a mystery on which you dwell,
Though made of your own parts you know
so well."

And the marks in that book, on that road, are the story of man through the ages, slowly losing the body that kept him from being less than man; slowly being marked with the organs and limbs which, through suffering and striving, formed him more and more truly into God's own image, the shape that God thought of, so that one day man might be truly named the Son of God.

These marks on our bodies, this physical evidence is something which is only visible perhaps to the eye of the expert: yet when once it is understood, it is very good evidence. It tells of the process of life and being. It marks us as men and women who have survived only because we were fit to survive. We have lived in

this kind of world where nothing less than the best is meant to be, where, through the storm and the cold, or the blazing heat, against the challenge of nature, famine, flood and fire, man has steadily been growing into manhood—and conquering the elements one by one. And the marks of his striving are here on his body—the development of limbs for walking of the mind for thought and memory and imagination. It is all there to be read and understood. Not the story of illusion and world-denial, of shrivelled limbs, and maimed bodies—but the story of an age-long fight for supremacy, for the very best place in God's world, in a *real* world designed to challenge the fighter—a creative world.

St. Paul, in this letter was writing a reply to men who had criticised him. "What right have you to speak?" they said, "You are not a genuine apostle. You are leading people away from the Jewish tradition. What is your authority? Where are your credentials, your certificates?"

And this is his reply, "*Let no man question my authority after this. I bear in my body the marks of the Lord Jesus.*" Is that a good defence? Is it something which we could claim to be the defence of every Christian? Our own character certificate?

Let us find out what it means and whether it is true. What were those marks which he bore? What was this evidence which he thought to be the proof of his Christian life which gave him authority to speak as he did, in the name of freedom and unity? I wonder if they

were the marks of a Christ-like life. Did he mean that people should see in him the fruit of the Spirit—love, joy, peace, and all the happiness of a victorious life? Did he mean that beauty of character was the mark of the Lord Jesus, indelibly set upon him? That would be a glorious evidence to carry about: it would be evidence such as Buddha showed. Mahatma Gandhi carries about such marks. And yet I would say, No—these alone are not the marks of the Lord Jesus, set upon Paul's body.

Well let us look at them again. As we do so, we seem to hear Paul saying "I have often been at the point of death; five times have I been given forty lashes (less one) from the Jews, three times have I been beaten by the Romans, once pelted with stones, three times shipwrecked... wherever I go I am being killed in the body as Jesus was."

Suffering for his faith. Bearing the same stigma, the same disgrace as was borne by His Lord on the Cross. Yes—I think we are getting nearer it. "Look at these scars on my body," he says, would any man get scarred as I have done, would any man suffer these things, if not for the truth, for reality? Do you dare to challenge my faith when you can see this evidence of what I have gone through? "Paul's words were echoed in The Pilgrim's Progress by Mr. Valiant-for-Truth, who, when he prepared to cross the River of Death said "*my marks and scars I carry with me, to be a witness that I have fought his Battles who now will be my Reward.*"

Yes—many a great man has suffered for the truth, and there has been no progress in the world, except by such self-sacrifice—and yet, I think that there is more than this in Paul's mind: these scars of suffering which are evidence of how near Paul came to the Cross of Christ—these alone are not the marks of the Lord Jesus, set upon Paul's body.

For the word he uses, the Greek word is *Stigma*. You botanists know the word. In common language we may use it to mean disgrace. "He feels that his failure is a stigma." But Paul's readers knew that a *Stigma* was a mark of ownership, branded on to the skin of slaves. A mark burned in, or out, so that it could not be removed; a mark which could be seen by everybody, and which told them plainly that the bearer of the stigma belonged to somebody else. It was, as Dr. Moffatt translates it "the owner-stamp." A mark which the owner put upon his servant, and which the servant could not remove.

And this, I think, helps us to understand what Paul means. The marks he bore were not of his own making "Though I give my body to be burned, and have no love." They were the marks of ownership. It was evidence which all could see to prove that he belonged to Christ; not the evidence simply of an imitator of Christ—nor of a defender of Christ—but the evidence of one of Christ's possessions, marked with the genuine owner's stamp.

If you see a trade mark on an article in the bazaar to-day, you will recognise that the article so marked has a special quality. "None genuine without this mark," says

the advertisement. Copyright reserved. Genuine Swadeshi. We know all those marks. They are given as evidence that we have something different—something new and better, distinctive by its quality or its price.

If there is anything distinctive, new, different in the quality of the Christian life it is only by the unique fact that **it belongs to Christ**. Remember that. Don't try to boast about the goodness of the Christian life. Don't try to prove the uniqueness of Christ's teaching. But do glory in the unique fact that you belong to Christ, that he lived for you and died for you, and you are His for ever. If you *know* that Supreme thing, if you can show that you are marked with the owners' stamp, then all the rest will take care of itself.

I used to try and defend Christianity when others attacked it. Surely other religions lead to God? Surely there are good people outside Christianity? Surely this and surely that.....Don't waste your time. Show your marks—your evidence of ownership. Until you can do that, all argument is merely hot air. Can you, or can you not let people see the owner's stamp?

1. It is the mark visible in the life of one who knows that Jesus is offering him His friendship. Do people see that Jesus is my friend? Do they know that He is coming daily to my room and that I shut my door He will ever come? They know what that friendship means. It means that all Jesus is offering on God's level, the divine level, is love and holiness. He

I never thought of going to Him until He began coming to me, and offering these things freely. We all pick up things from our friends. Phrases, mannerisms—likes and dislikes, don't we? And here is the first distinctive mark. He to whom I belong is my friend. Because of Him I am able to know God's standard—God's level of character. It may shame me, His coming. I may want to avoid the embarrassment of meeting Him, and yet I know He is my friend. If I am marked with His stigma, His owner's stamp, I am marked with the standard of His friendship. If I break, I am letting down the standard, letting down my friend.

2. Once again remember that the mark is something which He put there. If there is anything distinctive and great about Christianity, is it not simply the emphasis laid on what God has done? God's way with man. The marks of the Lord Jesus are the owner's stamp of one who lived and died to make us His own. "He bought us," says St. Paul, and Sadhu Sundar Singh. "He took a mortal body for my sake," says Narayan Tilak. They all bear the mark of one who came to seek them, and went to His death for their sakes. The stigma of Christ is seen in the lives of those who see that He died for them. There was no other way to release them from Sin—until one who good enough, gave Himself up in surrender. Other men have given lives, have sacrificed themselves;

but no others who lived on such a level of holiness and purity and love. It is our sure proof that God is longing to do *anything* to win us: to own us: to let us share His Life.

Lastly, if the owner's stamp of Jesus is indelibly marked on our bodies, so that all that we have and are, is His, let us have no more fear of living on that basis: no more fear of letting Him take complete control. God uses people who are willing to be used. Most of us are willing to let God use our lives, and we say so in prayer, in a vague sort of way, without realising the consequences. To what extent is God using our money, our leisure time—the things that we like to call our own? Put it another way: to what extent is the Spirit of the Christ who died to release me from selfishness, guiding my expenditure? Or my casual conversations? Or my thoughts about other people? Is the owner-stamp on all these things or not? We must be willing to put them to the test. If we are unwilling to do so, our friends will test them instead.

Our faith is not in a vague moral ideal. Our life is not a life of world-denial. We can never hope to turn from failure and sin that way. But we can live on the level of a new stage of evolution if we carry branded on our bodies, the evidence that Jesus Christ is our owner; people who see that evidence will not need to ask who is our authority. They must see the author

R. S. MACNICOL.

Editorial

The Editor of a College Magazine published only twice a year has almost the same greetings to pass on to his readers year by year. In the first number he welcomes the new readers. In the second and last number he bids farewell to the out-going students. Although these sentiments are repeated from year to year, they are none the less sincere. And as we have come to the close of another academic year, we have genuine pleasure in extending our cordial good wishes to our out-going students. Some of them may have opportunities to pursue higher studies elsewhere while others may find it necessary to seek employment immediately. To all alike we offer our very best wishes. In the difficult days ahead, though success may not be immediate, men of good will have a place to fill and it is our earnest hope that the students who go out from these walls may be actuated by the highest ideals of brotherliness and sympathy to all who are in more difficult circumstances than themselves. Communal harmony is a pressing need, and if education has not succeeded in eradicating from the minds of future citizens all communal rancour, our education is a sham and a fraud. We trust that the experiences of our students who are now leaving the College have been such as to foster in them the virtues of mutual tolerance and good-will.

The most important event that has happened in this part of India since the publication of our last issue is the epoch-

making proclamation of His Highness the Maharaja, opening Temples to all Hindus by birth or profession irrespective of their racial affinities. By this gracious act of statesmanship our beloved ruler has become a world figure. We offer our humble but heartfelt congratulations to His Highness for having so early in his life earned an abiding place in the niche of fame. All through the state and in other parts of India, the proclamation has been hailed with enthusiasm. The magnificent reception accorded to His Highness during his recent visit to Madras at almost every railway station of importance through which the royal party passed is a striking demonstration of the universal approval which this far-reaching measure has called forth. Statues of His Highness are contemplated both at Trivandrum and in Madras, and we are sure that generations yet unborn will bless His Highness's name.

It must have been a matter of genuine delight to Mahatma Gandhi to visit Travancore on the morrow of the proclamation. During his previous visit to these parts, he was engaged in a strenuous crusade for the removal of untouchability and he made strong remarks on the vagaries of caste exclusiveness in Malabar. Even he could not have believed that the solution, as far as Travancore was concerned, was so imminent. He has however serious misgivings about the readiness of the higher among the castes recently admitted to temples to extend cordial

good will to castes lower than these in the social scale, and he was profoundly disappointed that in the recent rejoicings there was no place for castes lower than the Izhavas. We do trust that the latter will not themselves develop into an aristocracy in their dealings with others of the depressed classes.

As we go to press, we learn that the Rt. Rev. E. A. L. Moore, Bishop of the Church of India, Burma and Ceylon in the Diocese of Travancore and Cochin, has tendered his resignation owing to advancing age and that his resignation has been accepted. Though no one will grudge the Bishop his well-earned rest, there will be many who will regret that they have so soon to lose such a venerable and universally respected leader. The Rev. E. A. L. Moore came to South India as a missionary of the C. M. S. many years ago. In 1902-3, he acted as Principal of the Kottayam College. Since then he has filled important positions in the neighbouring Dioceses of Madras and Tinnevely. In June 1924, he had definitely settled down to the quiet and unobtrusive work of an English lecturer at Tinnevely when the call came to him to take up his present high office. His bishopric marked a period of growing rapprochement between various sections of the Christian Church in Travancore. In questions connected with the moral and spiritual growth of the Christian community in Travancore he always took a wise and firm position. He was loved by all who knew him, irrespective of their ecclesiastical affinities.

Many will regret that his services are no longer available. He was a good friend of this College, and has been a member of the College Council for several years. We wish him all happiness in his years of retirement.

The Madras Christian College. In our previous issue, we had drawn the attention of our readers to the new buildings of the Madras Christian College which were then nearing completion. Since then, the buildings have been formally opened by H. E. the Governor of Madras, the Rt. Hon'ble Lord Erskine. The College also celebrated its centenary at a public meeting held in the Anderson Hall, with Sir Muhammed Usman in the chair. Many distinguished old students, including the Principal of this College, took part in the celebrations. It is hardly necessary for us to add to the wealth of literature that has recently appeared on the manifold activities of the College and its workers. We have pleasure in assuring the present Principal of the College, who after Mr. Corley's impending departure, will be the sole link with an earlier generation of students of our unabated interest in and profound loyalty to the College. There are many old students who though they may not have filled high positions in the world are nevertheless grateful for what the College has done for them. We join with all such in our tribute of homage and devotion to the College.

The death of the Rev. Dr. E. Montherth Macphail removes one of the most genial Educational Missionaries of recent times. A nephew of the late Dr. Miller, he was from his very youth connected with the Madras Christian College, and he eventually rose to the position of the Principal of that institution before he relinquished his connection with the College to take up the Vice-Chancellorship of the University of Madras in 1924. Dr. Macphail, though an enthusiastic teacher, was a man of wide interests. Though he never put on the airs of a scholar, he was well versed in his subjects, and had a rare facility for presenting the dryest facts in an interest-

ing manner. He filled an important part in the social life of Madras and in the Counsels of the Madras University. He has also been a member of the Provincial and Imperial Legislatures. Those who have had opportunities of coming into close contact with him knew that he was remarkably free from intellectual hatred and would not tolerate it in others. He was a man of solid worth who has left behind him an impress which will not be lightly effaced. It is understood that he was a warm supporter of the College during its early days. We offer our heartfelt condolences to Mrs. Macphail and her children.

College Day — Presidential Address

I am here to discharge a long-standing debt. Messrs. Varki and Mathew have been repeatedly inviting me to preside at one of the anniversary gatherings of this College. But one thing or other stood in the way of my accepting their kind invitation. Considering the regard I have for them and my other friends who are on the Staff of this College and the esteem in which I hold this Institution, I consider it a great pleasure to be present here today and to take part in the celebration of this year's College Day.

There are certain features of this College which make a special appeal to those interested in the education of our Youth.

No visitor to this college can fail to be struck by the beauty and grandeur of its natural environment. If beautiful scenery can inspire and elevate the human mind, you have an abundance of it to lift your souls to heights of sublimity. I am afraid we people of Kerala do not adequately appreciate the beauty that nature has lavished all around us and we often need the stranger from outside to open our eyes to the wealth that we have inherited. Among the Colleges of India that I have visited I can think of none that surpasses this College in the varied advantages of its situation which make on a fitting abode for a residential institution.

tion of this type. Away from the turmoils and distractions of city life you can pursue your studies in quietness and peace, the teachers and the taught living together and forming one community, which is in keeping with the ancient ideal of education in our land. At the same time, you are within easy reach of busy centres of human activity enabling you to keep in touch with the realities of the outside world. The wisdom and foresight shown by its founders in the location of this college is evidenced by the step now taken by that great Christian institution of Madras which is a prototype of this college and which has now been compelled after a century of existence to move out of its city habitation to healthier and more congenial surroundings. It does not appear likely that even after the lapse of a century you will be driven to contemplate the necessity of a migration from your present site.

With spacious playgrounds capable of easy expansion and with a noble river flowing by, you have ample facilities for all kinds of physical recreation and outdoor activities; and I hope you avail yourselves of these facilities which you possess in such abundant measure. We of the older generation realise among the deficiencies of our college education the inadequate provision made for physical exercise and the comparative neglect with which this aspect of education was treated in our days. We have been sufferers thereby and it is our fervent wish that the younger generation should benefit by the bitter experiences. It is therefore a irresistible for gratification that the value of

physical education is much better recognised and more systematic attention paid to it in the generality of Colleges than used to be the case in our days. In your keenness in the pursuit of your studies and your eagerness for the passing of your examinations I hope you will not forget that a well-trained body is as necessary an equipment as a well-trained mind for a happy and useful life. And during your College days you have ample opportunities for building up a good physique and for the formation of habits of physical exercise so as to maintain your bodies in fit condition. It will help you to realise the importance of physical training when you recall what a large proportion of our educated men among the older generation had to bring their useful careers to a premature close by reason of physical breakdown. Our young men will do well to bear this in mind and profit by the errors of their elders. It is not only for the manual labourer that physical stamina is essential but equally for those engaged in the so-called learned professions as well as for those who pursue other strenuous avocations. The increasing interest that the University is evincing in the physical education of our students is indeed a matter for gratification and I am glad to learn from reports that this college is taking a prominent part and acquitting itself with credit in the various inter-collegiate competitions in sports and games. Physical fitness is also dependent on the nutritional qualities of food and of this we have been hearing a great deal since the advent of the present Viceroy. The diet of the average West-Coast man

is notoriously ill-balanced which accounts to a certain extent for his low standard of physical stamina. In a residential college like yours it is possible to pay some systematic attention to this matter so as to find out how improvements could be effected. A well-balanced diet is not necessarily more expensive than what we are accustomed to, as has been proved by the experts engaged in nutrition research in South India. It ought to be possible to improve the nutritive value of our food by the adoption of a judicious mixture from among the variety of food-stuffs available in our country.

The feature of this college that makes the greatest appeal is the fact that it is a united enterprise in the field of education on the part of the various sections of the Christian Church and gives bodily expression to the spirit of union that has begun to operate among us. We are realising more than ever before how sadly we have been weakened and how our capacity for Christian service impaired by the unhappy divisions that have come into existence. Freedom of conscience and adherence to one's convictions are no doubt vital matters in religion but so are charity and toleration. We have to cultivate a sense of proportion and see that for the sake of trivial gains we do not sacrifice weightier matters. We should learn to think more of the great things that unite us and think less of the small things that divide us. Until we ourselves learn to love one another and forbear one another we cannot expect to teach that lesson to others. This college whose *raison d'être* is union and for that reason

draws to itself the sympathy and support of different sections of the Christian Church ought to act as a powerful agent in bringing about concord and peace and in arresting the forces of disintegration which have played havoc among us so far. It provides a common objective for concerted action which is an essential factor in the promotion of mutual goodwill and understanding. And it is our confident expectation that our young men belonging to different sections of the Christian church who receive instruction here and live in close association with one another will imbibe the essentials of Christianity and learn to view with toleration minor differences as regards creeds and observances. We have to remember that the ultimate test of religion is life more than outward observances and rites, which are only means to an end. Whether religion has touched the inmost core of one's being is borne out by the character of one's life and not by one's professions and protestations. Living as we do in the midst of our non-Christian brethren it is our duty as well to understand and appreciate their view-points and ideals. Communal discord is often the result of a lack of understanding of each others' view-points and cherished convictions.

Another notable feature of this college is the establishment in its neighbourhood and in close association with it of a settlement for the reclamation of the depressed communities. This is a wise and benevolent undertaking calculated to arouse in the minds of the College students an active interest in the condition of these unfortunate fellow-men of ours.

That they should have been allowed to remain in their degraded condition all these centuries is a sad commentary on our sense of nationality and humanity. Mainly through the large-hearted zeal of Mahatma Gandhi our Hindu brethren all over India have awoke to a realization of their duty in this respect and a vigorous campaign has been in progress for the removal of the disabilities of these down-trodden communities. And recently the Government of His Highness the Maharaja of Travancore has by a bold and humane stroke of statesmanship abolished an age-long barrier of separation and given a lead to the rest of India in the matter of religious and social reform. A considerable amount of pioneer work was accomplished by the Christian church in the up-lift of the Depressed classes. And now that our Hindu brethren have become active partisans in this humanitarian task the pace of progress is bound to be quickened and national solidarity advanced all along the line. The Alwaye Settlement has achieved remarkable progress thanks to the noble initiative of that devoted Missionary the late Mr. Hooper and the enthusiastic band of youthful workers who are mostly old students of this College. The work that is carried on at the Settlement will be an object lesson as to how far the Christian Church can solve the problem of the Depressed Classes and according to the measure of its success it will make its influence felt far and wide.

The management of a rural colony like the Settlement must have brought you face to face with various aspects of that

very complex problem of Rural Reconstruction which at the present day is engaging public attention all over India. In spite of our boasted progress in education and administration there has been no commensurate improvement in the economic condition of our villages. Our educated classes have not established a vital contact with the rural population and the course of village life runs on without the enrichment it should receive from the advancement of higher education through the agency of our colleges and universities. Your college by virtue of its location in a typically rural area has special facilities for a close study of some of these problems, so as to help in their solution. Even if you do not succeed in achieving tangible results it would be a great gain to familiarise your students with these problems and create a genuine interest in their minds and a sympathetic attitude towards the toiling masses in our villages. We have to adopt every means to bridge the cleavage that has arisen in ideas, tastes, and mental outlook, between our educated classes and our rural population. As our University students are mostly dependent on text-books written by European experts it often happens that they know more of the rural economies of European countries than of our own countryside. By creating an interest in rural subjects, if some of our students could be induced to settle down in their villages it might to that extent help to solve the problem of educated unemployment that is staring us in the face. There are various ways in which the

resources of our country-side could be developed so as to sustain a larger proportion of its increasing population without drifting to areas already over-crowded. Our lands are far from having reached their maximum productivity. Their yielding capacity could be increased by the application of improved methods of cultivation. And there is great scope for the expansion and improvement of small-scale industries in villages. Our Co-operative system which was established for assisting village artisans and small cultivators and industrialists has not justified itself so far and its achievements have fallen far short of expectations. Intelligent and educated leadership should be able to tackle these problems with greater success. This is a sphere of activity to which the Government of India as well as the progressive Governments of Travancore and Cochin have pledged their support. It is high time therefore that the minds of our educated young men are turned to these channels of useful service without being enslaved by false notions of dignity and respectability. So many of our young men who have finished their university education are wasting the best years of their life in the mere waiting for jobs that do not turn up. This is a tragic situation that we can no longer afford to view with philosophic indifference. It should be brought home to them that no work is degrading provided it is honest and useful.

I have ventured to draw your attention to certain aspects of present day education that are not strictly academic but

were suggested by the special circumstances of your college. Even in the academic sphere a college is expected to do something more than equipping its students for success in University Examinations. And I have no doubt that the students of this college are encouraged to interest themselves in studies that transcend the bounds of the curricula laid down for examinations. Under existing conditions you have perhaps little scope for engaging in scientific investigations beyond the limits of university requirements. Only a few favoured colleges have the equipment required for research work. But I hope it will not be long before your laboratories are equipped for the carrying on of researches in some special field or other.

.....The material development of our country is greatly dependent on the progress of scientific research and it is highly desirable that the Science Departments of our colleges should interest themselves in such investigations with special reference to local conditions. It would operate as a stimulus to students engaged in the study of science, enlarge their vision, and help them to realise the practical bearings of Science.

Our students of History have a vast and untapped field for exploration relating to the ancient history of Kerala. Geographically your college is the nearest situated to the ancient Capital of Kerala, the seat of the Perumals, and a great emporium in olden times corresponding in importance to Bombay at the present day. It had regular trade relations not only with Asiatic countries like Arabia

Syria and China but even with distant Rome, and is mentioned in books written by old Roman historians. The glories of Cranganur are sung by ancient Tamil poets who lived at the court of the Perumals. Cranganur is also intimately connected with the history of Christianity in Kerala and of Islam and Judaism as well. It is sad to contemplate that a place so rich in historic associations should be left in utter neglect and no organised attempt made to preserve the relics that might afford valuable clues to forgotten periods in our history. It may be due to the fact that the site of the old city lies partly in Cochin territory and partly in Travancore so that neither Government exercises control over the whole area. I remember camping near the site some years ago, and walking about the place I noticed a Syrian Christian land-owner of the locality ruthlessly digging up the stones of an ancient structure for the purpose of planting coconut trees. I asked him if he did not know that was the place where St. Thomas is said to have landed and taught our religion, and whether he should not show better regard for its sacred associations. 'Yes' he said 'but St. Thomas would not like me and my children to starve but rather that I should make this place fruitful so that we might raise our hearts in thankfulness to God.'

To those of you who are interested in the study of philosophy there is the stimulating fact that you are in the neighbourhood of the home of perhaps the greatest of Indian Philosophers, the

great Sankaracharya who founded the Advaita School of Thought and who by his profound intellect and astounding energy is said to have brought about the downfall of Buddhism which was the prevailing religion of India (including South India) for so many centuries, and re-established the supremacy of Hinduism. Then again, from an ethnologic point of view, there is no other part of India that presents a more absorbing field of study by the diversity of racial elements in its population, but I do not think I need expatiate on these topics. I trust that in course of time this college will have its own contribution to make to these and other interesting subjects of study.

Though your College is yet young in years and has to build up the traditions and cultural atmosphere of a seat of learning, it has during the short period of its existence established a remarkable record of good work and won the confidence and esteem of its students and their guardians as well as of the public in general. This is the result of the devoted and self-sacrificing labours of the brotherhood of men who constitute the staff of this college. Beyond the excellent instruction imparted here parents who entrust their sons to your safe-keeping are relieved of anxiety as to their well-being. It is a matter of common knowledge to what risks and temptations our young men are exposed who resort to city colleges for education and one can recall many a sad case of promising youthful careers wrecked by the distractions and evil associations of city life.

The training for a sober and useful life which this College provides is worth much more than mere academic distinctions. There is a general awakening to the deficiencies of the secular education imparted in most of our educational institutions due to limitations imposed on Government and other controlling bodies by the conditions of our country; but this college has successfully overcome such restrictions and its students are not

deprived of the rich sources of moral and religious inspiration so necessary for the building up of character. And I have no doubt that as the years go by and the students who pass out of this college increase in numbers and influence they will realise more and more their indebtedness to their Alma mater and gather round her to form the mainstay of her strength and support.

The College Day Celebrations.

This year's College Day celebrations commenced as usual with the Service in the College Chapel, on the morning of the 22nd December. Prof. R. S. Macnicol of the Madras Christian College took the service and preached a very useful and inspiring sermon which is reproduced elsewhere.

The service over, the student volunteers and others in charge of the decoration, the public meeting etc. were busy with the arrangements giving them the final touches.

The Public Meeting commenced at 3 in the afternoon with Mr. C. Mathai, Retired Director of Public Instruction, of Cochin, in the chair. The Hall was beautifully decorated; it was evident that the volunteers had given more than usual time and attention to the task. The Principal welcomed in very hearty and appreciative terms the Chairman, the speakers and the other guests and then presented the report of the working of the

College for the year. The report is given in this issue of the Magazine. The Chairman then made his very instructive introductory speech which too we have great pleasure in reproducing elsewhere in this issue. Prof. R. S. Macnicol next gave an interesting address:—

Mr. Macnicol's Speech.

He began with a few quotations from old records to illustrate Christian education ninety years ago, and then referred to the changes which had taken place since then. He then spoke about the position of Christian education to-day and in the future. Education was nothing if it did not make men who were able to use their knowledge and use it for good. It must have released men from fear and from dependence upon the unsatisfying things of life. They believed that education which did not touch the conscience and left the real man unchanged was worse than useless: it was positively dangerous. No country could be free

unless its peoples were free from inner fears—insincerity, jealousy. This freedom every Christian College could lead its students to. He concluded by pointing out certain of the chief features of an education that was centred in Christ. There should be a relationship between teacher and student not based on superiority or on force or on fear, but based rather on the realisation that both were learners, both sharing in God's gifts, teacher and student meeting each other at the deepest levels of their needs—and finding together the satisfying answer. It would be an education which does not wholly adapt students to their environment, does not seek to train students to fit into the present world. Rather, it seeks under God to make men who would change the world into something more like what the will of God was. It would involve the training of leaders of men who were to take responsibility.

Mr. V. K. Joseph Mundasseri, M. A., of the St. Thomas College, Trichur, followed Mr. Macnicol with an enjoyable speech in Malayalam. The year's representative of the Old Students and the College Day Secretary also made short speeches. The Chairman made some brief concluding remarks after the distribution of the aca-

demic prizes as well as the cups, medals for the Athletic winners. The meeting came to a close at about 5.30 p. m. with a vote of thanks to the Chairman, the speakers and other guests proposed by Mr. C. P. Mathew.

Late in the evening the members of the Dramatic troupe put up on boards Sheridan's "A trip to Scarborough" and Mr. E. V. Krishna Pillai's "എറട്ര." It is no wonder if our students did much better in the latter which was an unqualified success and was greatly appreciated by the spectators.

Early in the next morning there was a foot-ball match between the old students' team and the present students' team, after which the staff and the students both past and present came together in the College courtyard for the social. A slight drizzle of rain wound up the proceedings a little unexpectedly early. The present students began to hurry home for the Christmas holidays while the old students had their annual meeting. The meeting was a rather animated one this year. At noon there was the cosmopolitan lunch for the old students and the members of the Staff. This brought to a close this year's College Day Celebrations.

(Presented at the College Day on 22nd December, 1936).

This report relates to the year that has elapsed since the last College Day.

The College Day, 1935.

The College Day last year was celebrated on Thursday, 19th December 1935. The Chapel Service in the morning was conducted by Professor J. P. Manikkam of the Madras Christian College. He also preached the College Day Sermon and gave an address at the Public Meeting in the afternoon, which was presided over by Sir R.K. Shanmukham Chetty, Dewan of Cochin. The other speakers at the meeting were Scimathi Meenakshi Amma M. A., M. L. C., and Messrs. K. P. Isaac B. A., and T. Ipe. After the Public Meeting there was the usual Foot-ball match between the old and present students and dramatic performances of Moliere's 'School for Wives' in English and 'Anaarkali' in Malayalam. At the meeting of the Old Students' Association next morning, a Managing Committee was elected with Mr. K. P. Vasudevan Pillai M. A., as Secretary. We are very grateful to the President of the College Day and all others who participated in the celebrations.

Strength Last Year.

The strength of our Classes last year was as follows:—

Senior B. A.	48	Senior Inter.	99
Junior B. A.	79	Junior Inter.	133
		Total	359.

Of these 257 lived in the College hostels and the Special Lodges arranged by the

Principal's Report

College and 102 outside. The distribution in the hostels was as follows:—

North East Hostel	58
Holland Hostel	67
Tagore Hostel	52
New Hostel	51
Special Lodges	29
Total	257

Students living outside were distributed as follows:—

	CL. Ie.	CL. III.	CL. II.	CL. I.	Total
With parents or guardians	11	24	17	43	95
In Lodgings approved by the College	1	2	1	3	7
Total	12	26	18	46	102

College Examinations.

All the students except one in the Junior B. A. Class were promoted to the Senior B. A. Class, and out of 133 students in Class I 110 were promoted to the Senior Intermediate Class.

University Examinations.

Our results at the University Examinations were good. The details are given below:—

B. A. Degree Examination.

	No. of passes	Percentage
English (under Part I)	30 out of 44	68
English (under Part II)	37 " 44	84
Optionals (under Part III):—		
Mathematics	13 " 14	93
Philosophy	10 " 11	91
History and Economics	14 " 14	100

Messrs. P. G. Velappan Nair and T. V. Pothen were placed in the Second Class in English, Mr. T. V. Pothen in the

Second Class in Malayalam, Messrs. P.V. Abraham and K. O. Kuruvilla in the First Class, and Mr. Thomas George in the Second Class in Mathematics, and Messrs. V. M. Chacko and V. M. Thomas in the Second Class in Philosophy.

61 per cent passed completely.

Intermediate Examination.

80 students appeared for the Examination.

	No. of passes	Percentage
English (under Part i)	40	50
Malayalam (under Part ii)	67	84
Optionals (under Part iii)	51	64

36 per cent passed in all Parts. 9 were placed in the First Class. There are Messrs. Antony Fernandez, T. V. Cheriyan, T. P. Joseph, P. A. George, P. Parameswaran Pillai, E. V. Thommey, K. V. Varkoy, K. I. George and N. S. Prathapachandran Pillai.

We offer our hearty congratulations to all these students on their creditable achievements.

Strength this year.

We had 371 students on our rolls at the beginning of the current academic year. Of these 261 were admitted into the College hostels and the Special Lodge arranged by the College near the Ferry and the rest reported residence outside. These figures are the highest we have reached in all these years.

In the course of the year 13 students left us. The present strength of the College is thus 358.

Senior B. A.		Junior B. A.	
Group	i-a	Group	i-a
"	ii	"	ii
"	iv-a	"	iv-a
"	iv-b	"	iv-b
Total	76		55

Senior Intermediate		Junior Intermediate	
Group	i	Group	i
"	ii	"	ii
"	iii	"	iii
Total	103		124

Of these 256 students live in the College Hostels and the Special Lodge arranged by the College and 102 outside. The distribution in the hostels is as follows:—

North East Hostel	58
Holland Hostel	67
Tagore Hostel	50
New Hostel	50
Skinner Hostel	27
Special College Lodge	4
Total	256

Students living outside are distributed as follows:—

	Cl. iv.	Cl. iii.	Cl. ii.	Cl. i.	Total
With parents or guardians	18	11	29	42	100
In lodgings approved by the College	2	2
Total	20	11	29	42	102

Our students are, as usual, drawn from all parts of Travancore, Cochin and British Malabar.

In Memoriam.

The College suffered two great losses in the course of the year. First, the Rev. Dr. A. Moffat suddenly passed away in a nursing home in Edinburgh where he had gone to undergo an operation. The operation itself was successful but the strain of it proved to be too much for a man of his age. After retiring from the Madras Christian College Dr. Moffat was with us for three years helping us in the

organisation, who and equipment of our science department, his and inspiring us by his great Christian character and selfless devotion to duty. We can never forget the way in which he and Mrs. Moffat identified themselves with us when they were here. We are very grateful to them for all that they have done for us. We offer to Mrs. Moffat our deepest sympathy in her great bereavement.

On Sunday, 20th Sept. 1936 occurred the tragic death of our friend and colleague, Mr. R. Ramachandran, Assistant Lecturer in English, who has left a gap in our ranks which it is difficult to fill. Mr. Ramachandran was with us as Tutor for three years and then was appointed to act as Assistant Lecturer at the beginning of this academic year. He endeared himself to all who knew him by his charming manners, affectionate nature and devotion to duty. He did his work as Tutor and Lecturer with great distinction and thoroughness. His students and his colleagues will long cherish his memory in their hearts. We offer to his aged mother and his brothers our most heartfelt condolences in their bereavement.

New Developments.

1. *Further affiliation.* The University recently introduced a new group of optional subjects for B. A., combining Philosophy and History. Along with several other Colleges, we also secured affiliation in this new group, but there was no student to be admitted to the group. We understand that many other Colleges had the same experience.

2. *Buildings.* Reference was made in my last report to a house which was being

constructed for Mr. K. Jacob. It was finished and occupied in February last. We are glad to have another married lecturer resident in the College premises. We welcome Mr. Jacob and his family most heartily.

The construction of a new hostel building providing accommodation for 51 students, was taken in hand in April 1936, and one wing for 27 students and one resident Warden was completed last September. About 21 students who, for lack of accommodation in the College premises, had to be lodged in rented houses at the beginning of the year, were admitted to residence in the new hostel at the beginning of the second term. There is at present residential accommodation in the College premises for 257 students, 7 bachelor Wardens, 3 married Wardens and the Principal. In each hostel are provided a Prayer Room, a Common Room, and a Sick Room.

Hostels.

The newest of the hostels is called 'Skinner Hostel,' after the Rev. Dr. W. Skinner who was for many years Principal of the Madras Christian College. We are very grateful to him for allowing us to associate his inspiring name with one of our hostels. This hostel has as its Warden Mr. K. Jacob and as Sub-Warden Mr. A. Arulsigamony. The Rev. B. G. Crowley and Mr. K. C. Chacko continue as Wardens of the North East Hostel. Mr. C. P. Mathew has Mr. E. S. Oommen to help him in the New Hostel, and Mr. V. M. Ittyerah, Mr. T. B. Thomas in the Holland Hostel. Mr. T. B. Ninan continues as Warden of the Tagore Hostel.

Staff.

The Rev. B. G. Crowley returned to the College at the beginning of the year. We were very glad to welcome him, Mrs. Crowley and the children. Mrs. Crowley's work in the Dispensary was, during her absence, carried on by Miss J. G. Chapman to whom we are very grateful for her help. Mrs. Crowley's dispensary is greatly appreciated by the students of the College and all the poor people in the neighbourhood, and the large numbers of patients who come there every morning are a proof of the great service it is rendering.

Mr. V. M. Ittyerah married last April. We offer our most hearty congratulations to him and his wife. We are sorry to know that he will be obliged to live outside from the beginning of the next academic year. We hope that he will be near enough to share in all the activities of the College and the hostels and also that we may very soon be in a position to provide a house for him in the College premises. Our best wishes are with him and Mrs. Ittyerah in their new life.

Mr. N. Gopala Menon, Demonstrator in Physics and Mr. M. Thomas, Assistant Lecturer in History, left us at the end of last year. Mr. M. S. Samuel, Tutor in English left at the beginning of the second term to take up work as Lecturer in Hislop College, Nagpur. We are grateful to all of them for the services they rendered during the time that they were with us.

Mr. T. B. Thomas, an old student of the College, was appointed as Demonstrator in Physics at the beginning of the year. We are glad that Mr. Thomas

passed the B. Sc. Honours Examination in the First Class. We offer him our most hearty congratulations. Mr. S. R. Swaminathan who is also a first class graduate was appointed as Tutor in English at the beginning of the second term. Mr. T. N. Jagadisan B. A. (Econs.) took the place of Mr. R. Ramachandran as Assistant Lecturer in English.

Mr. T. C. Joseph has been appointed as Bursar in place of Mr. K. Jacob. Mr. T. S. Venkataraman continues as Librarian. The total number of volumes in the Library is now 6092.

The Rev. Dr. A. Moffat left a collection of books as a legacy to the College. These books, about 300 in number, were sent to us by Mrs. Moffat in November. They are a very welcome addition to our Library both for their intrinsic merit and as a memorial to the name of our revered professor and friend. We greatly appreciate this gift.

Grants.

We gratefully acknowledge receipt of the following grants from the Government:—

Hostel Maintenance grant	S. Rs. 1,400/-
Equipment grant	" 1,000/-

It is a very great disappointment to us that we received no Teaching Grant this year. We are hoping to make further representations about the matter to the Director of Public Instruction and the Government, and we hope that the question may be re-considered. Mr. C. V. Chandrasekharan who has just been confirmed as Director of Public Instruction

and to whom we offer our hearty congratulations will, we hope, extend to us the same sympathy and support which we have received from his predecessors in office.

Religious Instruction.

The scheme of Religious Instruction has been the same as in previous years. It comprises Scripture Classes for the Christian students and Moral Instruction or Christian Instruction for others according to their choice.

Scholarship holders and prize winners for the year.

The list has been separately published.

College Societies.

Associated Societies: For some time past it had been felt that there was a need for an organization which would serve as a federation of all the societies of the College and be responsible for conducting functions common to them all, such as inaugural and valedictory meetings, inter-collegiate debates etc. The idea took shape at the beginning of this year under the name 'The Associated Societies' with Mr. A. Aravamudha Ayyangar M. A. as President, Mr. K. P. Cheriyan of Class iv as Secretary and the Secretaries of all the other Societies together with the President and the Secretary constituting the Managing Committee. On October 26th under the auspices of the Society Vidwan K. Mathan Tharakan delivered an address in Malayalam with Vidwan P. Krishna Pillai in the chair. The birth day of H. H. The Maharaja of Travancore was celebrated on November 12 with the Principal in the chair. Mr. C. P. Mathew M. A. and

several students addressed the meeting in English and Malayalam.

The Athletic Association.

Throughout the year games have continued to be played with the usual enthusiasm.

At the end of the first Term we made a new departure by sending our Basket-ball Team to Madras to compete in the Father Betram Memorial Tournament at the Loyola College. We had never before sent any of our teams so far afield. The experiment was certainly encouraging, for our players acquitted themselves with remarkable success. They won the tournament, defeating the Loyola College team in the final. They also won the various other matches they were able to arrange during their stay in Madras. To mark their success and recognise the distinction they brought to the College we are awarding them medals which they will be receiving to-day. We are doing this, it may be as well to observe, because this particular case may be regarded as quite exceptional.

The second term has been fully occupied with the inter-hostel competitions. As last year these have been conducted on the league basis, each hostel playing every other at all the games—Foot-ball, Hockey, Basket-ball, Volley ball and Badminton, a total of 50 matches. For the purposes of this competition the Tagore and Skinner hostels were combined. The Athletic Sports were held on Saturday, December 5th. The competition was unusually closely contested. As far as the games were concerned, the New Hostel led until the very last match, when they were over-

taken by the North East Hostel, who ended with a lead of four points, 116 to 112. But the New Hostel picked up again on Sports Day, the issue again being in the balance until the very last item, the relay race, when the two hostels were exactly level. But in that race the New Hostel got a place and won four invaluable points to give them the inter-hostel cup. The final points were, New Hostel 138, North East 134.

The champion athlete is P. M. Thomas of the New Hostel with 12 points,—2 wins and 1 second place.

During the last week of the term we played the Panikkar Memorial inter-hostel Hockey tournament, instituted last year. It was won by the North East Hostel who defeated the Holland Hostel in the final, the only goal of the match being scored in the last minute or two of extra time.

We have also this term taken part in the inter-college tournaments in Foot-ball and Hockey organised by the University in this area. In Hockey we first met the Maharaja's College, Ernakulam, on our ground, and defeated them by 6 goals to 1. We then met the Agricultural College at Coimbatore in the final at Coimbatore and were defeated by them in the fastest match we have played, 2 to 0. In Foot-ball we met the Ernakulam College in the first round on their ground and were defeated by 3 goals to 1.

Besides these matches we have had the pleasure of visits from teams from the Loyola College, Madras, to play Volley-ball and the Science College, Trivandrum,

to play Tennis. Both these matches were won by our visitors.

The Debating and Literary Society.

Five meetings have been held hitherto. At two of these meetings the discussions were in Malayalam. Normally the meetings are held during the night, but occasionally they are held in the afternoons for the convenience of the day-scholars. The meetings of the Society are quite popular. Attendance at the meetings has been very good and the number of students who take part in the discussions has also been encouraging on most occasions.

Subjects of national and inter-national importance have been discussed at these meetings. The League of Nations was condemned, the Indian National Congress has been directed not to accept office, Socialism has been welcomed and war has been recognised to be a necessary evil which will continue to exist.

Committee.

President Mr. C. P. Mathew
Secretaries Mr. M. Sridharan
Mr. Stephen Mathai

The Social Service League.

The Variety Entertainment which is the main source of the League's income was held on 14th August 1933. It was a success from all points of view and yielded a net income of Rs. 45-1-0. The Association has been fortunate this year in securing the services of Mr. K.T. Mathew, a student of the College, who had undergone training and gained practical experience at one of the rural centres organised by the Y. M. C. A. Under his lead the



Actors of the English Drama

League has undertaken a house-to-house economic survey of the neighbourhood of the College so as to place the work of the League on a more efficient basis. Meanwhile the policy of the League is to concentrate all its efforts on a few select families. In pursuance of this policy it has asked the Health and Sanitation Committee to work in intimate co-operation with the Committee on Economic Relief. In continuation of the venture reported last year, arrangements have been made for the rearing of better breeds of fowl and their dissemination in the neighbourhood through selected families. Money is also advanced to them for purchase of seeds and fencing materials. The other activities of the League continue as before.

Committee.

<i>President</i>	Mr. K. C. Chacko
<i>General Secretary</i>	Mr. T. O. Thomas
<i>Treasurer</i>	Mr. T. S. Venkataraman
<i>Members</i>	Mr. T. C. Joseph
	Mr. C. P. Andrews
	Mr. M. D. George
	Mr. P. K. Kumara Marar
	Mr. K. T. Mathew
	Mr. K. T. Koshy

The Student Christian Fellowship.

All the usual activities were continued — 11 Bible Circles, 3 Sunday Schools, 1 night school and several prayer groups. The Library was used on the ordinary lines.

Mr. P. E. Philip was non-student Associate Secretary for the whole period. The annual student camp for North

Kerala was held at Shoranur in November and about 25 students from this College attended it. We are glad to know that they had a useful and enjoyable time there.

Committee.

<i>President</i>	Mr. V. M. Ittyerah
<i>Vice-President</i>	Deacon P. P. Joseph
<i>Secretary</i>	Mr. P. C. Daniel

The Dramatic Society.

The Society was very active during the year under review. The members of the Committee rendered enthusiastic service in helping the Social Service League to get up the usual Variety Entertainment. On the occasion of the College Day last year, the Society presented the 'School for Wives' in English and 'Anaarkalai' in Malayalam. The performances were greatly appreciated. The Society is presenting this year 'A Trip to Scarborough' in English and 'Vismrithi' in Malayalam.

Committee.

<i>Presidents</i>	Mr. T. B. Ninan
	Mr. T. N. Jagadisan
	Mr. P. Krishna Pillai
<i>Members</i>	Mr. K. A. George
	Mr. P. K. Kumara Marar

Philosophical Association.

The object of this Association is to stimulate interest in philosophical discussions among the students of the Philosophy Class. An hour a week is set apart in the time table for this purpose. 8 meetings of the Association were held during the year and a few more meetings will be held next term.

Committee.

President Mr. K. Jacob
Secretary Mr. V. Madhava Menon

Historical Association.

Four ordinary meetings of the Association were held.

Committee.

President Mr. V. M. Ittyerah
Secretary Mr. C. E. Joseph

Mathematical Association.

Two ordinary meetings of the Association were held in which papers on 'The Atmosphere of the Planets' and 'The Calculation of $(\pi) \pi$ ' were read. Some more meetings are expected to be held next term.

Committee.

President Mr. V. Venkataramanan
Secretary Mr. E. J. Markose
Members Mr. K. C. Jacob
Mr. E. V. Thommey

Natural Science Association.

The Association began its activities early this year. Two meetings were held in the course of the year, and interesting subjects like 'Cross pollination in plants', 'Botany and its importance in flower gardening' were discussed at these meetings. The Association arranged for an excursion to Coimbatore and Ooty but it had to be postponed on account of certain inconveniences. It is hoped that the Association will be able to arrange for more meetings and excursions during the next term.

Committee.

President Mr. T. C. Joseph

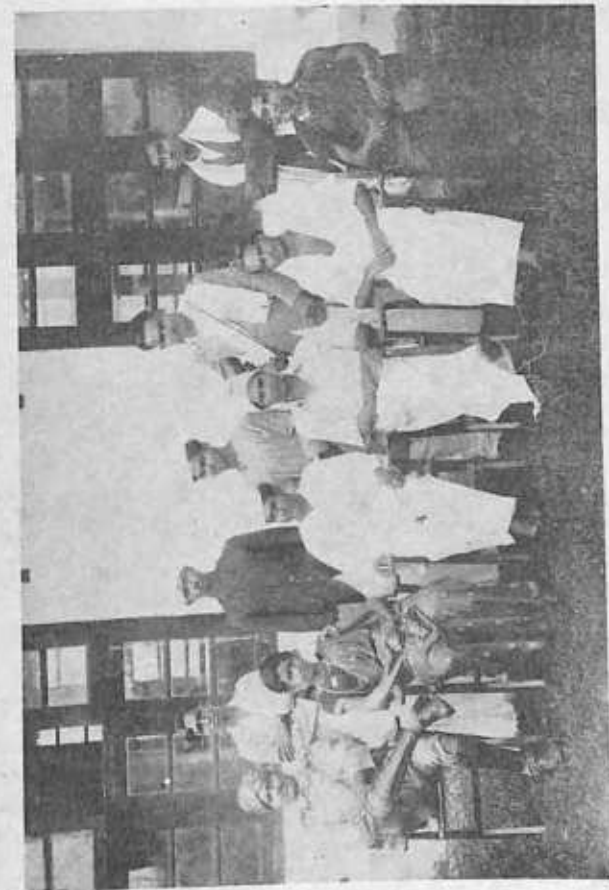
Secretary Mr. V.R. Sivaramkrishna
Iyer

Treasurer Mr. P. C. John
Members Mr. Charles David
Mr. M. M. David

The Alwaye Settlement.

The Settlement has had another year of steady growth and progress in various directions. The year was begun with 85 pupils in the school department of which 50 were the inmates of the Settlement, besides 11 boys who specialise in vocational subjects and 8 others who learn in English schools. Thus the total number of residents this year is 69.

The primary aim of the Settlement is to develop vocational training but the authorities are very much handicapped by lack of funds. It is clear that scientific agriculture is one of the crying needs of our country, and Mr. V. T. George who had a course in agriculture in Allahabad is trying to introduce improved methods of farming. Most of the boys in the Settlement show a great desire to learn some kind of trade. Two of the boys who appeared for the V. S. L. C. Examination wanted to learn working in leather and provision for the same has now been made on a very small scale with the help of a local shoe-maker, who is employed on daily wages. Another boy wanted to become a trained dhoby and is now at Trichur learning that trade. Another was trained as a cook and butler at the Buchanan Institute, Pallam, and is now employed as a cook. He is the first boy to settle down in life. A fourth boy is also being trained for the same purpose. The Cochin Government was kind enough to



Actors of the Malayalam Drama

take one of the boys for training in their Central Farm at Trichur. Other boys are learning carpentry, weaving, agriculture, tailoring etc. Altogether, there are now 16 boys who are learning some useful trade in and outside the Settlement. This year four more boys were sent to the English School, the total number of such boys now being 9.

Scouting was continued with new vigour and strength under the guidance of the Scoutmasters, Messrs. C. I. Mathunny and V. E. Andrew.

In the Girls' section at the Mahilalayam there are four standards and 25 resident girls are studying there besides a large number of children from outside. Of the

five girls who passed out of the fourth standard two have joined the Preparatory Class of the Mahilalayam High School, two others are continuing their studies in their local schools at home and one is sent to Bethel Community School.

Mr. J. Alexander, B. Sc. and Mr. P. E. Philip, B. A. left the Settlement at the beginning of this year. The former joined the Wilson College, Bombay, for higher studies and the latter took up the Secretaryship of the S. C. F. in the College.

The death of Mrs. John, wife of Mr. K. J. John, one of the pioneer workers in the Settlement, has been a great blow to the institution and much sympathy is felt for Mr. John in his sore bereavement.

Mahatma Gandhi and Christian Missionary Work

Our revered national leader Mahatma Gandhi thinks that the Christian missionaries are doing a deplorable disservice to India in trying to convert Hindus to the Christian faith. He has appealed to them several times to desist from that attempt. Though he has been doing it more frequently of recent, it is well to remember that the appeal is by no means quite new from him. It was well-nigh two decades ago that at a meeting of the Missionary Council in Madras that he read a paper on "Swadeshi and Christianity" in which he gave clear expression to the conviction that lies behind these appeals of his. He acknowledges the great humanitarian service which the Christian missionaries have done in

times past and are still doing to our country through the medium of hospitals and orphanages, schools and colleges. Here he pleads that they would be content with that instead of also attempting at conversions to Christianity. It gives him great pain that on the whole they turn a deaf ear to his earnest and sincere appeal. As in many other matters, in this one too Mahatma Gandhi represents to a remarkable extent the great bulk of the Hindu population including the enlightened and educated section of it and therefore the views which he holds deserve all the greater attention.

As an Indian Christian who is also an ardent admirer of the Mahatma, I am eager on the one hand that he should

understand better than he seems to have done the Christian point of view in this matter of evangelization. I say advisedly the 'Christian point of view' for there is nothing more in the missionary point of view than what is contained in the Christian point of view, since every true Christian is in a genuine sense a missionary. On the other hand I am no less keen that my fellow-believers, the Christians, should understand sympathetically and interpret fairly Mahatma Gandhi's attitude, however strongly he might denounce at times the efforts at evangelisation which are so dear to them.

Let me first try to explain in a simple way why Gandhiji denounces all attempts at converting people from one religion to another. His denunciation is grounded in the faith that the great advanced religions of the world like Hinduism, Islam, Christianity, Buddhism, if not all the religions of the world in fact, are quite adequate to meet the spiritual needs of their respective adherents. There are no doubt superficial differences between these religions, in their intellectual formulations and creeds; certainly there is great diversity in the rites and ceremonies in these religions. But these, Gandhiji tells us, need not trouble us. Deeper than all such superficial differences and even oppositions, there lies the great truth common to all religions and that truth will suffice all. That truth binds together the earnest devotees of all religions in a real unity of the Spirit. So conversion in the sense of leaving one religion and joining another is quite unnecessary; to attempt at converting

others even is mischievous. In quite a different sense conversion is no doubt needful, every man should live up to the truth contained in his own religion living away from evil ways and purifying himself. Each man remaining in the religion of his birth can become and ought to become truly spiritual. All of us Hindus, Moslems and Christians, may desire for one another and pray for one another that this be realised in us all. But we err when we desire and pray and work with a view to persuading or convincing an adherent of another religion to join our own faith. The belief in the spiritual adequacy of every religion for its own adherents is thus the basis of Mahatma Gandhi's denunciation of all attempts at conversions from one religion to another. Gandhiji sometimes states that basis even more strongly than I have done, saying that all religions are equally true, but perhaps all that is meant is that all religions are sufficiently true.

The position of Gandhiji as sketched above might seem strange to most Christians. I personally hold that it is quite unacceptable to the Christian, that it goes against some of the fundamental convictions of a Christian. Still we should understand sympathetically even such a position, and in trying to do it I have found a certain analogy somewhat helpful though I may say at the outset that that analogy does not prove anything. Amongst several of the non-Roman Christian denominations, is not there in relation to one another a prevalent attitude analogous to Gandhiji's attitude to all religions? Do not most of us say that an Anglican

missionary should not try to convert a Methodist to the Anglican Church, nor a Methodist missionary try to convert an Anglican to Methodism. There are differences, not perhaps altogether unimportant, between the Anglican Church and the Methodist Church; still we may hold that there is sufficient truth and saving power in the Anglican form of Christianity as well as in the Methodist form of Christianity. Now Gandhiji says the same about all religions. The position of Gandhiji may seem strange to most Christians but the position of the liberal Anglican or Methodist would seem no less strange to the Roman Catholic. The liberal Anglican and Methodist think that in view of their common faith in Jesus Christ the differences between them matter but little; Gandhiji thinks that the differences between all religions sink into insignificance in the light of their common essence.

I have mentioned the above analogy only to make Gandhiji's position somewhat intelligible to those Christians who might perhaps be otherwise disposed to rule it out as self-contradictory on the very face of it. I hasten to add however that it is open to the Christian to maintain that in so far as all the Christian denominations accept Jesus Christ as the perfect Revelation of God and as their sole Divine Saviour and Guide to whom all worship is due, there is sufficient truth and saving power in them all while it is absent in those religions which do not share that faith in Jesus Christ. In other words there is nothing inconsistent on

the part of a Christian who takes up a liberal attitude in relation to the various forms of Christianity refusing to subscribe to Gandhiji's position that there is sufficient truth and saving power in all religions. In fact is not that the position of most of us Christians? But while we decidedly refuse to accept Gandhiji's contention that all religions are true, can we not see that it is possible for one like himself to hold such a belief?

Now may I turn to the other task of this paper, to make clear to Mahatma Gandhi and others who think with him, the Christian position viz. that we cannot without ceasing to be Christians, i.e., believers in Jesus Christ as the Son of God and the only adequate Saviour of mankind, give up our desire, prayer and effort to see that all people are led on by the Spirit of God to acknowledge Him as such and to enjoy His fellowship in His Church which is His mystical body. We Christians do not expect that our good Hindu friends would share with us this faith in Christ while remaining Hindus, for when they do share that faith they cease to be Hindus by religion and become Christians. But we do beseech them to understand that as long as we hold to the Christian faith we cannot cease to appeal to them to turn to Jesus Christ whom we believe to be the Divine Saviour of the world. They are free to reply that our Christian belief about Jesus seems to them unreasonable, that the claim we put forth on His behalf is exaggerated and therefore unacceptable to them. We Christians shall not grow impatient when they give us this reply and may we hope

that our good Hindu friends will not grow impatient with us for making these claims for Jesus? We are not claiming that we are a wiser people and that others should subscribe to our beliefs and thereby acknowledge our superiority. We only seek to set forth Jesus Christ and that we cannot cease from doing without disloyalty to Him.

May we further point out that our Christian message is a universal one and is by no means intended only for the depressed classes or ignorant communities. We want to proclaim it before the enlightened Brahmin just as much as amongst the suppressed untouchables. But we are not to be blamed if we give greater attention to those who are more responsive to our message knowing themselves to be the sick who need a physician. When therefore Gandhiji asks us Christians to take our "hands off" the Harijans, we have respectfully to reply that in the name of Jesus we shall lay our hands not only on the Harijans but on all people and claim them for Him who died for them all.

A few years ago Mahatma Gandhi gave a mild shock to the Christians in this land by a pronouncement that in the free India of his dreams all people would have freedom to carry on the practices of their respective religions but that there would be a ban on the efforts to convert any from one religion to another as such efforts would endanger communal peace and harmony. Our simple reply is that for the Christian there is no freedom for his religious life without the liberty to testify to his Lord by words as well as by

actions, and that any attempt to stifle this liberty is a direct challenge to his religious freedom.

We do not deny truth in other religions, we do not seek to minimise the beauty in the lives of the saints in those religions, we do not close our eyes to the working of the Spirit of God far beyond the confines of the Christian Church. On the other hand we rejoice in these things and praise God for the same. But at the same time we hold that not to know God as He has revealed Himself in Jesus Christ, is to miss something of very great value and we wish that no one miss it. Therefore we preach Christ, not merely out of loyalty to Him but also from our loyalty to our fellow-men, for to withhold Christ from any one is to fail in our friendly obligations to them. How can Christian missionaries be then expected to content themselves by rendering humanitarian services and to refrain from preaching Jesus? In the eye of a Christian the greatest blessing is the knowledge of God in Jesus Christ.

If Mahatma Gandhi is only anxious that the Christian missionaries should employ no unfair or questionable means in the task of evangelisation, he is quite welcome with his criticisms of the means now employed. We stand only to benefit by criticisms proceeding from a man of such scrupulous fairness. The God whom Jesus revealed in His own person is the loving Father in Heaven and surely no work done in His name should involve the least violence to the sacredness of personality, the least element of coercion on the smallest of His children. If however the

Mahatma objects not only to unfair methods employed by missionaries, if any, but to the very idea of Christian evangelisation, we have to answer with all due respect to him that we have to obey God more than men. I have not argued in this paper for the truth of the Christian

belief about God and Jesus Christ. I have only pointed out that the Christian church which holds fast to that belief has to go on with the task of preaching Jesus to all the nations of the world as in the centuries past even from the days of the apostles.

C. P. MATHEW.

Strange Habits of Great Men

The other day Gopi told me that his father (who by the way is an important government officer of our locality) has a peculiar trait in his character. It is his nature to find fault with everyone who comes in contact with him—a singularity which is the outcome of the amplitude of his body and the phlegmatic turn of his disposition. If this gentleman finds to his disappointment that the sugar added to his morning coffee is exactly proportionate to his taste, he is sure to bandy words with the servant-boy for having made his bath-water a bit too hot. Or, if he fails to get a scratch or two from the razor of the barber, he is sure to pour forth his volley of abuses on the scavenger who is not regular in his visits to and neat in his washings of the latrine. This tendency, observed Gopi, has grown steadily along with his age and never appears to make an exit; but has decided to live in him and leave him only when his aged soul leaves his frail frame.

This lecture delivered with deliberate sarcasm by my chum at once brought into my mind a similar singularity on the part of a good old gentleman known to me for

years—a professor in History a able professor to boot. This has never once laughed in his this I do not mean that humour is foreign to his nature. In fact, he is as humorous as humour allows one to be. He is a good lecturer, a good conversationalist and a good companion. But I cannot say why he never laughs at all. He creates fun, it is true; but leaves it to be solely enjoyed by his hearers. He never takes part in it—I mean, he never laughs even if the fun he has created provokes heart breaking laughter. If finding fault with everyone can be traced to amplitude of body and abundance of phlegm in it, to what can this oddity be attributed?

Singularities of this kind are wanting in persons of our status. They appear and appear as a rule only in persons of acknowledged eminence. Shakespeare is perfectly just in remarking that "great wits are to madness near allied." Great men are great men only in the serious avocations in life in which they struggle hard and incessantly; but when one studies them as apart from their avowed endeavours, one is sure to find an inter-

minable catalogue of frivolities that constitute the back-ground of a character not commonly displayed to the outside world.

History tells us that there was once a great general, Napoleon by name, that he had an ambition to conquer and rule all the then known world, and that he was defeated at Waterloo by an equally formidable rival Wellington. But history tells us only so much. It is not in its power to discern the marked singularity in his Christian trait brought to light by pressed classes or 'eill. He used to sit on a We want to prove together, whittling the lightened B. or hours - knife—a relaxation among it with a pen of his mettle. rarely observable in m. would sit on it For long periods Napoleon hacking at it and musing.

A more interesting story is told of Dr. Bathurst—a good old man of the 17th century. He was then the President of Trinity College, Oxford. It was his pleasure to walk round the college with a pair of scissors, pouncing upon any undergraduate whose hair was unduly long and shearing off the offending tresses. "And was not Grim the collier finely trimmed" he would ask himself, after having successfully indulged this tonsorial recreation.

And, have you heard of Francois Villon, a poet, who in his spare time was a burglar who in his spare time was a poet? Perhaps not. However, R. L. Stevenson has given us an interesting account of his life. Many of the contemporaries of this long-dead genius regarded him more as a burglar than as a poet. That this man enjoyed his burglarious escapades is apparent from his

verses and in one place he alludes to the bodies of malefactors swinging in chains from the gallows. The prospect of meeting with a similar fate seems to have had no terrors for him, since he thieved only for the excitement of the theft.

What do you think of Arnold Bennet? Literature, it is true, was his hobby; but he had at the same time another and a more dear hobby. He was throughout his life obsessed with big hotels and he confessed that he would like to launch out into management himself. To the end of his life nothing pleased him more than to sit in the foyer of a big hotel passing in review all its ordered bustle and varied administration.

Why go elsewhere to find a person with an oddity easily detectable? Take Rome for instance and examine the man who appears in your mental horizon the moment the name of the city is mentioned. The profligate Emperor Nero had an ardent passion for music and an undeniable fascination for his monocle made of emerald. As a musician, however, he was probably a very indifferent performer and the fact that some of his contemporaries say otherwise may be attributed to the tact and delicacy advisable in dealing with a Roman emperor of his category.

Mr. Winston Churchill, however, is not so musical. He too has a strange habit. What do you think it really is? What eccentricity can you espy in this Mussolini of the British parliament? It is but a quiet, unexciting pastime and is of a manual kind. He builds walls and his proficiency with the trowel is remarkable—a habit which provides a fitting contrast

to those important struggles in which Mr. Churchill engages himself at all times.

There was another writer, Walter Savage Landor by name. This man could brook anything but opposition. While studying at the Trinity College, this man was sent down from it, for shooting the door of a man on the other side of the street, whose politics were opposed to his. By the way, his wine he considered excellent.

None of us are without one strange habit or another. Neither was Johnson nor was Gladstone. If Johnson took an uncommon pleasure in making ridiculous gestures at the several ladies and gentlemen who stood on terraces to see him pass, Gladstone took an equally great delight in hewing trees.

I can well understand the frown in the face of certain of my readers. They seem to ask me whether it is altogether impossible for me to provide examples of persons with strange traits from

among our own people. I deem it my duty to gratify their desire. Watch, ye, Gentlemen, your Principal, who in the course of his lecture, arranges his specks a dozen times and cries out "Don't talk" double that time even when the class is as mute and silent as muteness and silence can be. Or, notice your Economics Lecturer who reduces his voice to an inaudible pitch when calling out the names of students to mark their attendance and gradually heightening his tone in the course of his lecture. Or, may I take you to your Malayalam Lecturer who has a pet aversion for the coat?

You see, therefore, habits are habits. Strange habits remain what they are throughout. No man is perfect. So am I not in the least perfect, for, don't you see me poking my nose into other men's affairs?

BY
N. RAMASWAMI AIYAR,
(Old Student).

A peep into a class room

There was a period—not far distant from ours in the history of Kerala when, slate, or paper or pencil was not a commodity that a schoolboy had to think of. It was the age of 'palm-leaves' and the preceptors of that period seemed to entertain a firm conviction that "Saraswatee Devi" favoured the palm leaves better than the paper and pencil of the Westerners. But when European Civilization dawned in the east, all these supersti-

tions were pushed into the background and the "asan" (അട) with his inseparable cane and favourite *narayam* (നാരായണ) is now nowhere to be seen in this part of the world except in remote villages where the "Kalari" (കാലരി) system of education is still followed.

One of the most pleasant and memorable excursions that I made during the Christmas vacation was to a remotest village in central Travancore where I could our

the good fortune to witness one of these *Kalaris*. This important academic institution was quartered in a surprisingly small shed which was so shaky and badly constructed that the roof might fall down at any moment. Through little holes on the rotten thatch of the roof rays of light peeped into the school-room and appeared as bright oval shaped patches here and there on the floor and also on the bald head of the awe-inspiring *guru*. I must confess that the *asan* actually possessed a bald head and that he was quite an old man extremely gaunt and stooping and vehemently coughing every now and then.

A small rectangular block of wood placed on the floor at one end of the class-room was the throne of the worthy school-master. Not a single student, I was informed, dared to approach this piece of furniture, even while the teacher was absent, for if any body had ventured to tamper with this seat of honour the punishment would have amounted to at least fifteen severe cuts with the extremely dreaded cane. A number of small urchins sat on tiny mats which were brought by each one of them from their respective homes. Some lacked even this amenity and these sat unhesitatingly on the dusty floor. Dead silence pervaded the whole scene while the master was not speaking and as even very slight disturbances were punished with a firm hand the students sat as motionless as statues.

The process of study was somewhat like this. The *asan* went in turn to every student. The approach of the

guru to a particular student was the signal for him to unite his bundle of leaves and spread out his treasure of smooth white sand in front of him on the floor. Then followed a series of questions from the teacher which, if not answered promptly and in such a manner as to cause perfect satisfaction to the *querist* would subject the guilty student to severe thrashings with the cane on all parts of the body, boxings on the ear, and operations with the *marayan* on certain parts of the skin. If any student tried to remonstrate against these tortures, by bursting out into howling cry or by wriggling with pain the punishments and chastisements would only be aggravated. Not satisfied with this however, the despotic tyrant would sometimes seize the tender hand of his victim and drag one of his fingers through the sand in order to trace some letters. The conviction of the teacher apparently was that the student would understand better the wonderful mysteries of the alphabet by an administration of these tortures. But I could not help thinking that the receptive capacity of the student would only be destroyed by these dreadful operations.

After the revision of the previous day's lessons is over, the teacher proceeds to teach new letters by tracing them on the floor with the tender finger of the student. The pupil, I am afraid, is so frightened with the thrashings received just before that he is in a state of dizziness and understands nothing. Then all the letters taught on that day are recorded on the palm-leaf and that

student is free for that day from further torture on condition that he sits as mute and motionless as a statue.

As I retraced my steps from that place, I could not help reflecting on the scenes I had witnessed that day. "What after all," I thought, "was the aim of torturing innocent young fellows in this manner? This mode of instruction will only nurture in the students a hatred against education in general without benefitting them in any manner." It is

high time that government rescued little children from this kind of education by necessary legislation. The only consolation I had when I ruminated over the misery of those children was the thought that the kindergarten system was developing in the more progressive parts of Travancore. It is to be hoped that the system will soon be extended to every part of the state.

T. V. GEORGE.

Bidding Farewell.

BY M. LAXMANAN, CLASS IV.

Bidding farewell should always be brief, perhaps as brief and feeble as the yawning of a man in a dream; more so because from time immemorial valedictory eloquence has been rare, and even Charles Second, wit and sceptic as he was, is reported to have said in his deathbed "I am an unconscionable time a-dying." But let us once in our life take the law in our hands, and be somewhat ceremonious in our leave taking; for our hearts are full, our eyes are welled with tears, and we are assumed—perhaps by ourselves—to be more cultured and civilized than our forefathers.

Indeed, we are more advanced than our forefathers. Have we not read the world geography from cover to cover even while we were high school students; and have we not answered what the examiner asked and something more? Yes. We have. But how many of us would valiantly search the map of Europe for Nainital, and

will not a majority of our polished young men look with glee at some of our old cronies, if they venture to point out that Nainital is not in Europe, but the capital of the United Provinces. Perhaps it might be only a confusion with the edicts of Nantes in France. We certainly know where Carlisle is; can we not make a bold conjecture that since Carlyle, the great author and critic was an Englishman, it must be in England; if not, why are we taught History and Political Science? Even if we are to go wrong, (as we certainly are not) we can refer to our Atlas leisurely, when the Examination fever is over; for there is still six months for the September Examination.

But Geography is a loathsome subject and so is very easily forgotten. Still we are more keen in our observation and research than the uncouth, austere heads. And it is the present generation which invented the aeroplane. Could our fore-

fathers have for a moment imagined that their progeny would fly in the sky like birds and the gods of the Vedas? Then we are certainly something akin to their gods. Strangely enough, it would appear incredible to you, if you are told that no less than two dozens of your would-be B. A.s stood up erect like the marble statues of Westminster Abbey in one of your neighbouring colleges, when the professor asked the students who had not seen horses in their life-time to indicate it by standing. Perhaps you might say that it was only an omission on their part to look up to the Encyclopaedia Britannica, and they would do it at some other convenient time.

Still, a good many of us have seen trains, and a majority of us should have travelled in them at least to Ernakulam from Alwaye. It is not a Herculean effort to travel up and down between Ernakulam and Alwaye a hundred times, even if we may be an hour or two late for the roll-call, since we could easily find a legion of fictitious uncles and cousins among the lawyers and quack-doctors who are oscillating between a nap and day-dreaming in the adjoining town.

Old Remembrances

My first Exploits

It was a gray, dull, and uninteresting evening. A shrill heavy rain poured forth from the heavens. The corners of the earth echoed a loud hissing roar. It grew darker and darker and every living crea-

Though we play hide and seek with our books we are perfect students of Wordsworth who can hear from nature "the still, sad music of humanity." For we observe with a heavy heart and sorrowing eye, as the term is coming to a close, the lonely barren trees scattered about the college precincts hanging their heads downward and rustling their clusters of leaves; the sound of the College bell striking notes of deep pathos, the tall piles of simple, but stately buildings of our Alma Mater situated as they are on a beautiful hill always embraced by the cool, balmy breeze, send out subdued sighs to her sister buildings on the slope of the hills—as if to signify the impending separation. And oddly enough, the masculine and instructive tones of the professors have of late tempered into a low, melodious and faltering voice, as if unwilling to part with their beloved students whom they have nurtured and cherished for two years. But let us not linger too much over our leave-taking lest the Editor who—it is confidential—also belongs to the old generation should throw us and our leave taking overboard into the Alwaye river.

ture seemed to be dumb. I was eating my supper after my day's work with the blessed company of my wife and children. I was telling them of my various undertakings that day, when I could distinguish

in the roaring alarm of the winds a shrill cry of agony which my mind interpreted as a call for help. Being a knight I knew my first duty was to render help and assistance whenever and wherever needed. So in spite of the several inconveniences that lay before me, I immediately set off in my knight's suit to the direction from which the cry proceeded. I searched in my pockets for my double barrelled gun and my steel sword. But alas! they were not to be found in their places. Not a step did I walk forward but turning right about with the weapons, I again started on, suffering all the while the cold piercing arrows of the rain.

A long distance off I recognised a blazing light in front of me. I wondered what it was. I suspected whether I was walking towards Heaven, where, I had heard stories say, there is eternal light. But my ideas changed as I reached my destiny and the sight I beheld there was a pitiable one. A house was on fire and the members were struggling hard to get out of danger. I wondered why it was thus in spite of the rain but the scene was that of a conflict between rain on one hand and fire and wind on the other and the latter being triumphant over the former. In the anxiety of the poor folk they did not care for an infant who was almost surrounded by the destructive army of the AGNIDEV. With a firm determination to help the child even at the cost of my life, I rushed into the flame, took it in my arms and within a few moments returned through the flame. Fool as I was, I could have safely brought the child alive through a room which was not still on fire.

The child was dead and as regards me, the flames burned my entire body. A long stream of water was poured over me. The situation was that I needed their help instead of my helping them.

The next morning I found myself very bulky on my bed. The doctor came and he stripped off my skin. I feared whether I was going to be roasted for food. Two weeks passed thus and on the fifteenth day I was well enough to continue to do my duty of rendering help to those who needed it. I was walking through a vast field in a gray morning, meditating over the folly. I committed a few days ago and its consequences, when immediately in front of me I saw a furious serpent rushing towards me. I took the gun from my pocket and levelled it. A jerk,—a flash,—a noise,—and a cloud of smoke. But to my greatest misfortune, I missed the aim. The snake was not at all hurt and in the flash of a moment, that mighty agent of poison and danger was at my head. I fell senseless on the spot. My first experience after this incident was the kind treatment offered to me by an old gentleman in the neighbourhood. With the regular assistance of my benefactor I grew better soon.

It was half past three in the evening. The sun had far advanced in his westward journey. The scorching heat of the sun had by that time been lessened to a degree. I was walking in my usual suit along the bank of a river. A gentle breeze from the tiny rippling waters visited my neck and made me all the more happy. I sat in the shade of a tree, smoking a cigar whose smoke I enjoyed to see dis-

sipating in the air, and meditating over my activities. Suddenly I heard a loud splashing sound in the river. I ran to the spot and saw a man drowning. I plunged into the deep water with the expectation of delivering him. But alas! I was too weak for the purpose. My heavy armour sank me beneath the water. My courage and valour vanished from me and I grew fearful. The man would not release me from his firm grip and we two sank deeper and deeper. For a moment fears and anxieties crowded into my mind. I could not even think that I was going to die. In the mean time my bulky stomach had all the more become large by absorbing as much water as it could. I tried to think of Heaven and the blessed ones there so that I also might go there after a few moment's time.

But I could not—or rather I do not know precisely whether I thought or not, for I was fainting.

The scene to which I awoke next morning was that of a hospital with a devilish perfume all around and a host of white garmented angels, as they seemed, standing round my bed. I heard one speak—the doctor himself I suppose—that I would be all right within two days and his words made me self-confident. A clock sounded tick, tug, tick, tug, continuously in one corner and the patients cried from pain and agony in the other. Amidst these noises I fell into a deep sound sleep, when I dreamt of the various foolish enterprises I had undertaken.

C. J. ABRAHAM,
Class I, Group I c.

An Address

BY RAJASABHABHUSHANA K. CHANDY

Presiding at the Valdictory meeting of the Associated Societies of the College on 27-2-37, Rajasabhabhushana delivered a lengthy speech, from which we give the following extracts:—

Social Service.

I have had the advantage of getting from the President a copy of your Annual Report. It is a record of substantial work. The subjects discussed are of great interest to students and to older people. I hope I may single out for special praise, the work of the Social Service League. I was connected with such a league many

years ago. Although, as usual, I sat loose in the saddle and my work was soon superseded, the experience which I gained at that time about the conditions in which the poorest classes live, has been most valuable. It seems to me that no student should miss being a member of a Social Service League, at least for a few months. The revelation, which this experience gives, of the mutual helpfulness of the poor among themselves is most valuable. The fact that many of them are happy in spite of their severe handicaps, happier than ourselves because they are always

serving and have no time to think of themselves, is another revelation. You might have heard the story of the person who was asked to get a shirt from any one who is perfectly happy, how he went round every where and found none, and ultimately found an Irishman who was perfectly happy but he had no shirt. We stand chastised at our much greater selfishness and self-importance—and although many of us soon forget these lessons, and begin to grouse again about our own uniquely unfortunate position, we could always resammon to our minds, the emotion of humility, of self-criticism and of thankfulness which we felt at the time. No one who has done active work in a Social Service League, is likely to forget the lesson that we have always to wish that we might be of some little use to our neighbour in this strange world of ours.

When is a lie not a lie?

I have again got stuck at the conundrum posed by the Philosophical Association. Pretending is the same as lying, and even to create an impression of knowledge, without possessing it, is acting a lie. I do not wish to assert that the present is a suitable occasion for indulging in that quality; but in spite of cocksure-moralists who assert that pretending is always wrong, I am sure there are occasions when it is not so. A mother who knows the effect of the mind on the body, and who deliberately tells her son who has fever that the temperature is 99 when it is really 104, pretending to read the mark as 99, is one instance. The bedside man-

ner of good Doctors is another. Excepting inferior practitioners, who imagine foolishly that they know all about a disease, the most eminent Doctors know, and confess humbly to their friends, that their bedside manner, which saves so many lives, is often simply pretence. They know so very little about the processes and the capacities of life, and of several diseases, that they simply make guesses, fearing it might be all wrong, but they pretend to know all about the disease, and speak to the patient and relatives with calm confidence. Sometimes they deliberately tell lies for creating self-confidence in the patient. This pretence and lying seem to help in making the ductless glands to spring into new or greater activity for producing or helping in producing the agents which effect a cure. Whatever moralists of a certain type may say, the mother and the Doctor in such instances are exhibiting a higher type of morality.

Some of us have the habit of speaking the truth when it is unwise to do so. I have done so more than once, and suffered for it, and perhaps made myself less useful, as a consequence. I did not, I hope, possess at any time Bismarck's quality of speaking the truth in order that it might not be believed.

We have always to remember that the important factor is the other fellow's welfare; our neighbour's good. When we express an opinion, or profess to speak out the truth frankly, that fact or fact... has always to be borne in mind. There are occasions when the truth and only the truth should be told; but unless we have

the temporary or permanent guardianship of the other person's health or welfare and consciously decide to hurt him with that object, we should always make sure that through speaking the truth, there is no hurt or harm done to others, and that if there is any suffering to be undergone, it would fall on us, and not on our neighbours. If we are conscious of powers of leadership, and could separate service from personal ambition, we should also consider whether our usefulness and capacity for service would suffer by speaking too frankly. These are most difficult problems, and it is not possible for anyone to lay down the law in all cases—I hope it will not be said that after encouraging drinking, I am urging the advantages of telling lies. No one would approve of lying, when the benefit derived from it is to the person who utters the lie. What I have been trying to elucidate is a different category of circumstances.

Let us consider intellectual truths next. I do not know whether your Professors in the optional subjects discuss ultimate truths with you in the class, or adopt the confident manner of the successful Doctor in order that students might not lose their feeling of reverence for the Professor's omniscience in his subject.

In either case, as I am an amateur, there could be no objection to my telling you that these Professors do not know the ultimate truths concerning their subjects—except perhaps in Mathematics and Logic. But that is because Mathematics and Logic do not need to have ultimate truths. They deal only with symbols and methods and with the ob-

vions. The most abstruse statement in Mathematics is necessarily involved in the nature of things, so far as we know. There might be other worlds where two and two makes a fraction, but in this world, the very conception of division of a whole to consecutive equal parts involves the conception that two and two makes four. Concerning Logic:—we are all logicians, and think we know all about it—but we are frequently making up wrong syllogisms; and if we indulge in the folly of arguing with a woman, we find that we never could make a right syllogism which will convince her. In spite of these handicaps in actual life, there is nothing except the obvious in logical deductions and inductions. In other worlds a fallacy may nevertheless be a truth, but in the world we know, if one of two premises contains a fallacy, the conclusion drawn from those premises cannot be right. Thus excluding these subjects, which have no new truths to teach, in all other optional subjects, the very foundations appear to have been upset in recent years. Savants are groping for new light, which has yet to arrive. Physicists do not know whether the world is made of two, three or four constituents, they could not simultaneously fix both the position and the mass of these constituents, they do not know why and when any particular constituent of some kind of atoms decides to emigrate from its mother atom. Absolute weight itself seems to be disappearing in electric charges and waves and as statistical averages; and measurements increase and decrease with speed. I am told that if one of you manage to travel round the

universe with the speed of light, you could continue to be perpetually young—if you wish it. Even about your most steady and weighty Principal—your Physics Professor could whisper strange things, for instance, that the Principal's steadiness and his weight are both only in the mass, because the atoms of which he is composed are only a kind of wavy dance, because the way in which any infinitesimal fraction of himself would behave in the next infinitesimal fraction of time could not be predicted, and because his weight at any particular instant is not a mathematical absolute but a statistical average. If what a mere layman could gather about these abstruse matters is right, we seem all of us to be such stuff as dreams are made on. The Biology Professor could not tell you what life is composed of, or how it has happened. He will learnedly trace the evolution of the horse, but if you ask him why and how the variations in those genes which carry on heredity occurred, or whether evolution is driving, and why, he has no answer in his Science. Psychology is quite a new Science, and like all young people, its Professors profess to know much more than what they actually do. Several of the conclusions of Freud and Jung, for instance, have already gone into the scrap heap. Behaviourists, and the rest of them, will have to confess—if they are honest—that they know nothing about how mind first came into being—if it ever had a beginning—they do not know the secret of sex, the way of Destiny in human lives etc. Political Economy has also shed its glory and the infallibility

of its so called laws. The experts speak with contradictory voices, politicians are having it all their own way. In spite of the conclusion which you arrived at concerning the future of Western civilization, there is serious danger of that civilization crashing, unless a method could be discovered of directing the adventurous spirit of man into constructive co-operation.

Higher Values in Life.

In the first place, whatever some modern psychologists may assert about the physical basis of thought and mind, I can assure you that there are more things in this world of ours than what they know. If any of you set about to search earnestly, you will discover other things which are more valuable. Those who are privileged to study in this Institution will find that some or several of those with whom you come in contact have discovered those higher values. The greatest service which we could render to our generation seems to be to realise the existence of these values, and to attempt to adjust our lives accordingly. I belong to an older generation, which had other ideals; I am asking you to find out for yourselves other and better ways of leading a fuller life and a happier life than what we have achieved. To take a single instance, the recent elections in British India prove conclusively that in politics and administration, the times have changed so vastly that it is impossible to judge of the future from the past. It is not at all likely that simple, honest, hard work will hereafter bring any student to leadership in the political field. He will have to

join a party, he will have to learn the art of mob oratory, he will have to conform to various disciplines and accept several compromises. A clever and shrewd student could succeed as a Banker and merchant—until times change again, and private Banking etc. are tabooed. In times such as what you are going to have, if you wish to succeed in life, you have to follow different paths. But those higher values are always there; and the pleasure of research, of delighting in the labour of our hands, and of our brain, I hope will remain. Whatever happens, those who daily seek for guidance, and daily try to be of service, are certain to be more happy and more useful than others. That seems to be a permanent aspect of human life. I have often wondered why it is that the Roman Catholics, in spite of some obvious defects, seem to be so much more powerful and successful than other Churches in Travancore and elsewhere. There might be many reasons. But one reason certainly is what the Dewan mentioned at Changanacherry—the very great amount of self-discipline, and self-sacrifice which so many of their priesthood are daily exerting. These are spiritual forces; and spiritual forces are the most powerful.

On these high matters I am not really competent to speak; but one assurance I could give you, if you wish to listen to one who has disclaimed any capacity for succeeding under present conditions. If we simply do our best, accept the good and the bad with a smile, and even with happy laughter, there is really nothing in this world, nor in the next that we need

be frightened about. It is a fact that every one of us is looked after—better more closely, more tenderly than we know.

Approach to Truth through Beauty.

It is not possible for an old man to avoid repeating himself. What I am going to say next, I have said many times; but it is worth repetition. The cultured Hindus of this country have an advantage over the Christians in the fact that they do not condemn the approach to Reality through the appreciation of Beauty in nature.

This defect is being made up to a great extent in our schools and colleges; but Christians have yet a great headway to make. We are inheritors of a Christian tradition which has not fulfilled itself—namely, that we should suppress all natural gifts and aptitudes in the daily expectation of the Second Coming. No one could assert that no such event will ever happen; but we have to live, from day to day, making the best of life; and take pleasure in all innocent joys.

The chaste glory of the dawn, sunset in the Arabian sea, our hills and dales, singing birds and flowers, the faces of little children, the happy, carefree laughter of young people, are all things to rejoice over. I wonder how many of you have listened to the song of our homely little Indian Nightingale. Its notes are few; it sings only at certain seasons, and only for about an hour before day-break; but its little song, its various cadences, simplicity and faith, are entrancingly beautiful. One of the great drawbacks of living

in a large town is that the company of birds in their natural surroundings is lost to the citizens. In this respect Travancore, as has repeatedly been said, is a Paradise. There is no place, except the very busy centres of trade, without trees and shade. Every College and Hostel should have trees, which will attract birds, so long as they are not hurt or injured. Even a few jack-fruit trees might enable future students, who get up before dawn, to listen to this testament of beauty and thanksgiving, which all people who do not utterly blind their own perceptions, must recognise as a small little opening up of an eternal value.

Wanted—a Kerala University.

Finally, and before closing these rambling remarks, let me say a word about the proposed Travancore University. As the proposal to have a university for Travancore is likely to affect the future of this College most vitally, it is for the College authorities to consider and decide what line of action they ought to take. This College was originally founded in the hope that it would form the nucleus of an all Kerala University. There can be no doubt that the authorities in Travancore are aware that an all Kerala University, in which Travancore, and its interests must naturally fill the most important place, presents a sounder university ideal both in terms of federal and of training for citizenship in federal India, and also for the more mundane consideration of Travancoreans getting jobs and making their way outside Tra-

vancore, than the ideal of a Travancore University. It is no doubt the case that a Travancore University is much easier of accomplishment than an all Kerala University—but whether the Government has explored the possibilities for the latter and found the difficulties to be insuperable, I do not know. I am unfortunately not in touch with public opinion as it finds expression in vernacular papers other than the Malayala Manorama. If the other leading papers have not expressed their views yet, I hope that they will lose no time in doing so, remembering that this question is not a communal one but what will affect the present and future generations of Travancoreans most vitally. I trust that there would be no precipitancy in this all important matter.

Gentlemen I thank you once again for the honor which you have conferred on me today; I trust that your societies have a very bright future before them; and that those who learn the art of debate in these societies would be able to speak more fluently and more relevantly than myself. On account of the advent of Democracy in India, the art of persuading through public speeches will hereafter be a very important one. Many of the leaders in India had their training in such societies. Let us hope that members of Union College Societies develop into leaders of society—not merely in efficient talk, but also in aggressive action for the welfare of the country.

The College Chronicle.

It has been suggested that it will be good if, in each issue of the College Magazine, some of the most important events of our life and work here are chronicled, both as a means of preserving some record of them and as interesting news to our friends outside. The College Chronicle will, therefore, be a feature of this Magazine from now onwards. The following events relate to the time since the publication of the last issue:—

1936.

October 24. Basil Mathews Esq., of the International Missionary Council visited the College and conducted the College Chapel Service on the 25th. He was one of the delegates to the Y. M. C. A. World Conference at Mysore and has published a report of that Conference under the caption 'The Flaming Mile Stone.'

October 25. The Rt. Rev. Bishop H. Pakenham-Walsh arrived from Coimbatore and spoke to the members of the Malankara Syrian (Jacobite) Church about the Asram at Tadagam.

October 26. A Special meeting of the Associated Societies was held in the College Hall when Sarasa Gayaka Kavi nor Vidwan K. M. Mathen

Tharakan spoke on 'Kavyakala.'

November 6-8. The Annual Retreat for old and present students was conducted under the leadership of Dr. Howard Guinness. Dr. Guinness is now at Madras helping in the work of the Intervarsity Students' Home which is conducted by Dr. D. D. Dawson.

November 12. A Special meeting was held in connection with the Birth Day of His Highness the Maharaja with the Principal in the Chair, and a congratulatory telegram was sent to His Highness. This College met the Maharaja's College, Ernakulam, at Football in the Inter-Collegiate Tournament and was defeated by 3 goals to 1.

December 22. The College Day.

December 23 to January 12: Christmas Vacation.

1937.

January 5. Visit of the members of the 'Fellowship of St. Thomas, the Apostle' who were on a Religious Pilgrimage to Malabar. In the course of their stay, they visited also

the Roman Catholic Theological Seminary near the College, the old Portuguese Fort at Pallipuram and the old Jewish Synagogue at Parur. They participated also in Vespers in the Syrian Church at Parur.

January 12. Mr. T. V. Ramanujam rejoined duty after his illness.

January 14. Visit of Dr. John R. Mott. He addressed the whole College at 3. 30, met the members of the Staff at Tea at 4. 15 and addressed a special meeting of the S. C. F. at 7. 15 in the Chapel.

January 17. Merle Davis Esq., Head of the Department of Research and Extension of the International Missionary Council, visited the College. The Terminal Retreat for the Staff was conducted by Mr. K. C. Chacko.

January 23. The anniversary of the Sunday Schools conducted by the S. C. F. was held in the College Hall with Mr. C. P. Mathew in the Chair.

January 25. Thomas Jacob Esq., Lec-

turer in Haward University, America, visited the College.

January 27. The Rev. A. Streckeisen of the Basel Mission at Calicut visited the College with Dr. A. Kochlin, the President of the Mission.

February 7. V. Devasahayam Esq., M.A., an old student of the College and now Travelling Secretary of the N. M. S., visited the College and took Chapel Service.

February 27. The Valedictory Meeting of the Associated Societies was held with Rajasabha-bhushana K. Chandy Avl., in the Chair. Vidwan K. P. Sastri was the speaker.

March 5. The Annual Tea Party for the Senior Intermediate students was held. Mr. K. Jacob spoke representing the Staff. Mr. K.A. George (Kozhencherry) spoke on behalf of the students.

March 6. The Annual Tea Party for the Senior B. A. students was held. Mr. T.B. Ninan spoke representing the Staff and Mr. C. S. Joseph, the students.

College Notes.

At a meeting held in the College Hall at 5 p.m. on the 17th Feb. 1937, Mr. Guruswami Pillai of Madurai, a blind mathematical prodigy, gave an exhibition of his extraordinary powers, in making intricate arithmetical calculations. A large number of students and members of the staff attended the performance.

Sixteen questions were set to him in batches of four. The prodigy was able to repeat the questions after hearing them once and he gave the answers for a set of 4 questions in the surprisingly short time of about 3 minutes. While he was working the problems mentally, he was engaged in conversation by the audience. In spite of these distractions he solved the problems with amazing accuracy. He also repeated the questions set to him in previous years in various places and gave out their answers as well.

The demonstration lasted for an hour, at the end of which the gathering broke up amidst thundering applause. There was no one in the audience who was not impressed by his marvellous powers of memory and concentration.

The following are some of the questions set to him :-

(1) Multiply 97,536 by 6,118. Ans. 596,725,248.

(2) Add 98,62,97,451
85,43,29,797
68,89,64,578
15,13,26,899

Ans. 268,39,18,725.

(3) Find the square root of 10,58,841. Ans. 1029.

(4) Find the day of the week on 19th Nov. 1914. Ans. Thursday.

(5) Convert Rs. 726,46,17-12 II into pies. Ans. 139,48,12,379.

(6) Find the sixth root of 256,57,26,400. Ans. 37.

(7) A man is paid 1 pie on the 1st day, 2 pies on the 2nd day, 4 pies on the 3rd day, 8 pies on the 4th day and so on. Find in rupees, annas, pies his total income for the first 30 days.

Ans. 55,92,405-5-3.
V. V.

Obituary.

Death is reported of Mr. K. M. Kuryan an old student of the College. We offer our heart-felt condolences to the relatives and friends of the deceased.

മാതൃസ്മരണ

(ഗാഥ)

I

അമ്മയെയാക്കുന്നതില്ല ഞാനെങ്കിലും
മമ്മണി മുറുത്തു ലീലചെയ്യും,
എൻ കളിപ്പാട്ടത്തിൻ ചുറ്റുമായ്, നേരി
[യ-

സംഗീതമൊന്നു തുടിച്ചി നില്ക്കും !
താമ്രപാടിയുറക്കുന്നതായ ത-
ന്നാരാഗ മാധുരിയൊക്കെ മൂപ്പാൾ.

II

അമ്മയെയാക്കുന്നതില്ല ഞാനെങ്കിലും
പൊന്നണിക്കാലുത്തിലമ്പലത്തിൽ
പൂജാസുമങ്ങുളിൽ നിന്നതിൻ സ്മരണം
ബാലാനിലനിൽ പരന്നിട്ടുവെക്കും,
ശാന്തി സുഗന്ധംപോൽ കർപ്പൂരത്തിൻ
[ഗന്ധ-

മന്നരിക്കുത്തിൽ ലയിച്ചിട്ടുവെക്കും,
മാതാവിൻ വാത്സല്യസ്തിരപഥം,
മഞ്ജുള-
മാനസതാരിൻ സുഗന്ധമൊക്കും !

III

അമ്മയെയാക്കുന്നതില്ല ഞാനെങ്കിലും
മെൻമുറിക്കുളിൽ ശയിച്ചിട്ടുവെക്കും
നിലവിശാല വിദൂരമാം വാനി, ചെൻ
നിഷ്ഠുവികുണ്ഠം പാഞ്ഞിട്ടുവെക്കും
നന്മയിലമ്മവിടാക്കേതരയൊ-
യ്യനുഖമെന്മുഖമൊന്നു കാക്കും
നിത്യദയയായ് നീലതും കൗതളിൻ
ബാക്സം നിറവതും കണ്ടിട്ടും ഞാൻ !

S. K. Nair.

കിളിമൊഴി

വി. കെ. കയറൻ
(കാകുഡി)

I

“ആരാണ് നാലഞ്ചു പക്ഷികളിങ്ങുവ-
ന്നോടൊ വഴക്കേക്കുണ്ടാതിപ്പിരിഞ്ഞ
വർ”

താരതമ്യം പക്ഷിപുടങ്ങളിൽച്ചെന്നി-
ന്നാദരാമ്യതക്കണ്ണയാൻ ചോദിക്കയാ
[യ.

ആവിഹിഗേത്രന്റെ രമ്യമുഖത്തിൽ
ലാവിട്വിച്ചു വികാരശബളത.
തെല്ലിട നിശ്ചലനായിട്ടിരുന്നു തൻ
ചെല്ലത്തെ മാറണച്ചുമവച്ചാതിന്നാൻ
“ഭൂമി ദൂരെപ്പട്ടിഞ്ഞൊരക്കുടവിന്റെ

തിരത്തിലുണ്ടൊരു ചാരുസമോവരം.
വല്ലാതവിന്ദുങ്ങളുണ്ടതിലൊട്ടുരേ
വെളുത്തുവെളുത്തു വികസിച്ചു നില്ക്കുന്നു.
തല്ലുളർ വാരിനിമഞ്ഞുനാമാശിച്ച്
പൊല്ക്കുരം നീട്ടുന്നു പാവം ദിവാകരൻ
താമരതന്നത്തുസൗഭാഗ്യപൂരവും
കോമളമാമ്പലിൻ ചാരുസൗരഭ്യവും
മാറഞ്ഞണിഞ്ഞു മോലസന്നായണ-
ഞ്ഞാമോമോമന്നു സായംസമീരണൻ
പാലോളിപ്പനിലാവങ്ങു പരിണത-
ദാഗ്ദ്ധയൻ ശശി രൂപം നിശ്ചലിൻ
വെളുതീയുരക്കിയൊഴിച്ചുപോലാറവും

• ഓരോരിൽനിന്നും ഒരുരയാനുവാദം

വെണ്മ കലനും വിളങ്ങും മണൽപ്പാറം
 പാലിത്തക്കുകിയെടുത്തൊരു പശ്ചാദ
 പോലെ മനോഹരമായിരിക്കും പരം
 താമരപ്പൊയ്യയും തൊട്ടടുത്തുണ്ടൊരു
 തുമകലുന്ന പൂങ്കാവനം പാവനം
 പരം ഫലഭര നഗ്രങ്ങളും തത്ത്വ-
 ജ്ഞാപങ്ങളുടെതിലങ്ങിങ്ങു നില്ക്കുന്നു.
 നാനാതരങ്ങളും പക്ഷികളിലൊരു
 കോലാഹലമാണവിടെ നിരന്തരം.
 നേക്കുനിന്നു മനതാമരപ്പൂവുക - [കേണ
 ഉളളുന്ന പൈതൃന്തൻ നുകനും വസി
 ചാരുവിധം ഗമരാജിയുണ്ടൊരു
 താളമേലൊരു കോമളബാലകൻ.
 തുവെളുത്തുകമടിപ്പിറകും നല്ല-
 തുവലും നിഴലുകാഴ്ച ഗളപുമായ്
 ആകർഷണിയും തലകാരസൗക്യവും.
 ആപാതരമു തരലാപചാതുരി.
 കൂവിയെഴുത്തുവനിപ്പോളിനിവ-
 താണുമാനങ്ങു താവിരതിളങ്ങുന്നു.
 പൈങ്കിളിക്കുണ്ടൊന്നു തങ്ങുവിരത്തി
 [ലെ
 പങ്കാളിയായിട്ടു പക്ഷാൻ ലഭിക്കണം.”
 പ്രിയയോടിയും ചൊന്നു സുതാമുഖം
 സാമൃദ്ധമരസ്സുതന്നായി നോക്കുവേ
 കവലം ജിജ്ഞാസയല്ലാതെ മരൊരു-
 ദാവമതികൾ പരിസ്ഫുരിച്ചൊരു യാൽ
 ചൊല്ലിനാൻ മെല്ലേവ പിന്നെയും സ
 [സ്നേഹ
 സല്ലാപമുപയുമാൻ മൊഴികളിൽ
 “താമര നിൻകണ്ണനാളും പൊഴിയുന്ന
 കോമളഗാനത്തിൻ മഞ്ജുളകണികകൾ
 മാലയമാതൃ ബാലനല്ലശ്ചിമ
 വാരാശി തിരത്തിലെത്തിച്ചിരിയ്ക്കണം
 നേരേ കിഴക്കോട്ടു പോൽ. ലഗങ്ങളി-
 ലാക്കെങ്കിലും നിന്റെ രൂപവും ശിഖവും
 നല്ലതാണെന്നു പറഞ്ഞുകൊടുത്താൽ
 യുദ്ധത്തിലാഗ്രഹം വാണിപ്പിരിക്കണം.
 ആങ്ങനെ നിങ്ങൾക്കൊരുനോമ്പു
 [ബന്ധത്തി-
 ന്നുളള വർഷ വിഭാഗമില്ലെങ്കിലോ
 കല്യാണ ശിഖയാമെന്നാമനയ്ക്കൊരു-

കല്യാണമാശിച്ച് വന്നവരാണവർ.”
 2
 അപ്പൂന്റെ വാക്കുകളാലും തുടങ്ങിയൊ-
 രക്ഷിരും പോലും വിട്ടാതെ കോട്ടാമലാൾ
 ആ രക്തവളർത്തിയപ്പുന്നഗൗരവ
 ഭാവത്തെയെന്നു മുദാമിപ്പോതിനാൾ:-
 “കേട്ടിരിപ്പൂണു ഞാൻ പുല്ലും മുളയ്ക്കാരാ
 നാട്ടിലെ-യാമണൽക്കാട്ടിലെ [വാരന്തകൾ.
 പത്രം കൊഴിഞ്ഞുകുറഞ്ഞുനില്ക്കും ചില-
 വുകൾക്കുണ്ടുണ്ടതിൻ ശാലകൾ തോടുകേ,
 കൂട്ടവയ്ക്കാനിട്ടമില്ലാത്തു കൂടുന്നു
 കൂടും ചതിയാന്നിരിക്കുന്ന കൊക്കുകൾ
 കൊറ്റിനു വല്ലതും വേണമെന്നാൽ പറ
 ന്നൊവവരൊത്തു കിഴക്കോട്ടു പോരണം
 ഇല്ലവയ്ക്കുകിലും തെല്ല വിനയമ-
 ക്കളു മെണ്ണുന്നിതു നമ്മളെക്കാടരായ്.
 വേണ്ട ഞാനെന്നും വേൾക്കേണ്ടയി
 [കൂട്ടർ
 തിങ്ങാതിരുന്നാൽ മതിയെന്നിയ്ക്കൂ
 [പ്രോഴം
 നാനാവികാരങ്ങളുത്താറ്റിലുംമുള-
 മാനസതാരിനെത്തല്ലിയുലയ്ക്കുയാൽ
 പരം പണിപ്പെട്ടൊരവ്യക്ത ഗർഗഭ-
 ഗീതകളായിതു തപരവാണികൾ.
 3
 “ബാലാരുണൻ തങ്കനിരാമിട്ടെത്തു
 മാലാകനിയ മുക്കുകാലവേളയിൽ
 മാലയ ചന്ദനമാമരത്തോപ്പി ക്കു നി
 ന്നാലോലവായുവണഞ്ഞു കളിപ്പതായ്,
 കോമളശ്ശാമള സസ്യാസംപൂർണ്ണമായ്
 പൂമകൾക്കുറ്റൊരു പുണ്യസങ്കേതമായ്
 നിമ്ബലവാരി നിറഞ്ഞൊഴുകുന്ന
 നിമ്ഗയൊന്നുനയനാഭിമുദായ്
 പരം പരിമളപൂർ പരത്തുന്ന
 താൽ തരുന്നിരങ്ങളും ചേന്നതായ്
 എന്തിനു മരൊരു നന്ദനോട്ടാനമായ്
 ചന്തം പെറ്റമിശ്ചിരിക്കുകങ്ങളിൽ
 പാടിപ്പറന്നു കളിക്കട്ടെ, ഞാനൊരു

വാടാമലരായ് വളരെയല്ലെങ്കിൽ.”
 ഉൽക്കടമായ വികാരമനിഗ്നും
 നിഗ്നമിപ്പിച്ചു തരിയ വാഘോരണി
 “നില്പാലർത്തുകിലങ്ങിങ്ങു വെണ്മണലേ
 മാലകൾ തൂക്കും ശരൽക്കാലമെത്തിയാൽ
 അപ്പൂന്റെ യജ്ഞലത്തെയിട്ടെൻ കൊ
 [ചു
 പക്ഷങ്ങൾ വിരപ്പാറന്നു പറന്നു ഞാൻ
 ചാലേ വിശാല വിഹായസ്സിലാ, നന്ദ-
 ലിനയായേകുന്നഗാനാതി ലോലയായ്
 ഉല്ലാസപൂർണ്ണം നയിക്കുമെൻ ജീവിതം
 തെല്ലമനോഹരയംകൂടാതെ നിത്യവും.”
 4
 അപ്പൂനിടയ്ക്കു തടുത്തു ചോദിക്കയാ-
 യപ്പൂസ്വപ്നാവയോമാത്തന്തളയെ
 “മാനസതാരിനിണങ്ങുമൊരുത്തന്റെ
 പ്രാണാധികപ്രിയയായ് രമിപ്പിപ്പവാൻ
 ധന്യാനരാഗത്തപ്പിലുടിക്കുന്ന
 പൊന്നുംകുടങ്ങളെപ്പോറ്റിപ്പലത്തു [വൻ
 ആശയില്ലേ നിനക്കേതുമെന്നല്ല നി-
 ന്നാശയമേകാത്ത ജീവിതത്തിങ്കലോ?”
 5
 നഗ്രമായി ശിരസ്സുംമുളപല്ലവ
 കഥാധരികൾ കർമ്മത്തുടിച്ചുണ്ടായി
 ചേണാന്നതൽ ഗണ്ഡഭടത്തല
 [ജ്ഞാത
 ശോണാഭിരാമമലവികലനോമലാൾ
 മന്ദാക്ഷസുന്ദരം മന്ദമാസം ചെയ്തു

മന്ദം മൊഴിഞ്ഞു മധുരമായിക്കേണം:-
 “കാലങ്ങളോരോന്നുമെന്നിത്ഥംഗല
 മാലങ്ങളുടിച്ചു മന്ദം പിരിയവേ
 പൂവണിക്കുന്നതും പുഷ്പിതാശാകവും
 പാലൊളിത്തിങ്കലും നല്ലതെത്തെന്നും
 കോകിലാലാപമൊന്നിച്ചുനില്പി
 കോമളവാസന്തകാലം വരുമിനി
 മാന്തളിൽ തിന്ന മനം കുറിക്കുന്നൊരു-
 പൂക്കയിലേത്തുടിച്ചു വാടങ്ങളിൽ
 കോലംമയിർക്കൊളി കുമെന്നെയ
 [കോകിലം
 കാകളിമഞ്ജുള പ്രേമഗാനങ്ങളാൽ
 അന്നെനിക്കപ്പൂന്റെ സമ്മതം കിട്ടയാ
 [ൽ
 നിന്നുപോയുമുളമഞ്ജുളസംഭാഷണം.
 6
 ഭാവന നിമിച്ച് നാകത്തിലാകുമായ്
 പാവമല്ലെങ്കിലി പാടിപ്പറങ്ങായ്
 ഉത്തരമൊന്നു മുറയ്ക്കാതെ സ്തപര
 മല്ലെന്നിററ പറന്നുപോകുവരേ.
 7
 ഉള്ളിഴിഞ്ഞ മുളവാണിയി ചുറ്റുന്ന
 നിമ്ബലഗം സാമലായ് തിരുമോ ?
 നിഷ്കരലോകവും നിർവ്വനിതിയും
 തട്ടിക്കളഞ്ഞു താമരമാക്കുമോ ?
 8
 ഭാവി സന്തോഷഭാഗകളെ! നിൻമഞ്ജു
 ഭാവന സമ്പ്രദായ് തിരുട്ടെ ! പൈങ്കിളി.

“എന്റെ പൈങ്കിളി,”

(കാണക്കുട്ടി-എന്ന പീഠി)

ജീവിതാനന്ദത്തുമധുരക
 നി മരുന്നിലെ പൈങ്കിളി.
 ഗാനമോരോന്നുതിരുത്തു, നന്തന്നെ
 പിനസഭഗം ചെയ്യുന്നു !
 എങ്ങുവാനിരുന്ന സംഗീത-
 മെങ്ങും കോരിച്ചൊരിവതും.

സുന്ദരമതിൻ ഗാന പല്ലവി-
 യെന്നതെന്നു മറുവിധ !
 ആ മനോഹര വാട്ടിലൊരു-
 മാമരച്ചില്ല വിശിഷ്ടം,
 സാന്ദ്ര ശതളജായയ്ക്കൽ നിജ-
 നിസ്സം തിരുത്തു മരുവുന്നു.

എന്നിടങ്ങളിൽനിന്നു ഗിരീത്തലം
ചിന്നിട്ടും ചെറു ചെങ്കിട്ടി;
“ഇന്ന”തെന്നേതു മാത്ര മെന്നോടു
ചൊന്നതില്ലാത്ത നാളിലും!
ഇല്ലാത്ത നിറമെങ്കിലും, വസ്ത്രം
മുല്ലപ്പൂക്കൾ മേനിയിൽ
ആകാശകാശമിട്ടു, നിൻ രൂപം
ആവരണ വരമ്പു വാൻ
പ്രേമത്തിൻ നിഴൽപറ്റി നിത്യവും,
ഭാര്യ സ്വപ്നമോരോന്നായ്

(கி.மு. 1000-ம் ஆண்டு)

[illegible]

ആവാസവാഹന മലപ്പാട് മതി-
ന്നാകാമെട്ടപ്പുണ്ണം താൻ !
നിത്യതയിൽ നിരമായം; നിത്യ
സന്തതിയലത മേവുന !
ആരുമോരുന്നതില്ലേതു പോക-
നേരവും, വരും കാലവും.

[illegible]

S. K. Nayar,
Class I. Gr. III.

ചന്ദ്രൻ കലാരംഗത്തുനിന്നും വരാത്തതിൽ
പിന്നിലിടത്തുകയായ് നിന്നു തന്നു,
പുരമിനി മുട്ടി മറച്ചു പുരമുഖത്തെ
പുരമുഖത്തെ മറച്ചു മാറ്റി നിന്നു.

തുടക്കത്തിൽ വാർകൊണ്ടേലിൽ ചൂട്ടിന
 ചേർന്നിട്ടുണ്ടെന്നു താഴെ വീട്ടെ,
 തൊറന്നതിനെ പരിശ്രമിച്ചിട്ടുവാൻ
 തന്നിയാൽപ്പിൻ തിരിഞ്ഞുനിൽക്കും,
 ആ വഴി പോയി തൊറന്നുകനായെന്നാണു
 പാവനശിക്ഷയെ കണ്ടുകാളും.

செய்து.

നീതം

‘സരള’. അന്ധതയെ അധർമ്മം ഉ
ച്ചരിച്ച വാക്കാണ്. സ്വന്തം കണ്ണുക്കളെ
പോലും അധർമ്മം അവിശ്വസിച്ചു. മോ
ഹനൻ വീണ്ടും ചോദിച്ചു “ഭവതി എ
ന്നാണുപദേശമു? ‘സരള’ എന്നോ?”
“പ്രഭാതം ഞാൻ അങ്ങയുടെ സരളത
ന്നെ. അങ്ങയുടെ ജീവിതസമുപാധാ
യിരുന്ന ആ സരളത നന്നെ. അതെ,
ആ സരളതയ്ക്കാണ് ഞാൻ.” മോഹനൻ
മോഹധർമ്മനിരന്ധരി നില്പോപതിച്ചു. ആ
പ്രകാരം അതു കണ്ടുകൊണ്ടു നില്പു
കയല്ലാതെ എന്തുചെയ്യട്ടെ! അവർ,
സങ്കടം പശ്ചാത്താപം, ലജ്ജ ഇതുകൾ
കുടിയറയായി കറേ നേരം നിന്നുനില്പ
യിൽ തന്നെ നിന്നു. ഒരു ഇരുണ്ടതു
ണിക്കിടന്നുണത്തിൽ ആ പുകുടത്തണ
ലിൽ കിടത്തിയിരുന്ന ആ ചെറുപ്പപ്പ
ന്തൽ—പട്ടണിയുടെ കിന്നമയ മട്ടുന
ത്തിനടിമെപ്പട്ട എല്ലാം പോലും മാത്രമായി
രുന്ന ആ പഴയകുട്ടി—അവളുടെ സക
ല ശ്രദ്ധകളേയും ഇടയ്ക്കിടെ ആകർഷി
ച്ചു. പരമോക്തത്തിൽനിന്നും അനന്ത
രം സ്ഥിതിചെയ്യുന്ന അവളുടെ ഓമ
നപ്പത്രനേയും, ബോധധർമ്മിതനായി കി
ടന്നിരുന്ന ആ യുവാവിനേയും. അവർ
മാറി മാറി നോക്കിക്കൊണ്ടിരുന്നു. സ
രളയുടെ നയനങ്ങൾ നിറഞ്ഞു. അ
വർ അവളെ ഇരുന്നു. അവളുടെ ക
ട്ടിയുടെ അന്തിമശ്വാസം—പരമോക്ത
ത്തേക്കുള്ള യാത്രയോടൊന്നായിരുന്നു
അത്—അവർ ശ്രവിച്ചു. ഒരു നിമി
ഷംകൂടിയത്രം. അവളുടെ ഏകധ്വനി
യ്ക്കു പരമോക്തത്തിൽനിന്നും എന്നെന്നേക്ക
നായി മറഞ്ഞിരിക്കുന്നു.

സമൂഹ മാധ്യമം അടിച്ചുകൊണ്ടു കരിയുന്നു. പക്ഷെ, ആർ ചേർക്കാനാണ്? ഈ യുവാവ് ഇപ്പോഴും ഉദ്ധാരണത്തിൽ

നായി കിടക്കുന്നതേയുള്ളൂ! സരള ക
ദനേരം കരഞ്ഞു. അവൾ വിണ്ടു
ത്തലോലിച്ചു; കരച്ചിൽ നിറഞ്ഞ വി
ണ്ടും മോഹനനെ നോക്കി വിണ്ടും അ
വളുടെ നയനങ്ങളിൽനിന്നും ജലം ധാര
ധാരയായി പ്രവഹിച്ചു. ഹാ! അവ
ൾക്കുപ. നിരപരാധിയായ ആ യുവാവു
ഈ സ്ഥിതിയിലായല്ലോ! അവളുടെ
ഏകയം വെന്തുനിവി. പക്ഷെ അവൾ
കറക്കാരായില്ല. വിധിയാണു് അവ
ളെ പഠിപ്പിക്കുന്നതു്.

“ഞാൻ എന്തൊരു നിഷ്ഠുര; എന്തൊരു കഠിനഹൃദയ; ബോധശൂന്യനായി കിടക്കുന്ന എന്റെ മോഹനൻ; അദ്ദേഹത്തിന്റെ മുഖത്തു ഞാൻ സ്വപ്നം ജപം തളിക്കും; അദ്ദേഹം വീണ്ടും ഉണരും.”—ആ ഉടഞ്ഞ ചട്ടിക്കയ്ക്കുന്നത്തിൽ നിന്നും കുറെ വെളിച്ചം അവർ കയ്യിലെടുത്തു മോഹനനെ സമീപിച്ചു. ഹാ! അവർക്കു ചെയ്യുമുണ്ടായില്ല. സമീപിപ്പേണ്ട മാറി. ഈ സമയംകൊണ്ടു മോഹനൻ കണ്ണുതുറന്നു. സമീപം അപ്പോഴും അയാളുടെ മുൻപിലുണ്ടു്. അയാൾ കണ്ടതു സ്വപ്നമല്ല എന്നു അയാൾക്കു ബോധ്യമായി. “സമീപേ! ഹാ എന്റെ പ്രിയപ്പെട്ട സമീപേ!” മോഹനൻ കരയുന്നതിന്നു തുടങ്ങി. അയാൾ ചെയ്യും അവലംബിച്ചു.

“എന്റെ പ്രാണനാഥാ!” എന്ന പട്ടി മോഹനന്റെ കണ്ണുകളിൽ എത്തി. കവിണഗാത്രമായ ഒരു യുവകി കപ്പുകി മോഹനന്റെ അരികിൽ ഇരിക്കുന്നതായി അയാൾ കണ്ടു.

ആ യുവകോമിളിരൂപത്തെ തലോടുന്നതിനുള്ള ആശം സരളമായി എന്നാൽ അമൃതമാണിതിന്റെ മേധാത്തിൽ

സ്തംഭിക്കുന്നതിനു അവർക്കു ഡൈയുട്ടു കൊടുത്തില്ല.

“സരളേ! ഞാൻ എന്താണു കണ്ടതു! എന്താണു കാണുന്നതു. നിന്റെ അരികിൽ ഉണ്ടായിരുന്ന ആ കൊച്ചുകുട്ടി? മരണവക്ത്രത്തിൽ നിന്നും നാരിട്ടരം സ്ഥിതിചെയ്തിരുന്ന ആ യാചകക്കുഞ്ഞ്! ഒരപകർഷ്ട ഭയത്തോന്നി, രക്ഷിക്കുന്നതിനായി നി എവിടെനിന്നെങ്കിലും സ്വീകരിച്ചതായിരിക്കാം, അല്ലേ?” ഇതാണു വിജ്ഞാപനത്തുകൊണ്ടു മോഹനൻ സരളയോടു ചോദിച്ചതു.

സരള പറയുന്നതിനു തുടങ്ങി. “എന്റെ പ്രിയപ്പെട്ട മോഹനാ! ഞാൻ അങ്ങയോടു സദൃശം ചുരുക്കി പറയാം. അങ്ങ് ശ്രദ്ധിച്ചുകേൾക്കണം. ഫാ! എന്റെ കൊണ്ടെയിൽനിന്നും ശബ്ദം പുറപ്പെടുന്നില്ല—എന്റെ പ്രണവല്ലഭാ!—അല്ല—എന്റെ മോഹനാ! അങ്ങ് ക്ഷമിക്കണം. അങ്ങയുടെ മുമ്പിൽ കാണുന്ന സരള! അവൾ മഹാപാപിയാണു്. അവളോടു സംസാരിക്കുന്നതു പോലും അങ്ങയ്ക്കു പാപമാണു്. പക്ഷെ അങ്ങ് ക്ഷമിക്കണം. എന്റെ കഥപാച്ചിലിന്റെ അവസാനത്തിൽ, ഞാൻ അങ്ങയോടു വല്ല അപരാധവും പ്രവർത്തിച്ചെന്നു് തോന്നുന്നുണ്ടു്, എനിക്കു മാപ്പുതരമെന്നു ഞാൻ വിശ്വസിക്കുന്നു.”

“എന്റെ മാതാപിതാക്കന്മാർ! ഫാ! കഷ്ടം. പ്രാണനതുച്ഛം എന്നെ സ്നേഹിച്ചിരുന്ന എന്റെ മനോവല്ലഭനോടു ഭവനത്തിൽ കടക്കരുതെന്നാജ്ഞാപിച്ചു അവർ! അതെ, അതുതന്നെ അവർ ഒരു പാപം പഠിക്കട്ടെ. അവരുടെ ഭാഗ്യമല്ലത്രയും അവർക്കു നഷ്ടപ്പെട്ടു. ഇപ്പോൾ അവർ എന്നെ ഒന്നു കണ്ടുതരുന്നതിന്നു്!”

“അതെ, അങ്ങയുടെ സരളയുടെ ഭവനത്തിൽ അങ്ങയ്ക്കു പ്രവേശനമില്ലെന്നറിഞ്ഞതിനടുത്തു് വിവരം, എ

ന്നോടു് അങ്ങ് അന്ത്യയാത്ര പറഞ്ഞതു്”—സരള കരഞ്ഞുതുടങ്ങി.

അവൾ വീണ്ടും പറഞ്ഞു. “അടുത്തദിവസം അങ്ങ് ബംഗാൾ വിട്ടിരിക്കുന്നതായി ഞാൻ അറിഞ്ഞു. പിന്നീടുള്ള എന്റെ സ്ഥിതി അങ്ങ് ഊഹിച്ചുകൊള്ളുക. അടുത്ത ഒരുമാസക്കാലം എങ്ങിനെ കഴിച്ചു എന്നു ഞാൻ അറിയുന്നില്ല. അങ്ങേക്കു ബദ്ധ്യമായി ഒരു എണ്ണവനിയിൽ വലിയ ഒരുഭാഗം കിട്ടിയിരിക്കുന്നതായി ഞാൻ കേട്ടു. അതെ, എന്റെ മോഹനൻ ബദ്ധ്യമായിട്ടുണ്ടെന്നു് എനിക്കു മനസ്സിലായി. അന്നു രാത്രി വീട്ടിൽനിന്നും തിരിച്ചതു മാത്രം എനിക്കോർമ്മയുണ്ടു്. ഞാൻ എങ്ങിനെ ബദ്ധ്യയിൽ എത്തി എന്ന് എനിക്കു നിശ്ചയമില്ല.”

“എന്റെ ഏറ്റവും പ്രിയപ്പെട്ട മോഹനാ! എന്റെ അടുത്തചരിത്രം പറയുന്നതിനു ഞാൻ മടിക്കുന്നു. അങ്ങ് എന്നെ തെറ്റിദ്ധരിക്കരുതേ; ഞാൻ അന്നും ഇന്നും അങ്ങയടുത്തുതന്നെ വന്നുനിൽക്കു് ഉണ്ടായിരുന്ന ഒരു ചെറുപാതയിൽ കൂടിയാണു ഞാൻ സഞ്ചരിച്ചിരുന്നതു്. നേരം രാത്രിയായി. അങ്ങയെ വിചാരിച്ചുകൊണ്ടിരുന്ന എനിക്കു ഭയം തീരെ ഉണ്ടായില്ല. ക്ഷീണംകൊണ്ടു പരവശയായിരുന്ന ഞാൻ ഒരു വൃക്ഷച്ചുവട്ടിൽ ഉണ്ടായിരുന്ന പുൽത്തട്ടിൽ കിടന്നു. ഇനിയെല്ലാം സ്വപ്നംതന്നെ. ഞാൻ കണ്ണുതുറന്നു. ദീപകായനാരായ നാലുപേർ എന്നെ വളഞ്ഞിരിക്കുന്നതായി ഞാൻ കണ്ടു. അവർ അന്യോന്യം സംസാരിച്ചിരുന്ന ഭാഷ എനിക്കു മനസ്സിലായില്ല. അവർ തസ്കരന്മാരെന്നു് എനിക്കു തോന്നി. ഫാ! നിത്യം അവരിലൊരാൾ എന്റെ കൈകാലുകൾ ബന്ധിക്കുന്നതിനു തുടങ്ങിയപ്പോൾ, അങ്ങയുടെ സരള എന്നെന്നേക്കുമായി അങ്ങേക്കു നഷ്ടപ്പെട്ടു എന്നു എനിക്കു തോന്നി. നിസ്സഹായനായ എ

ന്നു അവർ വഹിച്ചുകൊണ്ടുപോയി. ഫാ! എന്റെ അടുത്ത ചരിത്രം പാപമായാണു്. അങ്ങ് ഒരു പുരുഷനല്ലേ? അങ്ങേക്കു ഊഹിച്ചാൻ കഴിയും. ആ കള്ളന്മാരുടെ പ്രമാണിക്കു ഞാൻ അടിമയായി. ആത്മഹത്യയ്ക്കുപോലും വയ്യാത്തവിധത്തിൽ അയാൾ എന്നെ സൂക്ഷിച്ചു. ആ കള്ളൻ—മോഹനാ! കണ്ണുനിരോടുട്ടിയെങ്കിലും എന്റെ ചരിത്രം ഞാൻ അവസാനിപ്പിക്കട്ടെ. രണ്ടുകൊല്ലം ഞാൻ അയാളുടെ അടിമയായി—ഇതാ—അയാളുടെ ഈ കുട്ടിക്കു്—എന്റെ ഈ കുട്ടിക്കു്—(സരള കരയുന്നു) കഷ്ടിച്ചു് ഒരു വയസ്സു പ്രായമായപ്പോൾ ഒരുദിവസം അയാൾ എന്നെ വിളിച്ചു പറഞ്ഞു. “എട്ടി! ഇന്നുമുതൽ നി സ്വതന്ത്രയാണു്. നിന്റെ കൊച്ചിനെയുംകൊണ്ടു് പോയ്ക്കൊൾക.” അമോ കഷ്ടം, ആ കണ്ണുകുട്ടിയെ അയാൾ വളർത്തുന്നമെന്നു ഞാൻ അയാളുടെ പാദത്തിൽ അപേക്ഷിച്ചു. കൊണ്ടുപോകാത്തപക്ഷം അയാളുടെ വാളിനു് ഇരയാക്കുന്നതാണെന്നു് അയാൾ എന്നെ ഭീക്ഷണപ്പെടുത്തി. മാതൃഭയം!! ഞാൻ അന്നുമുതൽ ഭിക്ഷുക്കരിയായിത്തീർന്നു. ഇന്നു നാലുദിവസമായി ഞാൻ അയാൾ കഴിച്ചിട്ടു്. രണ്ടുവയസ്സു പ്രായമുള്ള എന്റെ ആ കുട്ടിയാണു്, അതാ അവിടെ.....”

മോഹനൻ ബോധരഹിതനായി വണ്ടുംനില്പംപതിച്ചിരുന്നു. സരള! അവളുടെ കയ്ക്കു് അവൾ നിശ്ചയിച്ചുകഴി

ഞ്ഞു. അവളുടെ പ്രാണവല്ലഭനെ അവൾ കണ്ടു. അദ്ദേഹത്തോടു പറയാനുണ്ടായിരുന്നതു അവൾ പറഞ്ഞു. അവൾ എഴുന്നേറ്റു. മരിച്ചുകിടന്നിരുന്ന അവളുടെ കഞ്ഞിനെ എടുത്തു. മാതൃസ്നേഹം! അതിന്റെ അഗാധത! വൃക്ഷങ്ങൾക്കിടയിൽ കൂടി, ആഴമറയെ ഐരാവതിനാദി പ്രവഹിക്കുന്നതിന്റെ ശബ്ദം അവൾ കേട്ടു. അവൾ നദിതീരത്തെത്തി. അതിലെ നിലങ്ങൾ അവളുടെ ഹൃദയത്തിൽ തിരതല്ലിച്ചു. സരള നദിയിലിറങ്ങി—അവളുടെ കണ്ണും കയ്യുമുണ്ടു്. അവൾ മുങ്ങി. സരള തിരിയെ പൊങ്ങുന്നില്ല. അവൾ മുങ്ങിയ ഭിക്ഷിൽ ഒരു മുഴി—ഒരു നിരാശഭാഗ്ഗാണം.

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മോഹനൻ ഉണർന്നു. “സരള! സരളേ! എന്റെ നിരപരാധയായ സരളേ!” അയാൾ കരഞ്ഞു. വൃക്ഷങ്ങളുടെ മർമ്മശബ്ദം മാത്രം അയാളോടു സമാധാനം പറഞ്ഞു. അയാൾ എഴുന്നേറ്റു സാവധാനമായി നടന്നു. സരള നടന്ന വഴിയെ അയാൾ നദീതീരത്തെത്തി. ആ നദി അയാൾക്കു ആശ്വാസം നൽകുന്നതായി തോന്നി. സരള ഇറങ്ങി വരികിൽ തന്നെ അയാളും ഇറങ്ങുന്നു. മോഹനൻ വെള്ളത്തുനടിയിൽ മുങ്ങി. അയാൾ പൊങ്ങുന്നില്ല. ജലത്തിനുമീതെ ഒരു നിരാശമുഴി മാത്രം കാണപ്പെട്ടു.

C. K. Narayanan Nair
Class 1

“കണ്ടറിയാത്തയാൽ കൊണ്ടറിഞ്ഞു.”

സുധാകരമനോൻ മാതാപിതാക്കന്മാർക്കു് ഒരു വാത്സല്യസന്താനമായിരുന്നു. ഒരു ക്ലാസ്സിലും സുധാകരൻ തോറട്ടില്ല. കോമളനും സർവ്വസഭാവിധിയായ മനോൻ പതിനഞ്ചാമത്തെ വയസ്സിൽ കോളേജ് വിദ്യാർത്ഥിയായി.

സുധാകരൻ സ്നേഹിതനായിത്തീരുന്നതു് പലക്കും ഒന്നുഗ്രഹമായി തോന്നി. ചായസ്സുതക്കാരത്തന്നും, സിഗരറ്റ് സൽക്കാരത്തന്നുമായി അനവധി പേർ മനോനെ ക്ഷണിച്ചിരുന്നു. പക്ഷെ മാതാപിതാക്കന്മാരുടെ ഉപദേശം എ

പ്രോഴ്സ് സുധാകരന്റെ കണ്ണുപടങ്ങളിൽ മണിനാടം പുറപ്പെട്ടപ്പോൾ കൊണ്ടിരുന്നതിനാൽ കരകാലത്തേക്ക് മേന്മാൻ ആ വക സല്ലാഭമുണ്ടെന്നും സി കരിച്ചിട്ടു.

അധികം താമസിയാതെ കൂട്ടുകാരെ പ്രേരണയോടെ മേന്മാൻ ചിട്ടകളിൽ ആരംഭിച്ചു. ഒഴിവ് കിട്ടുമ്പോഴെല്ലാം ചിട്ടകളിലേയ്ക്കു വിനോദം മേന്മാൻ വളരെ ആത്മപ്രേരണയോടെ. ക്രമേണ പന്തയം വെച്ച് കളിച്ചു തുടങ്ങി. കളി നല്ല നിശ്ചയമില്ലാത്തവക്ക് നല്ല ചിട്ട വരുന്നത് സാധാരണമാണല്ലോ. മേന്മാന്റെ കൂട്ടുകാരൻ നല്ല കളിക്കാരനായിരുന്നു. ആകയാൽ അവരെപ്പോഴും വിജയികളായി. ഇതാ ഇത് മാറ്റമായി സുധാകരൻ ചായപ്പിടികയിൽ കയറിത്തുടങ്ങി.

ചിട്ടകളിക്കാരിൽ മുന്നപേക്കും സിഗരറ്റ് ഒഴിച്ചുകൂടാത്തവരാകുന്നു. അക്കൂട്ടത്തിൽ സുധാകരനും ഒന്നൊരങ്ങൊ സിഗരറ്റ് വലിക്കുന്നതിന് വിസമ്മതം കാണിച്ചില്ല. അല്പം വൈദഗ്ദ്ധ്യം കാണിച്ചെങ്കിൽ കൂട്ടുകാരെ നർബന്ധത്തിൽ നിന്ന് രക്ഷപ്പെടുവാൻ മേന്മാൻ സാധിച്ചിട്ടില്ല.

ഒന്നരയ്ക്ക് മാസം കൊണ്ട് സുധാകരനും പതിവായി സിഗരറ്റുവലി തുടങ്ങി. ക്രമേണ സിഗരറ്റുകടയിൽ വരവ് ചിലവ് കണക്കാക്കി. സാധാരണയിലും കൂടുതലായി മാസത്തിൽ പത്തു രൂപയിൽ കുറയാതെ അധികച്ചിലവ് മേന്മാനനുഭവമായി. ആദ്യത്തെ രണ്ടു മാസത്തേക്കു സിഗരറ്റുകടക്കാൻ ഒന്നും പറഞ്ഞിരുന്നില്ല. പിന്നെ അതാ ഫിസിക്സ് രൂപ വന്നതുകൊണ്ടു ചായക്കാരനും സിഗരറ്റുകാരനും ബാണം പോലെ വരുന്നു.

മേന്മാൻ ഫിസു കൊടുത്തിട്ടില്ല. കട്ടിരിക്കുകയാൽ മേന്മാന്റെ രൂപ കലാശാലപ്പെട്ടുകിടന്നിരുന്നു. നിശ്ചയിച്ചിരിക്കുന്നു. ആ മാസം പതിനഞ്ചാം

തിയതി കഴിഞ്ഞാൽ മെസ്സിൽനിന്ന് ഉറങ്ങും കിട്ടുകയില്ല. എന്തു ചെയ്യും! എപ്പോഴും പുഞ്ചിരിപ്പിനിടയിൽ മുഴുകിക്കൊണ്ടിരുന്ന മേന്മാന്റെ മുഖകഥയും ചിന്താഭാരമുള്ള വാസസ്ഥലമായതിനും, ഇമ്മാതരി മനുഷ്യനെ ചൊല്ലുന്നവെ മാറ്റുന്ന കൗശലം പ്രതിയുക്തം കൈവശം ഉണ്ടല്ലോ!

സ്റ്റേജിനാടകം മേന്മാൻ ഇപ്പോഴും ആകർഷണീയനേക്കിലും, അയാളുടെ കഷ്ടകാലത്തിൽ അവർ സഹനപിക്കുന്നെങ്കിലും, യാതൊരു വിധ സഹായവും ചെയ്യുവാൻ അവർക്ക് സാധിച്ചില്ല. വിട്ടുപോയ യാത്രച്ചിലവ് മാത്രം അവർ കൊടുത്തു.

II

“വിട്ടിൽ ചെന്ന് എന്തൊന്നാണ് അച്ഛനോട് പറയുക. ആവശ്യം കഴിച്ച് അഞ്ചു രൂപ വീതം അധികം മാസംതോറും അയച്ച് കൊടുക്കാമുണ്ടായിരുന്നു. എന്നിട്ടും ഇപ്പോൾ ഫിസു കൊടുത്തിട്ടില്ലെന്ന് പറഞ്ഞ് ചെല്ലുന്നതെങ്ങനെ? വല്ല രാജ്യത്തേക്കും ഓട്ടിപ്പോയാലോ? അല്ല വീട്ടിൽ ചെല്ലുക തന്നെ. ഇങ്ങനെയൊരു കാര്യം ആദ്യമായി പറിയതല്ലേ? ഇനി സൂക്ഷിച്ചെടുക്കാം” എന്നൊക്കെയാണ് മേന്മാൻ വിട്ടിൽ എത്തി.

സുധാകരന്റെ അച്ഛൻ ഒരു ‘ലാങ്ക്വെറാസ് സെക്രട്ടറി ഓഫീസർ’ ആയിരുന്നു. സുധാകരൻ അവിടെ ചെന്നപ്പോൾ അദ്ദേഹം സെക്രട്ടറിയായിരുന്നു. ആയുധം കൊണ്ടു അധികം കഷ്ടപ്പെടാതെ സുധാകരൻ കാര്യം മേന്മാന്റെ സാധിച്ചു.

കോളേജ് പൂട്ടുന്നതിന് മുമ്പ് വിട്ടിൽ ചെന്ന മകനെക്കുറിച്ച് അമ്മ വല്ലാതെ വിഷമിച്ചു. ചില കുട്ടികളെയെല്ലാം തന്നെയും കാരണത്തിന് പറ്റിച്ചു വിട്ടിരുന്നെങ്കിലും ആ സാധുസ്ത്രീ കേട്ടിരുന്നു. കൂടാതെ മകന്റെ കോളേജ് വരുന്ന ദിവസം സൂക്ഷിച്ചു വന്നിരുന്നു. ചുരുക്കത്തിൽ സൂക്ഷിച്ചു വന്നിരുന്നു. ചുരുക്കത്തിൽ സൂക്ഷിച്ചു വന്നിരുന്നു.

അതിനെ അല്പം പുതുക്കപ്പെട്ടതായിരുന്നു.

സുധാകരൻ ആദ്യമായി അവന്റെ മാതാപിതാക്കൾ ഒരു കളവ് പറയുവാൻ പോകുന്നു. മനസ്സിൽ തിങ്ങിവിടാതെ യഥാ വികാരവ്യത്യാസങ്ങൾ മിന്നൽ പിണർപാലെ അവന്റെ മുഖത്തിൽ ഒന്നൊന്നായി വന്നു പോയിക്കൊണ്ടിരുന്നു. ഒടുവിൽ ഒരു വിധം വെയ്ക്കത്തോടുകൂടി ഇങ്ങിനെ ആരംഭിച്ചു. “അമ്മേ, ഫിസിക്സ് അച്ഛൻ അയച്ചു തന്ന രൂപ എന്റെ പക്കൽനിന്ന് കൈമാറ്റം വന്നുപോയി; കഴിഞ്ഞമാസത്തെ ഫിസു ഇനിയും കൊടുത്തിട്ടില്ല.”

അമ്മ വളരെ പരിഭ്രമത്തോടുകൂടി “എന്തു തരത്തിലാണ് കൈമാറ്റം വന്നത്, മകനെ? അതിനാണോ ഇത്രയൊക്കെ വ്യസനിക്കുന്നത്? വിവരത്തിന് ഒരേഴത്തയച്ചാൽ മതിയായിരുന്നല്ലോ!”

സുധാ. “മണിയോർഡർ വന്ന രൂപ വാങ്ങി മേശയിൽ വെച്ചു. പെട്ടെന്ന് എടുത്ത് വെക്കുവാൻ മറന്നുപോയി. ഒന്നരയ്ക്ക് ദിവസം കഴിഞ്ഞിട്ടാണ് പിന്നെ ആ കഥ ഓർത്തത്. അപ്പോൾ മേശയിൽ രൂപ കണ്ടില്ല.”

ഇത്രയും പറഞ്ഞതോടുകൂടി സുധാകരൻ തന്നത്താൻ യാതൊരു കാര്യവുമായി. വ്യസനം കൊണ്ടായിരിക്കുമെന്നും അമ്മ കരുതി.

ആ സാധുസ്ത്രീ അല്പനേരം ഒന്നും പറയാതെ ഇരുന്നു. ഇക്കാലത്ത് രൂപയ്ക്കുള്ള ക്ഷാമം ഇത്രയൊന്നെന്നറിയാത്തതുകൊണ്ടല്ലേ ഈ കുട്ടികൾ ഇത്തരത്തിൽ സൂക്ഷ്മപ്പെട്ടു കാണിക്കുന്നത്. എന്തായാലും രൂപ കൊടുക്കുകതന്നെ, എന്നു തന്നെയാണു വിചാരിച്ചു. മാതൃഹൃദയമല്ലേ അപ്പോൾ തന്നെ സുധാകരനാവശ്യമുള്ള രൂപ കൊടുത്തു. മേലിലെക്കും സൂക്ഷിച്ചു കണക്കെന്തെന്നും പറഞ്ഞു കിട്ടി.

III

സുധാകരൻ ഒരു ദിവസം ക്ലാസ്സിലിരിക്കുമ്പോൾ അതാ പ്രിൻസിപ്പാളുടെ ഒരു കല്പന വരുന്നു. ഉടനെ പ്രിൻസിപ്പാളിനെ കാണണമെന്നായിരുന്നു കല്പന.

പ്രിൻസിപ്പാളുടെ ആപ്പീസുമുമ്പിൽ അദ്ദേഹത്തിന്നു നേരിട്ട് ഒരു കസാലയിൽ ഇരിക്കുന്നുണ്ട്. അദ്ദേഹത്തിന്റെ കയ്യിൽ ഒരേഴത്തും കാണുന്നുണ്ട്.

പ്രിൻസിപ്പാൾ. “നിങ്ങളാണോ മി. സുധാകരമേന്മാൻ? നിങ്ങളുടെ അച്ഛൻ എനിക്ക് ഒരേഴത്തയച്ചിട്ടുണ്ട്. നിങ്ങളുടെ പക്കൽനിന്ന് കുറെ രൂപ കോപ്പണം കേൾക്കുകയും അദ്ദേഹം എഴുതിയിരിക്കുന്നു. പക്ഷെ അങ്ങിനെ ഒരു സംഭവം ഉണ്ടായതായി നിങ്ങളുടെ വാർഡൻ അറിഞ്ഞിട്ടില്ലെന്നാണല്ലോ പറഞ്ഞത്. എന്നാണ് രൂപ കേൾക്കുന്നത്?”

സുധാകരന്റെ മുഖകാന്തിപോയി. വെറും ജീവചര്യമായ സുധാകരൻ പ്രിൻസിപ്പാളും, ആപ്പീസുമുമ്പും, കിടന്നു തിരിയുന്നതുപോലെ തോന്നി. വിളമ്പിയെത്ത മുഖത്തിൽ നിന്ന് ഒരു വാക്കുപോലും വരാതെ സുധാകരൻ കഴങ്ങുന്നത് കണ്ടപ്പോൾ, ആദ്യമായി അദ്ദേഹത്തോടു സ.സാരിക്കുവാൻ ഇടയായതുകൊണ്ടുള്ള തല്പരതയോടെയായിരിക്കാം ഈ ഭാവഭേദത്തിന്നു കാരണമെന്ന് പരിശ്രമമുണ്ടായ പ്രിൻസിപ്പാൾ കരുതി.

പ്രി. “പരിശ്രമിക്കുവാനൊന്നും ഇല്ല. വിവരം തോന്നാത്തതുകൊണ്ട് ചോദിക്കുകയാണ്. മി. സുധാകരമേന്മാൻ വിഷമിക്കേണ്ട.”

സു. (ബോധക്ഷയത്തിൽ നിന്നുണർന്നുപോലെ) “അ.....തു നടന്നിട്ടു.....എ.....പ്പോഴാണെന്ന് ഞാനൊക്കുന്നില്ല. കുറെ അധികം നാളായി.”

പ്രി. “വർദ്ധന വിലം അറിയിച്ചില്ലെന്ന് തോന്നുന്നു?”

സു. "ഇല്ല"

പ്രി. "അത് ഏതായാലും ശരിയായില്ല. ഞങ്ങളിറങ്ങിട്ടും ഫലമില്ലെങ്കിലും അറിയുകേണ്ടതായിരുന്നു. ഇനിമേൽ സൂക്ഷിക്കണം. രൂപ വന്നാൽ വർസാർ ആപ്പിസിലൊ, വാർഡന്റെ ചൈവ ശ്രമോ ഏല്പിച്ചാൽ മതി. എന്നാൽ പോകാം."

അന്നുതന്നെ വിദ്യാർത്ഥികളോട് ഇനിമേൽ രൂപയൊന്നും കൈവശം വെക്കരുതെന്നും, വർസാർ ആപ്പിസിലൊ, വാർഡന്മാരുടെ കൈവശമൊ, ഏല്പിച്ചാൽ മതിയെന്നും പ്രിൻസിപ്പാൾ പരസ്യപ്പെടുത്തി.

ഒരുവിധം സുധാകരൻ പുറത്തു വന്നു. അയാൾ അറിഞ്ഞുകൊണ്ടു പറഞ്ഞ രണ്ടാമത്തെ കളവാണിത്. മന്താവിനെ ധർമ്മിച്ചതുപോലെ അത്ര ധൈര്യമായി പ്രിൻസിപ്പാളിടനാടു പറയുവാൻ സുധാകരനു സാധിച്ചില്ല. എന്നാലും, തല്പോലും അവിടെനിന്നു രക്ഷപെട്ടു.

IV

മറവി എന്നൊരു സ്വഭാവം മനുഷ്യനു—ഗുണമോ, ദോഷമോ, - ഏതായാലും ഉള്ള ഒരു സ്വഭാവമാണ്. ഏതു ദിവാനിഷയവും ഉള്ളികിട്ടപ്പോകുന്നു. അതു സുധാകരനെയും ബാധിച്ചതിൽ അതുതപ്പെട്ടവനില്ല.

ഒരു ദിവസം ചില സ്റ്റേജിനാർബ്ബറ്ററാണൊക്കെത്തക്ക പോകുവാൻ സുധാകരനെ ക്ഷണിച്ചു. സുധാകരൻ വിസമ്മതം പറഞ്ഞെങ്കിലും സ്റ്റേജിനാർബ്ബറ്ററുടെ പ്രേരണ അയാളെ അതനുസരിക്കുവാൻ നിർബ്ബന്ധിതനാക്കി.

ആലുവായിൽ നിന്ന് എറണാകുളത്തേക്കുള്ള തീവണ്ടിയിൽ ഒന്നാംക്ലാസ്സു മുറിയിലാണ് സുധാകരനും കൂട്ടുകാരും യാത്രചെയ്തത്. വിട്ടുവേക്കു പോകയാണെന്നു പറയുകയാലാണ് വാർഡൻ

അനുവാദം കൊടുത്തത്. സുധാകരനും കൂട്ടുകാരും എറണാകുളത്തും, കൊച്ചിയിലുമായി, സംസാരചിത്രം കണ്ടും, ഇർവിൻ പാക്കിലെ ബാലസമിരണങ്ങൾക്കും, മറ്റു കാഴ്ചകൾ കണ്ടും, ശനിയാഴ്ചയും ഞായറാഴ്ചയും പരമാനന്ദസാഗരത്തിൽ മുഴുകിത്തന്നെ കഴിച്ചു.

അസുയാലുക്കളായ പലരും പലരും പറയാതിരുന്നില്ല. പക്ഷെ കായ്കമെല്ലാം കഴിഞ്ഞുപോയി. സുധാകരനും രണ്ടനാലു ദിവസങ്ങൾ വളരെ അസുഖപ്രദങ്ങളായി തോന്നിയെങ്കിലും, ആകെ മുങ്ങിയപ്പോൾ കളിരും പോയി. ഇപ്പോൾ ഒരു "സ്റ്റോർട്ട്" യിത്തിന്നിരിക്കുന്നു.

V

കാലതാമസം കൂടാതെ സുധാകരനു പിന്നെയും ദീനബാധ പിടിച്ചെടുത്തു. വിട്ടിൽ ചെല്ലുവാങ്ങാ, കായ്കങ്ങൾ പറയുവാനു ധൈര്യം ഉണ്ടായില്ല. സിഗരട്ടുകാരനും ചായക്കാരനും കാണുന്ന സ്ഥലത്തെല്ലാം വെച്ചു "സാറെ അത്" എന്ന് അപമാനത്തിൽ പറയുവാൻ തുടങ്ങി.

ഒരുദിവസം കാലത്തു മേനോന്റെ മുറിയിൽ താമസിക്കുന്ന മറ്റൊരാൾക്കു അഞ്ചൽശപായി മണിയോർഡർ കൊടുക്കുന്നതും, അയാൾ അതു വാങ്ങി പെട്ടിക്കുത്തു സൂക്ഷിക്കുന്നതുമെല്ലാം സുധാകരൻ കണ്ടു. ദുഃഖാധം അവന്റെ ഹൃദയത്തിൽ കടന്നുകൂടി. സൽബുദ്ധിയും ദുർബ്ബദ്ധിയും രമ്മിൽ അവന്റെ ഹൃദയത്തിൽ ഒരു നമിക്കുന്നതും നടുങ്ങിയ പോരിൽ ദുർബ്ബദ്ധി വിജയിച്ചു. ആ പെട്ടിയിൽ സൂക്ഷിച്ച രൂപകൾക്കുവാൻ സുധാകരൻ തിരുമാനിച്ചു.

അപ്പോൾ തന്നെ സുധാകരന്റെ സ്റ്റേജിനാർബ്ബറ്ററായും, അയാൾ അന്നു ക്ലാസ്സിൽ പോകുന്നില്ലെന്നും, അയാൾ

മാധി പറവുതോളം പോകയാണെന്നും, പറഞ്ഞു അപ്പോൾ തന്നെ പുറപ്പെട്ടു പോയി.

വൈകുന്നേരം സുധാകരൻ ഹോസ്റ്റലിൽ വന്നപ്പോൾ അവിടെ വലിയൊരു ബഹളമായിരുന്നു. മേനോന്റെ കൂട്ടുകാരൻ പെട്ടിയിൽ വെച്ച രൂപ കാണുന്നില്ല. മൂന്നാമത്തെ ഒരു കൂട്ടുകാരനെയും ഹോസ്റ്റൽവേലക്കാരനെയും മറ്റൊരാളെയും സംശയിക്കുവാൻ തടവുകിട്ടു. സാധുക്കൾ അതാ കഴങ്ങുന്നു. വാർഡൻസാർ സാധു വേലക്കാരനെ തൊഴിക്കുന്നു. സുധാകരൻ ഈ വാർത്തകളെല്ലാം അത്ഭുതമാണെന്നു ഭാവേന കേട്ടുകൊണ്ടിരുന്നു. "പോകുമെ, നി തന്നെ ന്നുമാണോ?"

സുധാകരൻ ഒരു വേലത്തരവും കൂടി ചെയ്തു. ഈ വാർത്തകളെല്ലാം കേട്ടു ഉടനെ ഇങ്ങനെ പറഞ്ഞു:

സു. "പറ്റിൽ നിന്ന് അമ്മാമൻ തന്ന രൂപ എന്റെ കൈവശം ഉള്ളതു എങ്ങനെയാണ് ഇനി ഇവിടെ സൂക്ഷിക്കുക? ഇപ്പോൾ തന്നെ കൊടുക്കുവാനുള്ള വകെല്ലാം കൊടുത്തു ബാക്കി വാർഡനെ ഏല്പിക്കുന്നതായിരിക്കും നല്ലതു". ഇതു വിശ്വസിച്ചു എല്ലാവരും സുധാകരന്റെ അഭിപ്രായത്തോടു യോജിച്ചു. സുധാകരൻ മയ്യാക്കോരനെല്ലോ?

VI

എല്ലാവരും ഒരു കമ്മസാക്ഷിയുണ്ടു്. ഒരാൾക്കു മറ്റൊരാളിൽനിന്നു പലതും മറയ്ക്കുവാൻ സാധിക്കും. എന്നാൽ അ കമ്മസാക്ഷിയിൽനിന്നു രക്ഷപ്പെട്ടവൻ ആക്കും സാധ്യമല്ല. അങ്ങനെ മോദിക്കുന്നതു വെറും വിഡ്ഢിത്തമെന്നു പറയേണ്ടു്.

സാധുക്കളും നിരപരാധികളുമായ ചിലരെ മറ്റുചിലർ അപവാദശരങ്ങളാൽ പ്രണപ്പെടുത്തുന്നുണ്ടായിരിക്കാം. പക്ഷെ അവ ക്ഷണമേഗത്തോളം പി

ന്നിട്ട് ആ മുഹൂർത്തം തന്നെ മനോഭവനെയുണ്ടാക്കിത്തീർക്കുന്നതുമായിരിക്കും.

മുഹൂർത്തങ്ങൾ തല്പോലസാമന്തം ഉപയോഗിച്ചു രക്ഷപ്പെടുന്നെങ്കിലും, കമ്മസാക്ഷിയുടെ കടംകയ്യെടുക്കപ്പെട്ട പിന്നിട്ട കർമ്മങ്ങളെ വലയുന്നു. ഇതു പ്രകൃതിയിലെ പരസ്പരമായ ഒരു രഹസ്യമാണ്.

സുധാകരനു സുഖമില്ല. മേമത്തിലെല്ലാം ഒരുവിധം ചിരങ്ങോ, ചൊറിയൊ, മറ്റൊ വന്നു പെട്ടിരിക്കുന്നു. ഓട്ടപ്പഴംപോലുള്ള ശരീരത്തിൽ മോടിനിറമുള്ള പരുക്കൾ ചിലതു പുഴുറ്റുമായു, ചിലതു ചൊട്ടിയൊലിച്ചും നില്ക്കുന്ന കാഴ്ച, മേനവനെ മുന്മാരികൾ കണ്ടു ഏതു ഹൃദയത്തേയും വ്യസനസാഗരത്തിലേക്കു തള്ളിവിടാതിരിക്കുകയില്ല.

മേനവന്റെ സ്റ്റേജിനാർബ്ബറ്ററുടെ നിലയൊന്നു കാണേണ്ടതു തന്നെയാണു്.

"വേപ്പ് കൊയ്ത കിരിയാത്ത കാ [ത്തീരം

കയ്യുകൊണ്ടിവയെ വെന്ന പറയാസം ചിൽപ്പുമാനുടേ നിവേദ്യമല്ലയൊ, തുല്യവാനുതരിക്കുവാൻ പണി".

ഇതുതന്നെയായിരുന്നു അവരുടെയും നില.

VII

ഹോസ്റ്റൽവേലക്കാരന്റെ അകമ്പട്ടിയോടു കൂടി മേനോൻ വിട്ടിലെത്തു്. മാതാപിതാക്കന്മാർ മകനെ കണ്ടു വളരെ വ്യസനം തോന്നി. ഉടനെ തന്നെ വേണ്ട ചികിത്സകളെല്ലാം ആരംഭിച്ചു. എന്തു ചികിത്സ ചെയ്തിട്ടും ഒരു ഫലവും ഇല്ല.

കുറെദിവസങ്ങൾ കഴിഞ്ഞു. സുധാകരന്റെ ഭിന്നപദികളും, കളവുകൾ പറഞ്ഞതും, കളിതും എല്ലാം, അവന്റെ മനോഭിത്തിമൽ കളങ്കംചാർത്തുന്ന മായാത്ത രൂപങ്ങളായിത്തീർന്നിരിക്കുന്നു. ചി

ലക്ഷ്യം സാധകരൻ ചില സംഗ്രഹം പരിശോധനയും ഉള്ളതായിക്കാണുന്നു.

ഒരു മലസംസ്കാരന്റെ അപ്പൻ എങ്ങോട്ടോ സങ്കീർണ്ണമായ അവസരത്തിൽ അവന്റെ അമ്മ അടുത്തു ചെന്നപ്പോൾ സാധകരൻ കിട്ടുന്നു കരയുന്നതു കണ്ടു. ദുഃഖിതയായ മകൻ ഇത്തരത്തിൽ കരയുന്നതു കാണുന്ന ഒരു മാതാവിന്റെ നില എന്തായിരിക്കുമെന്ന് ഉറപ്പിച്ചാലും.

വ്യസനാകുലയായ മാതാവു മകനു വേണ്ടി എന്തും ചെയ്യാമെന്നു സത്യം ചെയ്തു. സാധകരൻ കോളേജിൽ ചേർന്നു മുതൽ അന്നുള്ളതുകൾ സകല സംഭവങ്ങളും "പാശ്ചാത്താപമേ പ്രായശ്ചിത്തം" എന്ന ന്യായന അമ്മയെ അറിയിച്ചു.

ആ വന്യമാതാവു കുഞ്ഞിൽ നിറഞ്ഞു വെള്ളത്തെ തുടച്ചുകുളഞ്ഞു. അപ്പനേയും ഒന്നും പറയാതിരുന്നതിന്നു ശേഷം "ഇനി മേലാലേക്കിലും എന്റെ മകൻ സൂക്ഷിച്ചാൽ മതി. കഴിഞ്ഞതിനെപ്പറ്റി വ്യസനിക്കേണ്ട. എല്ലാം നന്നാ

യി വരട്ടെ" എന്നു പറയുവാറെ സാധകരൻ സാധിച്ചു.

അന്നു മുതൽ സാധകരന്റെ സുഖം കേട്ട ഒരു പാലവിദ്യാലയനമ്പാലയ കേരളമായിത്തുടങ്ങി. അടുത്ത ആഴ്ച നന്നെ കോളേജിലേക്കു വരുവാൻ സാധിച്ചു. സാധകരന്റെ അമ്മ സാധകരന്നാവശ്യമുള്ളതു രൂപ കൊടുത്തു. "ഇതു് ആ കുട്ടിക്കു കൊടുത്തോളൂ. ഇനി മകനു എന്തു വേണമെങ്കിലും അമ്മ അയക്കുന്നതാണ്. വിഡ്ഢിത്തങ്ങളൊന്നും ചെയ്യരുതെന്ന്. പോയി നന്നായി വാ" എന്നും പറഞ്ഞുയച്ചു.

ഇപ്പോൾ സാധകരന്റെ മകൻ മാതൃകാവിദ്യാർത്ഥിയായിത്തീർന്നു. സ്റ്റുഡന്റമാർ ഇപ്പോഴും ഉണ്ടെങ്കിലും, ചിട്ടകളിയോ, സിഗരട്ട വലിയോ, അന്നു വശ്യമായി ചായ കുടിക്കുക, ചോക്ലറ്റ വാങ്ങുക, മുതലായവയൊ, യാതൊന്നും മില്ല. കണ്ടറിയുവാൻ സാധിക്കായ്യാൽ സാധകരൻ കൊണ്ടറിയും.

P. Madhavan

Our Exchange Magazines

(23rd. Sep. to 27th. Feb. '37.)

We beg to acknowledge with thanks the receipt of the following Magazines:—

1. Maharaja's College Magazine, Ernakulam.
2. St. Joseph's College Magazine, Trichinopoly.
3. The Old College Magazine, Trivandrum.
4. The Madras Christian College Magazine, Madras.
5. The Student Chronicle and the Serampore College Magazine, Serampore.
6. The Chronicle, Bishop's College, Calcutta.
7. St. Paul's College Magazine, Calcutta.
8. St. Peter's College Magazine, Changanacherry.
9. The Podukottah College Magazine, Podukottah.
10. The Lucknow College Magazine.
11. The American College Magazine.
12. "Sunflower," Women's College.
13. The Govt. Victoria College Magazine.
14. The National College Magazine.
15. K. R. High School Magazine.
16. Caritas, St. Joseph's Apostolic.
17. The Kwing Christian College Magazine.
18. St. Joseph's College Magazine.
19. St. Thomas' College Magazine.

5th. March '37.