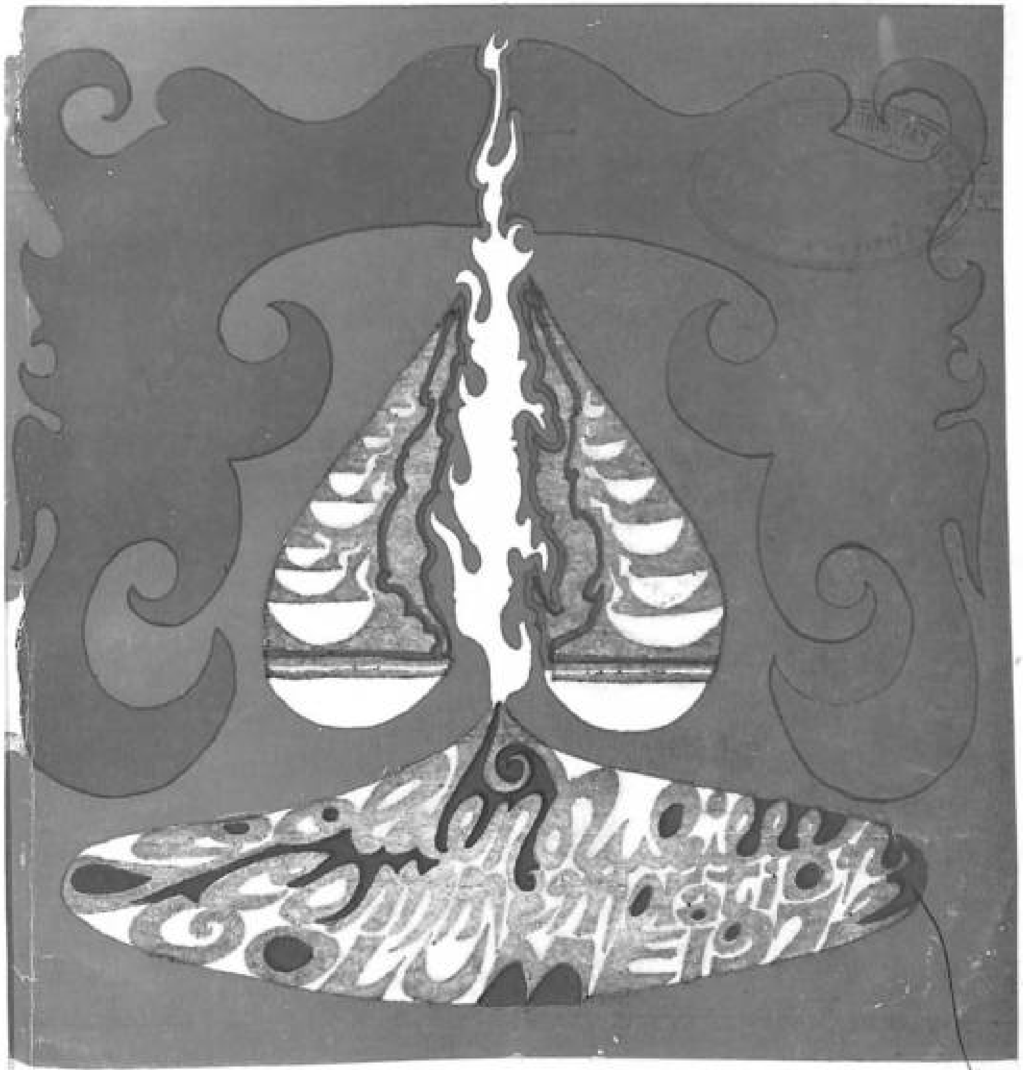

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ALWAYE :: KERALA

GOLDEN JUBILEE

(1921 – 1971)

THE TRUTH SHALL MAKE YOU FREE

LIBRARY UNION CHRISTIAN ... KERALA

COMMEMORATION VOLUME

1972

Dr. A. M. Ch

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Chairman's Page

Half a century is not enough time to philosophise on the destiny of an institution like the Union Christian College which is to endure for centuries; half a millennium may be a reasonable period to pause and pass a very cautious judgement. However let us, weak mortals, who, in the midst of this fleeting life and its miseries, tend to rejoice at the slightest pretext, be happy and associate ourselves with this commemoration volume heralding the Golden Jubilee of our almamater.

As the following pages show, inspired by the existence and example of the Madras Christian College, and fired by the idea of inter-denominational co-operative social service, the institution began first as an idea in the mind of one and gradually took shape during his prayers at the turn of the first decade of this century. It was more concretely conceived by the 'Council of Nineteen' at Serampore in 1913 and by 1919 the idea grew in such strength as to take an institutional form and the Founding Four - K. C. Chacko, V. M. Ittyerah, C. P. Mathew and A. M. Varkey - emerged to do the actual work for its realisation.

On 8th June 1921 the Union Christian College was born.

The College which symbolises the united work of indigenous non-Roman Christians of Kerala first began in a building owned by the Roman Catholic Church.

Great mother, you have witnessed in your life-span tremendous political, social, economic and technological upheavels.

You started with 64 students and 5 teachers, you have mothered over the years more than 17000 students and have now over 1500 students and 75 teachers. You catered only for males and cared only for residential students; but you have happily responded to the felt needs of the community and have opened your arms to day-scholars and knowledge-hungry girls. You were born in a small Indian vassal state protected by imperial guns; you are today part of the great federation of the soverign Republic of the Indian Nation.

From a state of deplorable untouchability and unapproachability you have seen a society built on the equality of social intercourse. From economic laissez-faire you have seen your country proclaiming a welfare state and sincerely aspiring for its realisation. From a time when humanity wondered about the moon-face you have seen human beings wander over her body.

And all of the above strides had their echoes in your corridors. You made Gandhiji a gardener on your lawns and garlanded Tagore with flowers from your gardens. You opened post-graduate courses in both humanities and sciences and made your playing fields the training ground for champions and your debating societies nurseries of competent debators.

But in the midst of these changes you have remained in one sense changeless. That part of your essence is symbolised in your motto: "The truth shall make you free". This commemoration volume itself is to a measure typical of that honest dignity and that dignified honesty.

You had sons who had been near the seats of the highest power in the land; who work with the World Bank and sit on national and inter-national tribunals: who advise nations on development of industries and states regarding the husbanding of finances. Still, you have by and large not longed to trumpet their deeds or hunt for their contributions in these pages. On the other hand as these pages show, you have sung mostly with, and about, the homely personages who merged their lives with the serenity of your hill tops and mixed their swet- with the breeze of your valleys.

Few of your teachers are world renowned. But almost every one of them had integrity of charactor and devotion to duty. They were mostly men of ordinary wisdom and quite ordinary scholarship But most had more than ordinary faith that faith in values that makes life valuable, that faith in individuals that sustains life and that faith in the ultimate survival of those specs of light shedding tiny rays in almost overwhelming darkness. These Qualities of your teachers have left every day an imperceptible something on the mould of the exparience of your students and have crerted over the years that ethos of the institution which earned for you the name of "*Santinikethan of the south.*"

The Union Christian College had to face difficult times financial political and domestic. But during all such times she did not sell her soul but stuck to what she considered the truth. This plain simplicity has echoed in her halls and has been carried by her alumi in their souls. In times of stress and strain this resolve to suffer for what they considered the truth has often distinguished the old students of the college.

To make this Golden Jubilee a success the good wishes of all its past and present students and friends have contributed Many have devoted their time and many their money. The donor members and the life members deserve special mention here. The various committees did good work. We salute each and all of them as well as the various entrepreneurs and industrialists for the helping hand they extended to make this Jubilee celebrations the great success that it is. As representatives of the many who came from unknown villages and small towns to this almamater and went forward to face the world with renewed confidence let us rasie our folded hands and chant:

> "Oh Mother, who took a nameless boy and gave him a name
> A Sightless lad and gave him eyes.
> A loveless one and gave him warmth,
> Starless and gave him the constellation".

We the past and present students, teachers and friends of the Union Christian College through this commemoration volume symbolically entrust this great 'institution to the coming generations with full trust that they will so conduct themselves that it will continue to radiate the light of learning which builds up a balanced character even after a thousand years.

A. T. Markose

PRESS SECRETARY TO THE PRESIDENT OF INDIA
RASHTRAPATHI BHAVAN

NEW DELHI-4
January 4, 1972

The President is glad to know that the Golden Jubilee of the Union Christian College, Alwaye, will be celebrated shortly. He sends his congratulations to the management, staff and the students on the occasion and best wishes for the continued progress of the College.

Yours sincerely,

Sd/-

A. M. Abdul Hamid

Director (Information)

PRIME MINISTER'S SECRETARIAT
NEW DELHI-11

September 17, 1971

Dear Sir,

The Prime Minister thanks you for your letter. She sends her good wishes for the success of the golden jubilee celebrations of the Union Christian College, Alwaye.

Yours faithfully,

Sd/-

(H. Y. Sarada Prasad)

C. ACHUTHA MENON
CHIEF MINISTER, KERALA

TRIVANDRUM

20-9-1971.

Sir,

I am happy to learn that the Golden Jubilee of the Union Christian College, Alwaye is proposed to be celebrated during 1971-72 and that a commemorative volume is proposed to be published to mark the occasion.

I send my best wishes.

Yours sincerely,

Sd/-

(C. Achutha Menon)

C. H. MOHAMMED KOYA
MINISTER FOR EDUCATION

TRIVANDRUM

16-3-1972

I wish all success to the Souvenir being published to commemorate the Golden Jubilee Celebrations of Union Christian College, Alwaye.

Sd/-

(C. H. MOHAMMED KOYA)

Bishop Alexander Mar Theophilus, S.T.M, Ph. D.
MISSIONARY BISHOP

Olivet, Chengannur P. O.
Alleppey Dt., Kerala
India.

23-3-1972
Camp: Jabalpur, M. P.

The Union Christian College, Alwaye is remembered with deep affection and gratitude by those who have had the privilege to study there in the early years. I count myself fortunate as one of those thus privileged. On the occasion of the celebration of the Golden Jubilee of the College, I record with reverence my appreciation of all that the College has stood for during the past fifty years.

The Vision and the Courage that inspired the founders of the College and the noble example of sacrificial service that they rendered, will be a beacon which will shed light on the path of generations to come. Long before the ideas of ecumenism was heard of, the pioneers showed forth the power of Christian unity in action, in a state where the Church was sorely rent with the problems of faction. All praise to these pioneers.!

We now live in a world where old values are discarded and noble examples are disregarded. This will lead only to disaster and ruin. My prayer is that the noble values for which the College has stood and struggled in the past may be upheld by the generations to come. so that they too will live noble lives of self giving service to others

Sd/-

Bishop Alexander Mar Theophilus

Philipose Mar Chrysostom
Bishop.

23-3-1972

I am very happy to hear that the Golden Jubilee of the Union Christian College falls this year. I deem it a proud privilege to be an old student of that college. These days we hear people say that the class room should be the source for social change. Union Christian College worked out this ideal. Those educational stalwarts who out of their commitment to the welfare of the people ventured forward into such an ecumenical project of very great magnitude undoubtedly changed the history of Kerala. The leadership and influence of the many who passed out from the college in the social, cultural, political and religious life of this country loudly proclaim this truth. They were men of God who lived for the people of God. Union Christian College has become an integral part of the history of Kerala.

During the last fifty years conditions in Kerala have changed considerably. Objectives of education have assumed new dimension and emphasis. This calls for new canons for the evaluation and planning of the work and function of the college in the years to come. May God use this college to serve the country through bold and daring leadership in education rooted in deep loyalty to God, the fountain and source of all that is noble, holy and real.

Sd./-

Philipose Mar Chrysostom

St. Joseph's Pontifical Seminary,
Alwaye-3, Kerala, (India)

March 13, 1972

I am very glad to associate myself with the Golden Jubilee Celebration of the Union Christian College.

Being a next door neighbour, St. Joseph's Pontifical College has been in a position to follow quite closely the many achievements of the U. C. College over the past fifty years. We have witnessed the great ideals, the deep Christian convictions and the many great works of those who started the College, and others who have followed them, trying always to keep the great spirit of the Founders. It has been my privilege to have known hundreds of students of the institution, and I must say that I have always admired their excellent spirit, obviously due, in no small measure, to the education imparted to them by the College Especially in recent years the two neighbours have met quite often in various fields-education, ecumenism end even sports-and these contacts have been not only friendly but also intimate and mutually enriching. This has made us, the inmates of this Pontifical Seminary, to feel as our own, the success and joys, the trials and the problems of the Union Christian College.

Hence, on an occasion like this Golden Jubilee, we rejoice in all the achievements of the College over the past many years, and congratulate its Staff and Students on the part they and their predecessors have played in them. We wish and pray that this great institution may continue to flourish, with renewed vigour, imparting the youth that flock to it not only information and knowledge, but also formation and ideals, which will stand them in good stead in the years ahead. And we also hope that the very physical nearness of our two Institutions will be a continuous reminder to us for an ever increasing collaboration, in various, ways, for mutual enrichment.

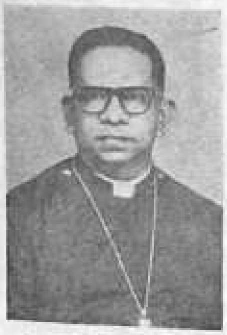
Yours sincerely,

Fr. Dominic, O.C.D.
Rector

Rt. Rev. T. S. Joseph B. A.
ASST. BISHOP

Phone: 156
Hawksworth Bungalaw
Tholasherry
Tiruvella-1, Kerala

13th March, 1972



I have very great pleasure in sending a message on the occasion of the publication of the Commemorative Volume in connection with the Golden Jubilee Celebrations of the Union Christian College, Alwaye. The College was founded in faith about fifty years back by a group of dedicated men, a few of whom have passed beyond the viel, has grown and has attained its present state. The aim in founding the College was to impart the best Christian education and thus serve the people of Kerala. As a former student of the College one can proudly look back and thank the almighty for this great institution. One is deeply indebted to the College for what one has been able to gain from here in finding the purpose of life and the ultimate truth.

In this rapidly changing situations I feel the present inmates of the College are also experiencing the richness of life here. May my alma-Mater grow from strength to strength is my constant prayer.

Sd/-
T. S. Joseph

JOSEPH CARDINAL PARECATTIL
Archbishop of Ernakulam

Archbishop's House
Post Bag No. 1209, Cochin - 11
Kerala State, India.

March 21, 1972

I am happy to learn that the Union Christian College is celebrating its Golden Jubilee this year and that a Souvenir is being brought out to commemorate the event. A long span of fifty years in the history of an educational institution is in itself something creditable. Looking back to the bygone years, the College today can be legitimately proud of its unparallelled achievements, especially of the glorious tradition it has set up in discipline and academic excellence. The Golden Jubilee is indeed a landmark in the history of the College and I hope it will open fresh avenues of progress.

I wish every success to the celebrations and the Souvenir and invoke God's blessing upon the College.

Sd/-
Archbishop of Ernakulam.

BASELIUS AUGEN
CATHOLICOS OF THE EAST

CATHOLICATE PALACE
Kottayam-4
KERALA, INDIA

February, 18, 1972.

We are pleased to hear that the Union Christian College is bringing out a Commemorative Volume in connection with its Golden Jubilee this year.

Some of the illustrious sons of our Church like Sri A. M. Varkey and K. C. Chacko have given distinguished leadership to that institution from its very inception. It is extremely difficult for Churches with differing traditions to co-operate in running such an institution without compromise in faithfulness to the respective traditions. Yours is a valiant effort to be faithful to all traditions.

A good Christian College is a priceless jewel, for it continues to provide light and leadership to the nation and Church. May the spirit of God continue to inspire your teachers and students to follow in Christ's ways and to manifest His truth and His love.

With apostolic blessings,

Sd/

CATHOLICOS OF THE EAST

Juhanon Mar Thoma Metropolitan

PULATIN
TIRUVALLA

23-3-1972

The Union Christian College, Alwaye! What pleasant memories the name raises in my mind. When I was a student in the United Theological College, Bangalore, the idea of a Union College was under discussion. When the idea found practical expression in a modest scale in 1921, I rejoiced. It was to me a chip of the Madras Christian College. The founding members of the College were students of the Madras Christian College and they received their inspiration from the Professors and ideals of the College. The intense personal contact between the staff and students, the sacrificial service on the part of the founding members, loyalty to high Christian ideals, the value of individual persons were to me characteristic features of the College. How I received personal inspiration from Mr. Chacko, during my occasional visits to the College; how I enjoyed the company of students when I visited them for conducting special meetings!

Things have changed, people say. Yes, change is characteristic of human society. There is a changed concept of society, of freedon and of individual worth. Educational ideals have changed. The Union Christian College Alwaye, could not be an isolated society. What the future of the Private Colleges would be, will be decided in the course of the next few years. It will be a pity if we drift. I have had occasion to visit the College and interview the staff and students and teachers who desire that the distinctive role of the College should be preserved. That is a hopeful sign. Let not the struggles of this transition period pull us down. I wish the College a better and more useful future.

(Sd.)

Juhanon Mar Thoma Metropolitan

Bishop Rt. Rev. T. B. BENJAMIN

Diocesan Office,
Shoranur-1,
Kerala State, S. India.

22-2-1972

I am glad to know that the Union Christian College will soon be celebrating its Golden Jubilee. I feel proud of being an old student of this revered College. I am sure many people in this generation will, as I do, look back with gratitude to the days when they lived and studied in the Union Christian College. We are profoundly thankful to God for the wonderful way in which God has sustained and led this Institution during the last 50 years and used it as a means of imparting general education based on Christian principles to thousands of young people, and preparing them for a life of usefulness in the church, in Society and in all the departments of public service. I take this opportunity to acknowledge my deep debt of gratitude to the College for the influence it has exercised on my life.

On a solemn occasion like this, we remember with love and gratitude the first four members of the Fellowship who were responsible for founding this College and the long line of teachers who laboured to build it up. The Union Christian College has proved to be the most successful and significant experiment in the history of Christian co-operation in this country.

I wish and pray that God may so abundantly bless this College that many students may be enlightened and in course of time be encouraged to dedicate themselves gladly to a life of service to God and to our country.

With every good wish,

Yours sincerely,

Sd/-

Bishop in North Kerala

DR. GEORGE JACOB
VICE-CHANCELLOR

UNIVERSITY OF KERALA
TRIVANDRUM

September 16, 1971

Sir,

Thank you for your letter dated 11-9-1971. I am happy to learn that the Union Christian College is celebrating its Golden Jubilee this year. During these 50 years, university education in India has gone through many vicissitudes and faced many crises. Union Christian College, Alwaye, has weathered through these stormy times and has continued to stand for values which have eternal validity. In so doing, this College has left an indelible impression on higher education in Kerala. May your College continue to grow from strength to strength !

Yours truly,

(Sd/-)

George Jacob

We pay our Homage

TO

Shri K. T. GEORGE, Our old student

Shri George was to propose the toast to the College at the Golden Jubilee Public Meeting. Unexpected indeed, he left this planet of ours, five days before. —Ed.

(8. 4. 1972.)

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In the Beginning......

PAST FIFTY YEARS

Before Silver Jubilee

The Union Christian College is the outcome of a vision of a Christian centre of higher education which, while imparting sound University training to all who came to it, might also help the various denominations of the Christian Church in Travancore and Cochin to turn away from the separative tendencies of the past and to draw together in the spirit of co-operation in constructive work.

The ground for this enterprise was prepared in no small measure by the influence of the Madras Christian College on generations of Christian students from Travancore and Cochin who received their University education in that great institution. The spirit that was thus fostered received a powerful impetus from the campaign of Dr. John R. Mott and Dr. Sherwood Eddy in 1911 for a revival of the Church in India. In the wake of the new enthusiasm for interdenominational co-operation, some plans were made to start a united Christian institution in this area. Those efforts did not bear immediate fruit, but the ideal continued to inspire a number of devout souls.

By about 1919 the need for a new college in the central Kerala area became widely recognized. Different denominations began planning to start separate colleges and there was the prospect of several denominational colleges rising up in a spirit of rivalry within an area too small to guarantee their academic efficiency and stability. It was at this time that Mr. K. C. Chacko, who since the infructuous attempt of 1911, had been praying and working for the realization of the ideal of a union institution, came forward with his friends the late Mr. A. M. Varki, the late Mr. C. P. Mathew and Mr. V. M. Ittyerah, and presented to the leaders a practical scheme for a new residential college in which the Malankara Syrian Church, the Mar Thoma Syrian Church, and the Church of India in the Diocese of Travancore and Cochin might co-operate. The group had the encouragement and help of the late Dr. William Skinner, who was then about to retire from the Principalship of the Madras Christian College, the late Dr. E. M. Macphail, who succeeded Dr. Skinner as Principal of the Madras Christian College and later became the Vice-chancellor of the Madras University, and the late Dr. L. P. Larsen, the well-known Danish Missionary.

The idea was heartily welcomed and actively supported by many leading members of the three sections of the Syrian Christian Community. The Churches did not offer official co-operation, but the heads of all the three Churches expressed their willingness to give the enterprise a chanc, and undertook to watch its progress with sympathy. There was no fund to begin with, but money came in gradually. And, as the fruit of the prayers and labours of many, the Union Christian College was inaugurated in Alwaye on June 8 1921.

The College was to be a *Christian* College and meant to be a centre of co-operation between the various denominations of the Christian Church. It did not aim at an undenominationalism which ignored real differences; on the contrary it encouraged individuals to be loyal to the best in their own traditions, so that together they might move on to ever fuller realisation of the many-sided truth of the Christian Gospel. The governing bodies of the College included, from the beginning, members belonging to the three non-Roman Episcopal Churches of Travancore and Cochin.

This was the first non-Roman Christian College in India owing its existence to Indian Christian initiative. All the non-Roman Christian Colleges in India had been managed by Western Missionary Societies. These had rendered and were rendering very valuable service. But the time had come for Indian Christians to play an increasing part in higher education, so that an Indian outlook and Indian traditions might be brought effectively to bear on Christian educational work.

While thus being distinctively Indian in its foundation and outlook, the College was none the

less intended to be a centre where Christians from the East and from the West could co-operate, bound together by a common loyalty to the one Master, and thus give a greater witness than either could give separately. The readiness with which the Church Missionary Society, which had been doing invaluable education work in this area, came forward to co-operate in this new venture was a great help in realizing this object.

The new institution was intended to be entirely residential. The residential system in which teachers and students lived in a common life of fellowship and unity grounded in the ideals of Christian co-operation was something new and untried in South India at that time. And yet it was a revival of the Old Indian Gurukula System adapted to modern conditions, and it promised to meet a need beyond the competence of any non-residential institution.

The nucleus of the College staff was to be a Fellowship of Christians who not only accepted the work as a vocation to which they were called by God, but also agreed to function as a team unitedly waiting on God for guidance and making decisions corporately. All the educational and religious policies of the institution were to be initiated by this Fellowship. Relying on the certainty of God's answer to any prayer of "two or three" who agree to ask in Christ's name, a Fellowship can be a more effective instrument in God's hands for the working out of His purposes than a number of individual lives each dedicated to God's service but functioning separately. Where individuals are apt to be weak, wavering, one-sided or self-centred, a Fellowship can so sustain them as to make possible a truer discernment of God's will and a deeper appropriation of the power to hold on to it.

When the College began its career it had not even a home of its own. A site had been chosen in the extreme North of Travancore, central to the whole of the Malayalam speaking area of the west coast, a possible centre as was hoped for a future Kerala University. This site, and an old Taluk Cutcherry building which was on it, belonged to the Government of His Highness the Maharajah of Travancore. The Government had taken sympathetic interest in the new scheme because it would meet an educational need of the State in general and of North Travancore in particular and had very graciously promised the site and building as a gift to the new College. But there was some delay in getting possession of these, and the promoters had therefore to look for another place to begin with. About a quarter of a mile from the Cutcherry building, on the very brink of the river and occupying part of the site of the present St. Joseph's Apostolic Seminary, stood an old three-storeyed building belonging to the Roman Catholic Church. That building was very kindly leased out to us for three years by His Lordship the Bishop of Cochin. And the college started work there, with a Junior Intermediate class of 64 students and five teachers.

The new institution was registered as a limited company under the Travancore Companies Act. The internal administration was in the hands of the permanent Christian Lecturers organised as a Senatus, while the general management of the institution was vested in a council consisting of representatives of the three Churches and of the Senatus and a few co-opted members.

The College moved into its permanent home in October, 1921. The old Taluk Cutcherry building was repaired and adapted for this purpose and was formally opened by Dewan Bahadur T. Raghaviah, the then Dewan of Travancore.

The small institution which thus began its life in 1921 has, in these twentyfive years, grown into a first grade college offering instruction in Mathematics, Physics, Chemistry, Biology, Ancient History, Modern History and Logic for the Intermediate course, in Mathematics and Physics for the B. Sc. course, and in Philosophy, History and Economics for the B. A. course. Against the 64 men students on its rolls in 1921, there were 451 men students, and 90 women students in the year of the Silver Jubilee (1946). There were six hostels for the residence of students, five of them together accommodating 305 men students and the other accommodating 58 women students. We started with 5 members on the teaching staff and in the Jubilee Year there were 32, of whom 12 were in residence, 6 in bachelor staff quarters inside the hostels and 6 in six separate houses for married members of the staff; and there was one more house in the College Compus reserved for a married European member. The single one-storeyed

College building of 1921 has developed into a fair-sized two-storeyed main building, and was supplemented by the three science blocks, the spacious Assembly Hall named after the late Mr. A. M. Varki. The beautiful College Chapel was the glory of the place. The College Campus consists of 48 acres of land now.

Union Christian College was, at its inception affiliated to the University of Madras, and it continued to be so till the end of the academic year 1938-39. In June 1939, the new University of Travancore was inaugurated, and then this College became a constituent College of the Travancore University, which after the formation of the linguistic provinces became the Kerala University.

From the beginning, the College has attracted to itself students belonging to all communities and castes. As long as it was affiliated to the Madras University, students came from Cochin and Malabar as well as from Travancore. But since the institution gave up its connection with the University of Madras most of our students have been from Travancore and Cochin.

The College was meant for men students only when it started work; but at the beginning of the academic year 1939-40, when it became part of the University of Travancore, admission was thrown open to women students also.

The management of the College also has undergone some changes during these years. In the beginning the Senatus, which was responsible for the administration of the College under the general direction and advice of the Council, was co-extensive with the Fellowship. That arrangement was modified in 1928 in the light of experience gained till then. In 1928 the Senatus and the Fellowship became distinct bodies, the Senatus being in charge of the formal administration of the College, and the Fellowship which was the smaller body, initiating all policies. In 1942 a committee consisting of the Very Rev. V. P. Mammen, the Rev. Canon W. Elphick, the Rev. A. J. Boyd, Mr. Kuruvila Zachariah, Mr. K. K. Lukose and Sadhu K. I. Mathai was appointed by the College Council to review the work of the college and to recommend any necessary changes in the constitution. They recommended substantial changes and these were accepted. The revised constitution came into effect in March 1945.

According to the new arrangement there was a Board of Visitors, consisting of three members, who nominate the Principal at the end of each period of 5 years or sooner if necessary and arbitrate if need arose on any question of dispute referred to them. The Fellowship consisted of all the permanent Christian Lecturers and it continues to be responsible for initiating the religious and educational policies of the institution. The Senatus consited of five members of the Fellowship including the Principal and the Bursar, and was responsible for the day-to-day administration of the College. In addition to these there was a Staff Council consisting of the Principal and the heads of all the members of the teaching staff. These bodies had specific responsibilities relating to the academic life of the College. The ownership of the College and its properties, and the general direction of its policies continued to be vested in the College Council which as constituted now consisted of four representatives each of the Malankara Syrian Church, the Mar Thoma Syrian Church, and the Church of India in the Diocese of Travancore and Cochin, eight representatives of the Fellowship and four co-opted members.

The College has been very fortunate throughout its history in getting a team of devoted teachers. The original group consisted of four persons: Mr. A. M. Varki, Principal, and Messrs. K.C. Chacko, C.P. Mathew, and V.M. Ittyerah. A few weeks after the college started work, Mr. D. P. Unni joined them as the head of the Department of Indian Languages. When the Department of Mathematics was added in 1923, Mr. T. S. Venkatraman joined the Staff and he was the head of that Department till his retirement in 1960. Mr. T. I. Poonen joined the History Department in 1924. In 1925 Mr. K. Jacob joined the Philosophy Department and the Rev. T.V. John, the English Department. Mr. T.B. Ninan joined the Physics Department in 1926 and he was the head of that Department from 1929 till his retiremtnt in 1958. Mr. T. R Anantharaman joined the Staff in 1926 and he was in charge of the Chemistry Department till he retired in 1960. Mr. P. Krishna Pillai joined the Malayalam Department in 1928 and Mr. C. P. Andrews became the Physical Director in 1930. Mr. A. Aravamuda Ayyangar joined the English Department

in 1931. Mr. T. V. Ramanujam joined the Economics Department in 1931 and after 14 years of devoted service left us in 1945. Mr. T.C. Joseph became a member of the permanent Staff in 1932 and he was in charge of the Biology Department till 1964.

It has been one of the joys of our work that our old students have been coming back to take part in the work of the College. Mr. K. S. Abraham joined the English Department in 1927, and Mr. T. B. Thomas joined the Physics Department in 1936. Mr. M.G. Koshy joined the Mathematics Department in 1937, but subsequently he joined Government service. The Rev. K. C. Joseph came on the English Staff as a permanent member in 1942 and Mr. Ninan Abraham joined the English Department in the same year.

The Church Missionary Society has been maintaining a missionary on the Staff of the College ever since 1924 when Rev. Canon W.E.S. Holland joined us with his wife, who also helped in the work of the institution as part-time lecturer. When the Rev.&Mrs. Holland left the College owing to the ill health of Mrs. Holland, the Rev. Stephen Neill, now Bishop, came and was on the Staff for a short time. The Rev. B. G. Crowley joined the staff in 1929 and was with us for fifteen years. Among the short-service men sent out to us by the C.M.S. we would specially remember the Rev. T.R. Milford, Mr. R.O. Hicks, and the late Re. L. W. Hooper whose devoted work meant so much in the foundation and development of the Alwaye Settlement.

It is our privilege to look back over a period of hearty co-operation between teachers from the East and and the West, Christian and non-Christian. Whatever measure of success the College has achieved has been due to the wholehearted service of all of them. In this connection we would specially recall the services of a few who are no longer on the Staff of the College. The late Mr. A.M. Varki, who was Principal of the College for the first 21 years, contributed in no small measure to the early success and stability of the institution. At his death on the 5th of June 1944 the College sustained an irreparable loss. We are glad that it has been possible to name the Assembly Hall as a memorial to him. During the short period that the late Rev. George John spent in the College he ma a very valuable contribution indeed to the l and work of the instituion. Mr. Kuruvila Za ariah, who spent a year of his furlough in 1923 in this College, was a great help in the cons dation of the work of the instituion in that ea stage. Another person whom we can never for is the Rev. Canon W.E.S. Holland. His enth siasm for Indian initiative and his keenness promote the Fellowship ideal induced him to co and work in this instituion early in its histo Although after a few years he was obliged to le the College on account of the ill health of M Holland, his deep interest in this work contin unabated. We are glad that a hostel is nam after this great friend of the College. The C lege was fortunate in securing for three y from 1926, the services of the late Rev. Dr. Moffat who rendered invaluable help in equipment of the Physics Laboratory. The R B.G. Crowley and Mrs. E. Crowley have en ared themselves to everyone in this place by quiet and devoted service. Mrs. Crowley w always be remembered as the founder of Rural Medical Mission. To Mr. K. C. Ch the institution owes more than words can expr His was the privilege of initiating this great en prise. After his retirement he settled down c by his spirtitual child; he was our friend, phil opher and guide till his death in 1947 and memory will always continue to be our inspirat

The total number of students who had be on the rolls of the College from its inception 1921 till the end of 1946 is 4570. A large num of our old students are playing their part in diff ent walks of life not only in Kerala but also other parts of India and even abroad. Most them occupy only ordinary positions, but the are a few who have risen to great eminence.

The Alwaye Settlement is a venture by so of our old students who had, during their d in the College caught a vision of very urgen needed Christian service among the backw communities of Travancore and Cochin. O students of the College belonging to different g erations are on the staff of that great institu which has grown into a source of inspiration us in our work.

The Rural Medical Mission which exists next door to us is another institution which has grown out of the College, thanks to the burning zeal for service on the part of Mrs. B.G. Crowley and some of the old students of the College. It is rendering very valuable service and is looking forward to wider fields of usefulness.

After Silver Jubilee

The last 25 years of the College have seen a phenomenal growth in the strength of the College-both students and staff. At present the strength of the students is 1558, that of the teaching staff 55 and of the non teaching staff 56. Of the students 316 are in the hostels; 196 in the 5 Men's Hostels and 120 in the 2 Women's Hostels. The Second Women's Hostel was built during 1963-'64 with the help of a U.G.C. grant in the same compound as that of the first one with two Warden's quarters nearby. At present there are 10 residential quarters for the staff, including the one built by the C. M. S. A number of buildings have sprung up during the last 25 years. Some of these are the Library Building (1951) the Arts Block (1953) the Physics M. Sc Building (1958), the Botany Block (1961), the students' Centre (1963) and the Golden Jubilee Building (1971). The completion of the Skinner Hostel also took place during the post-Silver Jubilee period. Two stadia were built-one in 1959 for sports, Cricket and Foot-ball at a cost of about Rs. 30,000/-, the other named after Mr. C. P. Andrews with flood light arrangements in 1966-67 for Basket-ball and Tennis.

The main features of the College in the minds of the founding members viz: inter-denominational basis of administration, residential system of life, fellowship method of work, cosmopolitan team of staff are still the guiding principles of the College. The College is owned and managed by an Association formed from members of the 3 co-operating Churches viz. The Church of South India, the Malankara Syrian Orthodox Church and the Mar Thoma Syrian Church and also from the members of the College Fellowship. The college when started was purely residential. But even during its early years the idea of a purely residential College had to be abandoned. Still the residential apsect of the College life was and even now is an important and integral part of the education imparted here. The College Fellowship is a significant part of the management of the College. The recent changes brought about in the Regulations of the College have given some special functions to the Fellowship. But it remains as the body which is to shape and inspire the religious life and work of the College and to be responsible for all general policies along with the Council. At present there are 22 active members and 3 associate members on the Fellowship. The staff of the college has always been a cosmopolitan, but homogeneous group. There are Hindus and Muslims on the teaching and non-teaching staff. Among the Christians there are members from Churches other than the co-operating Churches. There have been members on our teaching staff from abroad. After 1946 the Rev. and Mrs. John Beall, the Rev. John Bell, Dr. A. P. Stone, Rev. P. G. Fulljames (all from England) had been with us for various periods of service. At present Mr. R. N. Gallyon (also from England) is on our History Staff and helping us as Warden of the Chacko Hostel. The C.M.S. and the A.C.C.A. have been helping us a good deal in the matter of securing funds and personnel from abroad (The C.M.S. has been maintaining a member on our teaching staff till they were prevented very recently from sending any one by the Government of India) The A. C. C. A. also has been sending teachers to serve on our staff. They gave a handsome donation of about Rs. 9,000/-for our Golden Jubilee Block. It is becoming more and more difficult for missionaries to get visas to come to India and I am afraid that this welcome flow of personnel from the West to us may come to a stop. We would still continue to welcome friends from abroad to be on our staff and thus keep up this attractive feature of internationalism of our College.

The starting of the Post-Graduate Courses has been quite a new venture during the last quarter century. The University and the Government slightly relaxed their policy of not sanctioning Post-Graduate Courses in Private Colleges and so we could start some Post-Graduate Courses here.

After 1946 we started B. Sc. Degree Courses in Botany and Chemistry (1953), B. A. in Psychology, English (1966) and Malayalam (1969), M. Sc. in Botany and in Mathematics (1965), M. A. in History in 1965 and M. A. in English in 1968. There is a Research Wing in Psychology under

Dr. V. K. Alexander. The strength of the Post-Graduate Courses alone is about 150.

From the year 1964 the University converted the 4-year first degree course into a 5 year course, with 2 years for Pre-Degree and 3 years for Degree. This was a direct consequence of the reduction of the 11years of schooling in Kerala to 10. Needless to say, this change caused a sudden rise in the number of students, staff and classes. The result was inadequacy in class-rooms and laboratories The Jubilee Block was put up at a cost of over Rs. 5 lakhs to meet this shortage of space. The U. G. C., the Commonwealth Trust, the A. C. C. A., the Old Students' Association, the World Council of Churches, and other friends have helped us in constructing and equipping this building.

A new Grant-in Aid Code was introduced by the Government in 1962 for Private Colleges. According to this the Government would meet 60% (since raised to 80%) of the deficit that the Management incurred in the running of the College. Meanwhile a ceiling was fixed for the fees which could be collected from students.

The conversion of the four-year degree course to a five-year course, the consequent increase in the staff strength and the enhancement of salaries of teaching and non-teaching staff and limiting of fee income and the Kerala University Act 1969, have put an unprecedented financial strain on the College.

In 1969 a second Review Committee recommended some significant changes in the Regulations of the College, taking into account the changed situation in the country as a whole and in the fields of education in particular.

The Committee consisted of: His Grace the Most Rev. Dr. Yuhanon Mar Thoma Metropolitan, His Grace the Most Rev Dr. Philipose Mar Theophilos, Padmasree Rev. Canon P. T. Chandi (Vice-Chancellor, Kanpur University), Rev. Fr. T. A. Mathias (General Secretary of the All India Board of Christian Higher Education) and Mr. Ninan Koshy (General Secretary of the S. C. M., India). The first Review Committee had suggested that their recommendations were meant only for a certain period and that after 7-10 years there should be another review. Owing to various reasons this could be done only 27 years later. Vast changes had come by that time in the educational atmosphere and the social and economic set up. The strength of the College both of the staff and students had risen to more than 3 times what it was in 1942. The Fellowship also was a much larger body than was envisaged to be comprehended by the Regulations.

The recommendations of the Second Review Committee were accepted by the Council and implemented. The important changes that have come are:

the abolition of the Senatus,

the option given to a Christian member of the Teaching Staff to be or not to be member of the Fellowship,

the appointment of a Manager who is not an active member of the Fellowship or of the teaching staff,

the constituting of a Governing Body with a few members from the Fellowship and also from outside.

the abolition of the Board of Visitors and the provision that a Nomination Committee be elected (at the expiry of the term of office of a Principal) to nominate a new Principal. The Manager of the College at present is Sri. V. M. Ittyerah who is the only surviving founder-member of the College.

The early batch of teachers have all retired; the last to do so was Mr. C. P. Andrews (1967). A number of the retired teachers have passed away — Mr. A. M. Varki (1944), Mr. K. C. Chacko (1947), Mr. D. P. Unni (1962), Mr. T. S. Venkataraman (1969), Rev. Fr. T.V. John (1970), Mr. C. P. Mathew (1970), Mr. Kuttipuzha Krishna Pillai (1971), Rev. Canon W.E.S. Holland (1951), Mr. Kuruvilla Zachariah, Mr. A. Aravamudha Ayyangar (1971). All these great teachers were keeping in contact with the College till their death and the College was always blessed with their counsel and their prayers.

The Alwaye Settlement which is a daughter institution of the College is now owned by the Christian Children Fund Inc. (Richmound, U.S.A). The Business Manager, Rev. C.I. Mathunny, as well as a number of workers there are Old Students of the College. The Settlement is now running a School and an orphanage with 151 boys and 74 girls, a farm, a dairy and an industrial section. It is a very useful institution meeting some great needs of our land.

The Rural Medical Mission, another daughter institution, is being managed by Mr. V. E. Mathai who is also an Old Boy of this College. Dr. P. E. Philip who was another member of the Rural Medical Mission Fellowship passed away recently. (The third member is Mrs. Crowley who is in England). It is doing a quiet but really needed service in the vicinity of the College.

The total number of students who have so far studied in the College is 17,131.

There is an Association of Friends and old Students of the College. In connection with the Golden Jubilee this Association has been revived and a good number has joined this Association as members. The practice of holding an Annual Old Students' Day has been started since 1969. It is widely welcomed.

The College is given the option to join or not to join the Cochin University which is of a Federal type. The Council is examining the different aspects of this question.

Fifty years ago when the Union Christian College was started, the situation in our Country—educational, social, political and economic—was very different. In spite of the changes that have come across the country, there is still a great need for inter-denominational co-operation, real dedication expressed through a Fellowship of Christians, and an understanding cosmopolitan staff. We hope and pray that these be more and more fully realised in this place as years go by and that whatever external changes happen, the essential virtues that were set as the goal of this institution at the beginning may be kept undimmed and put into effective practice.

From SERAMPORE To ALWAYE

(A conference held at Serampore on 1st and 2nd January 1913, perhaps, was the beginning of the Alwaye adventure Sri. P. K. Mathew presents a first hand report of the consultation. We pub'ish this as a historical document —Ed)

Towards the close of the first decade of this century a few young men of the Madras Christian College began to consider the possibility of starting a Union High School or College in North Travancore, where the need was felt to be the greatest and the atmosphere most congenial or at any rate free from friction for interdenominational co-operation. Among those who took the lead were Messrs K. C. Chacko, George Mathai, Kuruvilla Zachariah and A.A. Paul. A detailed Scheme was drawn up with the names of 14 graduates, who had volunteered to work in the proposed institution. This was presented at a Conference of representatives of the Anglican Jacobite and Mar Thoma Churches of Travancore and Cochin held on the 1st and 2nd of January 1913 in Carey's Library of the Serampore College under the presidency of Dr. John R. Mott, who was there with Mr. G. S. Eddy in connection with the formation of the Student Christian Association of India, Burma and Ceylon. The following were the representatives of the above churche at the Conference: 1. His Grace Mar Geeverghese Dionaysius 2. Rev. P.T. Geevarghese (Mar Ivaniose 3. Rev. M.P. Philipose 4. Mr. K.C. Mammen Mappilay 5. Mr. K.M. Mathen Mappilay 6. Mr. K.V. Chacko 7. Mr. E.P. Mathew (Edavazhikal) 8. Mr. P. K. Mathew 9. His Grace Titus Mar Thoma 10 Rev. C.P. Philippose 11. Mr. C. P. Thomas 12. Mr. K K. Kuruvilla 13. Mr.George John 14. Rt. Rev. Dr. Gill 15. Rev. T. K. Benjamin 16. Mr. M. J. Chandy 17. Mr. John Mathai (Later India's Finance Minister) 18. Mr. G. Alexander 19. Mr. C.K. Jacob (Later Bishop Jacob)

Mr. E. P. Mathew and Mr. P. K. Mathew, who were there to attend the All- India Student Conference were unofficially representing the section of the Jacobite Church headed by the Most Rev. Mar Kurilose, who had wired expressing his inability to be present due to ill-health and offering all possible co-operation.

Mr. Eddy was present throughtout, guiding the deliberations.

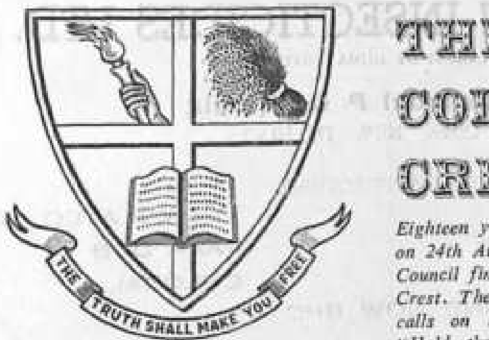
The Conference considered several fields of Christian activities like Student Camps, Evangelistic work outside Kerala, Y.M.C.A., etc., in which all the Churches could co-operate. I am giving below a portion of the minutes recorded by Dr. John Mathai (the Secretary of the Conference) regarding co-operation in Education.

Education

Mammen Mappilay: For the last few years there has been an idea of having a United School or College. A few young men first started the idea. A letter signed by 14 young graduates was then read and an educational scheme set forth.

C. P. Thomas: In theory the scheme may be approved. The details may present difficulties.

Rev. T. K. Benjamin: A model college is a big scheme and needs detailed consideration.



THE COLLEGE CREST

Eighteen years since its inception, it was on 24th August, 1939 that the College Council finalised the design of the College Crest. The symbolisation, as it is obvious calls on the Seekers of knowledge to "Hold the Torch, Read the Book and Reap the Harvest".

The motto 'The Truth shall make you free' is one peculiarly appropriate to a centre of learning. "I saw young fellows all around me," says Von Hungel, "fretting to be free, to be their own sole, full masters. They fretted against this and that thing: against this and that person. They thought if only they could get away from these they would indeed be free. But I myself could not feel that to be nearly enough. I wanted I had to get rid of, not those outside conditions, not those other people; I had somehow, to become free from self, from my poor, shabby, bad, all-spoiling self! There lay freedom, there lay happiness," This inner freedom which alone gives man real happiness is not to be sought merely by social adjustments, economic transformation or political reconstruction. Deeper than all these lies the freedom from delusions and obsessions caused by the perception of ultimate truth about man, God, and the machinery of the universe. It is in the quest of these ultimate truths that all true learners should be engaged. It is our devout hope that all our students, past, present and future, as well as all who carry on the work of teaching in this place will persistently make it their aim to seek truth and realise for themselves the true freedom which truth invariably leads to. In the working out of this great aim, may our readers be united. Truth is big and many-sided, and as the years roll on fresh vistas of truth cannot help unfolding themselves to discerning enquirers. For no generation possesses the right to claim the fullness of truth to the exclusion of further light.

"Let knowledge grow from more to more
And more of reverence in us dwell
That Soul and mind according well
May make one music as before."

Dr. Mott: I am interested in the scheme of union as a part of the big tendency towards union all over the world. The thoroughness with which the scheme has been worked out deserves the sympathy of the Conference.

Carried that the Scheme of a United School be referred to the Continuation Committee.

Eddy: Chacko (K.C.) writes of a Sub-Committee on Education to meet in Madras with Dr. Skinner as president.

Resolved that a Sub-Committee of 3, one from each section be appointed.

C. P. Thomas, K.C. Mammen Mappillay and John Mathai with as many other secretaries as may attend are requested to meet. P. K. Mathew will be asked unofficially to attend.

John Mathai: There has been a greater feeling of friendliness than I had hoped. I hope it will continue and bear fruit.

Eddy. Keep the unity of the Spirit until we attain the unity of the faith.

The Scheme was in abeyance for a long time mainly because Mr. K C. Chacko was unwell, but finally took shape in 1921 as the Union Christian College at Alwaye.

★

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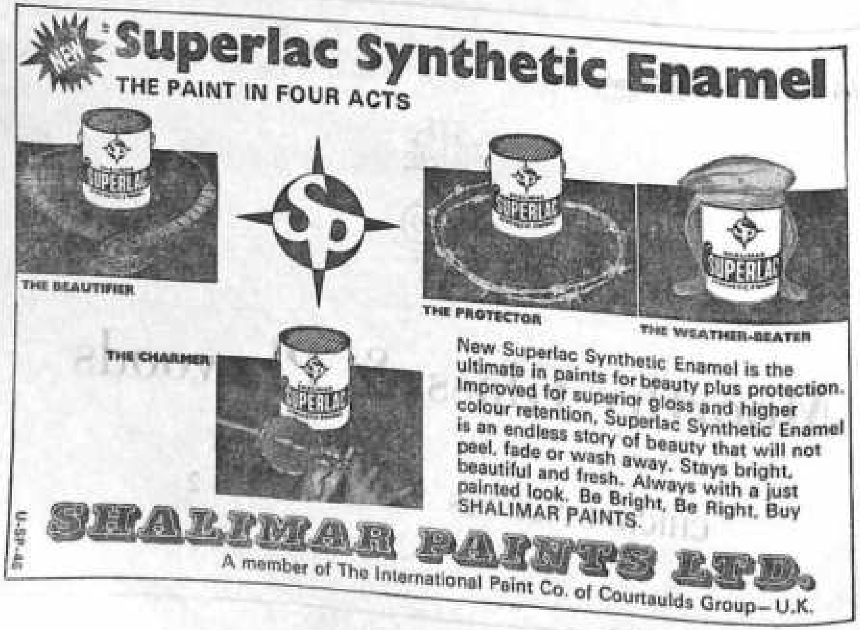

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K. C. CHACKO

(1884—1947)

With the passing away, at the age of 63 on Monday the 15th September, 1947, of Mr. K. C. Chacko the earthly ministry of one of the greatest sons of the Christian Church in India came to an end. Endowed with an exceptional gift for friendship Mr. Chacko was a true Christian friend to hundreds of people who had the good fortune to come into contact with him, and to all of them it is a hard struggle now to adjust themselves to life without his bodily presence among them. He lived, and moved, and had his being in God, and to know him was to be sure of God's unfailing love. Meek and gentle like his Master, Mr. Chacko always preferred to work behind the curtain. And only those who cared to see beneath the semblance of things realized that he was the man behind several Christian movements and institutions started in South India during the last forty or forty-five years. Truly it may be said that we have only begun to see the fruits of his ministry. The Union Christian College is only one of them.

Before he and his friends started the Union Christian College in 1921, Mr. Chacko had been for several years in the Madras Christian College, first as a student and then as a member of the teaching staff. In association with the late Dr. William Skinner, the then Principal of the Madras Christian College, and the late Dr. L. P. Larsen, the well-known Danish Missionary, Mr. Chacko was one of the most effective Christian workers among students and others in Madras at that time. His room in the Madras Central Y.M.C.A. was a home of peace and encouragement to many "who longed to do God's will, yet, stumbled continually." He was chiefly responsible for first starting the SCM camps in the Madras-Vellore area. It was his interest in humanitarian work that brought into existence the Madras Christian College Brotherhood-once a very active organisation engaged in social uplift work. Mr. Chacko's services in Madras are now gratefully remembered by many.

A younger brother of Mr. K C. Mammen Mappillai, Mr. Chacko was the fifth son of Kandathil Cherian Mappillai. After passing the matriculation examination from the M. D. Seminary, Kottayam, he joined the Madras Christian College where he was a contemporary and close friend of the late Dr. John Mathai, the late Dr. George Mathai, and Dr. S. Radhakrishnan. Taking the M. A. degree in Philosophy in 1908 with a high rank in the University, he joined the staff of the Madras Christian College as Lecturer in Philosophy. He was a great success as a teacher in Logic; but he was an even greater success as a Christian Friend to his students. His ceaseless activity told on his health and in 1911 he fell seriously ill with an attack of galloping consumption. The doctors gave up all hope of his recovery and told his relatives and friends that he might live only for a few weeks more. But he did not give up hope. He rested his mind on the love of God and just continued to do day by day what he felt God wanted him to do. To the great surprise of everyone he was well on the way to recovery when the same doctor who had said that he might live only for a few weeks examined him after about three months.

Mr. Chacko was still in bed as convalescent when Dr. John R. Mott visited India on his whirlwind campaign for a revival of the Christian Church and for the establishment of interdenominational institutions which might help the various Churches to unite together in presenting the Christian Gospel in its many-sided fulness to non-Christian India. From his sick-bed in Madras

Mr. Chacko invited Dr. Mott's attention to the unhappy divisions in the ancient Syrian Church of Malabar and as a result of their exchange of ideas Dr. Mott convened a meeting in Calcutta of the leaders of various denominations including the Malankara Syrian Church and the Mar Thoma Syrian Church. In the wake of the new enthusiasm for interdenominational co-operation engendered at that conference, some plans were made to start a Union Christian High School in Travancore. The idea did not bear immediate fruit, but Mr. Chacko continued to cherish it in his thought and prayer.

After a fairly long period of convalescence spent at Madanapalle, Mr. Chacko rejoined duty in the Madras Christian College. He had been absent for well nigh three years and he had to gather up the broken threads of his varied activites. Only half a lung was left for him and he had to be very careful about his health. With a crippled body like that, and a compelling vision of the service that needed to be done, any other man might have become unhappy. But far from chafing against the limitations of his body, Mr. Chacko actually thanked God whole-heartedly for thus leading him unmistakably to the particular type of work he was destined to do.

The idea of the Union Christian High School had to be abandoned, but in its place Mr. Chacko started working on the idea of a Union Christian College. Gradually he gathered a small group of enthusiastic young men around him, and in 1919 he and they together came forward with a practical scheme for a new residential College of the working of which the Malankara Syrian Church, the Mar Thoma Syrian Church and the Church of India in the Diocese of Travancore and Cochin could co-operate. At last on 8th June 1921 the Union Christian College was opened in a rented building in Alwaye.

The story of Mr. Chacko's indefatigable perseverance and his unremitting labours to develop the small institution thus inaugurated into an effective instrument in God's hands reads like a fairy tale. To us it seems that Mr. Chacko took a great risk in setting foot to realise his dream of a first grade residential college. But as he was always reminding us, "all the infinite resources of God are available to those who only seek to do His will."

Mr. Chacko was slow in making up his mind about things; sometimes he took so much time to make decisions that those who worked with him were irritated. But once he felt sure about a course of action he went ahead of all his comrades in the execution of it. This habit of his might have been a great trial to those who worked with him but for the fact that his profound reverence for the personalities of others kept him unreservedly willing to respect the convictions of others and not to coerce them to say or do anything different from what they thought right in the situation.

Mr. Chacko's tenacity of purpose has seemed almost terrific to those who have had the privilege of co-operating with him from day to day especially at times of crisis. In all my experince, I have not come across a more formidable person to have on the opposite side in any case of opposing movements.

He waited patiently, discussed questions threadbare, had no fear that feelings or enthusiasm might be damped, and acted only with coolness of heart and balance of judgment. But he went forward with tenacity and determination, undaunted by lions in the way and undismayed by setbacks, until either the object was achieved or he got the conviction that the cause was to be abandoned. Young men with vigorous minds and active bodies have stood amazed at the energy of this child of God. His meekness certainly was not weakness, but only tamed strength. And the greatest part of the whole story is that he himself was not conscious of his strength. He was only being faithful to the vision that he saw day by day and doing what he felt God wanted him to do.

What gave energy to his mind and made his frail body a willing instrument of his spirit in the heavy responsibilities he had to bear, was his daily habit of spending a long time in quiet communion with God. Rising up a great while before daybreak he would read a thought-provoking passage from some Christian book, clarify his thoughts by noting down topics for prayer and then take a long quiet time meditating on God and listening to the inner voice. It was his rule not to finish the quiet time of prayer until his heart felt completely restful in God. Beginning

the day in this experience of resting in God, he endeavoured to continue like that until the work of the day was over. When the evening came he took another long quiet time and reviewed the work of the day in the light of the Holy Spirit. He made it a point to read in bed some Christian book which might help him to sleep with his mind dwelling on God. Here was a man who truly lived all his life "in the shadow of the Most highest".

Mr. Chacko conceived of the Union Christian College not merely as a centre of higher education where University training could be imparted under the influence of the Christian sense of values, but also as a challenge and an inspiration to the various denominations of the Christian Church to give up sectarianism and to co-operate in service.

Mr. Chacko's profound reverence for the personalities of others showed itself nowhere so early as it did in the way he dealt with the many who came to him for counsel. He never yielded to the temptation, that even some very good people have to decide what God's will was for others. When people came to him for help, he deliberately refrained from what many "spiritual directors" do with good conscience. He gave his whole attention to the need; but he was as much a learner as the person who needed counsel, the counsel had to come from God himself. Mr. Chacko knew that the only spiritual truth that helped you was what you yourself discovered and that if you waited long enough on God, willing to learn, he would reveal it to you. The true work of the spiritual director was to "prepare the way of the Lord". Mr. Chacko always took even the slightest problems of others very seriously. No one got any ready-made advice from Mr. Chacko. But any one who took a need to this great saint was sure to go to him again. Mr. Chacko's genuine interest in people and his unostentatious courtesy made everyone feel at home with him. And then in an atmosphere free from any strain they poured out to him everything in their heart without any fear of being condemned or exposed. With deep sympathy and insight he led them on to the presence of Christ and continued to support them until they got a spiritual solution for their problems.

Mr. Chacko was an unmarried man but he was able to understand the intricate and difficult problems of married life. From couples who gladly shared with him their intimate problems of domestic life he got enough information to understand the unshared problems of other couples and he helped them in ways which often surprised them.

Mr. Chacko not only gave his friendship to others unstintingly; but he also longed for their friendship himself. He enjoyed human comradeship so much that he was genuinely grateful to anyone who went to meet him. He recognised, from very early in his life, that the desire to enjoy the company of one friend to the exclusion of others was the very opposite of real love and that it cuts at the root of one's usefulness. All those who came to him felt "wanted" in his presence and no one ever got bored with him.

Loyalty was one of the keynotes of Mr. Chacko's character. If you trusted him with any need in your life you could be sure that he would never let you down; you could always count on his standing by you to the very end. In the matter of loyalty, as in many others, Mr. Chacko was conservative in the best sense of the word. The coming in of new loyalties never disrupted his old loyalties. Mr. Chacko never ignored his special obligations and responsibilities to his brothers and other blood-relations. The burden-bearing solicitude and the tender care he manifested at all times when they needed him used to be an object lesson to people who in their enthusiasm for public service often forgot their duties nearer home. The same spirit of loyalty marked his relation to the church of which he was a member. In a true sense his Christianity was inter-denominational and catholic; but to him this was not incompatible with a deep loyalty to his own denomination with all its failures and weakness. He suffered for what he considered to be wrong in his people or his Church, but he was too deep a Christian to disown them in any way. Self-righteous separatism was not his way; the spirit that moved him was his Master's own spirit of redemption by identification.

Mr. Chacko always loved to think of himself as a "little child of God"—completely confident of the Father's protection, at home in every

part of the Fathers' world, fearless of every outward harm. One small incident that happened during his stay in the Madanapalle sanatorium worried him a great deal. As he lay in bed and watched the vegetables that were kept in one corner of the room, he saw a snake moving about the vegetables. Before he had any time to think, an involuntary and spontaneous dread of the snake made him feel afraid. Others would just have thought of this fear as 'natural' and dismissed it without further thought. But Mr. Chacko would not have any loose ends in his philosophy of existence. He saw that the involuntary fear could ultimately be traced to a lack of complete trust in God's protection. Years later, when he had retired from regular work in the college and settled down in a house nearby, a similar incident occured which made him happy. He was preparing to go to bed one night. After reading for some time, as his custom was, under a table lamp kept very near the bed, he switched off the light without looking at it. The switch was a loose one and when he took off hand the light was on again. Naturally he looked at the lamp and there, quite unexpectedly, he saw a snake coiled round the shape, obviously enjoying the warmth. But somehow it did not make him afraid. Mr. Chacko was far too shy to relate such incidents to any but the most intimate friends but he did feel happy and thankful to God that His love could drive away all fear even from our subconscious mind.

Truly indeed Mr. Chacko had discovered the secret of true happiness. To him the abundance of life consisted neither in having nor in not having, but in being, in being a child of God enveloped by His love and confident of His interest and care. In true humbleness of spirit which puts its confidence in God, in sympathy with the world's sin, in willingness to be utterly in the hands of God to be used for His purpose, in freedom from self interest and self-assertion Mr. Chacko possessed his soul. Heaven was in his heart and he brought heaven into the hearts of all those who came into contact with him.

It is indeed a good thing to have known such a man. No wonder men from far and wide came to meet him-men from all walks of life and of varied interests. Union Christian College was fortunate in having such a men for its moving spirit for the first twenty-six years of its existence.

From 1921 when the Union Christian College was started till 1943 when he became 58 years of age he was on its teaching staff. In 1943 he formally retired from the staff of the College but he settled down in a small house nearby and continued to be the common friend of staff and students alike.

Now that he was free from those routine duties as a Lecturer in Logic and Warden of a hostel, he once again began to pay greater and greater attention to the social problems of the poor and outcast in society. He conceived the ideas of a Fellowship business-house and a co-operative farm.

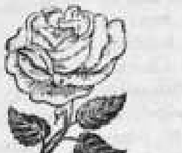
In co-operation with a few other friends, Mr. Chacko started a small dairy on part of the land he acquired. The rest of the land was used for the raising of various seasonal crops like tapioca and paddy. In the cultivation of the land and in the management of the diary farm he tested out the principle of Fellowship working which he had applied in the running of the college and in his efforts to bring the Churches together. There were not a few who scoffed at the whole idea, but to those who moved intimately with him these experiments were a further proof of the rightness of Mr. Chacko's convictions.

In the midst of all these things, however, Mr. Chacko made the great concern of his heart to use the various denominations of the Christian Churches in Kerala uniting to present the Gospel of Christ to non-Christian India. The consultations among the three Episcopal Churches of Kerala-the Orthodox Syrian Church, the Mar Thoma Syrian Church, and the Church of India-started more than a decade ago chiefly on the initiative of Mr. Chacko and Mr. C. P. Mathew, had been remaining suspended for some years, and Mr. Chacko with Mr. Mathew, once again took the initiative in reviving them. In response to their request the Churches appointed official representatives to carry on the discussions. They met in conference at Tiruvella and Kottayam, drew up statements on faith and order, and began considering the possibility of Federation of the three Churches mainly for evangelistic and other constructive activities.

Realizing that one great obstacle in the way of a Federation of the three Churches was the split in the Orthodox (Jacobite) Syrian Church, Mr. Chacko threw himself whole-heartedly into a strenuous and sustained effort for healing this breach. It was while he was engaged in these negotiations, and owing chiefly to the mental and physical strain that these involved, that he suddenly fell ill in Trivandrum on the 11th of September 1947. After a brief illness of four days, Mr. Chacko passed away at 5.30 p. m. on Monday the 15th September, 1947.

There was country-wide mourning at the unexpected departure of this great friend. To many old students of the Union Christian College especially, Mr. Chacko's departure meant a heavy personal loss. He had been their friend, philosopher and guide. The picture of his coming out of the Warden's room in the North East Hostel night after night with folded hands and a kindly smile on his benign face to take the roll-call, his solemn posture on the verandah outside the Warden's room on the first floor where he stood motionless for at least an hour every morning and evening meditating on the love of God, the spotlessly clean clothes that he always wore, his brisk walk to the college with an evident concentration on the things he had in his mind, the kindly graciousness with which lying on an easy chair he offered a seat near him to any student who came to meet him, the genuine joy he felt in all their joy and the echoing laughter which tripped up the pious ones who expected him to be always solemn and long-faced, the patience and sympathy he showed in all things, great or small-these, and many, many other things about his life were fondly enumerated at the many meetings held, in honour of him.

If the word success has any meaning, Mr. Chacko's life was a great success. It was like a pebble dropped on the motionless waters of a vast inland sea. It sank to the bottom and soon disappeared into the unseen depths: But the ripples to which it gave rise expanded on all sides in an unending succession of ever-widening circles and reached the farthest shore, gently shaking everything on their way. Mr. Chacko lived in the most quiet manner possible and he had disappeared almost without notice; but the currents of true life that emanated from him shall go on even after he is forgotten.



V. Gopalan Nair

A. M. VARKI

(1892—1944)

To think of the Union Christian College is to think of A. M. Varki, its founder-member and first Principal, its inspiring and saintly genius K. C. Chacko, and an enthusiastic band of devoted young men like the late C. P. Mathew and Sri. V. M. Ittyerah, who is now happily spared to us. The initial struggles and adventurous experiments which finally resulted in the triumphant establishment of one of the ideal centres of higher education on a lovely hillock bordering on one side by the Periyar form one of the noblest sagas of human endeavour in South India. If the inspiring deity was the teacher-philosopher K. C. Chacko, the architect who designed and built up this noble institution was undoubtedly its first Principal. Of course, he had the singular good fortune of securing the whole-hearted and devoted co-operation of a band of young men all imbued with the noblest spirit of service and animated by a soul-force that ignored all obstacles in their way to a cherished goal.

Varki was born in a fairly affluent merchant family who reconciled in themselves material prosperity and religious zeal. After passing his F. A. Examination from the C. M. S. College, Kottayam, he proceeded to Madras, where he joined the Christian College, which now functions from Tambaram. This College had on its staff brilliant scholars most of whom were fired by an evangelical spirit and they imparted instruction not only in their subjects of specialization but also in the right conduct of life. The young students adored and worshipped their teachers who, in their turn loved and guided the young men entrusted to their care. Here Varki's intellect rapidly blossomed into maturity and his imagination took wings. In his B. A., his B. A. Honours and his B. L., Varki showed himself to be a young man of exceptional intellectual calibre, and he passed his examinations with high ranks and knocked off almost all the prizes. Academic distinction may not always be commensurate with practical success or moral rectitude. But in Varki's case the harmony was so complete that one may be tempted to quote from Shakespeare and say:

> His life was gentle, and the elements
> So mixed in him that Nature might stand up,
> And say to all the world, "This was a man".

Varki was a lecturer in one of the Colleges at Madras when he gravitated towards the benign influence of K. C. Chacko, who had already conceived the idea of a model college at Alwaye. When Varki agreed to be the first Principal of the College when he was scarcely thirty, the future of the institution was assured. For Varki carried on his young shoulders a remarkably ripe head. He had already established a reputation for clarity of thought and expression and an unusual gift of eloquence.

C. P. Mathew has recorded in unforgettable detail how the first Principal shaped the destiny of the College with unfailing clarity of vision and undivided purpose, with tact and patience. His handsome face, sartoriall punctiliousness, impressive personality, an intelligence that shone through his eyes, a firmness that expressed itself through his set lips, his disarmingly gentle words and manners and, above all, his transparent sincerity, invited at once respect and love. And this love and respect was the foundation for the grand edifice of his success as Principal.

As a student of Varki for four years at the height of his popularity, I had many occasions of coming into direct contact with him. He does not give you general promises in an attempt at winning cheap popularity, but whenever you manage to have a talk with the Principal you return with a feeling of infinite satisfaction: you feel that you have been in the presence of a superior being. As a teacher, he was no laborious coach painfully looking up and dictating all the word-meanings or thrusting down our throats answers to all the questions that might appear at the examination. He aimed at a much higher objective and that was to inspire the students with a love of the subject and an eagerness to drink deep from the very fountain of knowledge. He was at that time passing through a period of terrible trials and suffering. He was worried about the complicated problems that confronted his Church, to which he looked up as a loving and dutiful son. His wife was suffering from periodical fits of illness, which ultimately took her life. His own health was far from satisfactory. No wonder very often he used to enter his class in dejection and sorrow writ large on his handsome forehead. But the surprise was that the moment he opened his book and read a line or two in his characteristically mellifluous voice and expressive manner, animation came to his face from some mysterious source and he became an altogether different man. It was only later when I myself became a teacher that I knew the secret of this change. The happy and eager faces of young people have a remarkable power in lifting the teacher out of this mundane world and its grim realities. The effect is not very much unlike the one that Keats describes in his Ode to the Nightingale. "We rise on viewless wings from this earth, Where men sit and hear each other groan".

The class over, we could see our beloved teacher relapse again into his sad shell and walk away with measured steps as though the burden had again descended upon him with all its weight.

Varki's forte was Shakespeare. He did not read and then explain his Shakespeare as two different steps in the process of teaching. His reading was at once explanation and acting. We not only heard *The Tempest* and *Antony and Cleopatra*: we heard and saw each one of the situations. We used to feel greedy for more when the bell rang indicating the end of the period.

Varki lived and worked at a time when the Principal of a college could legitimately be proud of being the general of a loving and diciplined army of students who could be depended upon to accept his advice and submit to his judgement. He was not then a mill ground from above by political and social demagogues and from below by his own students who present to him problems which are so baffling that even Solomon in the plenitude of his wisdom can scarcely hope to solve. One looks backwards to those days with a nostalgia which borders upon sentimentalism. May the temples of learning attract the right kind of teachers and the right kind of students who together will form the vanguard of progress.

M. Thommen

C. P. MATHEW

(1896—1970)

"He was a burning and a shining light, and you were willing for a season to rejoice in his light"

(St. John 5: 35)

These words, spoken by our Lord about John the Baptist come to my mind whenever I think of my revered teacher Prof. C. P. Mathew. Prof. Mathew was literally a friend, philosopher and guide to many in this place for quite half a century. His passing was so sudden and unexpected that we can hardly yet realize that he is no longer with us. My own association with him, first as my professor in this college; and later as a respected senior friend and neighbour in close co-operation in many matters of common interest, stretches over a long period of forty-six years. You will forgive me if my remarks savour too much of personal reminiscences. I can't help it.

Ever since the year 1924, when for four consecutive years I had the privilege to sit at his feet as student of philosophy, and all through the subsequent years during which the teacher-student relationship ripened into a close contact and friendship, if I may say so without presumption, his life has held up before me the untarnished image of a great teacher, a deep thinker, an eloquent speaker, a distinguished leader, a man of wide and varied interests and untiring zeal for the public good, and above all a genuine Christian and a genial friend. Even till a day before his death when he was removed to the hospital his astute brain was active and his hands were not idle. He really died in harness, marking the blessed end of a blessed life for which we can all be sincerely thankful.

Mr. M. Thommen

Within the compass of a brief article there is neither the time nor the call for an exhaustive enumeration of his many achievements nor a full assessment of his character and personality. The former, if only just to mention them, would make an impressive list: from the roles of professor and principal, to those of member of Parliament, Memeber of the Central Committee of the World Council of Churches, member of the Mission of Fellowship to England, Church leader, scholar, speaker, writer and so on. His was indeed a record of long, distinguished and devoted service alike of church and nation. Teaching was his chief vocation and he delighted in it. Generations of students hold him in high esteem, affection and admiration.

It is as a founder-member of the Union Christian College that he claims our attention first and foremost. Years before the founding of this College in 1921, even while a student at the Madras Christian College, Mr. Mathew came under the spell of Mr. K. C. Chacko, who was then lecturer in Philosophy at that College, and was popularly known as "the Saint of the Madras Christian College". More than their academic interest in the subject of philosophy it was their common Christian concern and sense of Christian vocation that knit and held them together in a close life-long friendship. With Mr. V. M. Ittyerah, a college-mate and colleague of Mr. Mathew at the Madras Christian College, they formed the trio which unitedly conceived the idea of the Union Christian College, and after a long period of prayerful preparation, launched out from the shelter and security of their Alma Mater to give shape to their dream. It was at this stage that Mr. A. M. Varki also joined them and assumed Principalship of the newly founded College. I cannot linger long on the founding of the College, which in itself is a big and inspiring episode. I would only mention three points connected with it, which Mr. Mathew shared with the rest of his team-their vision of a common task to which God called them, their consecration to it, and the sacrifice which it involved for each and all of them. Mr. Mathew remained faithful to his vision throughout his life in the same spirit of self-dedication and self sacrifice with which he set about it. In these days when higher education is regarded mainly as a stepping-stone to lucrative jobs, and men with a sense of Christian vocation and devotion to work are so rare, the example of such a brilliant and devoted man like Mr. Mathew is a standing monument to the reality and worthwhileness of Christian views and values. Sacrifice is a much misunderstood and discredited word now-a-days. And Christian sacrifice is even more suspect. We can easily advance cogent and convincing arguments to explain away the need and the possibility of any kind of sacrifice, especially financial. But the example of the pioneers and founders of this college is such as makes this line of thinking appear shallow and selfish to the core. Men of Mr. Mathew's calibre were capable of real sacrifices and they did make them. Some might consider them fools, but they were fools for Christ's sake, and it is their folly which should make us wise.

Mr. Mathew was not crazy for amassing money. He had few possessions. He didn't like being cluttered up with too many things. His high Christian idealism and nationalism, and his deep admiration for Gandhiji and other national leaders resulted in a simplicity of life and poverty of spirit which made him contented and happy in his lot. Among his very rich relations he never felt small or self-conscious; but he expressed real concern lest the abundance of their wealth should make them blind to spiritual values. I remember once in his scripture class, which we enjoyed so much, he made a passing reference to Gandhiji, and one thing which he said about Gandhiji and which has stuck in my mind all these years is his remark that "Gandhiji was not ashamed to be poor." Mr Mathew was not a poor man according to our standards; neither was he rich; but he was not ashamed of poverty.

He loathed and hated slackness. He had a temper which at times blazed out. But it was nearly always over somebody's intolerable slackness or stupidity. I remember an incident which happened as far back as 1925 when I was an in-mate of the South-East, now Holland Hostel, where he was my warden. I lay ill in the hostel for a few days. It was the duty of the mess contractor, then a man named Kutten Nair, to send sick diet to the hostel. One day the poor man forgot to do so. Having waited for my "Kanji" till 11 A. M., I crawled up to the warden's room and reported the matter. Kutten Nair was immediately sent for. No sooner had he peeped in at the warden's door, than Mr. Mathew sprang from his chair, asked him why he had not yet sent the sick-diet, and before the poor old man had time to say a word in reply, I saw him go spinning like a top and fleeing for his very life. I felt really sorry for having reported the matter. Servants and subordinates in those days dreaded him, but, also loved him, because his indignation which at times rose high was never selfish or mean.

Mr. Mathew had a wonderfully clear-cut intelligence and a fertile brain. He had also a remarkable rectitude in thought and act. He loved good talk, good company and good food. He liked entertaining and being entertained. His family life, with his gifted aristocratic and able partner, who was also a rare combination of wit and wisdom, was happy in spite of the fact that they had no children. The sad and early demise of Mrs. Mathew made him lonely. But it never made him bitter or brooding. He plunged himself whole-heartedly into the work which God gave him to finish.

In his latter days his one obsession was ecumenism and the re-union of Churches. He made

his strong voice heard not only in the councils and committes of his own church, in which he had a unique place, but also in other churches in Kerala and outside. He was the moving spirit behind the ecumenical dialogues which have been going on in Alwaye for years, in the meetings of which members of the Roman Catholic, Orthodox, Mar Thoma and C. S. I. Churches have been participating regularly. An Orthodox - Mar Thoma Dialogue group, consisting of some forty members, about twenty from either Church, has been meeting at Kottayam mainly under his initiative for more than four years now. A meeting of this group of which Mr. Mathew was Joint-Convener, and which was fixed to take place at Kottayam on the day previous to his death had to be postponed on account of his death. Personally it was a most stimulating experience for me to associate with him in all these dialogues and discussions for the last so many years. Mr. Mathew's death will leave a void in all these ventures which it will be impossible to fill.

Though Mr. Mathew was ecumenical to the core he never swerved from loyalty to his Church. There was no woolly undenominationalism about him, which a type of shallow thinking current among us mistakes for ecumenism. His hold on the Christian faith and his loyalty to the Mar Thoma Church alike were unswerving. And he never showed a trace of compromise when he was challenged. His winning and commanding personality was a factor to be reckoned with wherever he was. His kind of ecumenism and his kind of denominationalism was of a type which he shared with the other founder-members of this college, and they need to be perpetuated and built upon if the cause of re-union of Churches for which this college stood from its inception is to make head-way.

One secret of his ecumenism was that he was interested in other people's religion and religious practices. He wanted to know how other people worshipped and to understand their point of view. I was surprised when he first told me some time back that he occasionally attended Sunday Mass in the Roman Catholic Church adjacent to his residence. Not that I hold him up as a model for the imitation of all and sundry. I know there are some at least among members of his own church and others who did not quite relish his excursions beyond the pale of his own church or co-operating churches. I have not done it myself so far, with all my Catholic sympathies. But I could understand and appreciate Mr. Mathew doing it. There was no danger in *his* doing so. He had a progressive outlook and a courage of conviction which were not only different from those of most of us, but perhaps were in advance of us. He used his indefatigable energy for furthering the cause of ecumenism and church union. No amount of difficulty or discouragement damped his enthusiasm. He wrote and lectured and pleaded for it in every possible way.

Seventy-four, Mr. Mathew, of course, lived to a ripe old age. But we all expected and wished he would live longer. His passing away is indeed a great loss to the Christian Church and to this country as a whole: particularly to this college for which he gave his life, and this locality of which he had become part and parcel. We shall all miss his benign presence. While we bemoan his loss, let us thank God for the good and great example of his life, and pledge ourselves to follow in his foot-steps in the way of loving service he has shown us. "HE WAS A BURNING AND A SHINING LIGHT" and now that God has been pleased to call him into the world of light, let us rejoice and lift up our hearts in gratitude to God for him.

V. M. ITTYERAH

(Adapted from a farewell speech by the late Prof. T. S. Venkatraman)

It is a task where duty and pleasure are in happy combination, when somebody connected with Union Christian College is asked to write or speak about Shri V. M. Ittyerah.

Mr. Ittyerah has a record of thirty five years of teaching service in this College, the longest, so far, of any teacher. His service to the College now is as old as the College itself. From the embryo stage right upto now he has been not merely associated with the planning and execution of every project and development of the College, but has played a leading and vital role thereof. While on the teaching staff here, there had been not a single position-from the membership of the council and Principalship down to the most humble work like keeping order at meetings-which has not come his way. And now, under the new structure, even though seventy five, he is discharging the duties of the Manager of the College, magnificently well. The mere quantity of it all is itself impressive, but the quantity is nothing compared to the manner in which the work has been done.

And why? In all work, particularly in educational work, which we may remind ourselves is more comprehensive than teaching, the spirit in which the work is done determines the value of it more than the physical performance. And in assessing Prof. Ittyerah's contribution, we shall have missed the most significant part of it if we fail to take into account, the spirit which he brought to bear on his work, on every little bit of it.

It has been said that "there is no action so slight or so mean, but it may be done to a great purpose and therefore enobled. Nor is any purpose so great but that slight actions may help it, most especially that chief of all purposes, pleasing of God." Anyone who has understood Prof. Ittyerah, will regard him as one who made a zealous and unremitting endeavour to apply this principle of conduct and to invest the humdrum affairs of everyday with the dignity of a noble purpose.

The truly great, in past and contemporary history, have been persons whose paths through life have been illumined by some great ethical ideal or religious faith and who made a total surrender of themselves to such ideal of faith. Without succumbing to base temptations, they hold on to their decisions and move on, irrespective of the worldly criticisms. Without exaggeration, I feel like placing Prof. Ittyerah in the galaxy of such people.

I vividly remember, in 1946 a few students attracted the attention of the police by their "Objected to" political activities and there was an imminent threat of their being arrested and taken away for 'suitable disposal' by them. Those students were considered by quite a good number of teachers and students as disturbing elements in the College life and many even considered their disappearance from the college a good riddance. But Prof. Ittyerah's view on the matter was different. To him a "Thank God, they are away" attitude was an absolute denial of one of the supreme values of education-the sanctity of the student—teacher relationship—to which he had totally surrendered himself. So he waited late into night for hours in the town to contact the I. G. of Police and succeeded in rescuing the 'misguided young men' from the danger that would have overtaken them. This is, only one among the many examples, which one may be able to cite, of an attitude that was with him, daily in action, when he was at the Union Christian.

Ruskin illustrates this quality of absolute surrender of the truly great to some great ideal by

a quaint example. "Exactly in proportion to the majesty of things in the scale of being is the completeness of their obedience to the laws that one set over them. Gravitation is less instantly obeyed by a speck of dust than it is by the Sun and the Moon". The measure of man's greatness is the measure of such surrender.

Patient, wise, gentle and loving, Prof. Ittyerah, we used to feel, loved the College more than himself. The members of the college community were only members of his family for him. That paternal affection and love may have at times even made him appear a bit 'unreasonable' to others; the affectionate scolding of a parent, the son may not understand always. If the teachers and students of this college, right from its early days have been showing great treasures of humanism lie in there, by their activities through the Social Service League, I believe the inspiration for them did flow from the Saint Chacko and Prof. Ittyerah. I have heard many among the humble folks in the locality exclaiming during Prof. Ittyerah's days here "Even burning fire will cool down in front of him".

A character in Plato's 'Republic' a man full of years, was asked by Socrates what it was that gave him happiness in his old age. His reply was that it was his consciousness that he had lived a just life. In the Socratic sense a just life is a life of comprehensive goodness. If some one asks about Prof. Ittyerah, how it is possible with him to afford to be active for his college even at seventy five, I would say, it is because of his continuing just life in the Socratic sense. I hope and pray that he may be granted long years of service and activity to the College and its people.

K. C. CHACKO

A. M. VARKI

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വിമർശക കേസരിയായിരുന്നു, പണ്ഡിതസാഹിത്യകാരനായിരുന്നു, ഗവേഷക വിദഗ്ദ്ധനായിരുന്നു ഡി. പത്മനാഭനുണ്ണിയെ അവതരിപ്പിക്കാൻ ഇവിടെ വിചാരിക്കുന്നില്ല. (അതൊന്നിൽ അദ്ദേഹത്തെ വിലയിരുത്തേണ്ടത് പണ്ഡിതന്മാരാണ്, സാഹിത്യകാരന്മാരാണ്). ഉന്നതനായ ഗുരുനാഥൻ, സ്നേഹധനനായ വ്യക്തി, നല്ലവനായ മനുഷ്യൻ-ഇതെല്ലാമായ ഉണ്ണിസ്സാറിനെപ്പറ്റി മാത്രമാണ് ഇവിടെ അനുസ്മരിക്കുന്നത്. നാലുകൊല്ലക്കാലം ആലുവാ കോളേജിൽ മലയാളവിദ്യാർത്ഥിയായിരുന്നത് ജീവിതത്തിലെ "നല്ലകാല" മായിരിക്കുന്നവരുടെ കൂട്ടത്തിലാണ് ഞാനും. ഈ കാലയളവിൽ —1937-41— ഉണ്ണിസ്സാറുമായി കൂടെപ്പഠിക്കെ പരിചയപ്പെടാനും വളരെ ഗ്രഹിക്കാനും ബന്ധത്തിലേർപ്പെടാനും അടുത്തുപെരുമാറാനുമായ സൗഭാഗ്യത്തിന്റെ സ്മരണകളെ അയവിറക്കുകമാത്രമാണ്, ഇവിടെ.

ഞാൻ പഠിച്ചിട്ടുള്ള വിഷയങ്ങളിൽ എനിക്ക് ഏറ്റവും മനസ്സിലായിരിക്കുന്നത് മലയാളമായിരുന്നു എന്നാണ് എന്റെ പക്ഷം. (ഇന്ന് അത് "പ്രാചീന" ചരിത്രമാണെങ്കിലും) അക്കാരണം കൊണ്ടുതന്നെ വിമർശക ശിരോമണിയായിരുന്ന ഡി. പി. ഉണ്ണി, കോളേജിൽ ചേരുന്നതിനു മുമ്പും എനിക്കു പരിചിതനായിരുന്നില്ല. അന്നൊക്കെ നാലുകൊല്ലങ്ങൾക്കിടയിൽ അദ്ദേഹത്തോട് വളരെയടുക്കുവാനും എന്റെ "മലയാള ഗുരുനാഥൻ" കാരണമായിത്തീർന്നു. അക്കാലം തൊട്ടേ ഞങ്ങൾ തമ്മിലുള്ള ബന്ധം കൂടുതലായിത്തീർന്നു.

വിമർശിക്കുകയും വിമർശിക്കപ്പെടുകയും ചെയ്തിരുന്ന ഡി. പി. ഉണ്ണി അന്നത്തെ സാഹിത്യ ലോകത്തിൽ ഒരു പേടിസ്വപ്നമായിരുന്നു. സാഹിത്യത്തിലെ ഒരു സംഹാരമൂർത്തിയായി അദ്ദേഹം അറിയപ്പെട്ടിരുന്നു.

പക്ഷെ അദ്ധ്യാപകനായ ഉണ്ണിസ്സാർ വ്യത്യസ്തനായിരുന്നു. ശാന്തശീലൻ, സാത്വികൻ, ഉദാരമായ റിയ ഗുണം ശുദ്ധം കാരിയവും, മധുരിമനിറഞ്ഞ സംഭാഷണം പറഞ്ഞ ശൈലിയും, പിതൃസഹജമായ മനോഭാവം—ഉണ്ണിസാർ വിദ്യാർത്ഥികളുടെ ആരാധനാപാത്രമായിരുന്നു.

എ. എം. വക്കീസാർ ഷേക്‌സ്‌പിയർ പഠിപ്പിക്കുന്നതു പോലെയായിരുന്നു ഉണ്ണിസ്സാറിന്റെ മലയാളം ക്ലാസ്സുകൾ. പഠിപ്പിക്കുന്നതെന്തുമാകട്ടെ, ഭാഷാശാസ്ത്രം സാഹിത്യം പുരാണങ്ങൾ ഭാരതീയസംസ്കാരം തുടങ്ങിയവയുടെ സമാനതകളെപ്പറ്റിയുള്ള പ്രൗഢമായ പ്രഭാഷണമായിരിക്കും മിക്ക ദിവസവും. ഇംഗ്ലീഷിലും സംസ്കൃതത്തിലും അദ്ദേഹത്തിനുണ്ടായിരുന്ന വ്യുത്പത്തി ഈ പ്രഭാഷണങ്ങളുടെ സ്വാരസ്യം വർദ്ധിപ്പിച്ചുകൊണ്ടിരുന്നു. ഇന്ന് സാഹിത്യലോകത്തിലെ തന്റെ സതീർത്ഥ്യരെ അദ്ദേഹം വെറുതെ വിട്ടിരുന്നില്ല. സി. എസ്. നായർ കുട്ടികൃഷ്ണമാരാർ, സി. ഐ. രാമൻ നായർ, മുണ്ടശ്ശേരി-ഇവരെല്ലാമുൾപ്പെടും.

ശൃംഗാര ശ്ലോകങ്ങൾ ഉണ്ണിസ്സാറിന്റെ ഒരു ബലഹീനതയായിരുന്നു. ഒരൊറ്റ വൈവശ്യമെങ്കിലുമൊരിക്കലെ അതിന്റെ പച്ചയായ വിസ്തരിക്കാതെ ഒരു ക്ലാസ്സും തീരുകയില്ല. അപ്പോഴത്തെ ആ രസികത്വം നിറഞ്ഞ ഭാവം ഒന്ന് പ്രത്യേകമായിരുന്നു. ഇതിന് കാര്യ ഭംഗം വന്നത് 1939-ൽ കോളേജിൽ വിദ്യാർത്ഥിനികൾക്ക് പ്രവേശനം നല്കിയപ്പോഴായിരുന്നു. ബി. എ. ക്ലാസ്സിലുണ്ടായിരുന്ന ഏക വിദ്യാർത്ഥിനിയുടെ സാന്നിദ്ധ്യം ഉണ്ണിസ്സാറിന്റെ ശൃംഗാര ലോകവിഹാരത്തിന് കടിഞ്ഞാണിട്ടിരുന്നുവെന്ന് തോന്നുന്നു.

മാരാരുടെ സാധാരണ പ്രതിഷേധിക്കാറുള്ളത് കൊണ്ട് ന്നതിൽ ഉണ്ണിസ്സാർ സ്വയം സന്തോഷിച്ചിരുന്നു. (അദ്ദേഹത്തിന്റെ വിമർശന ശൈലിയും അതായിരുന്നു) ഒരിക്കൽ ഹോളണ്ട് റോസ്സ്‌ത് ... തിന് അദ്ദേഹത്തെ കണ്ടിച്ചു. ശ്രീ എം. പി. ന ... ന്റെ ഒറിയായ കഥാകാരന്മാരും പരി പാടിയിലുണ്ടായിരുന്നു. ചുരുക്കത്തിൽ സാധാരണയിൽ വ്യത്യസ്തമായ, മലയാളികൾക്ക് ഒരു പരി

പാടിയാണ് ഞങ്ങൾ ആസ്വദിച്ചത്". പക്ഷെ, ഉണ്ടായതെങ്ങനെ? ഷേക്സ്പിയർനാടകം ക്ലബ്ബിന്റെ "ഹാംലറ്റിൽ" ഇംഗ്ലീഷിൽ. ചില ഭാഗങ്ങളൊക്കെ മലയാളപ്പദ്യങ്ങളും തന്നെയും ഇംഗ്ലീഷിലേക്കെന്നും ഉണ്ണിസാറിന്റെ ഒരു "വിരുന്ന്"യായിരുന്നു.

ആലുവയിലെ ആചാര്യന്മാർ പൊതുവെ സ്വന്തം വിദ്യാർത്ഥികളുടെ അഭ്യുദയത്തിലുത്സുകരായിരുന്ന ആകാംക്ഷ ഉണ്ണിസാറിലും അത്യധികമായിരുന്നു. പ്രത്യേകിച്ചും മലയാളത്തിൽ താല്പര്യം പ്രകടിപ്പിച്ചിരുന്നവരുടെ കാര്യത്തിൽ. വ്യക്തിപരമായ മനോഭാവം ഇന്നും കാര്യമായ ഉത്തേജനം മാത്രം അനുഭവിക്കാനാകുന്നുള്ളൂ.

1941ൽ ബി. എ. പരീക്ഷാഫലം അറിഞ്ഞ സമയം, ബി. എസ്സ് സെക്കന്റ് പാർട്ടായ മലയാളത്തിൽ ഫസ്റ്റ് ഉണ്ടോ എന്നറിയാൻ തിങ്കളാഴ്ച സ്വപ്നലോകത്തിൽ ഉണ്ടായിരുന്നു. ഞങ്ങളും സന്തോഷം എനിക്കുണ്ടെന്ന് കണ്ടുപിടിക്കാൻ ഉണ്ണിസാറിന്റെ പെട്ടന്ന് കഴിഞ്ഞു. ഇതിൽ

എന്നേക്കാൾ കൂടുതൽ സന്തോഷിച്ചത് എന്റെ ഗുരുനാഥം വിശിഷ്ടം ഉണ്ണിസാറായിരുന്നു. എന്റെ പഠിപ്പിൽ അദ്ദേഹത്തിനായിരുന്ന കൂടുതൽ ആകാംക്ഷ. താനറിയുന്ന വിദ്യാഭ്യാസം ഞാൻ പറയുന്ന ആരാധിച്ചിട്ടുള്ളതാണ്", പല സന്ദർഭങ്ങളിലും "ചെറിയാൻ, നിങ്ങൾ മലയാളം എം. എ.ക്ക് പോകണം. നിങ്ങൾക്കൊരു ഗ്രന്ഥകർത്താവാകുന്നതിൽ എനിക്ക് സംശയമില്ല. അങ്ങനെ ആയാൽ നിങ്ങൾക്കൊരുദ്യോഗം ലഭിക്കുവാൻ എനിക്ക് ചിലതൊക്കെ ചെയ്യുവാൻ സാധിക്കും. ഈ കോളേജിൽതന്നെ സാധാരണഗതിക്ക് സാങ്കേതികമായില്ലെങ്കിൽ, നിങ്ങൾക്കിവിടെ പ്രവേശനം കിട്ടുന്നതിന് കഴിയുന്നതും അവധിയെടുക്കാനും ഞാൻ തയ്യാറാണ്"." എന്നിങ്ങനെപോയി ആ ഉപദേശം. ഞാൻ കോളേജ് വിടുന്ന സമയത്താണ്; അന്നാണ് ഉണ്ണിസാർ എന്ന വലിയ മനുഷ്യനെ ഞാൻ ശരിക്കും മനസ്സിലാക്കിയത്. സ്വന്തം ശിഷ്യന്മാരെ എന്നും സഹായിക്കാനുള്ള അദ്ദേഹത്തിന്റെ മനോഭാവത്തിന് മുമ്പിൽ എന്റെ തല താണുപോയി. ഉന്നതനായ ഉണ്ണിസാർ!

Rev. K. C. Joseph

T. S. Venkatraman

(Prof. T. S. Venkatraman who made Mathematics poetry to his students was many a person to the Union Christian College for a period of over three decades. After his service in the College, he had settled at Erode, where he breathed his last on 27th of Feb. 1969. Rev. K. C. Joseph who paints Prof. Venkatraman in this article was a student of the College and later lecturer and professor of English here. Now he is working on the staff of the World Council of Churches in Geneva.-Ed)

I feel a bit nervous in attempting to scribble a few words about the late Professor T. S. Venkatraman. The nervousness was due to a conflict within me between a desire to say a great deal about this great teacher, and a feeling that I would never find adequate expression for all my thoughts about him.

To me, Shri Venkatraman was like a Classical poem, perfect in its composition—profound ideas embodied in beautiful verse, satisfying the most musical ear. He often reminded me of the wellknown Greek ideal of perfect balance. He consistently tried to see life steadily and that had been his steady aim. Among the great men of history, Marcus Aurelius has been the prototype for Shri Venkatraman. Along with the late Mr. K.C. Chacko, the late Dr. A. G. Hogg, and Dr. John Line and Dr. F. H. Cosgrave of the Toronto University, Shri Venkatraman has been one of the great teachers who have inspired me profoundly. I consider it a blessing to have known this great man.

Amidst all the roughness, coarseness, and unloveliness in the so-called modern society, what a refreshing experience it was to meet a person like Mr. Venkataraman: There was in him no conscious attempt to be popular, no seeking to impress others, no boastfulness, no cantakerousness, no superiority complex, no delight in defeating others in argument. His complete freedom from the weakness of trying to please everyone somehow, his independence of judgement, and his conscious endeavour to aviod prejudices of all kind, did make him one of the best of counsellors. He had been one of those rare souls from whom advice could be accepted without fear of being misled. He once told me: "I like to base my attitude to any other person on my own experience of that person; I don't like to be led by the prejudices of others" What a sound principle to be followed in our attitude to others;.

Without reservation I should say, Shri Venkatraman was the most effective and interesting Mathematics teacher I have ever come across. I still remember the rapt attention with which I used to devour every word in his classes when I was a student of Mathematics in the Union Christian College. There was real poetry in his teaching of Mathematics, but there was also the most down right realism, the greatest clarity and efficiency in exposition. Shri Venkatraman had not been one of those Professors of Mathematics who used to take pride in being incomprehensible. The worst student could follow him. In fact it can be safely said that if a student did not understand a problem in Mathematics discussed by Mr. Venkatraman, it was a sure sign that that studentought to change over to some other subject.

After I became a teacher at Union Christian College, once I was worried about my relations with some students, Mr. Venkatraman, guessing that in my youthful inexperience I had hurt the feelings of those students, called me aside and said: "Here is a good principle for any teacher: Teach your students as though they knew nothing, but always treat them as though they knew everything." Respect for students is, in other words a necessary qualification for a good teacher. How well Mr. Venkatraman exemplified this dictum in his own relations with students: No wonder, he is one of the most respected of teachers. Respect begets respect. Courtesy begets courtesy.

Mr. Venkatraman was one of the most refined and courteous of men. He had been to me, the nearest approach to Newman's ideal gentleman. The nobility and grace of Shri Venkataraman had been among the formative influences in the growth of the Union Christian College.

Almost every activity in the College, had sometimes or other been captained and guided most efficiently by Prof. Venkataraman. As an efficient librarian, editor of the College magazine, treasurer of Social Service League and in many other capacities, Prof. Venkatraman did prove his mettle and value at the College. The Alwaye Sangeetha Sabha is a standing monument for his activities outside. Anybody concerned of the Union Christian College will thank God for the services of the gifted Prof. Venkatraman.

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An Old Student

A. Aruvamudha Ayyangar

(Prof. A. Aruvamudha Ayyangar, joined the English Department of this College in 1929 and retired in 1954 as the professor and Head of the Department of English. A pillar of strength when he was here, Shri Ayyangar was keeping intouch with the college till he breathed his last in November 1971-Ed.)

After twenty years, I was able to attend the College day celebrations of the Union Christian College, my Alma Mater, last year. When a distinguished professor rose to the platform to propose the vote of thanks, I was reminded of my student days at the College, during which Prof A. Aruvamudha Ayyangar was considered the inevitable person, at any public meeting in the College, to propose the vote of thanks in his inimitable style. Returning home, I found my memory to be refusing to retire from the random thoughts about Prof. Ayyangar. He was more than a teacher-he was many a person or thing to us students.

His genial presence and good humour and his out spoken comments on men and matters we have always loved and admired. Mr. Ayyangar often reminded me of two famous English writers Dean Inge and Thomas Carlyle. In some respects he resembled the one, and in some other respects the other.

We considered him a tower of strength in the department of English. When we had any doubts about anything and whenever caution made us undecided or hesitant on any question, we had only to turn to him to get an absolutely unequivocal and forthright answer. He was for us a veritable oracle.

What has impressed me most about Mr. Ayyangar is his transparent sincerity and guilelessness. There was always a refreshing frankness which made dealings with him a real joy. One who hated crookedness and underhand dealings. Mr. Ayyangar had no use for the questionable processes of diplomacy. He loved clarity, orderliness, and straightforwardness in dealings. And his honesty did enable him to cut many a gordian knot.

We students had always felt that Mr. Ayyangar is a born aristocrat in the true sense of the word. Something dignified and noble could be observed about everything he said or did. With none of the ostentation and showmanship that go with one type of aristocrat, he was one of those great souls who combined high thinking and plain living in the most natural way.

When I was a student of his, even the way he dressed and the way he walked used to impress us students. In those days he wore a turban, and the nod of his head which gave emphasis to the choice words he spoke, sent the idea home into our hearts. I still remember vividly my seat in the front row in our class in the Central Hall (Now UP-Ed), where I used to sit with rapt attention devouring every word in his learned discourse on Carlyle. We used to think that here was Carlyle himself holding forth on the degeneracy of these later days.

Those were days when Mr. A. M. Varki used to take Shakespeare for us. Mr. Varki was so distinguished a teacher of Shakespeare, that when he was gone the question arose "Who after Varki?" But Mr. Ayyangar came forth with his forthright answer. I have heard from Prof. Ittyerah that it was at a time when Mr. Ayyangar had many other lucrative offers that he accepted to work at the Union Christian College. Thanks to the efforts of Mr. K. C. Chacko, the Saint of the Alwaye Hill, Mr. Ayyanger joined the Alwaye College and enriched the English Department. In the name of generations of students who were blessed by the scholarship and wisdom of Prof. Ayyangar, let me thank Him for him.

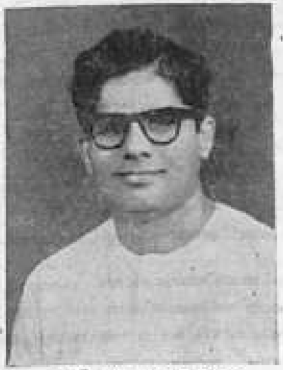
പ്രൊഫ: കാറിപ്പുഴ കൃഷ്ണപിള്ള

പ്രൊ. വർഗ്ഗീസ് ഇട്ടിയവിരാ,

അര നൂറ്റാണ്ടു കാലത്തോളം കേരളത്തിന്റെ സാഹിത്യ സാംസ്കാരിക മണ്ഡലങ്ങളിൽ ഒരു നവോത്ഥാനത്തിന് സൗരഭ്യം വഹിച്ച പ്രൊഫ. കാറിപ്പുഴ ഈ കലാലയത്തിൽ മുപ്പതിരണ്ടു വർഷക്കാലം അദ്ധ്യാപകനായിരുന്നു. ഈ കലാലയത്തിലെ അദ്ദേഹത്തിന്റെ പിൻഗാമിയായ പ്രൊ. വർഗ്ഗീസ് ഇട്ടിയവിരാ ഈ ലേഖനത്തിൽ, യുഗപ്രഭാവനായ തന്റെ മുൻഗാമിയുടെ അപദാനങ്ങൾ പ്രകീർത്തിക്കുകയാണ്. —പ]

ആലുവാ യൂണിയൻ ക്രിസ്ത്യൻ കോളേജിലെ അദ്ധ്യാപകരിൽ ഏറ്റവും ശ്രദ്ധേയനും അവിസ്മരണീയനുമായ ഒരു വ്യക്തിയാണ് പ്രൊഫ: കാറിപ്പുഴ കൃഷ്ണപിള്ള. സ്നേഹധനനും പ്രശാന്തനുമായ ഒരു അദ്ധ്യാപകൻ എന്ന നിലയിൽത്തന്നെ ശിഷ്യപരമ്പരകളുടെ ഹൃദയത്തിൽ അനശ്വരമായൊരു സ്ഥാനം അദ്ദേഹം സമ്പാദിച്ചിട്ടുണ്ട്. അതിനും പുറമെ, വിജ്ഞാനശാലിയും പണ്ഡിതനുമായ ഒരു സാഹിത്യകാരൻ, ഭാഷാഭക്തിയും ... സ്നേഹിയുമായ ഒരു സാധകൻ, ... ചിന്തകൻ, നിഷ്പക്ഷനായ ഒരു നിരൂപകൻ, ഉൽപതിഷ്ണുവായ ഒരു യുക്തിവാദി, ഉജ്ജ്വലനായ ഒരു പ്രഭാഷകൻ എന്നീ വിവിധ നിലകളിൽ കേരളീയർക്കെല്ലാം ആരാധ്യനായിത്തീർന്നിട്ടുള്ള ഒരു മഹാവ്യക്തിയാണ് ശ്രീ കാറിപ്പുഴ.

ആലുവായിൽ നിന്നും നാലഞ്ചു മൈൽ അകലെ ... കാറിപ്പുഴയെന്ന ഗ്രാമത്തിൽ ... വീട്ടിൽ നാരായണിയമ്മയുടെയും ... ശങ്കരൻ നായരുടെയും പുത്രനായി 1900-ാം മാണ്ട് ആഗസ്റ്റ് മാസത്തിൽ ജനിച്ചു. അദ്ദേഹം 1922-ൽ സെക്കൻഡറി സ്കൂൾ പരീക്ഷ ... ഹൈസ്കൂളിൽ നിന്ന് ... പാസ്സായശേഷം ആലുവാ അദ്വൈതാശ്രമം സംസ്കൃത സ്കൂളിലെ ഇംഗ്ലീഷദ്ധ്യാപകനായി ഔദ്യോഗിക ജീവിതം ആരംഭിച്ചു. അദ്വൈതാശ്രമത്തിലെ അന്തേവാസിയായിരുന്ന അക്കാലത്ത് അവിടത്തെ ഹെഡ്മാസ്റ്ററും അഗാധ പണ്ഡിതനുമായിരുന്ന ശ്രീ കെ. കെ. രാമുണ്ണിക്കുറുപ്പിന്റെ കീഴിൽ നാലഞ്ചു വർഷക്കാലം സംസ്കൃതം പഠിച്ച് കാവ്യനാടകാലങ്കാരാദി പരിജ്ഞാനമുള്ള വ്യക്തിയായി ... സംസ്കൃതകവികളുടെ ... പഠിക്കുകയും ... അദ്ദേഹം ഒന്നാം ക്ലാസ്സിൽ വിജയം കൈവരിക്കുകയും ചെയ്തു. ശ്രീ നാരായണഗുരുസ്വാമികളുമായി അടുത്ത സമ്പർക്കം പുലർത്തുന്നതിനും അദ്ദേഹത്തിൽ നിന്ന് സാഹിത്യ പ്രവർത്തനത്തിൽ പ്രോത്സാഹനം നേടുന്നതിനും ഇക്കാലത്ത് അദ്ദേഹത്തിന് അവസരം ലഭിച്ചു. 1928ൽ ആലുവാ യൂണിയൻ



വർഗ്ഗീസ് ഇട്ടിയവിരാ

ക്രിസ്ത്യൻ കോളേജിൽ അദ്ധ്യാപകനായിച്ചേർന്ന അദ്ദേഹം മദ്രാസ് യൂണിവേഴ്സിറ്റിയിൽ നിന്നും പ്രശസ്തമായ വിധം എം. എ. ബിരുദം നേടുകയും പ്രൊഫസ്സർ പി. സി. ... ഗ്രന്ഥകർത്താ... പ്രൊഫസ്സറായിത്തീരുകയും ചെയ്തു. 32 വർഷത്തെ സ്തുത്യർഹമായ സേവനത്തിനുശേഷം 1961ൽ അദ്ദേഹം കോളേജിലെ ഉദ്യോഗത്തിൽ നിന്ന് വിരമിച്ചു. 1968 മുതൽ മരിക്കുന്നതുവരെ അദ്ദേഹം കേരള

സാഹിത്യ അക്കാദമിയുടെ പ്രസിഡന്റായിരുന്നു. കൂടാതെ കേരള സർവ്വകലാശാല സെനറ്റ്, ബോർഡ് ഓഫ് സ്റ്റഡീസ്, ദക്ഷിണ ഭാഷാ ഗ്രന്ഥ മണ്ഡലം, എന്നിവയിലെ അംഗം, കേരള സാഹിത്യ സമിതിയുടെ പ്രസിഡന്റ്, സ്റ്റേറ്റ് ലാംഗ്വേജ് ഇൻസ്റ്റിറ്റ്യൂട്ടിന്റെ ഭരണസമിതിയംഗം, മലയാള വിജ്ഞാനകോശത്തിന്റെ ചീഫ് എഡിറ്റർ തുടങ്ങി വിവിധ നിലകളിൽ അദ്ദേഹം പ്രശസ്ത സേവനം നിർവ്വഹിച്ചിട്ടുണ്ട്. സെറിബ്രൽ ത്രോംബോസിസ് രോഗം ബാധിച്ച് അദ്ദേഹം ഏതാണ്ട് ആറുമാസക്കാലം രോഗശയ്യാവലംബിയായിക്കിടന്ന ശേഷം 1971 ഫെബ്രുവരി 11-ാം തിയതി ഇഹലോക വാസം വെടിഞ്ഞു.

കേരളീയ ജനസമുദായത്തിന്റെ ജീവിതത്തെ ഒരു കാലത്തു മൂടിപ്പിടിച്ചു കൊണ്ടിരുന്ന അന്ധവിശ്വാസങ്ങളും, അനാചാരങ്ങളും, അസമത്വങ്ങളും എന്നിവക്കെതിരായി ചരടും ഉയർത്തി വിജയം വരിക്കുകയും സമുദായത്തെ പുരോഗതിയിലേക്കു നയിക്കുകയും ചെയ്ത ഒരു സാമൂഹ്യ ചിന്തകൻ എന്ന നിലയിലായിരിക്കും ഭാവി തലമുറകൾ ശ്രീ കുറ്റിപ്പുഴയെ സ്മരിക്കുക എന്നു തോന്നുന്നു. അദ്ദേഹം വളർന്നു വന്ന കേരളീയ സമുദായത്തിലെ യാഥാസ്ഥിതികത്വവും അസമത്വവും സമുദായപ്രമാണികളും ഇന്നു നമുക്കു ഭാവന ചെയ്യാനാവില്ല. പല നേതാക്കന്മാരും സാക്ഷ്യം വഹിച്ചിട്ടുള്ള ഒരു ദുഷിച്ച കാലഘട്ടമായിരുന്നു.

“എന്തു നരച്ചുള്ള വസ്തു പോലും
ചാരത്തിൽ നട്ടുള്ള തീക്കൊള്ളി പോലും
സങ്കല്പിക്കാനാവാത്ത കഷ്ടം!
ഹാ ഹാ! ഇങ്ങനെ വല്ല നാട്ടുമുണ്ടോ?”

എന്നു ചിന്തിപ്പിക്കത്തക്കവിധം അവർ ശക്തരായിരുന്ന ഒരു സാമൂഹ്യ വ്യവസ്ഥിതിയെ ചോദ്യം ചെയ്യുന്നതിനും വിപ്ലവാത്മകമായ മുന്നേറ്റത്തിനും അസാധാരണമായ ധീരതയും ചങ്കൂറ്റവും ഉള്ളവർക്കു മാത്രമേ സാധ്യമായിരുന്നുള്ളു. ഇതര സമുദായങ്ങളിലേക്ക് വിചാര—വിപ്ലവത്തിന്റെ സാമൂഹ്യനീതികളെയൊന്നാകെ ദൃഢപ്പെടുത്താൻ ശ്രമിച്ചിട്ടുള്ളവരെന്നുണ്ടെങ്കിൽ, അവരും യാഥാസ്ഥിതിക സമുദായത്തിൽ ജനിച്ച ഒരു വ്യക്തി, അനാചാരങ്ങളുടെയും അന്ധവിശ്വാസങ്ങളുടെയും പിടിച്ചു വലിച്ചുകൊണ്ടെത്തിയതാണെങ്കിൽ, ആ മനുഷ്യസ്നേഹത്തിന്റെയും ആദർശധീരതയുടെയും മുമ്പിൽ നാമറിയാതെ കൈകൂപ്പിപ്പോകും.

സാഹിത്യകാരനെന്ന നിലയിൽ ശ്രീ കുറ്റിപ്പുഴ തന്റെ വ്യക്തിമുദ്ര പതിപ്പിച്ചിട്ടുള്ളത് നിരൂപണപരമായ ഗദ്യപ്രബന്ധങ്ങളുടെ രംഗത്താണ്. മലയാളത്തിനു പുറമെ, സംസ്കൃതത്തിലും ഇംഗ്ലീഷിലും കൂടി വിവിധ വിജ്ഞാനശാഖകളിൽ അഗാധമായ അവഗാഹം നേടിയ അദ്ദേഹത്തിന്റെ പ്രബന്ധങ്ങൾ പാണ്ഡിത്യത്തിന്റെയും സ്വതന്ത്രചിന്തയുടെയും സവിശേഷ മുദ്രകൾ വഹിക്കുന്നവയാണ്. വിപുല ഗ്രന്ഥങ്ങളൊന്നും വിരചിക്കുവാൻ അദ്ദേഹം ഉദ്യമിക്കുകയുണ്ടായില്ല. അപ്പപ്പോൾ എഴുതിയിട്ടുള്ള വിമർശനങ്ങളും ഉപന്യാസങ്ങളും സമാഹരിച്ച് സാഹിതീയം, നവദർശനം, വിമർശരശ്മി, നിരീക്ഷണം, ചിന്താതരംഗം, ഗ്രന്ഥാവലോകനം, മനോല്ലാസം, മനനമണ്ഡലം, സാഹിതീകൗതുകം, ദീപാവലി എന്നിങ്ങനെ പല ഗ്രന്ഥങ്ങൾ അദ്ദേഹം പ്രസിദ്ധീകരിച്ചിട്ടുണ്ട്. ഇവയ്ക്കു പുറമെ വിചാരവിപ്ലവവും ‘എല്ലാമനുഷ്യരും സഹോദരർ’ എന്നൊരു വിവർത്തനവും അദ്ദേഹത്തിന്റെ കൃതികളായിട്ടുണ്ട്. സാഹിത്യപ്രവർത്തക സഹകരണസംഘം പ്രസിദ്ധീകരിച്ചിട്ടുള്ള ‘കുറ്റിപ്പുഴയുടെ തെരഞ്ഞെടുത്ത ഉപന്യാസങ്ങൾ’ മലയാളത്തിലെ ഏറ്റവും തലക്കനമുള്ള ഒരു ഉപന്യാസ സമാഹാരം തന്നെയാണ്.

യുക്തിവാദിയെന്നോ വിപ്ലവചിന്തകനെന്നോ പുരോഗമനവാദിയെന്നോ മാത്രമുള്ള ഒരു ലേബലിനുള്ളിൽ കുറ്റിപ്പുഴയുടെ ബഹുമുഖമായ വ്യക്തിത്വത്തെ ഒതുക്കി നിർത്തുവാൻ ശ്രമിക്കുന്നത് അദ്ദേഹത്തോട് ചെയ്യുന്ന കടുത്ത അനീതിയായിരിക്കും. ആദ്യകാലത്ത് അദ്വൈതചിന്തകനും ഈശ്വരവിശ്വാസിയുമായിരുന്ന അദ്ദേഹം പിന്നീട് യാഥാസ്ഥിതികത്വത്തിന്റെ നേരെ പ്രതിഷേധ ഗർജ്ജനം മുഴക്കുന്ന വിപ്ലവകാരിയും യുക്തിവാദിയും നിരീശ്വരനുമായി തീർന്നതിന്റെയും മാനസാന്തരത്തിനു കാരണങ്ങൾ എന്തെല്ലാം? ജീവചരിത്ര കുതുകികൾ അന്വേഷിച്ചു കണ്ടെത്തുവാൻ ശ്രമിക്കുന്നത് പ്രയോജനകരമായിരിക്കും. തികച്ചും ഈ വിധം അനേകം വൈരുദ്ധ്യങ്ങളുടെ ഒരു സമാഹാരമായിരുന്നു ശ്രീ കുറ്റിപ്പുഴയുടെ ജീവിതം. ഒരു വശത്ത് അദ്ദേഹം യുക്തിവാദിയും നിരീശ്വരനുമായിരുന്നെങ്കിൽ മറുവശത്ത് ഏറ്റവും വലിയ ഈശ്വരവിശ്വാസികളെപ്പോലും അതിശയിക്കുന്ന നിസ്വാർത്ഥതയും ധർമ്മനിഷ്ഠയും മനുഷ്യസ്നേഹവും അദ്ദേഹം പ്രദർശിപ്പിച്ചിരുന്നു. എല്ലാദിവസവും പ്രഭാതസ്നാനം കഴിഞ്ഞു വന്നാൽ മണിക്കൂറോളം സമയം ഒരു യോഗിയുടേതെന്നപോലെ ധ്യാനനിമഗ്നനായിക്കഴിയുക അദ്ദേഹത്തിന്റെ ഒരു പതിവായിരുന്നു. കുറ്റിപ്പുഴയെപ്പോലെ വ്യക്തി

ഇതാ മുഖംമൂടി വയ്ക്കാത്ത ഒരു മനുഷ്യൻ

(കെ. എസ്സ്. വിശ്വംഭരദാസ്, ദേശം.)

കുറ്റിപ്പുഴസ്സാറിന്റെ സമാനും സുദീർഘമായ അദ്ധ്യാപന കാലഘട്ടത്തിലെ അവസാനവർഷങ്ങളിൽ നാലുവർഷക്കാലം അദ്ദേഹത്തിന്റെ വിദ്യാർത്ഥിയായിരിക്കുവാനുള്ള അപൂർവ്വഭാഗ്യം കൈവന്ന ഒരാളെന്ന നിലയിൽ, തികച്ചും ഒരു ശിഷ്യന്റെ കാഴ്ചപ്പാടിലൂടെ ആ ആചാര്യനെ അനുസ്മരിക്കാനുള്ള ഒരെളിയ ശ്രമം മാത്രമാണിത്. 1957–’58 വിദ്യാഭ്യാസ വർഷത്തിൽ ആലുവ യൂണിയൻ ക്രിസ്ത്യൻ കോളേജിൽ വിദ്യാർത്ഥിയായി ചേർന്ന ഞങ്ങളുടെ ബാച്ച് 1961 മാർച്ചുമാസത്തിൽ ബിരുദ പരീക്ഷയെഴുതി പുറത്തിറങ്ങുന്നതും, അദ്ദേഹം കുറ്റിപ്പുഴ തന്റെ ദീർഘമായ അദ്ധ്യാപക ജീവിതത്തിൽ നിന്നു വിരമിക്കുന്നതും ഒരുമിച്ചായിരുന്നു. വിദ്യാർത്ഥികളോട് അതിവാത്സല്യവും സ്നേഹാർദ്രതയുമാണ് ഉണ്ടായിരുന്നത്. കുറ്റിപ്പുഴസ്സാറിനു ഞങ്ങളോട് ഉള്ളിലുള്ള ജീവിതത്തിലൊരിക്കലും അനുഭവിക്കാനാവാത്ത, സംഘടിതമായ ഉപദേശങ്ങളിലൂടെയോ, സമ്പർക്കത്തിന്റെ തണലിലൂടെയോ കിട്ടേണ്ടിയിരുന്ന അനുഭവങ്ങൾ സ്നേഹോപചാരം സ്വീകരിച്ച കുറ്റിപ്പുഴസ്സാർ, ഞങ്ങളുടെ സ്നേഹോപഹാരം സ്വീകരിച്ചുകൊണ്ടു പറഞ്ഞ ചില ആശംസകളാണ് ഇപ്പോഴും എന്റെ ഓർമ്മയിൽ സജീവമായി നില്ക്കുന്നു. ജീവിതത്തിലെ പല ആദ്യാനുഭവങ്ങളുമായി നിങ്ങൾ കടന്നുവരുന്നു”, മലയാള സാഹിത്യത്തിലെ ശക്തനും വിപ്ലവകാരിയുമായ ആ ദാർശനികാചാര്യൻ ഇങ്ങനെ പറഞ്ഞു. “ധർമ്മസങ്കടം, ധർമ്മസങ്കടം എന്നു ഞാൻ കേട്ടിട്ടേയുള്ളു. എന്നാൽ, ഇപ്പോഴതാ ഞാനതനുഭവിച്ചുകൊണ്ടിരിക്കുന്നു, ഈ സ്നേഹപ്രകടനങ്ങളുടെ മുമ്പിൽ ഒരു യുക്തിവാദിയും സ്വാഭിമാനിയുമായ ഞാൻ മുമ്പിൽ കീഴടങ്ങിക്കൊണ്ട് തന്നെ…….. ഈ വിധം സ്നേഹോപഹാരം സ്വീകരിക്കുന്നു!” ഇതാണ് സാക്ഷാൽ കുറ്റിപ്പുഴസ്സാർ. വിദ്യാഭ്യാസപ്രമാണങ്ങളെക്കാൾ ആദർശങ്ങൾക്കെല്ലാം അപ്പുറത്തു നില്ക്കുന്ന ആത്മീയതയും മാനവമൂല്യങ്ങളോട് ഇത്രയും അടുപ്പവും ഏറെയായ മാനസികമായ ആത്മബന്ധം പുലർത്തിയ ഒരു അപൂർവ്വവ്യക്തിത്വത്തെ ചൂണ്ടിക്കാണിക്കാൻ നമ്മെ അനുവദിക്കുന്ന ‘മാധ്യമ’ത്തിലായിരുന്നു അദ്ദേഹത്തിന്റെ സ്ഥാനം.

കൊച്ചി സംസ്ഥാനത്ത് പ്രസിദ്ധനായ ഒരു വിദ്യാഭ്യാസവിചക്ഷണനായിരുന്ന, (കെ. ആർ. വിശ്വംഭരൻ എന്ന മറ്റൊരു ആൾ മുമ്പേ പേർ.) ഇദ്ദേഹം കൊച്ചി

പുരയെ കഠിനമായി വെറുത്തിരുന്ന ഒരു വ്യക്തിയെ കണ്ടെത്തുക വിഷമമാണ്. തന്റെ അധ്യാപനത്തിലും കണ്ടെത്തുക ... സ്വാതന്ത്ര്യമാവശ്യമാണെങ്കിൽ അതിന് സ്വാതന്ത്ര്യം നൽകാൻ തയ്യാറായിരുന്ന ആരാധകരെ അദ്ദേഹം നിർമ്മിക്കുകയും പരിശീലിപ്പിക്കുകയുമാണുണ്ടായത്. കാര്യങ്ങൾ സ്വതന്ത്രമായി ചിന്തിക്കുവാൻ കിട്ടിയ എല്ലാ അവസരങ്ങളും അദ്ദേഹം പരമാവധി പ്രയോജനപ്പെടുത്തി. അദ്ദേഹത്തിന്റെ സഹപ്രവർത്തകരും വിദ്യാർത്ഥികളും ചേർന്നു നൽകിയ യാത്രയയപ്പിനോടനുബന്ധിച്ച് നടന്ന സമ്മേളനത്തിൽ മറ്റൊരിക്കലും ഇത്ര ലോകത്തിൽ ജീവിക്കാനാവസരം കിട്ടിയാൽ ആ ജീവിതം സ്വീകരിക്കുമോ എന്ന സംശയം ചോദ്യത്തിനുത്തര

മായി യൂണിയൻ ക്രിസ്ത്യൻ കോളേജിലെ അദ്ധ്യാപകനായിട്ടാണ് അപ്രകാരം ജീവിക്കാനിടവന്നതെങ്കിൽ ആ സന്ദർഭം സ്വാഗതം ചെയ്യുമെന്ന് അദ്ദേഹം പറഞ്ഞത് ഇന്നലെയെന്നതിൽ ഓർമ്മിക്കുകയാണ്. അന്നത്തെ ഇത്രയും കാലം കൂടി താൻ ദീർഘകാലം സേവിച്ചിരുന്ന ബുദ്ധിയോട് കൂടി തന്റെ ജീവിതത്തിന്റെ തന്നെ ഒരു ഭാഗമായി അദ്ദേഹം കരുതുകയും അതിന്റെ അഭ്യുദയം "ഗോവിന്ദ" ... ആഗ്രഹിക്കുകയും ചെയ്തിരുന്നു. ശ്രീ കുറ്റിപ്പുഴയുടെ സ്മരണയ്ക്കു മുമ്പിൽ കൃതജ്ഞതാ നിർഭരമായ ആദരാഞ്ജലികൾ അർപ്പിക്കുവാൻ ഈ സന്ദർഭം ഉപയോഗപ്പെടുത്തിക്കൊള്ളട്ടെ.

സാറിനെ മുഖം കാണിപ്പാൻ ചെന്നപ്പോഴും ഭാഗിൽ തുപ്പിക്കൊണ്ട് രാമു ചോദിച്ചു പോലും:-" എത്ര വിശാലമായ താൻ മനസ്സ്!" ഈ പദപ്രയോഗം അന്വയി ച്ചുകൊണ്ട് കറിപ്പുസ്സാർ പലപ്പോഴും ഈ ലേഖകനോടും ആ ചോദ്യം ആവർത്തിക്കാറുണ്ടായിരുന്നു. പ്രത്യേകിച്ചും ഈ അടുത്ത കാലഘട്ടത്തിൽ, ടെറി-ടൂർലെറ്റ്-ബ്രാൻഡിൽപ്പെട്ട കലർന്ന ഈ പേർ കറിപ്പുസ്സാറിനെ ചൊടിപ്പിച്ചിട്ടുണ്ടായിരിക്കും! എന്തുമാകട്ടെ, അതിനു മറുപടിയായ ആ ചോദ്യത്തെ തുടർന്ന് ഉയർന്നുകേൾക്കുന്ന അതിഗംഭീരമായ മറക്കാത്ത പ്രിയ ചിരിയുണ്ടല്ലോ; അതാണുദ്ദേശിക്കുന്നത് കറിപ്പുസ്സാറിൻ്റെ ചിരിയെന്നാൽ, ആ ചിരിയെ ഓർമ്മിക്കാതിരിക്കാൻ, ശിഷ്യസമൂഹമായ ആ ചിരി കറിപ്പുസ്സാറിനു മാത്രം ചേർച്ചയായതും കുലീനവുമായ അത്യപൂർവ്വ ഭാവത്തോടെ. ശിഷ്യരുടെയും പുറത്തെയും നാട്ടുകാരുടെയും ഹൃദയങ്ങളിലും ആഴത്തിൽ സന്നിവേശിച്ചിരുന്ന ഒരു പ്രത്യേക മാതൃക ഈ ചിരി പ്രചാരവും ഏറെ ആശയായി ചിരിപ്പാൻ കഴിയു എന്നതിൽ തീർച്ച പറയാം. ആ ചിരിയുടെ അപൂർവ്വ സൗന്ദര്യം നമ്മെ ഇത്ര ഗാഢമായി സ്പർശിക്കുന്നു", അദ്ദേഹത്തിൻ്റെ സ്വാഭാവിക ഗാംഭീര്യവും കൂടി കണക്കിലെടുക്കുമ്പോഴാണ്. സാധാരണക്കാരായാലും ബുദ്ധിജീവികളായാലും പ്രസംഗകരായാലും അദ്ധ്യാപകരായാലും താൻ ഒരു 'മാതൃകാ' അദ്ധ്യാപകൻ എന്നുദ്ദേശിച്ചു നിമിഷം മുൻപ് അതു പുറത്തേക്ക് വിട്ടപ്പോഴും വിട്ടുകഴിഞ്ഞും ശ്രോതാക്കൾക്കും ആ ഫലിതം ആസ്വദിച്ചു ചിരിക്കുന്ന ഒരു പ്രത്യേകതയല്ലോ നമുക്കുള്ളത്. ഇക്കാര്യത്തിലും കറിപ്പുസ്സാർ ഒരേകാന്ത പഥികനായിരുന്നു. താൻ ഫലിതം പറയാൻ പോകുന്നെന്നോ പറഞ്ഞെന്നോ ഉള്ള നേരിയ ഒരു വികാരം പോലും മുഖത്തുണ്ടാകാതെ സൂക്ഷിക്കുവാൻ ചൊടിപ്പിയ്ക്കുകളുടെ ശ്രംഖല സ്വയം ഉടക്കുകയാണ്. സൂക്ഷിക്കാനുള്ള ആ അതികായൻ്റെ കഴിവ് നിസ്തുലമായിരുന്നു.

ഇതും പറഞ്ഞ സ്ഥിതിക്ക്, മുൻകോപത്തിൻ്റെ കാര്യത്തിലും അദ്ദേഹം ശ്രദ്ധേയനായിരുന്നു എന്നു പറയേണ്ടതുണ്ട്. എല്ലാ സ്വാതന്ത്ര്യ സമരങ്ങളുടെയും ശ്രദ്ധേയമായ മുൻകോപികളായിരുന്നിട്ടുണ്ടല്ലോ! അത്ഭുതകരമാംവണ്ണം അല്പായുസ്സുകളായിരുന്ന ആ മുൻകോപങ്ങളും അദ്ദേഹത്തിൻ്റെ ജീവിത മേഖലകളിൽ എത്രയെത്ര നേരമ്പോക്കുകളാകും ഉണ്ടാക്കിയിട്ടുള്ളത്! സാറിൻ്റെ ഈ ഓർമ്മയിലും മുഖഭേദം നടിപ്പാൻ തോന്നി യായിരിക്കണം, യു. സി. കോളേജ് അസംബ്ലി ഹാ

ളിൽ പുറം ഒരു പാഠം കാക്കകൾ നിത്യവും വിശ്രമിച്ചിരുന്നതായിരുന്നു ! കറിപ്പുസ്സാറിൻ്റെ മുൻകോപം മൂലം "ഗൊട്ട് ദി ക്ലാസ്സ്"യ മന്നിലെയും സ്വാതന്ത്ര്യങ്ങൾ, ആ ശിക്ഷാവിധികളിലൂടെ നിമിഷങ്ങൾക്കകം തന്നെ, സ്നേഹധനനായ ഗുരുവിൻ്റെ നിർദ്ദേശപ്രകാരം പുറത്തു പോന്ന കുട്ടികൾക്കുണ്ടായിട്ടുള്ള ധാരാളം അനുഭവങ്ങളും എനിക്കുണ്ടായിട്ടുണ്ട്. കറിപ്പുസ്സാറിൻ്റെ ഈ 'മുൻകോപ ഭംഗി' (പുഷ്പം പോലെ പ്രസന്നമായ ആ മുഖത്ത് മുൻകോപം വരുമ്പോഴും വലി ഞ്ഞുമുറുകുകയുമായിരുന്നു; അവ കാണേണ്ടതു തന്നെയാണ്) കണ്ടുരസിക്കുവാനായി, അദ്ദേഹം കടന്നു പോകുമ്പോൾ "ഉണ്ണായി പെണ്ണായിരുന്നു !" എന്നു വിളിച്ചുപറഞ്ഞു ചൊടിപ്പിച്ചിരുന്ന പഴയ തലമുറയിലെ ചില ശിഷ്യന്മാരും ഉണ്ടായിരുന്നതായി കേട്ടിട്ടുണ്ട്.

സമഗ്രമായ ഒരു ഗ്രന്ഥശിഷ്യനാവും കെട്ടിപ്പടുക്കാൻ കറിപ്പുസ്സാറിന് കഴിയാതെ പോയി എന്ന കാര്യം എടുത്തുപറഞ്ഞേ തീരൂ. സാറിന് നൽകപ്പെട്ട യാത്രയയപ്പുയോഗങ്ങളിലൊന്നിൽ പ്രസംഗികനായിരുന്ന ഒരു സ്നേഹിതൻ പ്രസംഗത്തിൽ പറയേണ്ട പ്രസക്തകാര്യങ്ങളും ആരായാതെ കൂട്ടത്തിൽ, ഇക്കാര്യം പ്രത്യേകം പറയേണ്ടതാണെന്ന് ഞാൻ സൂചിപ്പിക്കുകയുണ്ടായി. സ്നേഹിതൻ അതുപോലെതന്നെ പ്രസംഗിച്ചു ഫലിപ്പിക്കുകയും ചെയ്തു. തൻ്റെ ജീവിതത്തിലെ വലുതായ ഈ നേട്ടമില്ലായ്മ അദ്ദേഹം നിഷേധിക്കുമെന്നോ അതേക്കുറിച്ചു ശ്ലോകത്തിൽ കഴിക്കുമെന്നോ ആയിരുന്നു ഞങ്ങളുടെ ധാരണ. എന്നാൽ ഞങ്ങളെ അത്ഭുതപ്പെടുത്തിക്കൊണ്ട് അദ്ദേഹം അത് പൂർണ്ണമായി അംഗീകരിക്കുകയും തൻ്റെ മനസ്സിലുള്ള ഒരു ന്യൂനതയായി സ്വയം സമ്മതിക്കുകയുമാണുണ്ടായത്. ഒരു പക്ഷെ ഇന്ന് നാം പുറം കാണുന്ന അയഞ്ഞ ഗ്രന്ഥശിഷ്യബന്ധത്തിൽ നിന്നും വിഭിന്നവും നിർമ്മലവുമായ മറ്റൊരു ബന്ധമായിരുന്നതുകൊണ്ടാകാം, കറിപ്പുസ്സാർ എന്ന നാമധേയധാരിയിൽ അദ്ദേഹത്തിൻ്റെ ശിഷ്യ സമ്പത്തുക്കളും ഇന്നും സ്നേഹാദരങ്ങളുടെ മാന്ത്രികശക്തിയിൽ അടിപ്പെട്ടുപോകുന്നത്.

കറിപ്പുസ്സാറിലെ മനുഷ്യസ്നേഹിയെക്കുറിച്ചോർക്കുമ്പോൾ മറ്റൊരുകാര്യം കൂടി ഓർമ്മയിൽ വരികയാണ്. ഗാന്ധിസാഹിത്യ അക്കാദമിക്കുവേണ്ടി "എല്ലാ മനുഷ്യരും സഹോദരർ" (All Men are Brothers) എന്ന ഗാന്ധികൃതി ഗ്രന്ഥം അദ്ദേഹം വിവർത്തനം ചെയ്തത് 1962ലായിരുന്നു. അന്ന് ബിരുദവിദ്യാർത്ഥിയും ഉദ്യോഗാർത്ഥിയുമായി നടന്നിരുന്ന ഈ ലേഖകനാണ്

അതിൻ്റെ കൈയെഴുത്തു പ്രതി തയ്യാറാക്കാനുള്ള ഭാഗ്യം ലഭിച്ചത്". കറിപ്പുസ്സാർ പറഞ്ഞുതരും; ഞാനെഴുതും. രാവിലെ 9 മണി മുതലാണ് ജോലി തുടങ്ങുന്നത്. പത്തര പതിനൊന്നാകുമ്പോൾ ഒരു ഇടവേളയുണ്ട്" ചായയുടേയോ എന്തെങ്കിലുമോ ഒരു "തട്ട്" എൻ്റെ മുമ്പിൽ പ്രത്യക്ഷപ്പെടുകയും 'ഇനി ഒരു ചായ കഴിച്ചുവന്നിട്ടു മതി" എന്നു കറിപ്പുസ്സാറിൻ്റെ ശബ്ദം, കേൾക്കുകയും ചെയ്യുന്നതോടെയാണ് ആ രസകരമായ ഇടവേളയാരംഭിക്കുന്നത്. ഇപ്പോഴും പറയണമെന്നോ വേണമെങ്കിൽതന്നെ പൈസാ കൈയിലുണ്ടെന്നോ മറ്റാരായി വരുകയോ കൈയിൽ സഹിതം വരുന്നുള്ള "ഹിപ്പോക്രിസി"കൊണ്ട് ആ മനുഷ്യസ്നേഹിയുടെ മുമ്പിൽ ഒരു സ്വാതന്ത്ര്യമായിരുന്നില്ല.

എൻ്റെ ഈ അനുസ്മരണവും ഉപസംഹരിക്കട്ടെ. ജീവിതത്തിലെ എല്ലാ തുറകളിലും—സാഹിത്യത്തിലായാലും പത്രപ്രവർത്തനത്തിലായാലും രാഷ്ട്രീയത്തിലായാലും ധാരാളം ആചാര്യന്മാരുള്ള ഒരു നാടാണല്ലോ നമ്മു

ടേത്. പൊയ്മുഖങ്ങളണിയാത്ത കറാ ആചാര്യന്മാർ എന്നാൽ ജീവിതത്തിലെ എല്ലാ നിമിഷങ്ങളിലും ബോധത്തിലും ഉപബോധത്തിലും അതിപ്രിയനായ മനുഷ്യനായി ജീവിച്ച ആചാര്യനായിരുന്നതിലും കറിപ്പുസ്സാർ. ജീവിതത്തിലെ ഒരു മത്സര രംഗത്തും വിജയത്തിനോ പ്രശസ്തിയ്ക്കോ അംഗീകാരത്തിനോ, വേണ്ടി അദ്ദേഹം മുഖം മൂടി അണിഞ്ഞിട്ടില്ല. പുഷ്പം പോലെ പ്രസന്നമായ ആ മുഖംപോലെ തന്നെ സ്വാഭാവികതയും ശുദ്ധവുമായിരുന്ന ആ ഹൃദയവും. പാണ്ഡിത്യം നിരൂപണം യുക്തിവാദിയും അദ്ധ്യാപകനായ കറിപ്പുസ്സാറിനെ ഞാൻ ബഹുമാനിക്കുന്നു. എന്നാൽ ജീവിതത്തിലെ എല്ലാ നിമിഷങ്ങളിലും മനുഷ്യനായി ജീവിച്ച, ജീവിതത്തിൽ ഒരിക്കലും മുഖം മൂടി എടുത്തണിഞ്ഞിട്ടില്ലാത്ത നിമിഷം പോലും മുഖം മൂടി യുക്തിവാദിയും അതോടൊപ്പം ജീവിത മൂല്യങ്ങളിൽ ശുദ്ധി ഉലയാതിരുന്ന ആ കറിപ്പുസ്സാറിനെ ഞാൻ ആരാധിക്കുന്നു.

Dr. A. K. Baby

Dr. T. I. Poonen

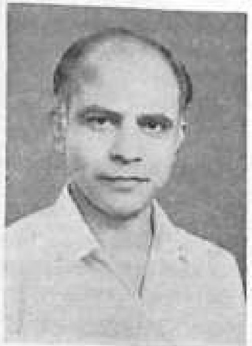
(Dr. T. I. Poonen, a gifted teacher with a very rare thirst for knowledgeis to be ranked always with the early stalwarts of this institution. Even at 83, he is mad after knowledge as the grammarian of R. Browning's. Dr. A.K. Baby who, in this article, pays humble tributes to his Guru, is the professor and head of the department of History of this College.)

A great teacher and scholar with a rare thirst for knowledge, Dr. T. I. Poonen has left a lasting impression on generations of his students. Born in 1890, Mr. Poonen lost his father before he reached the age of two and was brought up by his uncles who constantly dinned into his ears the necessity for achieving academic brilliance as a passport to a good job with a fat salary. He turned out to be a good student of remarkable ability and he invariably stood first in his classes winning many prizes, scholarships and medals. He got a first class for Matric examination and a double first class for B. A. But apparently that did not bring him much happiness. The perpetual anxiety as to whether he would be able to keep up his reputation for brilliance was a constant source of vexation and a strain on his nerves. He himself has remarked: "It meant that bent on earnest business one was in the poet's words, always plying murmuring labours and missing all the enjoyments of student life." He devoted himself so much to his studies that he had neither time nor inclination for sports and games.

He started his career as a tutor in English in the Madras Christian College in 1912. Later he became Assistant Lecturer in History. In 1914 he fell ill and was without work for five years. Then he worked as Lecturer in English in C.M. College, Tinnevelly for three years. In 1924 he joined the staff of the Union Christian College, Alwaye as Lecturer in History in which capacity he served with distinction and devotion till his retirement in 1947.

Dr. Poonen was a popular and gifted teacher. Generations of students will bear testimony to his enthusiasm for learning, earnestness of purpose and genuine interest in the welfare of his students. His lectures were striking examples of clarity of thought and expression. His notes showed his profound knowledge of the subject and extraordinary mastery of the English language.

Another quality which impresses one who has come into contact with him is his genuine thirst for knowledge. This thirst led him into the field of research where he has made significant contributions. Even after his retirement from the Union Christian College, his enthusiasm for learning remained and it should be noted that he was awarded Ph.D. by the Madras University after his



Dr A. K. Baby

retirement when he was 61 years of age. He showed special interest in studying the contacts of the Dutch with Malabar in the 17th and 18th centuries. For reading original source materials he started learning the Dutch language in which he attained great proficiency. His Ph. D. dissertation was highly commended by competent scholars. Besides writing books, he has also contributed learned articles in standard journals and newspapers. His research work and publications have made him a historian of repute.

Dr. Poonen is a man of great faith and intense religious convictions. He has shown commendable interest in the study of religion and has won many prizes and medals for proficiency in Scripture. He did not look upon education merely as a means of earning one's livelihood and he realised the paramount importance of relating one's life-work to the well-being and needs of fellow men. He used to quote the following passage from the Scripture: "Seekest thou great things for thyself, seek them not, saith the Lord." He always gave supreme place to the quest for moral and spiritual values. He has been playing an important part in the affairs of his Church, serving as a member of many of its administrative bodies.

Dr. Poonen is now living in retirement with his only son Mr. T. P. Ittoop Superintending Engineer at Ernakulam. He is still engaged in scholastic pursuits; he still retains his great interest in religious and educational matters. I wish him many more years of useful service.

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C. T. Benjamin

T. B. Ninan

One of the early stalwarts of the adventure that is Union Christian, Shri T. B Ninan should legitimately be called the architect of the Physics Department of the College. Shri Ninan, who retired from active service of this institution in 1965, continues to guide the developmental projects of the college. Shri Ninan is sixty six, living at his residence at Pullad. The pilgrim with folded palms before his Guru, Shri C. T. Benjamin is at present the Principal of the College. —*Ed.*

When we think of the Union Christian College we think of a few names as embodying its ideals and achievements. We think of that saintly soul, the late Mr. K. C. Chacko the architect of this College, whose imaginative wisdom and implicit faith in God's all sufficiency made the ideas of a Union Christian College a reality. We think of the late Mr. A.M. Varki, that silver-tongued orator and the first principal of this College. We think of Mr. C. P. Mathew with his inherited sense of selfsacrifice for the sake of a common cause and his philosophic acumen. We think of Mr. V. M. Ittyerah who with his sound common sense and fatherly affection has endeared himself to generations of students and teachers of this College.

C. T. Benjamin

No less strongly, no less proudly, no less lovingly do we think of Mr. T. B. Ninan who is at least as much responsible as any of its founders in making this college what it is today.

His activities in the University have been signally important. As a member of the Syndicate he made his mark in that august body and was a trusted confidant of the Vice Chancellor of that time. In this college the activities in which Mr. Ninan has not played a prominent role are practically nil. As an experienced member of the college Fellowship, a resourceful and dependable member of the college Council, an unassuming but very efficient warden of a senior hostel for about two decades, an able principal with rare perspectivity and farsighted statesmanship, an upright counsellor and president of the C. S. I. congregation of the College and sympathetic and understanding but very efficient head of the department of Physics and as a keenly interested president of many of our games clubs, Mr. Ninan has left the impress of his personality in the many sided life of this college.

Permit me to say a word more about Mr. Ninan as professor of Physics. As one of the many beneficiaries of his remarkable qualities as a teacher I can unhesitatingly say that he combines in himself the many virtues of an ideal Guru. In

this connection I crave your indulgence and your pardon for a few moments of personal reminiscence. I am deeply thankful for some excellent teachers under whom I had the privilege of studying. But from one particular point of view two of them stand out in my mind. They are, the Rev. J. R. Macphail of the Madras Christian College and Mr. T. B. Ninan. Though they taught widely different subjects—the one literature and the other Physics—I have found in them a capacity to bring their personalities to bear upon what they taught so that the student got the impression that what was taught was not merely a faithful and meek reproduction of what the teacher had learnt, but the intelligent imparting of a subject that the teacher has studied and thought through. That is an enviable quality for any teacher to possess. But I have found in Mr. Ninan more than that. There was a compassion—literally meaning the same passion—that a student of his could hardly fail to observe in him. When the result of my B. Sc. Exam. was out, and I did not come out as high as my professors expected, the next mail brought me a letter from Mr. Ninan consoling and encouraging me that I should be thankful that in the quixotic chances of an examination nothing worse happened. I realized then, as I realise now that the excellence of a teacher is not merely seen in his ability to teach, but also, and perhaps more, in his attitude to his students and his capacity to quickly feel with and for his students, which is real compassion.

Mr. Ninan is 66 now. It is said that Mr. G. B. Shaw, when he completed 90 years remarked "I am 90 years young", because youth and oldness are subjective qualities. There are some whom "age cannot wither". When Mr. Churchill completed his 83rd birthday, a young journalist was reported to have expressed the hope to see the day when Mr. Churchill completed his 100th year. With a broad smile the veteran war leader said: "Why not, youngman,, you look quite healthy!" If at all a decline happened, he expected that to be in the case of the journalist and not in his own case. I would unhesitatingly put Mr. Ninan in the galaxy of such perennial youths.

I am happy that retirement from the services of this institution has not meant for Mr. Ninan retirement from activity, nor even from the activity for his college. He can legitimately feel proud that this institution in whose destiny he had thrown his lot more than 38 years ago and which he once so ably principalled has grown to a full-fledged first grade college, and that the department which he headed for a quarter of a century or more has become one of the best in the state by now. And that no doubt must bathe his heart in the perfume of joy, satisfaction and thankfulness as just as it does ours. And it needs no very great stretch of imagination to hear the Master rewarding him as He rewards all who are conscientious and unselfish in putting their talents to good use, with the words, "Well done, faithful servant, enter into thy Master's joy".

A. Aruvamudha Ayyangar

T. V. Ramanujam

Shri T. V. Ramanujam, came to this campus in 1931 at 23, as lecturer in Economics and really made his presence felt till he left us. A gifted journalist, a deep thinker, an outstanding professor, an artiste and a lover of arts—Mr. Ramanujam is at present Economic Advisor to a leading concern in Bombay and the heart and soul of the Shanmukhananda Sangeetha Sabha, Bombay. This article is adapted from an article by Shri Aruvamudha Ayyangar written on the occasion of the Shashtiabda Poorthi of Mr. Ramanujam. —Ed.

"Friend of my better days!
None knew thee but to love thee,
Nor named thee, but to praise."

It was in June 1931 that Ramanujam joined the staff of the Union Christian College, Alwaye, a college small in magnitude but high in spirit, with an atmosphere charged with the aroma of sacrifice and dedicated service, a Kerala counterpart to the Fergusson College, Poona. It was Ramanujam's good fortune that some of the best years of his life were spent in the service of that noble foundation. He fully imbibed the spirit of the place and threw himself into his work with enthusiasm. His mastery of his subject, his gift of lucid exposition, and his impressive manner appealed to students and made him an extremely popular lecturer. Not content with his class room lectures students would flock to him at home to receive not only enlightenment but also entertainment for Ramanujam was an excellent singer and it was a delight to listen to his music not always meant to be heard by others but also provided without stint at public gatherings.

Ramanujam had not a little to do in organising the activities of the College Social Service League under whose auspices great efforts were made by the students to ameliorate the condition of the neighbouring poor. He was the life and soul of the College Dramatic Club. He not only organised, but himself acted with distinction in many a performance. He was in heavy demand as a speaker at college and school functions, and he utilized these opportunities to dwell on the rights and duties of citizens, the value of a sense of proportion, the evil of parochialism, and the imperative need to cultivate a national as well as an international outloook. Towards the end of his stay in Alwaye he organised a music sabha with an inaugural entertainment by V. V. Satagopan.

Journalism was Ramanujam's first love, and politics always his absorbing passion. And Alwaye with all its attractions was too small a place for a man of his multifarious interests, adventurous disposition and demoniac energy. "He wanted more elbow room and fewer encumbrances". So when Bombay called him he responded to the call with alacrity. It is not for me to speak of his manifold activities in India's cosmopolis. Of that best portion of a good man's life, his little, unremembered acts of kindness and of love, the name is legion. The magnificent auditorium of the Shanmukhananda Fine Arts and Sangeetha Sabha, one of the chief glories of Bombay, is a monumental achievement which will keep his name alive for generations to come.

Ramanujam is sixty years young today. May he live to see many more successful execution of schemes carefully thought out, skilfully controlled, and happily exhibited for the benefit and welfare of the community.

T. B. Thomas

K. Jacob

Shri K. Jacob known by many a generation of his students as an absent minded professor, joined the Alwaye College adventurists in 1925. Known for his profoundness of love and sympathy for the students colleagues and laymen alike, Prof. Jacob, served the institution for 34 years. The seventy two year old child, as Shri Jacob is, now lives with his partner of life near the college.
—Ed.

Our college has more or less established its position in this state now, but when it was started it was a pure experiment, an experiment sponsored by 'visionaries' and one which, humanly speaking had very little chance of succeeding in our soil. In those days a man of Mr. Jacob's gifts and academic qualification had very great worldly prospects before him. Mr. Jacob however, threw in his lot with the visionary founders of this College and helped to transform a vision into a concrete reality.

The richness of the contribution that Mr. Jacob has made to the college can be mainly attributed to his unswerving and supreme loyalty to his Lord and Master at Whose call he joined this College. A deep evangelical Christian faith, giving a great deal of emphasis to the supremacy of conscience and moral values, is a very essential and enriching contribution to be brought to a place like ours.

Mr. Jacob by his wide reading, prodigious memory, clarity of thinking and analysis, his scholarship and his capacity for lucid exposition has made a contribution of a great value to the College.

Among the early lecturers of this College, I see Mr. Jacob as a St. Francis among the saints of Christendom-an apostle of good cheer, sincerity and childlike simplicity. Mr. Jacob had his own share of ill health and trials and problems in life but through it all he went about radiating cheer and happiness. I could almost hear him saying "Life is sweet, brother. There's night and day brother, both sweet things; sun, moon and stars, brother, all sweet things; there is likewise a wind on the heath; life is very sweet brother; who would wish to die?" * Mr. Jacob loves music, flowers, films, good food, little children; he loves to hear and tell a joke. He hates to hurt and to be hurt. He is willing to forgive and forget.

Another quality that I admired greatly in Mr. Jacob is the absence of self-consciousness and pretence in him. This I think is the secret of the spontaneous love and affection that he has been able to win. He does not try to be somebody else or to pretend that he has something which he hasn't. He is just Mr. Jacob, his true and unique self or personality. What a lot of difficulties and embarassments we could all avoid if we followed Mr. Jacob's example and just were our true selves all the time. I ask myself whether even Mr. Jacob's proverbial absentmindedness (or such part of it that is fact separated from fiction), is not a consequence of this refreshing absence of self-consciousness in him.

The founders of this College set great store by the residential system where intimate contact between staff and students is considered to be an integral part of the process of education. Here Mr. and Mrs. Jacob have played a great part. They threw the doors of their home open to staff and students The absense of formality and the refreshing simplicity and frankness of the Jacob's disarmed the guests of their reserve and shyness and made them at once perfectly at home. Moreover there was no string or partonising attached to the spontaneous welcome and hospitality of that home. Mrs. Jacob's concern and thoughtfulness were not confined to the members of their hostel but were extended to several others who were lonely or in low spirits or in ill-health and to the poor and the needy in the neighbourhood. Her religion is thus of that pure brand of which it has been said: "** Pure religion and unfield before God and the father is this; to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." As I think of our great and distinguished teachers I cannot help recalling the words of the College Prayer Book: "In days past Thou didst send us Thy servants to teach and captain us. Now unto us hath come the call to press on whither they pointed. The trust transmitted to us by them, grant us grace to carry on with the same loyalty as they, with the largeness of vision which Thy wisdom can impart, with that self-mastery which cometh only to wills that are utterly mastered by Thy will."

* George Borrow : Lavengro.
** St. James 1. 27.

M. E. Cheriyan

C. P. Andrews

Shri. C. P. Andrews who joined the College in 1921 as a demonstrator in Botany, later became the first Physical Director of the College. If the Union Christian College can boast of good playfields and rich traditions in the field of Games and Sports, she owes much to the untiring zeal of Shri Andrews. Retiring from the College in June 1965, Shri Andrews is still hail and hearty continuing his work in his favourite field. Shri M. E. Cheriyan, formerly a business executive in the North has now settled down in Ernakulam. He was a student here during 1937-'41. This appreciation was written in 1968.
—Ed.

About Mr. C. P. Andrews I can write or speak only in superlatives and I can see only one side of him. Therefore, this should remain not as a study of Mr. Andrews but as a grateful personal tribute to a person who has been more a "friend" than a "guru" to me.

I have a habit of recalling the nostalgic memories of the four years I passed at the Alwaye College from 1937 to '41 since I sincerely believe that I was made during those formative years. I also often feel that I was made more in the playing fields than in the class rooms of the College. I do not for a moment belittle what I had gained at the feet of stalwarts like Messrs. A. M. Varki, K. C. Chacko, T.B. Ninan, C.P. Mathew, V.M. Ittyerah, D. P. Unni, Kuttipuzha Krishna Pillai and others, each a giant in his own field. What glorious moments we had in the company of those great ones!

But I must frankly and boldly admit that it is the experience gained and lessons learnt in the playing fields of Alwaye that have made me what I am today.

Let me explain. While in college I had the unique distinction of playing a number of games — almost all—with some proficiency and I played

M. E. Cheriyan

Football, Basketball and Tennis for the College. We used to play (it is more correct to say that Mr. Andrews made us play) matches after matches not only in the various towns in Travancore but in places like Cannanore, Mangalore, Calicut, Bangalore, Mysore etc. We used to win and lose. When we won we could not sleep out of excitement and when we lost we could not sleep out of despondency. This happened month

after month, year after year and a stage came when we could look at both success and failure with equanimity.

The same thing happened in the field and track events. Mr. Andrews used to make us run, miles and miles of cross-country races, relay races, and other races, would train us in other events like jumps etc. for hours without rest, building up our power of resistance and stamina. At times he used to be merciless. But he did all these with a purpose. He used to take us around the various towns in Travancore taking part in sports events.

More than making us proficient in various games and sports events Mr. Andrews took pains to mould us into real "sportsmen" in its correct sense. This he did, not by preaching but by his personal examples. I used to spend days and days in Mr. Andrews' company either playing some matches or taking part in some sports events or just "travelling." Never did I see him behaving in an unsportsmanlike manner even against grave provocations. Even when we lost any match due to unfair tactics and means Mr. Andrews would never allow us to behave in an unseemly manner. I could cite many examples for these but for want of space. But I must record one instance. I believe it was in 1940 or early 1941 when Alwaye College went to Changanacherry to play the semi-finals of the Inter-collegiate Tournament in Football. We were quite a strong team and on the existing form it was expected that our team would win the trophy. Our opponents knew this. They brought in players who were not even qualified to play in an Inter-collegiate event. Mr. Andrews did not protest. And once the play started, our opponents played us more than the ball. We were subjected to a harrowing and merciless treatment with the active support of the referee. All canons of the game were thrown to the winds and all sportsman-spirit set aside. During the halftime recess, I, as Captain of our team, told Mr. Andrews that we were withdrawing from the game and that we would not play further. I still recall the manner in which Mr. Andrews reacted then. He almost exploded. He threatened that he would throw me and the team out of the college if we did not finish the game as sportsmen irrespective of the result. We played; we lost; Mr. Andrews alone looked quite happy.

In my later life I have had to face problems galore. I have faced success; I have faced failures; I continue to face difficult problems almost every day as part of one's routine life; I face problems of leadership, of team work; there are provocative situations; there are complex problems.

I must candidly admit that at a time when life's problems stare at me, it is the lessons learnt and experience gained in the playing fields that have stood by me rather than the smattering knowledge of the various subjects studied in the class although admittedly they have their own value. That is why I have said earlier that I was made more in the playing fields rather than in the class rooms. When I say this I am paying my humble tributes to Mr. Andrews who made me more than any one else. What is more? If, today at 49, I, father of five children could still play an hour's game of badminton or tennis or drive a stretch of 300 miles or could withstand such physical hardships I could only gratefully remember Mr. Andrews and his stern training.

I have known Mr. Andrews as a teacher, physical director and as a man. As a physical director, he was unexcelled, in our days. I say it with a certain amount of authority since it was my unique privilege, particularly because of my comparative proficiency in some games, to have known most of the physical directors of those days under the Travancore University. Mr. Andrews became a physical director not by accident but by choice. He took physical training as a mission and not just as a vocation. Playing field, to him, was his temple. We always used to notice Mr. Andrews walking around a court, be it a large football field, cricket pitch or tennis court, but never treading it under, unless he himself was playing; they were sacred areas to him and he wanted others to follow. He has told me this in specific words. The Y. M. C. A. School of Physical Education which he had started and is still nursing, is a living monument to his love for physical education. There are hundreds of men and women in our state and elsewhere who carry the torch lighted by Mr. Andrews at the YMCA School of Physical Education. In fact, it was the first institution of its kind in Kerala or in South India when it was started. It had no governmental sanction to start with. But it was Mr. Andrews's standing in the physical education world that got early recognition for the School.

There were no tournaments or sports events in any part of Travancore in those days without Mr. Andrews taking part in them actively.

In short, I can say without any fear of contradiction that there is none in the physical education world in Kerala who has done so much pioneering work for the development of physical education in the state. Some of the text-books on physical education by Mr. Andrews still remain as the only ones written on the subject.

I claim that I have known Mr. Andrews as a man, more than many other students who have passed through the portals of U.C. College. To him I was not a mere student of the college and to me he was not just a teacher. During my entire four years and thereafter I have remained a member of the Andrews family. Many evenings and almost all week ends; I used to spend with Andrewses enjoying the delicious "Kappa" and "Chakka" along with "vevicha meen" prepared by that gracious lady Mrs. Andrews, his "Kunjamma." Often we rounded up the day with a card session.

I must admit that I had not been singled out for such treatments since there were a few of us then who could be called his "anthewasikal." The main criterion in selection was one's proficiency in games.

As a man, sometimes Mr. Andrews was much misunderstood. People who did not know him at close quarters used to compare his interior with his exterior and reached wrong conclusion. From personal experience again, I found an ideal "man" in Mr. Andrews. To me there could be no better person of integrity, no better person of religious fervour, no better person devoted to his vocation, no better person more interested in his students, no better husband, no better parent and no better friend. By any standards, Mr. Andrews is "Mountain of a Man."

If I sound superlative, I have already explained the reasons above.

I owe so much to Mr. Andrews. To share a secret, he even gave me a wife. He brought in one Miss Thankamma Cheriyan as a teacher at the YMCA School and "appointed" me, unwittingly though, as Secretary, in 1940. That was the beginning of the end.

I was not surprised to hear that Mr. Andrews after retiring from the College joined the Udyogamandal Sports Federation as it's chief. So, long as there are playing fields and so long as there are young men and women, take it from me, Mr. Andrews will not retire. That familiar Tee Shirt, Khaki shorts and Canvass shoes will continue to adorn our playing fields; that whistle will go on whistling.

Dr. A. M. Chacko

T. R. Anantha Raman

(Prof. T. R. Anantha Rama Iyer is one of the early stalwarts who gave shape to this College. He is still amidst us at Trichur enjoying a well earned retirement. Dr. A.M. Chacko who now heads the Department of Chemistry of the College appreciatively recalls his days spent under the guidance of his great 'Guru'. —Ed.)

Prof. T. R. Anantha Raman who has tenderly nurtured the department of Chemistry from its delicate infancy and developed it to its present stature before he retired as Prof. and Head of the Department in 1962, can rightly be called the architect of the Chemistry department. Born on April 25, 1902, he joined this College as lecturer in Chemistry.

During the period of his dedicated service extending over three and a half decades, Prof. Anantharaman served the College in various capacities with sincerity of purpose and devotion to duty. In addition to his heavy work as the Head of the department of Chemistry, with not even a storekeeper to assist him, he rendered valuable services as President of the Day Scholar's Association, Secretary of the Staff Council, Staff Member in charge of the College Library, President of the Photographic club etc. Under him the Chemistry department enjoyed enormous prestige which was thoroughly well deserved. It was his earnest desire that the college should have the degree course in Chemistry. Though only meagre resources were available, Prof. Anantharaman took the initiative and started the B.Sc Degree course in Chemistry in 1953. 'Maximum efficiency with minimum expenditure'—that was his motto in setting up the laboratories, maintaining them and organising the routine work. When Prof. Anantharaman retired he earnestly wished that the department should be housed properly. I am sure, Prof. Anantharaman would be the happiest person to know that the Chemistry department has now found its house in the newly constructed Golden Jubilee Block. He made his impact on the Senate and the Board of Studies of the University and also played a notable part in improving the standards of teaching Chemistry. After his retirement he worked as Prof. in Devagiri College, Calicut and as Principal in the Kunjukuttan Thampuran Memorial College, Cranganore. At present he is having a pleasant retired life at Trichur.

I had the good fortune to be a student of Prof. Anantharaman for the Intermediate and the B. Sc. degree courses in this College. Being a student of the first batch admitted to the B.Sc course in Chemistry one could come into close contact with this great Chemistry teacher. Each one of us got his personal attention and care in all respects and we were really proud of our beloved professor. As a teacher of Chemistry Prof. Anantharaman could not be excelled. Thorough knowledge of the subject matter and clarity of expression in flawless English were the twin characteristics of his lectures. Chemistry is an experimental Science and the real Science teacher in Prof. Anantharaman used to show up admirably well in the laboratory sessions where he staged demonstration experiments and gave practical instructions emphasising even the minutest details. He had the exceptional gift of making Chemistry teaching not only interesting, but exciting and thrilling too. Later when I joined the department as a Junior Lecturer in Chemistry I could see what laborious preparations went behind each of his lectures and demonstration classes. The experience I gathered during that one year, working with Prof. Anantharaman and the inspiration I got from my close association with him prompted me to take up the profession of teaching Chemistry. I always remember the words that he used to say about the function of a Science teacher. "You cannot teach the students all about Chemistry but you can develop in them a flair for the subject". The fact that he was a strict disciplinarian did not prove to be an inconvenience either to his students or to his colleagues. His readiness to work hard was coupled with his readiness to appreciate hard work where ever it was found. Pursuit of excellence has been his aim in everything and, needless to say he did achieve excellence in everything that he undertook to do.

Outside the college he was a great promoter of fine arts. The Alwaye Sangeetha Sabha is a standing monument to his great love of arts. May he be granted many more years of active life!

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Dr. O. M. Mathen

T. C. Joseph

Dr. O. M. Mathen, the head of the department of Biology of this College, in this article, is presenting a biographical sketch and a general appreciation of Prof. T. C. Joseph, the founder of the department here. Prof. Joseph now leads his retired life at his residence in the neighbourhood of the Union Christian College. —Ed.

Among the early stalwarts of the Union Christian College fellowship who spent the major part of their lives in service to the College and who contributed very much in building up the institution, the name of Prof. T. C. Joseph can be found with the top rankers. Prof. Joseph served the Union Christian College for thirty three years in the department of Biology. It was he who organized the B. Sc. course in Botany in the College and therefore he will always be remembered as the founder of the Botany department. As a teacher of precision and as a noted scholar, Prof. Joseph has inspired generations of students, who in turn admire and respect him. His pleasant manners, genial disposition and unfailing courtesy used to attract his students very much towards him. Naturally enough, he won their affection. He has been a source of help and guidance to his colleagues and a tower of strength to the department of Botany. Simplicity, humility and integrity are the qualities which marked him as an eminent teacher.

Born on the 6th April 1907 at Edayar near Koothattukulam, he had his education at the St John's School Vadakara, the M. D. Seminary High School Kottayam, C. M. S. College Kottayam and Maharaja's Science College Trivandrum. From Trivandrum he got his B. Sc. degree with first rank in the University. He joined the Union Christian College as demonstrator in Natural Sciences, in 1929. In 1930 he left for his Post-graduate studies in the Presidency College, Madras. Taking his M. A. degree with second rank in the Madras University, he returned to the Alwaye College as lecturer and head of the department of Biology.

During his long period of service at the Union Christian he served the College as Bursar, Hostel Warden, and Superintendent of Works. Happily he took charge of the construction of many buildings in the College. The present Biology block is a standing monument to his architectural genius

To the University the great academician in Prof. Joseph was a valuable asset. He was an elected member of University senate, a member of the Faculty of Science and Chairman of the Board of Studies. He has played a significant part in the reorganisation of Science Courses and in formulating the revised syllabi thereon.

It was in 1964, while Prof. Joseph was heading the Biology department of Union Christian College that His Grace Most Rev. Mar Thoma Dionaysius invited him to serve the St. Stephen's College Pathanapuram as its principal. He accepted the invitation; consequently a void was left behind in the Biology Department of the Alwaye College.

It is heartening that even after leaving the Union Christian, Prof. Joseph has never failed to maintain, his contacts with the College. He has now settled at his residence near the College, after his formal services in the field of education.

The College is certain to be benefited by his inspiring presence nearby. May he live long in intellectual and physical health!

An Old Student

Rev. T. V. John, noted for his silent service to the College and his students, served on the English Department of the College for over twenty three years. Here is a former student of his paying tributes to his respected teacher. —*Ed.*

The Rev. Fr. T. V. John was one of the veteran teachers of the College who served on the staff of the English department with great devotion for a period of 23 years. When he joined the staff of the English Department of the College he had already to his credit several years of teaching experience in schools and colleges, mostly outside Kerala. He had association with some of the founder members of the College during his student days in Madras and he chose to leave the Noble College, Masulipatam to join the Staff of this College in 1925.

Each of the teachers in the English department had a reputation of his own and John Achen was well known for his uncanny insight into what was important from the point of view of University Examinations. In those days when teachers exercised a great deal of control on the behaviour of students in the classes Achen imposed no undue restriction on them but allowed them a great deal of latitude. It was his freedom from self-consciousness and his innate understanding of human nature, especially human nature of young people, that enabled him not to frown on students who lapsed into an occasional exchange of ideas or comparing of notes in class. In 1933 he went to England for one year at the invitation of the Church of England Foreign Relations Society and attended lectures at King's College, London, in English Literature and Theology.

Although he did not live in the College campus he gladly undertook responsibilities of the College other than his direct teaching work. He was for a time the librarian of the College and superintendent of what was then known as the 'Nair Mess'. He will be gratefully remembered by generations of students of the College for the devoted pastoral care he exercised over the Malankara Orthodox Syrian Congregation of the College for which he was Chaplain for many years. He had a great and unswerving loyalty to his church and when there were apparent differences in policies and outlook between the College and the ecclesiastical authorities of the Church, Achen knew clearly that he should stand on the side of the latter. Knowing the honesty of Achen's convictions every one could appreciate his stand on questions of this nature. There was no rancour or personal illwill in his attitudes and dealings with others who differed from him.

He was deeply disturbed and pained over the division in his Church which seemed to defy all the efforts for a reconciliation. After much careful study and thought he became convinced that the problems of his own Church were too involved and confusing to afford a solution in the near future and that the Church of Rome was the hope of those who desired the realisation of their belief in a 'One, holy, Catholic and Apostolic Church'. The 'Antiochan rite' in that Church also gave him the freedom to hold on to all the best which he valued in the traditions and liturgy of his own Church. He took the bold plunge of accepting membership in the Roman Catholic Church. Subsequently unity was established within the Malankara Syrian Church but John Achen continued as a member of the Roman Catholic Church till the end of his life.

Although Achen was by profession a teacher and a priest he was extremely shrewd in affairs of a worldly and practical nature. The College has been very fortunate to receive his guidance in acquiring land for its development. When the late Mr. K. C. Chacko on his retirement from the College wanted to purchase the land now belonging to the Fellowship House it was the great practical wisdom and shrewd insight of John Achen that enabled the late Mr. K. C. Chacko, on his retirement to buy over this whole plot at a very reasonable price, avoiding all legal complications

Rev. B. G. Crowley

(Rev. B. G. Crowley has the longest record of service in this College, among the nominees from the Church Mission Society. The Crowleys identified themselves completely with the Alwaye experiment and served here for fifteen years. It was Mrs. Crowley's compassion towards those who suffered by malnutrition and absence of medical care that caused the establishment of the Rural Medical Mission-Ed)

It redounds to the credit of the Church Missionary Society of England that nearly 50 years ago when Ecumenism was still in its infancy and when even the sympathisers of the founders of this College doubted the feasibility of the ecumenical and fellowship aspects of the Alwaye experiment -- that the Society with appreciative insight committed their full co-operation and partnership in the venture. At a time when it was unthinkable for any Western missionary to serve on the staff of an institution in India except in a position of administrative control, the C. M. S. sent some of their ablest and best men to serve this College for short and long terms of service in a spirit of partnership. The noble band of missionaries included such men as the veteran educational missionary Prebendary W. E. S. Holland, The Rt. Rev. Stephen Neil (one of Cambridge's most brilliant students, theologian, missionary, prelate, reputed scholar and author of many books on Theology, The Bible and Christian Missionary), Mr. Malcolm Muggeridge, famous journalist and broadcaster of T. V. fame, Mr. R. O. Hicks top leader of the Moral Re-Armament Movement Canon T. R. Milford, later Chancellor of Lincoln. The Rev. John Beall (who was a member of the College Fellowship and Bursar of the College), the Rev. C. John Bell, and the Rev. Peter Fuljames were the last three C. M.S. missionaries to serve on the staff of this College.

Of all these missionaries the Rev. Brian G. Crowley was the one who served the College for the longest period and in many ways with the closest identification with the College. After a distinguished academic career in Oxford and after two years of missionary educational service in the

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and at the same time showing great fairness in the compensation paid to all the tenants who occupied the land at the time.

Although a man of strong convictions, Achen was generous and tolerant to those who differed from him. He was therefore, remarkably free from that 'infirmity of temper' particularly common in men of strong convictions, 'in provoking or being provoked'. His students and colleagues will long remember Achen's innate sense of humour and his cheerful optimism. He used to narrate with evident relish and a mischievous chuckle how he foiled the customs officers who would not allow him to take with him some fine oranges (which he had brought during his visit to Palestine) across a border post. He then retreated to a quiet spot nearby and ate up the whole lot of fruit. Weren't they meant to be eaten sooner or later and why not sooner than later? He thus took the fruit across the border, within himself instead of in his bag. Members of the college community can never forget the peals of uncontrolled and loud laughter that emanated from Achan in the staff room both during and outside college hours.

John Achen retired from the service of the College in 1948 but he continued to stay in Alwaye. His children have all distinguished themselves in the different walks of life they have chosen for themselves. Achen's eldest son Mr. George John is a senior officer in the Hindustan Insecticides in Alwaye. Achen was blessed with good health and he survived a very serious illness which he faced in 1968. He passed away in 1970 at the ripe age of 77 and was buried inside the St. John's Church which he had built and where he was saying the mass every day ever since he joined the Roman Catholic Church.

N. W. Frontier province he joined the staff of the History Department of this College in 1929, and served the College with singular dedication and missionary zeal till 1944. He put his heart and soul into everything he undertook to do. It was his personal interest in, and concern for, those whom he served that gave to his work its peculiarly endearing quality.

One recalls how every night he spent several hours in the then North-East Hostel preparing, and polishing up his lecture notes with scrupulous care. He and Mr. K. C. Chacko were the wardens of the Hostel. They were in many respects poles apart in the nature of their approach and attitudes to the members of the hostel but they formed a harmonious team of wardens with complementary traits and dispositions. Mr. Crowley used a good part of the time he spent in the hostel to meet his students personally over a cup of tea and biscuits in an atomosphere of informality and freedom. Although he was primarily a Christian pastor to his students, he was not exclusive in his friendship with the students. He won the affection and regard of many a student who was not only not religious but even 'naughty'. He gave of his best to them and drew out the best in them. He was in the habit of spending some of his holidays with the students in their homes. He thus got to know them and their home environment and their families. On his side he kept an open house to which his students were always welcome. Incidentally it is of interest to recall that this Bungalow near the Chacko hostel was built out of the funds donated by Dr. Lindsay, Master of Balliol, earned by him through a course of lectures he gave in India during his visit as the leader of the Lindsay Commission. As President of the College Atheletic Association Mr. Crowley did a marvellous job in close and personal association with the Director of Physical Education, the Presidents of the various clubs, their captains and the players. In those days the College games fields were brimming with activity in the evenings and Mr. Crowley gave his devoted attention to every detail in the organisation of the games. He was himself good in different games and was an excellent tennis player (whose terrific 'drives' were dreaded by his opponents).

As has been pointed out earlier he regarded the pastoral care of his students and his congregation as his sacred and primary duty. He played a vital part in the religious programme of the College and contributed much in the editing of the excellent College Prayer Books we possess. He converted a part of the Verandah of his house into a small chapel. He used to celebrate here Holy Communion on Sundays and other feast days when there was no service in the College Chapel. Every Saturday evening he, with a band of students, used to clean the College Chapel to make it fit for the worship of the next day. Under his inspiration and leadership was formed 'The Missionary Preparation Fellowship' of his congregation. Several members of this group are now in active Christian Service in different places in Kerala.

His wife Eileen Crowley fully shared in all his work in the College. She took an active part in the tutorial scheme of the College, particularly in correcting English composition notebooks. But all this time she was herself doing a pioneering work along her well chosen line. Herself a highly qualified and competent staff nurse, she was moved by compassion for the suffering of the people around the college on account of gross malnutrition, illness and superstition. She faced up to the challenge presented by this acute need for help by starting a small medical dispensary in one of the bath rooms of the then New Hostel. She was assisted by her women friends in the College and a devoted band of students. She fought valiantly against malnutrition disease and ignorance. People regarded her as an angel of mercy whose very presence or a touch brought comfort and hope. She had a vision of serving the poor and the sick of this whole district through a network of dispensaries under a Central Rural Medical Mission. Through the help which came from England and friends in India and of the Government of Travancore she was able to make a fine beginning towards the fulfilment of her goal. The Crowleys however, had to leave India before the realisation of this dream but there are signs now that the Rural Medical Mission will yet be rejuvenated into a home of mercy and a centre of healing in this area.

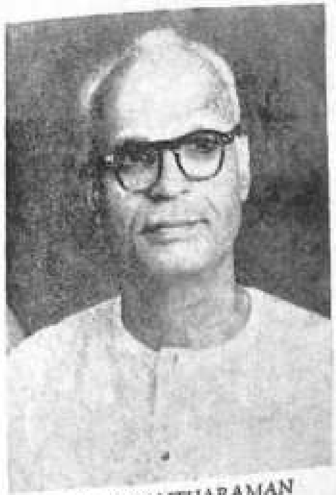
The Crowleys left Alwaye for home in 1944 and Mr. Crowley has ever since been serving as a pastor in England, a service which has always been dearest to his heart. Those of us who have been in touch with the Crowleys during these years or have been fortunate enough to meet them in England, know how dear Alwaye is to them still.

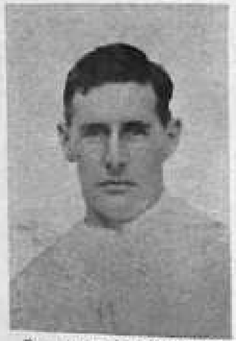
*

T. V. RAMANUJAM

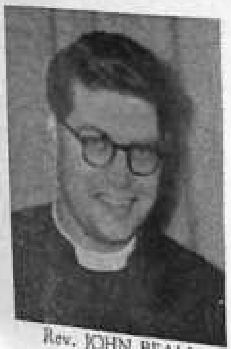
K. JACOB

C. P. ANDREWS


T. R. ANANTHARAMAN



Rev. B. G. CROWLEY



Rev. JOHN BEALL

Rev. K. C. JOSEPH

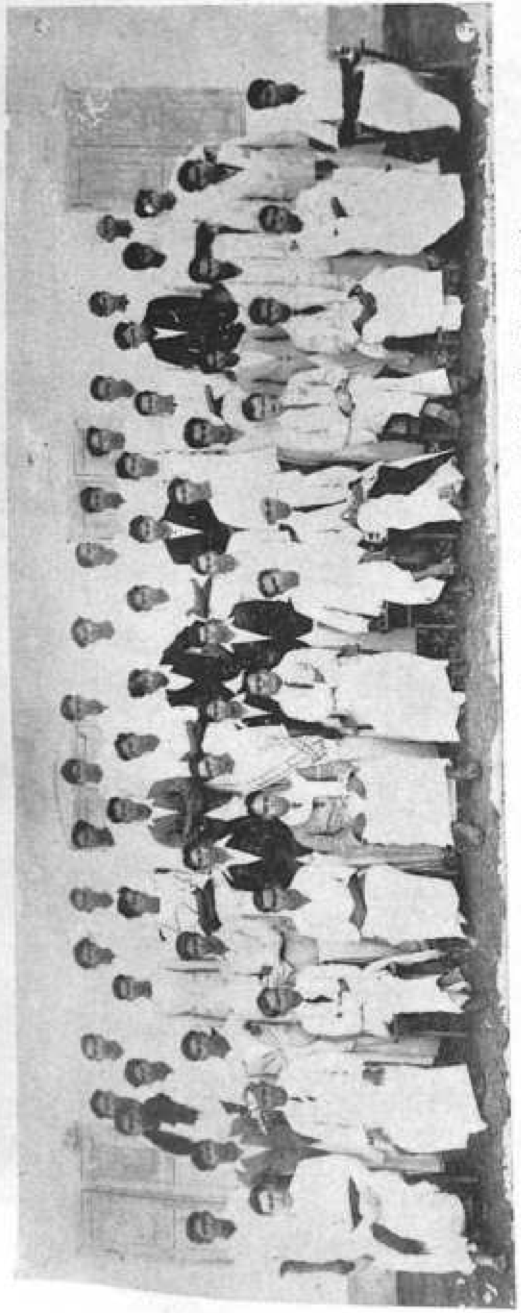
KUTTIPUZHA KRISHNA PILLAI

Rev. T. V. JOHN

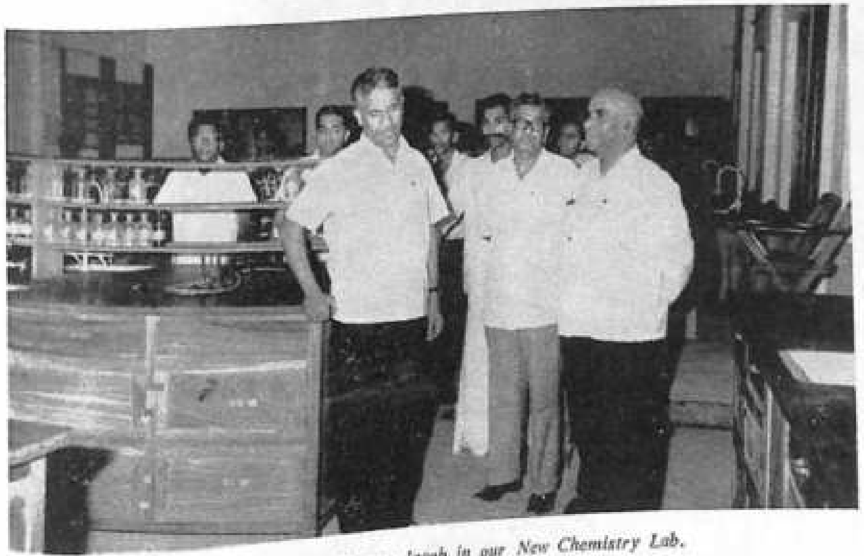
T. C. JOSEPH

A. ARUVAMUDHA AYYANGAR

L. W. HOOPER



A Photograph taken during our early days- sitting fourth from left is Dr. George Jacob, the present Vice Chancellor of Kerala University. (He was then in our Department of Chemistry.)



Vice Chancellor Dr. George Jacob in our New Chemistry Lab.

Showing a few of our early members on the non-teaching staff
P. M. John, Kochummen, P. C. Mathew, George P. Varkey, K. Mathai, C. C. Chacko, Abdu...

Rev. GEORGE JOHN

Rev. A. MOFFAT

D. P. UNNI

T. S. VENKATRAMAN

MALCOLM MUGGERIDGE

MUGGERIDGE IN INDIAN COSTUMES

T. I. POONEN

T. B. NINAN

OUR

FIRST

STUDENT

Shri T. K. Abraham, Pulliat Thukalan, is the first student, on the rolls of our college, admitted on the very first day.

After passing his intermediate examination, he joined the Madras Christian College for his B.A. degree course.

He was one among the founders of the Cochin Commercial Bank Ltd and now he is a director of this concern. He is also the Chairman of the Executive Committee and Vice-Chairman of the Governing Board and the Association of the Mar Athanasius College, Kothamangalam. He is a member of the Governing Board of the Mar Athanasius College of Engineering, Managing Committee of Syrian Orthodox Council of Malabar& Metropolitan Council of Kandanad Diocese of the Malabar Syrian Orthodox Church.

72, now, Mr. Abraham is hale and hearty. We wish him many more years of life of activity.

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An Old Student

Rev. K. C. Joseph

Rev. K. C. Joseph was a tower of strength to the Union Christian College during its many years of difficulty. This is a humble appreciation of his yeoman services to the College. -Ed.

As a gifted teacher and scholar, a persuasive and resourceful speaker and an enlightened minister of the Jacobite Syrian Church, the Rev. Dr. Joseph has impressed and influenced many who have come into contact with him. Born in an ancient syrian Christian family of Puthuveli, Rev. Dr. Joseph was called to Christian Service at an early age and was ordained a deacon of the Church. He had a very creditable academic record. After passing the B. A. Degree Examination he was appointed tutor in English in the Union Christian College for one year. Then he went to the Madras Christian College for his post graduate course in English. For a short period he served as Lecturer in English in the Madras Christian College He came back to Union Christian College as Lecturer in English in 1942 and continued in the service of the college till 1960. In 1946—'47 he was on special duty collecting funds for the college in connection with its Silver Jubilee. From 1949 to 1951 he was in Canada on study leave; and on his return after taking a doctorate in Theology from the University of Toronto he resumed his work in the college. In addition to his regular teaching work he played a notable role in shaping the policies of the College as a member of the College Fellowkship and Senatus, Warden of the Skinner Hostel and in other capacities. For several years he worked with distinction as Bursar, the Editor of the College Magazine and Secretary of the Union Christian College Association and Council. In 1955, on the retirement of Prof. A. Aruvamuda Ayyangar, he became Head of the English Department. In 1960 he fell ill and had to be on sic-leave for several months. It was at this time that Dr. Joseph accepted a pressing invitation from Ethiopia to undertake the responsibility of organising the newly started Theological College in Addis Ababa as its first Principal. After serving in Ethiopia for three years he took up work as Secretary for Scholarships in the world Council of Churches, in Geneva, in which position he now continues.

The Rev. Dr. K. C. Joseph has served the Union Christian College with commendable devotion and distinctions for several years. He won great reputation as an efficient teacher of English and the students used to hold him in great respect and admiration. He was a tower of strength to the College in some of its most difficult years.As President of Syrian Christian Congregation of the College he evinced keen interest in moulding the religious life of generations of students His absence is a great loss to the College both in the academic and religious aspects of its work; but it is gratifying that he is making significant contributons in a wider field of activity. We wish him many more years of active and dedicated service.

A former Colleague

Rev. K. S. Abraham

The first old student of the college to join its staff, Mr. K. S. Abraham was many a person to the college. That he was tutor in English, tutor in Malayalam & Secretary to the principal, all rolled into one, is sufficient indication of his many sided gifts and ability.

—Ed.

An outstandingly able Principal of one of the greatest Colleges in S. India once remarked that his College was really being run by 'that little man' in the office. He was referring to his Secretary. These words could have been uttered by the late Mr. A.M. Varki with equal truth and magnanimity about his Secretary Mr. K.S. Abraham.

Mr. K. S. Abraham had the unique distinction of being the first Old Student of this College, to join the staff of the College. He had a fine academic record in this College. That he was tutor in English, Tutor in Malayalam, and Secretary to the Principal (for a time) all rolled into one is sufficient indication of his many sided gifts and ability. Although he was and still is a fine teacher (and he loved teaching far more than administrative duties) he was most valued for his services as Secretary to the Principal. To be the Secretary of a fastidiously efficient Principal like the late Mr. A.M. Varki was no easy matter. So much was he trusted by the Principals of this College that most of the College notices went out signed by Mr. K. S. Abraham and he was widely and affectionately known by generations of students as 'FORPRINCIPAL' which indeed he was. He went into each detail of the office with great thoroughness and meticulous care. The patient, unruffled and self-effacing way in which he carried out the administrative work (in an office which was not always a model for systematic cooperation and team work) reminded one of Brother Lawrence. The College Diary, The time table, The calender, The service register of the staff all these bore the mark of his devotion to duty and thoroughness in details. It is no exaggeration to say that since his retirement the office has not found it easly to maintain some of these records with anything like the same regularity or efficiency.

Mr. K. S. Abraham during his period of tenure in the College was perhaps the most busy man on the College Campus. Still he offered his services to be the warden for a period of one of the College Hostels. He was also deeply loyal to his Church and deeply interested in the liturgical life of the Church.

During the years 1953-54, after faithfully serving the college as 'FORPRINCIPAL' for a quarter of a century, he chose to be a full time teacher in English till his retirement during the years 1960-61. He was ordained priest on 15-8-1957, and he continues his services as parish priest even now. He has also not forsaken his old love for teaching. He has settled down near the College and those who meet him now can only describe him as an active teacher and zealous priest 72 years young.

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GREAT BENEFACTORS

V. Titus Varghese

Dr. Skinner

It was the influence of Rev. Dr. W. Skinner which made the four adventurists from Madras Christian College dare undertake a seemingly unattainable venture of a Union Christian College at Alwaye – His was the inspiration behind this inspiring adveuture. Dr. Skinner was God's faithful servant on this planet from 1859 to 1942. As the Union Christian College owes very much to Dr. Skinner for its very inception, one of the College hostels is named after him. Dr. Titus Varghese, is a former Professor af History at the Madras Christian College, and a noted writer. — *Ed.*

Rev. Dr. W. Skinner was probably the last representative of that noble galaxy of Missionaries who joined the staff of the Madras Christian College during the second half of the last century. He lived on to the ripe old age of 83, a rare privilege for one who had to do hard and strenuous work for well nigh half a century; for even after retirement Dr. Skinner worked for several years in the library of his own University, Aberdeen. During a College Day Celebration many years ago Mr. (later Sir) C. R. Reddy in proposing the toast of the retired professors referred to Dr. Miller and his early colleagues as 'the men of the heroic age.' Some of them like Dr. Miller and Dr. Skinner certainly deserved to be called by this name, reminiscent of ancient Greece. Belonging as they did to the Victorian age they possessed all the sterling virtues of the men of that era.

Dr. Skinner was the Principal of the College throughout the four years of my student-life at Madras Christian College. He was a strong man and a strict disciplinarian; but he never made much ado about it. Reserved and unassuming in his ways he made you obey him without any effort on his part. In his class room there would be pin-drop silence and while lecturing he would not even raise his voice very much. He knew every student of the college personally and could even remember the names of all students, past and present. It was a wonderful gift indeed for one who presided over a college having hundreds of students on its rolls. In fact, as far as lay in his power, he would try to keep in touch with the circumstances under which every student of his got on. He took special care to enquire after those who were ill and as a rule he used to visit any student who was on 'sick leave' for more than a day or two at home or in the hospital. It was a familiar sight to see him

Titus Varghese

walking into a hostel or lodge after 4 o' clock to look up some sick student. Once when some of us visited him in his house he asked us how a particular class-mate of ours, who was suffering from fever, was getting on. We could not answer him becuse only then did we come to know that our friend was ill. Dr. and Mrs. Skinner often used to invite students to their residence in College Park, Kilpauk for 'at homes' on Saturday afternoons. On such occasions he would quietly go round among the students talking briefly to each and every one present. But his 'at homes' were not so well attended as those of Professors Moffat and Hogg beause students somehow stood in awe of him and preferred to keep at a respectful distance. But really he was very kind to his students

and would rarely punish them. On the other hand he was ready to help them and many were the students who were recommended by him for some post or other. His anxiety for the health of his students was clear from his leniency in the matter of giving 'rain holidays'.

Another admirable feature of Dr. Skinner's character was his great sense of duty. He did his daily routine work with almost mechanical precision and thoroughness. When the college reopened after a terminal vacation he would return all the answer papers to students on the reopening day itself. No other member of the staff could beat him in this respect. In fact some of the Professors in those days used to return papers several weeks or even months late. I can also remember one instance where a terminal examination paper of ours was never valued at all.

Without making himself very much felt, however, Dr. Skinner used to remind others effectively of their duty. It was not an uncommon sight to see him enter the staff room to remind a Professor or Lecturer that a class was waiting for him. Students who were accustomed to 'skulk away' from a class room by the back stair case very often found themselves in front of their omnipresent but silent Principal. Any student who walked through the corridors of the college or loitered near the notice board, during class hours, would invariably feel the gentle touch of the Principal's hand on his shoulder leading him to the nearest exit. Fortunately there were no U. T. C. veterans in those days to march in twos and fours with their heavy boots along the verandahs.

This kind and strong man had his own limitations. He was rather shy and of a retiring temperament. He avoided the lime light as much as possible and took very little interest in anything outside the college and the university. During convocations of the University he did not like-at least in our days-to introduce to the Chancellor graduates from his own college, but asked some other professors of the college who happened to be a 'fellow' like Dr. Macphail or Dr. Meston, to discharge that duty.

But whenever he stood on the platform and addressed an audience, either in the church or in the Anderson Hall, he did it without any tinge of nervousness. One interesting incident, of which I heard from reliable sources, was that the Principal of the newly founded Women's Christian College was very much shocked and even annoyed, when Dr. Skinner curtly rejected her kind invitation to speak to the students of her college. His reply was characteristic, 'I have got enough work in my own college'. The learned lady was all the more surprised because it was an uncommon experience for her; she had on the other hand known many worthies who used to try to secure an invitation to visit her college. In spite of his great spiritual gifts and discernment Dr. Skinner was sometimes duped by students who pretended to be 'enquirers after truth', or 'inclined to accept Christianity'. Some of his students of whom he had high hopes and to whom he had given very good testimonials, later on proved by their conduct quite unworthy of the golden opinion he entertained of their character.

Dr. Skinner was always ready to recognize good work on the part of his staff and students. Some of us remember the unstinted tribute he paid to Mr. Joseph Muliyil for his work as Manager of the Fenn Hostel. This was done when he unveiled the portraits of Mr. and Mrs. Muliyil in the hostel at our request. He was very considerate to the clerical staff and menials of the college as well. His regard for his hard working, though officious, secretary was well known. Those guardians and students who went to him with complaints about the secretary were rarely encouraged by the Principal. Though the secretary worked like a bull and considerably lightened the heavy duties of the Principal,he sometimes behaved a little like the famous valet of Lord Curzon, who often pretended to be 'His Excellency' before the ignorant public; but then the European valet, they say, had a striking facial resemblance to the Viceroy.

There is no doubt about the fact that Dr. Skinner sympathised with the national aspirations of the people of this country. When we were students, the Home Rule movement led by the talented Mrs. Besant was at its height and the students were very much influenced by her powerful orations. Lord Pentland, then Governor of Madras, called together a meeting of all college principals and asked them to prohibit students from attending political meetings. Dr. Skinner

Rev. W.E.S. Holland

One of the earliest members of the Church Mission Society who came to serve on the Staff of our College, Prebendary Holland loved India more than any other country and the Union Christian College more than any other institution. —*Ed.*

Prebendary W. E. S. Holland was a tower of strength for the College he was one of hose rare souls who could equally be described as "once -born and twice-born." He was the life and soul of the Student Christian Movement and he played no small part in making the Movement the powerful auxiliary of the Church that it is today all over the world. After over thirty years of devoted service in India he took charge of the living of St. Mary Woolnoth in the heart of the city of London in 1933 and made his Church the centre of all Christian endeavour within the vast business houses in his parish. He was a gifted recruiter of men; not a few of the men sent out by the C. M. S. to colleges and schools in India were his choice and they were all men whom he had infected with his zeal for service.

Mr. Holland's association with this college began when he met the late Mr. K. C. Chacko at the Constantinople Conference in 1911. Mr. Chacko kept him constantly informed of the attempts he was making to start a Union institution in Travancore, attempts that eventuated in the founding of this college in 1921. When the C. M. S. had to find a new Head for the Kottayam College their choice fell on Holland and it was during his stay at Kottayam that he recognized the need for strenthening this college. He became part-time lecturer here and assisted in the collection of funds for this college. This led to some misunderstanding, and Holland decided to leave Kottayam and joined the staff of this college. Spiritually, academically and financially he was a priceless asset to the college. When the C. M. S. gave him freedom to dispose of a sum of Rs. 50,000/ accoriding to his discretion, he gave us Rs. 40,000/- and this enabled us to complete the Chacko and Holland Hostels. His influence brought to the college many more donations, big and small. It was also his sympathetic interpretation of the college to the C. M. S. that induced that body to maintain one missionary on the staff of the college.

We cannot better sum up all that Holland was than in the words of the Bishop of Lichfield: "At Oxford, in India, and in later years in his city Church of St. Mary Woolnoth, his aims and methods spring from the same source, and produced similar effects; by his gentleness, his humility, his understanding sympathy with all sorts and conditions of men and women, he just radiated the love of god and opened the door of the Kingdom of Heaven for many who would fain enter but who had missed the way or lost their keys. Everything about the man stamped him as one for whom Christ was in a vivid and literal sense King and Master and Friend, and the one thing he lived for, and which made him the happy man he was, was to bring others into the circle of his friendship."

Mr. Holland died in 1951.

on that occasion boldy pointed out the unwisdom and impracticability of the Governor's proposed order. Probably he was the only one who expressed this view so boldly. When Mr. E. S. Montagu, the Liberal Secretary of State for India, made his historic pronouncement on the floor of the House of Commons about the political future of British India on 20th August 1917, Dr. Skinner was highly pleased and he referred to that event with evident joy and satisfaction when he gave his annual report at the College Prize giving. When the great poet Rabindranath Tagore visited Madras some time after winning the coveted Nobel Prize the students of the college expressed a desire to honour the poet. The Principal consented readily and invited the poet to the college and a grand address was presented to him on that occasion. Speaking in the Anderson hall before a vast concourse of students and teachers, introducing the poet Dr. Skinner said that he regarded it as the greatest honour and privilege which had ever befallen him as Principal of the college. One cannot be wrong inassuming that even the award of the Kaiser-i-Hind gold medal andthe title K.C.I.E. by the Government did not give him so much joy.

Even after retirement Dr. Skinner wished to keep in touch with Indian developments. He was happy to hear from old students in India and would never fail to reply to those who wrote to him. He was particularly intersted to hear news about college and of Tambaram. In a letter written to me on Ist January 1936 he says, 'I get very little news from Madras-now-a-days and often wonder how things are going on in the college. I am all the more interested, therefore, in what you tell me about it. I am glad to hear about the progress of the Tambaram scheme and that it is now definitely settled that the transference can be made next year. It will mean a great change for you all. But I trust that under the new conditions the work of the college for the last hundred years will be carried on with renewed vigour, efficiency and success and I am sure you will all do your best to that end.'

Before concluding this sketch I cannot but refer to the great spiritual strength and deep religious conviction that characterised Principal Dr. Skinner. Like the Old Testament prophets of old, of whom he was very fond, Dr. Skinner had an unshakeable faith in God who controlled the destinies of man. His personality and character will never be effaced from the memory of those who could once come in contact with him, inspite of years.

Rev. Hohn Beall

Prebandary Holland

The following is extracts from an article by Rev. Hohn Beall, published in the first issue of the College magazine after the demise of Pre. Holland. Rev. Hohn Beall was another nominee of the C. M. S. to work at the "Union College in India." —Ed.

Prebendary Holland was well in his seventies when I first visited him in the vestry of St. Mary Woolnoth church in the city of London. He was proud of being Rector of this ancient parish, which contains the Mansion House—traditional home of the Lord Mayor of London—and which boasts its association with Wilberforce and the slaveshipper-turned-parson Newton, who together did so much to stop the slave trade.

We walked from the vestry to his favourite restaurant, through the bounding heart of London. What was this old clergyman that so many faces should light up at his approach? No country assquire received more salutations. Policemen, road sweepers, girls typists and business men, all seemed to recognise him with such prompt happiness. Immaculately dressed, Prebendary Holland clutched me firmly with one hand, while the other seemed permanently engaged in raising his hat in friendly greetings. But though for many years he had given himself unsparingly to this city parish, yet he still had so much room for all things Indian and the India he had served for more than thirty years. Indian students in London flocked to see him—and how he loved to meet them, especially the ones from Alwaye! He only served here for three years, yet is a part of our tradition and one of our heroes. He once confessed envy of K.C. Chacko's being privileged to serve out his retirement within a stone's throw of the college His enthusiaism for India was so great that it was infectious to the point of making him one of the most remarakable missionary recruiters. The majority of Europeans who have taught in this college did so because they had met and listened to Holland. One instance will suffice. Years ago he went to preach at the famous Harrow school. A young boy met the preacher at the station and carried his bag for him. That boy was Lester Hooper, who in later years joined the college staff and afterwards, before his early tragic death, founded the Settlement.

Prebendary Holland loved people. His joy in all meetings was manifest in the glow of the happiest face I have ever seen. Surely the face of Moses could not have been brighter. Yet, his eyes twinkled with the loveliest of fun. To all in need he gave a ready ear and godly counsel. His letters to his friends were regular and inspiring and never commonplace. One seldom thought of him as a scholar, yet he was a man of wide knowledge and deep thought One occasion he paid me the undeserved compliment of assuming that I was as proficient in Greek as he, so that I would be put to difficulty in working out the extensive quotations in his letters. These great thoughts indicated the planes on which he lived and the correct writing of every Greek breathing and accent was typical of his care for the smallest of things.

I was on my actual way to see him, with a present of cashewnuts from one of his Alwaye friends, when I was told he had passed away the previous night. Only his exhausted frame had perished. Bishops, the Dean of St. Pauls, Canons, company directors, office boys, waitresses, policemen, students, all attended the funeral. I shared a book with a west simply one glorious act of praise without a note of sorrow: it was as his life had been. For Willie Holland had fought the good fight and kept the faith, and we knew he rests where his heart has always been fixed.

A former Colleague

Roger Hicks

(It was in 1928 that Mr. Roger Hicks, joined the staff of this College as a nominee of the C. M. S. Even though he was here only for a short period of three years, as one who gave concrete meaning to and translated into practice the ideals of a residential college, he is remembered by many former students of the College as a true Christian friend and ideal Guru. The following is a short biographical sketch on Mr. Hicks by Mr. F. R. Dilly, the Editor of the 'Himmat'.

—Ed)

After graduating from Oxford, Roger Hicks joined the staff of the Union Christian College in 1928. He served the college as lecturer in history and Warden of one of the hostels for three years. During this short period he made a distinctive and valuable contribution to the life of the college especially on its residential side. People who knew him there remarked on the special gift he had for identifying himself with students and friends.

He offered his friendship and help not only to the so called good students but to all who needed help and guidance. He could therefore cross those borders which often stand between teachers and students which are sadly so much in evidence in university life today. He was able to reach even those students whose response is hard to win.

A feature of his extra-curricular work was the organising of student groups who went to visit the poor and needy in the neighbourhood. This was done not as an academic excursion but to meet the needs of these unfortunate people and bring to them the experience of God they had found in their own lives which can be the solution to so many social problems of division and unrest.

Roger Hicks left the college in 1931 to work closely with Dr. Frank Buchman in the work of Moral Re-Armament. He travelled with him in many countries for a number of years in the United States and Canada. He was with him on his significant tour of the Mediterranean and Balkan countries just before the war. Roger Hicks returned to India in 1940 when he had close association not only with the leaders of the Congress but with leading members of the British Raj. On one or two occasions he conveyed messages between Gandhiji, with whom he stayed on occasions, and the Viceroy. His work in initating a new spirit and unity into the industrial field was early demonstrated in the settlement of a serious postal strike in Bombay.

In 1951 he returned to make preparations for the visit of Dr. Buchman with an international force of over 200 people. Dr. Buchman was invited to bring this force by 16 international leaders drawn from the fields of labour and industry, academic life and public administration. This force toured India for six months in 1952/53 and laid the foundatiion of the growth of MRA in India. Since then Roger Hicks has made frequent visits to India staying for many months at a time. He is the author of "The Endless Adventure", "The Lord's prayer and Modern Man", "Letters to Parsi" and recently he brought out an abridged edition of Canon Streeter's "The God Speaks".

An Old Student

Kuruvilla Zachariah

Mr. Kuruvilla Zachariah had been associating himself with the Alwaye experiment right from the Serampore Conference onwards. Though he could not work for long in the college he continued to be a patron and guide to us till his death.

-Ed.

When dedicated souls embark on an adventure for the good and betterment of their society, angels come to help them to reach their goal. When Messrs K. C. Chacko, A. M. Varki, C. P. Mathew, and V. M. Ittyerah decided to found a Union College in Alwaye, they had neither lands nor funds but only a cheque book of faith to draw on the infinite resources of the One to Whom belong the earth and heaven and all the fulness thereof.

Mr. Kuruvilla Zachariah even though he did not becom a founder, was closely associated with the deliberations of the Alwaye adventure, right from the Serampore conference. When the College was founded in 1921, Mr. Kuruvilla could not resist the temptation to make himself bodily available in the campus and help the development of the institution. Very highly placed in the Indian Educational Service, when Mr. Kuruvilla took long leave in 1923 to serve the Alwaye College, people could look at him only with wonder. The immense reputation which Mr. Kuruvilla had already won as an extra ordinarily able and sound scholar was a real asset to the college during its formative period. Mr. Kuruvilla threw himself heart and soul into the various activities of the College and enriched its life. His students rightly felt that they had the privilege of being taught by a man who was master of his subjects It was unfortunate for the college that he had to leave the College at the end of the academic year, to shoulder greater responsibilities. Even after his leaving the college he continiued to be concerned about the institution, as a father of his child.

Born in 1890, Mr. Kuruvilla had brilliant academic records. He joined the Indian Educational Service in 1916. In 1946 he retired from the Bengal Service and went to stay in Coonoor, but within a short time he was appointed a member of the Federal Public Service Commission and a few years later he became the first head of the new Historical Division of the External Affairs Ministry. In 1954 he retired and went back to Coonoor, but after a short interval he was appointed Historical Advisor to the High Commissioner in London. His activities in this planet of ours ended in 1955. The late Professor Hogg of the Christian College wrote of him, "I have known him since 1909, first as a student attending my lectures in Political Economy, subsequently as English Tutor, acting Lecturer in History and an active official in the College Youngmen's Brotherhood, and finally as my personal friend. He carries his exceptional endowments with a self-effacing modesty. Of his earnest devotion to all that is good and noble, his disinterested aims, his kindness of heart and his eagerness to serve in every inconspicuous way, I find it difficult to speak in measured terms."

Dr. Mithrapuram Alexander

Rev. L. W. Hooper

Rev. L. W. Hooper, served on our staff during 1924-26, in the department of History He returned to Alwaye, in 1930 to promote the cause of the Alwaye Settlement. Achieving his aim, Rev. Hooper remained at the Settlement to guide its working until he breathed his last on 3rd January 1933. The author of this article, Dr. Mithrapuram Alexander, Professor of Philosophy, University of Chicago, was a student of this college. This article was written, on the occasion of the demise of Rev. Hooper, while Dr. Alexander was a student here of class 3.

-Ed.

"Why did the lamp go out?
Why did the flower fade!"

Mr. Hooper was a brilliant lamp that shone forth with all its lustre in the region round about and lighted many other lamps. He was a flower that blossomed beautifully and spread its fragrance abroad. And lo! it has faded all too soon to bear sweet fruit.

The memory of the late Mr. Hooper wakes us a train of delightful associations. His tall figure with that cheerful face lit up with an ever-ready and glowing smile is always fresh before our eyes. In failure and in success, in sorrow and in joy he was ever the same cheerful spirit. With his overflowing love and wide sympathy it was no wonder that he won such a large circle of friends in the East and the West alike.

His was a life entirely devoted to service in the true sense of the word. He spent himself for others. If he chose, he could have lived on in England comfortably and even done Christian work in his big parish. But Christ needed him elsewhere and he gladly obeyed the call. His parents bravely gave their only son-the best offering that could be given-for the Kingdom of God.

With thankfulness we remember how helpful he was to this college when he was on its staff. But he saw that his services were needed more in another place. He wanted to serve the lowliest and humblest. As Bishop Moore in his funeral address remarked, "He was a Good Samaritan going about doing good." His great heart melted at the sad plight of the outcastes. He dedicated his life to their uplift, taking as his watchword those noblest of words, "In as much as ye have done it unto one of these the least of my brethren, ye have done it unto me." No wonder that many a soul that was cheered up and inspired by him burst into bitter tears at the sudden demise of this "friend of the poor."

The Alwaye Settlement stands out as a living monument of his labours and an embodiment of his ideals. The writer has often heard him say, "I enjoy this work. I shall lay down my life for the same." Through strenuous labours he and his friends brought the institution to its present flourishing condition. Thinking, planning, writing, speaking and travelling, Mr. Hooper was always occupied with this noble task. The beginnings of a girls' settlement were made. A land colonisation scheme for the depressed classes was devised and initial steps taken for it. Many were his attempts and great his expectations. Alas! he was removed from the midst of his activities. The words of Jesus, "expect a grain of wheat fall in to the ground and die, it abideth alone; but if it die it beareth much fruit", only can comfort us in a situation of this kind.

Mr. Hooper was a devout child of God. As one in close communion with his heavenly Father he knew when he was in the sick bed that his end was nearing. While those who attended his death bed were full of anxiety and grief, he displayed serene calm and joy. With great confidence he said to his friend by his side. "Don't be anxious. God wants me somewhere else. I am prepared to go." Many a time he said, "Let His will be done." Yet who could have believed that he was to pass away so soon from the scene of his labours? That smile glowed in his face to the last. That sense of humour still remained. That cheerfulness never left him. Into the arms of the Lord he gave his soul. A scene of this kind makes one see the meaning of the question "Death, where is thy sting and grave, thy victory"?

Mr. Hooper is no longer with us in body. But his faithfulness to his trust, his high sincerity and earnestness of purpose, his deep piety and simplicity of nature and the austere industry of his noble life shall ever inspire us.

"Gone from earth but not forgotten
Ever can his memory fade?
Sweetest thoughts will ever linger
Round the spot where he is laid".

A Former Colleague

Rev. George John

Rev. George John, who served on our staff for three years left the institution only because of his extreme humility and ardent craving for adventurous work in the name of God. This article is adapted from a speech, made by the late Mr. A. M. Varki, at a meeting held to condole the death of the Rev. Father.

-Ed.

We have heard of men of humility, who never liked to claim any plume to their cap But have you heard of somebody throwing away positions on account of his overwhelming humility? Even though any true Christian has to be humble, such Servants of God are perhaps the rarest of the human species. To that rare sect belongs the Rev. George John, whose services were granted to the Union Christian College during its early years.

This dear "Atchan" joined the staff of the College in 1924 and left it after three years. During this short period he endeared himself so much to his students that one of the most cherished memories that they carried away from this place was his love and care for them. The former students of the College, who had the privilege of being able to be here during the years of Rev. George John used to request Principal A. M. Varki, whenever they saw him later, to try to bring back Rev. George John to the College. Till his death in February 1930, it was the ardent wish and deepest longing of the College to get this Reverend Father as a permanent member of the Staff here.

As once Mr. A.M. Varki remarked there were three reasons which induced the Rev. George John to leave the college. One was the fact that before the College was started he had given his life to his church and he did not want to go back upon his original resolution. The Second reason—it marks out his overwhelming, and even astonishing, humility- was his feeling that being only a B.A, he was not quite competent to teach in a first grade college. In spite of the repeated assurance from those who were responsible to this College, that B. A. or no B. A., M. A., or no M. A., he was competent to teach English with the best in the faculty and that he in the English department, was a source of strength to others, he did not feel convinced. His humility had no parallel. The third reason was that he felt the life of a lecturer in this College as a comparatively comfortable and secure one. It did not offer opportunities for bearing discomfort and making sacrifices to the extent he would have liked. If salaries were not paid regularly and if the college were on the breaking point, he would have been the first to throw his hat in the round. As he found no scope for continuous adventure and sacrifice, he chose to tread other fields which called for his devotion and sacrificial participation.

He was one of the two persons then who were elected as life members to the college fellowship. He served also on the college Council. He was with us through thick and thin. More than the services he could render in his official capacities his personal advice and sympathy were most valued at hours of need and times of difficulty even after his leaving the college. That genial presence and heartening look of that great and good man, I have not seen in any one else, before and after.

A Former Colleague

Rev. Dr. Moffat

Rev. Dr. A. Moffat went a long way in the making of the Physics Laboratory of the college, during the course of two years when he worked here as an honorary member in the Physics Department. As a guesture of gratitude of ours, the B.Sc. Physics Laboratory is named after him.

Ed.

Madras Christian College has been very appropriately called the mother of the Union Christian College. This mother gave to the founders of this College the inspiration, the ideal and the moral and spiritual support the College needed in its early days. In Dr. A. Moffat this College had the good fortune to secure also the services of one of the outstanding Science Professors of the mother College. St. Joseph's College and the Madras Christian College were the premier Private colleges in Madras in the 1920s which could boast of a strong Physics Department—one headed by Fr. Honore and the other by Dr. Moffat, two very outstanding professors and scientists. On his retirement from the Madras Christian College The Rev. Dr. A. Moffat, B. Sc. M. A. LL. B., F.R.S.E. joined this College as Honorary Professor of Physics and collaborated with his own former student, Professor T. B. Ninan, to organise the Physics Department of the College. This department, which in its infancy had the good fortune to be cared for and nurtured by Dr. Moffat in this way, steadily grew from its very humble beginning (teaching Physics only in the Intermediate course) to a strong Physics Department by 1958 when it was recognised by the Ministry of Education of India as one of the select Colleges worthy of being upgraded into a post Graduate Department under the II Five Year Plan.

Dr. Moffat during the short period of 2 years of his service here identified himself with the College and helped in the progress of the College in many ways. He bequeathed to the College a good collection of books from his library. He was also Bursar of the College for a time.

On leaving this College Dr. and Mrs. Moffat stayed in Bangalore and they continued to take a lively interest in the College. Dr. Moffat passed away in June 1936.

In grateful memory of the distinguished service rendered to the Physics Department of the College in its infancy the B. Sc. Physics laboratory of the college (the only Physics laboratory of the College during Dr. Moffat's time) is named after him.

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[illegible]

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നഖചിത്രങ്ങൾ

ഡോ. എസ്. കെ. നായർ എം. എ., ബി. ഒ. എൽ., പി. എച്ച്. ഡി, ജെ. പി.

1936–1940 കാലത്ത് ഈ കലാലയത്തിലെ വിദ്യാർത്ഥിയായിരുന്ന, മദ്രാസ് സർവ്വകലാശാലയിലെ ഇന്നത്തെ മലയാളം പ്രൊഫസർ, ഡോ. എസ്. കെ. നായർക്ക് കച്ചേരിക്കുന്നിലെ [illegible] 'നഖചിത്രങ്ങൾ'. — [illegible]

പഴയ കച്ചേരിക്കുന്ന്

[illegible]

[illegible]

[illegible]

[illegible]

ഏഴുവയസ്സിൽ കോളേജ് പ്രവേശനം

[illegible]

1924-ലാണ് [illegible]

'ഐക്യകേരളം' - ആലുവായിൽ!

[illegible] 1940 [illegible]

[illegible]

കട്ടിസ്സാറന്മാർ!!

[illegible]

കണ്ടുപിടിച്ചിരുന്നില്ല. ഞാൻ പറയുന്നതും എന്തു [illegible]

[illegible]

മർസിപ്പാൻ

[illegible]

[illegible]

സ്വപ്നം ഫലിച്ചു

[illegible] "Oh, I see, you have top-heavy marks" [illegible] "Top heavy"—[illegible] "Top heavy" [illegible]

[illegible] "—Merchant of Venice. [illegible] Don't talk [illegible]

[illegible]

അദ്ദേഹം കണ്ടോ? നിങ്ങളെല്ലാവരും 'അസ്സോസിയേഷൻ' പായിപ്പിക്കുന്ന [illegible]; [illegible] [illegible]; ഇതിലെ [illegible] [illegible]; [illegible] [illegible] [illegible] ഏറ്റവും. ഉടനെ നോക്കുക. ഉറക്കം വിടർന്നു. പിന്നെ വരികയാണു് [illegible] [illegible] [illegible]. ക്ലാസിൽ കുട്ടികൾ ബഹളം കൂട്ടിയാൽ [illegible] 'അവ'ളെ വിളിക്കാനും അദ്ദേഹത്തിനു മടിയില്ല. [illegible] വന്നാൽ [illegible] എല്ലാവരും പിഴ കല്പിക്കാനും മറക്കില്ല. അതു മല്ലെങ്കിൽ ഒരു മണിക്കൂർ മൂകനായിരുന്നുകളയും. ഞാനൊരു ദിവസം [illegible] അങ്ങനെ ഒരു ക്ലാസിൽ വിരമിച്ചിരുന്നു. പലപ്പോഴും, മലയാളം പറയുന്ന ഇംഗ്ലീഷിൽ പഠിപ്പിക്കാതെ [ഇംഗ്ലീഷ് ഭാഷ ശുദ്ധമായിരിക്കു; ഉച്ചാരണം മലയാളവും!] The entire class is dispersed today. You may go home എന്നു പറയും!

ഉണ്ണിസ്സാർ സ്വന്തം പദ്യപാഠങ്ങളേ പഠിപ്പിക്കൂ. [illegible] പറയുന്നതിലും കവിതയായ [illegible] അവ [illegible] 'പറയുന്നു'. അതേ 'പറയുന്നു' തന്നെ. [illegible] വായിക്കാനോ അദ്ദേഹം ഇഷ്ടപ്പെട്ടി ല്ല. [illegible] പറയും. പദ്യമായിപ്പറയും. മിക്കവാറും [illegible] ക്ലാസ്സിൽ ഒരു [illegible]— [illegible]—പഠിപ്പിക്കുക. ഞാനോർക്കുന്നു, അങ്ങനെ [illegible] പഠിപ്പിച്ച ശ്ലോകം. ഉണ്ണിയുടെ [illegible] [illegible] നായികയെ വർണ്ണിക്കുന്ന [illegible] ശ്ലോകമാണു്.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ഈ ശ്ലോകം ബോർഡിൽ എഴുതി, പദച്ഛേദം ചെയ്തു പറഞ്ഞിട്ടും, അർത്ഥവും, എന്റെ സുന്ദരങ്ങളായ പ്രൊഫ: ഉണ്ണിയുടെ വ്യാഖ്യാനരീതി, കവിയുടെ കണ്ണുകളിലൂടെ എന്നപോലെ കാണിക്കുന്ന മനോജ്ഞമായ അദ്ദേഹത്തിന്റെ വ്യാഖ്യാനസാമർത്ഥ്യം. അതാ

ഒരു വിദ്യയുടെ 'കല'യുടെ അർത്ഥത്തിൽ ഞാൻ തോന്നി. അങ്ങോർക്കു് 'കമാനി'ന് തിരെ പിടികിട്ടിയില്ലെന്നോ! പ്രൊഫസർ അദ്ദേഹത്തോടു് ദേഷ്യമായി പറഞ്ഞു: You please stand up. എന്താണ് [illegible]? [illegible]? ഉടനെ [illegible] [illegible]. [illegible]. ശരി. ഇനി ഒരു [illegible] കൂടെ കഴിയട്ടെ. അന്നത്താൻ 'കമാനി' പിടികിട്ടും!" പോരേ? പാവം വിദ്യാർത്ഥി സ്വന്തം അറിയാതെയായിരിക്കും ചോദിക്കുക. പ്രൊഫസർ അവരെ [illegible], മറ്റുള്ളവർ [illegible] [illegible] മാത്രമാണു് അവനു് അതിന്റെ [illegible] [illegible].

ഒന്ന് തീർച്ച. പ്രൊഫ: ഉണ്ണി എന്തെങ്കിലും ഒരു ഭാഗം [illegible] പഠിപ്പിച്ചിട്ടുണ്ടെങ്കിൽ, അറിഞ്ഞു പഠിപ്പിച്ചിട്ടുണ്ടെങ്കിൽ, അതു് അദ്ദേഹത്തിന്റെ പഠിപ്പിക്കൽകൊണ്ടുള്ള [illegible] [illegible], ഒരിക്കലും മനസ്സിൽനിന്നു മായാതെ കിടക്കും. സരസസുന്ദരമായിരുന്നു പ്രൊഫസർ ഉണ്ണിയുടെ ക്ലാസ്സുകൾ. വിരസവിരസമായി ആ ക്ലാസ്സുകളെ [illegible] അദ്ദേഹത്തിനു് അറിയാമായിരുന്നു.

കാറിപ്പുഴസ്സാർ ഇതിൽനിന്നും തീരെ വ്യത്യസ്തനായിരുന്നു. ഉണ്ണിസ്സാർ തലയും കാറിപ്പുഴ വാലുമായിരുന്നു അക്കാലത്തു്. ഉണ്ണിസ്സാർ എം. എ-ക്കാരൻ; കാറിപ്പുഴ വെറും വിദ്വാനും. അവർ തമ്മിൽ അക്കാലത്തു് എന്താ അത്ര പന്തിയില്ലായിരുന്നുവെന്ന പറയാതെ പലർക്കും അറിയാമായിരുന്നു. അവർ തമ്മിൽ സംസാരിച്ചു കാണാറുള്ളതു് ചുരുക്കം. എന്തിനെയായിരിക്കില്ല. പിള്ളേരുടെ ഇടയ്ക്കും നാട്ടുകാരുടെ ഇടയ്ക്കും അതു സംബന്ധിച്ചു് ചില കഥകളും പരന്നിരുന്നു. എന്തായാലും, പഠിപ്പിക്കുന്ന വിഷയത്തിൽ കാറിപ്പുഴ തികഞ്ഞ ആത്മാർത്ഥത (Sincerity എന്ന അർത്ഥത്തിൽ) പ്രകടിപ്പിച്ചിരുന്നു. ക്ലാസ്സിൽ നിന്നാൽ ഒരു നിമിഷവും പാഴാക്കാതെ ശ്രദ്ധയും ക്ഷമയും സ്നേഹവുമായ ശൈലിയിലും ഭാഷയിലും അദ്ദേഹം പ്രസംഗിക്കും. മിക്കവാറും പാഠപുസ്തകങ്ങളാണു് അദ്ദേഹം കൈകാര്യം ചെയ്തിരുന്നതു്. അദ്ദേഹത്തിന്റെ തന്നെ 'സാഹിത്യ' ഗ്രന്ഥങ്ങളും പാഠപുസ്തകമായിരുന്നു. എഴുതിയ ആൾതന്നെ പഠിപ്പിച്ചുകേൾക്കുക എന്ന ഭാഗ്യത്തിനു പാത്രങ്ങളായി അക്കാലത്തു ഞങ്ങൾ. വളരെ ചെറുപ്പ

കാലത്തു് അദ്ദേഹം എഴുതിയ ഉപന്യാസങ്ങളുടെ സമാഹാരമായിരുന്നു സാഹിത്യം. എങ്കിലും അതിൽ പഠിക്കാനും പഠിപ്പിക്കാനും ധാരാളം 'വക'യുണ്ടായിരുന്നു. പ്രായത്തിൽ വിരസനായ ഒരു വിദ്യാർത്ഥി അദ്ദേഹത്തിന്റെ ഒരു പ്രയോഗത്തെ തെറ്റിപ്പോയെന്ന സമാധാനത്തിൽ അഭിപ്രായം ഉന്നയിച്ചപ്പോൾ, ഒട്ടും ക്ഷോഭിക്കാതെ, ഇന്ന ക്ലാസിൽവെച്ചു് തെറ്റുപറ്റിയതു് സ്വയം സമ്മതിച്ചു കണ്ടപ്പോൾ, ആ വലിയ മനുഷ്യൻ കാറിപ്പുഴയിൽ ഉയർന്നു നിൽക്കുന്നതായി ഞങ്ങൾക്കു തോന്നി.

കാറിപ്പുഴയുടെ ക്ലാസ്സിനെക്കാൾ വിചാരമഗ്നനായാണു്, വിശാലമായ അദ്ദേഹത്തിന്റെ മുഖമെല്ലാവരും. വെണ്ടൂസാർ കുറിച്ചു് എന്ന മട്ടിൽ അദ്ദേഹം അഭിപ്രായങ്ങൾ പറയും; അവ സൂചിപ്പിച്ചു ഞങ്ങളിൽ എത്തിക്കും. കാറിപ്പുഴയുടെ വിചാരശില്പം തന്റെ സംസാരപ്പെട്ട നിൽക്കാതെ മറ്റുള്ള ഞങ്ങളുടെ കാലത്തുള്ള വിദ്യാർത്ഥികൾ വ്യക്തിപരമായി ഉയർന്നിട്ടില്ലായിരുന്നുവെന്നു് ഇപ്പോൾ പിന്നോട്ട് നോക്കുമ്പോൾ തോന്നിപ്പോകുന്നു. പിൽക്കാലത്തു വന്ന പലരും അദ്ദേഹത്തിന്റെ വിപ്ലവമായ മണ്ഡലത്തിൽനിന്നു തൊട്ടുപ്രസാദം ഉൾക്കൊണ്ടവരാണു്. നോക്കുക: അദ്ദേഹത്തെ കാലമല്ലാ നയിച്ചിരുന്നതു്. ഇന്നത്തെ ശ്രദ്ധേയനായ ഒരു പ്രൗഢ ചിന്തകനായ് വളരെ വർഷങ്ങളോളം ആലുവാ കോളേജിൽ ഉപാദ്ധ്യായനായിരുന്ന ഉള്ളൂരിന്റെ അരുമശിഷ്യനും പഠിപ്പിച്ചു കഴിച്ചുകൂട്ടിയിരുന്നു!

ജ്യേഷ്ഠനും അനിയനും

ഇംഗ്ലീഷും മലയാളവും കഴിഞ്ഞാൽപിന്നെ എനിക്കിഷ്ടം ഊർജ്ജതന്ത്രത്തോടു് (Physics) ആയിരുന്നു. അതുകൊണ്ടു ഞാൻ അന്നത്തെ I b group-Mathematics, Physics, Logic-എടുത്തു. കണക്കിനോടു് അത്ര വലിയ പൊരുത്തം എനിക്കില്ലായിരുന്നു. പക്ഷേ Physics പഠിക്കാനുള്ള മോഹമാണ് ഞാൻ ഈ വകുപ്പിൽ ചെന്നെത്തിയതു്. പ്രൊഫ: ടി.ബി. മേനോനാണ് ആയിരുന്നു ഫിസിക്സിലെ പ്രൊഫസർ. [illegible]; കാര്യം തന്നെ പഠിക്കു; [illegible]; [illegible] പഠിക്കത്തിനുള്ള ഉയരം; മേനോൻസാർ അങ്ങനെ ശ്രദ്ധയിലും ശാന്തനും ഒതുങ്ങിക്കഴിയുന്ന ഒരു കുടുംബനായിരുന്നു. നിസ്സംഗനായ അദ്ദേഹം വിദ്യാർത്ഥികളുടെ ബഹുമാ

ബഹുമാനത്തിനും സ്നേഹത്തിനും കേന്ദ്രമായിരുന്നു. അദ്ദേഹത്തിന്റെ ക്ലാസ് അദ്ദേഹത്തെപ്പോലെ തന്നെ ശാന്തമായിരുന്നു. അക്കാലത്തു് അദ്ദേഹത്തെ സഹായിക്കാൻ ഡിപ്പാർട്ടുമെന്റിൽ അദ്ദേഹത്തിന്റെ അനുജൻ മി. പി. ബി. മേനോനും വന്നു ചേർന്നു. കൊച്ചുപയ്യൻ. ഡയമണ്ട് ജൂബിലി എന്ന നിലയിലേക്കുയർന്ന തോമസ് സാർ വന്നതും അക്കാലത്തുതന്നെ. [illegible] [illegible] അനിയനിൽ ഞങ്ങൾ കണ്ടു. ജൂനിയർ ക്ലാസ്സിലെ കുട്ടികൾ ഉയർത്തിയ പ്രശ്നം ഉർജ്ജസ്വലനായ തോമസ് സാർതന്നെ കൈകാര്യം ചെയ്തു. എനിക്കു കൂട്ടുകാർ ഇഷ്ടമായി. ഞങ്ങളിൽപ്പലരിൽനിന്നും അദ്ദേഹം ഒന്നിച്ചു കൂടിയാൽ അങ്ങോട്ടു വരില്ല. ഒരു കൂട്ടുകാരനെന്നനിലക്കു തോമസ്സാറിനോടു് അടുക്കാൻ ഞങ്ങൾക്കു തോന്നിയതുപോലെ; ആ ചെറുപ്രായത്തിൽതന്നെ അദ്ദേഹത്തിലുള്ള 'ഈശ്വരത്വമെന്ന' സ്വഭാവം ഉടക്കിയില്ല. ഞങ്ങളെ ഒരു നാളുംകൊണ്ടോ ഒരാഴ്ചകൊണ്ടോ 'അകലെ' എന്നു പറയിപ്പിച്ചിരുന്നു.

പാദയാത്ര: രാമനും രമണനും

ആ ജ്യേഷ്ഠാനുജന്മാരുടെ ശിഷ്യത്വം എന്നെ നാടും ഉടൻ പോകാൻ എനിക്ക് ഭാഗ്യമായില്ല. പ്രൊഫ: ടി. എസ്. വെങ്കിട്ടരാമനായിരുന്നു മാത്തമാറ്റിക്സ് വകുപ്പിന്റെ തലവൻ. അദ്ദേഹം ഗണിതശാസ്ത്രം പഠിപ്പിച്ചിരുന്നതിനെക്കാൾ ഒരു സാധുവെ പോലുള്ള—എ. പി. വർക്കിയുടെ നാടകീയമായ ഒരു 'ട്യൂട്ടർ' എം. ഗണിതത്തിൽ കവിതയുണ്ടെന്ന് അറിഞ്ഞതു് ക്ലാസ്; അദ്ദേഹത്തിന്റെ ക്ലാസിലിരുന്നപ്പോഴാണു്. സ്പഷ്ടമായി, നിർത്തി നിർത്തി, മന്ദ വിദ്യാർത്ഥിയുടെയും ബോധമണ്ഡലത്തിലേ [illegible] [illegible] [illegible] [illegible] പ്രൊഫ: വെങ്കിട്ടരാമൻ കണക്കു പഠിപ്പിക്കാറു് കാണാനും കേൾക്കാനും സുഖമാ [illegible] [illegible] നൽകുന്നു. ഞാൻ പക്ഷെ [illegible] [illegible] കണ്ടാലേനോ ഇനി [illegible] [illegible] [illegible] എനിക്കുകൂടുതൽ തോന്നിപ്പോയി. [illegible] ഒരു കഷ്ടം വന്നു. കണക്കിനു് വെങ്കിട്ടരാമൻ എന്നൊരു പുതിയ അദ്ധ്യാപകൻ വന്നുചേർന്നു. [illegible] അവരുടെ ഇംഗ്ലീഷ് ഭാഷ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] പറഞ്ഞുപോകുന്ന മനോഭാവം. [illegible]

ഇംഗ്ലീഷ് വാക്കുകളും മറ്റിൽനിന്നാണോ ഉണ്ടായതെന്നും നമുക്കു തോന്നും! അദ്ദേഹം ത്രികോണ മാത്രകമാണ് (Trigonometry) എടുത്തത്. ക്ലാസിൽ വന്നു കഴിഞ്ഞാൽ ഇടക്കുവിട്ടില്ലാതെ ഗണിതശാസ്ത്ര സിദ്ധാന്തങ്ങളും അവയുടെ വിശദീകരണവും ഈ ക്ലാസ്സിലിൽ ഒഴുകിപ്പോകുന്നത് കേട്ടിരിക്കാനേ തോന്നൂ; കേട്ടപോലിരിക്കാൻ ഒരു നിമിഷമെങ്കിലും ബോറടിക്കും തോന്നില്ല? [illegible] ദ്രാസായി; രണ്ടായി; മൂന്നായി; നൂറ്റിഇരുപ്പത്തിയൊന്നായി. [illegible] കണക്കായി കമ്പാട്ടായി. [illegible] വന്നില്ല. [illegible] ഇംഗ്ലീഷിൽ [illegible] എന്നാൽ [illegible] ഒരു ദിവസം അദ്ദേഹം ഒരു Problem തന്നു. ബ്ലാക്ബോർഡിൽ നിന്ന [illegible] കണ്ടാൽ! [illegible] ചെയ്തിട്ടുണ്ട് എന്നാണെനിക്കു തോന്നിയത്. [illegible] അദ്ദേഹം [illegible] ഞാൻ [illegible]. [illegible] ബ്ലാക്ബോർഡിൽനിന്ന് [illegible] ഞാൻ [illegible] കണക്കിൽ കഥയില്ല! [illegible]. [illegible] അദ്ദേഹം [illegible]? എന്താ [illegible] ഇല്ലെങ്കിലും [illegible]; [illegible] അദ്ദേഹത്തിന്റെ [illegible]. പറയുന്നതു [illegible] എല്ലാം [illegible]? എനിക്കു [illegible] പിടികിട്ടിയില്ല. എന്റെ [illegible] ചില [illegible] ചില അക്ഷരങ്ങൾ [illegible] "See Krishnan Nayar, this is have it is calculated, not by the method you have shown" എന്നോ മറ്റോ പറഞ്ഞതോർമ്മ. ഇന്നാണെങ്കിൽ ഞാൻ [illegible] എഴുതിവെച്ചേനെയായിരുന്നു. [illegible] എന്റെ [illegible] ചിന്ത [illegible] ഇതു ഞാൻ [illegible]. എന്തായാലും അന്ന് 1937 ഇലെ 31-ാം-തീയതിയായിരുന്നു, അന്നു തന്നെ പ്രിൻസിപ്പാളിനെ കണ്ടു, കണക്കിൽനിന്ന് ചരിത്രത്തിലേയ്ക്കു ഞാൻ വകുപ്പുമാറ്റം വാങ്ങി ചരിത്ര

മണ്ഡലയാത്രയിൽനിന്ന രക്ഷപ്പെട്ടു. മി. ഗോപിനാഥനെ പിന്നെ ഇന്നോളം ഞാൻ കണ്ടിട്ടില്ല!

മാക്കാൻ മാക്കില്ല; മാന്നാലും...

ഗണിതം വിട്ടാലും തർക്കം (Logic) ഞാൻ വിട്ടില്ല. [illegible] പ്രൊഫ: കെ. [illegible] തർക്കശാസ്ത്രമെടുത്തിരുന്നത്. Induction അദ്ദേഹം; Deduction പ്രൊഫ: കെ. സി. ചാക്കോയും; രണ്ടും [illegible]. [illegible] സാറിനെ ഒരു [illegible]. [illegible] ഇതിനു [illegible] എന്താ [illegible] വന്നത് [illegible] അദ്ദേഹം [illegible] ഞാൻ [illegible] ചാക്കോ സാർ [illegible]. [illegible] എന്താ [illegible]? [illegible] എന്താ [illegible]. ഞാൻ [illegible]? [illegible] ഒരു [illegible]. [illegible] ആര് [illegible]? [illegible] അദ്ദേഹം [illegible] എന്ന് [illegible]; ഉടനെ [illegible] "Sorry I have the attendace register with me" എന്നും പറയും. ഈ [illegible] ചാക്കോസാറിനെപ്പറ്റി ഞങ്ങളുടെ ഇടയിൽ പ്രചരിച്ചിരുന്നു. കോളേജ് [illegible] പറഞ്ഞ് [illegible] ക്ലാസ്സിലേയ്ക്കു വരുന്ന വിദ്യാർത്ഥികൾ [illegible] എന്താ ഇത് കോളേജില്ലേ? എന്താ ഇന്ന് കോളേജില്ലേ? എന്താ [illegible]. അവർ [illegible] പറയും. അപ്പോൾ, [illegible], ഞാനും കോളേജിലേയ്ക്ക് [illegible]. ഇതാണ് [illegible] എന്നും പറയും. [illegible] ചാക്കോ സാർ [illegible]. [illegible] സോക്രട്ടീസിന്റെ [illegible] ആയിരിക്കാം. [illegible]

ഏതെങ്കിലും ഒരു [illegible] ഇരിപ്പുണ്ട്. [illegible]. [illegible] ചാക്കോസാർ ഒരു [illegible]. [illegible] ചാക്കോസാർ [illegible]; [illegible], അദ്ദേഹത്തിന്റെ [illegible] ഞാൻ [illegible]. [illegible], ഇന്ന് ഒരു [illegible] അദ്ദേഹത്തിന്റെ [illegible].

അദ്ധ്യാപക മഹർഷി:

Deduction പഠിപ്പിച്ചിരുന്ന് അദ്ധ്യാപകനായിരുന്ന പ്രൊഫസർ കെ. സി. ചാക്കോ സാർ [illegible]. [illegible] യൂ. സി. കോളേജിലെ [illegible] (North East Hostel) (ഇപ്പോഴത്തെ [illegible]) ഒരു [illegible]. [illegible] പഠിക്കാൻ [illegible] അദ്ദേഹം പറഞ്ഞതാണ്—All men are mortals. Socratese is a man. Therefore Socratese is mortal—[illegible] തർക്കശാസ്ത്ര [illegible] സോക്രട്ടീസിന്റെ [illegible] അദ്ദേഹം [illegible]. [illegible] അദ്ദേഹത്തിന്റെ [illegible]! [illegible] അദ്ദേഹത്തിന്റെ [illegible] യൂ. സി. കോളേജ്.

ഒരു തേജഃപുഞ്ജം:

[illegible] പ്രൊഫ: സി. പി. മാത്യു [illegible]. [illegible] ഫാദർ [illegible].

വലിയ കണ്ണുകൾ. ഇടതൂർന്ന കൺപീലികൾ. [illegible]. അദ്ദേഹത്തി [illegible]. [illegible] അദ്ദേഹം [illegible]. [illegible] സാറിന്റെ [illegible]. സി. പി. മാത്യുസാർ [illegible]. [illegible] 1935-ൽ [illegible]. [illegible] മാത്യു സാർ [illegible]. ഞാൻ [illegible].

പിൽക്കാലത്ത് [illegible] മാത്യു സാർ [illegible]. [illegible] ഞാൻ [illegible] മാത്യു സാർ [illegible]. [illegible] ഞാൻ [illegible]. [illegible] മാത്യു [illegible].

വിദ്യാവ്യസനി:

കണക്കിൽ പിഴച്ച് ചരിത്രത്തിലേയ്ക്കു ചാടിയ എനിക്ക് [illegible]

നേടാൻ കഴിഞ്ഞു. അവരിൽ പ്രമുഖനായിരുന്ന ഡോ. ടി. എം. പുന്നൂസ്. അസാധാരണമായ വയസ്സിൽ, പെൻഷൻപറ്റിയതിനു ശേഷവും, തന്റെ ശിഷ്യനായ ഡോ. കെ. എം. ജോർജ്ജും ഞാനും ജോലി ചെയ്തിരുന്ന സമയത്ത് ഞങ്ങളോടൊപ്പം ജോലിചെയ്യാൻ തയ്യാറായ ആ ഗുരുവര്യന്റെ വിദ്യാഭ്യാസനിലവാരമോ വിനയങ്ങളോ ഏതാണ് വിലയിരുത്തേണ്ടത്, അതോ അദ്ധ്യാപനമാണോ, ഏതിനാണ് മുന്നിൽ നിർത്തേണ്ടത് എന്ന് പറയാൻ വിഷമം. ഈ കോളേജ് ചരിത്രപണ്ഡിതനായിരുന്ന അന്യാദൃശമായ സ്ഥാനം നേടിക്കഴിഞ്ഞിരുന്ന ഡോ. പുന്നൂസ് ഞങ്ങളെ ഗ്രീക്ക് ചരിത്രവും റോമാചരിത്രവും പഠിപ്പിക്കാൻ നിയുക്തനായി. ഭാഗ്യമെന്നല്ലാതെന്തു പറയാൻ. പുന്നൂസ്സാറിന്റെ പാഠക്ലാസ്സിലിരുന്ന ഞങ്ങളുടെ ഇടയിൽ ഒരു വിദ്യാർത്ഥി ആ പ്രസംഗത്തെ നാടകമാക്കി ചോദിച്ചു. എന്താണെന്ന്? ആ പ്രസംഗം അങ്ങനെതന്നെ ശ്രദ്ധയിൽ പകർത്തി പഠിക്കണം എന്നു ചിലർ. ഞങ്ങളെല്ലാം ഓർത്തെടുപ്പാൻ തെല്ലൊന്നു ശ്രമിച്ച് ചരിത്രത്തെ വായിക്കാൻ കഴിഞ്ഞു. ഡോ. പുന്നൂസ് ഇപ്പോഴും ജ്ഞാനവൃദ്ധനായി അന്യാദൃശനായ കഥാപാത്രമായി കോളേജ് ചരിത്രത്തിൽ പ്രവർത്തിച്ചു കൊണ്ടിരിക്കുന്നു.

ഗന്ധർവനും ദേവദൂതനും:

ബ്രിട്ടീഷ് ചരിത്രം പഠിപ്പിച്ചിരുന്ന പ്രൊഫ: ടി. എസ്. രാമനാഥ പ്രത്യേക വ്യക്തിത്വമായിരുന്നു. മണി മണിപോലെ പ്രസംഗിക്കും; സംഗീതത്തിൽ നിപുണൻ, കലാപ്രേമിയായ യോഗ്യൻ. പാട്ടുപാടും, കോട്ട്, തലപ്പാവും, മുണ്ടുടുത്തും ധരിച്ച് ഗന്ധർവനെപ്പോലെ രാമനാഥ സാർ ക്ലാസിൽ വന്നാൽ എല്ലാ കുട്ടികളും ശ്രദ്ധിച്ചിരിക്കുന്നു. ചിലരെ പഠിപ്പിച്ച ശേഷം പറഞ്ഞു വിട്ടുകൊണ്ട് ചോദ്യോത്തരങ്ങളും ആവർത്തിക്കും. എല്ലാരെയും ചോദിക്കും. കർമ്മത്തിൽ കൊള്ളുന്ന ചോദ്യം. ഉത്തരവും ശരിയായിരിക്കണം. പറഞ്ഞില്ലെങ്കിലും അപൂർവം നിന്നുകൂട്ടിക്കൊണ്ട് — പറയാത്തതിന് ശിക്ഷയില്ല! ആത്മാഭിമാനം (Self respect) ഉണ്ടെങ്കിൽ നിന്നാലും ക്ലാസ്സിൽ പഠിച്ചു ചൊല്ലും. പിന്നെ ഒരു ചിട്ടയിലൂടെ പുതിയ പാഠം. വീണ്ടും അതു മറിച്ചു ചോദിക്കും. ഒടുവിൽ അങ്ങനെ ഓർക്കാൻ കഴിയുന്ന ചോദ്യോത്തരങ്ങൾ! ആരും ഇന്നും ഓർമിക്കുന്ന ക്ലാസുകൾ എല്ലാം സമയത്തിന് ചിട്ടപ്പെടുത്തിയായിരുന്നു.

ബ്രിട്ടീഷ് ചരിത്രം ഡോക്ടറേറ്റുള്ള റവ: ഫാദർ ജി. ടി. ക്രോലി എന്ന സായ്പ്പായിരുന്നു. ഒരു റസികൻ സായ്പ്പ്. ആദ്യം ഒരു മാസം ആ സായ്പ്പിന്റെ ഇംഗ്ലീഷ് മനസ്സിലായില്ല. കുറെ ദിവസങ്ങൾ കഴിഞ്ഞപ്പോൾ ഉച്ചാരണം മനസ്സിലായി. പിന്നെ ക്ലാസിൽ അദ്ദേഹത്തിന്റെ ശൈലി Henry II എന്നെന്നും ഓർമ്മിക്കും was an able എന്നാണ് പറഞ്ഞതെങ്കിൽ പെട്ടെന്ന് administrator എന്നും ചേർക്കും. ഓർമിക്കാൻ കഴിഞ്ഞു. എന്താണ്? സായ്പ്പിന്റെ ഉച്ചാരണം ഒരു വർഷം ഇഷ്ടപ്പെട്ടായി കേൾക്കാൻ കഴിയും ഞങ്ങൾക്ക് ഇംഗ്ലീഷ് പറയുന്ന ഇംഗ്ലണ്ടുകാരനെ ബോധ്യപ്പെട്ടു. അതുവരെ ഞങ്ങൾക്ക് പഠിച്ച മലയാളിയുടെ ഇംഗ്ലീഷ് മറന്നു പോയിരുന്നു. ആലുവാ കോളേജിലെ വിദ്യാർത്ഥികൾ ഇംഗ്ലീഷ് പറയുന്നതിൽ പിന്നോക്കമല്ലെന്ന് അന്നേ ഉണ്ടായിരുന്ന മതിപ്പിന് പിന്നിൽ ഈ ആദ്യകാല സംസർഗ്ഗമാണെന്ന് തീർത്തും പറയാം. ആ ദേവദൂതനെ വിസ്മരിക്കാവതല്ല.

അമൃതവും അമൃതം ഡിക്കനും:

ഇംഗ്ലീഷ് പഠിപ്പിച്ചിരുന്ന മൂന്ന് അദ്ധ്യാപകർ മറക്കാനാവില്ല. ആലുവായുടെ അസുലഭമായ; റവ: ഫാദർ ടി. വി. ജോണും; റവ. ഡിക്കൻ കെ. സി. ജോസഫും. അദ്ദേഹം ഷേക്സ്പിയർ കൃതികളുടെ ഒരു പ്രമാണമായിരുന്നു; കണ്ടാലും പ്രമാണംതന്നെ! തടിച്ചുരുണ്ട ശരീരം, വിരൽത്തുമ്പത്ത് നിരന്ന പദവിന്യാസങ്ങളും, ഒരു നേരിയ കോമഡിയും എല്ലാം കൂടെയാവുമ്പോൾ കാളിദാസൻ എന്നു തോന്നിയാലും ഏറ്റവും സാത്വികനായ ഒരു ഋഷി എന്നു തോന്നുമായിരുന്നു അദ്ദേഹം പഠിപ്പിക്കുമ്പോൾ. ഷേക്സ്പിയർ അങ്ങനെ ജീവൻ കൊടുത്ത കഥാപാത്രങ്ങൾ കഴിഞ്ഞ കാലത്തിന്റെ ഓർമ്മകളായി ഉണർന്നു. ഇംഗ്ലീഷ് ഗദ്യം ഗദ്യംപോലെയല്ല പഠിപ്പിച്ചത്. ഡിക്കൻ അന്ന് ചെറുപ്പമായിരുന്നു. ഒരു കൊച്ചു മിടുക്കൻ. പക്ഷേ പഠിപ്പിക്കുമ്പോൾ പതിനെട്ടുകാരി പെൺകുട്ടിയുടെ കുസൃതിയും; നാണവും മറന്ന് ഡിക്കനിൽ തെളിഞ്ഞുകാണാമായിരുന്നു; അങ്ങനെയൊരു ഓർമയിലുള്ള ആലുവാ കോളേജിൽ പഠിക്കുന്നവരിലും, പഠിപ്പിക്കുന്നവരിലും ഇതുപോലെ ഓർമ്മയിൽ നിൽക്കുന്നവർ എന്ന് പറയുമ്പോൾ അദ്ദേഹത്തിന്റെ സ്വാഭാവികമായ ഒരു പ്രത്യേകതയിലേക്കാണ് എന്റെ സൂചന എന്ന് പറയട്ടെ.

ക്കാവൂ. അന്നത്തെ ഞങ്ങളുടെ ഇംഗ്ലീഷ് പ്ലേറ്റർ മി. എബ്രഹാം ഈസ്റ്റ് റോഡ് ആണ്. കേവലം പ്ലേറ്റർ മാത്രമല്ലായിരുന്ന അദ്ദേഹം. മി. എ. എം. വർക്കിയുടെ പ്രതിപക്ഷക്കാരനായിരുന്നു. എന്നാലെപ്പോൾ പ്രിൻസി പ്പലുമായി പ്രിൻസിപ്പാൾ. കോളേജിലെ ഓരോ കാര്യം മുഴുവൻ നിയന്ത്രിക്കുന്നത് മി. എബ്രഹാം ആയിരുന്നുവോ എന്ന ചോദ്യം.

നിലാളിവർണ്ണനായ അൻഡ്രൂസ് സാർ:

വിദ്യാഭ്യാസം മനഃസംസ്കാരം മാത്രമല്ല. കായ സംസ്കാരവുംകൂടെ ലക്ഷ്യമാക്കിയതാണെന്നത്രേ. ഞങ്ങളുടെ ശാരീരികവിദ്യാഭ്യാസദ്ധ്യാപകനായിരുന്ന സി. പി. ആൻഡ്രൂസ് സാർ കാര്യത്തിൽ അങ്ങനെ സാക്ഷാൽ ഒരു വിശ്വാസിയായിരുന്നു. ഒരു നീല ശോഭയാർന്ന ആരോഗ്യശാലിയായ അദ്ദേഹത്തെ ആരും ആകർഷിക്കില്ല. 'ഒരുവരും ശരീരം മാത്രമാണ് മനുഷ്യൻ!' ആൻഡ്രൂസ് സാറിനെ എന്നിക്കും കാണുമ്പോൾ അദ്ദേഹത്തിന്റെ ഓട്ടം, ചാട്ടം, കളി, കളി, നിങ്ങൾ ഇഷ്ടമായ കായിക വിനോദങ്ങളോട് എനിക്കു പ്രതിപത്തി ഇല്ലായിരുന്നു. ഒരിക്കൽ ഫീൽഡിൽ വെച്ച് ഞാൻ ഒരു സ്പോർട്സിന്റെ മടിയിൽ തലവെച്ച് - പച്ചപ്പുൽ വിരിച്ച പാതകളും കണ്ട് — 'ഇപ്പോൾ എനിക്ക് സാഹിത്യമാണ് അലക്കാൻ — ഞാൻ അറിയാതെ ഉറക്കെയങ്ങു പാടി:

ഒരു കൊച്ചുപൂച്ചില പാട്ടിലേക്ക്
മനോജ്ഞ വിരിച്ച സമാകരള

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കേട്ടു ബോധംവരുന്ന മട്ടിൽ ഓരോന്നായി — Krishnan Nayar, round the track thrice— ഫീൽഡിൽ വലയം ചെയ്യേണ്ടതായിരുന്നു! എന്താണു ചെയ്യുക? മഹാകവിയാവാൻ ജനിച്ച ഞാൻ, ആ മനോഹരമായ മൈതാനത്തിൽ ആജ്ഞയായി, മൂന്ന് ചാടി. കാണാമോ? അതെ; അപ്പോൾ ഞാൻ ചൊല്ലിച്ചു കൊണ്ടുതന്നെ. മഹാകവി ജൈത്രയാത്ര വലംവെച്ചു കൊണ്ട് ഓടി. ഇന്നും എനിക്ക് ആ ആൻഡ്രൂസ് സാറിനെ പേടിയാണ്; അദ്ദേഹത്തിന് എന്നോട് വല്ലാത്ത ഇഷ്ടമാണെങ്കിലും, എനിക്കദ്ദേഹത്തെ ഭയം ബഹുമാനമാണ്.

ജീവിതാചാര്യൻ:

സ്വന്തം — മകനിന്റെ — ഞാൻ പഠിച്ചില്ല കോളേജിൽ. അതുകൊണ്ട് ആ വകുപ്പിലെ ഈ അധ്യാപക ബന്ധവും ഉണ്ടായിരുന്നില്ല. പക്ഷേ ആ വകുപ്പിന്റെ തലവൻ പ്രൊഫ. ടി. ആർ. നാരായണൻ എനിക്ക് ഒരു മാർഗ്ഗദർശകനും ആചാര്യനായിത്തീർന്നു. കോളേജിൽ ചേരുന്നതിനു മുമ്പേ അദ്ദേഹവുമായി ഞാൻ ബന്ധപ്പെട്ടിരുന്നു. പണ്ടത്തെ ഫോർത്ത് ഫോമിൽ ചേരാൻ വന്നപ്പോൾ ആശംസിച്ചിരുന്ന കാലത്ത് എനിക്കൊരു 'നിധി' കാലിൽ തടഞ്ഞു! അത് പ്രതിമാസം ഒരു മാസികയായി ഇപ്പോഴും ലഭിക്കുകയും ചെയ്തു. കാലത്തെ ആവശ്യപ്രകാരം കളി ച്ച്, തിരക്കേറിയ കോളേജ് വിട്ടു പോകേണ്ടിയിരുന്ന എന്നെ ഒരു ദിവസം പ്രൊഫ. നാരായണൻ വിളിച്ചു. "എന്റെ മകനെ തങ്ങളിലൊന്ന് പഠിപ്പിക്കാമോ? കാലത്തും വൈകിട്ടും. ചിലവായിരി ക്കണം. കോളേജ് ഫീസ് ഞാൻ കൊടുത്തുകൊള്ളാം." എന്തൊരു മഹാമനസ്ക്കത. കൃത്യം രാവിലെ ആറുമണിക്ക് കളിയും ശേഷവും കഴിഞ്ഞ് ഞാൻ ആലുവാ ആലിന്റെ ചുവട്ടിലെ മാളികയിലേക്ക് കയറിച്ചെല്ലും. നാരായണൻ സാറിന്റെ അഞ്ചുവയസ്സായ മകൻ — രവി, ഒരു കൊച്ചു കാപ്പിരിയായി വരും. എന്താണ് പേരിടാൻ ഒരു കാപ്പിരി? 'ഡിക്കൻസിന്റെ' കാപ്പി തരാൻ കാപ്പിക്കാരനോ? 'ഡിക്കൻസ്‌' കാപ്പി കുടിപ്പിക്കാനായി ഏൽപ്പിച്ചത് അന്നാണ്. ആ കഴി ച്ചാൽ പിന്നെ ഒന്നരമണിക്കൂർ പഠിപ്പിക്കാൻ ഏതോ ക്കുറിയും ഉണ്ടാവും എനിക്ക്? അതെ, ഒന്നരവർഷ ത്തോളം എനിക്ക് ആ ഡിക്കൻസിനെ കാപ്പിയും, പിന്നെ പ്രതിമാസം ഫീസില്ലാതെ പഠനവും കിട്ടി. ഞങ്ങളെ നാരായണൻ സാർ എന്നെ പഠിപ്പി ച്ചു; ജീവിക്കാൻ പഠിപ്പിച്ചു. ഇന്നും ആ ജീവി തയാത്രയിൽ സ്നേഹവാത്സല്യങ്ങളോടെ എനിക്ക് കണ്ണു കാട്ടി ആശ്വസിപ്പിക്കുന്നു; ഇനിയും ജോലിയായ ആവി കൾ അതേല്പിക്കാൻ മറക്കാറില്ല. ഇന്ന് ഈ ലേഖനം ആലോചിക്കാൻ ഇരിക്കുമ്പോഴും എനിക്ക് പുറമേ നിന്ന് ആരോ എഴുതുന്ന സമയത്തും എനിക്ക് പുണ്യമായിരുന്ന് അദ്ദേ ഹത്തിന്റെ ഒരു കത്തു കിട്ടിയതിൽ ഓരോന്നും — "കൃഷ്ണൻ നായർ കോളേജിലെ "______" ആയിരിക്കണ മെന്ന് ഞാൻ ആശംസിക്കുന്നു. അതിനർത്ഥം നിങ്ങൾ ക്കറിയാം" എന്ന് അദ്ദേഹം എഴുതിയിരിക്കുന്നു!

വിനയവും ലാളിത്യവും എന്നെ അമ്പരപ്പിക്കുന്നില്ല, അദ്ദേഹത്തിന്റെ ആശംസാവാക്യങ്ങളും പ്രോത്സാഹന ങ്ങളും ഇവിടെ പകർത്താൻ. ഉത്തമഗുരുക്കന്മാ രുടെ സന്ദേശങ്ങളും സ്നേഹാശിസ്സും ആയ ആ ആചാ ര്യന്റെ ആശീസ്സ് വിഫലമാവില്ലെന്ന് എനിക്ക് ഉറപ്പുണ്ട്.

ഗുരുവോ, ശിഷ്യനോ?

[illegible] 'Yes, what can I do for you?' [illegible]

അവശന്മാർ...

[illegible]

[illegible]

ചില സതീർത്ഥ്യർ:

[illegible]

[illegible] 'Gentle man' [illegible] Gentleman [illegible]

[illegible]

ഫലിക്കാത്ത ആശ:

[illegible] 1938–ൽ [illegible]

M. P. Xavier

OLD STUDENT

THE EARLY DAYS

The first World War with all its fury, came to an end in 1919. After two years of military service, I returned home in 1921 with the least intention of joining a college. It was the time when deliberations were on for the establishment of a Union College, Alwaye.

One Sunday morning while I was returning home together with a friend of mine, after church service, I saw a gentleman of impressive personality and smiling countenance standing on the veranda of my house. I felt like meeting him and getting acquainted with him. I walked in. The temptation was all the more when my friend told me that he was Mr. A. M. Varki, the Principal of the new College. Mr Varki gracefully received me. We sat side by side; and I made enquiries about the college. He gave me a brief account. Then almost in a sudden impulse I said "I have half a mind to join the college". Mr. Varki with a hearty smile welcomed me to the college and said, "Mr. Xavier, you are a native of this place, but you must know that our college is purely residential and so you must stay in our Hostel." I readily agreed and the next day I joined the college.

The college was then not in its present site. The Head Quarters of the defunct Alangad Taluk was on this hill. The then Travancore State Government had agreed to hand over this site with the buildings there to the proposed new college. Trusting on this agreement the organisers of the college advertised in papers inviting applications for admissions. Several applications were filed; but owing to the red tape usual with the Government, handing over formalities were delayed. The Principal and his colleagues were placed in a dilemma. But a strong will finds its own way; a way was found out. An old dilapidated three-storied building close to the Periyar (where the Mangalapuzha Seminary now stands) and with about ten acres of bushy surroundings with enough of reptiles and stray cattle in, was obtained on a nominal rent from the Bishop of Cochin. The Union Christian College started working in 1921, in that building.

The first batch consisted of only sixty five students though all who applied were admitted. There were only five or six colleges in Kerala then; now there are about one hundred and fifty and still the rush for admission is beyond control. Imagine the tremendous development in the field of University Education. It will be only a truth if I say that the Union Christian College was the pioneer for this awakening. Colleges for various communities sprang up one after another in quick succession.

Among our sixty five on the rolls there were Brahmins, Nairs, Ezhavas and Christians of all denominations. Class rooms, hostel rooms and dining room with the necessary paraphernalia had to be accommodated within the space of this building. Class rooms and dining room were on the ground floor. First and second floor with a few bamboo screens were used as hostel rooms for the students and quarters for the Professors. All the Professors-M/s. K. C. Chacko, C. P. Mathew, V. M. Ittyerah, Abraham and the Malayalam Professor D. Padmanabhan Unni-all bachelors-lived with the students. Principal Mr. A. M. Varki lived in a rented house outside, with his family. Brahmins and Nairs had their separate messes in temporary sheds. We never made any complaint about inconveniences. It was a family life really. Of course, there were quarrels and disputes among individuals as is natural among the hot blooded teens but everything subsided soon. The sun never set on such petty slits, in an atmosphere vibrating with the spirit of that saint Professor K. C. Chacko. It could not be otherwise as we could not remember him, and cannot even now, without a feeling of deep reverence. I was a philosophy student and he took ethics for us. His gentle, slow, but emphatic method of explaining the thesis has enabled me to grasp the entangled ideas to a great extent.

Among the founders of the College Mr. V. M. Ittyerah only is now alive. Among the office staff Mr. George P. Varkey and driver Mr. Kochummen and among the mess staff Mr. D' Cruz are alive. All others left us for their eternal rest. As my information stands, only half the number of the first batch of students are now alive, and of these some are bed ridden—all advanced in age.

What a pleasant time we had at the college and the hostel. The interval of half an hour after supper was the merriest time for us. Then all used to assemble in the second floor hall-a batch ready to exhibit their talents, and the audience ready to roar and applaud. Skipping dances aided by country music, mock speeches, fantastic bafoonaries, imitation magics and fancy dress were some of the usual items. The thundering cheers and the deafening applauses from this height could be heard miles away and the old building shook by these performances. All the merry-makings would end by the 9 O' Clock bell, and in the perfect silence of the night, cooled by the breeze from the river, we used to resume our studies.

This college was intended to function as a second grade college with the two Intermediate classes only, and this had been made clear to us when we were admitted. Among the five or six colleges, then in Kerala, the Maharaja's College at Trivandrum was the only first grade college. Many of us including myself, were not in a position to continue our studies in any far away college. By the end of the second year, rumours about upgrading this college spread out. We approached the Principal to enquire about this. His reply was "wait and see" We waited and we saw—the Union Christian College was raised as a first grade College without any halt *an achievement*, another pioneering step! Many of us were, therefore, enabled to continue our studies and take a degree.

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എം. പി. മന്മഥൻ

എൻെറ അരങ്ങേററം

1931 മുതൽ 1935 വരെ ഞാൻ ആലുവാ യൂണിയൻ ക്രിസ്ത്യൻ കോളേജിലെ വിദ്യാർത്ഥിയായിരുന്നു. 1935-ൽ ബി. എ. ജയിച്ച് വീട്ടിൽ വന്നശേഷം കുറേനാൾ സർക്കാരുദ്യോഗമന്വേഷിച്ചു നടന്നു. വലിയ ബന്ധങ്ങളും ശുപാർശചെയ്യുന്ന അഭ്യുദയകാംക്ഷികളും കിട്ടുക എളുപ്പമായിരുന്നില്ല. എനിക്ക് അങ്ങനെയൊരു 'വലിയവനെ' കണ്ടുപിടിക്കാൻ ഭാഗ്യമില്ലായ്ക നിമിത്തം എൻെറ സർക്കാരുദ്യോഗലബ്ധി വന്ധ്യയുടെ സന്താനോല്പാദനംപോലെ നിഷ്ഫലമായിക്കലാശിച്ചു; എന്നാൽ ഇതിനിടയിൽ ഞാനൊരു പുതിയ തൊഴിൽ സ്വയം കണ്ടുപിടിച്ചു — കഥാപ്രസംഗം. കേരളത്തിലുടനീളം അനേകം സദസ്സുകളിൽ പതിനാറു വർഷക്കാലം ഞാൻ നടത്തിയ ഈ കഥാപ്രസംഗം ആദ്യമായി അരങ്ങേറിയത് എൻെറ കലാലയജീവിതത്തിൽ ആയിരുന്നു. മറക്കാനാവാത്ത ഒരു സംഭവമായിരുന്നു അതു്. ഇന്ന് സുവർണ്ണജൂബിലി ആഘോഷിക്കുന്ന എൻെറ ആത്മമാതാവിൻെറ (alma mater) പാദങ്ങളിൽ ആ സംഭവത്തെപ്പററിയുള്ള സ്മരണയുടെ ഒരു കൊച്ചു പൂച്ചെണ്ട് കാഴ്ചവെച്ചു വന്ദിക്കാനാണ് ഞാനൊരുങ്ങുന്നത്.

ആലുവാ കോളേജിലെ ഇതരാംഗങ്ങളും വിദ്യാർത്ഥികളും കൂടിച്ചേർന്ന ഒരു വമ്പിച്ച സദസ്സിൽ കഥാപ്രസംഗം എന്ന ഒരു അഭിനവകലാരൂപം നടത്തിയ കഥയാണ് എനിക്കു വിവരിക്കാനുള്ളതു്. വിദ്യാർത്ഥികളുടെ കലാപരമായ കഴിവുകൾ പ്രകടിപ്പിക്കാൻ അവസരം നൽകുന്ന ഏതെങ്കിലും കലാസമാജത്തോടനുബന്ധിച്ചു നടത്തപ്പെട്ട ഒരു ഇനമായിരുന്നില്ല അതു്. കേവലം ഒരു യാദൃച്ഛിക സംഭവം. കോളേജിലെ ഡേസ്കോളേഴ്സ് വിഭാഗത്തിൽപെട്ട ഞങ്ങൾ കുറേപ്പേർ ആലുവാ അദ്വൈതാശ്രമത്തിൽ ഒരു കഥാപ്രസംഗം കേൾക്കാൻ

പോയിരുന്നു. അനുഗൃഹീത കലാകാരനായ ശ്രീ. സത്യദേവനായിരുന്നു കാഥികൻ. ഞങ്ങളെയെല്ലാം വളരെയധികം രസിപ്പിച്ച ആ കലാപ്രകടനത്തെപ്പററി വാചാലമായി നിരൂപണംചെയ്തുകൊണ്ട് രാത്രിയിൽ താമസസ്ഥലത്തേക്കുള്ള മടക്കയാത്രയിൽ എൻെറ ഉററ ചങ്ങാതിയായ ഒരാൾ ഒരു നിർദ്ദേശം വച്ചു— ഞാൻ അതുപോലെ കോളേജിൽ ഒരു കഥാപ്രസംഗം നടത്തണമെന്ന്. കഥാപ്രസംഗവുമായി അന്നോളം ഒരു ബന്ധവുമുണ്ടായിട്ടില്ലാത്ത ഞാൻ ആ സാഹസത്തിന പുറപ്പെടണമെന്ന നിർദ്ദേശിച്ചതു് ശ്രീ. പനമ്പിള്ളി ഗോപാലമേനോൻ ആയിരുന്നു. ഞങ്ങൾ ഇരുവരും ഒരേ ക്ലാസ്സിൽ പഠിക്കുന്നവരായിരുന്നു. ശ്രീ. പനമ്പിള്ളി ഗോവിന്ദമേനോൻെറ ഭാഗിനേയനായ ഈ യുവാവ് ഒരു തികഞ്ഞ സഹൃദയനും സാഹിത്യാസ്വാദകനുമാണെന്നതിനു പുറമെ, ഞങ്ങളുടെ മലയാളസമാജം സെക്രട്ടറിയുംകൂടിയായിരുന്നു. കോളേജ് സമ്മതിക്കുമോ എന്നു പോലും ആലോചിക്കാതെ അദ്ദേഹം അന്ന് അർദ്ധരാത്രിയിലെ കൂരാക്കൂരിരുട്ടിൽ പെരുവഴിയിൽവച്ച് അവതരിപ്പിച്ച നിർദ്ദേശം കൂട്ടുകാരെല്ലാം ഒരു സ്വരത്തിൽ ആവർത്തിച്ചു. "വേണം, വേണം, തീർച്ചയായും വേണം" എന്നിങ്ങനെ ഉച്ചത്തിലുള്ള ആവർത്തനംകൊണ്ട് ചിലർ അതിനെ സ്വീകരിച്ചു.

അടുത്ത ഒരു ദിവസം രാവിലെ ക്ലാസ്സിലെല്ലാം മലയാളസമാജം സെക്രട്ടറിയുടേതായി ഒരു നോട്ടീസ് വായിച്ചു. നാളെ വൈകിട്ട് 4 മണിക്ക് വള്ളത്തോൾ മഹാകവിയുടെ മഗ്ദലനമറിയം എന്ന ഖണ്ഡകാവ്യത്തെ ഉപജീവിച്ച് ഞാൻ കഥാപ്രസംഗം നടത്തുമെന്ന്. വലിയൊരു അപകടത്തിൽപ്പെട്ടു പോയതുപോലെയാണ് ഇതു കേട്ടപ്പോൾ എനിക്കു തോന്നിയതു്. പ്രിൻസിപ്പലിൻെറ അനുവാദമെല്ലാം കിട്ടിക്കഴിഞ്ഞു. ഇനി കഥാപ്രസംഗം നടത്തിയാൽ മതിയെന്നായി. ... എങ്ങനെയാണതു നടത്തുക? മഗ്ദലനമറിയം മുഴുവൻ വായിച്ചിട്ടുള്ള കാവ്യമാണെങ്കിലും അതു് ആദ്യന്തം കാണാതെ ചൊല്ലാൻ കഴിയാതെ എങ്ങനെയാണു കഥാപ്രസംഗം? വൈകുന്നേരംവരെയുള്ള സമയംകൊണ്ട് അതു മനഃപാഠമാക്കാൻ പറ്റുമോ? കൂടാതെ ഒരു ഹാർമോണിയക്കാരൻ, ഒരു ഗായകൻ ഇതുമൊക്കെ വേണം. ഇവരെ അന്വേഷിക്കാൻ ഇനി നേരമുണ്ടോ? ഹാർമോണിയം കിട്ടി. പാടാൻ കഴിയുന്ന പാട്ടുകാരൻ ഒരു വിദ്യാർത്ഥിയെയും ശിങ്കാരമേളത്തിന് പാടിയിട്ടുള്ള മറെറാരു വിദ്യാർത്ഥിയെയും ഞങ്ങൾ അന്വേഷിച്ചു കണ്ടുപിടിച്ചു. അവർ വരാമെന്നും സമ്മതിച്ചു. എന്നാൽ, എല്ലാംകൂടി യോജിപ്പിച്ച് ഒന്നു ചിട്ടപ്പെടുത്തിയിട്ട് വേണ്ടേ തുടങ്ങാൻ? അതിനു നേരമില്ല. എനിക്കു കവിത കാണാതെ പഠിക്കണം. അതു സാധിച്ചില്ലെങ്കിൽ ഒന്നും കഴിയുകയില്ലല്ലോ. ഞാൻ ഉടനെ മറിയം കാവ്യവുമായി ഹോസ്റ്റലിലെ ഒരു മുറിയിൽ കയറിയിരുന്നു. അവിടെ വരികൾ ഉരുവിട്ടുകൊണ്ടിരുന്ന എന്നെ അന്വേഷിച്ചു കൂട്ടുകാർ വന്നു. സഹായികളായ സഹപാഠികളുംകൊണ്ട് ഹോസ്റ്റലിലെ വിദ്യാർത്ഥികളെല്ലാം കോളേജിലേക്കിറങ്ങി എന്നതു് ഒരു ആശ്വാസമായി.

കോളേജിൽ ക്ലാസുകൾ തീരുന്നതു് നാലുമണിക്കാണ്. അപ്പോൾ കഥാപ്രസംഗം തുടങ്ങുകയും വേണം. എന്നാൽ മൂന്നുമണിയായപ്പോൾ ഞാൻ കാവ്യം ഒരുവിധം മനഃപാഠമാക്കി. ഒരു കാര്യം മാത്രം. ചില സന്ദർഭം ചൊല്ലിയപ്പോഴും കുറെ വരികൾ ഇടയ്ക്കിടെ മറന്നുപോകുന്നു. എന്തുചെയ്യും. ഇനി അതു പഠിക്കാൻ നേരമില്ലല്ലോ.

നാലുമണിയായി. ക്ലാസുകൾ വിട്ടു. ഞാനുമായി ഞാൻ വേദിയിലെത്തി. "പോകാം, പോകാം നേരമായി." ഞാൻ ക്ലാസ്സിൽ കയറിയ പാട്ടുകാരോടൊപ്പം പുറപ്പെട്ടു. പോകുന്നതു് ഒരു കാഴ്ചയായിരുന്നു. കഥാപ്രസംഗക്കാരൻ കയ്യിൽ നാളികേരം(?) ഉപയോഗിക്കുന്ന 'ചപ്ലാക്കട്ട' എന്നൊരു സാധനമുണ്ടല്ലോ. അതി ല്ല. നല്ലതുപോലെ വേറെ മണികളും ചിലമ്പും കിലുക്കാനുള്ള ചെറിയ മണികളും പിടിപ്പിച്ചിട്ടുള്ള ആ സാധനമില്ലാതെ എങ്ങനെ കഥാപ്രസംഗം നടത്തും? അതെവിടെയുണ്ട്? ഉടനെയൊന്നു കിട്ടുകയില്ലെങ്കിൽ ഞാനിനി അന്വേഷിച്ച് നടന്നാൽ കിട്ടുമോ? "വലിയ കഷ്ടമായല്ലോ. ഇനിയെന്താ ചെയ്യുക?" എന്നായി ഞാൻ. 'സാരമില്ല, നോക്കട്ടെ' എന്നു പറഞ്ഞ് ഗോപാലമേനോൻ അപ്രത്യക്ഷനായി. അത്ഭുതമെന്നുതന്നെ പറയട്ടെ, അല്പസമയത്തിനുള്ളിൽ മടങ്ങിവന്നു. ചിലമ്പും കിലുക്കാനുള്ള മണികളും പിടിപ്പിച്ചിട്ടുള്ള രണ്ടു തടിക്കഷണങ്ങളുമായി അദ്ദേഹം വന്നെത്തി. "കോളേജിലെ പണിപ്പുരയിൽനിന്ന് സംഘടിപ്പിച്ചതാണ്," എന്നു പറഞ്ഞ് എൻെറ കയ്യിൽ കൊടുത്തു. ഒരു കാര്യം കൂടി. ചപ്ലാക്കട്ടയിൽ പിടിപ്പിച്ചിട്ടുള്ള മണികളില്ല. കിലുങ്ങാൻ ഒന്നുമില്ലാത്ത ഒരു ... ഉണ്ടാക്കിയെടുത്തതാണ്. പക്ഷെ, ആലുവാ കോളേജിലെ അന്നത്തെ സാഹചര്യത്തിൽ ഇതിലധികം കിട്ടുകയില്ല.

"സമയമായി. പോകാം." സഭ നിറഞ്ഞു കവിഞ്ഞിരിക്കുന്നു". സ്വാഗതം പറയാൻ തയ്യാറായി നിൽക്കുന്ന ഗോപാലമേനോൻ പറഞ്ഞു. "ഞാനും ഒരുങ്ങിക്കഴിഞ്ഞു". 'ചപ്ലാക്കട്ട'യെ സംബന്ധിച്ചുള്ള ആശങ്ക മാത്രം ബാക്കിയായി!

"ആദ്യ ഷെഡ്യൂൾ എന്ന പറഞ്ഞുകൊണ്ട്", മാധവമേനോൻ ഞാൻ കൈയിൽ ചപ്ലാക്കട്ടയുമായി ... ആ ഹാളിൽ കടന്നപ്പോൾ സദസ്സ് ആഹ്ലാദപ്രകടനം നടത്തി. ഹാർമോണിയക്കാരൻ കാലും പിടിക്കാൻ തുടങ്ങിയിരുന്നു. ഞാനും ഒരുങ്ങി. ... സാധാരണ ഒരു വിദ്യാർത്ഥിയെപ്പോലെ ... 'പ്രിൻസിപ്പൽ അനുമതി നൽകി' എന്നു പറഞ്ഞു സ്വാഗതം ചെയ്തു.

തുടർന്ന് കയ്യിലെ മണികൾ അങ്ങോട്ടുമിങ്ങോട്ടും ചലിപ്പിച്ചു 'ചപ്ലാക്കട്ട'യുടെ ശബ്ദം കേൾപ്പിച്ചുകൊണ്ട് ഞാൻ ആരംഭിച്ചു. പ്രിൻസിപ്പൽ ആയിരുന്ന ശ്രീ (ശ്രീ. വി. എം. ഇട്ടിയവര) അദ്ദേഹം അധ്യക്ഷനായിരുന്നു. ... ഒരു പാരമ്പര്യം തെററിച്ചുകൊണ്ടുള്ള ഒരു പരിപാടി ആയിരുന്നു അതു്.

[illegible]

[illegible]

[illegible] "yes, go on" [illegible]

[illegible]

[illegible]

[illegible]

[illegible] "You need not elaborate that aspect of the poem" [illegible]

[illegible]

[illegible] "I have told you, you need not elaborate that aspect of the poem" [illegible]

[illegible]

[illegible]

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Shri. K. A. JALEEL

THE ROLE OF PRIVATE AGENCIES IN EDUCATION

During a time of 'growing suspicion of the work of the Voluntary Organisations in the field of education, an ardent educationist is here trying at an evaluation of the work done & being done by private agencies in the field of education and suggesting realistic methods to improve the quality of education in the country. Shri. K. A. Jaleel, Principal, Farook College, Feroke was a student of this college

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The central problem of education in India is the evolution of an integrated national policy in education. This is no easy task, as education is largely a state subject in the Constitution and there are a multiplicity of authorities and agencies dealing with education at different levels. India has no other similar example to follow and hence we have to evolve our own techniques through the hard and difficult method of trial and error. This is actually what is going on in the country and much of the confusion is the inevitable result of our grovelling movement forward in search of a policy.

We have discovered after the experience of the three plans the following things which are obvious:-

1) There has been an over emphasis on achievement of targets in enrolments and expenditure. This has led to considerable wastage owing to neglect of quality in education.

2) This experience has led to the recognition that there is need for a selective approach and concentration of effort in education instead of thinly spreading over meagre resources over a vast area. Programmes proposed are improvement of quality of teachers, good and effective primary education, vocationalization of secondary education, establishment of major universities and autonomous colleges, and raising at least 10% of the institutions at each stage to the optimum level of quality, shifting of emphasis from easy programmes of expenditure like expansion of buildings to programmes demanding talent and hard work such as preparation of literature, reform of examinations, research in education, improvement of supervision and in service training and other enrichment programmes.

3) It is against this National background in the evolution of educational policy that we have to examine the roles of different agencies in education. That is one side of the picture. And there is still another side to it. India is a large federal democracy, with a multiplicity of languages, religions and cultural and ethnic features. Education in such a country cannot be completely streamlined into any single pattern, with absolute uniformity, with one single agency-for example the State-managing the whole thing. This is not envisaged in the Constitution, which has provided for multiplicity of agencies, viz. the Centre, the State and voluntary organizations, including those of the religious and linguistic minorities which are given special protection in the Constitution. The Central problem is to reconcile the multiplicity of agencies which have a role and a stake in education and varying outlook, with the broad stream of a general national policy. This involves a profound excercise in ingenuity as well as tolerance.

4) It is clear that we can classify the agencies in education in India as follows:-

The Central Government, the State Government, the local authorities and voluntary organizations or private agencies as they are wrongly called. Broadly speaking the State Govt. occupies the central and key position in education with full responsibility of school education shared in a way with local authorities. In higher education, The State shares responsibility with the Universities, the University Grants Comission and the Central Government The voluntary organizations at present play a role in all sectors, but they are facing a crisis in one form or other at every stage and in every state. Hence a redefinition and evaluation of their role-sometimes, as in Kerala and agonizing re-appraisal have bocome necessary.

5) Even though many administrators and administrations and even Commissions have felt that the role of voluntary organizations should be diminished, if not eliminated in the evolution of national policy, a study of the staggering size of their involvement in Indian education would set at rest any such ambition, even if it were desirable According to statistics available the vast bulk of educational institutions in India, except in two sectors viz. Lower Primary Schools and Upper Primary Schools, are in the hands of voluntary organizations. The following table will prove this beyond doubt.

	Sector		*Percentage of Institutions*
1.	Pre Primary	..	70·9
2.	Lower Primary	..	22·2
3.	Upper Primary	..	27·1
4.	Secondary	..	69·2
5.	Vocational Schools	..	57·4
6.	Special Schools	..	79·0
7.	Colleges (General)	..	78·8
8.	Colleges (Professional)	..	49·8
9.	Colleges (Special Edn)	..	74·9

If we exclude L. P. and H. P. Schools, the majority of remaining categories of institutions, roughly 70% of them are established and managed by voluntary organizations. (If all institutions are taken into consideration including Primary Schools the proportion is 33·2%)

The Indian Education Commission rather reluctantly made a very significant admission. The Commission says "a large proportion of our good institutions are in the private sector and that it can continue to make a useful contribution to the development of education in the years to come. The state therefore should make all possible use of the assistance that can come from the private sector for the development of education". Thus it is not only enormous size of the contribution but its excellance is also a distinctive feature of Indian education. As the greater proportion of the quality institutions are still in the private sector, according to the latest policy in education namely greater emphasis on quality, voluntary institutions have again a great role to play.

Apart from this right of existence owing to their size and their quality it has to be admitted institutions of a voluntary nature are a necessary feature of a liberal democracy which India claims to be. If the State controls and manages education in all its aspects, it will hamper the free development of the individual. Within limits and subject to the overall needs of the State and welfare of the people' voluntary institutions are a necessary aspect of a pluralistic society. Their elimination is impossible, because the Constitution has guaranteed their existence at least in respect of religions and linguistic minorities. An amendment of the Constitution to abridge the fundamental right of minorities to maintain and administer educational institutions of their choice, is not a feasible proposition in the foreseeable future in this country. Hence we have to recognize as an indisputable fact that in this country educational policy has to be framed taking into account the rightful role of voluntary organization.

7) There are however certain negative aspects. Some forms of private enterprise in education have made a negative rather than a positive contribution. I do not think it necessary to go into details but the practice of exacting capitation fees for admission

of students and compulsory donations for appointments practised by a sizeable number of institutions in all stages have brought down the general esteem of public. There are institutions maintained for the purpose of political or social advancement of certain persons or groups of persons and a pretty large number of substandard institutions have been brought into existence. This is a grave threat to the very purpose of education. It appears to be the duty of voluntary organizations themselves to evolve a code of conduct for them and if possible to check the blacksheep among them. One possible step is, to set up an accrediting body, for voluntary organisations. This may be considered now a a letoporia area, but such a body will be essential to regulate the working of in memorable organisations.

8). An unfortunate consequence of this unwholesome development is the general suspicion of all voluntary institutions, even those that were built up on the highest ideals of service and continue to function with the same high ideals. Great burdens are placed by the general economic policy of Govt. on these institutions. Owing to inflation and erosion of money value, salaries have to be upgraded almost every three years While Government can raise the resources by taxation and other means the voluntary institutions have no such means and where fees are charged such fees are a fixed inelastic and irrelevant modicum arbitrarily fixed. All this has the cumulative effect of financially crippling good institutions and placing them at the mercy of Departmental officers who dole out the ever inadequate quantum of grant-in-aid. These voluntary institutions are made to suffer financial burdens and unnecessary humiliations, as a consequence of the social and economic policy of Govt. viz. cheap universal education for all-even university education-and ever declining purchasing power of the Rupee. All have not borne their cross meekly and many have started bridging the gap by unfair means. This kind of corruption and evil practices are unfortunately stemming largely form the unwise policies of the Government themselves.

9.) The system of grant-in-aid which is inevitable in the present pattern of no fees at certain stages of education or low fees at other stages. But this is operated in different states with varying degrees of liberality. I have found the grant-in-aid system working very well in the Madras State and in the Bombay State. In these states, the usual forms of malpractices for admission of students and appointment of teachers are hardly practised. Our state is an instance to the contrary, with a restrictive and illiberal grant-in-aid system, on top of very low fees. Hence we are today on the brink of a crisis, which may need a drastic solution, cutting at the very root of voluntary organizations in higher education, which will be a wrong step fraught with grave consequences to the already collapsing educational system. The position in our state can be retrieved if the recommendations of the Education Commission can be accepted. In the present context it is worth quoting:-

"The grant-in-aid payable should be equal to:-

—all teacher costs

—plus non-teacher costs actually incurred or the ceiling prescribed for the purpose, whichever is less

—minus the contribution by the Management which will have to be met from its own sources and not from the fees

and —minus the fee income at standard rates, after allowing for the prescribed free studentships"

The Education Commission has stated that the rent of buildings constructed by the Management from its own funds should be treated as expenditure. If a system of grant in aid on this basis is adopted in our State, the present crisis can be averted to the satisfaction of all.

I realize that I have not touched the aspects of the theme in depth. My consolation is that a number of friends are dealing with the same subject and they would have thrown enough light. I have no hesitation in stating that voluntary organizations have a great role and an inevitable part still to play in education and it will be good if all the agencies, both governmental and otherwise realize this aspect and work in harmony and understanding.

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ഒരിക്കൽ, ഒരിടത്ത്’...

പി. രാധാകൃഷ്ണൻ

[illegible ... 1971-ൽ ... — പി]

[illegible]

[illegible]

അനുഭവങ്ങളിലൂടെ ഞാൻ പറയാം—

ഒരു വൈകുന്നേരം കോളേജിലെ ഫുട്ബോൾഗ്രൗണ്ടിൽ അലസമായി നിൽക്കുമ്പോഴാണ് ടെന്നീസ് കളി കഴിഞ്ഞ് വെള്ളം മോന്തിക്കൊണ്ടിരുന്ന ഒരു സാത്വികൻ എന്റെ തോളിൽ കൈവെച്ചുകൊണ്ട് കാര്യം അന്വേഷിച്ചു. അദ്ദേഹം ഒരു പക്ഷേ ഭാരതത്തിലെ ഒരു ശ്രേഷ്ഠമനസ്സനാണ്. വേണമെങ്കിൽ വെയിൽ സർവ്വകലാശാലയിലെ, ഇല്ലിനോയിസിലെ ഡോക്ടർ ബിരുദം വഹിച്ചു കൊണ്ട് [illegible] കിടന്ന് സുഖിക്കുവാൻ കഴിയുമായിരുന്ന ആ മനുഷ്യൻ അതിന്റെ അദ്ധ്വാനമായ പാണ്ഡിത്യം ആലുവാ കോളേജിന്റെ സമുന്നതിയ്ക്കായി ഉഴിഞ്ഞുവെച്ചിരിക്കുന്നു.

പിന്നെ പലപ്പോഴും അദ്ദേഹത്തിന്റെ വസതിയിൽവെച്ച് ഞങ്ങൾ കണ്ടുമുട്ടാറുണ്ടായിരുന്നു. മതവും, ശാസ്ത്രവും എല്ലാം അവിടെ ചർച്ചാവിഷയമാകും.

അവിടെവെച്ചുതന്നെയാണ് ഒരു തടിയൻ പുസ്തകവും പിടിച്ചുകൊണ്ട് കയറിവരുന്ന, സുന്ദരമായി ചിരിക്കാൻ കഴിവുള്ള ഒരു കൊച്ചുമനുഷ്യനെ കണ്ടത്. അദ്ദേഹം അവിടത്തെ പലതിന്റെയും നാഡിയാണ്. സോഷ്യൽ സർവീസ് ലീഗിന്റെയും പ്രാദേശിക [illegible] ത്തിന്റെയും അടുത്തുള്ള ഗ്രാമങ്ങളിൽ പ്രാർത്ഥനയും അദ്ദേഹത്തിന്റെ ബുദ്ധിയുടെ സന്താനങ്ങളായിരുന്നു. ഇവർ വിദ്യാർത്ഥികളോടൊത്ത് ചിരിക്കുന്നു, അവരോടൊത്ത് കരയുന്നു. അതുകൊണ്ടുതന്നെ ഇവർ അവരുടെ പ്രിയപ്പെട്ടവരായിത്തീർന്നിരിക്കുന്നു. ഓർമ്മയുടെ താളുകളിൽ എന്നെന്നും വെളിച്ചം പകരുന്ന നിറവാർന്ന മുഖങ്ങൾ ഇപ്പോഴും എനിക്ക് കാണാൻ കഴിയുന്നു.

തോമസ് സാർ—

സാമ്പത്തികശാസ്ത്രപണ്ഡിതനായ മലയാളത്തിന്റെ സാർ— ഏ. പി. മാത്യു എന്ന നാമം കേട്ടിട്ടില്ലാത്ത കര ആർ—

കരുണാകരന്റെ ഇതിഹാസം എഴുതിയ നായർ ഞാൻ തന്നെ കവിസാർ—

ഗണിതവും, ഫിസിക്സും; എൻ. സി. സി. യും ഭരിക്കുന്ന മേനോൻ സാർ—

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ഇനിയും ഇതിന്റെ മറ്റൊരുവശം. യു. സി-യിൽ പഠിച്ചിരുന്ന കാലത്ത് ചിലപ്പോഴൊക്കെ അധികൃതരുമായി ഏറ്റുമുട്ടേണ്ടിവന്നിട്ടുണ്ട്. സമരത്തിന് ഞാൻ വിദ്യാർത്ഥികളെ ചിലപ്പോഴെല്ലാം അഴിച്ചുവിട്ടപ്പോൾ പ്രയാസമില്ലാതെ ചേരാൻ ഉള്ളിൽ ഉറഞ്ഞുകൂടിയപ്പോഴും പ്രതികർമ്മം ഉണ്ടായി. പക്ഷേ—

ഞാനും ബന്ധമില്ലാത്ത സമരത്തിന് പറയാനുള്ളത് ഇതാണ്: ഞാൻ പഠിച്ചിരുന്നത് യു. സി. കോളേജിലായിരുന്നതുകൊണ്ടും, പ്രിൻസിപ്പൽ ബന്ധമില്ലാത്ത സമരമായിരുന്നതുകൊണ്ടുമല്ലേ—

നാലുകെട്ടായ ഹോസ്റ്റലിൽ മലർക്കെ തുറന്നപ്പോഴും, ടാറിട്ട വഴിയിൽ പോയി വെള്ളം തേടി വരാൻ സാധിച്ചത് കരവാളിനെപ്പോലെ മായിരുന്നില്ല—

പ്രകൃതിയുടെ നിസ്സാരതകളെന്ന ഭാവന ഇവരുടെ പ്രാധാന്യവും മാധുര്യവും മനസ്സിലാക്കുന്നത്, നിയമങ്ങൾ വിട്ടുകളിക്കുന്ന ഇത്തരം വ്യക്തികളിൽ കൂടെ വിഭവമാണ്.

സ്വാതന്ത്ര്യം ആപേക്ഷികമാണ്. ഈ കാഴ്ചപ്പാടിൽനിന്ന് അവിടെ വിലയിരുത്തുമ്പോൾ യു. സി-യിലെ സ്വാതന്ത്ര്യം അളവറ്റതായിരുന്നു; മര്യാദകളുടെ പരിപ്പുള്ളതായിരുന്നു.

യു. സി. കോളേജ് ഒരിക്കലും "പ്രാക്ടിക്കലി" ന്റെ കളിസ്ഥലമായിരുന്നില്ല. പ്രായപൂർത്തിയുടെ എല്ലാ അവകാശങ്ങളും സ്വയം സൂക്ഷിക്കുവാനുള്ള കഴിവ് യു. സി. നൽകിയിരുന്നു.

'ലേഡീസ് ഫസ്റ്റ്' എന്നതിൽ ഒരിടം നിലനിന്നില്ല. ലൈംഗികതയിൽ പ്രത്യേകം സ്ഥാനമില്ലാത്ത സൗഹൃദസാമ്രാജ്യത്തിന് മാനം തെളിഞ്ഞു പകരുന്നു. മുൻവിധിയില്ലാത്ത പരസ്പരബന്ധത്തിന് മാത്രമേ അതു ഉണ്ടാകുകയുള്ളൂ. ചട്ടക്കൂടുകളില്ലാത്ത ഒരു സ്വാതന്ത്ര്യത്തിൽ ആരോഗ്യകരമായ വിദ്യാർത്ഥി-വിദ്യാർത്ഥിനി ബന്ധം വളർന്നുവരുന്ന കാര്യത്തിൽ യു. സി. ഉത്തമമാതൃകയുള്ള കേന്ദ്രമായിരുന്നു.

സമുദായപരിവർത്തനം എത്ര ദീർഘിച്ചാലും മാറിവരുമായിരിക്കുന്ന ഈ കാലഘട്ടത്തിൽ, അവിടെ സ്വീകരിക്കപ്പെട്ടതിൽ നല്ല കാര്യമായ ബുദ്ധിവികാസം സൃഷ്ടിക്കുന്ന ഒരു സ്ഥാപനമായി യു. സി-യെ വളർത്താൻ എന്റെ പിൻതലമുറക്കാർ ശ്രമിക്കട്ടെ. ഞാൻ ഇവിടെ അവസാനിപ്പിക്കട്ടെ. യു. സി-യിൽ പഠിച്ച വർഷങ്ങളും, അവിടെ ഞാൻ പഠിപ്പിച്ച മുഖങ്ങളും, അവയിൽ ചിലതെല്ലാം എന്റെ ഹൃദയത്തിൽ പതിച്ച ഒരിക്കലും മായാത്ത മുദ്രകളും— ഇവയെല്ലാം എനിക്ക് പ്രകാശം പകരുന്നു.

എന്റെ ഈ ഓർമ്മകൾ സ്നേഹത്തെ വാഴ്ത്തുന്ന ഗാനാഞ്ജലികളാണ്.

HERE WE BEGAN — THE THREE STORIED BUILDING WHERE WE STARTED WORK

KACHERI MALIKA — THE MAHARAJA'S GIFT

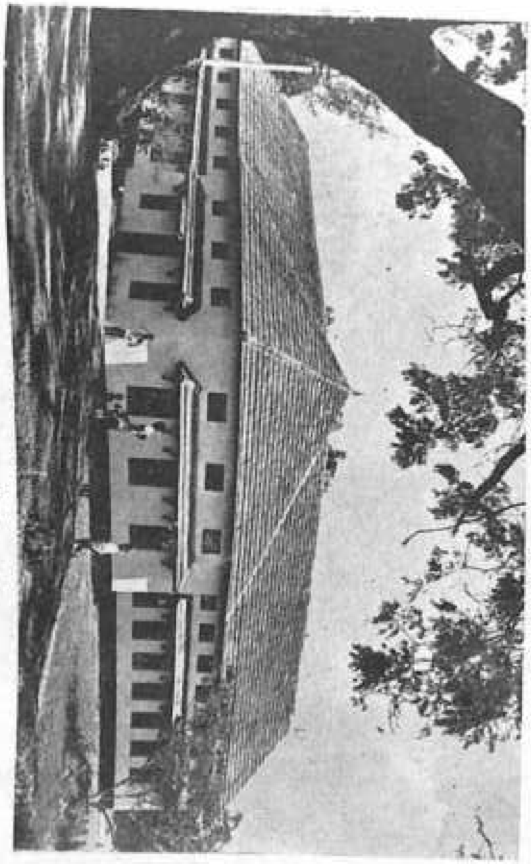
THE NON TEACHING STAFF WHEN THEY BADE FAREWELL TO Prof. V. M. ITTYERAH

Sitting R to L Mrs. Ittyerah, Mr. T. B. Ninan, Mr. Ittyerah.

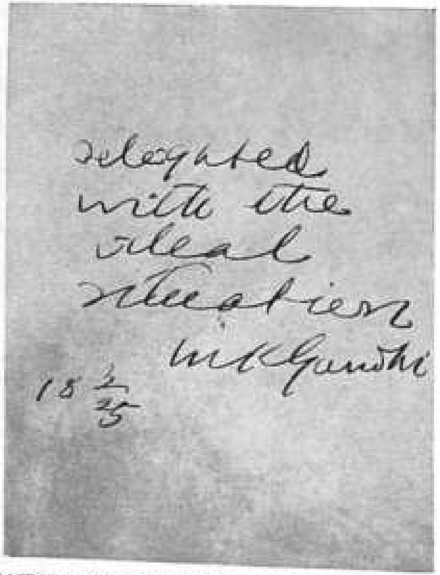
Standing R to L 1st Row: Joseph, Mammad, John, Ayyappan, Mestri Narayanan, Makkar, P. M. John, Ousephchetan, Charan, Chathan, Chakkan

2nd Row: Joseph, Watcher Narayanan, Padmanabhan, P. M. Thomas, Kunjan, Raman, Abdu, Mohamed, Kurien, Ravunny, Kunjoonju, Ayyappan.

THE GOLDEN JUBILEE BLOCK.



THE LIBRARY—very small for our use.


Delighted
with the
ideal
situation
M K Gandhi
18 2/25

GANDHIJI WROTE SO IN THE VISITORS BOOK

NON RESIDENT *Students' Centre*

THE MANGO TREE PLANTED BY THE MAHATMA IN 1925

CHACKO HOSTEL

CHAPEL, BIOLOGY & PHYSICS BLOCKS

THE VARKI HALL — EVEN AT THE FIFTY FIRST YEAR
AN AUDITORIUM REMAINS A DREAM

HOLLAND HOSTEL

MATHEW HOSTEL

SKINNER HOSTEL

TAGORE HOSTEL

WOMEN'S EAST HOSTEL

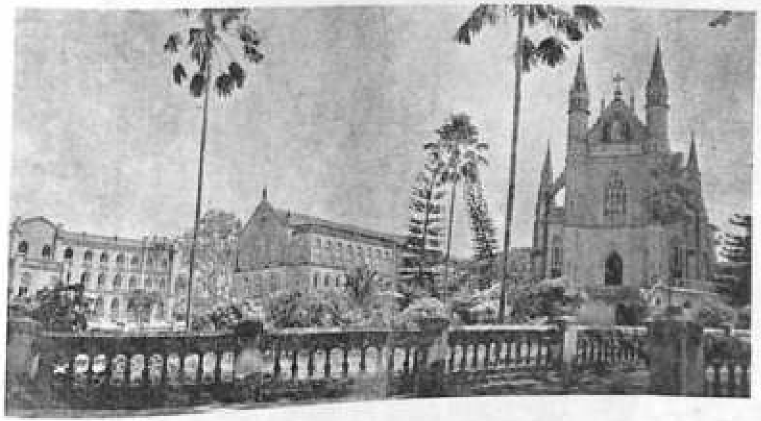
WOMEN'S WEST HOSTEL

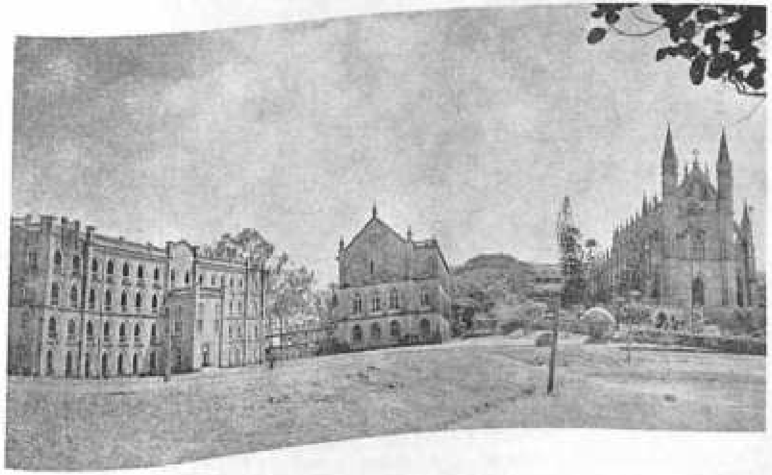
THE ALWAYE SETTLEMENT – AN OFF SHOOT OF OURS

HOOPER CHAPEL

THE NEW AUDITORIUM

THE MANGALAPUZHA SEMINARY—OUR NEIGHBOUR





THE GOLDEN JUBILEE CELEBRATION COMMITTEE

K. A. ISAAC

EDUCATION THROUGH THE LIBRARY

Shri. K. A. Isaac, University Librarian, University of Kerala was a student of this college.

In this learned article he suggests how libraries can go a long way in bettering the standard of education. —Ed

The history of libraries is as old as the history of education. Libraries have played a significant role in the preservation and dissemination of knowledge for as long as we can trace our history into the past. Wherever a centre of learning arose in the ancient world, there a library was established as an integral part of it. The Library at Alexandria was known to have contained 600000 volumes at one time. This was in the 3rd Century B.C. There is evidence that great libraries flourished in the ancient Indian Universities of Nalanda and Takshasila.

It was in libraries that the culture and civilisation of the human race survived and it was in libraries that scholars found the means to push forward the frontiers of knowledge. This educational role of the library continues with new dimensions added to it today. We are now living in a world of rapidly advancing knowledge and the function of libraries is to store and organise this knowledge for use by the present and future generations, for their educational advancement.

Today we hear of different types of librarie such as the public library, the academic library, the research library and so on. Each one of these has its own distinctive educational function to perform.

The public library, as we understand it today, owes its origin to the recognition that democracy, for its sustenance, depends on and derives strength from a well-informed and intelligent citizenry. History affords striking evidence of the fact that this form of social and political organisation cannot be preserved otherwise. It is necessary for the people in a democracy to understand what is taking place in the society, to guide their personal activities and behaviour intelligently and to be able to contribute even in a small way to social progress. This requires continuous study and the use of many sources of information. The provision of the necessary facilities required for this purpose is a social responsibility, and the public library is perhaps the most important institution that the awareness of this responsibility has brought into being. Apart

from supplementing the activity of the society in the field of formal education, the public library has a role in preventing a relapse into the uneducated state of those who have had formal education. In the absence of public libraries throwing open their facilities to all alike the public would be without the means of continuing the process of education for which the institutions for formal education provide only a preparation. The public library can also play a vital part in any programme of adult education.

The function of an academic library whether it is a library attached to a School, or a College or a University is to help advance the educational objective of the School, College or the University as the case may be. Therefore to understand the aims and functions of the academic library, it is necessary to have a clear idea of the aims of education at the different levels.

The aims of education at the high school level have been formulated as follows by the Secondary Education Commission appointed by the Government of India in 1952:-

(1) The training of character to enable students to participate creatively as citizens in the emerging democratic social order.

(2) The improvement of their practical and vocational efficiency so that they may play their part in building up the economic prosperity of the country.

(3) The development of their literary, artistic and cultural interests which is necessary for self-expression and for the full development of the human personality without which a living national culture cannot come into being.

The school library seeks to supplement the efforts of the teacher to attain these objectives. The important contribution that it can make in this direction is best explained by quoting from the report of the Secondary Education Commission.

"Cultivation of general reading in order to reduce the stress on text-books and to widen the sphere thinking in an original manner on the part of the students is a vital necessity. As the library will contain standard and authoritative reference books up-to-date in their information, as well as books on the subjects of the curriculum, it will definitely be an attraction to the growing mind of the adolescent which often craves for a wider and more challenging presentation and appreciates contacts with more creative minds than text-book writers are generally gifted with.

The standard of interest and general knowledge is so deplorably poor in secondary schools that it has become a matter of the highest priority to promote the desire and the habit of general reading amongst the students. This means in effect the establishment of good libraries in schools and the provisions of an intelligent and effective library service. Individual work, the pursuit of group projects, many academic hobbies and co-curricular activities postulate the existence of a good, efficiently functioning library. The library may well be regarded as an essential instrument for putting progressive methods into practice."

Thus the function of the school library is to help the pupils in the process of their self-discovery to adopt high ideals in life, to improve scholastic efficiency through self-study and to develop the capacity for critical thinking. Any habit picked up at an early age continues throughout life and the school library by enabling every adolescent to taste the rich and exhilarating experience of learning through books converts him into a potential user of the public and other types of libraries later in life.

The library at the level of higher education, that is at the college and the University level, is required to play a more diversified role corresponding to the wider objectives of higher education. The aims of higher education can be said to be (1) to prepare the students to face the exacting and challenging problems of life, (2) to help them acquire the prescribed standard of knowledge in each field and to choose a useful career (3) to equip them with the basic essentials for their future self-acquisition of knowlege and (4) to enable the more talented among them to plough back the knowledge acquired into productive efforts of research.

As a result of increased research activity all over the world, knowledge is expanding at a tremendous pace at the present time. It is estimated that in the course of 7 to 8 years the total quantity of available knowledge in the pure and applied Sciences almost doubles itself. This great expansion of knowledge tends to place a heavy load on the curriculum which has to reflect to some extent at least the existing state of knowledge. The implication of this is that the present day student has to acquire a much larger quantum of knowledge than his brother or sister student some years ago. One of the problems of higher education today which apparently defies a solution is how best to enable the student to acquire this increased quantum of knowledge without extending the total period of higher education. This has rendered the traditional teaching methods and the total reliance of the students on class room lectures obsolete. What is called for in this situation is the provision of facilities for self-study by the students to a much greater extent than hitherto by the establishment of well-equipped libraries and their closer integration with the teaching programme. The only way to check the fall in the standard of higher education, it seems, is to recognise this positive educational role of the library and to equip it for the purpose.

What distinguishes a research library from a University library is that the function of the Research library is almost exclusively to support the research activity of the institution of which it is a part whereas research function is only a part of the responsibility of the University Library. The research library has few functions in respect of general education.

It is of the greatest importance in research for the research worker to know more and more before he reaches the frontiers of the unknown. For this purpose and for avoiding duplication of research it is necessary that he should be constantly fed with information of the developments in his field as a result of research elsewhere. It is the research library that he depends on for such information. The increased research activity all over the world has led to a like increase in the out put of literature. Therefore very often the exact information required by a research worker is hidden in a mass of available literature. If he were to search for this information himself much of his valuable time which could have been devoted to more productive work would be wasted in the process. It is therefore necessary to bring another specialist into the research field to act as a watch-dog for the research workers as far as this information service in research is concerned. This is the research Librarian. It is his function to organise his resources in such a way as to facilitate the dissemination of information to his research workers on demand and in anticipation.

One of the essential prerequisites for libraries to be able to discharge their educational function effectively is that they should be put under the charge of persons who have gone through the necessary discipline and have acquired the needed skills for their scientific management. The role of the librarian is no longer that of a collector and keeper of books, but that of organising documents for service and interpreting them to his clientele. He is therefore as much a member of the teaching and research team as the teacher or the research worker himself.

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നീതിപൂർവ്വകമായ സാമൂഹ്യവ്യവസ്ഥിതി

ഗാന്ധിയൻ സമീപനം

സി. നാരായണപിള്ള

സുപ്രസിദ്ധ രാഷ്ട്രീയ ചിന്തകനും സംഗീത വിമർശകനുമായ ശ്രീ. സി. നാരായണപിള്ള ഒരു പ്രത്യേക ശൈലിയുടെ ഉടമയാണ്. ഈ കലാലയത്തിൽ 1922-24 കാലത്ത് ഒരു വിദ്യാർത്ഥിയായിരുന്ന അദ്ദേഹം, പൂർവ്വവിദ്യാർത്ഥി സംഘടനയുടെ ആഭിമുഖ്യത്തിൽ നടന്ന ഒരു സിമ്പോസിയത്തിൽ അവതരിപ്പിച്ചതാണ് ഈ പ്രബന്ധം.—പ.

ഗാന്ധിജിയുടെ വീക്ഷണത്തിൽ

മഹാത്മാഗാന്ധി ഒരു രാഷ്ട്രമീമാംസകനോ സാമ്പത്തികശാസ്ത്രജ്ഞനോ ആയിരുന്നില്ല. അരിസ്റ്റോട്ടിൽ, പ്ലേറ്റോ, ഹോബ്സ് ലോക്ക്, മാർക്സ്, എംഗൽസ് തുടങ്ങിയ ചിന്തകന്മാരെപ്പോലെ സാമൂഹ്യവും രാഷ്ട്രീയവുമായ പ്രശ്നങ്ങളെപ്പറ്റി യാതൊരു ശാസ്ത്രഗ്രന്ഥവും രചിച്ചിട്ടില്ല. ശാസ്ത്രതത്വങ്ങളും സിദ്ധാന്തങ്ങളുമല്ല ജീവിതാനുഭവങ്ങളാണ് അദ്ദേഹത്തിന്റെ ആശയങ്ങൾക്കും അഭിപ്രായങ്ങൾക്കും രൂപം കൊടുത്തത്. മനുഷ്യന്റെ സാമൂഹ്യമായ ജീവിതവശങ്ങളെപ്പറ്റി അദ്ദേഹം വിശദമായി എഴുതുകയും പ്രസംഗിക്കയും ചെയ്തിട്ടുണ്ട്. ഈ അഭിപ്രായങ്ങൾ ചിലപ്പോഴൊക്കെ പൂർവ്വാപരവിരുദ്ധങ്ങളാണെന്നും തോന്നാം. അദ്ദേഹംതന്നെ അതു സമ്മതിച്ചിട്ടുമുണ്ട്. തന്റെ മനസ്സാക്ഷിയനുസരിച്ചാണ് താനെഴുതുകയും പ്രസംഗിക്കയും ചെയ്തിട്ടുള്ളത്. മുമ്പൻ ചട്ടക്കാക്കണമെന്നും തന്റെ അഭിപ്രായങ്ങളും സിദ്ധാന്തങ്ങളും പഠിക്കാനാഗ്രഹിക്കുന്നവർക്ക് തന്റെ ജീവിതം മാത്രമാണ് ഒരു സന്ദേശമെന്നും അദ്ദേഹം പ്രസ്താവിച്ചിട്ടുണ്ട്. അദ്ദേഹത്തിന്റെ ജീവിതം ലേഖനങ്ങളെക്കാൾ കൂടുതൽ ശ്രേഷ്ഠവും മാതൃകാപരവുമായിരുന്നു.

ഗാന്ധിമാർഗ്ഗം പരീക്ഷിച്ചിട്ടില്ല

അതുകൊണ്ട് സാമൂഹ്യവും രാഷ്ട്രീയവുമായ അദ്ദേഹത്തിന്റെ അഭിപ്രായങ്ങൾ മനസ്സിലാക്കാനും

പഠിക്കാനും ആഗ്രഹിക്കുന്നവർക്ക് അദ്ദേഹം എഴുതിയിട്ടുള്ള ലേഖനങ്ങളും ചെയ്തിട്ടുള്ള പ്രസംഗങ്ങളുമല്ലാതെ അദ്ദേഹത്തിന്റെ ജീവിതാനുഭവങ്ങളും പറഞ്ഞ് മനസ്സിലാക്കാനേ നം ആശ്രയിക്കാവുന്നുള്ളൂ. തന്റെ സമകാലീനരായിരുന്ന ലെനിനെപ്പോലെ അദ്ദേഹം ഒരു ഭരണാധികാരിയായിരുന്നിട്ടില്ല. അതുകൊണ്ട് സാമൂഹ്യവും രാഷ്ട്രീയവുമായ തന്റെ ആശയങ്ങൾ പ്രയോഗത്തിൽ കൊണ്ടുവരാനദ്ദേഹത്തിനവസരം ലഭിച്ചിട്ടില്ല. ലെനിൻ തന്റെ ഗുരുവായിരുന്ന മാർക്സിന്റെ രാഷ്ട്രീയവും സാമ്പത്തികവുമായ സിദ്ധാന്തങ്ങൾക്ക് തന്റേതായ വ്യാഖ്യാനം നൽകി തന്റെ വീക്ഷണമനുസരിച്ച് അവ നടപ്പിലാക്കി പ്രയോഗത്തിൽ കൊണ്ടുവരികയുണ്ടായി. നിർഭാഗ്യവശാൽ മഹാത്മാഗാന്ധിയുടെ സാമൂഹ്യചിന്തകൾ പ്രയോഗത്തിൽ കൊണ്ടുവരാൻ അദ്ദേഹത്തിനു കഴിഞ്ഞിരുന്നില്ല. ഇന്ത്യയുടെ സ്വാതന്ത്ര്യലബ്ധിക്കുശേഷം അധികാരത്തിൽ പ്രവേശിച്ചവരോ ഗാന്ധിജിയുടെ അനുയായികളായിരുന്ന കോൺഗ്രസ്സുകാരോ ഇന്ത്യയുടെ രാഷ്ട്രീയവും സാമൂഹ്യവുമായ സംവിധാനങ്ങൾ സംഘടിപ്പിച്ചപ്പോഴും അല്പം ചില കാര്യങ്ങളൊഴിച്ച് ഗാന്ധിജിയുടെ മാർഗ്ഗം സ്വീകരിക്കാൻ സന്നദ്ധരായിരുന്നില്ല. ശാസ്ത്രീയമായും യാന്ത്രികമായും പാശ്ചാത്യമാതൃകയെ പകർത്തുകയാണ് ചെയ്തിരുന്ന ലോകത്തിൽ ഗാന്ധിജിയുടെ സിദ്ധാന്തങ്ങൾ അപ്രായോഗികങ്ങളാണെന്ന് അവർ കരുതിയിരുന്നു. ഏതായാലും മാർക്സിസം ഒന്ന് പരീക്ഷിക്കപ്പെട്ടതുപോലെ പരീക്ഷിക്കപ്പെടുകയാണ് അവർ അവയുടെ അപ്രായോഗികതയെപ്പറ്റി വിധിയെഴുതിയതെന്ന് യഥാർത്ഥത്തിൽ അറിയുന്നവർ. അതുകൊണ്ട്, ഗാന്ധിസിദ്ധാന്തങ്ങളുടെ പ്രായോഗികതയിലുള്ള അവർ കരുതുന്നില്ല.

മതപരമായ അടിസ്ഥാനം

നീതിപൂർവ്വകമായ ഒരു സാമൂഹ്യവ്യവസ്ഥിതിയിലേക്കുള്ള ഗാന്ധിയൻ സമീപനമെന്തെന്നാണ് ഞാൻ വിവരിക്കുന്നത്. സാമൂഹ്യവ്യവസ്ഥിതി എന്നതിനെ സംബന്ധിക്കുന്ന ഒരു വിശാലമായ വിഷയമാണ്. രാഷ്ട്രീയവും സാമ്പത്തികവും സാമൂഹ്യവുമായ എല്ലാ പ്രശ്നങ്ങളും അതുൾക്കൊള്ളുന്നുണ്ട്. അതുകൊണ്ട് ആ പ്രശ്നങ്ങളെ ഒന്നൊന്നായി വിവരിക്കാൻ മാത്രമേ ഞാൻ ഈ ചെറിയ പ്രബന്ധത്തിൽ ഉദ്ദേശിക്കുന്നുള്ളൂ. അവയുടെ വിശദാംശങ്ങളിലേക്കു കടക്കാതെ ഗാന്ധിജിയുടെ സാമൂഹ്യചിന്തകളുടെ അടിസ്ഥാനതത്വങ്ങളെന്തായിരുന്നുവെന്നാണ് ഞാൻ പറയുന്നത്. ഒരിക്കൽ ഒരു പത്രലേഖകൻ അദ്ദേഹത്തോടു ചോദിക്കുകയുണ്ടായി, അദ്ദേഹം ഒരു രാഷ്ട്രീയക്കാരനോ വിപ്ലവകാരിയോ എന്ന്. താൻ വിപ്ലവകാരിയായ ഒരു രാഷ്ട്രീയക്കാരനാണെന്ന് അദ്ദേഹം മറുപടി പറഞ്ഞു. അദ്ദേഹത്തിന്റെ മതപരമായ കാഴ്ചപ്പാടാണ് അദ്ദേഹത്തെ രാഷ്ട്രീയത്തിലേക്കു നയിച്ചത്. മതവും രാഷ്ട്രീയവും സമ്മിശ്രമാക്കിയതുകൊണ്ട്, മതപരവും ധാർമ്മികവുമായ

വുമായ അടിസ്ഥാനങ്ങളിലാണ് അദ്ദേഹം തന്റെ സാമൂഹ്യസിദ്ധാന്തം കെട്ടിപ്പടുത്തിട്ടുള്ളതെന്ന് സിദ്ധിക്കുന്നു. എങ്കിലും അദ്ദേഹത്തിന്റെ ദൈവം സത്യവും മതം കർമ്മവുമാണ്. യുക്തിവാദികൾക്കും നിരീശ്വരവാദികൾക്കും സ്വീകരിക്കാവുന്നവിധം അദ്ദേഹം തന്റെ മതവിശ്വാസങ്ങൾക്കു രൂപം കൊടുത്തിട്ടുണ്ട്. ഗാന്ധിജി ഒരു വിശ്വാസപ്രമാണനായിരുന്നു. ബുദ്ധിയും യുക്തിയും നിരക്കാത്ത വിശ്വാസാചാരങ്ങളെയും അന്ധവിശ്വാസങ്ങളെയും സ്വീകരിക്കാനദ്ദേഹം വിസമ്മതിച്ചു എന്നുമാത്രമല്ല അവയെയൊക്കെ അദ്ദേഹം തകർത്തുകളയുകയും ചെയ്തിട്ടുണ്ട്.

ഗാന്ധിയും മാർക്സും

എന്നാൽ എല്ലാ മതങ്ങളും അംഗീകരിക്കുന്ന ചില അടിസ്ഥാനമൂല്യങ്ങളിലദ്ദേഹം വിശ്വസിച്ചിരുന്നു. ഈ അടിസ്ഥാനമൂല്യങ്ങളിൽനിന്ന് വ്യതിചലിക്കാനദ്ദേഹം എപ്പോഴും വിസമ്മതിച്ചു. മാത്രമല്ല ഈ അടിസ്ഥാനമൂല്യങ്ങളാണ് മനുഷ്യരാശിയെ നിലനിർത്തുന്നതെന്നും അവയുടെ അഭാവത്തിൽ ലോകം ചൈതന്യമറ്റ ഒരു ശൂന്യമായി മാറി അരാജകത്വമുള്ളതായിത്തീരുമെന്നും അദ്ദേഹം വിശ്വസിച്ചു. ഇവിടെയാണ് ഗാന്ധിയൻ സിദ്ധാന്തങ്ങളും മാർക്സിയൻ സിദ്ധാന്തങ്ങളും വേർതിരിയുന്നത്. മാർക്സിന്റെ തത്വശാസ്ത്രത്തിൽ ആത്മീയമൂല്യങ്ങളൊന്നുമില്ല. മാർക്സിയൻ ഭൗതികവാദമനുസരിച്ച് എല്ലാ മൂല്യങ്ങളും സാപേക്ഷികമാണ്. വസ്തുവാണ് ലോകത്തിലാദ്യമുണ്ടായതെന്ന് മാർക്സ് പറയുമ്പോൾ ജീവനാണാദ്യമുണ്ടായതെന്ന് ഗാന്ധിജി പറയുന്നു. സത്യം സാപേക്ഷികമാണെന്നും അതു പരിപൂർണ്ണമായി പരിതസ്ഥിതികളും പരിതസ്ഥിതിയനുസരിച്ച് മാറിക്കൊണ്ടിരിക്കുമെന്നും മാർക്സ് സിദ്ധാന്തിക്കുമ്പോൾ സത്യം ശാശ്വതവും അടിസ്ഥാനപരവുമാണെന്ന് ഗാന്ധിജി വാദിക്കുന്നു. മനുഷ്യർ പരിതസ്ഥിതികളുടെ സൃഷ്ടിയാണെന്ന് മാർക്സ് വാദിക്കുമ്പോൾ അവർ അവരുടെ ചുറ്റുപാടുകളുടെയും വ്യക്തിത്വത്തിന്റെയും സ്രഷ്ടാക്കളാണെന്ന് ഗാന്ധിജി വിശ്വസിക്കുന്നു. ലോകത്തിലുള്ള എല്ലാ സംഘട്ടനങ്ങളുടെയും നിദാനം സാമ്പത്തികമാണെന്ന് മാർക്സ് പറയുമ്പോൾ സംഘട്ടനങ്ങളെല്ലാം മനശ്ശാസ്ത്രപരമാണെന്നും മനുഷ്യരുടെ ഹൃദയങ്ങളിലാണ് ഉത്ഭവിക്കുന്നതെന്നും ഗാന്ധിജി പറയുന്നു. വർഗ്ഗസമരം ബുദ്ധിയും യുക്തിയും നശിപ്പിക്കുന്ന സംഘട്ടനമാണെന്നും ഈ വിചാരങ്ങളിലുള്ള ഏകപ്രതിവിധി സത്യവും അഹിംസയുമാണെന്നും ഗാന്ധിജി അഭിപ്രായപ്പെടുന്നു.

മൂല്യസിദ്ധാന്തം

മാർക്സിന്റെ സാമ്പത്തിക മൂല്യസിദ്ധാന്തമനുസരിച്ച് അടിമകളുടമകൾക്കും അടിമകൾക്കും മൂല്യങ്ങൾ ഒന്നു തന്നെയാണ്. ഭൂസ്വാമിയുടെയും കൃഷിപ്പണിക്കാരന്റെയും മൂല്യങ്ങൾ ഒന്നു തന്നെയാണ്. മുതലാളിയുടെയും തൊഴിലാളിയുടെയും മൂല്യങ്ങൾ ഒന്നു തന്നെയാണ്. ഈ സാദൃശ്യം അല്പംകൂടി വലിച്ചു നീട്ടിയാൽ കൊലപാതകിയുടെയും കൊലചെയ്യപ്പെടുന്നവന്റെയും മൂല്യങ്ങൾ ഒന്നു തന്നെയാണ്. ചൂഷകന്റെയും, ചൂഷണത്തിന്റെ നഷ്ടമനുഭവിക്കുന്നവന്റെയും മൂല്യങ്ങൾ ഒന്നു തന്നെയാണ്. സാഹചര്യങ്ങളും പരിതസ്ഥിതികളുമനുസരിച്ചല്ലാതെ മൂല്യങ്ങൾ വിലയിരുത്തുക സാദ്ധ്യമല്ല. സാമ്പത്തികമായ കാരണങ്ങളെ നിരാകരിക്കാതെ ധാർമ്മികത നിർണ്ണയിക്കുക സാദ്ധ്യമല്ല. ചരിത്രം വർഗ്ഗസമരങ്ങളുടെ ചരിത്രമായതുകൊണ്ട് ഈ ചരിത്രത്തിനനുസരിച്ച് മൂല്യങ്ങൾ സാപേക്ഷങ്ങളായി മാറുന്നു. ഈ ധാർമ്മികവാദത്തിനു, മൂല്യനിർണ്ണയത്തിനും ശാസ്ത്രീയമായ അടിസ്ഥാനമില്ല. ഇങ്ങനെ സാമൂഹികമായതാണെങ്കിൽത്തന്നെയും, മൂല്യങ്ങളെ അവയുടെ ഉയർച്ചയും താഴ്ചയുമനുസരിച്ചല്ലാതെ സാപേക്ഷത ബാധകമല്ല. ചരിത്രത്തിനനുസരിച്ച് മൂല്യങ്ങൾ മാറിക്കൊണ്ടിരിക്കുന്നെങ്കിൽ — അവ വ്യക്തികളുടെ സാമ്പത്തികനിലയനുസരിച്ചാണ് വിലയിരുത്തപ്പെടുന്ന സിദ്ധാന്തം സ്വീകരിക്കപ്പെടുകയാണെങ്കിൽ — മാനുഷികവിലയെത്തിനോ വ്യക്തികൾക്കോ യാഥാർത്ഥ്യമായ ഒരു നിലനില്പുണ്ടായിരിക്കയില്ല. ഓരോ വ്യക്തിക്കും ചരിത്രത്തിനനുസരിച്ച് പ്രവർത്തിക്കാനുള്ള സ്വാതന്ത്ര്യമുണ്ടെങ്കിൽ മാർക്സ് വിഭാവനചെയ്യുന്ന ധാർമ്മികവാദത്തിനെതിരായി പ്രവർത്തിക്കാനുള്ള സ്വാതന്ത്ര്യവും അവനുണ്ടായിരിക്കണമെന്ന് തീർച്ചയാണ്. കാരണം വ്യക്തികളെ നിയന്ത്രിക്കുന്ന ധർമ്മ നിയമങ്ങളെല്ലാം തന്നെയില്ലാത്തതാണ്. എങ്കിലും സാമ്പത്തികനീതി, സമത്വം സാഹോദര്യം തുടങ്ങിയ ചില അടിസ്ഥാനമൂല്യങ്ങൾക്ക് വേണ്ടിയാണ് മാർക്സിയൻ തത്വശാസ്ത്രം നിലകൊള്ളുന്നതെന്നുള്ളത് ഒരു വലിയ വിരോധാഭാസമാണ്. വർഗ്ഗരഹിതമായ സമൂഹം ഒരു അടിസ്ഥാനമൂല്യത്തെയല്ലേ വിഭാവനംചെയ്യുന്നത്.

മാർക്സിയൻ സിദ്ധാന്തവാദികൾ അടിസ്ഥാന മൂല്യങ്ങളെ എതിർക്കുമ്പോൾ യഥാർത്ഥത്തിൽ മൂല്യങ്ങളെയല്ല മാർഗ്ഗങ്ങളെയാണവരെതിർക്കുന്നത്. ഗാന്ധിജി മാർഗ്ഗവും ലക്ഷ്യവും തമ്മിലുള്ള ഐക്യത്തിന് പ്രാധാന്യം കല്പിക്കുന്നു. ഉത്കൃഷ്ടമായ ലക്ഷ്യങ്ങൾപോലും അവയുടെ പ്രാപ്തിക്കായി സ്വീകരിക്കുന്ന മാർഗ്ഗങ്ങൾ പവിത്രമായിരിക്കണമെന്നും സിദ്ധാന്തിക്കുന്നു. പവിത്രമല്ലാത്ത മാർഗ്ഗങ്ങളിൽക്കൂടി ലക്ഷ്യത്തിലെത്തിച്ചേരുവാൻ കഴിയുന്നതല്ല. പക്ഷെ ഒരു ലക്ഷ്യം നേടുന്നതോ ഇതുപോലെ ആയിരിക്കയില്ല. വർഗ്ഗങ്ങളില്ലാത്ത ഒരു സമൂഹം സൃഷ്ടിക്കയെന്ന ലെനിന്റെ ലക്ഷ്യം കുലീനമായിരുന്നു. എന്നാൽ ആ ലക്ഷ്യത്തിലെത്തിച്ചേരുവാനായി സ്വീകരിച്ച മാർഗ്ഗങ്ങൾ അക്രമവും രക്തച്ചൊരിച്ചിലുംകൊണ്ട് കളങ്കപങ്കിലമായിരുന്നതുകൊണ്ട് സോഷ്യലിസംസ്ഥാപിച്ച് അൻപതു വർഷം കഴിഞ്ഞിട്ടുപോലും ഇന്നും രഹസ്യപ്പോലീസും തടങ്കൽപ്പാളയങ്ങളും മർദ്ദനവും പൊതുവായ ഭയാശങ്കയും ഇല്ലാതാക്കുവാൻ കഴിയാതെ പോകുന്നു. എന്തായാലും ശുദ്ധമായ മാർഗ്ഗങ്ങളല്ലാതെ എത്ര ശുദ്ധമായ ലക്ഷ്യത്തിനുവേണ്ടിയും വിരുദ്ധമായ മാർഗ്ഗങ്ങളിൽനിന്ന വ്യതിചലിക്കുവാൻ ഗാന്ധിജി തയ്യാറായിരുന്നില്ല. ഇതാണ് മാർക്സിയൻ സിദ്ധാന്തങ്ങളും ഗാന്ധിതത്വങ്ങളും തമ്മിലുള്ള അടിസ്ഥാനപരമായ ഭിന്നതയെന്ന് നിശ്ചയിച്ചിരുന്നതാണെന്ന് പ്രസ്താവിക്കാവുന്നതേയുള്ളു.

ജനാധിപത്യവാദി

ഗാന്ധിജി തന്റെ വിശ്വാസപ്രകാരം ഒരു ജനാധിപത്യവാദിയായിരുന്നു. പക്ഷെ അദ്ദേഹത്തിന്റെ ജനാധിപത്യം ഇംഗ്ലണ്ടിലും അമേരിക്കയിലും അറിയപ്പെടുന്ന പാർലിമെന്ററി ഭരണസമ്പ്രദായത്തിന്റെ പ്രതിരൂപമൊന്നുമായിരുന്നില്ല. അദ്ദേഹം പറയുന്നു:-

> "ബ്രിട്ടനിലെ കോമൺസ് സഭയോ റഷ്യയിലെ സോവിയറ്റ് ഭരണഘടനയോ അനുകരിക്കേണ്ടതില്ല എന്റെ ഭാവനയിലുള്ള ജനാധിപത്യം. ഓരോരുത്തരും അതാതു രാജ്യങ്ങളിലെ പാരമ്പര്യങ്ങൾക്കനുസൃതമാണ്. നമ്മുടെ ഭരണം നമ്മുടെ പാരമ്പര്യങ്ങൾക്കനുസരണമായിരിക്കണം. അതെന്താണെന്ന് പറയുവാൻ ഇപ്പോഴെനിക്ക് കഴിവില്ല. ജനങ്ങളുടെ ധാർമ്മികവും ആത്മീയവുമായ ശക്തിയിലധിഷ്ഠിതമായുള്ള രാമരാജ്യമെന്ന് ഞാനതിനെ വിവരിച്ചിട്ടുണ്ട്".[8]

ഗാന്ധിജി തന്റെ ഭാവനയിലുള്ള രാമരാജ്യത്തെ ഒന്നാം വിധം വിവരിച്ചിട്ടുണ്ട്.

ഇന്ത്യയിൽ ജനിച്ചുവളർന്ന [illegible] രാമരാജ്യംകൊണ്ട് ഗാന്ധിജി ഉദ്ദേശിച്ചിരുന്നത് ലോകോത്തരമായി നിസ്തുലമായിട്ടുള്ള ധാർമ്മികമായ ഭരണമാണ്. സമ്പൂർണ്ണമായ ജനാധിപത്യം പ്രായോഗികമാക്കുന്ന ധാർമ്മികതയുടെ ഭരണമെന്നാണ് ഞാൻ വിവക്ഷിക്കുന്നത്". എന്നാൽ ഇതുകൊണ്ട് മതാധിഷ്ഠിതമായ ഭരണമല്ല ഉദ്ദേശിക്കുന്നത്. പിന്നെയോ ഭൂമിയിലെ ദൈവരാജ്യമാണ്. ഈ രാജ്യത്തിൽ നിയമങ്ങളും നീതിയും അനുസരിക്കുന്ന ജനതയാണ് നിയന്ത്രിക്കുന്നത്. നിയമം നിർമ്മിക്കുന്നതിന്റെയും പ്രവർത്തിക്കുന്നതിന്റെയും അടിസ്ഥാനം ജനങ്ങളുടെ ബോധമാണെന്നതുകൊണ്ട് മാത്രമേ ജനാധിപത്യത്തെ നിലനിർത്താൻ കഴിയുകയുള്ളു.[9]

ഈ നിർവ്വചനത്തിന്റെ വെളിച്ചത്തിൽ ഗാന്ധിജിയുടെ ജനാധിപത്യത്തിന്റെ സ്വഭാവത്തെപ്പറ്റി ഏതാണ്ടൊരു ഏകദേശരൂപം നമുക്കു ലഭിക്കുന്നു. സത്യവും അഹിംസയും അക്രമരാഹിത്യവും ആധാരമാക്കിയ ഒരു ഭരണസമ്പ്രദായം എതിർക്കുവാൻ ആരും കഴിവുള്ളവരല്ല. ധർമ്മവും കർത്തവ്യബോധവുമില്ലാത്ത ജനങ്ങൾ അധിവസിക്കുന്ന ഒരു രാജ്യത്തിൽ ജനാധിപത്യമോ സ്വാതന്ത്ര്യമോ ഉണ്ടാവുകയില്ല. വ്യക്തിയാണ് ഗാന്ധിജി, ലോകം ഇന്നുവരെ കണ്ടിട്ടുള്ളതിൽ ഏറ്റവും വലിയ വ്യക്തിവാദിയായിരുന്നു. വ്യക്തികളുടെ സമൂഹമാണ് രാഷ്ട്രം. രാഷ്ട്രത്തിന് വ്യക്തിയിൽ കവിഞ്ഞ ഒരു പ്രാമാണ്യമില്ല. വ്യക്തിയിൽ അന്തർലീനമായി ഇരിക്കുന്ന സ്നേഹമാണ് ശക്തിയുടെ ഉറവിടം. "സ്നേഹം" എപ്പോഴും ശക്തമായിരിക്കും. സ്നേഹത്തിന്റെ ശക്തിക്ക് ഏതുതരം കൊലയാളിയെയും കീഴ്പ്പെടുത്തുവാൻ കഴിയും. അതുകൊണ്ട് ഒരു രാജ്യത്തെ ഭരണം ജനാധിപത്യമാണ്. ജനങ്ങളുടെ ഭരണം ജനങ്ങൾക്ക് ഉപയോഗപ്രദമായിരിക്കണം. ആ ഭരണത്തിൽ ജനങ്ങൾ സ്നേഹം നിലനിർത്തുകയെന്നുള്ളതാണ് ഓരോ പൗരന്റെയും കർത്തവ്യം. ഗാന്ധിജിയുടെ ഭരണം തമ്മിലുള്ള നികത്താനാവാത്ത വിടവ് ഇല്ലാതാക്കുന്നതാണ്. മേൽനോട്ടമില്ലാതെ വ്യക്തികൾക്ക് സ്വാതന്ത്ര്യമില്ല. അദ്ദേഹത്തിന്റെ രാഷ്ട്രത്തിൽ സമൂഹത്തിനു വേണ്ടി എത്ര വ്യക്തികളെയും ബലികൊടുക്കാനാവുമെന്ന് ഗാന്ധിജി സിദ്ധാന്തിക്കുന്നില്ല. ആർക്കുവേണ്ടിയും ആരെയും ബലികഴിക്കാനാവുമെന്ന് സമ്മതിക്കുന്നില്ല.

സത്യവും അക്രമരാഹിത്യവും

എല്ലാ വ്യക്തികളും സ്വാർത്ഥതയില്ലാതെ ഗാന്ധിജിയുടെ സത്യവും ധർമ്മവും ഉൾക്കൊണ്ടാൽ സമാധാനമായി നിലകൊള്ളുന്ന ഒരു രാഷ്ട്രത്തിൽ ഒരു സ്വാർത്ഥതയില്ലാത്ത സാമൂഹികപുരോഗതി എന്നത് ഒരു ആദർശമാത്രമാണ്. എന്നാൽ ഗാന്ധിജി ഒരു മനുഷ്യൻ എന്ന കാര്യം നാം വിസ്മരിക്കരുത്. ആ വിഷയത്തിലുള്ള അദ്ദേഹത്തിന്റെ കഴിവില്ല. എന്നാൽ ഗാന്ധിജി സത്യം പറയുവാനും അക്രമരാഹിത്യമനുഷ്ഠിക്കുവാനുമാണ് ജനങ്ങളെ ഉദ്ബോധിപ്പിച്ചത്. അതാണ് ലോകത്തിന് നൽകിയിട്ടുള്ള സന്ദേശങ്ങളിലൊന്ന്. സത്യത്തെയും അക്രമരാഹിത്യത്തെയുംപോലെയുള്ള സന്ദേശം ലോകത്തിന് നൽകിയത് ഗാന്ധിജിയല്ല. വ്യക്തിജീവിതത്തിൽ ഗാന്ധിജിക്കുമുമ്പ് തന്നെ അക്രമരാഹിത്യം പഠിപ്പിച്ചിട്ടുള്ള സിദ്ധാന്തം മഹാവീരനും ബുദ്ധനുമായിരുന്നു. സാമൂഹ്യജീവിതത്തിൽ ബുദ്ധമതത്തിലും ജൈനമതത്തിലും അക്രമരാഹിത്യമാണ്. സത്യം ബ്രഹ്മചര്യം എന്നിവ അനുഷ്ഠിച്ചുപോന്നിട്ടുള്ള ഒരു വിചാരധാരയാണ്. വാണിജ്യ വ്യവസായങ്ങളിൽ ഏർപ്പെട്ടിട്ടുള്ളവർ പോലും വിശ്വാസികളായി ജീവിച്ചുപോന്നിട്ടുണ്ട്. അതുകൊണ്ട് സത്യത്തിനും അക്രമരാഹിത്യത്തിനും ഗാന്ധിയൻ സിദ്ധാന്തങ്ങളിലുള്ള സ്ഥാനങ്ങളായി അദ്ദേഹം വിവരിച്ചിട്ടുള്ള അർത്ഥമെന്താണെന്നാണ് വ്യക്തമാക്കേണ്ടത്.

സത്യം പറയണമെന്നും അക്രമരാഹിത്യമനുഷ്ഠിക്കണമെന്നും ഗാന്ധിജി തന്റെ അനുയായികളെയും മറ്റുള്ളവരെയും ലോകത്തെയും ഉദ്ബോധിപ്പിച്ചു. പിന്നെയോ എവിടെയൊക്കെ അസത്യവും അക്രമവും അധർമ്മവും നടമാടപ്പെടുന്നുവോ അവിടെയൊക്കെ സഹകരിക്കാതെ ഏകനായി നിന്നു അവയെ അക്രമരാഹിത്യ മാർഗ്ഗങ്ങളിൽക്കൂടി ചെറുത്തു തോല്പിക്കണമെന്നും അതിനുവേണ്ടി സർവ്വസ്വവും ത്യജിക്കുവാൻ ഓരോ വ്യക്തിയും തയ്യാറായിരിക്കണമെന്നും അദ്ദേഹം പഠിപ്പിച്ചു. അക്രമരാഹിത്യം ഭീരുത്വമല്ല. അക്രമങ്ങളും അധർമ്മവും

മെന്ന് ക്വിറ്റിന്ത്യാപ്രക്ഷോഭത്തിൽ നിന്ന് അദ്ദേഹം പ്രയോഗിച്ച് അവയുടെ ഫലപ്രാപ്തിയെക്കുറിച്ചും പറയുന്നുണ്ട്. അക്രമത്തെയും അധർമ്മത്തെയും അക്രമരാഹിത്യവും സത്യവും കൊണ്ട് നേരിടുകയും അതിനുവേണ്ടി ജീവൻ ബലികഴിക്കാൻപോലും സന്നദ്ധനാകുകയും ചെയ്യേണ്ടത് ജനാധിപത്യ വ്യവസ്ഥിതിയിൽ ഓരോ പൗരന്റെയും കടമയാണെന്ന് ഇദ്ദേഹം ഉദ്ബോധിപ്പിക്കുന്നു. ഗാന്ധിജിയുടെ സത്യത്തെയും അക്രമരാഹിത്യത്തെയും പററി നിരർത്ഥകമായി പ്രസംഗിക്കയും അദ്ദേഹത്തിന്റെ സന്ദേശങ്ങളെപ്പററി പ്രചാരണം നടത്തുകയും ചെയ്യുന്ന ഗാന്ധിഭക്തന്മാരിൽ എത്രപേർ ഇതിനു തയ്യാറുണ്ട്. അക്രമവും അസത്യവും അധർമ്മവും ഇല്ലാത്തതുകൊണ്ടാണോ അവർ പ്രവൃത്തിയിലേക്ക് ഗാന്ധിജിയെ അനുകരിക്കാത്തത്. എന്റെ അറിവിൽ ഗാന്ധിജിയുടെ ഒരൊററ ഭക്തനായി മാത്രമേ ജീവിച്ചിരിക്കുന്നുള്ളൂ. അദ്ദേഹം കഴിഞ്ഞ എത്രയോ ദശകങ്ങൾക്കുമുമ്പ് ഇന്ത്യ സ്വതന്ത്രയായിട്ട് തിരിച്ചുപോയി. ഖാൻ അബ്ദുൾഗഫാർഖാനാണത് [illegible]. കഴിഞ്ഞ 23 വർഷങ്ങളായി ഏകനായി നിന്നുകൊണ്ട് ഇദ്ദേഹം പാക്കിസ്ഥാൻ ഭരണാധികാരികളെ എതിർക്കുകയും തന്റെ വിശ്വാസപ്രമാണങ്ങൾക്കു വേണ്ടി നിസ്സീമമായ ത്യാഗങ്ങളും കഷ്ടതകളും അനുഭവിക്കയും ചെയ്തുകയായിരുന്നു. അധർമ്മങ്ങളും അസത്യങ്ങളും അക്രമങ്ങളും ജീവൻ ബലികൊടുത്തും എതിർക്കുവാൻ സന്നദ്ധതയുള്ള ജനങ്ങളുടെ ഒരു ഭരണവ്യവസ്ഥിതിയാണ് ഗാന്ധിജിയുടെ ഭാവനയിലെ ജനാധിപത്യം.

ജനാധിപത്യനിർവ്വചനം

ഗാന്ധിജി ഒരു ജനാധിപത്യവാദിയായിരുന്നു. പക്ഷേ അദ്ദേഹത്തിന്റെ ജനാധിപത്യം പാർലമെന്ററി ജനാധിപത്യമല്ലെന്ന് ഇതിനുമുമ്പ് പ്രസ്താവിച്ചിട്ടുണ്ട്. അദ്ദേഹമെഴുതുന്നു:

"ഗ്രാമസ്വരാജ്യമെന്ന പദംകൊണ്ട് ഞാനർത്ഥമാക്കുന്നത് പ്രാഥമികമായ ആവശ്യങ്ങൾക്ക് മററാരെയും ആശ്രയിക്കാതെയും എന്നാൽ മററുള്ള ആവശ്യങ്ങൾക്ക് പരസ്പരം ആശ്രയിച്ചും കഴിയുന്ന വില്ലേജ് റിപ്പബ്ലിക്കുകളെന്നാണ്. ഓരോ ഗ്രാമത്തിന്റെയും ആദ്യകർത്തവ്യം അവിടെ ജനങ്ങൾക്കാവശ്യമുള്ള ഭക്ഷണസാധനങ്ങളും വസ്ത്രങ്ങൾക്കാവശ്യമുള്ള പരുത്തിയും കൃഷിചെയ്യുന്നതാകയെന്നതാണ്. കന്നുകാലികൾക്ക് മേയുവാനും കളിക്കുവാനും ഗ്രാമീണർക്ക് വ്യായാമത്തിനും അവിടെ ഭൂമി ഒഴിച്ചിട്ടിരിക്കണം. ഓരോ ഗ്രാമത്തിനും ആവശ്യമുള്ള ജലസംഭരണകേന്ദ്രങ്ങളുണ്ടായിരിക്കും. നാടകശാലയും പള്ളിക്കൂടവും പൊതുസമ്മേളനസ്ഥലങ്ങളും ഓരോ ഗ്രാമത്തിലുമുണ്ടായിരിക്കണം. ഈ സംരംഭങ്ങൾ സഹകരണാടിസ്ഥാനത്തിലായിരിക്കണമെന്നാഗ്രഹിക്കപ്പെടുന്നു. ഗ്രാമസംരക്ഷണത്തിന് സേവനസന്നദ്ധരായവർ [illegible] ഗ്രാമത്തിൽ നിന്നെടുക്കണം. [illegible] ഗ്രാമസേനക്കാർ. പ്രത്യേകം [illegible] ഇവരെ ഗ്രാമവാസികൾ തിരഞ്ഞെടുക്കണം. ഗ്രാമത്തിലെ നിയമസഭയും എക്സിക്യൂട്ടീവും ജുഡീഷ്യറിയും പഞ്ചായത്തായിരിക്കും."

ഇങ്ങനെ സ്വയംഭരണാധികാരവും സ്വയംപര്യാപ്തതയുമുള്ള ഏതാനും വില്ലേജ് റിപ്പബ്ലിക്കുകളാണ് ഗാന്ധിജി വിഭാവനം ചെയ്ത ജനാധിപത്യം. ഈ വ്യവസ്ഥിതിയിൽ കേന്ദ്രഗവർമ്മെന്റിന് സ്ഥാനമുണ്ടായിരിക്കണമെന്നില്ല. ഉണ്ടെങ്കിൽതന്നെ ഗ്രാമഭരണത്തിലിടപെടുവാൻ കേന്ദ്രത്തിനധികാരമുണ്ടായിരിക്കയില്ല. ഓരോ വ്യക്തിയും തന്റെ ഗ്രാമത്തിനുവേണ്ടിയും ഗ്രാമം സംസ്ഥാനത്തിനു വേണ്ടിയും സംസ്ഥാനം രാഷ്ട്രത്തിനു വേണ്ടിയും സർവ്വസ്വവും ബലികഴിക്കുവാൻ തയ്യാറായിരിക്കും.

ഇതിലെല്ലാം അക്രമരാഹിത്യം വിശ്വാസപ്രമാണമായംഗീകരിച്ചിട്ടുള്ള ഒരു ജനതയും രാഷ്ട്രവും ആവശ്യമാണെന്നദ്ദേഹം സിദ്ധാന്തിച്ചു. അക്രമമാർഗ്ഗങ്ങളിലും സായുധസമരങ്ങളിലും കൂടിയാണ് ഇന്ത്യ സ്വാതന്ത്ര്യം പ്രാപിക്കുന്നതെങ്കിൽ ആ അക്രമമാർഗ്ഗങ്ങൾക്ക് നേതൃത്വം നൽകിയ നേതാക്കന്മാർ ജനങ്ങളുടെ മേൽ അവരുടെ സർവ്വാധിപത്യമടിച്ചേല്പിക്കുമെന്നദ്ദേഹമറിഞ്ഞിരുന്നു. ലോകചരിത്രമതാണ് തെളിയിക്കുന്നത്. റഷ്യയിൽ അതാണ് സംഭവിച്ചത്. അക്രമത്തിൽക്കൂടി സ്വാതന്ത്ര്യം നേടിയ എല്ലാ രാഷ്ട്രങ്ങളും സർവ്വാധിപതികളുടെ നാടായിത്തീർന്നിട്ടുണ്ട്. അതുകൊണ്ടാണ് കോൺഗ്രസ്സ് അക്രമരാഹിത്യം വിശ്വാസപ്രമാണമായംഗീകരിച്ചില്ലെങ്കിലും, ഗാന്ധിജി കോൺഗ്രസ്സിനോടുള്ള ഔദ്യോഗികബന്ധം ഉപേക്ഷിച്ചുകളഞ്ഞിട്ടും സമരകാലങ്ങളിൽ നേതൃത്വമേറെറടുത്ത് സ്വാതന്ത്ര്യത്തിനു വേണ്ടിയുള്ള സമരങ്ങളെല്ലാംതന്നെ അക്രമരഹിതമായ മാർഗ്ഗങ്ങളിൽക്കൂടി തിരിച്ചുവിട്ടത്. അതുകൊണ്ടു മാത്രമേ ഒരു ജനാധിപത്യ രാഷ്ട്രം പടുത്തുയർത്തുവാൻ കഴികയുള്ളൂ എന്നദ്ദേഹത്തിനറിയാമായിരുന്നു. അതുകൊണ്ടാണ് ഇന്ത്യയിന്നും സർവ്വാധിപത്യ മാർഗ്ഗങ്ങളിലേയ്ക്കോ കമ്മ്യൂണിസ്റ്റ് പ്രത്യയശാസ്ത്രത്തിലേയ്ക്കോ തിരിഞ്ഞുനോക്കാതെ ജനാധിപത്യ മാർഗ്ഗങ്ങളിൽക്കൂടി മുന്നോട്ട് നീങ്ങുന്നത്.

അദ്ധ്വാനിക്കുന്ന ജനവിഭാഗത്തിന്റെ സർവ്വാധിപത്യമെന്ന പേരിലറിയപ്പെടുന്ന ഒരു ഭരണവ്യവസ്ഥിതിയാണ് മാർക്സും ലെനിനും വിഭാവനം ചെയ്തിട്ടുള്ളത്. മാർക്സിന്റെ ഭരണം ഇതുതന്നെയായിരുന്നു. അദ്ധ്വാനിക്കുന്ന ജനവിഭാഗത്തിൽ ഭരണകാര്യം നിർവഹിക്കാൻ വേണ്ട കഴിവും പരിജ്ഞാനവുമുള്ളവർ കുറഞ്ഞവരാണെന്നും അവർ അദ്ധ്വാനിക്കുന്നവരുടെ പ്രതിനിധികളായി ഭരണം നടത്തുമെന്നും അദ്ദേഹം വിശ്വസിച്ചു. എന്നാൽ സംഭവിച്ചത് മറിച്ചാണ്. ഈ സങ്കല്പത്തിൽ ചൂഷണമെടുത്ത് ലെനിൻ മാർക്സിന്റെ അഭിപ്രായത്തിന് ഒരു പരിഷ്കാരം സ്വീകരിച്ചു- അദ്ധ്വാനിക്കുന്ന ജനവിഭാഗത്തിൽ ഭരണനൈപുണ്യമില്ലാത്തതുകൊണ്ട് അവരെ നയിക്കുവാനും നിയന്ത്രിക്കുവാനും ഭരിക്കുവാനുമുള്ള കർത്തവ്യം ബുദ്ധിജീവികൾ ഒരു പാർട്ടിയായി സംഘടിച്ച് ഏറെറടുക്കണമെന്നും അതു കമ്മ്യൂണിസ്റ്റ് പാർട്ടിയായിരിക്കണമെന്നും അങ്ങിനെ കമ്മ്യൂണിസ്റ്റ് പാർട്ടിയുടെ സർവ്വാധിപത്യം സ്ഥാപിച്ചാൽ മതിയാകുമെന്നുമായിരുന്നു അദ്ദേഹത്തിന്റെ പരിഷ്കാരം. റഷ്യയിലും ചൈനയിലും അദ്ധ്വാനിക്കുന്നവരുടെ ഗവർമ്മെന്റല്ല കമ്മ്യൂണിസ്റ്റുകളുടെ സർവ്വാധിപത്യമാണ് നിലവിലുള്ളത്. അത് അദ്ധ്വാനിക്കുന്നവരുടെ ഗവർമ്മെന്റല്ല അദ്ധ്വാനിക്കുന്നവരുടെ തലയിലടിച്ചേല്പിക്കപ്പെട്ട സർവ്വാധിപത്യമാണ്. ഗാന്ധിജിയും അദ്ധ്വാനിക്കുന്നവരുടെ ഗവർമ്മെന്റാണ് ഭാവനയിൽ കണ്ടിരുന്നത്. ലെനിന്റെ അദ്ധ്വാനിക്കുന്നവരുടെ [illegible] എന്നാൽ പറഞ്ഞിരുന്നില്ല. കമ്മ്യൂണിസ്റ്റ് ഭരണമെന്നു പറഞ്ഞിട്ടുണ്ട്. കമ്മ്യൂണിസ്റ്റ് ഭരണരീതിയുടെ നിർമ്മാണത്തിനു മുമ്പ് ഗാന്ധിജി എഴുതിയ "ഹിന്ദ് സ്വരാജ്" എന്ന ഗ്രന്ഥത്തിൽ തന്നെ അദ്ധ്വാനിക്കാത്ത [illegible] ഭക്ഷണത്തിനർഹതയില്ലെന്നദ്ദേഹം എഴുതിയിരുന്നു. കോൺഗ്രസ്സ് അതേപടിയിൽ [illegible] "ശരീരാദ്ധ്വാനം" എന്ന ആശയം ഗാന്ധിജി [illegible] കോൺഗ്രസ്സുകാരോടും ശരീരാദ്ധ്വാനം ചെയ്യുവാൻ അദ്ദേഹം ആവശ്യപ്പെട്ടു. കോൺഗ്രസ്സിലെ [illegible] അത് സ്വീകാര്യമായിരുന്നില്ല. അതുകൊണ്ട് [illegible] ശരീരാദ്ധ്വാനത്തിന്റെ "ബ്രെഡ് ലേബർ" [illegible] ആവശ്യം [illegible]

"ബ്രെഡ് ലേബർ" എന്ന ശരീരാദ്ധ്വാനത്തിനും പ്രാധാന്യം നൽകുന്ന അടിസ്ഥാന വിദ്യാഭ്യാസരീതി അദ്ദേഹം ആവിഷ്കരിച്ചു. സമുദായത്തിലെ വിഭാഗങ്ങൾ തമ്മിലുള്ള ഭിന്നിപ്പുകൾ കൊണ്ടൊരുക്കിയിട്ടുള്ള പരിണാമമായി എല്ലാ ജനവിഭാഗങ്ങളും അദ്ധ്വാനിക്കുന്നവരായി പരിവർത്തനം ചെയ്യുമ്പോൾ അദ്ധ്വാനിക്കുന്നവരുടെ ഭരണമുണ്ടാവാൻ ഗാന്ധിജി ആഗ്രഹിച്ചു.

ഗാന്ധിജി ഒരു അരാജകവാദിയായിരുന്നു എന്ന് ഞാൻ മുമ്പ് പ്രസ്താവിച്ചിട്ടുണ്ട്. മാർക്സിന്റെ കമ്മ്യൂണിസവും ഈ അരാജക വ്യവസ്ഥിതിതന്നെയാണ് വിഭാവനം ചെയ്യുന്നത്. എല്ലാ മനുഷ്യരും സമാധാനമായും [illegible] ഗവർമ്മെന്റ് ആവശ്യമില്ലാതാകുന്ന ഒരു സമത്വസുന്ദരമായ ലോകം. ജനങ്ങളുടെ എല്ലാ ആവശ്യങ്ങളും തൃപ്തിപ്പെടുത്തുമെന്നും അവരവരുടെ കഴിവനുസരിച്ച് ജോലി ചെയ്യുമെന്നും [illegible] കൈകടത്തി പ്രതികാരം [illegible] ജനവിഭാഗം ഒഴിവാക്കപ്പെട്ട സർവ്വാധിപത്യം സ്ഥാപിക്കുന്ന പ്രത്യാഘാതങ്ങൾ ഒഴിവാക്കാൻ ഗാന്ധി അക്രമരാഹിത്യം സ്വീകരിച്ചു. [illegible] ഗവർമ്മെന്റ് തന്നെ പൊഴിഞ്ഞുപോകുമെന്നാണ് മാർക്സിന്റെയും ലെനിന്റെയും സിദ്ധാന്തം. എങ്കിലും വിപ്ലവത്തിനു ശേഷം 50 വർഷങ്ങൾ കഴിഞ്ഞിട്ടും റഷ്യയിലെ മർദ്ദനായുധങ്ങളുടെ വായ്ത്തല ഇന്നും മൂർച്ചകൂട്ടിക്കൊണ്ടിരിക്കുന്നു. ജനാധിപത്യമോ പൗരാവകാശമോ വ്യക്തിസ്വാതന്ത്ര്യമോ സംഘടനാസ്വാതന്ത്ര്യമോ അവിടെയില്ല. എവിടെ നോക്കിയാലും സർവ്വാധിപത്യത്തിന്റെയും മർദ്ദനങ്ങളുടെയും ഭാരമായി മുഴങ്ങി കേൾക്കാം.

ഗാന്ധിജിയുടെ സിദ്ധാന്തമനുസരിച്ച് ഈ അരാജകത്വം അതു കഴിപ്പിക്കാവുന്ന കാര്യമല്ല. ഒരു പക്ഷേ ശാസ്ത്രങ്ങളിലെന്നപോലെ പരിധിയില്ലാതൊരു അനന്തമായ ലക്ഷ്യം സാധിക്കുകയില്ല. യൂക്ലിഡിന്റെ രേഖപോലെ ഭാവനാ മാത്രമാണത്. അതിനെ ലക്ഷ്യമാക്കി നീങ്ങുവാനുള്ള മനുഷ്യന്റെ ശ്രമങ്ങൾക്കാണ് അദ്ദേഹം പ്രാധാന്യം നൽകുന്നത്. ഒരുപക്ഷേ എന്നും അപ്രാപ്യമായി മാത്രം അവശേഷിച്ചേക്കാം. എന്നാൽ ആ ലക്ഷ്യത്തിലേയ്ക്കുള്ള പ്രയാണത്തിന് മാനവസമുദായത്തിനദ്ദേഹം ഉപദേശിക്കുന്ന മാർഗ്ഗങ്ങളാണ് സത്യം, അക്രമരാഹിത്യം തുടങ്ങിയ അടിസ്ഥാനമൂല്യങ്ങൾ. ആ മാർഗ്ഗങ്ങളിൽക്കൂടിയല്ലാതെ നീതിപൂർവ്വകമായ ഒരു സാമൂഹ്യവ്യവസ്ഥിതി പടുത്തുകെട്ടുവാനാർക്കും കഴികയില്ലെന്നാണ് അദ്ദേഹം ഉദ്ബോധിപ്പിക്കുന്നത്.

Shri. M. M. CHERIAN

TOWARDS A JUST SOCIAL ORDER

"Advocate Shri. M. M. Cherian, was a student of the college during 1941-43. He was the first elected student Chairman of the College Union '42-43. In this article he is presenting the Marxian view on how to establish a just social order.

—Ed

I am not a scholar. But I have clear convictions of Socio-political questions. That does not mean that I am dogmatic. In fact Marx himself opposed dogmatism in one pithy expression "Thank God, I am not a Marxist." Marxism is not a dogma, but it is a guide to action. The action contemplated is helping revolutions in the evolution of human society "towards a just social order."

We have heard people speaking about absolute truth, absolute honesty, absolute justice etc. To my mind there is no 'absolutness' about these things Truth, honesty, justice etc. are all relative. What was 'just' yesterday may become unjust today. What is considered just today will be unjust to-morrow. It all depends on situations. It varies from age to age and country to country and situation to situation. To talk of absolute truth, absolute honesty, absolute justice etc. is mere humbug. None of us can have a picture of a *perfectly* just Social order. One social system will be better than the old. Christians pin their faith in the coming millennium which they call "Kingdom of God' But no one is able to tell us what is this 'Kingdom of God'. A Perfect State of affairs is a mirage. It can never be attained. It is always a goal. The society can march towards it by fighting for a better order of things than the present.

The present order of things-social, economic and political-is replete with injustice. Nations with advanced technology and economic power conquer weaker nations. Under the pretext of helping development the U. S. A. and other imperialist countries, get foot hold in the under developed nations of Afrcia, S. America and S. E. Asia and later try to capture political power. This is called imperialism. This is unjust and any one who wants to work 'towards a just social order' must fight against imperialism for freedom of nations and for equality between Nations.

Despite the progressive slogans, we have in our country an economic system based on private property where all the riches and the means of production, are concentrated in the hands of a few. According to the report of the Monopoly Commission appointed by Government of India published in 1965, fifty percent of the Industrial Capital in India is owned by 75 houses. The income of an average Indian is estimated at fifty paise a day. The rich are becoming richer and the poor becoming poorer.

We see unemployment increasing every year. Unemployment among the educated is becoming a menacing problem. Even Engineers and doctors are joining the army of the unemployed. Equality of opportunities for work and life is totally absent in this society.

Our society is replete with contradictions. While production has become social, ownership is private. There is contradiction between capital and labour. the latter creates all wealth while the former enjoys them. There is conflict between landlords and tenants. There is disparity between intellectual labour and manual labour. All these have got to be resolved in a scientific way for the creation of a 'just social order.'

There have been many philosophers, social reformers and religious teachers before Marx, who dreamt of "a just social order." Plato wrote his 'Republic," Sir Thomas More his "Utopia." We see Budha, Christ and Mohammed preaching "brotherhood" and "love." But none of them could find out the cause for the injustices in society and point out a real way out. Karl Marx had no romantic ideas of Social justice, love, non-violence or brotherhood. He was a social scientist. Marx said: "so far philosophers have only interpreted the world; the task now is to change it." He found that any theory however noble, if it cannot be put into practice is sterile. He taught unity between theory and practice. Like Hegel, he taught that the world develops according to a dialectical formula. But he disagreed with Hegel as to the motive force. Hegel believed in some mystical entity called 'spirit.', which causes human history to develop according to stages of dialectics. For Marx, matter, not spirit, is the driving force. It is really man's relation to matter of which the most important part is the 'mode of production' which is the driving force of this dialectical change. This is "dialectical materialism."

Politics, religion, philosophy and art of an epoch in human history, according to Marx, are results of its mode of production and productive relationships and to a lesser extent of distribution. This will not apply to nicities of culture, but only to its broad out-lines. This is called the "materialist conception of history." To Marx the history of humanity is the history of struggles of one class against another. The struggles of classes is the motive force for progress towards a just social order which is the evolution of a classless society. In a classless society exploitation of man by man will be abolished. The motto will be "*from* each according to his ability and *to* each according to his need." This Communist Society is the Marxist conception of a just social order.

Today there is hardly any sensible man who does not accept the principles of Communism as just. But many intellectuals say "Your ideals are good, but your means are wrong." They say communists believe in violence, use of force and therefore they cannot support Communists. My reply is this. Communists *do not believe* in violence There is no such creed or philosophy for us We *predict* class struggle. We know, as students of history, that no class which holds power and wealth will give them up without stiff fight. Therefore as scientists we say class-struggle and use of force are *inevitable*. Our attempt is to lessen the intensity of blood-shed and violence that will result from the owning class trying to suppress and oppose the inevitable change. "Force is the mid-wife of a new society which is being born from the womb of the

old," said Marx. Whether there will be violence or not, depends how the old exploiters-the reactionaries-behave. It does not depend on the wish or desire of Communists who do not wish or believe in violence.

Those who talk of 'Communist violence' conveniently forget that the present social order is based on naked violence by the propertied class against the propertyless. The use of force by the oppressed millions to change the society based on the oppression by the few owners of property is Revolutionary violence; nay, 'holy' violence. Christians should know that 'holy anger' the use of force to end the exploitation of vested interest, money lenders and blood-suckers *is sanctioned by Christ.* To the money-changers and businessmen in Jerusalem Temple Christ did not say "please brothers, go out of the holy place." No. He took a whip and beat them black and blue; turned their tables and chased them out. Christ was crucified by the vested interests of his day, supported by the Roman Imperialists, precisely because of this course of action he adopted to fight for a better social order. Do you think Christ was crucified because of his sermon on the mount? No. That did not disturb the vested interest. Even his abuses of the pharisees as "whitened sepulchre" did not rouse them to action. But when Christ led a multitude (of people) into the temple and used the whip to put an end to their exploitation, they decided to kill him. That very night he was arrested, charged with conspiracy to overthrow 'the establishment' and hanged. Is not that what is being done to Communists today all over the world?

Any man who is serious about ending the exploitation of man by man will have to *compromise* himself with the use of force. Even Gandhiji, the great apostle of non-violence, justified the wide-spread use of force and violence againt Britsish in 1942. So the question of violence need not be raised against Communists. Communists want to make the change they aim at as peaceful as possible. We strive to achieve the establishment of Socialism and transformation of society through peaceful means. By developing powerful working class, peasants and other movements, by combining parliamentary work, with agitational work, Communists try to overcome the resistance of reaction and to bring about these changes through peaceful means. However, you cannot find fault with us, if we are vigilant against bourgeoise violence, because the ruling class will never relinquish their power voluntarily. They will seek to suppress the people with all the force in their power. A serious party cannot be caught sleeping. It must be ready to fight back. The duty of all honest men is to support this just and revolutionary use of force to resist the vested interests and the bourgeosie, to build a just social order.

Some may say that Marxism is undemocratic as it believes in the dictatorship of the proletariat. Yes, communists believe in the establishment of a state controlled by the proletariat. It will be a dictatorship of the class that will never exploit another class. It will be a dictatorship over the classes that exploited so far. The dictatorship of the Proletariat will be the State power that will emerge after the overthrow of capitalism. But this dictatorship will be the most democratic form of Government that history has hetherto seen. It will be dictatorship of the 90% over 10%.

Communists believe that the state will wither away when classes disappear. This is possible only when World Communism is established. This is a distant ideal when Governments will only administer things and not men. It is childish to attack Marx pointing out that in Russia the State has not withered away within fifty years of establishment of Soviet Power.

We have been again attacked saying that what is called dictatorship of the proletariat is not really so; on the contrary it is the dictatorship of one party. My answer is that all political parties represent one class or the other. A class is being led to capture of power by its political party. The Communist party is the party of the working class and the rural poor. The party is like the General Staff of an army. Without the General staff the army cannot fight and win. Therein lies the importance of the party.

I do not deny that there is danger of power getting concentrated in the hands of a few leaders

That will be in violation of the Leninist principle of democratic centralism of the party. Such concentration of power may become a dead weight on progress. Such deviations will have to be combated. This is what they did in China by the phenomenon called 'cultural revolution'. The struggle for a better order of things does not end with the establishment of a dictatorship of the working class or with the establishment of a class-less society. There are several things which fall short of the ideal, but every often we will have to choose the lesser evil in the larger interest of Revolution.

Much has been heard on the 'merits' of Gandhism for the creation of a just Social Order. Leaving aside several isolated statements Gandhiji has made, in essence he believed in the continued existence of capitalists and landlords. He never wanted them to be abolished. He never wanted the workers and peasants to fight to abolish capitalism and landlordism. Well, What kind of a just Social order would that be where the oppressors and the oppressed, the exploiters and the exploited 'live in peace.? A just social order will not be one where the rich make riches at the expense of the Community and keep them as "trustees for the poor" it is a society where there is no rich and poor, where man does not exploit man.

'Expropriation of the exploiters' is a necessary step in the march towards a 'just social order" Each country will have to choose its own path towards the establishment of Socialism as the first step towards the evolution of a justSociety. But the common feature will have to be the capture of State powr by the working class in alliance with the village poor. From socialism the next higher state is communism where the motto is "From each according to the ability and to each according to his need."

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മൂന്നു കാശും തരാം

ചെമ്മനം ചാക്കോ

കനകാക്ഷരങ്ങൾ, നെല്ല്, ചക്കരമാമ്പഴം, രാജതിലകം, അറിവിന്റെ കനികൾ തുടങ്ങിയ കൃതികളുടെ ഉടമയായ ശ്രീ. ചെമ്മനം ചാക്കോ ഇവിടെ വിദ്യാർത്ഥിയായിരുന്നു. ഇപ്പോൾ സർവ്വകലാശാല പ്രസിദ്ധീകരണവകുപ്പിന്റെ ചുമതലക്കാരനായ അദ്ദേഹം അവിടെ 'ചോരത്തിളപ്പിന്റെ കാലത്തെ ഒരു സാഹസം' വിവരിക്കുകയാണ്.

— പ.

നാളുകൾ നീങ്ങി; നിഷ്കളങ്കമാം ബാല-
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രണ്ടുകാശുംതരാം, മൂന്നുകാശും തരാം."

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Dr. K. M. GEORGE

THE INTELLECTUAL UNREST IN INDIA

Dr. K. M. George, the Editor of the Malayalam Encyclopedia, is one of the illustrious sons of the Union Christian College. In this article he is trying to analyse the problem of unrest among the intellectuals of our country.   *Ed.*

THE intellectuals are the cream of the society, the best brains and naturally the leaders of thought in every sphere of life. As they are in the apex of the social pyramid, they have a bigger involvement and a larger commitment. How are the intellectuals of India faring today? Is there unrest among them? If so, what are the causes and how can it be remedied? These are the questions that naturally come before us when we take up the general problem of intellectual unrest in India.

It has been asserted, and that rather strongly, that all over the world intellectuals have been alienated. What does this mean? Have they ceased to be participants in the society to which they belong? Have they become indifferent to the society or have they been ignored or pushed out by others? Dissatisfaction with existing situation, and even an angry response, does not necessarily mean alienation. Perhaps there is an element of exaggeration in the statement that the intellectuals have been alienated. Let us examine the question with reference to the intellectuals of India.

A great majority of Indian intellectuals share a feeling of dissatisfaction and discontent. A true intellectual is interested in the progress of the world around him. He will not be satisfied if he, as an individual, could command sufficient material comfort. He will not be satisfied with the existing conditions for without progress he feels life dull. He is aware of what happens in other parts of the world and he sees visions for the future and naturally when things do not progress in the manner he envisages, he feels dissatisfied. And this dissatisfaction is not an unhealthy sign either. It is in fact a sure quality of the superior mental faculty. He who has an inferior mind is satisfied with mere food and raiment. If his immediate wants are met, he is happy. He is not bothered about the morrow. This kind of satisfaction is not welcomed by persons with a developed mind. They would agree with the philosopher who said: "I prefer to be a dissatisfied Socrates than a satisfied pig." And it is not easy for a

Socrates to feel satisfied, for he thinks not for himself, but for the human community. When an intellectual thinks far ahead of his times and when his interests are far beyond his immediate domain, he naturally feels concerned. But this concern need not necessarily make him frustrated, unless he feels alienated from the main stream of the society. This concern which spreads into space and time according to the greatness of the individual, is based on the inst'nct for achievement.

The Indian intellectual is concerned both about himself and about the society around him. During the last 30 years, the economic condition of the middle class has been deteriorating steadily and there has been a corresponding decline of the intellectual activities. Unemployment and under-employment of the educated, and the ever rising-cost

of living have become a source of disappointment and unrest. Freedom from want and a feeling of security are necessary for intellectual flowering. In the case of a good majority of young Indians, the economic insolvency has led to a parrallel intellectual insolvency too. I shall explain this briefly:

A certain standard of living is necessary for sustained intellectual activity. It may appear trite when I say that nutritious food is necessary to give sufficient energy for hard brain work. But the fact remains. There should be sufficient leisure for creative work and a quiet place for introspection and undisturbed thinking. The intellectuals of the middle and lower classes do not get these facilities. Their homes are usually over-crowded. And unexpected guests are a normal feature in most Indian homes. Secondly, the earning member of the family is obliged to make use of all available time for 'making money' and hence he has practically no leisure. This dries up his creative faculty and naturally he feels disgruntled. Some material comforts and facility for relaxation are indispensable for the fostering of intellectual activity. In India, unfortunately, those who can command minimum comforts and conveniences are comparatively few.

Both on the individual plane and the social plane, the Indian intellectual has sufficient grounds for discontent. He is happy that India is free and equally happy that the Indian Republic is built upon a system of adult franchise. But what has he seen in the last two decades? The implementation of adult franchise has only strengthened the narrower loyalties of caste, religion and region. We talk glibly about the ideals of a secular state, and at the same time quietly work for our own community and indirectly foster communalism and casteism. We talk about national integration and equality of opportunity, but in our deeds perpetuate and strengthen regionalism. This has led to fissiparous tendencies, and encouraged elements for disintegration. The honest intellectual has therefore, sufficient reason to feel disappointed and even frustrated.

The game of politics is played by and large by people who are ostentatious and noisy. The intellectual feels that his voice will not be heard in the din of propaganda and hence he feels alienated. This non-participation by the intelligentsia has become a conspicuous feature of our political life. This is a demoralising tendency and has therefore to be curbed as soon as possible. The fault lies on both sides. Politics is the most important power-controlling agency, which is capable of a lot of good as well as considerable harm. Power being such an easily convertible commodity, there is naturally a craze for grabbing it. This leads to corruption and many kinds of unprincipled action. That is why the educated idealist prefers to keep himself away from politics.

But it is inadvisable for the educated intellectual to stay away from politics. If he does not come into the picture, it will go from bad to worse. The society cannot long afford his non participation. It is therefore very important for the future wellbeing of the country to induct the educated section into politics. Their non-participation, if continued for long, will prove disastrous to the nation. The foremost task of the intellectual is to augment the central role of our political process so that the conflicts in society can be squarely met.

No field should be a taboo for the intellectual. If he leaves politics alone with disdain, it will be ruinous. The young intellectuals should take to politics in good numbers. The uncommitted intellectuals, by which I mean the truly academic section, should also organise themselves, otherwise they will be left in the lurch. Frusration and cynicism are not signs of modernity. The intellectuals should not fall a victim to such thoughts. They owe a sacred responsibility to the less educated masses. Their knowledge and disciplined mind are needed to articulate the needs and aspirations of the vast majority, who are silent sufferers.

There is difinitely a good deal of unrest among the intellectuals in India. The unrest should not make them indifferent or lethargic. What is necessary is a sublimation of the dissatisfaction, which in turn would inspire them to work hard and achieve great things for the common good. This kind of dedicated hard work will bring happiness and peace of mind to the intellectuals and to those around them.

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O. P. JOSEPH

RELATIONS WITH THE PRESS

Shri. O. P. Joseph, an old student of the College, is at present the Public Relations Officer of the F.A.C.T Ltd., Udyogamandal Here he explains how a P.R.O. can carry out successfully, ofcourse with reference to his personal experiences in a fertiliser concern

—Ed

Newspapers and journals, or the Press as they are collectively called, constitute the most important channels of publicity. And although newspapers do not as yet command in this country the large circulations they do in the West, they are neverthless moulders and makers of enlightened public opinion.

We have in our country a total of a little under 9500 publications in English and the fourteen major languages. The following table should be of interest:

Category	*Total No.*	*Circulation*
Dailies	588	65,93,000
Tri-Weeklies & Weeklies	58	94,000
Weeklies	2 697	59,73,000
Fortnightlies, Monthlies, Quarterlies & Annuals	5,972	92,27,000
	9,315	2,18,87,000

In addition to newspapers and journals, we have TV at least in Delhi and AIR. And 'fertiliser news" is not exactly exciting or sensational-so the task of a PRO who works for a fertiliser company is rendered even more difficult.

Baffling as his duties seem to be, they need not, in actual practice, be so as we shall presently see.

Well, then, first how does a PRO go about establishing his relations with the press? One through a piece of written communication or over the telephone; two-by personal contact. We shall first deal with "hand-outs" (incidentally this term is frowned upon in PRO circles) or "releases." Most newspapers will be willing to publish hard news, even if the treatment accorded to it may vary from paper to paper, according to its editorial policy and the type of its readership. A newsworthy story or item is invariably welcome to the press-only the PRO should see to it that the press receives his item expeditiously.

So, the work of a PRO or press officer broadly falls into three categories: (a) initiating news, reports and articles suitable for use by the press; (b) answering press enquiries and generally providing

a comprehensive information service; (c) monitoring the press and the radio, and taking steps where necessary to correct misstatements, etc.

A common way of communicating with the press is through what is called a press release-which is sent by post or by hand. At FACT, we regularly send out such items. Before dealing with "releases", may I first say a world or two about the business of initiating articles? Editors are often interested in receiving suggestions for articles and with a little persuation will either want articles to be submitted to them or arrange with their own correspondents to prepare suitable material. I must also say that we should make greater use of our technical and trade press. Unfortunately, supervisory technical personnel are not often "writing men" and "coaxing" an article out of them can often be a frustrating experience for a PRO; still approaches have to be made to them and the task tackled. Indeed, a PRO will be failing in his job, if he can't or does not persuade members of his own organisation to co-operate.

Now about Press Releases. I referred earlier to the fact of a PRO of this country having to cater to press and journals being published in English and fourteen Indian languages. No organisation can possibly afford staff speaking and writing in all the languages indeed it is not necessary. It will do if members of a PR department have a workman-like knowledge of English and the regional languages. English is still the commercial and link language of the country, and a PRO can get all the publicity he wants in the country's press, by making available his items and releases to PTI and the other news agencies. The papers served by the news agencies have the kind of staff for translating the items into the various Indian languages Care, however, should be exercised about ths style adopted in releases prepared in English for use by language papers. In passing, I may mention, that in an advertisement prepared by us for coffee, our copy-writer had used the headline: "Don't allow your coffee to go to seed!" and the translation agency to which the advertisement was sent had come out with somewhat a too literal version in Malayalam that those who read the advertisement in this language, should not only have been vastly amused, but also vastly dismayed as to why we were spending good money on asking our customers not to use our fertiliser mixtures! So the prime requirement of a press release-particularly a press release prepared in English for issue to language papers-is that it makes its meaning clear and be free from ambiguity. The PRO should know what the press wants, and present it in the way the press is used to receiving it. He should bear in mind the fact that the purpose of a release is to communicate information. The news should be properly and professionally presented, and it should be written in crisp, accurate and-let me repeat-unambiganous language.

I would not like to bore this audience with the mechanics or the physical aspects of a release, but I must still emphasise that the "eye-appeal" of a release can at least influence an editor into giving it a close second look. In any case, a badly typed, patchily duplicated, or sloppily mimeographed piece on poor or non-standard size paper is not calculated to conjure up a good image of an organisation. It is not necessary that a PRO should be a journalist, although it does certainly help. All that he has to do is to read newspapers with a really analytical turn of mind-to examine the way in which stories are written, to read trade, technical, financial and commercial journals, to see how their requirements differ from those of the daily press and to read and analyse every conceivable type of publication in which he hopes to see his releases appear. On analysis, he will find that invariably a news story has answers in its very first paragaraph to questions like: Who? What? Why? Where? and When?. He will find the most important or dramatic fact presented at the very outset, the rest of the story being presented in a descending order of importance.

Yet another important point that a PRO should often remind himself-(if also his bosses) is that a press release is not an advertisement. True, the name of the company or organisation should figure in it, but it shou'd appear only where it is essential to the story, and this should be reduced to the minimum.

There are a hundred and one other little details to be taken care of in the preparation of a press release, but as any PRO worth his salt knows what to do, I would merely content myself with stressing in this context, that there is no mystique about writing a press release-all that one should remember is that it is a communication from a company or an organisation to a paper or a journal and that it should be presented in a manner acceptable to the recepient. Also that however much it is disguised, newspaper editors know a "puff" when they see one.

While still on the subject of press releases, I must add that it is important an organisation keeps its press list up-to-date. Being somewhat of a boring task, it is often relegated to a junior member of staff, but a PRO would do well to devote personal attention to the business of having his list of editors reporters, correspondents, etc, as accurate and up-to-date as possible.

Press releases are not the only means of imparting or conveying information to the Press. A press conference, for instance, is yet another accepted means for issuing information, but I must sound a note of caution about holding a press conference with hardly any justifiable excuse, or on the

least provocation. There must be some kind of justification for holding a press conference-the subject must be an important one and likely to invite questions from the journalists present. A press conference is also ideal for imparting background and "off-the-record" information. A PRO is sometimes apt to forget that while the Press welcome invitations to a cocktail reception, lavish hospitality or being free with the drinks is no substitute for news. What members of the press corps particularly appreciate is the opportunity provided to talk informally with senior members of the organisation. This is not the time, nor the place, nor for that matter, the audience who should be told, about how a PRO should get about organising a press conference, but I would neverthless draw attention to some points often overlooked in the arrangements provided for a Press conference:

(i) the conference venue should have excellent acoustics;

(ii) there should atleast be one, preferably two or three telephones within easy each;

(iii) catering should be really first rate;

(iv) if TV or Radio coverage is on the cards, facilities should be provided.

And then we come to what are called Plant or Facility visits by pressmen It is only human to be impressed by what one sees, and newspaper reporters, however hard-boiled or cynical, they might profess themselves to be, are also human, and could be expected to sit up and take notice of what they see, if what they are presented with, is something novel or some thing unique or a major technological breakthrough. Like a press conference, the interest of a visit of this kind largely stems from the opportunity provided for meeting senior executives: so, on an occasion like this top management must be well represented.

It is important, however, to bear in mind that a plant can't have too many pressmen hanging around, or on the lips of management people, at the same time. Press parties are preferably restricted to batches of five or six people at the most. It is also most desirable that a top official of the company, either the Chairman or the Managing Director should welcome the press in a brief speech, and meet it again, at the conclusion of a visit, possibly over a cup of tea or something-the second meeting well turning itself into an informal session of questions and answeres. At some suitable stage during the visit, the press party might be presented with a folder, containing material providing comprehensive information, facts and figures, photographs, a brochure about the organisation, etc. Members of the press would not entirely be averse to receiving a small memento of their visit. And if the gift could be related to the company's products, it would be both business-like and pleasant, but where this is not possible, some small gift that a prsssman could take home could be thought of.

Speaking for ourselves I must mention that we solve this gift problem by giving our guests a packet of our "ROSE MIX" a fertiliser tonic for applying to rose plants, a gift which we hope will bring the roses back to the cheeks of their better halves, even if it does nothing else:

Effective press relations can also be secured through personal contacts, press previews, press-management launcheons, etc.

I presume this is as good an opportuntity as any for me to deal specifically with the subject of fertiliser publicity. By itself, fertiliser is not a glamorous subject, but what it can do to boost our country's food production provides exciting staple or grist for a newspaper or editorial mill. So, rather than talk about our fertiliser, if we could interpret our range of products, in terms of what it could do to the country's agricultural economy, we PROs of the industry, would be "selling" our organisations to the press. The proper perspectives should never be lost sight of.

And fertiliser technology has also witnessed, in recent years, some tremendous break-throughs, that editors of newspapers and journals would be interested in knowing and presenting to their readerships all the latest developments. As a case in point, I might mention that our own Cochin Plant is geared for a production of 1000 tonne a day of urea. As a piece of statistical information, this is no doubt very impressive, but even more impressive will be a statement about what it can do to the agricultural economy of the Southern States, what it means in terms of food production for the whole region, etc. And if I add, in my story, little bits of information about FACT's Fourth Stage Expansion, what the Madras Fertiliser Project and the Tutucorin Project could be expected to do, etc etc. I would have not only done my duty about my own organisation, but I would have done my duty to the industry as well, apart from my story standing a better charce of being used.

I referred earlier to the break-throughs in fertiliser technology. Our Cochin Fertiliser Project is using the ICI steam reforming process and newspapers to which we have sent releases mentioning this process have given it more space than we could hope for, in any non-technical publications.

Now to go back to another of the duties of a PRO-to which I made a reference earlier paper-namely that of monitoring the press. A trusted and time-honoured way of achieving public notice-let us frankly admit it—of a partisan view is to write letters to the press. A new letter may either be initiated, or the letter of another correspondent be torn to pieces—figuratively of course—by a suitable reply.

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A Temple by the Periyar

— Malcolm Muggeridge —

Born in 1903, Malcolm Muggeridge was educated at Selhurst, Grammer School and Selwyn College, Cambridge. He started his career as a university lecturer at the university in Cairo before taking up journalism. As a journalist he has worked around the world on The Guardian, Calcutta Statesman, The Evening Standard and The Daily Telegraph, and then in 1953 became editor of 'Punch' where he remained for four years. His war service record as a Major in the Intelligence Corps was distinguished; he was awarded both the Legion D'Honneur and the Croix ae Guerre.

In recent years Malcolm Muggeridge has become best known as a broadcaster both on television and radio and has not only contributed to such programmes as "The Late Show" but has also done a series of documentaries for the B. B. C.

Collins have published a collection of his pieces: Tread Softly for you Tread on My jokes in 1966, and a new edition of 'The Thirties' in 1967. Mr. Muggeridge was Lecturer in English in this College during 1924-27.

The following is an extract from his recent publication 'Jesus Rediscovered'. —Ed)

It was while I was in the Holy Land for the purpose of making three B. B. C. television programmes on the New Testament that a curious, almost magical, certainty seized me about Jesus' birth, ministry and Crucifixion. I realised, in the first place, that the many shrines, and the legends associated with them, were for the most part, from my point of view, as fraudulent as the bones of St. Peter, the fragments of the True Cross and other relics revered by the pious. Then, seeing a party of Christian pilgrims at one of these shrines, their faces bright with faith, their voices as they sang so evidently and joyously aware of their Saviour's nearness, I understood that for them the shrine was authentic. Their faith made it so. Similarly, I too, became aware that there really had been a man, Jesus, who was also God-I was conscious of his presence. He really had died and spoken those sublime words-I heard them. He really had died on a cross and risen from the dead, otherwise, how is it possible for me to meet him, as I did—in the desert wrestling with the Devil, on that hillside preaching of how the meek inherit the earth and the pure of heart see God, falling in step along the road to Emmaus. As I tried to explain in my commentary (included in this volume), the words Jesus spoke are living words, as relevant today as when they were first spoken; the light he shone continues to shine as brightly as ever. Thus he is alive, as for instance Socrates —who also chose to lay down his life for truth's sake-isn't. Let the dead, as Jesus himself said, bury their dead—in other words, relate themselves to history. Socrates is historical, the shrines and the legends are historical, the Resurrection is historical Jesus is alive and very truth. The Cross is where history and life, legend and reality, time and eternity, intersect. There, Jesus is nailed for ever to show us how God could become a man and a man become God.

Cambridge, so far as I was concerned, consisted of boredom, dissatisfaction, and misty after oon walks. Ever after, the notion of higher education as a panacea for contemporary ills has seemed to me a total absurdity—more than ever so today. From Cambridge I went to Alwaye in South India to join the staff of the Union Christian College there. The College was on the top of a remote hill by the Periyar River, and has only just been started by a dedicated band of Indian Christians. I grew to love them and the place; when I went back some forty years later everything seemed just the same, except that I had grown old,

and most of those I knew there were dead--the same austere hostels in one of which I had lived, the same stony hill-side which I had so often climbed up and down, the same swift-flowing river in which I had so often bathed, the same students moving silently, bare-footed, in their white shirts and dothies. Thinking then about it, I realised that in the company of these good and dedicated men I was given my last chance to enlist difinitively in Your service, but that I turned away. All the circumstances were perfect—the remoteness, so that even the British Raj scarecely impinged on us; the fellowship and true austerity; and You yes, You were there, I know—which, I suppose, was why I had to go. However far and fast I've run, still over my shoulder I'd catch a glimpse of You on the horizon, and then run faster and farther than ever, thinking triumphantly: Now I have escaped. But no, there You were, coming after me. Very well, I'd decide, if I can't get away by running, I'll shut my eyes and ears and not see or hear You. No good: one sees and hears You, not with the eyes and ears, but inwardly, with the soul, whose faculties never can be quite put out however gorged, stupefied and ego-inflated we may become. Now I can flee no farther; I fall. Mercy!

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MUGGERIDGE'S EDITORIAL

In College Magazine-October-1926

I sometimes wonder if the written word will ever really be able to replace what is spoke; whether books will ever be able to be, in men's lives, what, in the past, tales have been. A friend of mine- a graduate of this University of ours which, like that of Teufelsdrockh, is the worst of all hitherto discovered, told me once of how, when he was studying in the Intermediate class, he found in a village near to his home, an old old man who had the gift of story-telling; and how he would spend all his vacations in this place listening, sometimes far into the night, to recitations of some of the great epics of India. I say recitations but the word has an 'unpleasant flavour; it reminds one of annual speech days, and of miserable bleatings of 'The Charge of the Light Brigade', or of 'Where are you going to, all you big steamers?' done with appropriate gestures, by best students, with neatly brushed hair and neat coats and well-washed faces. Know then that it was nothing like this-this old man's performance- but that it was real and alive and beautiful; and the interesting thing is that my friend learned from it more of literature and of what is truly art, than he did by all the lectures on 'History of Drama' and 'Nineteenth Century Prose,' and what not, that made up the literature part of his B.A. course. But apparently the old men who tell tales get rarer and rarer. This is sad for the strength of religion lies in the stories that clothe its presentation; and no reasoned theology will ever be able to replace them; for they are artistry; and it is only by artistry that it is possible to reach the hearts of men.

In the West we lost much of this artistry of religion at the time of the Reformation. That is the danger of reaction. People hated the abuses of the old Catholic Church — its sole indulgences- its Papal infallibility and so on so much that, in destroying them, they swept away much that was beautiful besides; as when Cromwell rode his horsemen into Ely Cathedral and mercilessly hacked down images lovingly carved to the glory of God. The same thing will probably happen to Hinduism. The super-orthodox party, clinging frantically to such evils as untouchability and child marriage and silly caste selectness, will awake such a reaction that, when it breaks, will sweep away, besides those things which we shall all be glad to see the end of, the living artistry by which the Hindu faith has expressed itself. The Hindu will lose the street drama as we have lost the Nativity plays, and his religion will be as lifeless as our own comfortable, bare evangelicalism.

For man is like a child in that he must play; and it is better that he should play at acting the story of Jesus, than that he should play at being a soldier as he did from 1914 to 1918, when his toys of poison gas and bombs and howitzers let loose Hell on earth. More vividly than all the sermons I have ever heard or than all the religious books have read, I remember being a shepherd in a Nativity play-sitting with my two comrades on the hill-side, dreaming and watching the stars- hearing from angelic voices the glad tidings, and following one new brightest star which led us to Nazareth-carrying in my arms a young lamp as an offering for the king I was to see-finding instead of a palace a manger - entering it and seeing Mary and Jesus and Joseph there - kneeling before them and being joined by the kings (Even then I was a democrat; and it pleased me that they should kneel with us, at any rate, in that place) and hearing great anthems come down from the skies in honour of the birth of the new ideal of love and humility. There was an old carol they sang then, which is one of the sweetest things I have ever heard. I remember it still. This is it:-

I sing of a maiden
That is mateless.
King of all kings
To her son she chose.
He came all so still,
There his Mother was
As dew in Aprille
That falleth on grass.
He came all so still
To his Mother's bower;
As dew in Aprille
That falleth on flower.
He came all so still
There his Mother lay;
As dew in Aprille
That falleth on the spray.
Mother and maiden
Was never none but she.
Well may such a lady
Godes Mother be.

Things like this will make men remember to strive after rightness when they have forgotten the Trinity; and when the Thirty nine Articles and such like lumber, will have found that oblivion they so richly deserve; for it is beautiful and is like the voice of a man telling a tale. The true missionary would be one who, after prayer and long fasting; and after understanding the common things of men's lives, like feasting and mating and being pensive in the evenings and passionate in moonlight and rebellious when a great wind is blowing, would make a song about his religion and go about the world singing it at wells and in market places and wherever people gather together. And if they loved his song they would love his faith. Nothing that is unbeautiful or inharmonious has the remotest chance of becoming a vital force; if one is to spread a religion one must make it beautiful, and harmonious with the place in which it is to grow-otherwise there is no hope for it.

There is, of course, still the passion play at Oberammergan. That is an example of what I mean. It is performed by peasants, and they love it so much that they refuse to do it for hire. When they were offered some enormous sum-a sum which for most of them would have made them wealthy beyond their widest dreams-by an American Millionaire, if they would take their play to America, they declined. This is one of the hopefullest of signs, for it means that there are still some things that cannot be sold for money -some things too sacred to be expressed in terms of dollars.

Sometimes though it is difficult not to despair, for the very facts of our religious epics become distorted as men seek to conform them with their own greed and prejudice. Jesus said, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God', but because the commentators are mostly themselves rich they say that there was a gate into Jarusalem called 'The Needle'; and that this gate, being somewhat narrow, was a little troublesome to get through if you happened to be riding a camel. What a convenient gate! It has made it possible for generations of Christians to keep their riches while the poor starve. One finds the same thing in Hinduism. While Rama was searching for his wife he went to the house of a woman named Sabari, who was an outcaste, belonging to the Sabara. She gave him fruits, and to test their goodness, bit into them. Rama, strange to relate, ate these fruits that she had bitten, apparently with satisfaction and thankfulness. This, of course, cuts at the very heart of untouchability, for if Rama ate what had actually been in the mouth of an untouchable, then refusal to interdine becomes absurd. But it has been discovered that Sabari was not of the Sabara at all, but that she belonged to some other higher caste, and that her name was a mere accident. So Jesus allowed the possession of wealth and Rama observed untouchability!

One day we must perform a Nativity play in the College, but we shall probably do it in English and so spoil it.

READ AND LEARN

Kuruvilla Varghese, *Librarian*

The tradition of learning in India goes back to the dawn of history. The Rig Veda is acknowledged as the first literary compilations known to humanity. But in those early days these compilations were stored in the human memory and for centuries many of the sacred texts were transferred by word of mouth from generation to generation with meticulous care. Thus the earliest libraries in India were some sort of 'memory libraries'. But the existence of libraries in India can be traced back to ancient times. These libraries were mostly manuscript libraries. Centres of learning and temples had libraries. In the medieval period royalty maintained them as part of their establishment. It was not until the 18th century, however, that libraries for public use were organised. Credit for initiating a movement for the development of libraries goes to Maharaja Sayajirao Gaekwad of Baroda, who in 1911 set up a central library in Baroda and a number of libraries in the towns and villages of his State.

The Union Christian College library can proudly claim that it is one of the best College libraries in the State. Students of the present generation may not know the enthusiasm that the founder members of the College had for a new library building. Till 1950 the College had no library building at all and the books were stored in a dark cellar. The books never had the chance to see the light of the day except when some very enterprising student or member of the staff managed to take a book out. In the past the reading room offered little attraction to the students either by the silence or by the restful atmosphere it provided. Its use was primarily as a place of shelter and conversation. The present UP3 and the old Chemistry store-room had been successively the consulting library and they were no fit abodes for the goddess 'Saraswathi'. The founders and authorities of the College realised right from the beginning that a good library was one of its primary needs. After the Silver Jubilee of the College, through the generous help of friends and old students this long felt need had been met in a really worthy manner.

The present library building was constructed and furnished at a cost of Rs. 40,000/- in October 1951 and was formally opened by Sir A. Ramaswamy Mudaliar, Vice-Chancellor of the Travancore University, on Saturday 8th March 1952. Speaking on the occasion he pointed out that the purpose of University education was not to provide a passport to employment, but to turn out men and women capable of thinking for themselves, of studying questions dispassionately and coming to sound conclusion — men and women with individualistic and not group minds. Success in democracy could be achieved only by enlightened and disciplined men, men trained to think correctly, judge independently and act wisely. And the libraries enable people to think correctly, judge independently and act wisely.

The Union Christian College Library has had a steady and continuous growth. At present we have a total collection of 28,990 books. The Library is open to all students from 9 a. m. to 4-30 p. m. on all days except public holidays. The students who now make use of the library may be grouped into five classes-those who go there primarily to escape from the heat of the day and have a nap, those who go to the library to read light periodicals and magazines, those interested in journals and periodicals related to their subjects, those who want to make use of the library for reading their own text books and lecture notes, and those who go to the library primarily for consulting the reference books and other books. The post-graduate students are given free acces to the stack room and they are free to choose the books. Others with the help of the catalogue select the books. In addition to the general library each department has its own library and some of the post-graduate libraries are open till very late in the night. Within a short span of time we hope to introduce 'open access system' to all the students when the classification under the 'Colon System' is completed. At present the library can accommodate only 135 students at a time.

The books are being classified in 'Colon system'. In the past the books were not classified according to a scientific system. Hence now the students have to depend on an obsolete catalogue. Once the colon system is completely introduced the students will be given free access to the library and they will be able to find out the books they want without difficulty. Generally the books are classified under (1) Theology, (2) English, (3) Malayalam, (4) Hindi, (5) History, Economics and Politics, (6) Psychology, (7) Mathematics, (8) Chemistry, (9) Physics, (10) Biology, (11) General, (12) Sanskrit, (13) Tamil, (14) Telugu and (15) Kanarese. We have a total number of 28,990 books as on 28th February 1972.

To construct the present library building in 1951 a total of Rs. 40,000/- was spent. This was partly achieved through the generous help of the Old Students and Friends of the College. At present the College has to depend upon the library fees collected from the students and U. G. C. grants. This does not mean that we are not helped by the friends and well-wishers. At times we get financial assistance from other sources also.

The Union Christian College Library is a First Grade Library. We have two qualified librarians and three library assistants. It goes without saying that the library is understaffed. Every day the library issues about 200 books. In addition to this we have to issue daily about 100 books for reference alone.

Much is said about student unrest these days. Many blame the University education for the unrest. Of course, the present system of education is not job-oriented. The students consider the University education to be a 'passport to employment'. This view is too narrow. The purpose of an ideal University education is to create individuals capable of thinking for themselves. Students must be so trained that they can rise above the evils of the day viz. caste, colour, creed and ignorance. Then only the nation can have a bright tomorrow. This can be achieved only through reading, that too, selective reading. Hence the libraries, especially college libraries, have to play a vital role in moulding the future of the nation. And our College can be rightly proud of its treasure house of knowledge. At the same time this great treasure house of knowledge can be improved. The departmental libraries can be shifted to the general libraries and the students may be allowed to make use of the library from 8 a. m. to 8 p. m. This means a multi-storeyed building with more accommodation. And of course without money we cannot achieve this end. The College at present cannot undertake this ambitious scheme sheerly because of the lack of funds. Still there are a few who know perfectly well that reading maketh a full man and that books are cold but sure friends. Such people will readily come forward with generous contribution and enable us to realise this long cherished dream of a multi-storeyed building for the library, more books and more healthy and comfortable accommodation for students. Yes, we have miles to go. And it is not a road of roses. Still we subscribe to the old and valid maxim 'if there is a will there is a way'.

APPENDIX.

Year	Library fees collected from Students	Total Expenses	No. of books purhased
1961	5454 . 69	11749 . 11	540
1962	5593 . 75	7060 . 30	610
1963	6311 . 20	6281 . 43	455
1964	7027 . 44	8630 . 51	2120
1965	6669 . 39	29419 . 52	1605
1966	6977 . 19	18941 . 04	2447
1967	11116 . 50	23096 . 24	1132
1968	15631 . 00	21975 . 18	1900
1969	18439 . 67	44405 . 62	1945
1970	21129 . 00	25631 . 75	1500
1971	22414 . 25	26803 . 69	2919

RURAL MEDICAL MISSION

The Rural Medical Mission can justly be regarded as an offshoot of the College, even though its working is absolutely independent of the College. We wish that the mission dispensary will, in the near future, develop itself into a full fledged hospital. -Ed.

The Rural Medical Mission, Alwaye, began in a very unexpected way within the precincts of the Union Christian College, in the year 1931. That year a room in one of the hostels was opened to be used as medicine room for the college students. The service of this room was made available to even outsiders in the neighbourhood. As a result of this the number of out patients shot up day by day.

Many service minded students volunteered to serve in the medicine room. After a time the number of patients increased so much, that accommodation in that small room became difficult. With the timely gift of a well wisher, a small outpatient dispensary was built in the college compound in 1934. That year two old students of the College who were intensely interested in this piece of growing work, offered to shoulder the burden for six months each. Each lived in the tiny dispensary building and devoted his whole time to the work.

Within a couple of years, even this dispensary was found inadequate to deal with the growing requirements of the patients. 1936 was a critical year in the history of the development of this dispensary. It was observed that the work had far outgrown amateur effort and it demanded the services of a qualified doctor. It was clear that no longer would the college compound accommodate the medical work nor the tiny shed the patients. In November 1937 a welcome gift of money sufficient to build a worthy outpatient dispensary, was received.

In 1938 The erstwhile Travancore Government offered land to build the dispensary. In August, 1938 the Rural Medical Mission was opened in a beautiful little building. A temporary thatched shed was constructed to house the inpatients. In 1940, a permanent in-patient ward was built using another handsome donation. Later quarters for the staff of the dispensary were also built.

From 1937 onwards with qualified doctors serving on the staff the dispensary became a boon to the people in and around the College hill. With more hospitals and dispensaries of greater facilities coming into existence in and around Alwaye the importance of this dispensary gradually diminished.

It is really pleasing that Mrs. E. Crowley, who was the life of the mission from the beginning, is still taking a very active interest in its conduct. Reports are in the air that the Alwaye Settlement will shortly be taking over the management of this dispensary. Let us hope that under the new management, it will develop itself with renewed vigour, into a full fledged hospital with more modern facilities.

EDUCATION IN INDIA

(Speech by Poet Rabindranatha Tagore, when he declared open the first hostel of the Union Christian College, in 1922)

From what I have heard about the ideals of this institution and of the method which you have adopted for carrying out education in this College, I find that it has great resemblance to the institution I have started. You have the same ideals which we have in Santinikethan. I know that most of you have heard about the ideals of Visva-Bharathi. I shall only briefly refer to them.

I have once lived in a village which was situated on the bank of what was once a great river, and which in course of time silted up and dried up. So its connection with the outer world was stopped for some time. And when I was there, the rainy season began and the river beds were filled with water, and its connection with the other great river was established and it was a time of great festivity for the village people, especially for the children. The water flowed into the dry watercourse. The big boats began to make their appearance laden with wares from the outside world. In these few months the atmosphere of the village on that bank was greatly changed. This is in short the picture of the idea which I have in mind of Santinikethan.

There was a time when India had her wider connection with the larger world of men, and people came from all the different parts of the world and the stream of merchandise went from her markets to different parts. So it was a great age when India occupied a seat in the heart of humanity. But gradually the channel of communication became silted up and she became segregated with her own boundaries and her life became feeble and insignificant and we have been living in this life of segregation. I feel it is my mission to try to bring the stream of communication from the outer world into India; and the institution I have started represents the idea in my mind.

It came to me, this wish, when lately I went to Europe and took a tour round the continent, and when I found that the people of different countries of Europe accepted me as their own poet and gave the warmest welcome to me,-when I found that this was a fact, it came to my mind that I had the responsibility to open up connections of heart between India and the great Western Continent. I would have thought the idea impossible of attainment a few years ago. But by some good chance the time has come when Europe has turned her eyes towards the East expecting some help in the trouble which she now undergoes,-some true help from the East, from the same source whence it had gone to all parts in former days. And by some good fortune I represented to Europe this East, I was accepted by the West. Then the idea became clearer to my mind than ever before and I felt a hold upon it. I felt this duty imposed upon me by Providence. This has become my mission of life.

What I feel about our educational institutions is this, that they must have some great ideal behind them. They must not merely have some method of outward efficiency, some mere list of syllabuses, courses, examinations, and other external things. You must have some great ideal, and that ideal in our own times is to release India from her imprisonment, - from her spiritual and intellectual imprisonment. She must be released from the narrowness of her range of life and mind. The idea which belongs to the present age is the idea of the federation of races. This fact has to be considered more in this part than in other parts of the human race. The fact that they are coming closer and closer to one another is the great fact of this present scientific age. It has become the mission of Science to bring these races together. Now comes the vision of the moral and spiritual man, to take it up and turn it towards

worthy ends. If India establishes her broad outlook and does not live the life of segregation, then not only communication with the rest of the world but also communication with the races inhabiting her own land will be opened.

When we say we love India we do not really mean it. If India is merely a geographical fact it may be true that we belong to India but we do not love India For if this love of India has no deep and true sense in an increase of knowledge, then we must confess that India is not truly ours. For if India belongs to us, the people of each province belong to us. I must say that I who belong to Bengal have only a shadowy notion of the people of this land. Yet I am ever ready for displaying my pride in the fact that I belong to India. But do I belong to it in reality? I live in one corner of it-the eastern part. I am familiar with Bengal, but the rest of India is a great abstraction to me. If our education does not make us familiar with our motherland, has this education any value for us? We talk about it on political platforms. We talk of the cultural and political unity of India. Where is that unity?

The first step in the course of our progress must be to know each other, then we can have relationship established in truth. Now it is mere vague words and nothing else, and so the educational institution if we have any such which belongs to the people of India, must light up the face of our great land so that all the children of India may know her. We often shout the patriotic songs, Vande-matharam and others. But mere shouting does not give us the Mother. Our pride of India is mere vain glory. We do not undergo the pains to know her. Do you know, when you sing "Vandematharam" and "wear Khadar" anything of the Punjab? What is India if it is less familiar to you than England? You know more of the literature, philosophy and ethnology of England than of India. And yet you shout Vandematharam. You do not have real love for India. If you have true love, you will know her better.

India must be saved, not by spinning yarn or producing cloth but by revealing the best gift which she carries hidden in her heart. These must be revealed to the world and to herself. This is the idea which we must have in our education,-to remove obstruction, and open out the doors, to let the inner shrine of the motherheart of India, where the lamp is burning, be revealed to the world. For this we must try our best. When the doors are shut, and when it is dark, then we are ignored by the whole world. We must therefore open our doors and say to the world: "We also have our contribution of light to make in the lamp-festival of the Continents" You students must say to yourselves, that you belong to this great land and therefore it is your duty to discover and reveal to the world the best that is in your country,-and not begging for some crumbs from the Western Saraswathi as if that were the end of education. No! instead of this, you must extend your hospitality to the world. You must offer to the whole world all that India has to give. For this very reason I have opened a guest house in Santinikethan, and I have named it Viswabharathi,-a centre of world culture. I trust that India will be true to her guests from the outer world when they come to her, and will not shame herself by saying that she has no time to spare for her guests even when they knock at her doors. It is not true that India has no time to-day to contribute her share to world. She has the time and the spiritual wealth and she must give freely out of her store.

കഴുകന്മാരുടെ ലോകം

തോന്നയ്ക്കൽ നാരായണൻ

നിരവധി കവിതാ സമാഹാരങ്ങളുടെ കർത്താവായ ശ്രീ തോന്നയ്ക്കൽ നാരായണൻ, ഇപ്പോൾ ഈ കലാലയത്തിൽ അദ്ധ്യാപകനാണ്. ബംഗ്ലാദേശിൽ പാക്കിസ്ഥാനിലെ പട്ടാളഭരണം അഴിച്ചുവിട്ട, മനുഷ്യമനസ്സാക്ഷിയെ പിടിച്ചുകുലുക്കിയ, കിരാത കൃത്യങ്ങളും മനുഷ്യക്കുരുതിയും ഈ യുവകവിയുടെ മനസ്സിലുയർത്തിയ ധാർമ്മികരോഷമാണ് ഈ പദമാലികക്ക് നിദാനം.

നിരപ്പുകളായ്
ഹാ! നാമെന്ന നിങ്ങളെന്ന
നാമങ്ങളൂർ!
വസുധയുടെ കവിളുകളിൽ ജ്വലംമാതിരി,
പട്ടാളഭീകരപ്രമത്തരെങ്ങും
വഴിയിൽ ഭീകര ചലനം മാതിരി!
ഏകാന്തമൗനത്തിലായ—
മൊഴരെയാത കാരുണ്യത്തിൻ
കണികതണഞ്ഞു മറിക്കാൻ,
സ്വാതന്ത്ര്യപൂർത്ത നേടാൻ,
ത്യാഗസ്മൃതിയിൽ കളിത പകർന്നും
ശാന്തിമന്ത്രങ്ങൾ വിടരാൻ!

-2-

"അമ്മേ—
അമ്മേ—
ഉണർന്നിരിക്കൂ"
ചെറുത്തുനിന്നവർ ഞങ്ങളെ കൊല്ലും,
സ്വാതന്ത്ര്യമെന്ന് ഉറക്കെ—
ലോകത്തിൽ നിന്നു കരയാൻ"—
ഒരന്നാൾ ശബ്ദം കേട്ട ഭാരതമേ,
അവരുടെ മാനം കാക്കാൻ
ധൈര്യമൊരുക്കിയ
വിയർപ്പൊഴുക്കിയ
അജയ്യശക്തി അംഗനമാരുടെ
വിപ്ലവ വീര്യമുണർത്തിയ
പുണ്യപുരാണ ചരിത്രം!

-3-

കരയിൽ
കടലിൽ
മേഘവിതാനങ്ങളിൽ
പാറിപ്പറന്ന ഭാരതശക്തി വിടർന്ന
പതാകയൊന്നിച്ചു!
ഗാനങ്ങൾ പ്രതിധ്വനി—
വിശ്വമൈത്രിയിൽ പുലരാൻ
ഉണർത്തൊളിച്ചു!
വയലേലകളിൽ,
പണിശാലകളിൽ,
സ്വാതന്ത്ര്യപ്രതീക്ഷകളിലെല്ലാം
നാവുയർത്തിയ ശബ്ദത്തിൻ നാദം
വിരിയുന്ന പുണ്യമൊളിച്ചു!
വംഗഭൂമിയിൽ (!)
കുരുക്ഷേത്രത്തിൻ
ശക്തി മൊഴിച്ചു!

-4-

ഭാവിടെ—
തീവ്ര വികാരം മാതിരി
വേദന പറിച്ചെടുക്കുന്നതു മാതിരി
യുഗയാത്രയുടെ
ഗദ്യത്തിൻ പ്രതിനാദം മാതിരി
പുളകത്തിൻ നിറകതിരുകളിലൂടെ
കവിതയില്ലെന്നോ!
കാലത്തിൻ കാവടയാൻ,

കരാടിക്കളമായ് മാറിയ
വംഗനാട്ടിൻ നൊമ്പരിപ്പിന്റെ ചരിത്രം
രുധിരം വീണ കതിർന്ന
മൺതരിപോലും ചൊല്ലുമോ—
ഇതിഹാസങ്ങളാ—
സമരചരിത്രം—പാടാൻ!

-5-

അമ്മേ!
മാതൃസംസ്കാരത്തിന്നൊളി
പകരെ നേടിയ ബംഗ്ലാദേശിൻ
മഹിത സുകൃതമേ!
നിന്നുടെ മുന്നിൽ
ഒട്ടിത്തൊഴിച്ച
നൂറായ് അറുത്തിവീണ കിടക്കും
മക്കളിതാ കേഴുന്നു!
ഉത്കട ദുഃഖം ധ്വനിയും മട്ടിൽ
തകർന്ന താളസ്വരത്തിൽ
മരണത്തിൻ കരവലയം പുൽകി—
ജ്വലന്ത് ദീനസ്വരത്തിൽ!
നിന്നിലെയാർദ്രത,
ജ്വലനീയമാ തന്ന
നിതാന്ത ചരിത്രം,
നൂറ്റാണ്ടുകളുടെ തപസ്സിനൊടിയ
തുടരാഗാനത
നിർദ്ദയ
നിത്യം
ബീഭത്സരുടെ
മത്ത ഹസ്തങ്ങളാൽ
ഉന്മത്തെറിച്ച വീഞ്ഞെറിഞ്ഞോ!
കുപ്പത്തൊട്ടിയിൽ
വീണ മരണം
നിന്നുടെ ചിത്രം കണ്ടേൻ!
പലവുരു നിന്നുടെ വേദനയാഴിയ്ക്കുള്ളിൽ
പ്രാണം പൊട്ടിക്കരഞ്ഞേൻ,
വീണ തകർന്നേൻ,
അസ്ഥിപ്പൂവുകളായി വിടർന്നേൻ!

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തട്ടിത്തറിച്ച പൂച്ച
തിരക്കൊഴിയാത്ത തീരത്ത
രാത്രിയാമത്തെ
മേട്ടിപ്പിളരെ!
നിന്നുടെ നെഞ്ചിൽ പതിച്ചു!
മനുഷ്യമാംസം തിന്ന മടിക്കാ—

നോട്ടിനടക്കും കഴുതരാഞ്ചിക—
ളമ്മേ! നിന്നിലെന്ന്!
ചോരയൊലിപ്പിച്ചുകടിച്ച തിന്നു
കിരാതവീരാധാരാത്രം
നിന്നിലുമമ്മേ! വിരചിച്ചെന്നോ!

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കാവലിനാക്കിയ
പട്ടികൾ വീഴ്ത്തിച്ചിടുന്ന,
നരമാംസത്തിൻ കൊതിപൂണ്ടെത്തും
കഴുകു ശക്തിപരീക്ഷിക്കനോ;
യജമാനന്മാർ ചാത്തുകിടക്കുകയല്ലോ
വീട്ടുപടിക്കൽ,
ഭ്രഷ്ടത താണ്ഡവനർത്തനമാടും
കാടായ്—നാടും നഗരവു—
മറിവിൻ തറവാടും മലർവാടിയും;
എങ്ങും കുറിയാ വിതച്ചു
മാനവ ചേതന മരവിപ്പിക്കും
പോർവിളിമാത്രം!
കൊലയാളികളുടെ കാൽപ്പെരുമാറ്റം!
ഉതകക്കടലിൻ വേലക്കാരായ്
മാറിയവർക്ക്—
വലിപ്പമേതു മൃഗങ്ങളാം!

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ജീവൻ തിന്ന ഇടിക്കെ
ഇറച്ചിക്കടയിൽ കെട്ടിത്തൂക്കിയ
ഒരു മൃഗമെന്നോർക്കി—
ത്തുപ്പലിറക്കും സൈനിക നരപതി
രക്തം മോഹിച്ചൊരി—
പ്പാറയുലഞ്ഞിട്ടന്നു!
കൈയ്യിലിരിക്കും മാംസക്കതിയി—
ലല്ലോ ചോരതൻ കാന്തം
അക്ഷരശ്രുതിയിലിതിലൊന്നാത
നാവിൽപ്പാറിയ
ചോരക്കറയണയുമ്പോഴും,
ഉഗ്രവിഷപ്പാമ്പെന്നതുപോലെ
യുദ്ധും ചന്ദ്രക്കലയാ—
യുന്തിയ ദംഷ്ട്രയിൽ
സർവ്വം സംഹാരത്തിൻ
ശക്തി പ്രകമ്പിക്കുമ്പോഴും,
സോദരിമാരുടെ
മാംസം വാറിയ
മദ്യമടിച്ചുനടക്കും
കാക്കിക്കറയണിഞ്ഞ
ചോരപ്പുക്കാരുടെ,

എതിർവാ പറയാനാവ—
ത്തമ്മയെന്നതുപോൽ
നായാടി നടക്കുന്നോരുടെ
ശോണസമരാവുത്തരെ
കാലടിയടിപ്പാൻ,
ജയജയപാടാൻ,
ഇട്ടിനൂട്ടാൻ
നാണിക്കട്ടെ വിടവാങ്ങലിങ്ങുമേ! (ii)
നാണിക്കട്ടെ വെള്ളാനകളും! (iii)

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പറിച്ചു പതറാ വാഹിനി നീയെ—
ച്ചോരയൂറത്തുനിറഞ്ഞു
പണ്ടു പുരാണ മഹാസാമ്രാജ്യം
പടക്കാടായ്, വിറയാർന്നു
നൂറ്റാണ്ടുകളുടെ തറവാടിത്തം
കാടത്തത്തിലമർന്നു,
അദ്ധ്വാനലക്ഷ്യമിട്ടുവിളയിച്ചിരയോ—
ടരിമാനത്തി—
നന്ദു ശക്തി പരീക്ഷകളാൽ
ജയഘോഷമുയർന്ന വിടർന്ന
വിരാമ മനോതലത്തിൽ
മുഖംമൂടികളായ മാതൃ
വംഗവരശ്രീ
തകർന്ന മണ്ണിലടിഞ്ഞു
മണ്ണായി താൻ!

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തെക്കുവടക്കു കിടക്കപടിഞ്ഞാ—
റിങ്ങനെയതിരുകളില്ലാതർപ്പ—
സനാതനമന്ത്രസുഗന്ധമുയർത്തിയ
'വിവേകമന്ത്രം' കേൾക്കെ, (iv)
'ഗീതാഞ്ജലി'യളവിക്കും വിശ്വ—
മഹാകവിപാടിയതാ— (v)
ത്മ്യ ഗ്രന്ഥത്തിൻ ഗീതാമൃതമാരി
പെയ്തിറങ്ങിയൊഴുകിയ കരയിൽ,
'ഭഗവദ്ഗീതയിൽനിന്നും കവിയുടെ—
യാഗികശക്തി രൂപം തോന്നുന്നില്ലേ
മനസ്സുമാനവ വിരചിക്കെ,
മാതൃമഹാംഗവരശ്രീ
പാടും നരകക്കാളരാത്രം
മിക്ക മരണരംഗം—
മരണഭയമില്ലാ പേടിച്ചും പേടിച്ചും!

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അനന്തനീലസമുദ്രത്തിൽ പോര
തെറിച്ചു പതറുകിടക്കെ,
'സ്വാർത്ഥമാലി'നാരി
യൊഴുകിയും പാനകമായ് കാൺകെ,
ചിതറി ചാത്തുകിടക്കും മാംസ—
ക്കഷണമായ് കളർകാറ്റാഴുകെ
നരകയാതനയേറ്റുമൊഴുകിയ
ചുടുകണ്ണീരിൽക്കതിർന്ന ജീവിത—
മിന്നലപഥത്തിൽ
അനന്തവേദത്തിൻ കാൽക്കൊണ്ടൽ
പരന്നിരുണ്ടപഥത്തിൽ
ഇരവിപ്പാതനടപ്പൂ
ലക്ഷംലക്ഷം വംഗസുതന്മാർ
ദുർഹതവേദനാപാഥനാരവ—
ത്തെയും തെളിയന്നു കണ്ടേൻ:
അതാനികന്നിയൊഴുകിയൊരാഗ്ര
പ്രവാഹമായതുകണ്ടേൻ;
യുഗവീഥികളുടെ തെരുവുവിളക്കും
പൊലിഞ്ഞിരുന്നകണ്ടേൻ!

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മാസംതിന്നതിക്കും
കഴുകന്മാരുടെ സ്വർഗ്ഗം മുകളിൽ;
തകർന്നടിഞ്ഞൊരാ സംസ്കാരത്തിൻ
ശവപ്പറമ്പിന മുകളിൽ!
താഴേക്കടിഞ്ഞു താഴ്ന്നിതാ നിൽ
മൊന്നായ് ക്ഷിതം!
ശരിത്രംശത്തിൻ പുതുഗാ—
വാക്യത്തിൻ അവഘോഷം!

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ചവിട്ടുതിപ്പിയൊഴിഞ്ഞ
കരിമ്പിൻ ചണ്ടി
നിറഞ്ഞ കിടക്കും വഴിയിൽ,
പൂക്കളെങ്ങും
തിളച്ചു പൊങ്ങിയൊഴിഞ്ഞിട്ടും
നഗരത്തിൽ,
എങ്ങനെ ചെന്നു യുവകവി!
കാടത്തത്തിൻ ചിടിയിലമർന്ന
തകർന്നടിഞ്ഞൊരാ
കരിഞ്ഞുകന്നായ് കിടന്നിതാ—
ട്ടതിൻ ദുർഗന്ധത്തിൽ

[illegible]

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[illegible]

Note: (i) [illegible]
(ii) [illegible]
(iii) [illegible]
(iv) [illegible]
(v) [illegible]
(vi) [illegible]

ഉത്തരവാദിത്വമുള്ളതും പ്രശസ്തിയാർജ്ജിച്ചതുമായ 22 കാരറ്റ് സ്വർണ്ണാഭരണങ്ങൾ
ഇഷ്ടാനുസരണം തെരഞ്ഞെടുക്കുവാൻ ഞങ്ങളുടെ ഷോ റൂം സന്ദർശിക്കുക

കല്ലുപാലം ലാഡ്സ് ജൂവലറി

T. B. റോഡ്, കോട്ടയം

Phone No: 3673 Res: 2128, 4194

ലാഡ്സ് ജൂവലറി കല്ലുപാലം

ബ്രോഡ്‌വേ, എറണാകുളം

Phone: 7693

തവണകളായി പണമടച്ച് ബുദ്ധിമുട്ടില്ലാതെ ആഭരണങ്ങൾ കരസ്ഥമാക്കുവാൻ ഞങ്ങളുടെ സ്വർണ്ണാഭരണ പദ്ധതിയിൽ അംഗമായി ചേരുക.

ടിക്കറ്റ് നമ്പരുകൾ നറുക്കിട്ടെടുത്ത് 250 രൂപ മുതൽ 500 രൂപ വരെ വിലയുള്ള ആഭരണങ്ങൾ സമ്മാനമായി ലഭിക്കുന്നു.

കൂടുതൽ വിവരത്തിനു നേരിട്ടെഴുതുക

THE ALWAYE SETTLEMENT

- a haven for boys and girls braving the storms of life -

(Rev. C. I. Mathunni)

One Thursday evening in 1927 as the golden rays of the setting sun were playing magic shadows on the cashew tree tops on Antony's Hill near the Union Christian College, four young men were walking leisurely among those trees. The leader was an Englishmen 6 foot 6" tall with blonde hair and blue eyes, and the others were Indian young men following their teacher as devoted disciples. They sat down on the hill-side for sharing their dreams about the future of their lives. They had felt challenged by the utterly deplorable conditions of the so-called outcaste people whom they found in the vicinity of the college. In those days the word Harijan had not been coined. quote from the 'story of the Alwaye Settlement', written by Lester William Hooper, the leader of the above group, who was a short term lay missionary serving on the staff of the Union Christian College. "It would be a long and sorry tale to describe adequately the condition of these people. We have, we thank God, no parallel amount of suffering in this country (England). I have never seen such wrecks of humanity in God's family, such absolute starvation of body and soul. They are the victims of everything devilish with a big 'D'. Dirt, Debt, Drink, Drugs, Disease, Despair, Destitution, Degradation, Demon-worship……… Every Thursday evening we used to make a weekly pilgrimage to the outcaste dwellings to study their conditions and it made us think furiously and pray…… The walks and talks and prayer together on the open hillside often reminded one of the Master in Galilee. The only outcome possible resulted…… a group of four youngmen...came into existence". All of them were under 25 years of age, lacking that experience which years alone can bring, but nevertheless flushed with the enthusiasm of youth and yearning to be used of God for the salvation of these poor people from their miserable and wretched condition.

In their report on Higher Education, the Lindsay Commission made the following remarks- "Christianity demands the opportunity of exercising Christian love in the service of those who are in need. A fine example of how this opportunity can be provided in the life of a college is to be found in the close relation of the Alwaye College with a "Settlement" where boys of the depressed classes are cared for by former students of the College."

Early Years

The Alwaye Settlement was started on the 27th of June 1927 in the form of a boarding school with 10 children composed of converts of the Orthodox, Mar Thoma and Anglican churches. Education was free and all expenses were met by the institution. With the timely gift of £1100/- from the American Bishop 3.75 acres of land and a house were acquired for the school and the house was improved and modified to house the school. Mr. M. V. George the first young man who offered to join the group of graduate workers volunteered to raise money for the school and Mr. K. J. John and Mr. P. T. Chacko became the teachers. Mr. Hooper wen. ack to Cambridge to study theology. For the next few years the school grew in strength and dev o einto a ful fledged Malayalam Middle school with a vocational bias. Carpentry, Weaving and agriculture were taught. Mr. M. Thommen became the Headmaster M/s. V. E. Andrews, T. T. John also graduates of the U. C. College joined, as workers. Rev. Hooper returned to the Settlement after ordination as a priest of the Anglican Church. He started the girls' section near the Christava Mahilalayam. More land, including the 40 acre farm was bought and more buildin gs were constructed. Carpentry and weaving were introduced as part

of the curriculam. At this stage, in 1934 a great tragedy befell. Rev. L. W. Hooper the enthusiastic leader of the group of workers fell ill of pneumonia. He was immediately removed to the General Hospital at Ernakulam but inspite of all the efforts of most competent medical men, he passed away. His father Colonel Hooper, who was at that time visiting India on business, was able to be with his son during the last few days of his life. Lester Hooper lies buried at the C. S. I. Church Alwaye. Before he left India Colonel Hooper laid the foundation stone of the beautiful chapel on the top of the Settlement hill erected in his son's memory by many friends from far and near.

After the death of Lester Hooper the work received greater attention and help from the many friends he had earned in India and abroad. The School steadily grew and with the admission of day-scholars reached a strength of 200. Carpentry and weaving sections also expanded. The war boom brought a continuous stream of orders for furniture. Dozens of carpenters and boys worked away busily in the workshop day and night. Shuttles plied in 40 handlooms and turned out beautiful furnishing fabrics which earned a special reputation of their own. When the Second World War ended, business experienced a slump. The Settlement was heading towards a financial crisis. We sent SOS appeals to many firiends and hope came through a cable from Hongkong asking us to contact a representative of China's Children's Fund who was visiting India shortly. He came to the Settlement in 1951 and promised financial aid on certain conditions which were not difficult to fulfil. Ever since then, we are receiving help from that great organisation which eventually took the name of Christian Children's Fund, Inc. This organisation sent as its representative first Rev. C. Scrath and after 2 years Mr. W. H. Henry as Business Managers to supervise the work here.

High School

At this time all Malayalam middle schools in the state were converted into new type Englihs middle schools. The Settlment school also becam an English middle school. With the coming of the CCF Mr. C. I. Mathur, ppointed as Headmaster. In another year it became a complete middle school and in 1952 it was raised to a high school. A new school building was put up and a large number of day children were admitted. The first batch of students for the S. S. L. C. examination was presented in 1954 and the percentage of passes was 75. The school earned a good reputation in the realm of sports and games. n 1965 when Mr. Mathunni became the Business Manager Mr. A. C. John who was formerly tutor in English in the U.C. College took over as Headmaster. At present there are about 500 boys and girls and 23 members on the staff in the school. The school has organised many co-curricular activities like N. C. C., Scouting and Social Service club. Reader's club, Farmer's club, Arts Club, Science club and Literary Association are some of the other activities conducted by the school. Excursions are arranged each year to different places. The school cabinet is working satisfactorily in the school giving opportunities for the maximum participation by the pupils in the activities and discipline of the school. A Science exhibition is a regular feature of the school anniversary.

Cottages

Cottage system was followed here for the boarders even from the very inception of the in tution. The children live in cottages with teachers and their families. There are 6 cottages for boys and two for girls. In each of the boys' cottage there are about 25 boys and 2 teacher-wardens. In the girls' section there are 2 cottages and 3 house-mothers taking care of 75 girls. Training in doing house work, gardening, maintaining kitchen garden, laundering etc. is given. They also help in maintaining the roads and playgrounds and in the cultivation of food crops. Family worship in the morning and evening form an essential part of the life in the cottage. In the girls' cottages, training is imparted in cooking and serving, needle work, rearing chickens etc. Lessons in music and dancing are given to those who have an aptitude for them.

The Settlement Farm

The Settlement cultivates rice in about 18 acres of wetland. High yielding varieties of seeds like IR 8, PTB 9, culture 28, are used and two crops are raised from the land. A third crop of 4 or 5 acres is tried according to the availability of water. We are able to raise enough rice to feed all the 225 children in residence all the year round after giving to the Government the usual levy. Bananas and sugar cane also are cultivated in the farm. Coconuts, arecanuts, and rubber are yielding a steady income every year.

There is a Dairy with about 20 cows, 10 heifers 5 calves and one stud bull. The cows yield about 130 liters of milk a day which is distributed in the town.

A Poultry farm with 325 chicks was started about a year ago. The birds are yielding 80% eggs. The eggs are sold in the local market.

The Settlement has also a fish farm. The pond is 240 feet long 60 feet wide and about 5 feet deep. The yield is not very much. On an average we get about 40 kg. of fish a year with little investment.

Vocational School

We provide opportunities for boys to learn tailoring, shoemaking and welding. There are qualified teachers and equipments for teaching these trades. The welding shop has started doing job works for customers from the town. Boys and girls who specialize in tailoring are given sewing machines on hire purchase agreement. They can repay the value of the machines in easy instalments of Rs. 5/-or 10/- per month. With the help of the craft teachers the boys make all the note books needed for the resident children. This is done during the mid-summer vacation only a part of which they spent at home. For the rest of the vacation they are maintained in the Settlement.

Finances

The Settlement provides everything free to the children admitted in the boarding. From 1951 when the CCF took over the financial responsibility, mostly orphans are admitted here. In the beginning years, only backward class children were admitted in the boarding ...n the coming of the CCF poor children from other communities have also been taken. Today more than 40% of the total number come from other poor communities. Food, clothes, books medical expenses, and pocket money, and any other expenses are provided by the Settlement. On an average the Settlement spends Rs. 85/- per child per month. From the Home Projects we make about Rs 35,000/ a year. All the balance is paid by the Christian Children's Fund.

Old Students

During the last 40 years the Settlement has been sending out 20 to 30 boys and girls a year who completed 18 years of age. Many of them in the earlier years had only a middle school education here. We know of some who have made their marks in life. Some have become successful business men, many have become teachers, some Headmasters of High Schools, a few doctors lawyers, a large number of nurses, a still greate number in the Army, Navy and the air force. Some of the day scholars have become commissioned officers in the services.

Chalakudy Colony and the Family Helper Project

One of the dynamic ideas put forward by Lester Hooper with the advice of Sir. Daniel Hamilton and Dr. Butterworth both of whom well known experts in rural work, was the starting of land colonies. He approached the Governments of Cochin and Travancore with requests for 200 and 500 acres respectively. Cochin granted 200 acres of land in Kodassery near Chalakudy for purposes of colonising boys from the backward classes belonging to the Cochin State. The inauguration of the Colony was done by Shri A. R. Menon, Minister for Rural Development of Cochin 5 houses had been built on the land. Each of the old boys from the Settlement was given 3 acres of land and house in it. Today there are 48 families. In 1965 the CCF started a Family Helper Project. 100 children of the colonists are given a monthly subsidy for their food and education. A community Hall has been put up where they can come together in the evenings for indoor games, reading news papers and listening to the radio. A library is also maintained. Out-door games, occasional picnics and

C. K. Unnikrishnan Elayathu *Ist Physics*

A PURPOSEFUL SYSTEM OF EDUCATION FOR INDIA

(Essay awarded first prize in the competition held at the College)

With a bird's eye view throughout the history, it is obvious that the goal of education changes from time to time. In the past we, Indians, had 'Gurukula' education but now it has swept into oblivion. The history of the prevalent system of secondary education can be traced to the beginning of the nineteenth century when the Government of the day established schools to teach European literature and science. Education was intended to produce a group of people who could be absorbed in the administrative services of the country. The objectives of the existing system of education in India is nothing far from this. It is worth while to remember the University Education Commission's report which remarks that "our secondary education remains the weakest link in our educational machinery and needs urgent reform". Present system of education imparted in our schools is a passport for entrance into the Government services or a stepping stone to the University.

The conditions of University education are also not different. As Nehru states, " University stands for Humanism, for tolerance, for reason, for the adventure of ideas and for the search for truth. It stands for the onward march of human race towards even higher objectives." With the expansion of University education the average standards have deteriorated. The Kothari Commission explains that the deadening of the spirit of intellectual curiosity and adventure among the students of the universities in India is because of "the mechanical and listless system of teaching the subjects which are not involving any intellectual passions, the hierarchical concentration of authority within the departments and colleges and the atmosphere of distrust between senior and junior teachers". It also clarifies that the cynicism about administrative authorities and the attitude of envy towards persons of superior attainments have also contributed to the wide-spread decline in educational standards. As in the case of the system of secondary education the University education which is now in existence is also only a continuation of the system that was established in the British Era.

In an undeveloped country like India the education imparted should be able to produce enthusiastic citizens with creative mentality to exploit the social and economic opportunities available here increasing the number of educational institutions was the aim of our Government after independence. Our educationists of that decade believed that these Institutions will be capable of

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music classes are organised. A nursery school for children is run in the centre and a night school for the illiterate colonists who were recruited at one stage in the development of the colony. A work shed for cottage industries has been built and about 20 persons do rattan and bamboo work there to supplement there income from land. The work is supervised by a professional Social Worker and a Manager.

A Peep in to Future

During the last 45 years of its existence the Settlement has endeavoured to realise the dream which Rev. L. W. Hooper and his group of students of the U.C. College had about the backward class people in this country. Much has been done but when compared to what is yet to be done, progress seems to have been very slow. Unemployment is the greatest problem that these young people have to face. Many of the boys and girls who pass out of the school are unable to find suitable employment. Some of the bright ones go to college, but this does not solve the problem for them but only postpones it for a few more years. The only solution seems to lie in giving the boys and girls technical training. An ITI with instruction in civil, mechanical, electrical automobile engineering, printing etc., is the need of the day and the young people who get training will be able to get employment in the fast growing greater Cochin and the Alwaye Industrial complex.

creating a 'Community of select persons who will make it their business to cultivate the intellect and train the mind and become in the truest sense the fine flower of the culture of the day.' But these institutions could not produce a generation of national spirited people.

This system of education should be changed radically. We require zealous, industrious community of youth to cater to the special requirements of the new Indian society. It is the duty of our educational authorities to make the students confident about their future. The horrible and tragic student unrest, the widespread eruption of violence in Colleges, the decline in educational standards and the decay of moral values in the youth urge a great challange. If the students are assured about a glorious future, to some extent, this tragic problem will be solved. The University education should become a blessing rather than a curse which is the present state. The education which we must adopt should be capable of producing a generation who could bring out the maximum amount of our natural resources. Quarrelling about the medium of instruction etc. will only lead us to a more tragic state. Now there is the need of a well planned, creative, educational policy.

The objectives of secondary education must be founded on development of individual and social progress. Every citizen should be trained carefully because he has a challenging responsibility in a democratic republic like India. That is why the secondary education which would be the end of education from a teacher to the majority of citizens must assume the responsibility of providing necessary training for a modern world. The Secondary Education Commission remarks 'One of its most urgent problems–if not the urgent problem–is to improve productive efficiency, to increase the national wealth and thereby to raise appreciably the standard of living of the people'. We need a system of education which will overcome the the preference for white collar professions of the educated classes. Importance should be given to independent study rather than mere mechanical memorisation.

In the present state of our social and economic development, universities have to undertake the responsibility of serving as the 'conscience of the nation'. As the former vice-chancellor of Kerala University Prof. Samuel Mathai wrote, the University student should not be treated as though he were still a school-boy prolonging the process of school education, but rather as an adult person under training in a vigorous way to become qualified to play an important role in a civilized community. A person coming out of a University should have 'the General education necessary to make him a cultured person and the kind of special training necessary to make him a leader in his society'. Universities cannot exist as 'Ivory towers' concerned with only intellectual discipline they must participate in the process of a social and cultural revolution in the country.

Scientific education is very important in a country like India where industrial growth is very slow. Our primitive system of agriculture can be supplanted by modern methods by the widespread of scientific education among the villagers. Agricultural Universities should be established to change our remote villages to the glorious storages of food. We possess a rich and varied cultural heritage. We require a system of education which could retain our old traditions and which could perpetuate socialistic ideas which are in the swim.

In a multi-lingual country like India the conflict about the medium of instruction is natural. The mother tongue is the best medium to understand and to express. But this will cause a never-ending problem of translating work from one language to another. Some educationalists are indifferent of accepting English as the medium of instruction. But English is one of the most widely advanced languages in literature and technology. So it is advisable to have a sound foundation in English.

The present system of examinations have been severely criticised. Many are of opinion that this system could not bring the able out. It will be better to allot a certain percentage of marks to the work in the course of study rather than testing the students within three or four hours in the end of the course. Practicals should be given much importance. Yet the value of the final examination cannot be neglected.

The improvement of the standard of education is solely and wholly dependent upon the intense interest, industry and intelligence of the student as well as the real mastery of the teacher. Teacher should be a friend to the students and he should treat them as fellow men. The avowed aim of the student should be to amass a fund of knowledge and to get a closer and intelligent contact with the world. It is a pity that in elementary schools teachers are commanding the students only by fear.

In concluding this brief study, it is worth-while to quote Kothari Commission Again, "The destiny of India is now being shaped in her class rooms. On the quality and number of persons coming out of our colleges and schools will depend our success in the great enterprise of national reconstruction whose principal objective is to raise the standard of living of our people—— If the pace of national development is to be accelerated, there is need for a well defined, bold and imaginative educational policy and for determined and rigorous action to vitalize, improve and expand education."

ഇന്ത്യയുടെ വിദേശനയം – അതിന്റെ നേട്ടങ്ങളും കോട്ടങ്ങളും

തോമസ്സ് മാത്യു – Class–II *Physics*

(യു. സി. കോളേജ് വിദ്യാർത്ഥികൾക്കുവേണ്ടി നടത്തിയ)
(ഉപന്യാസമത്സരത്തിൽ ഒന്നാം സമ്മാനം നേടിയ ലേഖനം)

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[illegible]

[illegible]

മാവുകൾ

— എൻ. കെ. ദേശം —

> ഈ കലാലയത്തിലെ ഒരു പൂർവ്വ വിദ്യാർത്ഥിയായ ശ്രീ. എൻ. കെ. ദേശം കേരളത്തിലെ അറിയപ്പെടുന്ന ഒരു യുവകവിയാണ്. ലൈഫ് ഇൻഷ്വറൻസ് കോർപറേഷനിൽ ഉദ്യോഗസ്ഥനായി കഴിയുന്ന ശ്രീ ദേശം തന്റെ ആദ്യകാല കവിതകൾക്ക് പ്രചോദനമേകിയ കോളേജ് പറമ്പിലെ രസാലങ്ങളെ അനുസ്മരിക്കുകയാണ് ഈ കാവ്യശകലത്തിലൂടെ
>
> —പ.

മനാട്ടിൽ വളർന്നൊരീ മഞ്ജുകാലം;
മലരിട്ട നാനാരസാലങ്ങളും;
മരക്കൊമ്പിൽ വിരിഞ്ഞ പൊൻമണി—
നികരങ്ങൾ വാസനപ്പൂത്തിരി കത്തിച്ചു
നിരകളിൽ നിശ്ശബ്ദരായ് നില്പൂ,

ഉതിരുന്ന തേനിറ്റുപോലെ പൂവ്—
നുണഞ്ഞവർ തേൻ തെളിയുന്നതും.
അതുപോലെയെന്നും കോളേജുമാവുകൾ
മധുമാസം പെയ്യുന്ന പുഷ്പഗന്ധ—
പൂർണ്ണമാനസത്തിൽ മരങ്ങളാൽ:

കളിർ കാറ്റിൽ താളത്തിനൊത്തു പാറും
ഇലകൾ പച്ചമരങ്ങളുമോ,
തളിരിടും ചുരിത്തൊരിത്താനം—
മാവിൻതളിരും കർണ്ണോത്സവത്തിൽ കൺ-
കവരും ശിരിഭ തരങ്ങളുമോ,

അലിവാർന്ന പൂക്കളുമോ,
അറിവാർന്ന ഫലങ്ങളുമോ,
അകലാ നിറമിട്ടിറ്റിയിച്ചു, ഞാ-
നറിയാതെ മനസ്സിൽ മയക്കിയ—
നാനാഗന്ധാലയാം കനവുകളോ,

അകലാതിരുന്നിയ തോഴരെക്കാൾ,
അധികമെനിയ്ക്കു പ്രിയംകരങ്ങൾ,
അതിനാലെനിക്കും നാശമേശാത്ത സു-
ന്ദരമതിൻ വർണ്ണഗന്ധമാധുര്യങ്ങ-
ളെന്റെ നിറവുള്ളൊരീ മരങ്ങൾ.

ഇവ! നീയും പച്ചിലപ്പന്തൽ പണിതൻ—
കവിതയ്ക്കു ഭരില, വിഹാരരംഗം
ഇവിടെ വിരിഞ്ഞതൊരിതാ തേൻപൂവുകൾ,
ഇനിയും കനകമനിമാവുകൾ, കണ്ണുനീർ
കിനിയുന്ന ഓർമ്മകളെന്നെന്നോ!

തരുണിമ വാൻ, മധുമാസമോ,
തളിച്ചുന്നതിയും പൂക്കളിച്ചും,
ഒരുനാൾ നിലംപൊത്തുമെന്നാരി; തൻപുഷ്പ-
ശതമെല്ലാമീ വൃക്ഷവൃന്ദങ്ങൾ, ഭാഗ-
തരളമതാം ഹൃദന്തരത്തിൽ.

മരണത്തിൽ നിന്നു മുയർന്നുന്നെന്നേൻ—
മനമാവുകളിൽ തുടിപ്പുമെന്നും.
മകരന്ദം ഗന്ധലിംഗമായ്, ശൃംഗാര-
മധുരസംഗീത തരംഗമായ്, മായാതെ
മമ മധുപുഷ്പസ്മൃതികൾ തണ്ടും.

LEST WE FORGET....

While thinking of the early years of Union Christian College, one cannot fail remembering a few humble and poor selves who formed an integral part of the Union Christian College community. Some of them are Barber Ayyappan, Mess Contractor Kuttan Nair, the Book binder Jew and the Book seller Muthalali. The following articles are scribblings on the first two among them. Both Ayyappan and Kuttan Nair are now safe under their graves. The scribblings were written while they were alive. -*Ed.*

AYYAPPAN

(Malcolm Muggeridge)

AYAPPAN is not a professional barber—though he excels every one in his art. He is not a calculating philosopher as Kuttan Nair is. His cheerful appearance, his jovial eye and lively talk may suffice to persuade you that he has no wordly care or anxiety. The arcadian melodies that attend him in his lonely walks exhort you to have no thoughts for the morrow. Though you meet him in every field of action in which a student takes part, don't take him for one of them.

Ayappan is always vigilant to keep up the prestige of the college. He is never tired of the thought that "Men may come and men may go but I go on for ever". For he is conscious of the fact that the world around him is an ever-changing one and he is quite satisfied with it. He is very proud of the good old days—when the college was in its infancy—when he was fortunate enough to serve thick-bearded students. Those days of happy memory are gone. Yet he is not at all disappointed; for he moves in an active world. His descriptions of matches that he was not able to witness were as picturesque as if he were really playing the game. He knows how many matches were held this year in this College, with whom, who &c. He knows in detail who were champions, and how all fared in the sports. He knows every incident that brings credit to this college—his college! How much he is elated when he speaks of his privilege of serving Mr. K-for two years, "who has passed his B. A. degree examination creditably with physics as his optional, and he has got 2nd class in subject! He is a fortunate man. See, he has got appointment without any delay." He knows every student by his name, and his every minute detail or oddity. When he speaks about the present trade depression he is himself like a Master of Arts. Observing the expressions on his visage when he exclaims 'what would be the fate of the college next year', you may think that the whole burden of the college rests upon his shoulders.

If you missed to look into the newspaper on any day you just meet Ayappan and that will suffice. He will tell you what thrilling incidents took place far off and at hand, who was appointed as the Dewan of Cochin, when will Maharani Regent go to Peermade, how is Mahathmajee spinning India's fate in Yarvada jail, what are the proceedings of the Congress working committee when will Lord Willingdon, the future Viceroy come to India and such like matters. He is a better student,--better than one who has undergone a university course cramming some books-and who knows nothing about the world outsides better than one who turns his back to the present political movement, satisfying himself with the little knowledge he has-better than one who is a butt to his fellow students, being ignorant of the present situation. Ah! he knows all these things with a nearer degree of accuracy. He is the Associated Press and he himself is its agent. He is a

newpaper and he himself a devourer of news papers

He is the sole authority able to talk about some public activities in the whereabouts which you cannot find in the newspapers. He will give you the minute information concerning some discussions in the College Senatus.

Also he will definitely say "Mr........... will surely vote so and so in the municipal chairman's election".

Ayyappan is a good story teller. His tongue is always in its glory when his razor is busy, "When you sit with lathered chin thrown backward and have your nose made a handle of". He will smile and look perfectly at his ease when he "extends

The little engine on his finger's and

....

Then enclose the lock; now joins it to divide,

He will try to please you by picturing to you any interesting incident of which he was an eye-witness, with all the imagination and dexterity of a poet or a novelist.

Ayappan knows the value of time—a good instructor in this to many. At his leisure hours he will be working at the charka or reading the newspapers. At times you see him with a thakli rotating in his hands whistling a tune all the while. He plays his role well in the redemption of India.

Summon from the dusty dead Mrs. Battle and she will be surely beaten by him in the chess play, or cunning Shakuni, and he will not be able to deceive Ayappan. He is not a luke-warm gamester. Aroused by the rigour of the game you find him a thorough-placed partner, a determined enemy. In the dreamfighting he is a mighty warrior and fights as if kingdoms are at stake. To enjoy this great battling with little blood-shed is not at all a violation of the principle of Ahimsa.

In short when you come in close contact with Ayappan you are surprised to find that "Alwaye is noted for its barber".

KUTTAN NAIR

Prof. K. Jacob.

The Union Christian College would be inconceivable without Kuttan Nair. He is one of our most respected and ancient institutions. Other mess-contractors may come and go, but he goes on for ever. In fact, he never leaves the place, no, not even during vacations. And that no doubt is a bit of luck for stray birds, who visit the place during times when the hill is deserted. "Kuttan Nair will be there, and he will not fail us", is a hope which maketh not ashamed. Indeed I have never known him to fail; at least, he will be on the spot and promise to get you anything you want. You must not interpret his promises too strictly. He is only promising out of his good intentions. He never intends to deceive you, for he is incapable of deliberate deceit. Indeed, he will promise anything. You ask him to bring you a boiled white elephant for dinner and he will say "Directly, Sir, I will get it for you immediately". And he believes he can do it. The word "impossible" is not in his vocabulary.

He is characterised by his kindly smile, and his habit of touching his forehead twice or thrice when he sees you, a habit which has, I believe, grown automatic by usage. Just let him get a passing image of you at a distance, and his hand will go up unconsciously. He is a mess-contractor, but the ordinary elements which make up a mess-contractor are not found in his composition. He carries out literally the Bible adage "Take no thoughts of the morrow". Rather, he has improved upon it, and takes no thought even of to-day. He has no accounts, and does not know how much money he possesses and how much he owes. You tell him he owes you five rupees. He will not deny it, even though he had never any dealings with you. Who is he to deny what a "sar" says? Besides, he knows nothing about it and that being so, is it not safer for him to admit what his betters say? If you ask him whether you owe him anything, he will say "yes" at a venture. That again, he thinks is the safer course. The fact is that he does not know anything whatever about it. He does not know whether you are in his mess. He does not know who are in his mess now. He just goes on day after day, and when he is out of funds he will come to you, and he knows that if you really owe him anything, he will get it. His one idea is not to make money, but to please his customers. If you tell him that you would not pay him anything for goods supplied, he will hasten to assure you that he never had any intention of taking money from you. His only idea was to please you. And the beautiful thing about him is that he really means it. For the dear old man does not know hypocrisy. Sordidness and love of money are unknown to him.

Like all other Indian philosophers, Kuttan Nair regards time as an illusion. He tells you that he will send you a thing immediately, but it may mean anything. He may do it at once, or he may do it years hence. His idea of immediacy varies from an hour to at least three years. One thing I know; he will send it some time or other. If you ask him afterwards about it, he will say that he has not forgotten it; but will send it to you in due course. It will be among his other eternal purposes and will be fulfilled in his own good time. Western philosophers say that Time and Space are the conditions of all our thought, and I infer that they never knew Kuttan Nair. The story is told that Kuttan Nair was asked to provide bread for a tea-party to be held one evening. Kuttan Nair promised to do so, and he indeed kept his promise. He did provide the bread on the morning after the party was actually held. A friend of mine told me that he once made a bargain with Kuttan Nair. Kuttan Nair was to supply him with tiffin at the rate of two annas per day, but if he ever failed to bring it, he was to pay a fine of 4 as. for every occasion of default. My friend knew Kuttan Nair, and thought that this was the only way of ensuring regularity. Kuttan Nair agreed, for he would agree to the most atrocious terms, if only he would thereby get a chance of serving a fellow creature. When the accounts were finally settled, and each party presented his bill to the other, it was found that my friend had gained a comfortable bit of money by taking tiffin from Kuttan Nair.

This philosophic conception of time, as a mere appearance, to be transmuted and lost in the absolute, which Kuttan Nair hold, sometimes works hardship on those who live in the phenomenal world and depend on him for their daily bread. In flood season it is difficult to get victuals from the market. But Kuttan Nair does not worry as to how his mess manages. In fact, a friend of mine told me that on flood day last year, Kuttan Nair was seen fishing on the road-side at about 10 A. M. in the morning when other mess-contractors were running about anxiously in search of boats to take them to the other side of the river. When my friend asked him how his mess was going to manage that day, Kuttan Nair replied imperturbably, with the air of one who was imparting a bit of information, that it was flood time, and that he could not therefore get things from the market that day. Do not think that he is a heartless man, careless of the sufferings of others. He is the most tender hearted of men. But what is the use of worrying? He only takes things as they come, like a true philosopher. Besides, who knows but that he was intending to provide the mess that day, with the fish he hoped to catch, on the roadside?

I have tried to be angry with him when his carelessness and unpunctuality appeared intolerable But I can honestly say that I have always failed. Who can ever be angry with a man who agrees with every word you say, and appeals only to your mercy? The bursar's office regards him as a sore trouble and has given him up as a hard case, as far as the rules are concerned. I am sure he has honestly tried to abide by the rules. But he knows that it is not in him. He is not constructed that way. And his employers understand him, and make their arrangements accordingly.

Such a man is, I believe, the one whom David refers to in the XXVIIth Psalm, 'I have been young, and now I am old: Yet have I not seen the righteous forsaken, nor his seed begging bread". There have been times when his affairs seemed to have reached a crisis, and friends thought that the waters of misfortune would close over his head. Though he had no accounts, his creditors had, and once they surrounded him and would have spoiled him and his goods. But who will not raise his finger for the sake of Kuttan Nair? Friends gathered round and saved him, from those vultures.

Difficulties and trials come, still he goes on, unperturbed and imperturbable. With regard to his own financial affairs, his principle is that where ignorance is bliss, 'tis folly to be wise. What does he want with money, so long as his daily needs are met from the mess? That mess will go on, as long as he has friends. And he is sure he will always have friends, for has he not ever been friendly? And will they forsake him in his old age? No, he believes in human nature, that it is essentially good. He is an optimist and his optimism will keep him going, as long as the College and messes run.

Dear old Kuttan Nair, may his tribe increase!

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1949	1.32	0.04	3.05	3.14	0.44	4.98	4
1951	1.43	0.16	8.65	8.68	0.88	12.01	5
1953	1.43	0.20	10.12	9.12	1.14	12.91	5
1955	1.43	0 36	19.87	15.31	2.36	30.67	5
1957	1.43	0.58	34.13	18.21	7.58	54.53	5
1959	2.72	1.00	58.77	34.30	18.13	109.49	9
1961	3.86	2.46	61.75	29.08	18.83	116.99	11
1963	5 00	3.98	88.23	40.26	24.07	146.83	13
1965	5.33	5.71	133.20	84.13	35.72	198.45	16
1967	5.33	6.56	285.95	183.80	90.54	386.94	30
1969	5.33	10.75	558.52	370.74	152.40	735.80	47
1970	5.33	12.50	761 90	455.29	149.78	985.75	58
1971-June	5.33	12.54	844.60	508.97	154.18	1085.74	67

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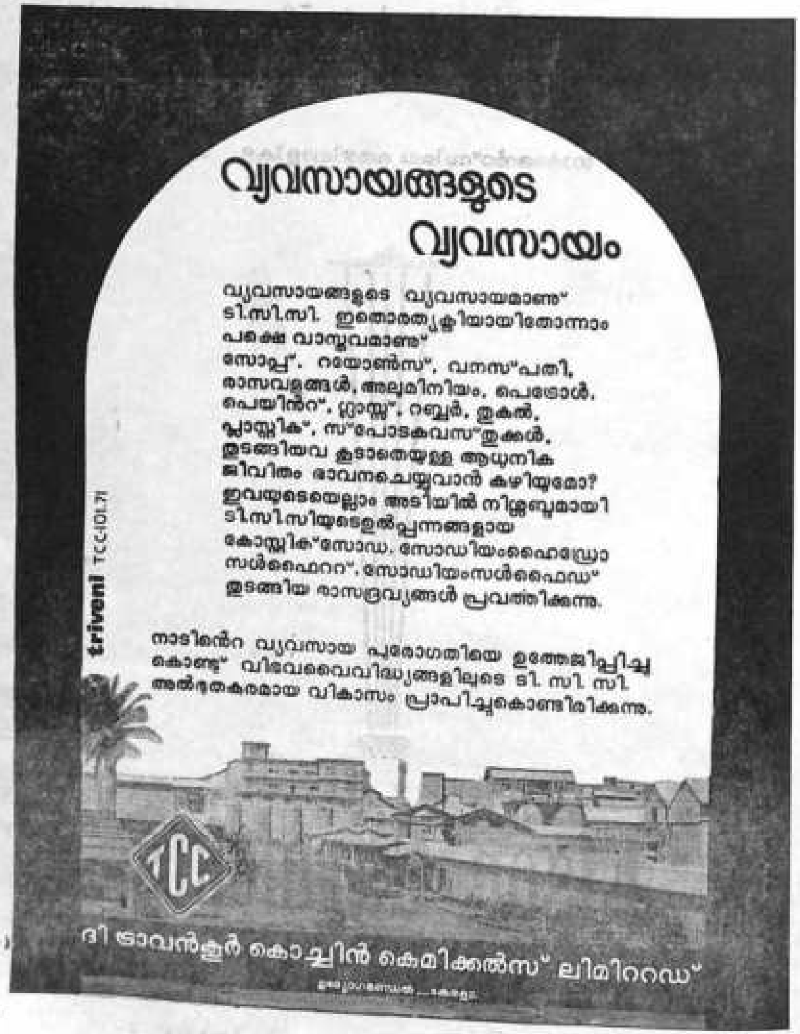

SOME OF OUR AUTHORS

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Rev. C. I. Mathunny

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പൂച്ചെണ്ടുകൾ

— മധു —

ഈ കലാലയത്തിന്റെ പ്രസിദ്ധിക്ക് നിദാനം ഉന്നതശീർഷരായ അവിടത്തെ അദ്ധ്യാപകശ്രേഷ്ഠന്മാരെ മാത്രമല്ല അംഗീകരിക്കുന്ന വിദ്യാർത്ഥികളും മറ്റുള്ളവരും. ആത്മാർപ്പണ ബോധമുള്ള ഒരു അനദ്ധ്യാപക വിഭാഗവും കൂടിയത്രേ. അദ്ധ്യാപകരിലും വിദ്യാർത്ഥികളിലുമെന്നപോലെ, ആലുവാ യൂണിയൻ ക്രിസ്ത്യൻ കോളേജിന് അതിന്റെ ആരംഭകാലം മുതൽ തന്നെ, അദ്ധ്യാപകേതര ജീവനക്കാരിലും, നിസ്വാർത്ഥരായ എത്രയോ പ്രവർത്തകരെ ഉൾക്കൊള്ളാൻ കഴിഞ്ഞിരുന്നു. മുപ്പതും നാല്പതും വർഷങ്ങളോളം, സാമ്പത്തികമായി മുന്തിയ ആകർഷകമായി മററു ജോലികൾ ലഭിക്കുവാൻ സാദ്ധ്യതകൾ ഉണ്ടായിട്ടും, തങ്ങളുടെ ഔദ്യോഗിക ജീവിതം മുഴുവൻ ഈ കലാലയത്തിനുവേണ്ടി സമർപ്പിച്ച അനദ്ധ്യാപകരെ കുറിച്ച് അഭിമാനപൂർവ്വമല്ലാതെ ഓർമ്മക്ക് ചിന്തിക്കുവാൻ കഴിയുകയുള്ളൂ. സർവ്വീസ് ചട്ടങ്ങളോ വ്യക്തമായ ജോലിസമയക്രമങ്ങളോ അംഗീകരിക്കപ്പെട്ടിട്ടില്ലാതിരുന്ന ഒരു കാലത്ത് സമയമോ ക്ഷീണമോ പാരിതോഷികമോ നോക്കാതെ ഇവർ ഇവിടെ ജോലി ചെയ്തത് എന്നോർക്കുമ്പോഴാണ് അവരുടെ ത്യാഗത്തിന്റെ മഹത്വം കൂടുതൽ വെളിവാകുന്നു.

ശ്രീ എം. എം. വർക്കിയുടെ ക്ലർക്കായിരിക്കാനായി വന്ന ചാക്കപ്പൻ ആണ് ഈ കോളേജിലെ ആദ്യത്തെ പ്യൂൺ. പ്രാരംഭകാലങ്ങളിൽ ലൈബ്രറിയുടെ ചാർജ്ജ് വഹിച്ച ജോർജ്ജ് പി. വർക്കി, യു. സി. കോളേജിന്റെ സ്ഥാപകരുടെ ത്യാഗപൂർണ്ണമായ ജീവിതത്തിൽ ആവേശമുൾക്കൊണ്ട്, ഇവിടത്തന്നെ ജോലിചെയ്യണമെന്ന നിശ്ചയത്തോടുകൂടി, പ്രിൻസിപ്പൽ ആഫീസിലെ ക്ലർക്കായി ദീർഘകാലം ചെയ്ത സി. സി. ചാക്കോ എന്നിവർ ഇവിടത്തെ അനദ്ധ്യാപകരിൽ പ്രാതഃസ്മരണീയരത്രെ. ആദ്യം കോളേജിലെ വർക്ക്സ് ക്ലാർക്കായും, പിന്നീട് കൺസൾട്ടിങ്ങ് ലൈബ്രറിയുടെ ചാർജ്ജ് ക്ലാർക്കായും സേവനമനുഷ്ഠിച്ച കെ. മത്തായി, ലൈബ്രറിയിൽ അച്ചടക്കം പാലിക്കുന്ന കാര്യത്തിൽ വളരെ നിഷ്കർഷ പാലിക്കാറുണ്ടായിരുന്നു. കോളേജ് സോഷ്യൽ സർവീസ് ലീഗിന്റെ പ്രവർത്തനങ്ങളുമായി താദാത്മ്യം പ്രാപിക്കാറുണ്ടായിരുന്നത്തായി, ഇന്നും ഒരു പരോപകാരിയായി വിശ്രമജീവിതം നയിക്കുന്നു. സ്വതേ അനാരോഗ്യവാനായിരുന്ന കെ. സി. ചാക്കോസാറിന്റെ മോട്ടോർസൈക്കിൾ ഡ്രൈവറായി കോളേജ് കാമ്പസ്സിൽ എത്തിയ കെ. ഇ. കൊച്ചുതൻ പിന്നീട് കോളേജിലെ ഒരു പ്യൂണായി തീർന്നു. ദീർഘ വർഷങ്ങളോളം കോളേജിലെ അക്കൗണ്ടന്റ് ആയിരുന്ന പി. സി. മാത്യു ഇപ്പോഴും കോളേജിനടുത്തുള്ള അദ്ദേഹത്തിന്റെ വസതിയിൽ വിശ്രമജീവിതം നയിക്കുന്നു. ഹോസ്റ്റൽ ബോയി ആയിരുന്ന കെ. എ. ജോൺ, മാപ്പിളച്ചേട്ടൻ, മെക്കാനിക്ക് താച്ചുണ്ണി, ചാപ്പൽ പ്യൂൺ കറിയൻ ചേട്ടൻ, എന്നിവർ മറക്കുവാൻ കഴിയാത്ത കഥാപാത്രങ്ങളാണ്. ഏഴെട്ടു വർഷങ്ങൾക്കു മുമ്പ് കർമ്മനിരതനായിരിക്കുമ്പോൾ പെട്ടന്ന് അന്ത്യം സംഭവിച്ച നിസ്വാർത്ഥനായ മേസ്ത്രി നാരായണൻ, താനേറ്റെടുക്കുന്ന ജോലി ഭംഗിയായും, കൃത്യമായും ചെയ്തുതീർക്കുവാൻ കാണിച്ചി

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अब की बार रहेगा न निक्सन, न 'माअु ।।'

गर ललकारा 'भुट्टो' ने भी हमको, तो ।
कसम है, हर स्थान को बना देंगे कब्रस्थान ।।

S. HARJINDAR SINGH NAGI
Class I Physics

नया देश

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पर न आयी बेशर्मों को शर्म ।।

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हुअी सूनी गोदें अनेक माँओं की
पर जरा न रोई आँख 'माओं' की
हुअे बहनों से अलग उनके भाई प्यारे
देखता रहा चुप हैरान ये नजारें सारे
हर ओर टपका खून ही खून
पर न उतरी मुक्ती की, मुक्ती की धुन ।।

मारा-मारा भागा अमरीका
याह्या पगला
पर होकर रहा शान से आज
आजाद देश सोनार बेंगला ।।

कविता

ढूँढ चला मैं सारे जगत में,
समझने को कविता की महिमा !
सोच-सोच कर थक गया मैं,
फिर भी न जाना इस की गरिमा ! !

क्या कुछ शब्द जुडे तो बनती कविता ?
कुछ भाव जुडे तो कविता बनती ?
क्या ताल-विलास से बनती कविता ?
या मोह–वैराग से कविता बनती ?

यह खोज की अफ़सोस से मैं ने,
तो एक दिन यहसास हुआ—
कि ज़िन्दगी है एक कविता;
और मौत उस का दूजा नाम !

है सब सुन्दर नज़रों में कविता,
सब बच्चों के मुस्कान है कविता !
सब फूलों में रहती है कविता,
है सब भद्दे में भी उसके प्राण !!

जब ईश्वर ने संसार बनाया,
सब सुख-दुःख को वह जोड बनाया;
धन-निर्धन को एक साथ बनाया,
और पेश किया यह कविता महान !

M. E. MOHAMEDALI
CLASS III ENGLISH LITERATURE

"I have been a very ambitious person in many ways, but I do not know if I can now call myself am-'bitious in the normal sense of the word. But there is one ambition left in me and it is this: that in the years to come and in the two years left to me, I should throw myself wih all the strength and energy left in me, into the work of building up India. I want to do it to the uttermos', till I am exhausted and thrown away as on the scrap heap. I am not interested in what you or anybody else may think of me afterwards. It is enough for me tha I have exhausted myself, my strength and energy, in India's tasks..................., I do not care what happens to my reputation after I am gone. But if any people choose to think of me then, I should like them to say 'This was a man, who with all his mind and heart, loved India and the Indian people. And, they, in turn were indulgent to him and gave him of their love most abundantly and extravagantly".

Jawaharlal Nehru.
At a public meeting held at the Island Grounds, Madras

(Space donated by a Vell Wisher)

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