



"EXCELSIOR"

St. Berchmans' College Magazine.

Changanacherry.

VOL. VI.

MARCH 1932.

NO. III.

THE ENGLISH NOVEL.

(in miniature)

M. N. P. III CLASS

1. THE ROMANCE AND THE NOVEL.

The early prose romances originated in the medieval ages from the French and were brought into the domain of English literature by the Elizabethan translators. The Celtic races of Europe told their traditional stories in prose, the Normans and the Teutonic races in verse; and these appeared in English in the fifteenth century. The work of translation and adaptation went on from Lamon ownwords throughout the thirteenth and fourteenth centuries; with renewed impetus about the middle of of the fourteenth century, by the establishment of the English language in its own country. Thus the legends of Charlemagne, Arthur, Alexander and Troy became familiar to the English people. In the English version of the legends the grave and unadorned simplicity of the French *chansons* is quite wanting.

The history of English prose fiction begins from the time, When Sir Thomas Malory, Caxton and Lord Berners, gave to the Arthur and Charlemagne romances their first English prose dress. The first prose romance was written by Geoffrey Chancer the author of *Canterbury Tales*. The *Tale of Melibeus*, the first English novel treats of doctrine in the dreariest medieval manner of allegory. Eventhough his prose writing does not deserve any particular notice his verse has achieved a high pitch of perfection. His delicate characterization and dramatic realism is quite unique.

In the fifteenth century both the ancestors of the modern novel—that is the *novella* or short story of the Italians, and the romance of chivalry appeared in English. During the period of Elizabeth, translations of Italian novels were numerous.

Due to the Revival of Learning much progress had been made in England, and the interest of these stories was centred on theology and not on individual human character. Before the full flood of the Italian influence, in the fifteenth and early sixteenth centuries the short stories remained domesticated with the preacher and then were dismissed from the clerical service.

The romantic legends of the Celtic races were taken hold of, by the church and spiritualized with marvellous effect. The wild instincts of romance were strong and the people interested in adventure for its own sake. In the reign of Edward IV Sir Thomas Malory collected the Arthurian legends with a unity and beauty of presentment, which has secured for them a supreme place in English literature. His style of narrative is admirably lucid and effective. He has a fascinating simplicity of diction with a distinguishiug clearness of outline in his pictures.

William Caxton who had set up a press at Westminster translated many of the French authors, over and above printing several other books including the works of Malory, thus bringing forth a continuity of development. The labours of Caxton established the romances of chivalry so firmly that in spite of the Renaissance they were reprinted many a time.

Lord Berners' *Huon of Bourdeaux* was the best of the Charlemagne cycle of romances as Malory's work was of the Arthur cycle. It was printed by Wynkyn de Worde, a successor of Caxton. Lord Berners has introduced to the English readers Oberon the fairy king. With the time of Lord Berners the medieval romance attained its noblest expression in English prose.

During the reign of Henry viii. and Edward vi only a few romances were produced. The Protestant Reformation had called the attention of the printers to the religious controversies.

Later the Renaissance gave way to a new literature and the medieval romances sank into low society or were supreme toly for their style and not for their theme.

2 THE ELIZABETHAN AGE.

Under the reign of Elizabeth the full tide of the Italian Renaissance was felt on the shores of England. Sinacre, Colet, Wyatt and Surrey contributed much to the English literature from Italy. England was roused into intellectual activity and it was not appeased by the knowledge from Italy, but surpassed it and sought new things. English Literature borrowed from Italy, the works of Boccaccio and the novelists. The Italian novels supplanted the older romances.

The history of prose fiction is founded on the triumph of the Italian novel, long before introduced into England in the verse of Chaucer. The men of the latter seventeenth century scorned the older romances. In the *Palladis Tamia* of Francis Meres praise is bestowed on all contemporary writers; and among the books to be avoided, most are the romances of chivalry! It was the literature of Greece and Rome rising from the grave that pushed the romances from their seats. Not only the literatures of Greece and Rome, but that of Italy especially exercised an attraction on the enfranchised mind of England.

In the middle of the sixteenth century several of the Italian novels were translated, the chief among them being William Painter's *Pallace of pleasure* from which much had been "ransacked to furnish the playhouses in London" Shakespeare and Marston borrowed much Beaumont, Fletcher and many others little—from Painter's treasury. The works of Painter were free from the monotonous language that was characteristic of romances. The success of Shakespeare mainly depended on his choosing Italian characters and morals for his plays. By the success of Painter, Lily was prompted to write his *Euphues*; which was strictly, the first English prose novel. *Euphues* exercised an enormous influence on Greene and Shakespeare. An example of Euphuism can be taken from *Richard ii*.

"A dearer merit, not so deep a main
As to be cast forth on the common air,
Have I deserved at your Highness' hands"

The artificial character of style in *Euphues* has condemned it to

a scorn among the critics. In *Euphues* there is an amount of classical allusion and reference to classical authority. Much of the force of his writings is lost in the movement of his style. To Nash the Euphuistic style was indignant, and Shakespeare ridiculed it. The style of Lyly was his own though the materials were borrowed. The prose of Lyly had a glamour of poetry in it, and the forced antithesis and similies made it more difficult to write than verse. It was long afterwards in Defoe's or Defoe's or Swift's time that prose became independent of poetry.

3. ELIZABETHAN AGE : TIDNEY AND WASH.

With the success of *Euphues* the day of the novel had come. Nash and Sidney are great innovators in the art of fiction, and Greene and Lodge to some extent. The Renaissance brought about a great alteration in England and every man was at last free to choose his own path of life, and store knowledge. All the writers of the time wore men of action. Lodge, for instance, was a scholar at Oxford, a freebooting sailor, a soldier, a medical man and a novelist and pamphleteer.

The best of the Elizabethan writings were therefore sincere and emphatic, the material being derived from practical experience. In the *Arcadia* of Sir Philip Sidney, a great author of the time, the general thesis of the period is wanting : but it was written with the intention of making others great in life and action, not in words. Sidney was a great man in his life and the posthumous publishing of his works made him still greater. Sir Philip Sidney was born at Penshurst in 1554 and was educated at shrewsbury. From 1572 he travelled for three years and returned to the court of Elizabeth as a great statesman. But he afterwards fell into disfavour with the queen. He married Frances Walsingham and died at the battle of Zutphen on Sept. 22, 1586. Besides *Arcadia* he wrote a number of psalms and the poems addressed to Stella, which constitute the first sonnet sequence of importance in English literature. In the *Sonnets* he expresses his love for Penelope Devereux, sister to Essex. The loss of the queen's favour prevented the marriage between them.

(To be continued)

THE POET'S MIND.

P. Unnikanta Menon B.A., 'Old boy'

No psychologist has properly analysed the mind of a poet who by the immensity and universality of his genius embraces an infinite variety and multiplicity of characters. The reason probably is due to what Keats says of a poet 'as one most unpoetical of anything in existence for he has no identity'. Standing on the rock of imagination with 'eyes in fine frenzy moving he views things through a kind of glory, awakes the sense in man for conduct and for beauty and supplies him with the magical key to unlock the heart of things.

What we read in their works is but little compared with their vast concord of mental feelings. A Macbeth might have led Shakespeare to a keener mental conflict than what we read of in the play. Dante after writing his *Inferno* was rightly pointed out by others as one coming out of hell. And a Milton! we know not what his feelings were when he was pouring out in language rich and resonant, a grand and lofty theme. As for Mr. and Mrs. Browning where can we have such minds that meet every object with untainted optimism. Mr. Browning thought of seeing his wife in heaven, where he hoped for the consummation of all happiness. Who else but Elizabeth Barrett Browning could so well have reciprocated her husband's feelings and expressed her emotions in such beautiful verses as the "Sonnets from the Portuguese." In close kinship to these is the keen susceptibility of Oliver Goldsmith who seeing drudgery and poverty around helplessly cries out in a high pitch of emotion, 'Why was I born to see the sufferings of those I cannot relieve? why was my heart formed with so much sensibility?' Others there are whose minds are a storage of electrical power and whose exuberance of language often amounts to a literary intoxication. Of such effect is the inspired outflow of the soul of poets such as Shelley, Byron and Swinburne, the last of whom with his martial drum stimulates the intellect. The grandeur of Homer, the sad sweet glamour of Virgil, and the spark of Theocritus divine, are all things that expand the more we think of them and hence a critical analysis of their minds becomes an impossibility.

Nature is the poet's book. The star-spangled heavens, the glorious sunset, the rainbow that spans the sky, the pleasure of the pathless woods, and the deep sea with its music and its roar, are not for dull minds. Nature interests us by its repeated interest in its fertility and inexhaustibility, secondly by creating in us an awe and reverence for its grandeur and complexity and lastly by its appeal to our inner traits that rise to a contemplation of the purer and lovelier aspect of things. Wordsworth whose love of nature is most pure and unadulterated finds

'Even in the meanest flower that blows
Thoughts that often lie too deep for tears.'

The sight of daffodils makes his heart leap with joy and in his Prelude he speaks of the influence of nature as sanctifying thought until we

'A grandeur in the beatings of the heart.'

The unfailing sun that sheds light and life, the golden harvests, the flowers, the fruits, and the trees, do all speak of peace, harvests, the flowers, the fruits, and the trees, do all speak of peace, harmony, and love. All that tumble into versification are certainly not poets, for it requires a keen and sensitive mind to fully appreciate what is beautiful and true poetry is that which flows directly from the heart. Thus true poetry is defined as the language of the heart and the imagination, as great thoughts in great language, appealing to the ethical and aesthetic faculty of man.

A great lover of nature like Wordsworth but of a highly uncompromising nature is Lord Byron, who was always for shunning the 'common stain and smutch, the soilure of ignoble touch.' There is in his poetry a dignity and smoothness like the works of Grecian art, but it is repulsive to some because of his intolerance of compromise and his indifference to popular applause. He has not loved the world, nor the world, him; he has stood among them but not of them. This attitude of the poet gives us another side of his mind, which we may call *poetic aloofness*, that some may feel but not often express. I am always averse to theories and Isms that bring down everything absolutely level, absolutely flat. It is impossible, for one who is always in touch with the mighty mysteries, whose full realities are open here, and whose soul through the body's prison-bars enjoys

always the sight of the sun and the stars to mingle freely with the ordinary and the commonplace. We who admit that the upstarts and the low-bred are never on a par with the nobly born, with inherited virtues of many generations of culture and refinement, can easily understand the uncompromising nature of a Byronic mentality, fed and nourished on the hills of Parnassus, in those paradisaal realms of poesy. Endowed with great faculties, a poet can never grovel on the ground floor, but will always float on the wings of imagination combined with harmony caused by the musical vibration of words.

If we could count life by heart-throbs a poet lives more than most of us. He lives long life in little space. Verily has it been said that the structure of his heart and mind is so complex that to know it we must attempt and rise to his stature. The glory of Greece, the grandeur of Rome and the pride and vanity of kings and conquerors has passed away but the poet remains for eternity singing undying songs to countless generations. So great and so covetable is their fame that some of us in vain cry out

“O! might my name be numbered among theirs
Then gladly would I end my mortal days.”



BE JUST LIKE HIM.

Mother: Don't be naughty, child.

Child: I will be good for two annas.

Mother: You should not be like that, good for two annas or three annas, Rama you must be like your father who is *good for nothing*.

SOLDIER TO CAPTAIN.

Cap:— I am blind Sir, and I want to resign my commission.
Can you satisfy me that you are really blind?

Sol:— Certainly; Don't you see that small, very small nail driven into yonder wall?

Cap:— Yes, I see.

Sol:— That I can't see!

* INDIAN FARMING PROBLEMS.

(Gilbert B. Hunter.)

Farming is by far the most important industry within the Empire; it is in fact, the basic support of the whole Imperial structure. In India and the tropics the majority of people find work on the land, whilst in Africa, Australia, Canada and New-Zealand the farming industry is fundamental. To-day an ever-increasing demand for food, clothing and other necessities of life is being made upon the Empire by an ever-increasing population. This demand can only be satisfied if the fertility of the soil is increased by an extensive and scientific use of artificial fertilisers, especially nitrogenous ones, for nitrogen is the element lacking in the majority of soils.

The influence of fertilisers on crop production is affected by a great number of factors of soil and climate, and the judicious use of fertilisers, therefore, necessitates a close knowledge of these factors. Imperial Chemical Industries Limited, whose wide activities in the field of nitrogenous fertiliser manufacture are now well known, has for a long time past being engaged in agricultural research work in the Empire. Under its auspices, exhaustive trials with the different kinds of fertilisers it manufactures or markets have been carried out in all parts of the Empire, and the useful information gleaned has been taken to the very door of Empire farmers, by means of a net work advisory bodies. The increasing extension of its field of research activities made it necessary for Imperial Chemical Industries to decide upon a central station where all research work could be co-ordinated. Its choice fell in Jealott's Hill, situated on the south bank of the Thames, about thirty miles from London. This new station, which was formally opened by the Rt. Hon. J. H. Thomas (Lord Privy Seal) on the 28th June 1929, is without exaggeration the finest of its kind in the world.

* A very useful and thought-provoking article which we have called from the "Simla Times," as one eminently fitted to the spirit of the age. Ed.

It is the intention of the company that Jealott's Hill shall become the nerve centre and control station of its research staff and advisory organisation and shall have no less than the whole Empire as its province. Its aim will be to bring the resources of industry to supply the needs of agriculture in Britain and throughout the Indian Empire, the Dominions and the Colonies, and thus add to their common prosperity.

The Jealott's Hill Research Station and experimental Farm is fully equipped on the most up-to-date lines to investigate soil fertility in all its aspects, in both temperate and tropical countries and in relation to all crops of economic importance.

Among the problems being investigated are the relative effectiveness of such fertilisers of ammonia, into chalk, ammonium chloride, urea, nitrate of lime, ammonium phosphate and nitrophoska; the manurial requirements of arable crops; manuring and management of grassland; economies of manuring; animal nutrition; grass preservation and land improvement.

The total number of plots under field experiments at Jealott's Hill in 1929, on the above investigations amounts to 1,204. Of this number 350 are on cereals, 246 on root crops, 547 on pasture land and 61 miscellaneous.

It cannot be too strongly emphasised that every one of the researchers carried out at Jealott's Hill will be related to the strictly economic aspects. They assist the agricultural needs of the Empire, the staff of the new station, under the able directorship of Sir Frederick Keeble, though for the most part located at Jealott's Hill, will also be equipped as an overseas expeditionary force to go anywhere within the empire at the call of agriculture.

Experiments in Britain will be supplemented by experimental work at centres scattered over the whole of the British Isles, the Dominions, the Indian Empire, and the Crown Colonies,—where fertilisers manufactured by Imperial Chemical Industries Ltd., are already being used, or to which in a short time they can be supplied.

Agricultural research work in the Indian Empire, (including Burma and Ceylon) is being carried on in close touch with the official agricultural departments. Fertiliser experiments on the principal crops, and in particular on rice, cotton, sugar and

tobacco, are already in progress.

In considering the possibilities of extending the use of chemical fertilisers in India, one must first of all weigh up the magnitude of the task with which agricultural scientists are faced. Stretching from nearly the same latitude as the Mediterranean almost to that of the Equator, India 2,000 miles across at its greatest width, includes within its bounds every known condition of soil and climate—from the conditions of the sun-scorched desert to those of the luxuriant tropical forests.

There are in India 250 million acres of soil already under cultivation; Bengal itself grows 21 million acres of rice; Panjab and the united provinces have 70 million acres of wheat under cultivation; in Bombay and Central Provinces 70 million acres of cotton are cultivated, whilst other crops such as sugar-cane, tea, tobacco and jute occupy many more million acres of land annually.

Considering this great variety of climatic conditions it will be realised how great is the problem which is being tackled by the research organisation, Imperial Chemical Industries and how difficult it is to generalise on the Indian fertiliser problem or to apply such methods as have been successfully applied in other countries.

The most important consideration of India on the use and application of chemical plant foods, in particular nitrogenous fertilisers, is the water supply. The nitrogenous and mineral nutritive elements pass from the soil to the plants by means of "Osmosis" or filtration and therefore they must be in the form of a water solution. It is therefore evident that if moisture is lacking the crops cannot use fertilisers which will as a result remain inactive in the soil. For the following reasons there is another danger of applying nitrogenous and other fertilisers in large quantities where water supply is limited.

The plant in the early stages of its growth absorbs a considerable amount of plant foods and therefore develops rapidly above the surface. Later in its growth it has not sufficient water to enable the vegetation to function normally and so it shrivels up and dies. It is preferable in such cases to apply chemical fertilisers in small repeated doses coinciding with the

periods of rainfall. The application of synthetic nitrogeno-fertilisers such as sulphate of ammonia to soils having a reserve of moisture is equally beneficial as a fall of rain, because as a result of the sulphate's action on the capillary tubes of the soil, moisture is brought to the surface.

An important use of artificial fertilisers arises from the poverty in organic debris of Indian soil.

Plant vegetation can be used by crops as food, but it also serves another important service, it encourages bacteria activity in the arable layer. When chemical fertilisers are employed the plant does not make so great call on the organic reserves of the soil for its nutrition. These reserves are, therefore, saved for the microbes the final result being a better functioning of the soils organisms. This is especially important in India.

Chemically prepared plant foods are extremely useful in Indian land culture because they are easily assimilable; the plants can get over the weak stage of their early growth, and are thus better able to resist the attack of insect pests and diseases. A striking example of how nitrogenous fertilisers enable the plant to combat disease comes from southern India. Rubber plantations here were severely attacked by a disease known as the second leaf fall, but scientific experiment proved that sulphate of ammonia, urea and other nitrogenous fertilisers were effective combatants of this devastating malady.

Another important consideration in the use of artificial fertilisers on Indian soils on their suitability to local conditions. As yet, only the nitrogen element has been considered at any length. Under conditions peculiar to India it has been found that in the majority of cases, sulphate of ammonia is not only the best, but the most economic form in which to apply nitrogen. That is particularly noticeable in the case of such crops as rice and sugar cane.

At the present time, research on fertilisers mainly deals with the use of nitrogen, and therefore many people are apt to ignore the great value of phosphorus and potash in plant nutrition.

It has been observed in certain parts of India that there are very serious disadvantages of using nitrogen alone. Such results as the following are examples:— delay in maturity,

lower resistance to diseases, rapid growth outstripping water supply, and so on. These troubles are being eliminated by using a compound fertiliser consisting of phosphoric acid and nitrogen that is ammonium phosphate. As concerns the use of potash very little is yet unknown; in some places where it has been tried it is said to have given very unconvincing results or none at all. These are, however, great probabilities that with the advance of chemical research the method of applying potash will be so modified as to render it extremely useful in Indian plant culture. At the present time, intensive trials are being carried out with nitrophoska—a nitrogen, phosphorus and potassic fertiliser.

It would be interesting to consider at this juncture the effects of synthetic nitrogenous fertilisers, namely sulphate of ammonia on sugar cane and rice, two of India's main crops. The value of applying sulphate of ammonia to the sugar cane has not yet been definitely established. Certain growers, who used the fertiliser said it resulted in a decreased yield of sugar. This is thought to be due to the fact that, as nitrogen retards the maturity of plants, the sugar cane planters cut the crop before it was ripe and incidentally before the maximum sugar concentration was attained.

In the case of rice, very encouraging results have been obtained with sulphate of ammonia properly applied. It is found to be very valuable in the rice seed beds or nurseries as it provides a better tilth and more rapid germination.

Experiments have also been made as regards the effect on other crops such as rubber and tobacco, and the results point out that judicious application of sulphate of ammonia pays.

The future of Indian agriculture depends on what will be carried out in the light of fertiliser research, and the future course of fertiliser consumption in India will as a notable agriculture expert said a year ago, "be determined firstly by a correct interpretation of the results of the large number of experiments now being carried out in many parts of India; and secondly by the ability of the fertiliser industry to supply the plant foods required in satisfactory form and at prices which will ensure an economic return to the ryot".

We might justifiably add to this that the future of Indian

agriculture will be greatly advanced by the work being carried on at the great fertiliser factory at Billingham and at the magnificent research station at Jealott's Hill.

ALL RIGHT IN THE END.

1. You may say what you please,
 You may fret, you may tease,
 After all, it won't help you, my friend,
 Let your mind be at rest,
 If you'll but do your best,

"It will all come out right in the end"

2. When, 'neath clouds of distress
 You despair of success,
 And the fates no encouragement lend;
 Do but act your part,
 And keep up a stout heart,

And *"T will all come out right in the end."*

3. Though we oft look ahead
 To the future with dread,
 And obstacles grave apprehend;
 Brave them all like a man
 Work as hard as you can.

For, *"T will all come out right in the end."*

4. There's a good God above,
 In whose mercy and love
 The upright may e'er find a friend;
 He has promised, if you
 Are but faithful and true.

That *"T will all come out right in the end."*

THE STORY OF LOURDES & BERNADETTE

(A. G. C.)

You all like stories I know—not only those you are told, but also those that you can read—especially those in which there is a nice princess or a lovely queen. Well, the most of your fairy stories are only little games of pretending—for very few of the queens and princesses were really ever alive, but the one that I am going to tell you is a true story about the best of all Queens. The name of this lovely queen you will be able to guess in a little time when you read the story for yourselves.

Have you ever heard of Lourdes? I am sure you have! This lovely place is in the South of France. Now-a-days, lots of men, women, boys, and girls go all the way to Lourdes to say their prayers, walk in procession and bathe in the holy well—but about a hundred years ago no one bothered very much about it except the few people who lived there.

What can have happened in this old town to make such a change, and why do so many people want to go there now? It is because Our Lady—the Queen of Heaven and Earth, has made it her home and calls her children to come and see her there. She came herself from Heaven to invite men and it was a very poor little country girl whom she chose to take the message.

Now this little girl was called Bernadette. She was not at all clever for she was often so sick that she could not go to school. She was very small, about thirteen years old, and could not read nor write. Most of her time was spent looking after the sheep and lambs of which she took very great care. As she wandered about the hills following the sheep, she used to say her rosary on her beads. First she would say the “Our Father” on the big bead, then the “Hail Mary” on each of the ten small beads and end up with the “Glory be to the Father”—all the time thinking of something about Our Blessed Lord. The Rosary was the prayer that Bernadette loved the best and she used to say it many times a day. Our Blessed Lady loved her for she was a good, obedient and truthful child.

Bernadette's father and mother were very poor, and one day when her mother went to make the dinner, there was no wood to light the fire, so she sent Bernadette with her sister and a friend to find some. Away they ran and very soon saw some dead branches and bits of wood lying on the other side of the little river, so they kicked off their little wooden shoes and ran across the stream. Poor little Bernadette was left behind as she was afraid to put her feet in cold water for fear it would make her ill. She used to get a very bad cold on her chest called "Asthma." While her companions were away, she suddenly heard a sound like a big wind. Looking up at the tall rock above her she fell down on her knees, for there in a big hole in the rock stood the most beautiful Lady she had ever seen. A bright light shone all round her and she was dressed in white, with a long blue sash; a rosary hung over her arm and golden roses were at her feet. She smiled at Bernadette and then made a great big Sign of the Cross. Bernadette had never seen anyone make such a beautiful Sign of the Cross before and all her life afterwards she tried to copy it. The little girl then began to say her rosary, the shining Lady watching her till she came to "Glory be to the Father" which she said with her; she then smiled and disappeared when the rosary was finished.

When the others came back with their firewood, Bernadette asked them if they had seen anything. They said, No. Then she whispered to her sister, Marie, what had happened. All the time she was thinking about the Lady, and that night when she was saying her night prayers at home with her parents and sisters she burst out crying. Her father and mother asked her what was the matter, but she was so upset that Marie had to tell them. They told Bernadette she was a silly little girl and that she had been dreaming.

When Sunday came the girls went again to the same place which they called the "Grotto". They knelt down to say the rosary, when all of a sudden a great light shone in Bernadette's face, and, although the others could see nothing, they knew the Lady must be there. They had brought holy water with them and they told Bernadette to throw it at the Lady to see if it would frighten her. But she only smiled more sweetly.

Very soon everyone in Lourdes was talking about the wonderful thing that had happened and crowds of people would follow Bernadette when she went to the Grotto. She took no notice of them but went on with her prayers. They all stood round watching and suddenly her face would grow so bright and beautiful, that they would hardly know her. She looked like an angel. As long as the Lady stayed there she could see nothing else. Once when she had a lighted candle in her hand, she kept her fingers in the flame for a long time without even knowing it but her hand was not burnt.

Often the Lady spoke. She told Bernadette how she liked people to do penance. Then the Lady said "Pray for sinners" and how sad she looked as she said it. Another day the Lady said "Go and drink of the fountain." Bernadette thought she meant the river, but the Lady pointed to the ground, the little girl scraped the dry earth with her tiny fingers. Soon the stones grew wet and then a little stream of water bubbled up and has gone on flowing ever since. It was the Lourdes water which is so famous in all the world to-day. When the people saw the water pouring out of the ground they were quite sure that the beautiful Lady was Our Mother Mary, and they came in hundreds to say their prayers and drink the water.

There was a poor woman whose little baby was dying. The doctor said he could not make him better. All at once the sad mother cried "I know someone who will cure him, Our Lady will make him well again," and she picked him out of his cot and carried him to the Grotto. The people ran after her and tried to stop her putting the little fellow into the icy water for fear it would kill him. She did not take any notice of them, but held the baby in the stream for a quarter of an hour. When she took him out he opened his eyes and began to get better from that very moment.

One day, the Lady said "Go and tell the priest I want a chapel to be built here and people to come here in procession." At first Bernadette was rather frightened—but she did as she was told. The priest did not know what to think, so he asked her if the Lady was one of the ladies of Lourdes. This made her smile and she said "Oh no! She was far more beautiful than

any of the ladies who live here." The priest asked the name of this Lady, but as Bernadette did not know it, he said "Go and ask the Lady what her name is and who she is."

Now the next time that Bernadette went to the Grotto was the Feast of the Annunciation, 25th March, the day on which God sent a beautiful angel to ask Our Blessed Lady if she would be the Mother of His Divine Son. Lots of people were at the Grotto, but Bernadette did not look at them, she first knelt down before the Grotto and began to pray. The beautiful light shone in her face; her Lady had come and the little girl held out her arms and said "Oh my Lady please tell me who you are and what your name is." Four times she asked the question, and then the Lady lifting her hands and looking up to Heaven answered "I am the Immaculate Conception" which means I was born without sin.

Bernadette had never heard these words before, and in case she should forget them, kept on saying them over to herself as she ran to the priest's house. When she told him, he knew that all she said was true and that it was God's own Mother who had spoken to her.

Other people did not believe her so easily, and when the chief people of the town heard the strange things that were happening and saw the crowds at the Grotto, they sent for Bernadette and asked her a lot of questions.

They scolded her and tried to muddle her and they said she was talking nonsense and if she went on they would put her in prison. It was no good, for every time Bernadette was asked a question she gave the same answer as before. At last, some of the people who were questioning her believed that she was speaking the truth, and this made the others more angry. They said she must not go to the Grotto, and they put a wooden railing all round to keep the people off. The water still ran on and many people were cured of sickness and received great favours from Our Lord through His Holy Mother. The news of these wonderful things spread all over the country and at last got to the ears of the Emperor of France, who said that the railing had to be taken down and the people were to go and pray as often as they liked. Altogether Our Lady showed herself to Bernadette

eighteen times. The last time that she saw her she did not speak at all, but just smiled more sweetly than ever; then shortly after disappeared from sight. Bernadette often went back to the Grotto, but she never saw her beautiful Lady again.

Some time after, she went away from Lourdes altogether and became a Nun. Bernadette did not live to be very old, she died when she was thirty-five years old. Our Blessed Lady knew how much she longed to be with her, so one day she came and took Bernadette to Heaven with her for ever. When she was a Sister she had another name and everybody called her Sister Mary Bernard.

To-day the Church calls her Blessed Bernadette because she is with God in Heaven, and is one of His special friends—say a little prayer everyday and ask God soon to make Bernadette a Saint. Also pray to Blessed Bernadette and ask her to get you the grace to love God's Holy Mother more and more every day, and so because we love God's Mother we will also love the Child Jesus more and more.

Now at Lourdes the crowds grew more and more and the church was built that Our Lady wanted. Soon it became too small and another very big church was built and then another. Now there are, sometimes, so many people or pilgrims as they are called at Lourdes, that they cannot get into the church and Holy Mass is said outside, so that everyone may hear it.

Pilgrims come from all over the world—England, Ireland, Scotland, and even America and Australia. Some of these people are very sick and sad and very tired with their long journey, but they do not mind because they are going to their Mother, who has been waiting for them. Although they cannot see her as Bernadette did, Our Lady lets them wash and bathe in the lovely clear, cool water and then she takes them to her dear Son. It almost makes the people think of the days when Our Lord was alive and the way the crowds used to gather round Him, as He came out of His Mother's house to cure them and to forgive them their sins.

At Lourdes the Priest or more often a Bishop takes Our Lord out of His little golden House at the Grotto, and carries round to a big square in front of the church. Here all the people

wait for him, especially the sick, the blind, and the lame, and above all the sinners, those who hurt Him because they have big mortal sins on their souls. As the procession walks along, the Bishop makes a big Sign of the Cross over every sick person, with Our Blessed Lord Himself. All the pilgrims are saying their prayers out loud and these are some of the prayers they are saying, "Lord that I may see." "Hosanna to the Son of David." "Lord if thou wilt Thou canst make me better." And to some of them Jesus says "I will make you better," or perhaps He will say "Get up and walk," and they get up and follow Him. There are quite a lot to whom He only says "Go in Peace," although these people are not cured of their sickness, they are made very happy indeed, for no one ever leaves Lourdes without feeling happier and wanting to go back again.

Some day, please God, we shall all meet in Heaven, where we shall be able to see the beautiful Queen of our story, and dear Blessed Bernadette.

Revenge often seems sweet to men, but, Oh it is only sugared poison, only sweet and gall, and its after-taste is always bitter.

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As Collingwood never saw a vacant place in his estate but he took an acorn out of his pocket and popped it in; so deal with your kind words through life. An acorn costs nothing; but it may grow into a prodigious bit of timber.

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From my every quarrel among men the devil is sure to draw his dividend.

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Wise men will learn more by their own mistakes than fools from the wisdom of others.

ON THE THRESHOLD OF DREAMLAND.

(By K. G. Ray. III U. C.)

The last rays of the setting sun cast a maiden blush upon the western skies. A glorious gold and crimson were on the earth. The wind grew colder and the twilight seemed to give way to darkness. The long shadows of the cocoanut palms were running towards the east. I sat brooding the artifice and the charm of nature's workmanship in a small plesance by the river Pampa whose crystal waters turned the parallel beams of the setting sun into prismatic colours.

The trend of my thoughts took a sudden deviation (I cannot say what caused it) and I murmured "It is a glorious experience to be in the dreamland of love. How is it that I alone of all human beings stand unfavoured and unvisited by the goddess of love? It is love that illumines the depressed soul and again it is love at whose altar one comes face to face with genuine bliss. Oh! love! if only I should love!":

I was suddenly awakened from my reveries by an angelic note. Who could it be? I wondered. It was only 'Kamala' returning after her evening bath and rites at the temple. How often had I seen that little form pacing the walks of this same plesance in the dusk of day. But never before had I seen such loveliness and such charm seated in her face. A faint smile was playing over her rosy lips. There was witchcraft in her smile, looks and motion. I gazed and gazed till my eyes grew dim and her lovely form began to dance before my vision. My body shivered like the leaf of the Banyan in the wind. I chanted a silent hymn or two over the altar of the goddess of love and promised to build an edifice in her honour never thinking my materials were mere sand and water. Thus I sat in silent adoration of that little form that advanced dancing before my eyes.

"Brother" cried she in her familiar fond voice as she approached. "Pluck for me yonder flower which stands so high.

"You don't call me brother. You do not know that word pierces my heart. You can as well call me something else" said I some-what puzzled.

"Don't mock me brother. Get me the flower. Let me go. It is getting dark".

"I will take you home sweet one. Don't be annoyed on that score".

"Brother what means this change? How dare you call me sweet one?"

"Nonsense again you call me brother!" I say it is a word I detest. It pierces my heart".

"What strange malady are you in?"

"Oh! you wanted to test the intensity of my love. I catch you now only".

"Are you insane? This is mere madness! Ah more than that! It is already late. I am going."

"No my sweet heart!—the light of my life! you cannot—you will not go leaving me desperate and solitary. Why all this bashfulness in my presence?"

Kamala after staring at me for a moment in silence began to walk fast. I caught her in my arms!

In no time she escaped from my clutch. She began to run. But I could hear her sighs and hysterics and could plainly see tears falling down on the ground.

"They are tears of joy" I concluded. I began to paint strange pictures in my fancy. Kamala will indeed prove a faithful wife and how happy will be our future life. A region of unexcelled beauty and bliss unrolled itself in my imagination.

.....
Early in the morning I awoke. I opened my eyes on Mr. Natham my class teacher and Kamala's father. The expression of his face shook me from head to feet. "What means this? you brute—you detested villain" thundered out the enraged Natham.

My whole folly was now plain to me. All my castles in the air—all my fortress of sand disappeared from my fancy. I threw myself prostrate on the floor before him and implored him to forgive me for my crime. I cried bitterly for my folly—the result of reading too many love stories. I cannot say whether he forgave me or not. But sure it is that I became a better man ever afterwards.

TEXT BOOKS FOR 1934.

INTERMEDIATE EPAMINATION 1934.

PART I English.

Shakespeare. Julius Caesar.

Poetry

Grey. Elegy written in a country church yard
 Byron. The Isles of Greece. (from Don Joan, canto III)
 Keats. Isabella.
 Tennyson. Morte'd Arthur.

Prose.

The Threshold of English Prose (Treble C. U. P.)

Sections 1. The Essay omitting the proceedings of the Club of
 Authors.

2. The Letter.
3. Biography, omitting "Mr. Herbert" & "Milton's
 Juvenile poems)"
4. Travel
5. History
6. Public Speeches

Irwing's Sketch Book.

The following Selections.

1. Author's account af Himself
2. The Voyage
3. Rip Van Winkle
4. Rural Life in England.
- 5 The art of Book making.
6. A Royal Poet.
7. Westminster Abbey.
8. Christmas.
9. Stage coach
10. Christmas Eve.
11. Christmas Day.
12. Christmas Dinner.

13. Stratford on Avon.
14. John Bull.
15. The Angler.
16. Legend of Sleepy Hollow.

Non-detailed Study.

R. L. Stevenson: Kidnapped.

True Stories of Modern Explorers (Wedster Smith,
Blackie)

A thirs Round of Tales (Treble C. U. P.) omitting
"Legend of Sleepy Hollow"

PART II MALAYALAM

(for the paper of 3 hours duration)

1. Sarada I O, Chandumenon
2. Asaphalam D. Pdmanabhanunni M. A.
3. Chitrasala. Ullur S. Parameswara Ayar.

Drama

Veni Samharam P. Kerala Varma (S. R. Book Depot)

Prose

1. Bashpa Varsham E. V. Krishna pillay, Quilon.
2. The following Essays from Kesari, V.Kunhi Raman
Nair (Baratavilasam Press, Trichur)
Essays 1. 2. 3. 10 and 25.

TEXT BOOKS FOR 1934

B. A. DEGREE EXAMINATION 1934.

PART I ENGLISH.

Shakespeare: A Midsummer Night's Dream
Othello

Modern Poetry

Milton's Paradise Lost Book IV

Browning Rabbi Ben Ezra. The Grammarians
Funeral.The following selections from Longer Poems of
the 19th century 1st series (Blackie)

Wordsworth: Ode on Intimations of Immortality.

Byron: Rome

Shelley: The Sensitive Plant

Modern Prose

Gibbon: Autobiography

Carlyle: Essays on Burns and Johnson.

Twentieth Century Essays (Archibald) omitting
Essay X.

Composition

Scott: The Antiquary

Trollope: Barchester Towers.

Hoyland: A Brief History of civilization (O. U. P.)

PART II MALAYALAM.

(For the paper of 3 hours' duration)

(Composition and Translation)

1. Marthanda Varma C. V. Raman Pillay
2. Vyazhavatta Smaranakal B. Kaliani Amma

Texts

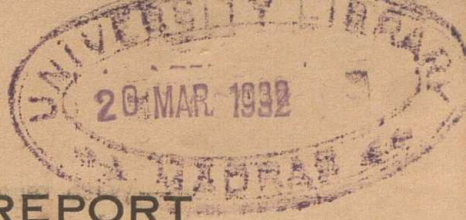
1. Bheeshma Parvam Baratam
2. Viswaroopam V. C. Balakrishna Paniker
3. Janaki Parinayam Cantos II & III E. V. Raman
Namboori
4. Sishyanum Makanum Vallathole.

Drama

Malavikagnimitram A. R. Rajaraja Varma.

Prose

Bhutarayar, Appan Thampuran.



THE PRINCIPAL'S REPORT

FOR THE YEAR 1931—32.

It gives me great pleasure to extend to you all a hearty welcome this evening and to place before you a record of the various activities of the college during the academic year 1931-32.

Strength and Attendance:—We had on the rolls of the college 430 students at the beginning of the year of whom 8 discontinued for various reasons. There are at present 109 students in the B. A. and 313 students in the Intermediate classes which, together with the 499 students of the High School gives to the Institution a total strength of 921. The strength of the Intermediate classes would have been considerably higher but for the reluctance on the part of many students to take the III group, and our present inability to accommodate all those who rush to the I & II groups, especially the latter, owing to the limited number of seats in the Science (practical) classes. Of course I can understand students being attracted by the glamour of science in this scientific age; but history has its own artistic and utilitarian values and they should not be overlooked when optional subjects are chosen.

The percentage of attendance for the year is 89.34. Though the rules published in the college calendar have been strictly enforced and additional measures adopted both by the office and by individual lecturers to prevent irregularity in attendance, I must confess we have been out-manoeuvred especially by the junior class students who show themselves exceedingly clever in evading the law. They seem to have discovered that by prolonging a vacation beyond the prescribed limit they can avail themselves of the additional holidays, while the fine they have to pay is often less than the saving they effect by the absence of so many days from the hostel. However we hope to ensure better attendance next year by the adoption, if necessary, of stricter measures by the various departments.

Discipline:—With regard to discipline I am happy to state that in general the behaviour of our students has all along been excellent and marked with a spirit of respect and friendliness towards the staff and the authorities. If there have been slight breaches of the law here and there, they were such only as would diversify the monotony of academic life and would have been easily condoned by the authorities as mere outbursts of youthful spirits not in any way endangering that wholesome submissiveness to authority which has all along characterised our young men.

Staff:—Mr. T. S. Raghavan B. A. (Hons) Prof: of Botany left us in June 1931 for the Annamalai University; and Mr. M. S. Raghavachari M. A. who was assistant in the department was appointed as Prof: while Mr. R. Vaidyanathan B. A. (Hons) was appointed in October 1931 as assistant Prof. Mr. S. Sundaram Iyer B. A. demonstrator in the Botany department resigned his post in October and Mr. K. C. Chacko B. A. (an old boy) was taken in his place. Mr. N. Krishna Kaimal B.A.(Hons)an old boy was appointed as tutor in English department in place of Mr. P. K. Thomas B. A. Mr. T. T. Mathew B. A. Demonstrator in zoology left the college in June 1931, and Mr. K. I. Varghese B. A. (an old boy) was appointed in July. The Physics department has been strengthened by the appointment of Mr. C. Ouseph B. A. (an old boy, 1st class 1st in the presidency) in September 1931, and Mr. M. K. Joseph B.A. of the Chemistry department was appointed in October 1931 in place of Mr. T. T. Francis B. A. Mr. K. V. Thomas B. A. joined the college as Physical Director after his training for one year in the Y. M. C. A. school of Physical education, Madras.

Let me avail myself of this opportunity to express my appreciation of the work done by the staff of both college and High School for the intellectual, moral and physical progress of the students entrusted to them, and their ready co-operation with the authorities for the welfare of the Institution.

Public Examinations:— It is doubtful whether examination results alone constitute an infallible test of merit; at any rate they are far from being a sound criterion of the full extent of the work

done in a multitude of ways by the members of an educational establishment. However I am glad to state that our results in the 1931 examinations were highly satisfactory (as may be seen from the table below):—

In the B. A. 49 % passed in English, 50 % in Mathematics with one in the first class 53% in Botany, 58% in zoology and 92% in Malayalam with two students in the second class and one of them first in the Presidency in that subject. In the Intermediate we sent up 170 students of whom 50 passed in all the parts with 5 in the first class; and a good many students secured distinctions in the various subjects.

Our S. S. L. C. results show that 53·8% of the students have passed, and the school has come off 13th at the public examination out of the 63 schools of the state.

Inter-Collegiate-Examination in Religion. Ever since the Catholic Educational council of the Madras Presidency started the system of comparative examinations in religion in 1929 we modified the Religious Instruction in accordance with the syllabus drawn up by the chairman of the Board of Examiners in Religion. In the last three years we have had uniformly very good results though our students have not yet been fortunate enough to secure any of the coveted medals.

In the year 1929 sixteen students appeared for the Inter collegiate Examination of whom one received certificate of merit and four certificates of pass. Of the 39 students that appeared in 1930, ten were awarded certificates of merit and thirteen certificates of pass. In 1931 of the thirty-seven that sat for the Examination two got certificates of merit and twenty-nine certificates of pass.

In the year under Report 70 have appeared in apologetics from the Intermediate classes and 29 for Christian Doctrine from the B. A. classes and we hope to have good results as in the past.

While expressing my general satisfaction with the results, I should at the same time deprecate the idle habits and the disinclination to concentrated effort on the part of many of our students, and draw their attention to the imperative necessity of hard and sustained labour for achieving any success

worth the name. Let them remember the old Latin adage "Labor omnia vincit improbus." Stubborn work conquers every difficulty.

Hostels: We are keenly interested in the life and activities of our students not only in the class room, but outside the college as well, and we regard it as our duty to shield them during the formative period of their academic career against all irrelevant influences to the utmost of our power. Hence the policy of the management from the very beginning has been to provide hostel accommodation for as many students as possible.

1. Student's Hostel	12
2. Saraswathi Vilasam Hostel	7
3. The Ezhava Hostel	24
4. The St. Thomas' Hostel	12
5. The St. Ephraim's Hostel	30
6. The Catholic Hostel, Parel	32
7. The Sacred Heart Hostel	45
Total	<u>176</u>

The remaining 246 students are either with their parents or guardians, or living in scattered lodges frequently visited and controlled by the members of the staff each of whom has undertaken to look after the intellectual and moral well being of about 15 students and to send monthly reports to the Principal.

The hostel-life of our students is diversified by their many-sided activities sympathetically promoted by the respective wardens. Several of the hostels have conducted their anniversaries in a befitting manner.

Games and Sports: The appointment of Mr. K. V. Thomas B. A. as physical Director after his training in Madras has given a fresh impetus to the athletic activities of the college; and it is gratifying to note that under the direction of Mr. K. J. Joseph M. A. the games President and the Physical Director, our students are taking a very keen interest in the out-door games provided. Three additional courts for tennis have been opened

this year and full facilities given for foot-ball, volley-ball, hockey and bad-minton; while a good number of students are attracted by the newly introduced basket-ball, tenni-koit and base-ball. Besides the annual sports in connection with the college-day celebrations, we have had inter-class tournaments in tug-of-war, foot-ball, hockey, tennis, tennikoit, badminton and Volley-ball.

Library: Mr. P. V. Ulahannan B. A. was appointed Library Warden at the beginning of the year after he had undergone a course of special training in the Madras University Library; and under his supervision the students are making a very liberal use of the college library and the reading room attached to it. This year we have got down a good many books which bring up the total number of volumes to 6422. 4633 books were issued to the members of the library up to the 16th February 1932; and easy access is being given to the students for making use of Encyclopydias and similar books of reference or consultation.

However it is our expectation to make use of one of the spacious halls in our new college building for the Library and reading room and thus to provide greater facilities to our students in the matter of general reading

Literary Union. The College Literary Union is divided into 3 sections, one for each class of the Intermediate and another for the B. A. students. A pretty large number of ordinary meetings were held both in English and Malayalam and various subjects of literary and social importance were discussed in the meetings. Students as a whole showed a keen interest in the activities of the Union. Competitions were held in essay-writing, extempore speech and elocution both in English and Malayalam. A large number of students competed and prizes are being awarded to the winners.

Rover Scout Association. The Rover Scout Association has been doing good service during the current year. They attended the State Scout Rally held at Trivandrum in November 1931 in connection with the Investiture with ruling powers of H. H. The Maharaja, the Chief Scout at the State. Their active and enthusiastic services on that occasion were highly praised by the Headquarters Council. Mr. A. N. Thampi B. A. (Oxon), Bar-at-law,

the Honorary Secretary in a letter to the Principal, says, with reference to our Scouts, "Any College must feel proud of these young men for their sincerity, discipline and devotion to duty. I shall ever remember with pride and pleasure the gallant crew who worked with me for the last Rally. You will be glad to know that you are the only College in the State who have sent in a Rover crew for the Rally". I believe these are well-deserved compliments, and let me avail myself of this opportunity to congratulate the Rovers and their Leader Rev. Fr. C. K. Mattam M. R. A. S., F. R. S. A. for their distinguished service in the capital of the State and the credit they have brought to the Institution.

The Magazine. The College Magazine continues to be attractive both in regard to its contents and get up. The students as well as the public take very great interest in the Magazine which fact is evinced by the large number of exchange copies we get not only of other College Magazines but also of several popular and well-known journals. This year we published a souvenir of the Royal Investiture, and it was very much appreciated by our subscribers and by the public.

Buildings. The completion of what promises to be our magnificent new college building is the task earnestly engaging our attention; and we are making all possible haste to achieve our object. The first storey has been completed, and the wood-work for the doors and windows, and the roof-work are finished. The general economic depression has affected the ecclesiastical sphere also, and our beloved Patron is hard put to it to supply the necessary funds for meeting the enormous expenditure involved. However we hope to surmount all difficulties and complete our gigantic enterprise in the nearest future.

General. The Progress and development of an educational establishment like ours is to a large extent dependant upon the sympathy evinced and assistance rendered by those who have at heart the educational interests of the youth of Travancore. The Royal family has been renowned for its generous patronage of learning from time immemorial; and we may acknowledge with sincere gratitude the assistance rendered to this Institution by the Govern-

ments of H. H. the late lamented Sri Mulam Thirunal and of H. H. The Maharani Regent. Successive Dewans of the State, Mr. T. Raghaviah, Mr. M. E. Watts and Mr. V. S. Subrahmonya Iyer have ever readily shown their interest in the college and generously given us timely aid.

The Investiture with ruling powers of H. H. The Maharaja in last November was a great historic event which occasioned the heartfelt and enthusiastic manifestations of loyalty and affection on the part of His Highness's devoted subjects. From what we know of His Highness's deep interest in educational activities as evinced in the reply to the address presented to His Highness on that memorable occasion by the student-representatives of the various colleges, we have every reason to believe that an era of unprecedented progress will soon be inaugurated in the history of education in the state. It is our earnest prayer that his Highness's reign may be long and glorious, and characterised by all-round progress in the various branches of administration and public life in the country.

Conclusion. It only remains for me now to express to you, Sir, on behalf of the management, staff and students of this Institution our appreciation of your kindness in consenting to preside over this year's College Day functions. The exalted positions you have occupied in the public life of this country, and the deep interest you have taken in the literary and educational activities of the State entitle you to be looked up to for advice and guidance; We may assure you that the sympathy towards the college and its activities which you have manifested by your presence here this evening, is a source of great encouragement to us. We confidently hope that in all our endeavours for the welfare and progress of this institution, we may count upon your sympathy and valuable assistance.

Let me also thank heartily our generous friends and well-wishers who have responded to our invitation and graced this occasion with their presence; and it is a matter of gratification to find that we can ever be assured of the sympathy and co-operation of the public in this our great educational enterprise on behalf of the younger generation of the country.

MAI AYALAM SECTION

MAI AYALAM SECTION

MAI AYALAM SECTION

MALAYALAM SECTION.



കവിതയിലെ സമത്വവാദം.

(ജെ. കുഞ്ചൻ വള്ളുവൻ ൨-ാം ക്ലാസ്സ്.)

സമത്വം, സ്വാതന്ത്ര്യം, സാഹോദര്യം എന്നുസങ്കല്പനയത്താൽ ഭാരതീയർ പൂർവ്വാധികം ഉൽബുദ്ധരായിരിക്കുന്ന ഒരു കാലഘട്ടമാണിത്. സ്വാതന്ത്ര്യസമരാനുഭവത്താൽ അവിഭാജ്യമായ രാജകീയധർമ്മബോധം ഇന്നു നിസ്തരായി പരിശുദ്ധീകരിക്കുന്നതിൽ ഈ സംരംഭങ്ങൾക്കെല്ലാം നാശിയാവിട്ടു വെക്കും, ബർദ്ധ്യാലി മുതലായ സ്ഥലങ്ങളിൽ ജാതിപ്പിശാചിനെ അട്ടിപ്പായിച്ചു സമത്വസ്ഥാപനം സാധിക്കുന്നതിന്നു അസമത്വസമരങ്ങൾ അവിശ്വാസപരിശുദ്ധം ചെയ്തിരുന്നു. മനുഷ്യജാതിയിൽ പലപല “ജാതിക്കോമരങ്ങൾ” ഉണ്ടെന്നും സൃഷ്ടിച്ച “മനുഷ്യൻ മനുഷ്യനോടു സാമീപ്യബന്ധം” മില്ലാതാക്കിത്തീർത്ത മാതൃകകളെ സമൂഹം വിധവംസനം ചെയ്യുന്നതിന്നു പരമമായ മഹാകവി കമലനാശാൻ ബലശ്രദ്ധനായിരുന്നു. കവിതയാകുന്ന അസിയുടെ നിപാതംകൊണ്ട് ജാതിപ്പിശാചിന്റെ ഗളഹേദം സാധിക്കുന്നതിന്നു അദ്ദേഹം ബലപരികരനായിരുന്നെന്നു അദ്ദേഹത്തിന്റെ പലകവിതകളും സാക്ഷ്യം വഹിക്കുന്നു.

ആദ്യമായിത്തന്നെ അദ്ദേഹം ജാതിക്കു നരകുന്ന നിർവചനം എഴുതുന്നു ഏകദേശം.

“പരിപലിപെഴുത്തു ഭർജ്ജനത്തിൻ

കരബലകല്പിത” മെന്നും,

“പാമരചിത്തംപുകഞ്ഞു-പൊങ്ങും

ധൂമമാമീർച്ച” എന്നുമാണ് ആ സൂത്രപുഷ്പൻ ജാതിക്കു ലക്ഷണോക്തിചെയ്യുന്നത്. ഈ നിർവചനം എത്രമാത്രം വാസ്തവമാണെന്നു ഏതു ചിന്താശീലനും മനസ്സിലാക്കാൻ സാധിക്കുന്നതാണ്. ലോകത്തിൽ എല്ലാവരും അദ്വൈതത്തിന്റെ അഭിലാഷികൾ. ഉൽക്കർഷണോപാ

നത്തിന്റെ മുകളിൽ എത്തിയിട്ടുള്ളവർക്കു കട്ട അമ്പൻ അവരെപ്പോലെ
ഒന്നെത്തുനിലയിൽ എത്തുന്നതിന്നു പരിശ്രമിക്കുന്നത് ജീവഹാനിക്കു തു
ല്യമാണ്. അസൂയാലുക്കളായ ഈ അന്തസ്സാർവിഹീനന്മാരുടെ സൃഷ്ടിയാ
ണ് ജാതി എന്നു പറയുന്നതിൽ പക്ഷാന്തരത്തിന് പഴുതു കാണുന്നില്ല.

“നരനരനത്രോഃ സ്ത്രീപാലം
ധരയിൽ നടപ്പു തീണ്ടലാണു പോലും
നരകമിവ ഓമണുവാനു! കഷ്ടം!

ശിവശിവ! ഇങ്ങനെല്ലാ നാടുകളുണ്ടു്?” എന്നു ആ കവിസുത
രാം പ്രചപിഷ്ണു. ഭാരതത്തിലെ വാചസ്പത്യജാതികളെ കവി അധോലിഖിത
പട്ടശകലംകൊണ്ടു് വിവരിച്ചു പറയുന്നു.

“തൊട്ടുകൂടാത്തവർരീണ്ടു കൂടാത്തവർ
പുഷ്പിയിൽ പെട്ടാലുണ്ടോഷമുള്ളോർ
കെട്ടുല്ലാത്തോർതമ്മിലുണ്ണത്തോറിക്കുനെ-
യെട്ടല്ലാത്ത ജാതിക്കോമരങ്ങൾ.
ഭേദമുള്ളവർപൊരുട്ടിനെക്കൊരുട്ട-
മുതിവാഴ്ത്തുന്നവർവേദംപറയും
പൈദികമാനികൾമർത്ത്യരിൽഭേദവും
ഭേദത്തിൽഭേദമുണ്ടല്ലിക്കുന്നു!”

മലയാളഭാഷയുടെ ഉജാദനമാരിൽ ഓരൊരു സമ്മാനപദത്തിന്നും
സ്വർഗ്ഗമാ അർഹനായ കവകോകിലം കഞ്ചൻനമ്പ്യാർ ജാതിയെപ്പറ്റി പ
റയുന്നതെന്താണെന്നു ശ്രദ്ധിച്ചാലും!

“വിപ്രനെന്നു ക്ഷത്രനെന്നു വൈശ്യനെന്നു ശൂദ്രനെന്നും
ഇപ്രപഞ്ചനാലുവണ്ണനാലുവക്ത്രമുളവാക്കി,
തൽപ്പുത്തു ചെമ്പുചെന്നെന്താണെന്നു പറയുന്നെന്നും
കല്പിതജാതിഭേദത്തിന്നു മില്ലനിരൂപിച്ചാൽ;
എന്നപോലെ നർവജാതിപ്രഭുതപഞ്ചതികൾക്കേറും
ഒന്നുകൊണ്ടു കേൾക്കുകട്ടെ കളിപ്പിക്കുന്നതുണ്ടെവോ,
എന്നതു മൂലമാത്മാവിന്നാർക്കു മാർക്കു ഭേദമില്ല;
ഒന്നുതന്നെ ചുറ്റുമുള്ളിൽ ഭൂസുരനാണെന്നും
ജ്ഞാനമെന്നുള്ളതു തന്നെ സാരമെന്നു ധരിക്കേണം
ജ്ഞാനമില്ലാത്തവിപ്രനും വൈശ്യനും ഭേദമില്ലേതും
ജ്ഞാനിയാകുപറയുന്നും ബ്രാഹ്മണാദിഭിജ്ഞാർക്കും
സ്ഥാനമൊന്നായ് വരും ചത്തുപരലോകം പ്രവേശിച്ചാൽ”

തന്മൂലം താഴെക്കുള്ള കല്പിതജാതി വ്യത്യാസം കേവലം അത്ഥർമ്മനിതവും

ആ കാർണ്ണത്താൽ ദൂരതപരിവർജ്ജിക്കേണ്ടതുമാണ്. ജന്തിവൃത്യാസം എത്രകണ്ടു അബദ്ധസമ്പൂർണ്ണവും നാനാപ്രകാരേണയും വിനാശകാർണ്യമാണെന്നും നമ്മുടെ മഹാകവി ആശാൻ സർവ്വസ്തം സൂക്ഷ്മത പ്രതിപാദിക്കുന്നു.

“എന്തുളള ഭേദമിതുകളിൽപാക്കുന്ന
ജന്തു കർത്താനും സമജാലോ
അന്തന്നെനച്ചമച്ചുജോരുകെയല്ലൊ
ഹന്ത നിമ്നിച്ച ചെറുമനേയും
ബഹു ച്യുക്കളും ബല പ്രഭകളും
സ്നേഹാദാലിക്കുമവകളും
ആ മന്തയെത്രവിചലമാക്കിത്തീർത്തു
നീ എന്തുധർമ്മമെ “ജന്തി” മൃഗം.”
“എത്രചെരുമാക്കൾ ശങ്കാചാര്യന്മാ—
രത്രയൊതുഞ്ചന്മാർക്കഞ്ചന്മാരും
കൃതാംജാതിമാൽ നൃണമലസിപ്പോയ്
കേരളമാന്മാരെ ! നിൻവന്തറിൽ
തേച്ചുചിറക്കിയാൽ കാന്തിയും മൂല്യവും
വാച്ചിടുകല്ലുകൾ ഭാരതാംബേ
താണുകിടക്കുന്നെൻ കക്ഷിയിൽപാണ
കടന്നൊതെയാറേഴു കോടിയിന്നും.”

മനുഷ്യസൃഷ്ടിയുടെ പരമമായ ഉദ്ദേശ്യം ഈ രചനസേവനവും തത്ഫലമായി വളർന്നുവന്ന മുകളിലെ നാലുവുമുണ്ടല്ലോ. വിവിധമതാനുസാരികരും അനുഭവത്തിന്റെ മതവിധി അനുസരിച്ചു ഈശ്വരഭജനം അനുപേക്ഷണീയമാണ്. എന്നാൽ ഹിന്ദു എന്ന നാമവും ധരിച്ച ഹിന്ദുക്കളുടെ ഉള്ളിൽ കവാടത്തിന്റെ പരിസരങ്ങളിൽ പോലും കാലകത്താൻ പാടില്ലാത്ത വിധം അധിപതിയെന്ന രാജാക്കന്മാർ പ്രതിരോധിക്കപ്പെട്ടിട്ടുള്ള നിഷിദ്ധജാതിക്കാരുടെ സ്ഥിതി അനാശാസ്യവും, അനഭിലാഷണീയവുമാണെന്നു മനസ്സിലാക്കിയതിന്റെ പ്രത്യക്ഷഫലമല്ലായ്യാത്തതുകാലത്തു നടന്ന സത്യാഗ്രഹസമരം. ഇത്രമാത്രമാ! ശാണകുലർഷണം സാധിച്ചിട്ടില്ലാത്ത സ്വർണ്ണത്തിന്റെ മോഹിയാൻ നിവ്വഹിച്ചല്ലോ. തമസ്സുകൊണ്ടു സാമ്രാജ്യത്തിൽ കുന്നുബലിയെ യഥാവിധി പ്രശോഭിപ്പിച്ചു സുശക്തിമാക്കിയാൽ മാത്രമേ വാസ്തവത്തിൽ മനുഷ്യനു ലോകോപകാരപ്രദമായ ജീവിതം നയിക്കാൻ സാധിക്കുകയുള്ളൂ. അധഃകൃതവർഗ്ഗക്കാർക്കു തന്നെ അനേകം ആളുകൾ ക്ഷാത്രഗുണവുമൊന്നും ഉള്ളവരായിരിക്കണം. പക്ഷെ അവരിൽ രൂപമൂലമായിരിക്കുന്ന ഗുണവിശേഷങ്ങൾ

ഒരു പരിപോഷിപ്പിക്കുന്നതിനു അവരുടെ ജാതിക്കോട്ട പ്രതിബന്ധമായിരിക്കുന്നു. പിന്നെയെങ്ങിനെ അവരുടെ രാജ്യം അഭിവൃദ്ധിപ്പെടും എന്നാൽ:

“എത്രയുണ്ടു രാശി തെറ്റിനില്ക്കേണ്ടാ—

ഘോഷമുദമൻപോയ് തെറ്റിപ്പിടിയ്ക്ക

ചിത്രമവനെത്തിച്ചാൽ തന്നിടാം

ചൊറുമ്പേടിക്കേണ്ട നമ്പൂരാൾ ജാതിയുത്രമാത്രം അന്ധവിശ്വാസത്തിനാലാണ് സ്ഥിതി ചെയ്യുന്നതെന്നു നോക്കുക. ഒരു നിഷിദ്ധസമുദായം മതംമാറിയാൽ ആ വിനാശികയിൽ അവന്റെ അയിത്തമെല്ലാം പമ്പുകുന്നു. വൃത്തിവിഹീനരായി ജീവിക്കുന്നവരെ അകറ്റിനിർത്തുന്നത് കാര്യബാധയോടുകൂടിയാണെന്നു വിചാരിക്കാം. പ്രത്യേക, ഒരു പ്രത്യേക ജാതിയിൽപ്പെട്ട ആളാണെന്നുള്ള ഏകകാരണത്താൽ—ഒരു അറബിന്റെ ഒരു സമ്പന്നന്റെ പണക്കാരെ പതനമുള്ള ശുചിയായ ജീവിച്ചാലും—അവൻ അയഞ്ഞുവെന്നു വിചിക്ഷിക്കുന്നത് അന്ധവിശ്വാസത്തിന്റെയും അജ്ഞതയുടെയും തികവുകൊണ്ടുമാത്രമാണെന്നു വിചാരിക്കാനേ ഗതാന്തമുള്ളൂ.

“തടിച്ചപ്പൽക്കെട്ട ശിരസ്സിലൊന്നു

താങ്ങിത്തളന്നു താടമിക്കിടാത്ത”

തുണത്തിലാതൻ നിപതാഴെയെന്നു

തീർത്താത്തന്നുണ്ടു ജനത്തൊടെല്ലാം”

എന്ന ആധുനികമഹാകവിയായ ഉള്ളൂർ പ്രസ്താവിച്ചിരിക്കുന്നത് അക്ഷരപ്രതിവാസ്യമാണ്.

“തഞ്ചാവൂർ തിരുവല്ലെരമുറത്തു

സഞ്ചരിക്കു മല്ലേരയാരും

പാടത്തിറങ്ങു വഴിതന്നാഹോ കഴൽ—

പ്പാറേറുന്നേതെളിഞ്ഞിട്ടില്ല.

അല്ലങ്കിലിങ്ങിരിക്കുമകൾപേടിച്ചു

മെല്ലെനടപ്പതുണ്ണിയാ.

എല്ലാറ്റിലും തുല്യമല്ലാചെരമക്കൾ

പല്ലമവർക്കുവഴിവഴങ്ങാ.

മറയ്ക്കുവക്കായുഴാനും നടുവാനും

കറകൊയ്യാനും മെതിക്കുവാനും

പറമിക്കൂട്ടരികാലിമാടുകൾ

മറയ്ക്കുചിപ്പണിചെയ്യുവാനും.

ഒന്നോത്താൽമാടും കയർക്കുമിതുകളോ

തെളിയാത്തൊന്നായവറ്റയെ നാംഗണിച്ചാൻ

പാരമ്പര്യരൂപങ്ങൾ പയ്ക്കുളിപ്പാവങ്ങൾ

ഭൂതന്തരീണ്ടുള്ള നീലമല്ലാ”

‘പാഴ്’പല്ലമടത്തിലെ ‘ജീവി’കളായ പുലയരെ ആശാൻ എത്ര ഭക്തിയോടെയും വർണ്ണിച്ചിരിക്കുന്നുണ്ടോക്കുക. അദ്ദേഹം ‘പുലയ’ക്കന്മാരുടെ ‘തരുമവ’ൽ മാത്രംല്ല എവിടെയും അവർ ‘താഴ്ന്നവർ’തന്നെ. ഈ ഭരണസമയത്തും ഒരന്തരഭവിക്കണമെങ്കിൽ ജാതിക്കേട്ടയെ തച്ചയ്ക്കണം, ജന്മപ്പശ്ചാത്താപം തലയെടുക്കണം.

“നെല്ലിൻചവട്ടിൽ മുളയ്ക്കുംകൂട്ട

പല്ലല്ല സുധുപുലയൻ

ശങ്ക വെണ്ടെന്നായ് പുലത്താൽ— അതും

പൊൻകരർപൂണുംചെടിതാൻ”

അതിനാൽ പുലയരോടി അധഃകൃതരും, ബ്രാഹ്മണരോടി അഭിജാതകലജാതരും “ഒന്നായ് പുലരണം”മെന്നു കവിനമ്മോടുപദേശിക്കുന്നു. ഇദ്ദേഹം “ചന്ദ്രലക്ഷ്മി”യിലും “ഭരതസ്മ”യിലും പ്രതിപാദിക്കപ്പെടുന്ന കഥനാനാദിഗതങ്ങളിലും ആദരണീയവും സ്വീകരണീയവുമായിത്തീരണമെന്നുകവി സർവ്വാനന്ദനാ ഏകദേശമായ് അഗ്രഹിക്കുന്നു.

“ഉണർന്നുനിന്നിരുന്നിരുന്നതരംഗം—

പ്രണയമെഴും സഹജാതരേ! യെന്നീപ്പിൻ

ചുണയൊടുക്കിപ്പോയൊരുതരംഗം—

സ്നേഹംവെക്കിക്കൊണ്ടൊരുതരംഗം—

എന്നുകവി ഉത്തരംവെച്ചിരിക്കുന്നു. ഭക്തിയോടെയും സാഹിത്യസുമാഹിതിയിലെ കൃതികളെക്കുറിച്ച് ഈ കവിതകളിലും ജാതിവ്യത്യാസത്തെ നശിപ്പിക്കുന്നതിനു സർവ്വശക്തനായ ദൈവത്തോടു സവിനയം അർപ്പിക്കുന്നു.

കാണുന്നതെങ്ങൊന്നിതാ! നീർക്കുളി

ഭൂതന്തരേന്മഴചാറമെന്നും

കൃത്യതയുതന്നുണ്ടെന്നെയതുപിന്നെ

പോലമിടിത്തീയായ് മാറമെന്നും

ചട്ടാറനിൻകരവാളിൻ ചലൽപ്രഭ

തട്ടാറകളെങ്ങൊക്കെക്കണ്ണിൽ

വെട്ടിപ്പറിക്കുക കാൽ ചങ്ങലവിടേ!

പൊട്ടിച്ചെറികയീക്കെവിടേ!”

എന്നുള്ളകവിയുടെ നിഷ്കളങ്കമായ പ്രാർത്ഥനയോടുകൂടി നമുക്കും ഹൃദയംഗമായി യോജിക്കാം. തത്താഭ്യശമായി ഏകയോഗമുള്ളതാ ചന്ദ്രന്റെ പലമായി മാത്രമെ.

“സത്യം ശ്വസിച്ചും സമത്വമാനും സ്നേഹം—

നത്തു നമസ്കരം കൃതാർത്ഥരായ്

സലാമത്തു നടന്നടക്കട്ടെ മാനവ—

രിലാസപാശ്ചാത്യമായിത്തീർന്നിട്ടെ”

എന്നുകവിയുടെ ആശംസ സാധിതപ്രായമാകരുള്ള. ഇങ്ങനെ എല്ലാവരും ഐക്യമത്യത്തോടും സമഭാവനയോടുകൂടി വർത്തിച്ചു നമ്മുടെ രാജ്യത്തിന്റെ വിജയവൈജയന്തി ഭാരതീയന്മാർ ക്ഷണത്തിൽ അനവരതം പരിജംഭിപ്പിക്കട്ടെ!!!

കുപ്പയിലെ രത്നം.



എൻ. നാരായണൻ ഇളയത്ത് ബി. എ. (Old Boy)

- എ. വിശ്വലോകം വയലിൻ നടുക്കു
മാടത്തിലൊന്നിൻ പ്പലം ിത്തയോടേ,
ശരിച്ചു ഞാൻ വാപയി ത്തിനെടുത്തു
കരയ്ക്കു വിട്ടുള്ളൊരു മത്സ്യതുലും
- വ. അടുക്കലുള്ളൊക്കെ ലിങ്കൽ നിന്നു-
മാനന്ദമാടേ ചെറുമക്കിടാക്കൾ
അനല്പഭംഗം പലപാട്ടുപാടി
യല്ലിനെഴും മൃതകൂട്ടിടുന്നു.
- ന. പരം പരപ്പേറ്റിടുമാനിലത്തി—
ലിളംകളിർക്കാറു കളിച്ചിടുന്നു.
വർഷാഗമത്തിൽ ജലബാധ ചന്നാ
ലിവന്റെ വമ്പെത്രവളൻ പോകും.
- ര. വസന്തരാവിൻ മറ്റിമാവിലംസം
ലസിച്ച് ഇടുന്നുണ്ടവടെക്കുമെന്നാൽ
അതിങ്കലൻ കണ്ണു പതിപ്പതില്ല
മതിക്കൊരസപാസ്യമുളിയും മൂലം.

- ഒ. അടുക്കലായിട്ടു ശയിപ്പതുണ്ടു
പുലക്കിടത്തൻ മഹിനാണകം സ്തൂൻ.
അവൻറീനസ്ഥിതിയേതുതന്നെ
വന്മാലിലെന്മാനസമുണ്ട് രന്ന.
- ന. വസന്തചന്ദ്രാൻറയുജ ലം
വപുസ്സിലെഴും പ്രസരിച്ചിടുമ്പോൾ
ദുഗ്ധാഭിഷേകം പരമേന്ദുനല്ല
കൃഷ്ണ ജ്ഞാനംപോലെവ ഉഷ്ണയായാൾ.
- റെ. പാടത്തിലയ്യോ പകൽനീരുവാളും
പാടേത്രപെട്ടു പരമീമനഷ്ടൻ.
ചൂടിന്റെ കറിനുമറഞ്ഞ പാതെ
മാടത്തിലാണപ്പൊരുവസിപ്പതീഞ്ഞാൻ.
- വ. കുറച്ചൊരാഹാരമശിച്ചശേഷം
നിറഞ്ഞുമാടത്തൊടു കുറുകാക്കാൻ
ഉറക്കവും കൂടിവെടിഞ്ഞു പാറം
തറയ്ക്കുമേൽതന്നെ ശയിച്ചു ടന്ന.
- ൻ. കളത്തിലങ്ങിങ്ങുനിന്നിറച്ച
കുറയ്ക്കു പുറംപലാറുമാത്തി
കറേനിമേഷത്തിന്നുമന്യസഃ ധു
കിടന്നതാണാത്തറയിൽത്തണുപ്പിൽ
- മം. അവൻനിജനേപജലംചൊഴിച്ചു
ഛാ! മൺകഴിച്ചിട്ടുകൊണ്ടുതന്നെ
ധന സ്തനാകം യജമാനനായി
സ്സേയം പമപ്പാൻ നിയതം ശ്രമിച്ചു.
- മമ. അന്നന്നവേണ്ടുന്നതുമാത്രല്ല
തമ്മർത്തുനല്ലൊട്ടു കടന്നചിന്ത;
അന്യദശക്കൊപ്പമവന്നുഭാവി
കായ്ക്കുളോത്തിട്ടൊരു വേദമില്ല.
- മറ. ഇക്കൊയ്യത്തുകാലത്തിലവന്നുപെത്താൽ
വൻപട്ടിനിയ്ക്കെട്ടിയെല്ലപക്ഷേ
ഇതങ്ങുതീന്നാലവനെപ്രകാരം
കടുംബസംരക്ഷണചെയ്യുപോകും.
- മന. കായ്കഴിഞ്ഞാൽ മുതലാളിമാക്കീ
സാധുക്കളിൽക്കരുണ തോന്നുകില്ല.
പൊന്മേടമേലേറി ഞെളിഞ്ഞിടുമ്പോ
ഉപ്പട്ടിണിക്കൊട്ടിലിലാരുനോക്കും.
- മർ. ഛാ! ഭാരതാംബുവേദീയപുത്രം—
രീമാതിരിയ്ക്കുവെത്തിടുന്നു.

- അവർക്കു നേതൃത്വം വരുത്താൻ
സ്വാതന്ത്ര്യം നൽകുന്നതല്ലേ?
- മെ. ഇമ്മൂട്ടിന്റെ നയം സർവ്വതോമുഖം
സമ്മർദ്ദനം ചെയ്ത വിചാരധാര
ഉന്മൂലനം ചെയ്ത വരിമ്പാലയെക്കുറിച്ച്
നിർമ്മാണസർഗ്ഗം മറ്റൊരു കണക്കിൽ
- എ. ഉറപ്പുവരുത്തുന്നതല്ലേ, നല്ലതല്ലേ
മറയ്ക്കുന്നതല്ലേ ചെയ്തതല്ലേ.
ഉടൻ യാത്രയും പുറത്തു സമീപ
കടന്നു പോകുന്നതല്ലേ വന്നിട്ടുണ്ട്.
- മെ. “തന്നെ, എന്തെങ്കിലും കാരണം
സമ്പൂർണ്ണമായി കരുതുന്നതിൽ
അവർ നിർബന്ധമുണ്ടാകുന്നു—
മജ്ജിമിയാമെന്നു നിനച്ചാൽ.”
- എ. ചുരുക്കമായിട്ടുള്ള പരമ്പരയാണിത്
കരുതുന്നതല്ലേ മറ്റൊരു പരമ്പരയും
പെരുത്തുവെക്കുന്നതല്ലേ
സർവ്വതോമുഖം വരുത്തുന്നതല്ലേ.
- എ. അവർക്കായിത്തന്നെ നിലനിൽക്കുന്നതല്ലേ
യറിഞ്ഞു കൊണ്ടുവരുന്നതല്ലേ സർവ്വതോമുഖം
അതാണെന്നു കരുതുന്നതല്ലേ
സർവ്വതോമുഖം വരുത്തുന്നതല്ലേ.
- എ. നിനച്ചതിൽകൂടുതൽ ജീവനായി
മനസ്സിലാക്കിയിട്ടുള്ളതല്ലേ
അനർത്ഥസാഹചര്യം കൂടുതൽ
നവീകരിക്കുന്നതല്ലേ വരുത്തുന്നതല്ലേ.
- എ. പഠിപ്പിച്ചു പഠിപ്പിച്ചു
പട്ടണത്തിലുള്ളതല്ലേ വരുത്തുന്നതല്ലേ
കടുത്തതല്ലേ നിലനിൽക്കുന്നതല്ലേ
തടയുന്നതല്ലേ തടയുന്നതല്ലേ.
- എ. അല്ലെങ്കിൽ നല്ലതല്ലേ വരുത്തുന്നതല്ലേ
ജില്ലയിലെതല്ലേ ലുമായിട്ടേ
അല്ലെങ്കിൽ പരമ്പരയുള്ളതല്ലേ വരുത്തുന്നതല്ലേ
വിദ്യാലയം കരുതുന്നതല്ലേ വരുത്തുന്നതല്ലേ.
- എ. ഇതു വിധാപലകപ്പരിപാടി
പരമ്പരയായതല്ലേ വരുത്തുന്നതല്ലേ
പുതുക്കുന്നതല്ലേ വരുത്തുന്നതല്ലേ
നവീകരിക്കുന്നതല്ലേ വരുത്തുന്നതല്ലേ.