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# EXCELSIOR.

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The St. Berchmans' College Magazine,  
Changanacherry.



"THE FEAR OF GOD IS THE BEGINNING OF WISDOM."

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WE WISH  
Our Patron A Happy Feast.



Rt. Rev. James Kalacherry Ph. D., D. D.,  
BISHOP OF CHANGANACHERRY.



# "EXCELSIOR"

St. Berchmans' College Magazine.

CHANGANACHERRY.

Vol. VII.

August 1932.

No. 1.

## EDITORIAL JOTTINGS.

It is with feelings of extreme gratification that we bring out this issue of our College Magazine. It now enters on the 7<sup>th</sup> year of its career of usefulness. As restated in these columns from time to time, our primary aim has been to furnish a faithful record of the many-sided activities of our college, and give our students, past and present, a good training in the art of penmanship. Of course we also welcome contributions from the outside on topics of general academic and educational interest. Our juvenile readers will, we are sure, pardon us if we feel constrained to make this gentle complaint—that they have not been in the past as eager in availing themselves of this unique opportunity as they ought to have been. Many a literary artist here may remain, hiding his light under a bushel from a false sense of modesty. We earnestly hope that our students will take early steps to remove this reproach, and will hereafter come forward in larger numbers with their literary compositions.

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We should also like to invite the attention of our readers to another aspect of the role which our magazine is intended to fill. It is a natural link between this institution and its numerous alumni who have passed out of its portals and are scattered over a wide area. They will, we are sure, be certainly interested in the progress of their alma mater. They will recall the precious years they spent within the walls of this temple of learning—years of



supreme importance to their after life. To them we would extend our warm hand of fellowship with the request that they will favour us with their assistance in all directions.

\* \* \* \* \*

Likewise to the freshmen of the College we extend a most hearty welcome. To them in particular we would say one word. "Make full use of the opportunities which this College affords. Remember, College life has pleasures as well as responsibilities. While enjoying the one, don't be oblivious to the other. In the College you rightly enjoy a greater measure of freedom, but use it properly and to your advantage. Thus can you lay the foundations of your future—a future which is in your hands to make or mar. We welcome you to our intellectual fellowship. Be worthy of it, bring credit to it, and hand on its traditions with added lustre."

\* \* \* \* \*

The Patron Saint's Day of our Patron, His Excellency Rt. Rev. Dr. James Kalacherry, Bishop of Changanacherry, and of our Manager, Rt. Rev. Mgr. Jacob Kallarakal, fell on Monday, 25—7—'32. Members of the College Staff headed by Rev. Fr. Principal waited on them on the evening of Sunday 24—7—'32 to personally convey their respectful felicitations. An account of this appears elsewhere in the Malayalam Section. Meanwhile, we take this opportunity of extending to both our sincere and respectful greetings. May Providence bless them with long life and prosperity so that this infant institution may thrive and grow under their fostering care!

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We are happy to record that our Ex-Joint-Editor-Manager, Rev. Fr. C. K. Mattam M. R. A. S. is having a pleasant holiday on the continent. He is touring in the European countries as Private Secretary to His Excellency Mar Ivanios, Archbishop of Bethany. He had the unique good fortune to attend the Eucharistic Congress recently held in Dublin.



## THE GOLD STANDARD ON ITS TRIAL.

S. Thothadri Iyengar, M. A.

Can that popular money metal—gold—be relied on as affording a satisfactory basis for the monetary systems of the world or is it necessary for us to devise an alternative system that will function more effectively than the gold standard? This is a question that is more and more insistently pressing itself on our attention today. We are yet passing through a period of acute industrial depression and the effects of this depression have been rendered the more devastating because of the financial crisis that has followed in its wake. Producers all the world over have been hit by a catastrophic fall in prices; and, thanks to the antics that gold has been made to perform during the past one or two years, the purchasing power of consumers has also been considerably reduced. In other words, though commodities are selling at very low prices, a sufficient number of purchasers for them cannot be found because of the general lack of *ability to pay*. Poverty in the midst of plenty—is this not a humiliating position for us to find ourselves in?

It is the purpose of this article to examine briefly how far our present economic troubles owe their origin to defects in the Gold Standard.

### *What is the Gold Standard?*

Till recently most of the countries of the world had their monetary systems either based on gold or linked to gold (as, for example, the maintenance by the Government of India of a legal ratio of exchange between the silver rupee and the pound sterling). But today many among these countries have had to go off the Gold Standard (Examples—Denmark, Sweden, Norway, Spain, Australia, Canada, England, Japan etc.)

When a country is said to have a Gold Standard this does not mean that the entire currency of the country is in the form of gold. Gold only serves as the *basis* of the currency and credit structure. Many varieties of credit instruments such as bank notes, cheques and bills of exchange, are used for the carrying on of everyday transactions but the extent to which they can per-



form the 'money-function' depends ultimately on the amount of gold the country has in its keeping. In recent years the lesson has been learnt that the gold resources of a country are most effectively mobilised not when gold coins are allowed to circulate in large numbers but only when there is the concentration of the bulk of its gold in the banks' vaults. The existence of a 'Central Bank' that can closely watch the activities of other banks and control these activities in such a way as to maintain the necessary proportion between the country's gold holdings and its credit super-structure has been found to be specially beneficial in this connection.

The following, then, were the characteristic features of the financial mechanism of gold standard countries: the internal circulation of a very large amount of paper money (notes and cheques); the interchangeability of this paper money and gold but at the same time the conservation of gold resources ensured through the keeping of adequate gold reserves by banks and more especially by the 'Central Bank'; the use of gold for settling *balances* in international payments.

*Why countries have been forced off the Gold Standard.*

In many countries today the Gold Standard has been abandoned—that is to say, these countries have now the regime of paper money and this paper money bears no clearly defined relation to gold. The currencies of these countries have therefore naturally depreciated in terms of gold. Not only this. Even for settling balances in international payments they have not got enough of gold. This shortage of gold is due partly to a falling off in the world production of that metal and partly to a maldistribution of existing stocks.

Professor Cassel has given a few instructive figures regarding the annual production of gold and the annual output that is necessary in order to maintain a stable price level. He estimates that the world requires every year a 3% addition to the total stock of gold already in existence—this 3% comes to about £ 122,000,000. But the actual annual production is only about £ 82,000,000. So we annually get from the mines only  $\frac{2}{3}$  of the gold that is normally needed for the expanding requirements of the world.



Such relative scarcity of gold must naturally lead to a fall in prices; but the fall that has occurred is out of all proportion to the influence of this single factor. The other factor that has had a far larger part to play in the present catastrophe is the *maldistribution* even of the existing supplies of gold.

There is today the concentration of the bulk of the world's gold in two countries—France and the United States of America. The latest figures for the gold holdings of some countries are given below—in *dollars*:

The United States of America—\$ 3952,000,000

France—\$ 3200,000,000

England—\$ 660,000,000

Italy—\$ 298,000,000

The reasons for this state of affairs are to be sought in the War of 1914 and the financial burdens that it created. Many of the Allied powers borrowed heavily from the United States in the course of the war, and after the war, they have had to pay interest charges to that creditor country. The reparations payments that Germany had to make in cash and in goods benefited France above all other countries (because France was the greatest sufferer from the war). Thus France also finds herself in the extraordinarily strong position of a creditor country today.

Reparations and war debts thus account for the great financial strength of the creditor countries; but why should the debtor countries suffer from a scarcity of gold? The latter can pay off their obligations either in gold or in goods through exports. The second alternative is not open to them now because the two big creditors—the U. S. A. and France—have raised very high tariffs against goods being imported into them from abroad. They are, in effect, saying to the debtors, "We do not want from you payments in goods; we want payments only in the money metal viz., gold." Hence there have been large movements of gold into these countries—movements that have thrown the monetary systems of the rest of the world out of gear. For, if there is the impounding of the bulk of the world's gold in one or two countries, the other countries are left practically without any gold to serve them as the basis for a strong currency and credit fabric.

England has been forced off the Gold Standard not because



she is a debtor country but because she was till recently the international money market and the whole strain of this period of international loan adjustments (post-war) was thrown upon her banking system. Foreigners withdrew their balances from the London banks; and the British government, while scrupulously paying off its obligations to the U. S. A., could not expect the same promptness in payment from *its* debtors. Consequently, the country was rapidly denuded of its gold and internal gold payments had to be suspended.

### *The Future*

Reference has already been made to the fact that the creditor countries are following strongly protectionist policies by maintaining high tariff walls against imports. The debtor nations are thus handicapped in their attempts to make payments in goods. *They* are now resorting to the desperate measure of securing an excess of exports over imports (a country can meet its external obligations only by having more sales than purchases) by raising tariff walls themselves and thus trying to discourage imports. There is now a regular race in tariff-making among the nations of the world: this has had disastrous repercussions on the total volume of world trade and it adds one more barrier to the innumerable barriers already standing in the way of the economic recovery of the world.

Statesmen have been trying to help forward economic reconstruction in all possible ways. "Away with reparations and war debts which press like an incubus on the debtor nations"—a solution along these lines has been attempted with partial success at the recent Lausanne Conference. "Release the gold hoardings of the U. S. A. and France through a generous extension of credit facilities by them to the other countries"—this solution is bound to be effective provided that the two creditor countries can be persuaded to adopt it. Another remedy for the present financial chaos is indicated by the slogan "Monetise silver"—that is, let silver too be universally adopted as the money metal side by side with gold; the tremendous strain on gold will then be relieved to a large extent. But the adoption of bimetallism may lead to new difficulties and dangers. There are also persons



who suggest that the use of a valuable commodity like gold as the medium of exchange is a relic of barbarism and that the financial structure of the entire world can be based on a "managed currency." The most effective reply to this line of argument is that we have had innumerable instances of *mismanagement* in the economic relationship of nations and that it has not yet been given us to see matters of international import *properly managed* in the common interests of mankind.

One thing, however, is clear. The ills from which we are suffering today are not—most of them—due to inherent defects in the Gold Standard. The piling up of public debts; the enormous expenditure on armaments, the creation of new states with frontiers cutting across old economic units, the shrinkage in the volume of world trade due to tariff barriers between nations, the immobilisation of the bulk of the world's gold in two countries—the blame for the existence of these disturbing factors in the world economy can hardly be laid at the door of the Gold Standard. All that is wrong with the world economically can be traced not to deficiencies in the Gold Standard but to deficiencies in international co-operation. It is only the cultivation of a saner, a more altruistic, and a less narrowly selfish, outlook on the part of governments and peoples that can lift the world out of the economic morass into which it is plunging deeper and deeper every day.

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## SAKUNTA.

(C. N. Ananta Ramayya Sastri, M. A.)

The story of Sakuntala is well known indeed. But that of Sakunta is little known. Sakunta was a vassal of Sri Rama. He incurred the displeasure of Viswamitra, the Preceptor of Rama, more through the cunning of Narada than through any fault of his own. Viswamitra swore that the head of Sakunta must fall at his feet before dusk that day. Sakunta approached Anjana, the mother of Hanuman, through the advice of the same Narada, and got her to promise that she would get Rama's vassal protected. She in her turn told her son



of her plight. Hanuman made a bulwark of his tremendous tail and kept Sakunta within. Lakshmana first fought with Hanuman and was repulsed. Rama came forward and issued his weapon, "Brahmastra." The weapon could but go about the bulwark, as Hanuman then as ever was uttering "Rama," "Rama" with his usual piety. Being thwarted, it pursued Viswamitra, who had arrived to see the game. Viswamitra, though he meant that Sakunta should be beheaded in the swearing, had to accept Narada's timely interpretation that the head need only fall in prostration.

The story is intended to extol the virtue of repeating Rama's name. A poet depicts it thus:—

"We open mouth with Raa and thus  
Allow our sin to stroll from us;  
We utter M and shut the door,  
In utter shame it comes no more!"

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## ST. THOMAS THE APOSTLE IN HISTORY AND LEGEND.

(K. E. Job, M. A.)

Along the South-western coast of India, in the beautiful and palm-fringed province of Malabar, there dwells an ancient Christian community which traces its origin to the missionary labours of St. Thomas the Apostle. The bulk of these St. Thomas Christians are Catholics following the Syrian rite, while others adhere to the Jacobite faith and are mostly in communion with the Patriarch of Antioch. Of late the Holy See has received two of the formerly Jacobite Prelates into the Catholic Church with jurisdiction over the Jacobite converts of the land. There are also among the Syrians a handful of Protestants and a sprinkling of Nestorians who do not numerically form a power in the land. Though some of these are poles asunder in their fundamental beliefs and practices, they all agree in one point, namely, in claiming to be the descendants of the converts made by the Apostle St. Thomas, or of the early Christian immigrants



from Persia and Mesopotamia. Nothing therefore moves them to greater anger than the allegations and unfounded surmises that are occasionally made by the Western writers attributing a different origin to their church. It shall therefore be the aim of this paper to point out a few of the evidences that are constantly held forth by the Indian Christians of St. Thomas to prove the Apostolic origin of their church.

Malabar tradition has always assigned the origin of this ancient Christian community to the missionary labours of St. Thomas the Apostle, and there is no improbability about the tradition itself. In the beginning of the Christian Era there was a vigorous commerce between India and Europe by caravans overland, and by the Persian Gulf and the Red Sea. Numerous caravans, impelled by the spirit of commercial enterprise, or of curiosity, travelled continually between Europe and the Indies. From the *Periplus* (A. D 60), from Pliny (A. D 77), and from Ptolemy (A. D 140) we know that India and its boundaries were well known to the Syrians, Greeks and Romans of the earliest centuries of the Christian Era. Besides it is known that numerous embassies were sent from India to the Emperors of Rome and Constantinople in those days and that such connections continued down to the seventh century when the Muhammadan power, swelling and rolling like an ocean tide, became an insurmountable obstacle to such connections. We read in History how some of these embassies were sent to Augustus by Porus, the Indian King, who boasted in his letter of having six kings under him. Besides these ambassadors from Porus, there came others from Pandeon, a king whose territories were situated in the Southern part of the Peninsula. Thus we can very clearly understand that at the period when the Apostles traversed every region of the then-known world, in obedience to the commands of their Divine Master, "Go and teach all Nations", there existed a lively intercourse between the East and the West. In addition to these, we must never forget the fact that the Jews from Palestine and Syria were already established in South India several centuries before the birth of Christ. All these historical facts clearly point out that the Apostle's visit to South India was highly probable.



The agelong tradition of the Indian Apostolate of St. Thomas has been supported by numerous passages in which many early writers allude to the work of St. Thomas in India or mention the existence of a Christian community in this land. That several old liturgies and martyrologies speak of St. Thomas in India shows that the tradition had spread throughout the various Christian churches. The truth of this tradition has been doubted by recent writers who suggest that some other man named Thomas in later centuries founded this church or suggest that the name of India at that date was applied to the country on the West of the river Indus and not the Peninsula which includes the historic Christian community of Malabar. The arguments put forward by these writers seem hardly sufficient to explain away all the passages which speak of St. Thomas in India, and it is to be deplored that these writers evince a lamentable lack of the historical sense, in so far as they do not give due weight to the antiquity and strength of a venerable tradition which is held so tenaciously by the Syrian Christians of S. India. This argument gains greater force and significance when we consider, as we have already noticed, the fact that South India was no fairy land to the early Syrian, Greek, and Roman fathers and authors of the church. Hence no sane historian whether ecclesiastical or profane has any right to explain away the St. Thomas tradition saying that by India, the early writers meant the country North-West of India and not the Peninsula.

The earliest reference to the Indian Apostolate of St. Thomas is found in the "*Acts of St. Thomas*", a very ancient historical work originally composed in Syriac by an Edessan in the first or the second century. Full of exaggerations and inaccuracies as it is, it cannot be accepted *in toto* as a genuine historical document. But as nobody denies that it belongs to the sub-Apostolic period, it can be safely accepted as an ancient but adulterated historical legend of a very early period. The following is the summary of the story given in the *Acts of St. Thomas*, shorn of all unlikely exaggerations:—

King Gondophares, King of India, sent his minister Abbas to Syria to seek for a man skilled in the art of architecture. Seeing this



opportunity Jesus sent Thomas to India much against the Apostle's inclinations. Accordingly the Holy Apostle and the royal minister embarked to India, and they landed first in the city of Sandrokh Mahosa, and attended the wedding of the king's daughter. St. Thomas preached the Gospel there and performed many wonderful miracles, which effected numerous conversions including that of the king and the royal household. Leaving this city, the Apostle and the minister went on their way to king Gondophares and the king entrusted the Apostle with rich treasures in order to provide for the expenses of a magnificent palace, which he ordered him to construct. The Apostle utilised the amount in traversing the country, healing the sick, distributing money to the poor, for the space of two years during which the king remained absent. When the king came and asked him for the palace, the Apostle pleaded that "the palace was built, but thou wilt only inhabit it in eternity". Thereupon Gondophares clapped him into the gaol but was forced to release him when his younger brother died, only to rise up again on seeing a vision of a magnificent palace prepared for them in heaven. The king now threw himself at the feet of the Apostle and, imploring his pardon, received baptism. Thomas afterwards traversed various kingdoms in India, preaching the gospel everywhere and converting the nations to Jesus Christ. At last the Apostle fell a prey to the religious fanaticism of the pagans of the land who pierced him with lances and killed him.

The modern historian of the Orient might search in vain all along the Arabian sea board of South India with a view to find out the location of *Sandrokh Mahosa* where the Apostle is described to have landed. In the Greek translation of the Acts, however, the proper name *Sandrokh Mahosa* undergoes a metamorphosis and takes the form of *Andropolis*. Such verbal translations of place names lend colour to the view that these place names have a meaning in the local vernacular. Let us therefore see how far these place names and the events connected therewith agree with the Malabar tradition of the Apostolate of St. Thomas. The Malabar Christians believe, as if it were a fundamental article of their creed, that the Apostle St. Thomas landed in A.D. 52, at the city of *Cranganore*, which appears to have been a flourishing emporium of trade with Phoenicians, Jews, Syrians,



Greeks and Romans, at the dawn of the Christian Era. The pepper and ginger, teak and rice of Malabar appear to have been exported to the West through this emporium. Now 'the Acts' says that St. Thomas first landed at *Sandrok Mahosa*, and from there went about preaching the Gospel. Those who are acquainted with the way how places are named in India, can have no doubt whatsoever that '*Sandrok Mahosa*' in original Syriac means *the city of Siva*. Cranganore was dedicated to the God Siva by the ancient Hindus, who called it after the name of Siva. *Mahosa* in Syriac means a town and *Sandrok* is a corrupt form of '*Sandrakol*' which in Sanskrit means *delighter in moon*. This conjecture receives further support from the fact that Cranganore is also called Mahadeverpattanam, or Kodilingapuram, both of which mean the city of Siva. This *Sandrok Mahosa* when translated into Greek became (Sandrok Polis) *Sandropolis*. Place names when translated into foreign languages not unusually undergo such changes either in accordance with the laws of euphony or owing to the carelessness of transcribers. Thus it is natural to expect that Cranganore (which itself is an anglicised form of Kodilingapuram) which means the city of Siva, became known in the Syriac version as *Sandrok Mahosa* and in Greek as *Andropolis*. Anyhow it is not at all wise to deny the preaching of the Apostle in South India on the mere grounds that no *Andropolis* can be located there.

The circumstance of St. Thomas having preached at all in India has been frequently called in question by writers deserving of attention; but we find it supported by so much evidence that it seems difficult for an unprejudiced mind to refuse credit to a fact guaranteed by such excellent historical authorities. All the Greek, Latin, and Syriac monuments available proclaim that St. Thomas was the Apostle of the Indies, who carried the torch of faith into the remote regions where he suffered martyrdom. Some writers have affirmed that he prosecuted his Apostolic labours as far as China; and the mission and martyrdom of St. Thomas in the Indies have been alluded to in all the martyrologies, and in the most ancient liturgies, which form the most pure and authentic source of Christian tradition.

In the Syriac Jacobite service for the festival of St. Thomas, the third of July, we read the following:— "Thomas



whose memory we this day celebrate, having been sent to India by the Lord, was sold for a slave. He formed the plan of an excellent palace, of which God elevated the summit to heaven. He was afterwards, after the example of the Lord, pierced with a lance; and with the title of the Apostle he obtained the crown of the martyr. (Assemani, "Bibliotheca Orientalis" Vol. ii passim). It is quite plain that these words allude to some of the most striking features of the legend, as related by the author of the Acts of St. Thomas.

The Nestorians chant as follows in the Vesper service for St. Thomas' day:— "Thanks to thy preaching, O Thomas, the Indians have breathed the perfume of spiritual life, and after renouncing the customs of the heathens, have seen chastity flourish among them." In the nocturnal part of the same service, we find these words:— "Thomas undertook the voyage to India in order to overthrow the temples of demons, and extirpate the licentiousness which prevailed among both men and women. The Indians, who, on account of the excessive heat of the country, had been accustomed to go entirely naked, learned, from seeing Thomas clothed, the value of modesty and reserve". (Vide Christianity in China by M. 'Abbe 'L' Huc. Vol I. Pp. 21—22)

Again the Divine office of the Syro-Malabar church has the following passage about the death of the Apostle which took place in South India:—

"Holy Apostle Thomas! who established your burial place on the *sea shore*, pray to the most high Lord, that we may be filled with joy in heaven with thee."

There is another passage in the same office which runs as follows:—

"And Thomas who was pierced with a lance in the country of India near the sea shore".

Again there is another passage favouring this view in the office for the sixth day, wherein we read as follows:—

"Although the Apostle was a very old man, he did not shrink from giving his life for Your (O Lord!) holy name". This seems to imply that an eye witness or a person who lived very close to the time of the martyrdom of the Apostle has composed this passage. (Vide History of St. Thomas Christians By Fr. Bernard T. O. C. D.).



It is to be specially noticed that the Nestorians of East Syria and the Jacobites of West Syria sing in their liturgies about the martyrdom of the Apostle in India, whereas the Malabar Divine office simply speaks of the death of the Apostle pierced by a lance in the *sea shore*, giving at the same time expressions of details and local colour which naturally go to prove that the Apostle's martyrdom took place in South India, near the sea shore.

Again Gregorius Bar-Hebraeus expresses himself in these terms in his Syriac Chronicle (para 3, Ch. 1):—

"Thomas the Apostle, the first Pontiff of the East. We learn by the book of the preaching of the holy apostles, that in the second year after the ascension of our Lord, the Apostle St. Thomas announced the tidings of the Gospel in the East, and preached to the Indians".

Finally we find these words in the Roman breviary:—

"The Apostle Thomas, surnamed Didymus, by birth a Galilean, preached the Gospel of Christ in many provinces; he proclaimed the faith to the Parthians, Medes, Persians, Hircanians and Bactrians. Finally he went to the Indians and instructed them in the Christian religion. The king of that nation having condemned him to death, he was pierced with arrows at *Calamina*, and thus glorified his Apostleship by the crown of martyrdom."

The Roman breviary and martyrology and many grave authors affirm that the martyrdom of the Apostle St. Thomas took place at *Calamina* in India. Now the modern writers seek *Calamina* everywhere in India and they find it nowhere, and so they deny the preaching of the Apostle in South India. That their hasty presumption is much to blame can be easily proved. *Calamina* is an ancient name given to the place of the martyrdom of the Apostle, as *Sandrok* was to Cranganore. Now let us see what is the place assigned by the South Indian Syrian Christians to the martyrdom of St. Thomas and see if it fits in with the *Calamina* of Western Chroniclers. The St. Thomas Christians have always held the view that the Apostle had met with a martyr's death at Mailapur or St. Thomas Mount near the modern city of Madras. This tradition was widely held from early times and it has been accepted as true by many writers of repute. Even since very early times the Malabar Christ-



ians used to go on pilgrimage to Mailapore at least once in a life time. It continued as an unavoidable custom until there arose heresies and schisms among them in the 17th century. Even the Catholics among the Malabar Christians were compelled to discontinue this laudable practice when in 1838, consequent upon the *Padroado Schism*, Pope Gregory XVI by the Bull "*Multa Præclare*" suppressed the diocese in which the tomb of the Apostle was situated. Now this Mailapore was dedicated by ancient Hindus to the goddess *Kali*, or *Caliani*. *Caliani* is derived from the original root *Kali*, and is made to retain the same meaning as *Kali*. It is worthy of note in this connection that when *Cosmas*, the Egyptian traveller, visited India in the sixth century, Mailapore was known by the name *Caliana*, as is clear from his writings. He says:— "There is a Christian church in Male (Malabar) where pepper grows. In another place called *Caliana*, a Bishop appointed in Persia resides". This *Caliana* can be no other than Mailapore as is evident from his enumeration of the chief centres of the trade of India, among which he includes *Caliana* and Male. (c. f. r. *Cosmos: Christian Topography* Lib II P P 133 and 137). This shows that *Caliana* where the Bishop from Persia resided must have been a well known centre of trade on the sea shore seen by *Cosmas* the Egyptian traveller who is commonly known to historians as *Indicopleustes* or the explorer of the Indian Ocean. Now *Calamina* is a corrupt form of *Caliana* as can be clearly understood from the explanation given above regarding *Sandrok Mahosa*.

These numerous testimonies from the most ancient liturgies and martyrologies afford assuredly a strong presumption in favour of the opinion that St. Thomas was really the Apostle of India; and this presumption is still further corroborated when we see that opinion supported by traditions ascending to the very earliest period of Christianity.

In the Paschal Chronicle is a fragment of a work of Bishop Dorotheus (born 254) in which he relates the acts and journeyings of the Apostles, and this is what he says of St. Thomas:—

"The Apostle St. Thomas, after having preached the Gospel to the Parthians, Medes, Persians, Germanians (an agricultural set of people in Persia mentioned by Herodotus), Bactrians and Magi, suffered martyrdom at *Calamina*, a town of India."



St. Jerome who died in the year 420 speaks of the mission of St. Thomas as a fact universally known at that time. In speaking of the immensity of the Saviour regarded as God, he says the following words, of which no one will dispute the authenticity:-

"The Son of God remained then with the Apostles for forty days after His resurrection, at the same time that He was with the angels in the bosom of His Father. He was present in all places, *with Thomas in India*, with Peter at Rome, with Paul in Illyria, with Titus in Crete, with Andrew in Achaia, and with every apostle and every preacher of the Gospel in all regions they traversed" (Sanctus Hier Marcell Epit 148 V 3 P V 144)

The same fact is attested to by Theodoret, Baronius, Nicephorus and other early chroniclers. To these early Chroniclers must be added the name of Gregory of Tours, the Father of French history, who speaks of a worthy man named Theodorus, who had visited the tomb of the Apostle St. Thomas. Again the Anglo-Saxon Chronicle informs us that, in the year 883, the saintly English king, Alfred the Great, sent thither Singhelm, Bishop of Shireburn, in fulfilment of a vow, with instructions to afford succour to the descendants of the Christians converted by St. Thomas. Of course it is not credible that such pilgrimages should have been made to countries so far distant, and at various epochs, if there had not been a general belief in the Apostleship and martyrdom of St. Thomas in India. The celebrated Venetian, Marco Polo, who traversed upper Asia in the 13th century, while speaking of his conviction that the Apostle preached in India, makes the following noteworthy remarks:—"The body of St. Thomas lies in the Province of Malabar, near an insignificant little town, of which the inhabitants and traders are very few in number, since there is very little traffi: to be done; but devotion attracts thither a multitude of Christians." The Saracens, too, hold the spot in profound veneration, saying that the Holy Apostle was a great prophet, and they call him '*avariia*' which in their language, signifies 'holy man'. The famous historian Renaudot informs us how the Arabs used to call this town by the name of Betuma or the House of St. Thomas in the Middle Ages. This unbroken tradition of the Indian Apostolate of St. Thomas and of his martyrdom at Mailapore is continued even after the



Portuguese connections with India. In 1521, beneath the ruins of a vast and ancient church at Mailapore, the Portuguese unearthed a sepulchre in which amongst lime and sand were found some remarkably white bones, the iron point of a lance, with part of the wood attached, and a clay vase filled with earth. The coincidence of this discovery with the local traditions of the presence of the body of St. Thomas at Mailapore, and the arrangements of his tomb, left in the opinion of the Portuguese no reason to doubt the identity of these remains with those of the Apostle. They were therefore placed in a shrine, enriched with silver, and subsequently taken to Goa, where they were deposited in a church dedicated to St. Thomas.

From an examination of the above mentioned historical documents it would be seen that the missionary labours of the Apostle St. Thomas are proclaimed not only by the Catholic, Jacobite, and Nestorian nations of the East and West, but also by the Arabs, the disciples of Mohamet. According to the testimony of Father Pons (*Letters Edifiantes* Vol, XXII P 305 edit. in-18) the Brahmins too had stated that there were, among the books deposited in their library at *Cangiapour*, some very ancient historical works, in which mention was made of St. Thomas and of his martyrdom, and of the place of his burial. To all these must be added the very strong tradition among the Syrian Christians of Malabar about the Apostolic origin of their Church, which is preserved in the songs chronograms, and folklore of the people of the land. It would therefore be a futile attempt to attribute the Christianisation of South India to the East Syrians, (*Vide Clergy Review- Vol I. No 6. Page 576—line 13*), a claim which they have never made; or to reject the Apostolic origin of Christianity as a very doubtful legend. (*Adrian Fortescue 'Lesser Eastern churches, page 356*).

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## MERE FRIVOLITY.

### HARD TIMES

Customer: "Your charge for shaving is too high at this time of economic depression.



Barber: "Sir, it is easy to complain like that. But why don't you think of our extra labour at the same time?"

Customer: After thinking for sometime "what extra labour?"

Barber: "Well Sir, with the general trade depression and the universal tightness of money, men's faces are longer and harder than they were." *taken from*

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### OF COURSE

An old man from the country part happened to witness a foot ball match when he had been to the town. After curiously watching for a few minutes, he inquired:

"What is their object of this game?"

"Why" said one who stood beside him, "the object is to put the ball in the net"

"Well" said the old man, "it would be much simpler if they would get out of one another's way."

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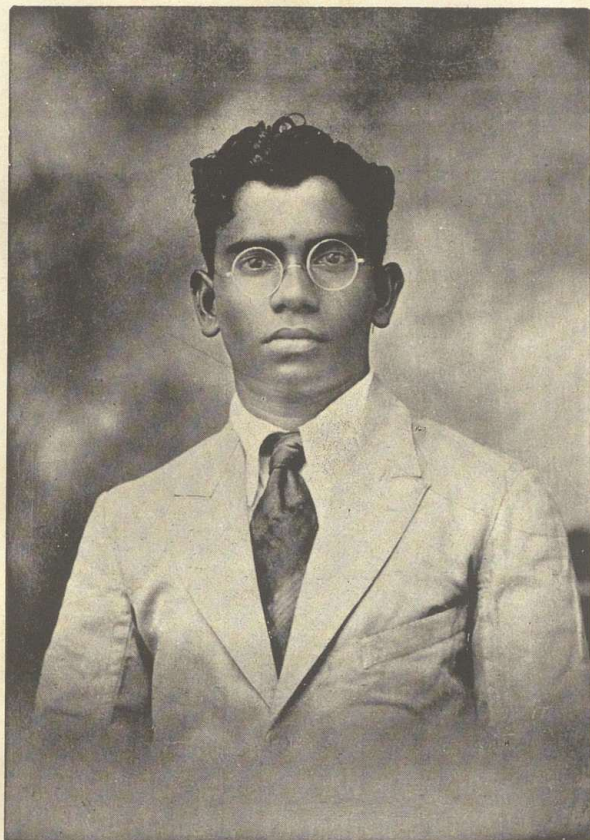
## THE REVENGE OF TITANIA.

V. V. John, (Old boy)

This Mr. William Shakespeare, gentleman of Stratford, had written and produced in the winter of 1594 a play mimicking certain unpleasant incidents in the history of fairyland, much to the amusement and gratification of the 'human mortals' who had assembled to see it. The whole disreputable story had somehow leaked out of fairyland; but the rogue of a spy who had betrayed the secret could on no account be found out. There was no suspicion whatever that Nick Bottom had revealed it, for he had reasons of his own to forget as best as he could the delectable nightmare to which Puck had so generously treated him. But whoever was the informer, it could in no way palliate the gravity of Mr. Shakespeare's offence in having rushed in where he had no business to tread. Titania, obviously, was more infuriated than her lord; and she commissioned Puck to teach the said gentleman a lesson that he would not easily forget.

Puck had very definite instructions this time so that no





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*OUR HEARTY CONGRATULATIONS  
AND  
BEST WISHES TO HIM.*





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confusion such as he had wrought in the affair of the Athenian lovers could arise. Mr. William Shakespeare had now comfortably settled down at Stratford, after a strenuous period of dramatic activities at the Globe and the Blackfriars. Puck had seen him only once before, at the Mermaid, and on that occasion the merry wanderer of the night had rather unusually been impressed by his genial, beaming countenance. And for once, Puck's sympathies were decidedly on the side of his own victim.

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It was a calm full-moon night in mid-summer. Mr. Shakespeare was taking his usual round in the woods near Stratford. Looking around on the quiet landscape, he instinctively felt that something was about to happen;— and he was right.

All of a sudden, his attention was drawn to another part of the wood whence came the noise of peals upon peals of laughter punctuated by enthusiastic clapping of hands. He directed his steps thither, and found to his surprise a large number of people, most of them curiously dressed, assembled around the stump of an old oak tree, mounted upon which, a young gentleman of twenty five or thereabouts was giving a lecture with gesticulatory demonstrations. People were still arriving from several directions, and so Mr. Shakespeare had no difficulty in slipping unobserved into the assembly. And in doing so, he cast a closer glance at the speaker, and recognised—Benedick, the married man.

He was at the climax of his peroration. “— And, ladies and gentlemen, he dared to put into another's mouth, upon the slightest pretext, a whole volley of slanders against me—that I was a prince's jester; that I was duller than a great thaw; huddling jest upon jest with such impossible conveyance upon me, that I stood like a mark, with a whole army shooting at me. But this was not all. He deliberately betrayed me to the groundlings by setting me to write doggerels, and scratch my head for rhymes as if I had not enough wit in me to compose a paltry sonnet. And just think what a profound scholar this same eminent, all-knowing, transcendental Shakespeare himself is! His wonderful geography gives Bohemia a coast and starts a ship from the very gates of Milan. He wins law-suits by



means of quibbles and grammatical niceties, he divides and gives away kingdoms to winners in elocution contests! His Julius Caesar knows time by a clock; and the court of Henry VI. read printed books! He laughs at pedants and snobs, and yet in the days when he was a butcher's boy he would kill a calf in high fashion making a speech over it. —Such is the man who played those ugly tricks upon me”.

Having thus driven home his point into the minds of the audience, Benedick descended from the crude platform and sat down. Mr. Shakespeare could not refrain, in spite of himself, from joining in the continued applause that broke out from every quarter.

And then,—“I'll be revenged on the whole pack of you!”—It was a rough, steady voice that spoke. The enthusiasm of the audience was suddenly chilled as though by magic. The bewildered dramatist turned round, and whom should he see but the sober-faced Malvolio in yellow stockings and cross-gartered! He walked gravely to the dais, and thus began:—

“Was ever man so notoriously abused? They propertyed me; kept me in darkness, sent ministers to me, asses, and did all they could to force me out of my wits, And by Jove, I shall be revenged on that rogue of a babbler from Stratford who was at the back of it all...”

Mr. Shakespeare had the uncomfortable feeling that he was standing in the docks.

“Ay, and I happen to know what sort of a person the fellow was. Did he not run away from Stratford to escape the penalty for poaching? Was he not employed in holding horses at the doors of playhouses in London? Did he not marry a woman ten years older than himself? I marvel that everybody takes delight in ‘the babblings of such a barren rascal’. I protest, I take these wise men, that crow so at these set kinds of fools, no better than the fool's zanies. What gross immorality is propagated by the cursed stage-plays of this thrice-immoral wretch! What a hero, for instance, has he got in Bertram, Count of Rousillon, who marries one Helena as a coward and leaves her as a profligate, and when he hears she is dead by his unkindness, sneaks home to a second marriage, is accused by a woman he has wronged, defends himself by



falsehood, and is dismissed to happiness! Yet another of his happy folk, the Lord Deputy Angelo, sits in judgment over the sins of others, while himself sinning,—posing for such a one as was not found in all Judea to throw the first stone at,—and his hypocrisy leads him to no greater disaster than matrimony! Here is a world wherein the unjust man doth thrive. And was I ever like these publicans? By Jove, he has wronged me, and the world shall know it. My spirit shall live through generations and shall put him mercilessly to the test of every moral principle; and then, I am sure, shall he be found wanting, most hopelessly wanting.”

The rage of the speaker would not allow him to proceed any further. So he made his exit as gravely and impressively as he had made his entrance. For a moment, the audience were dumb-founded. Mr. Shakespeare looked around to see whether he could steal out from the assembly without attracting attention. The silence was, however, broken presently by the cheers of several among the audience; for, a young man clad in motley had ascended the stump to address the gathering.

“Fellow members of the Shakespeare Society, I have to make some very important statements before you this night.”

Mr. Shakespeare recognised the deep, sprightly voice, and felt relieved; his old friend, Touchstone, was speaking.

“Now that several gentlemen of our fraternity have aired their honest opinions about the person to whom we owe common allegiance, I shall avail myself of this opportunity to express my own views on a few things that have been engaging the attention of us, Shakespeareans, for a very long time. To be very candid, Mr. Shakespeare has done notorious wrong to more than one amongst us”.—

The unfortunate playwright gasped at the unexpected trend of the harangue.

“To take an instance at random,” continued the speaker, “why did he send a bear after good old Antigonus? I cannot conceive of any purpose served by his unfortunate death, unless it were for the sake of poor sake. Or, having served his maker very well in his time, the poor man had somehow to be disposed of when the ungrateful dramatist had no further use for him. Well, we could have pardoned all such little cruelties; but how



shall we forgive the man who sent away Sir John Falstaff in disgrace, and libelled him after his death? I have ascertained upon enquiry that Mr. Shakespeare likes to shift the burden on to Holinshed which amounts to laying the whole blame on King Harry himself. And we all know the man, who turned from a happy reveller to a downright prig for the sake of a crown. Perhaps he is the only Shakespearean amongst us who is ashamed of his membership in our glorious fraternity. There is reliable evidence to show that he had promised the Lord Chancellorship of England to the noble, good Sir John. And certainly it had been the better for this country, had he adorned that exalted office:—a perpetual First of April for Merry England! But we all know what really happened. Perhaps Harry might be solely responsible for the rejection of the merry old knight, though I cannot understand why Mr. Shakespeare should have lent the services of his pen to record such disreputable things. But this is not the sole, or the greatest, wrong that Sir John Falstaff has suffered at his hands. You will all remember the scandalous libel that he wrote on Sir John, wherein he was made the butt of common citizens and their romping wives. Mr. Shakespeare offers the defence that he had undertaken the whole thing at the express command of his adored Gloriana. But was Sir John the man to be sacrificed to the whims of a woman? It was preposterous; it was a sacrilege."

Suddenly the ringing voice of Feste was heard from behind: "Lo! The whirligig of time brings in its revenges." A low murmur as of the humming of bees was heard in the air. Everybody looked up. And from the skies, a cloud descended. Out of it stepped forth a phantom in the shape of a human being. And the phantom spoke:

"Listen ye; I am sent hither by Posterity to let you know what we of the generations to come are doing with this Shakespeare. The retribution and the reward are left to us. And we have been profuse in both. We have fathered many crude and worthless stage plays on him; we have mocked his tragedies by giving them a happy and matrimonial ending. Nick Bottom lives again amongst us as the producer of these Shakespearean plays; and Polonius has turned critic to find the Prince of Denmark absolutely mad. Our commentators have deduced



from the sonnets of this Shakespeare that he was lame, that there was an attempt made to assassinate him. We have a suspicion that he was a moneylender even as Shylock, of the ducats fame, was. And to crown all, we have found out that after all Lord Bacon was the author of the plays popularly attributed to this Shakespeare."

The phantom ascended to the heavens and disappeared. In the general stupefaction that followed, Mr. Shakespeare, heavy of heart and ashamed of himself, sneaked out from the assembly. He directed his steps homewards, and as he walked, he quoted involuntarily to himself: "The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart to report, what my dream was."

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## 'TIME IS WORTH WHAT GOD IS WORTH.'

Rev. Daniel Kurishinkal. iii U. C.

I have something to present you with. You would perhaps like to know what it is. What I have is the most precious thing in this world. It is immense wealth. No human intellect can comprehend its real worth. The Queen of Sabba heard of the glories of Solomon and the wealth and prosperity of his Kingdom and came down herself to visit him. She presented him with a hundred and twenty talents of gold besides perfumes and other precious things. But what I have to present you with exceeds all the wealth of Solomon and all that the Queen of Sabba gave him. Cleopatra paid all that she had and bought a very lustrous and precious stone; but what is with me is greater than this. Cressolius the historian relates how a certain cardinal in France paid a lakh of sovereigns and bought a diamond of exquisite beauty and radiance; but I have with me something more costly and more estimable. Chareles V had an instrument of very delicate mechanism set in the precious stone of his signet ring which recorded the number of the beats of his heart. This was really a wonderful instrument of inestimable value; but this can in no way be compared with what I have. This I propose to offer you that you might keep and make the best use of. And what is this? This is nothing but *TIME*. And what is time?



I know what time is if nobody asks me what it is, but I do not know what it is if I am asked to explain its nature. Time is usually defined as "the measurement of successive duration." To understand this definition well one must first know what is meant by duration. Duration is the 'permanence of a thing in its existence' or it is the continued existence of a thing. Time is constituted of three elements viz. the past, the future and the flowing present. The past and the future are united together by means of the indivisible present instant. But this present instant flows. If it does not flow it is no more time but eternity. Eternity is the cessation of time. Time is not movement because movements are measured by time; still it has movement because it cannot be understood without succession. From this statement we can deduce a legitimate inference viz., that there is time only when there is succession and that time began when succession began. Succession began with the beginning of created things and it must end with the annihilation of the creatures. What is said of succession is equally applicable to time. Before time began there was only eternity. (Excuse my saying 'before' for, before time, there was no 'before' and no 'after'.) In God there is no succession and therefore with regard to Him time has no influence. He has no beginning and no end. His existence is not successive nor are the operations of His intellect and will. He does everything by one single act which is his own essence. He is the ACTUS PURUS of the philosophers. His actions which have an exterior effect, (transient actions) such as creation etc., find their reality in time. So far as the action is immanent in God it is eternal as God himself is eternal. Only the effect is seen in time. The angelic Doctor (Thomas Aquinas) gives an example to illustrate this. When fired the shots proceed from the gun at the same instant and the act is one. But the shots travel different distances and fall to the ground at different times. So also the eternal transient acts proceeding from God terminate at different times. Creation is a transient act which proceeds from God from eternity. The effect of this act which is the existence of the creatures is realised only in time. Even after the creatures have come to existence God ceases not to be actively creating them since in him nothing passes away. In God there is no distinction between Himself and His actions. His very intellect



and will are numerically identical with his essence, and his essence is existence. This existence is not limited by an essence and therefore He is infinite existence. God Himself has revealed to us that his essence is existence when he said I AM WHO AM. (Exod. III. 14). Because His essence is existence He is a necessary being and can have no beginning and no end. In the creatures their essence is not existence and therefore they are said to be contingent beings—they may or may not be. Human souls are said to be eternal but not in the sense in which God is eternal. They have a beginning but will have no end. No intrinsic or extrinsic cause can destroy them. Their actions are successive and hence they are measured by time—not so with God. He is outside time and is not limited by it. He sees time just as a kite hovering high up in the air sees things on the surface of the earth far below. He sees the past, the future and the present all at once.

Although time is not permanent it is something real. It is not merely an innate and apriori conception, as Kant would have it, or only a mental figment, as Leibnitzius asserts. Notion of time is objective, for it is founded on the reality of successive movements of sensible things. (Movement is here taken to mean not only the motion in place but also the transit of any thing from one mode of existence to another mode of existence. e.g., the transit of the mind from a state of thinking to not-thinking or vice versa.) Numeration of course is an act of the intellect and therefore depends on the intellect, but it pre-supposes numerable things and number. Time therefore is formally in the intellect and fundamentally in the things.

Time once lost cannot be regained. The past can never be brought to the present. It is this fact which gives all its importance to time. St. Bernard says: "Tempus tantum valet quantum Deus—Time is worth what God is worth". Time well spent enables us to possess God. This is the ultimate end of our existence—the fruition of God. This is the eternal beatitude—God for us and we for God. By this all the cravings of our intellect and will will be satiated. The intellect will become quiescent when it possesses the eternal and infinite truth and the Will when it possesses the infinite good. By knowledge God is given to us and by love we give



ourselves to God. This is effected by the good use of the time granted to us. But who sets any value on time? How much of the time is uselessly spent! "*Nihil pretiosius tempore, sed hew! nihil hodie vilius aestimatur*—nothing is more precious than time, but alas! nothing is today esteemed more trivial". It moves us to laughter to hear that Danutian spent the time he should have used to govern the empire in catching insects. Similarly we consider it ridiculous, that Hartacus spent his time in entrapping rats; that Bientis, the King of the Lydians, devoted his time in killing frogs, and Aeropus in making fancy lamps. But how many of us spend our time uselessly in idle confabulations, in frequenting tea-shops and drama halls, in illicit recreations, games and convivialities! The hours, days, months and years of our past life have passed away and will again pass away until we shall have no more days.

An artist painted a picture to represent time and the use man makes of it. The solar globe was represented as being placed in a chariot drawn by twelve virgins who signified the twelve hours of the day. To show the great speed in which the hours pass away these virgins were provided with wings. The virgins were of different sizes; some were of very small size, some others of middle size and the remaining of very large size. God Mercury stood before them asking why they were of different sizes. Those of very small size answered that they were the hours of prayer and good works. Those of the middle size replied that they were the hours of work and those of the large size said that they were the hours of sleep, play and idle talk. Hours of recreation, idle talk and banqueting seem to pass away very quickly but the hours of work and prayer seem to be cursed and tardy. Oh! the insanity of man which despises what is to be esteemed and esteems what is to be despised! He feels no scruple in spending any number of hours in acquiring those which he will lose at his death, but he is very niggardly in spending the same for the acquisition of merits which will follow him after death to eternity. Man feels sorry if thieves carry off his wealth, if his house catches fire, if he loses his fame or if he fails in a law-suit, but he seems in no way affected if he has lost his time. Time is properly our own and all else in this world are alien to us. There will come a time when the hours, days



and years we have uselessly spent will stand against us and accuse us saying: "We are the hours, days and years you have spent in illicit recreations, games and lust. We are the hours you have spent before the looking glass combing up your hair and feasting on your own faces and in the obscene theatres and in luxury." May God avert this!

The real value of health and time is understood only when they are lost. Therefore, if we like to know the real value of time we must ask those who have passed away from this life, for whom there is no more time. What will those in heaven say? A moment of time they have spent for the glory of God has merited for them infinitely greater happiness than hours and days spent in confabulations and illicit recreations. If only man understood this, he would have spent all his time in praising God and in doing good works. Let us now hear what those condemned souls in hell have to say about the value of time. Suppose one of us carry in a basket some hours, days and months to the gates of hell and offer them for sale. First ask one who had been a millionaire in this world what price he would give for a moment of time. He is not now dressed in silk but is surrounded by fire. He will offer all the wealth he had in this world that he might be granted a moment of time for repentance. Ask the cruel Herod, if he be there. He will give not only half his kingdom but even the whole of it for a moment of time. Ask Judas the traitor, if he be there. He will give not only the thirty pieces of silver but even thirty or thirty thousand lives, if he could, for the same. What will the tyrants Diocletian and Nero and the great Caesar and Alexander, if they be there, offer for a moment of time? They will say that they will most willingly give away their sceptres, crowns, kingdoms, nay, the whole world if they be given in exchange a moment of time to repent and do penance. But on the door of hell are written these words "Tempus non erit amplius —Time shall be no longer." (Apoc. x. 6.) They will not merit a single moment of time for all their sufferings in that abyss of fire. If only men knew the real value of time! Let us do good when we yet have time.

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## THE CHORUS OF SUCCESS.

P. C. Joseph B. A. (Hons.)

A voice rang forth from the mountains:

"The disease of mankind is its love of success".

"Queer!" said the accusers of Socrates, returning from the prison where the philosopher had just drained the fatal cup.

"Queer!" muttered Alexander, dropping his copy of Demosthenes, and looking in the direction of Bucephalus, grazing.

"Queer!" said Pontius Pilate from the Lithostrotos, and added in an undertone, "what is truth?"

"Queer!" cried Mirabeau, kneeling before the Fair Queen of France, his pockets full of gold.

"Queer!" said a voice, murmuring from far off Elba, with laconic firmness.

"Queer!" said the Politician, contemptuously looking up from his Machiavelli in original Italian.

"Queer!" "Queer!" "Queer!" said innumerable voices from the four corners of the earth, like the croaking of frogs in early winter. Voices of peasants that had bought up their neighbour's estates, traders that had ruined their rivals, perjurers, public servants,— an army without end.

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But now 'the dread voices are past,' and floating upon the west wind, there comes a voice, commanding, clear, like a trumpet-call:

"Not on the vulgar mass

Called 'work' must sentence pass,

Things done, that took the eye, and had the price;

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All instincts immature,

All purposes unsure,

That weighed not as his work, yet swelled the man's amount".



## THE JOHNSON OF ST. BERCHMANS'.

C, Madhavan Pillai, II U. C.

Why should St. Berchmans' be an exception? It too has got its catalogue of youngsters who make bold to trace their prototypes to the champions of prose and verse of bygone ages. This academy too could boast of its Carlyle and Milton; its Tennyson and Wordsworth; its Goldsmith and Johnson. But at present, only of the last.

Thus, we see, St. Berchmans' too, like the great Pembroke, has got its Johnson whom the great philosopher himself would have fain pronounced his equal and received within the fold of his Herculean arms—not to crush, but to fondle and caress—had his grave by some miracle yawned to yield its precious treasure infused with breath and consciousness. Why should you stare at me with ungentle eyes and menacing features? What I am now to chronicle is a fact, a deliberate fact, the very essence of fact: we have a Johnson amidst us!! Though the Philosopher is dead and gone, his spirit survives and takes to new abodes. Those that have eyes can see.

Well, you need not puff up your spirits and prepare to enjoy a complete revelation of the identity. I am the writer, and I know how to handle my theme. If any among my readers, any devoted admirer of the celebrated writer, any upstart—well, that is rather a rude word; I mean, any enthusiast—; if any amidst you is eager to know the gentleman among yourselves who approaches so near the 18th century author, poet and philosopher, let me tell him at the outset, that I am determined not to reveal his name, but only designate him by the simple appellation of 'G' which, if you are "a man of the practical world," you will at once discover, is the letter with which his name begins. Thus much by way of introduction.

So then, Mr. G. is our College Johnson. Something now about his person. How does he look? What does he wear? How old is he? Is he lean or corpulent? Married or a bachelor? These are queries which naturally buoy up from the recesses of your heart. All these can be answered in one word: it remains only to emphasise once more that he is a perfect Johnson, with only those changes in the general traits of gait, character and



whims as have been necessitated by the revolution of time on its own axis for a period of over a century and a half. Come to the gates of St. Berchmans' at nine in the morning and you are sure not to miss our friend in the midst of a group of gazing colleagues, clad in a weather-beaten tunic which has defied the ravages of sun and rain for a legitimate life-time (and of this, we have his own testimony, that the coat was bequeathed to him by his kind parent on the male side, as a rich legacy.) One hundred and sixty pounds he weighs, he says with pride, but I mistrust the scales for fear of doing him an injustice by mistrusting him: what I earnestly believe is that on a more accurate gauge, he will be at least a couple of hundreds more. That anyway doesn't affect our narrative.

Puffing and fuming under the foaming cups of tea he has swallowed in the earlies of the dawn, he drives his flock of college friends, as a kind herdsman does his herd, astounding them with revealing his versatile accomplishments and exposing his rare powers of conversation on topics ranging from Sir Samuel Hoare's recent announcement on the nature of the prospective Constitution for India, to the lack of sympathy on the part of the Professor in asking him to "take his books and go home" for snoring in the class-room when Julius Caesar was being actually murdered by the conspirators. It will be enough to attend to his spirited conversation for a minute to realise what fund of knowledge he has and what formidable language he has to express - his thoughts. If Samuel Johnson indulged in sesquipedalian words and bombastic phraseology, triple parallelisms and juggling alliterations, to make his writings emphatic, as he thought, his conversation, none can deny, was smooth and easy. But, what about our friend? In this respect, he skips ahead even of him from whom he derived his inspiration. His conversation, like the course of true love, never runs smooth. It has so much in it of literary gymnastics that you stand spell-bound at his 'huge' orations. Hark to a fragment of his lecture on Cosmogony—and let me tell you, Cosmogony is as easy a subject for him to handle as discipline or punctuality to any of his colleagues—and you will be convinced that he need not be apprehensive of a rival in the records of St. Berchmans' in days bygone or yet to come. He says to me: "I say Mister! Have you for the most infinitesimal part of



a moment lent a ray of thought to unravel the profound and elaborate labyrinthine anfractuosities of creation? Have you ever paused to reflect that life is a course of perfecting our souls by a process of metempsychosis and metematomosis? Have you cared to realise the sanctity of the soul? Do you view life with the eye of anthropomorphism or the eye of anthropinism?....." He would have continued in the same strain for over a half hour but, unfortunately for him and fortunately for me, the unphilosophic college peon gave a few blows with his huge hammer right at the face of the college bell and our friend was forced to silence his tongue, not so much because the heavy tolls commanded him to hurry up to class, but because I, who was all the while on the look out for a pretext to enjoy a bit of free air after inhaling such a dense fume of philosophic chlorine, severed myself from my friend in the general confusion that prevailed and ensconced myself in my snug corner in the class room. Thus I saved myself that day.

When speaking of Johnson, one cannot manage to forget his 'Titty'. Well, had our Centenary Johnson too his 'Titty,' "with face painted half an inch thick?" To be sure, he had; otherwise what is the fun of calling him a Johnson? Johnson fell in love with Elizabeth Porter after leaving the college without taking his Degree; but our friend, far-seeing and cautious as he is, foresaw the fact that he too would be forced to leave the college without his Degree, singled out his 'Titty' without hesitation, and is now drinking to the lees the Olympian Nectar of matrimonial bliss. There are Garricks too to imitate the eccentricities of this endearing pair but, thank God, none so mischievous as the 18th Century champion of the stage to peep through the key-holes of the room to which the pair repair. The age, apparently, is more polite, and more sympathetic, and has better notions of gallantry.

And the way our friend and his Titty got themselves yoked to the waggon of matrimony! He was twenty-four, she was twenty-five; he was studying, she was studying; both in the Sixth Form, in the same school, within the same premises; both had appeared seven times for the final examination and both had failed for at least seven times; he fell head-long in love with her, she reciprocated it with the literature of the eye; meetings were arranged in which they took the solemn oath that if she passed



that year she would marry him and that if he passed he would marry her. Fortunately, both passed that year and, to keep up the oath, both married each other!! Thus is our friend now enjoying the sweet company of his dear little "M" who says of him with pride to her friends, "This is the most sensible man I ever saw in my life."

This our Johnson of the Twentieth Century had his literary adventures too. He has published pamphlets on the evils of drink and of early marriage; and the oddity of his discourses is, he compares the apparently incompatible. He rails at those that cry out for self-government for India as a set of airy dreamers whose only object is to promote civil wars and the inevitable calamities consequent on them. He does not approve of the policy of the British Government in proposing to keep India under eternal subjection by means of broken pledges and ungratified promises which, he says, they might have adopted from Penelope's example of doing and undoing the web to keep her suitors pacified till the return of Odysseus. And the way in which he reconciles the two and suggests a policy for satisfying both the contending parties! He advocates the cause of unconditional "freedom, independence, enfranchisement, and emancipation" for India, under the Hon'ble The British Government, which has lavished such a store of privileges on the subject country! Aren't the two reconciled? Let thinking politicians say!! Thus is he a loyalist and a terrorist; an angel of peace and an advocate of discord; a Communist and an Imperialist; a Tory and a Whig—for whom all care a fig!!!

And, have you seen our friend at his meals? Not Epicurus himself had such a glorious conception of what we are for, beneath the heavens. To him sweet stuffs are a sauce to bitter ones and bitter ones to spiced ones! In this way, sauce after sauce he takes in cyclic succession for a full hour and when at long last his meals are finished, he should have a Virginia Specials to balance his appetite! For, he differs in this from Johnson; that whereas the latter defines the cigarette as something with fire at one end and the mouth of a fool at the other, our friend, the staunch Congressman that he is, upholds the maxim that such a foreign stuff as this must be set fire to and destroyed inch by inch. And with scrupulous faith he adheres



to his principle!!

There are many more traits in the character of our friend which compel us to adore him as the 20th Century incarnation of the great philosopher and it is no wonder he has so early won a motley band of admirers. Who knows he hasn't got the pious Boswell among them to observe with vigilance his ways and modes and build them with faith and precision into a gigantic biographical monument?

### THE BISHOP'S DAY.

On the eve of the Feast of the Patron Saint of our revered and beloved Bishop, His Excellency Rt. Rev. Dr. James Kalacherry, the staff of the College headed by Rev. Fr. Principal waited upon His Excellency at the Bishop's Palace to tender H. E. their respectful greetings and felicitations. Mr. K. Sankara Pillai B. A. Superintendent of Languages, in a neat malayalam speech—an account of which appears in the Malayalam Section—felicitated H. E. and on behalf of the Staff, conveyed their feelings of loyalty and gratitude for H. E.'s solicitude for the College.

His Excellency replied in suitable terms expressing his appreciation of the sentiments of loyalty and devotion expressed by the Staff. H. E. extolled the virtue of patience which is so necessary to meet all trials and tribulations incidental to human life.

The Staff thanked H. E. and withdrew.

They next proceeded to pay their greetings to Rt. Rev. Monsigneur Jacob Kallarakal, the esteemed Manager of the College. The Manager expressed thanks and the function came to a close.

### RELIGIOUS EXAMINATION RESULTS.

Names of Successful Candidates in the 'Christian Doctrine'  
Examination

CERTIFICATES OF MERIT (60% marks & above).

B. A. (1) Avirah K. C. (2) Kochavirah T. L. (3) Varughese T. K.

CERTIFICATES OF PASS (40% marks & above)

B. A. (1) Chacko M. A.	(2) Chandy P. K.
(3) Devasia P. J.	(4) Joseph E. M.
(5) Joseph P. K.	(6) Korah K.
(7) Mathew P. K.	(8) Philip C. O.
(9) Stephen M. V.	



Names of Successful Candidates in the 'Apologetics' Examination  
 CERTIFICATES OF MERIT (60 % Marks & above)  
 INTERMEDIATE.

- |   |                 |                 |
|---|-----------------|-----------------|
| 1) Chacko Kadankavil C. (Recipient of Silver Medal) |                 |                 |
| 2) Abraham T. K.                                    | 3) Kurian P. K. | 4) Kurian T. M. |
| 5) Mathai A. C.                                     | 6) Pius P. V.   |                 |

CERTIFICATES OF PASS (40% marks & above)

- |                     |                           |                      |
|---------------------|---------------------------|----------------------|
| 1) Alexander V. C.  | 2) Augustine P. N.        | 3) Chacko K. C.      |
| 4) Chacko N.        | 5) Chacko P. J.           | 6) Chacko V. C.      |
| 7) Devasia T. J.    | 8) Ittiyavirah P. M.      | 9) Ittiyavirah P. K. |
| 10) Joseph K. C.    | 11) Joseph K. T.          | 12) Joseph M.        |
| 13) Kuruvilla K. S. | 14) Kuruvilla P. M.       | 15) Kuriyakose T. C. |
| 16) Maria Susai T.  | 17) Mathew P. J.          | 18) Mathew V. J.     |
| 19) Mathai C. O.    | 20) Mathai M. C.          | 21) Mathai T. A.     |
| 22) Michael N.      | 23) Nicholas Rockey P. C. | 24) Pathrose C.      |
| 25) Rajaya J. S.    | 26) Sowri K. V.           | 27) Thomas P. A.     |
| 28) Thomas P. C.    | 29) Thommy M. T.          | 30) Ulahannan C. G.  |
| 31) Varughese O. V. | 32) Xavier N. V.          | 33) Xavier Stanley   |
| 34) Zacharias E. J. |                           |                      |

## THE LITERARY UNION.

The election of office-bearers in the various sections of the College Literary Union was conducted soon after the admissions to the Junior classes were closed. The secretaries show themselves enthusiastic in arranging frequent meetings and affording opportunities to the members of the Union to develop their oratorical talents. Attendance at meetings has been made compulsory.

The Union consists of three sections:

*The B. A. section (IV & III. U. C s)*

President: Mr. P. C. Varkey B. A. (Hons.)

Secretary: Mr. O. J. Kuruvilla (IV U. C.)

Asst. " " E. M. Joseph (IV. U. C.)

The B. A. section conducted three ordinary meetings, two in English and one in Malayalam and dealt with the following subjects:

'Students and Religion' 'Students' mind' and  
 'കുഞ്ചൻനമ്പ്യാരും ഭാഷാകവിതയും'

*The Senior Intermediate Section.*

President: Mr. R. P. Kulandaiswamy Pillai,

B. A. L. T., L. C. P. (London)

Secretary: Mr. P. S. Vasudevan Pillay.

Asst: " P. M. Ittiyavira.



This section conducted two meetings in English and one in Malayalam and discussed the following topics: 'The international Status of India' 'Females and Public Service' and

‘ആധുനികഭാരതീയർ അനുകരിക്കേണ്ട ആദർശങ്ങൾ’

*The Junior Intermediate Section.*

President: Mr. M. S. Narayana Iyer, B. A. (Hons)

Secretary: Mr. K. P. Madhavan Nair.

Asst: „ Mr. V. N. Parameswaran Nair.

This section conducted three meetings, two in English and one in Malayalam, and dealt with 'Our present-day system of education' 'Love and Life' and

‘വിദ്യാഭ്യാസവും ആധുനികലോകത്തിലെ ചില ന്യൂനതകളും’

The inaugural meeting of the Union was conducted on the 13th of August. Miss Eunice Gomez. M. A. (Mad.) B. A. (Hons) Oxon, Asst. Prof. of English, Women's College, Trivandrum, presided on the occasion and Miss. L. C. M. Ouverkerk. B. A. (Cantab) Prof. of History, Womens' College, delivered a brilliant and instructive address on 'the International Brotherhood of Students' which was listened to with rapt attention by the members.

Mr. V. John (I. U. C.) welcomed the guests and Mr. K. T. Joseph (II. U. C.) proposed the vote of thanks at the end of the meeting on behalf of the Literary Union; and Mr. M. M. Kurian (I. U. C.) entertained the audience with music at intervals.

## HOSTEL REPORTS.

### THE CATHOLIC HOSTEL, PAREL.

Our hostel which is co-eval with the college is now in its tenth year. The present strength of the hostel is 42, all being provided with separate apartments. We are following a definite time-table every day, having a fixed time for study, for devotional exercises and for games. Under the benevolent care of Rev. Fr. Mathew Pulikaparampil, we are all enjoying the pleasures and advantages of hostel-life. This year we are fortunate in having Rev. Fr. Jos Kuriathadam as our Spiritual Director. He is very much interested in both our spiritual and our temporal welfare.

The Hostel Literary Union began its activities even from the commencement of this academic year. Late in June a business meeting was held under the presidency of Rev. Fr. Mathew Pulikaparampil and the office bearers were elected. The Inaugural Meeting took place on Sunday the 17th July under the president-ship of M. R. Ry. Jacob Arakan Avl. B. A & B. L., District



Munsiff, Changanacherry, when Messrs M. C. Mathai and C. N. Gopala Kurup (Vidwan) enlightened the gathering by their interesting speeches. In connection with the celebrations of the Feast of St. Thomas, a public meeting was conducted on Sunday the 3rd July with Rev. Dr. Placid T. O. C. D., Ph. D., D. D., D. C. L. in the chair, when Rev. Fr. Jos Kuriathadam and Mr T. V. John addressed the gathering. We are now conducting ordinary meetings every week and the students as a whole are taking lively interest in them. We are having a reading club at our own expense with such important journals as The Catholic Leader, The Malabar Herald, The Malayala Rajyam, The Nazrani Deepika, The Kerala Kesari and the Sathyadeepam.

The Students are taking keen interest in Games as well. The hostel is provided with two badminton courts, and an excellent volley court. And by way of indoor game, we have got ping-pong. It may also be added that frequently matches are played between our hostel and other sister institutions. Thus thanks to the facilities given by the authorities, we are making good progress in all directions intellectual, moral and physical.

THE CATHOLIC HOSTEL, PAREL. }	Secretary,
10TH. AUGUST '32 }	K. C. Chacko.

### THE SACRED HEART HOSTEL.

Before dealing with this year's report of the Hostel, I may be permitted to give a brief review of our various activities during the last academic year. Ever since the establishment of this Hostel, the Literary Union has been a favourite with its members. The grand celebration of the anniversary of the Literary Association is sufficient proof of this.

We feel great joy and satisfaction in having had, on the occasion of the last Hostel Day, Rev. Fr. John Palokaran M. A. (Edin), Principal, St. Thomas' College, Trichur, to preside over the public meeting. On the occasion Mr. C. S. Lakshmanan Pillay B. A., B. L., Sirkar Vakil, Kottayam, made an eloquent speech in English on "Hostel Life" and Vidwan P. K. Raman Pillay of the local vernacular High School delivered an interesting lecture in Malayalam on "Beauty". It is a source of great pride to us that His Excellency Dr. James Kalacherry was kind enough to grace the occasion with his inspiring presence.

Side by side with the Literary Union we had the 'Study Circle' of the Malabar Catholic Youths' League. The object of such a gathering was to impart religious knowledge to its members. Under its auspices took place two general meetings in one of



which the Rev. Fr. Superior of the Patna mission and in the other Rev. Fr. G. Menacherry B. A & L. T. addressed the audience.

By about the middle of last year there took place an important change in the management of the Hostel. Rev. Fr. Thomas Kalam, the then Procurator, left the Hostel and the Diocese to work in the mission field of Tuticorin. Our benevolent Bishop then appointed in the vacancy an equally energetic, and able young priest, Rev. Fr. Gregory Karikampallil, as full time Procurator.

Now coming to this year's activities I have to remark that from the very beginning of the academic year the Literary Union began to function. Early in July a business meeting was held under the presidentship of Rev. Fr. Daniel S. Kurisinkal in which the various office bearers were elected and now the work of the association is already in full swing. I would of course be guilty of an unpardonable omission if I do not make mention of our 'Reading Club' which is the favourite resort of our voracious readers.

The 25th of July was a day of great rejoicing to the whole Diocese of Changanacherry in general and to the students of the College in particular for it was the Bishop's and the Manager's Day. On the eve of the Feast we approached His Excellency the Bishop and expressed our feelings of loyalty to him. Next we gathered round our beloved Mgr. Jacob Kallarackal and wished him a happy feast.

In the field of athletic activities the Hostel has by all means an excellent record. Volley and Badminton are our favourite games. Those of us who do not cut nice figures in either court have the gardens to look after, wherein our Rev. Fr. Warden is seen leisurely turning one plant this way, and another that way. Reader, come and see our nice gardens and appreciate the beauty of nature. It is preferable that you come over here early in the morning when all the plants are in full blossom.

S. H. Hostel, }  
10th. August '32 }

T. K. Abraham  
(Monitor)

## SPORTS AND GAMES

We have great pleasure in publishing the following report of the sports and games department of the college.

The department of sports & games in the college is controlled by a President, nominated by the Principal, & the Physical Instructor who directs & guides the sporting activities of the students.



Mr. M. S. Raghavachari M. A., Prof: of Botany, has been appointed President with effect from the beginning of the current year. We welcome the new President. We hope he will infuse a new life and spirit into the games. We are happy to record the yeoman's service which Mr. K. J. Joseph, M. A., the retiring President of the Games Department, has rendered to the Athletic Association for the last 3 or 4 years.

The elections of the various Captains & Vice-captains were a very lively affair. What with the filing of the nomination papers, the brisk canvassing, the dragging in of the stragglers, the roping in of the waverers & above all—what do you think? the voting by ballot! well, are not our elections conducted in the best Parliamentary style? The President of games was the 'Returning Officer'. Scrutiny of votes, counting of votes, announcement of the results & 11 votes being invalidated! We understand that the neighbouring restaurants did a roaring trade on the occasion. The President has called for a statement of expenses from the candidates!!

The results of the elections are herewith appended:—

GENERAL CAPTAIN.		Number of votes.
C. K. Ramakrishna Pillai	I. U. C.	172.
M. U. Stephen	IV. U. C.	150.
T. C. Joseph	III. U. C.	46.
FOOT-BALL		
Captain P. N. Ahamed Kannu	IV. U. C.	Uncontested
Vice-Captain. M. J. Mathew	III. U. C.	Uncontested
HOCKEY		
Captain. T. M. George	II. U. C.	166.
V. J. John	III. U. C.	117.
Vice-Captain. A. Mathew	II. U. C.	111.
Chandrasekara Menon	II. U. C.	104.
VOLLEY BALL		
Captain. M. C. George	II. U. C.	236.
T. P. S. Panniker	II. U. C.	123.
Vice-Captain. C. O. Mathew	II. U. C.	Uncontested
BASKET BALL		
Captain. P. K. Chacko	II. U. C.	228.
O. V. Varghese	II. U. C.	113.
Vice-Captain. K. P. Madhavan Nair	I. U. C.	Uncontested
BADMINTON		
Captain. K. T. Thomas	II. U. C.	175.
R. Chandrasekaran Nair	II. U. C.	158.
Vice-Captain. P. S. Vasudevan Pillai	II. U. C.	158.



## TENNISOIT

Captain. M. C. Joseph	II. U. C.	175.
V. T. Mathai	II U. C.	83.
T. L. Kochavirah	IV. U. C.	48.
Vice-Captain. M. J. Xavier	I. U. C.	Uncontested

Candidates securing the highest number of votes under each head were declared elected.

Gentle reader, look at the results closely. See how many unopposed returns there are! But you object: Where is Tennis? Ah! How little you know! That Aristocrat will make his debut only at the close of winter. Like some dormant bud, he sleeps through the winter and blossoms into life and activity only when the summer comes. We hope they would start this game in October. Meanwhile our Tildens & Borotras are biding their time.

We are happy to announce that the re-opening of the college after the Onam Holidays will see the sports enthusiasts busy with the all the games not to speak of new game to be introduced, the base-ball game—which, we hope, will be popular amongst the students.

To the Captains & Vice-Captains and, their adjutant, the General Captain, we extend a most hearty welcome. Remember ye all that the good name of the College in the hard-gravelled court and outside it is in your keeping. Play, play up your part in the game like good “sports.”

## OUR M. C. Y. L. COLUMN.

There is a total change in the nature of things in the world at the present day. The spirit of revolution is abroad undermining the old order in the spheres of politics, religion and society. Civilisation, the product of centuries, is at stake. Religion is most vehemently attacked. Says an eminent English Journal: “At the present time the enemies of Christianity are powerful and active. Mighty forces in every part of the world are animated by bitter enmity against it. In Russia it has to meet organised persecution. Nearer home materialism, immoralism, contempt for all religions, covetousness, and sheer lust of pleasure are destroying the spiritual life of multitudes.

“Christian morals, no less than Christian Faith, are condemned as repressive, servile and unworthy of free men. Yet it may be urged, not without evidence, that the most dangerous enemies of Christianity are not its avowed opponents, but its half-hearted adherents, its lukewarm professors, the slack members of the Sacred community created to be the agent by which the supernatural gifts of its master should be of-



fered to the world. Experience shows that when, from what ever cause, the profession of the Christian faith is divorced from its practice, both are near destruction and everything is lost". It is to fight these evils that H. H. the Pope most sincerely exhorts every true Catholic to be the member of some Catholic action society.

Now, what a splendid institution we have in the Malabar Catholic Youth League organised and patroned by that veteran enthusiast in the field of Catholic Education,—one who has earned for himself the sur-name of "the third Apostle of India and the Father of the Malayalese"—the very Rev: Fr: D. Honore S. J. But it is to be lamented that the youths of Malabar have not yet realised the need and importance of this valuable organisation. The Catholic members of this college have reason to be grateful to the authorities for having organised a centre from the very birth of the new movement and for having continued their patronage to it to this day. But the more zealous members may feel that something more is wanting in this direction.

Even though activities commenced this year rather a little late, we have great pleasure to record that the inaugural meeting was conducted successfully. We had, in Rev. Fr. Charles C. D., B. A., a well wisher of the League, a worthy President. Rev Fr. George Menacherry B. A., L. T., the general Spiritual Director of the League, spoke at length on the need for, and the scope of, such an organisation. The speaker pointed out how it was the primary duty of every Catholic layman to co-operate with the clergy in the work of the church.

Mr. M. C. Mathai, Diocesan Secretary of the League, made a moving speech in Malayalam in which he clearly explained the present situation of the Catholics in the sphere of politics in Travancore. He made a strong appeal to the youths of Malabar to open their eyes to the grievances under which they at present labour. He regretted that the St. Berchmans' High School, which ought to be a model to the other institutions, had but little to show in this direction.

This over, the President, in his concluding remarks, made a brief survey of the whole function of the evening and with a vote of thanks and prayer, the function came to a close.

Our sincere and heartfelt thanks are due to Rev: Fr: Mathew K. Purakel M. A., our revered Principal, and Rev: Dr: Abraham Vadakel B. A. Ph. D., the spiritual counsellor for our centre, for their kind co-operation and encouragement.

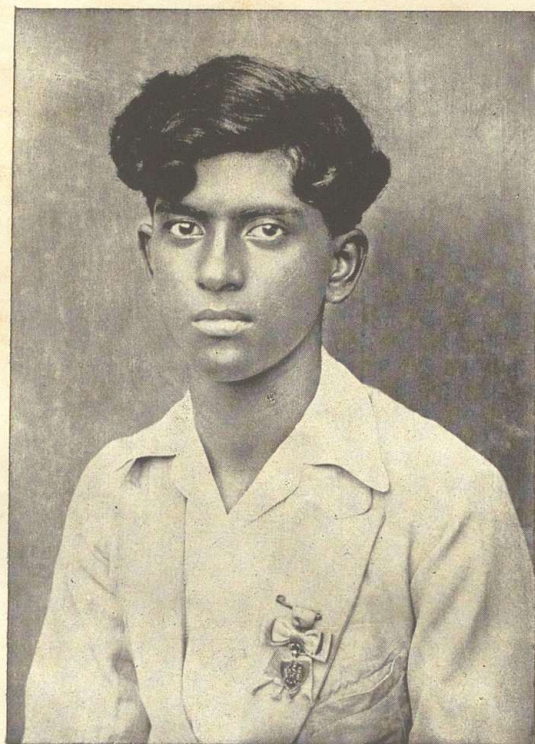
S. B. College, Changanacherry. }  
18th August 1932.

C. G. Uthannan.  
Secretary.









**Mr. K. C. Chacko,**

who obtained a First Class in the last Intermediate Examination with Distinction in English, Mathematics, Physics and Chemistry and stood 8th in the Presidency and First from our College. He is also the first recipient from Our College of the Silver Medal for passing high in the Inter-Collegiate Examination in Religion held under the auspices of The Catholic Educational Council of the Madras Presidency. He has joined the Hons. Course in Mathematics, Maharaja's College of Science, Trivandrum.

*OUR HEARTY CONGRATULATIONS*

*AND*

*BEST WISHES TO HIM.*



## Malayalam Section.

നി. വ. ദിവ്യശ്രീ ജയിംസ് മെത്രാൻ

തിരുമനസ്സിലേ നാമകാരണമായ വിശുദ്ധന്റെ തിരുനാൾ.

പ്രമാണിച്ച് അവിടത്തേയ്ക്കു മംഗളമാശംസിയ്ക്കുവാൻ

ബ. പ്രിൻസിപ്പാളിന്റെ നേതൃത്വത്തിൽ ചെന്ന

കോളേജിലേ അദ്ധ്യാപകസംഘത്തെ പ്രതി

നിധീകരിച്ച് മിസ്റ്റർ കെ. ശങ്കരപ്പിള്ള,

ബി. ഏ. ചെയ്ത പ്രഭാഷണം.

നിതാന്തവന്ദ്യപദരായ വൈദികാദ്ധ്യക്ഷപ്രഭോ!

അവിടുത്തെ തിരുനാൾസ്തോരകമായ ഈ വാഷികദിനോത്സവത്തിൽ, പതിവിൻപ്രകാരം ഈ ആണ്ടിലും അവിടുത്തെ സംപൂജ്യസന്നിധിയിൽ എത്തിച്ചേന്ന്, ഞങ്ങളുടെ കൃതജ്ഞതാഭ്യോതകമായ അനുഭവോദനോക്തികളേ ഉച്ചരിച്ചുകൊള്ളുവാൻ അനുവാദം നൽകിയ അങ്ങേ മഹാമനസ്ക്കന്തയ്ക്കായിതാ, പ്രഥമതഃ നമസ്കരിച്ചുകൊള്ളുന്നു. അവിടുത്തെ വൈദികസംരക്ഷണയിൽപെട്ട ജനങ്ങളുടെ അദ്ധ്യാത്മപുഷ്ടിക്കുവേണ്ടി നടത്തപ്പെടുന്ന നാനോന്നുപന്ഥാപനങ്ങളിൽവെച്ച് ഒട്ടും അപ്രധാനമല്ലാത്ത സ്ഥലംകോളേജിനെ പ്രതിനിധീകരിക്കുന്ന ഞങ്ങൾ ഈ അവസരത്തിൽ വിശേഷിച്ചും അവിടുത്തെ അനുഭവോദിക്കുവാൻ പ്രത്യേകം ചുമതലപ്പെട്ടവരാകുന്നു. ഒരു ധികം ദ്രവ്യവ്യയം ആണ്ടുതാറും നേരിടേണ്ടിയിരിക്കുന്ന പ്രസ്തുത സ്ഥാപനത്തേ, ലോകത്തിലിപ്പോൾ സാവത്രികമായി ബാധിച്ചുകാണുന്ന ക്ഷാമഭർദ്ദേ വന്തയുടെ കാക്കശ്ശങ്ങളൊന്നും ഗണ്യമായവിധം തടംഗങ്ങളെ അറിയിക്കാതെ, വഴിയാമ്പണ്ണം പുറത്തിക്കൊണ്ടു വരുന്നതുതന്നെ, ഈ മഹൽസ്ഥാപനത്തോടു അങ്ങേയ്ക്കുള്ള സുദൃഢഃസ്നാഹബന്ധത്തെ സവിശേഷം ലക്ഷീകരിക്കുന്നുണ്ടല്ലോ. ഈ കോളേജിൽ അങ്ങ നിവഹിച്ചുകൊണ്ടിരുന്ന സാത്വികമായ അദ്ധ്യാപകകേദാരത്തിൽ നിന്നുകൊണ്ടാണു് അവിടുന്ന് ഇപ്പോഴത്തെ ഈ അത്യുന്നതപദമായ വൈദികാദ്ധ്യക്ഷസ്ഥാനത്തിലേക്കു ആരോഹണം ചെയ്താൻ ഈശ്വര നിശ്ചയമുണ്ടായതെന്നുള്ള വസ്തുത ഓർമ്മോദാഹരണപ്രദമായിത്തന്നെ ഈ കോളേജിനു സിദ്ധിക്കുവാൻ സൗഭാഗ്യമുണ്ടായ ഒരു ദൈവാണഗ്രാമദ്രാമകടമായി അങ്ങ, ഞങ്ങൾ നിത്യം എ



ണ്ണിത്ത ജന്മമായ ആനന്ദപ്രകാശഭൂതിയാൽ ചരിതാർത്ഥരായിത്തീരാനിരിക്കുന്നതെങ്ങിനെ?

അവിടുന്ന് ഈ ദൈവികസാമ്രാജ്യഭാരം കൈയേറ്റതുമുതൽ അവിടുത്തെ അദ്ധ്യാത്മസന്നാനങ്ങളുടെ മേന്മയ്ക്കും നന്മയ്ക്കും വേണ്ടിയുള്ള നിരവധി പ്രയത്നങ്ങളിൽ വ്യാപൃതനായിരിക്കുന്ന അവിടുത്തെ അപദാനങ്ങളെപ്പറ്റി വിസ്തരിക്കുവാനോ വാഴ്ത്തുവാനോ ഉള്ള സന്ദർഭം ഇതല്ലെന്നു ഞങ്ങൾ നല്ലവണ്ണം അറിയുന്നു. അതിനാൽ തത്സംബന്ധമായ് സർവ്വരാചരനിയന്നാവായ ജഗദീശ്വരനോടുള്ള ഞങ്ങളുടെ നിരന്തരമായ അഭ്യർത്ഥനകളുമാത്രം ഞങ്ങൾ സപ്രശ്നം ഇവിടെ അറിയിച്ചു കൊള്ളട്ടെ.

അല്ലയോ വന്ദ്യമഹാത്മാവേ! ഈ നാട്ടുകാരുടെ അജ്ഞാനാന്ധകാരത്തെ നിത്യം അകറ്റിക്കൊണ്ടിരിക്കുന്ന ഒരു കെടാവിളക്കിന്റെ ദീപ്രതപവും അവരുടെ മനസ്സിനു സമാധാനവും സന്തുഷ്ടിയും നിറയ്ക്കുന്ന ഒരു വാടാപ്പൂവിന്റെ കളമെയും, വൈദികപ്രമാണിയായ അങ്ങേ സാത്വികജ്ഞകൾക്കു എല്ലായ്പ്പോഴും ഏകോപിച്ചു സിദ്ധമാകട്ടെ; അവിടുത്തെ വൈദികവചോമൃതം ആസ്വദിച്ചു ജനങ്ങൾ സത്പരീവികളായി തഴയ്ക്കട്ടെ; അവിടുത്തെ ആശ്ശോചിതമായ ഗുണപ്രസാദമേറു ലോകം പരിപാവന സുരഭിലമായു രിലസിക്കട്ടെ. എന്നുവേണ്ടാ ഇപ്പറഞ്ഞ ക്ഷേമോദയങ്ങൾക്കുവേണ്ടി, അവിടുത്തേക്കു, സർവ്വമംഗളങ്ങളും സർവ്വശപരൻ പൊരിയുമാറാകട്ടെ.

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## കലാലയഗീതം

“മാതൃവിദ്യാലയം”

(M. M. Kurian I U. C.)

കാമോദരി,

ആദി

“പൂ കാവിനോദമേ”

പല്ലവി. മാതൃവിദ്യാലയം! സെൻറ് ബക്സ് മാൻസ് കോളേജാകിയ (മാ)

അനപല്ലവി. എങ്ങും-പൊങ്ങും-ശ്രുതിയൊടു

തിങ്ങും ഭംഗ്യാ-ജയജയ

(മാ)

൨.

അജ്ഞാനം-നീക്കിത്തൽ സുതഹ്വി-

വിജ്ഞാനം-ചേർത്തിടം സുജനനി

(മാ)

\* ൧൯൩൨-ലെ കോളേജ് ഡേ മററായോഗത്തിൽ, അന്ന് ആറാംമാറം വദ്യാർത്ഥിയായിരുന്ന മാസ്റ്റർ ക്ലർക്ക് രചിച്ചു പാടിയതു്.



- ന. നാസ്തികം തീർത്തിട്ടീ-മനുജരി-  
ലാസ്തികം-ചേർക്കുന്നോരും ജന! ജന! (മാ)
- ര. ശുഭചരിതൻ-ഭൂവിവിധിതൻ-ശുഭവര-  
നതിവിരുതൻ-തവദയിതൻ! ജനജന! (മാ)
- ഒ. കേരളദേശവിഹാരികളാംപര-  
ദേശയതീശപാദർശനഭാസുര (മാ)
- പരണം. കയ്യാളുഴശ്ശരിത്തിരുവടിതൻസുതയായി  
ജനിപ്പോരയന്ത്രേ!!  
കാളാശ്ശരിത്തിരുമേനിസുലാളിതയായ  
മഹാസമ്മാനേ!!  
പുത്രരിലുത്തമപുത്രതപേന്ത്രാളത്തി  
സുഖത്തെവരുത്തിജയിക്കുക! (മാ)

## കവികളും ലോകജീവിതവും.

(കെ. പി. മാധവൻ നായർ, I U. C.)

കവികൾ ലോകജീവിതത്തെയും, ജീവിതരഹസ്യങ്ങളേയുംപററിയുള്ള തത്വചിന്തകൾകൊണ്ടു് എങ്ങിനെ വായനക്കാരെ ആകർഷിച്ചു്, അവരിൽ ആദർശങ്ങളെ രൂപവൽക്കരിച്ചു്, അവർക്കു് മാർഗ്ഗപ്രകാശനം ചെയ്യുന്നു എന്നുള്ളതിനെപ്പറ്റി ചിന്തിക്കുന്നത് വളരെ സാധാരണമായിരിക്കും.

കവിതയുടെ പരമപ്രയോജനത്തെപ്പറ്റി കവികൾക്കുതമ്മിൽ വൈരുദ്ധ്യമാണുള്ളതു്. ചിലരുടെ മതം കവിതമൂലം സന്മാര്ഗ്ഗോപദേശമോ, സമുദായാഭികളിലുള്ള ദുഷ്ടങ്ങളുടെ പരിഹരണമോ, സാധിക്കണം എന്നാണ്. മറ്റു ചിലർക്കു് കവിത ജീവിതത്തിന്റെ ഒരു നിരൂപണം ആയിരിക്കണമെന്നും പക്ഷമുള്ളതായി തോന്നുന്നു. ഈ സിദ്ധാന്തങ്ങളെയെല്ലാം ആസ്പദമാക്കി പലേ കവികളും അവരവർക്കു് സ്വന്തമായ തത്വചിന്തകളെ കവിതാനിരൂപത്തിൽ പ്രകാശിപ്പിച്ചിട്ടുണ്ടു്.

ഒരു കൂട്ടർ ജീവിതത്തിന്റെ ആസ്വാദ്യതയേയും കാര്യതയേയും പ്രശംസിച്ചു് ജനങ്ങളെ ആഹ്ലാദിപ്പിക്കയും ആശ്വസിപ്പിക്കയും ചെയ്യുമ്പോൾ, മറ്റൊരു കൂട്ടർ അതിന്റെ നശപാതയേയും ക്ലേശത്തേയും വർണ്ണിച്ചു്, അവരെ അപ്രാപഞ്ചികരാക്കിത്തീർക്കുന്നു. ഇരുകൂട്ടരുടേയും ഉദ്ദേശം ശുദ്ധമെങ്കിലും ആദർശങ്ങൾ പരസ്പരം വിരുദ്ധങ്ങളും, ചിലപ്പോൾ വിപരീതഫലജനകങ്ങളും ആണ്. എന്നാൽ ഈ രണ്ടുപക്ഷങ്ങളിൽനിന്നും വീടുന്നതായി,



ജീവിതം പ്രകൃത്യാ സുഖദഃഖനാമ്മിശ്രമാണെന്നും, അതുകൊണ്ട് സുഖത്തിൽ അതിരുകളില്ലാത്തതും ആത്മാർത്ഥതയോടെ ജീവിക്കാൻ സാധ്യമാകുമായി വിലയിരുത്തപ്പെട്ടതും വ്യക്തമാണെന്നും ഉപദേശിക്കുന്ന മൂന്നാമതൊരു കൂട്ടരും ഇല്ലാതില്ല.

ആംഗലഭാഷാസാഹിത്യത്തിൽ തത്വജ്ഞാനപരമായ പദ്യനിർമ്മാണമാണിത്. മേലേക്കിടയിൽ സ്ഥിതിചെയ്യുന്ന ഒരു കവിയാണ് റോബർട്ട് ബ്രൗണിംഗ്. ആധുനിക മലയാളകവികളിൽ കോന്നാശാൻ ബ്രൗണിംഗിന്റെ പാശ്ചാത്യ സാഹിത്യത്തിൽ സാധർമ്മ്യമുണ്ട്. ഈശ്വരവിശ്വാസിയായ ആശാൻ “ഏകമതമിതം പ്രാണിതൻ പ്രിയമൊരിക്കലിശ്വരൻ” എന്നു നല്ലൊരു പദ്യമെഴുതിയിട്ടുണ്ട്. ബ്രൗണിംഗിനാകട്ടെ, “God is in his heaven and all is right with the world” എന്നു നല്ലൊരു പദ്യമെഴുതിയിട്ടുണ്ട്. “Life is eminently worth living” എന്നായിരുന്നു ബ്രൗണിംഗിന്റെ മതം. “സകലലോഭനീയമീജീവിതം” എന്നു ആശാൻ പറയുന്നു. ഇങ്ങനെയൊക്കെയാണെങ്കിലും കോന്നാശാൻ ഉപയോഗിച്ച സാഹിത്യത്തിലേ ബ്രൗണിംഗിന്റെ പദ്യങ്ങൾ എന്തെന്തെങ്കിലും പരിമിതികളുണ്ട്. ഒരർത്ഥം മനസ്സിലാക്കുമായി പല വിഷയങ്ങളിലും സാധർമ്മ്യം കാണാമെങ്കിലും, മറ്റൊരു വിധ സാഹിത്യത്തിൽ അവർക്കു തമ്മിൽ വൈയർത്ഥ്യം ഉണ്ടായേക്കാം. ജീവിതം ലോഭനീയമെന്ന് ആശാൻ പറയുന്നുണ്ടെങ്കിലും “ചിത്തമാം വചിയവൈരികീഴ്മണ്ണത്തൽ തീർന്നുമിതന്നെ ഭാഗ്യവാൻ.” എന്നും അദ്ദേഹം നമ്മെ അറിയിക്കുന്നു.

ആധുനികഭാഷാകവികളിൽ പ്രമുഖനായ ഉള്ളൂർ, ജീവിതത്തിന്റെ ക്ഷയിച്ചതായും, നിസ്സാരതയായും പ്രത്യക്ഷമാക്കി പലപ്പോഴും പ്രസ്താവിച്ചിട്ടുണ്ട്. അദ്ദേഹം ജീവിതത്തിന്റെ സ്വപ്നപരമായതായ ഒരു അവസ്ഥയ്ക്കേയും പ്രത്യേകമെടുത്തു പരിശോധിച്ചതിന്റെ ശേഷം, അതുകൂടി ഒന്നിച്ചുവെച്ചു, പിന്നെയും പരോപകാരപ്രദമായ ജീവിതത്തിലാണ് യഥാർത്ഥസുഖം അന്തർഭവിച്ചിരിക്കുന്നത് എന്ന് സമർത്ഥിച്ചിരിക്കുന്നു.

“സുഖം—സുഖം—കൈവശമുള്ളതല്ല

കന്ത രമെങ്ങും തിരയുന്ന നമ്മൾ

പാരംസുഖപ്രാപകമിച്ഛ പഞ്ച-

പാത്രമാകുന്ന പരോപകാരം.”

എന്ന പദ്യശകലത്തിൽ നിന്നും ഇത് പ്രസ്താവമാണല്ലോ. ഈ പദ്യത്തിൽ “പൂർത്തനാം പല കാവ്യം കണ്ണൻ നിവേദിച്ചു” പൂർത്തനത്തിന്റെ അഭിപ്രായം പ്രത്യേകം ശ്രദ്ധേയമാണ്.

“ഇനലെഴുതാമെന്നൊരിക്കലും,

ഇന്നിനെയുമെന്തെന്നൊരിക്കലും.

ഇന്നിന്നെക്കണ്ടതിന്നുവിനാശം-



മിന്നുകാലമെന്നേതുമറിഞ്ഞീല.  
കണ്ടുകണ്ടങ്ങിരിക്കും ജനങ്ങളെ  
കണ്ടില്ലെന്നുവരുന്നതുംകാണുന്നു.  
രണ്ടുനാലുദിനംകൊണ്ടൊരുത്തനെ,  
തണ്ടിലേറിനടത്തുന്നതും ഭവാൻ.  
മാളികമുകളേറുന്നമന്നന്റെ  
തോളിൽ മാറാപ്പതുക്കുന്നതും ഭവാൻ”.

എന്നിങ്ങനെ ലൗകിക സൗഭാഗ്യങ്ങളുടെ അസ്ഥിരതയേയും, അതിനെ ഗ്രഹിച്ചിട്ടും വിഗണിച്ചു പ്രവർത്തിക്കുന്ന മനുഷ്യന്റെ ദുർമ്മോഹങ്ങളേയുംപറ്റി, ഈ തത്വജ്ഞനായ കവി എത്ര ശക്തിയായും ഹൃദ്യമായും പ്രതിപാദിച്ചിരിക്കുന്നു!

“മാളികമുകളേറുന്നമന്നന്റെ  
തോളിൽ മാറാപ്പതുക്കുന്നതും ഭവാൻ.”

എന്നിങ്ങനെ ഏറ്റവും ചുരുങ്ങിയ വാക്കുകളിൽ ജീവിതത്തിന്റെ അവസ്ഥാന്തരങ്ങളെ ചമൽക്കാരപൂർവ്വം വർണ്ണിച്ചിരിക്കുന്നതിനെ ഏതു സാഹസ്യം അഭിനന്ദിക്കാതിരിക്കയില്ല.

ഈ വിധം ഈ കവികളെല്ലാം ക്ലേശകരമായ ജീവിതത്തിൽ നിന്നും നമ്മെ നിവർത്തിപ്പിക്കുന്നതിന് ഉദ്യമിക്കുമ്പോൾ, പേർഷ്യയിൽ നിന്നും “തിന്നുവിൻ”, “കുടിക്കുവിൻ”, “സുഖിക്കുവിൻ” എന്നു ഓമർഖായം ഉച്ചൈസ്സും ഉദ്ഘോഷിക്കുന്നു. അയാളോടു ചേർന്നു നിന്നുകൊണ്ടു് മറ്റു ചില കവികൾ, ജീവിതസുഖങ്ങളുടെ അമിതമായ അനുഭോഗത്തിൽ നമ്മെ പ്രോത്സാഹിപ്പിക്കുവാൻ ചെയ്യുന്നത്. വള്ളത്തോൾ ഇത്രതന്നെ ഇല്ല; എങ്കിലും ജീവിതം സർവ്വധാ കാമ്യമാണ് എന്നുള്ള അഭിപ്രായത്തിൽ ദൃഢ വിശ്വാസിയാണ്. ജീവിതസുഖത്തിൽ നിന്നും നമ്മെ എന്നേയ്ക്കുമായി വിരമിപ്പിക്കുന്ന മരണത്തെ അദ്ദേഹത്തിന് വലിയ ഭയവുമാണ്.

“മരണമേ! തവശൂന്യതമസ്സിനേ—  
ശരണമാക്കുവതെങ്ങനെയാണഹോ?  
കിരണമാലിയൊഴുകിയതങ്കനീർ  
തിരളമീയുലകത്തെ വെടിഞ്ഞുഞാൻ”.

എന്നും:—

“ആകമാശോഭന പദാർത്ഥ സമൃദ്ധമാമീ  
ലോകത്തിൽനിന്നു നരർപോകമത്തേപാക്കാം”



എന്നും മറ്റുമുള്ള പദ്ധതികളിൽനിന്നും അദ്ദേഹത്തിന് ലോകജീവിതത്തിലുള്ള പ്രതിപത്തിയും ലോകബന്ധം തൃപ്തിപ്പെടുന്നതിലുള്ള വൈമനസ്യവും സ്പഷ്ടമാകുന്നു. R. L. സ്റ്റീവൻസൻ ജീവിതത്തിൽ സുഖവും സൗഭാഗ്യവും അല്ലാതെ മറ്റൊന്നുമില്ല എന്നഭിപ്രായമുണ്ട്. "To miss the joy is to miss all" എന്നാണ് അദ്ദേഹത്തിന്റെ വിശ്വാസം. ഇങ്ങനെയുള്ള പരസ്പരവിരുദ്ധങ്ങളായ തത്വവാദങ്ങളേയും, അതുകളെ മുറുകെ പിടിക്കുന്നതിനും, സ്ഥാപിക്കുന്നതിനും ആയുള്ള ഓരോ തത്വചിന്തകന്മാരുടെ നിർബന്ധബുദ്ധിയേയും പററി ആലോചിക്കുമ്പോൾ ഷേക്സ്പിയർ മഹാകവിയുടെ "Mid Summer Night's Dream" എന്ന നാടകത്തിലെ കട്ടിനാദനായ Puck എന്ന കഥാപാത്രത്തോടു കൂടി "അഹോ! എന്തൊരു ഭോഷരാണീമർത്ത്യർ" (Lord what fools these mortals be) എന്നു പറയുവാൻ തോന്നിപ്പോകുന്നു.

## കുളകണ്ഠ ഗീതം

(മംഗലത്തു മാധവൻ. II, U.C.)

ഞാനൊന്നു പാടീടട്ടെ, അയ്യോ! ഓൻ വസന്തമേ  
 ഞാനിനിയെന്തു ചെയ്യും? പഞ്ചമം വരുന്നില്ലേ.  
 മാകന്ദവുനും തളിത്തെങ്ങുമേ വിലസവേ,  
 മാധവി, മലർ മാലയവയ്ക്കായപ്പിക്കവേ,  
 തേന്മഴ പൂവാടിയിൽ ചാറവേ, പരിമളം  
 വ്യോമ 'മണ്ഡലേ പൂക്കൾ' പരത്തിടവേ, ചുറ്റും  
 ഷരപ്പട സഞ്ചയങ്ങൾ മുരണ്ടങ്ങടക്കവേ,  
 നൽപ്പനീർപ്പൂക്കൾ കണ്ടു പുഞ്ചിരി പുണ്ടീടവേ,  
 ആയവ, സ്വാമിതന്റെ സന്ദർശ്യ ഭീപത്തിന്റെ  
 പാഴ്നിഴലെണന്നൊക്കതെ, അങ്ങയ്ക്കായ് പാടാതെ ഞാൻ,  
 സാമോദം പവമാനൻതൊട്ടിലാട്ടീടുന്ന തേൻ—  
 മാവിൻ മണ്ടയിൽ മനംമയങ്ങി മരുവിപ്പോയ്.  
 ആ സുഷുപ്തി കൈവിട്ടു കണ്മിഴിക്കുന്നു, കണ്ട  
 ഭാസുരതപമെങ്ങോ പോയ് മറഞ്ഞു കഷ്ടം, കഷ്ടം.  
 തേന്മഴ ചൊരിഞ്ഞൊരപ്പൂക്കളെ നിലത്തിട്ടു



വന്ദശയ്യക്കിച്ചു കളഞ്ഞീടുന്നു കഷ്ടം!  
 ഷരപ്പദാരവമില്ല, മേഘനിർഘോഷം കേൾക്കാ—  
 മുരപ്പുവ വിടരുണതിപ്പൊഴോ, ഇപ്പോഴെന്നാൽ  
 ഞാനെന്നു പാടിത്തരാ, മയ്യോയെൻ വന്ദനമേ  
 ഞാനിനിയെന്തു ചെയ്യും? പഞ്ചമം വരുന്നില്ലേ.

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 ....

വിത്തുകൾ മുളയിട്ടുതുടങ്ങി, അങ്ങയുടെ

സത്താംശം വെളിക്കോട്ടു കാട്ടിക്കൊണ്ടുവയല്ലാം  
 അജ്ഞനിയെന്റെ “യന്ധചാപല്യം” ഭസിച്ചിട്ടു  
 വിജ്ഞപ്തിപ്രസംഗങ്ങൾ ചെയ്തതിൽനിന്നു ഞാനും  
 പുല്ലിന്റെ മുളയിലും, വള്ളിതൻ തളിരിലും,—  
 മെല്ലാററിക്കല, മെന്റെ കണ്ണുകന്ദുതലിലും,  
 സല്ലീലന്മാരും ഭവാൻ ലോകവ്യാപിയാണെന്നു  
 നല്ലപോലറിഞ്ഞേ, നീ വിശപത്തിൻമൂലമെന്നും.  
 ഇപ്പൊഴോ, ഗീതപ്രഭാവങ്ങളും പോയ്, പക്ഷത്തിൻ-  
 കെല്പതും കാഞ്ഞൊല്ലാ; മന്ദഭാഗ്യനാമിവൻ,  
 ചഞ്ചലസൗന്ദര്യത്താലന്ധനാക്കയാലെന്നു  
 പഞ്ചമം സ്വാമിയ്ക്കായിപ്പാടാതെയിരുന്നുപോയ്.  
 പൊറക്ക സമസ്താപരായവും സ്വാമിൻ! സുഖം  
 വെറുത്തോനിവനിതാ മരിക്കാൻ തുടങ്ങുന്നു.  
 ഭാഗ്യലേശത്താലിനിപ്പിറപ്പുണ്ടെങ്കിലെന്നു  
 ശക്യമാംവിയമെന്റെ പഞ്ചമ ഗീതാലാപം  
 അങ്ങയ്ക്കു, മങ്ങിൽനിന്നു വിഭിന്നമല്ലാത്തുള്ള  
 ജംഗമാദ്യങ്ങൾക്കുമായ്ക്കൊണ്ടു ഞാൻ ചെയ്യും, പിന്നെ  
 അതു താൻ ജീവിതത്തിൻ ശരവ്യമെന്നോർത്തിട്ട്  
 കൃതകൃതനായി ഞാൻ നിർവൃതി നേടിക്കൊള്ള.

## ഗതി.

(C. N. Ananta Ramayya Sastri, M. A.)

നമുക്കു ശിഖ മുന്മാണെങ്കിൽ, വിഭേശിക്കു് അതു് പിന്വിലാണെ  
 ന്നു് വിഷമാലങ്കാര രീതിയിൽ “മലയവിലസത്തിൽ” പറഞ്ഞിട്ടുള്ള ക  
 ണക്കിനു് നമുക്കു് “ഗതി” മുന്മാണെങ്കിൽ, ദ്രവിഡുക്കു് അതു് പിന്വിലാ  
 ണെന്നു് ഇംഗ്ലീഷ് കാക്കു് പറയുവുന്നതാണു്. ഇംഗ്ലീഷിൽ Preposition



എന്നുപറയുന്ന പദം ഓരോന്നും ദ്രവിഡ ഭാഷകളിൽ Postposition എന്നു പറയത്തക്ക നിലയിലാണിരിക്കുന്നത്. ഗതിയായ ഓരോ പദവും ആരംഭത്തിൽ ക്രിയയോ നാമമോ ആയിരുന്നുവെന്നു സംഗ്രഹിക്കുകയുണ്ടായിട്ടുള്ള ഭാഷകളിൽ വ്യക്തമായിരിക്കുവാൻ ഗതി എല്ലാത്തന്നെ അത്യയത്തിൽ ഒരു വിഭാഗമാണ്. ഉദാ: എന്നതിനെ അത്യയമല്ലാതെ നിപാതമായ ഗതിയായി സ്വീകരിക്കാമെന്നുള്ള അഭിപ്രായം ശരിയല്ല. ഉദ് എന്ന് ആദിയിൽ മദ്ധ്യം എന്നത്മുള്ള ഒരു നാമപദമാണ്. ഉദ്വഴി എന്നപദത്തിൽ ഈ ശബ്ദമാണുള്ളത്.

ഇംഗ്ലീഷിൽ നിർദ്ദേശികയോടു Prepositions ചേരുന്നില്ലെങ്കിലും മലയാളത്തിൽ “ശിവൻ ശക്തിയുമായി ചേരുന്നു” എന്ന വാക്യത്തിൽ “ആയി” എന്ന ഗതി നിർദ്ദേശികയോടു ചേർന്നിരിക്കുന്നതു കാണാം. “ദശരഥപുത്രനായ രാമൻ” എന്നതിൽപോലും “ആയ” എന്നതിനെ ഗതിയായ അത്യയമായി സ്വീകരിക്കാമെന്ന് കേരളപാണിനീയത്തിൽ കാണുന്നു. “സാക്ഷി” എന്ന കാരകത്തിലും ഒതുങ്ങാതെയുള്ള “ദശരഥപുത്രനായ രാമൻ” എന്ന ഭൂഷാത്തത്തിൽ മാത്രം കാരകമല്ലാത്ത ഗതി കാണുന്നു.

“ഗതി” എന്ന സങ്കേതം കേരളപാണിനീയത്തിൽ ആദ്യമായി സ്വീകരിച്ചതാണ്. തമിഴ് വ്യാകരണത്തിൽ ഇതിന് “ചൊല്ലുപ്” എന്നൊരു സങ്കേതം കാണുന്നു. ഉപ് എന്നതിന് വിഭക്തി പ്രത്യയമെന്നർത്ഥം. സാക്ഷാൽ പ്രത്യയങ്ങളിൽനിന്ന് മാറി ഇത്തരം പദമായും കൂടി കാണുന്നതുകൊണ്ട് ഇതിന് ചൊല്ലുപ് എന്ന സങ്കേതം സിദ്ധിച്ചു. ഗാത്രതുവാറ മുതൽ പർ ഇതിന് “ഉപപദം” എന്നൊരു സങ്കേതം കൊടുത്തിരിക്കുന്നു. മായുള്ള പദമല്ലാതെയിരിക്കുന്നതുകൊണ്ട് ഇതിന് ഈ പേരു കൊടുത്തിരിക്കുന്നു. കർമ്മപ്രവചനീയം എന്നൊരു പേര് നീണ്ടുപോയി എന്നൊരു കാരണത്തിനേൽ കേരളപാണിനീയത്തിൽ ത്യജിച്ചിരിക്കുന്നു. “ദശരഥപുത്രനായ രാമൻ” എന്നതിലേ “ആയ” എന്നതിന് കർമ്മപ്രവചനീയം എന്ന സങ്കേതം ഒരു കണക്കിനും ചേരുകയില്ല.

കുറിച്ച് എന്ന ഗതിയോടു ചേർന്ന് “ഉള്ള” എന്നു പ്രയോഗിക്കുമ്പോൾ “കുറിച്ചുള്ള” എന്നു വരുന്നു. ഇതിന് പകരം “കുറിച്ച്” എന്നു പ്രയോഗിക്കാൻ പാടില്ലെങ്കിലും “പററിയുള്ള” എന്നതിന് പകരം “പററിയ” എന്നു പ്രയോഗിച്ചുകാണാം. ഈ ഭൂഷാത്തത്തിലും “ഗതി” കാരകമല്ലാതെ വരുന്നു. “അവന്റെ കൂടെ” എന്ന ഭൂഷാത്തത്തിലൊഴികെ സംബന്ധികാവിഭക്തി കാരകമല്ലാതിരിക്കുന്നതുപോലെ “ആയ” “പററിയ” എന്നവ കാരകമല്ലാത്ത ഗതിയായിരുന്നു കൊള്ളപ്പെട്ടു.



# വിശ്വാസാദർശം.

(കേ. ശേഷതൂർ I U. C.)

(വഞ്ചിപ്പാട്ട്)



താരുണ്യശ്രയിലുള്ള ഭർത്താവും സൽഗുണവും  
 ചേരുകാലപുരത്തിങ്കൽ വാർദ്ധക്യകാലേ.  
 ഈയവസ്ഥയെല്ലാത്തിനുമൊരുപോലെതന്നെയല്ലോ  
 മെയിലെന്നും വേഗമെന്നുമുള്ളൊരേതരം.  
 എന്നുപോലെ മനുജകുടുംബകലസാധനങ്ങളെക്കും-  
 എന്നുമെന്നും വരുന്നണ്ടുഭേദഭേദകാലം.  
 കൃതയുഗം, ത്രോതായുഗം, ദ്വാപരവും പിന്നെക്കലി-  
 യിത്തരത്തിൽ മനുജനും പകത്തുകാലം.  
 ഇങ്ങനെ പകത്തതിനുമടിസ്ഥാനം യുഗത്തന്നെ  
 10 സൽക്കർമ്മവും, പാപമൊരു ദുഷ്കർമ്മങ്ങളും  
 കലികാലമുപകിന്നുവെച്ചതായവലയാണെ-  
 ന്നലർസുതപദദാസർവചിച്ചിരുന്നു.  
 ഇക്കാലാദിയിങ്കലൊരുഭൂമിദേവൻവാണിരുന്നു,  
 കേരുകാത്തവരില്ലവൻറസൽഗുണങ്ങളെ.  
 ചൊൽക്കൊള്ളുന്ന ഭൂസുന്ദരനരഹത്തിയെന്നപാപം  
 കൈക്കൊള്ളുവാൻ വഴിയായി; ദുഃഖവുമായി.  
 സങ്കടപാരവാരത്തിൻ മദ്ധ്യത്തിലായിത്തരത്തിൽ,  
 പങ്കമേററതാമരപോലുഴന്നീടുമ്പോൾ  
 സംസാരമാംസാഗരത്തിൻ മുകൾകണ്ടുവരും—  
 20 മൊരുബുദ്ധമുനിയവന്നക്ഷിലക്ഷ്യമായ്.  
 സന്തോഷവും സങ്കടവും നാമിളിതമായിട്ടുള്ള-  
 ചിന്താവേഗത്തോടെയവനിമട്ടുചൊന്നാൻ  
 “മുനിമുടിയണിമണേ! കഴലിണവണങ്ങുന്നേൻ  
 ഇനിമമപാപമെല്ലാമസ്തമിച്ചുപോയ്.  
 അടിയ്ക്കടിയഹങ്കാരമുഴുത്ത, കഴിഞ്ഞജന്മേ-  
 യടിയനുപകാരമൊന്നു ചെയ്തുപോയ്.  
 നരഹത്തി യാകും പാപം നരകത്തിലെന്നെത്തള്ളി  
 നരവര! മോക്ഷത്തിനുവഴിയെന്തുചൊൽ.  
 ഏരികനലിലിട്ടൊരു കരിക്കട്ടയെന്നുപോലെ-



- 30 യെരിയന്നമമമനംമാമനേ! ഗുരോ!"  
 ഇത്തരത്തിലസ്സശ്ശെശ്ശചിത്തനായഭൂസുരൻറ  
 തതപമല്ലാംഗ്രഹിച്ചുടൻമാമുനിചൊന്നാൻ.  
 "കാലാന്തരം, ദുസ്സപഭാവം, ക്രോധം, ഭ്രോധം, ലോഭം, മദം,  
 മാത്സര്യമെന്നീത്തരത്തിൽപലകാര്യങ്ങൾ  
 മനുജൻറമനസ്സിനെമലിനമാക്കിച്ചെയ്യുന്നു.  
 മനുജനോ വെറുമൊരുക്കളിപ്പാവതാൻ,  
 ഭൂസുരമകുടമണ്ണേ!ഭവാനിതമവരുവതി-  
 ന്ന സംഗതിതന്നെയൊരു കാരണമേകേൾക്കേ.  
 സകലകന്മഷങ്ങളുംസകലദുഷ്കൃതങ്ങളും  
 40 അകതാരിൽപൊറുത്തിടുംഭേദഭേദവനെ  
 സതതംനീവണങ്ങുക, സതതം നീ ജയിക്കുക,  
 വിതകു മില്ലിതിന്നൊരുലേശമെങ്കിലും.  
 സുരാപഗാമൃതത്തിങ്കൽദിനംകളിച്ചതിതപം  
 നിരാശയിൽമുഴുകാതെചെയ്യുകവേണം.  
 സകലസങ്കടങ്ങൾക്കുംമഹേശ്വരയായൊരീശൻ  
 സകലസങ്കടങ്ങളുംനിറക്കുതീർക്കും"  
 മുനീദോപദേശംശ്രവണേന്ദ്രിയങ്ങൾക്കുള്ളിൽക്കട-  
 ന്നനുപദംഭൂസുരനെനയിച്ചുചെമ്മെ.  
 ഓരിഭൂവൻഭേദമെന്തിനന്തത്തിൽവിരടുവാൻ  
 50 കരുത്തുള്ളധനമീർപ്പുണ്ടെന്നുകേൾക്കേ.  
 സാധുഃവതുവിധംവിധിവിധിയാസത്തെപ്പകഴ്ത്തിക്കൊ-  
 ണ്ടിരിക്കിലഗ്നമിക്കുന്നുവാ,യെന്നതുപോലെ  
 ഭൂസുരനുംപാഞ്ഞുപാഞ്ഞുചെന്നുചെന്നൊരുനദിയി-  
 ലസുരക്ഷയ്ക്കൊരുമാറ്റമെന്നുമുറച്ചു.  
 സ്നാനശേഷംതപസ്സുതടങ്ങിയവൻഘോരഘോര-  
 മനന്തനാൽപോലുംപണിവിവരിക്കുവാൻ.  
 ചെമ്പിച്ചുള്ളജടകുണ്ടുപാമ്പുകളാണെന്നുചിന്തി-  
 ച്ചാശ്ചപരത്തിടമൊരുപക്ഷിതൻഗണം  
 അടുത്തുവന്നുവിയിൽനോക്കിയതുനേരമൊരു  
 60 ജടയാണിതെന്നുചൊല്ലിയാശവെടിഞ്ഞു.  
 കരുണാവാരിധിയായജഗദീശൻചമച്ചൊരു  
 ചെറുശ്ശാലമെന്നുചിത്തേനിനച്ചുകൊണ്ടു്  
 പാദങ്ങളിൽതിങ്ങിവിങ്ങുംപുംചൊടിവഹിച്ചീച്ചകൾ  
 സാദശമനത്തിനായിക്കയറിമൂക്കിൽ



അതന്നുമാമോഷ്ടപയംചെറുതൊണ്ടിപ്പഴമെന്നു  
കരുതീട്ടുകിളികളുമടുത്തുവെമ്മേ,  
ഒരുതപസ്വിതന്നുടയധർമ്മങ്ങളെന്തെല്ലാ-  
യൊരുതാമിളിളയായ് മടങ്ങിമെല്ലേ.

70 ഓലനാരുകീറിക്കീറിവിഷമിക്കാതിരിക്കുവാൻ  
ലോലമായനാരദൈവംതന്നതെന്നോത്തു്,  
ചലചലചിലച്ചിട്ടുകിളികളുമടുത്തുവ-  
ന്നലർസമമുദയായതന്ത്രരഹത്തെ,  
കോത്തുകെട്ടിപ്പിണങ്ങിപ്പിടയ്ക്കുവാനുപമമുടൻ  
ചിത്തമോദംപാർത്തിട്ടുവാൻതുടങ്ങിരേഗം.  
ഇത്തരത്തിൽകഠിനമാന്തപമവനഞ്ചുരപ്പം  
സതപരംകഴിച്ചശേഷമുണന്നേരം,  
മുഖിലൊരുമഹഷിയെവെറുക്കണ്ടുസന്തോഷിച്ചു  
തമ്പടങ്ങുകൂപ്പിമെല്ലെവണങ്ങിനിന്നു.

80 കരുണാർദ്രചിത്തനായമഹഷിപുംഗവൻതഥാ  
ചെറുതരുപ്പുഞ്ചിരിയോടുകൂടിപ്പിന്നാൻ,  
“കഠിനമാന്തപംചെയ്യാനതിയാതുകൊതിയെങ്കിൽ  
പടുമതിഭവാൻപോകഗംഗാതടത്തിൽ.  
ഒരുപേരുംപെരുപ്പമില്ലാത്തതായചെറുതോട്ടി-  
ലരിയതാവകതപമഹലമല്ലോ.

അതുകൊണ്ടുഭവാൻവേഗംഭവനഭിതടപുകി-  
ട്ടുലമാന്തപസ്സിനെഭക്തിയായ് ചെയ്തു.”  
ഗംഗാതടേല്ല തപം ഭംഗിയായിച്ചെയ്തെന്നു  
ഭംഗമായൊരാശയത്താൽ കഴങ്ങി വിപ്രൻ.  
ഉപദേശം തനിക്കു നൽകിയ മുനിപ്രവരനെ

90 വിപുലസുരനും വേഗം വണങ്ങിയിട്ടു്  
ഇടിമിന്നലെന്ന പോലെ, ഖഗനണയാനംപോലെ—  
യടിക്കടിതപരിതമായ്ഭ്രസുരനോടി.  
മുഖിലൊരുമദികണ്ടുഗംഗയെന്നുനിനച്ചുകൊ—  
ണ്ടുവിലവൻജപം, തപമിവതുടങ്ങി.  
അവനറച്ചതുപോലെസുരാപഗകണ്ടതില്ല  
മനോനിമ്ബതപംകൊണ്ടുതെറ്റിചരിച്ചു.  
അവിടെയുമഞ്ചുകൊല്ലംകഠിനമാന്തപംചെയ്താ—  
നവനിസുരനോന്നായ്തളൻവേഗം.  
ഒരുമുനിപുംഗവൻറയുപദേശംകൊണ്ടുതന്നെ



- 100 തപരിതമായ് പാഞ്ഞുപായാൻ പിന്നെയുമഹോ!  
 വഴിയിങ്കലൊരു നദിയവന്നു കിടന്നു കാണാ—  
 യഴിമുഖമാരു ചെറുനദിയെന്നപോൽ  
 അവിടെയുമഞ്ചുകൊല്ലമതുവമാന്തപഞ്ചയ്ക്കൊ  
 നവിടെനിന്നുമേ പോയാനതുലംവേ ശം.  
 കൈയും കാലും തളന്നുപോയ് തലനന്നായ് കാക്കിപ്പോയ്  
 മെയ്യ മുഴുവനും നന്നാക്കിയിട്ടുപോയി.  
 ആത്മാവിന്നു മോക്ഷലാഭം കിട്ടുകയില്ലെന്നു കണ്ടു  
 കന്മഷവിഹീനനായ ഭൂസുരനപ്പോൾ  
 ശേഷിച്ചുള്ള ശക്തികളെല്ലാമെടുത്തവനോടി-  
 110 യീഷദാനു പൊക്കിടയാരു സ്ഥലത്തുചെന്നു.  
 മുന്നോട്ടേയ്ക്കു നോക്കി വെച്ചുള്ളതെന്തു നം ചൊല്വാ—  
 നന്നദിയെമ്പൻ കണ്ടു സമോദയായ് പിൻ.

\* \* \* \* \*

- “ചിത്രമൂല! ഭൂസുരൻപോലുള്ള പാപമെന്തു?  
 സതപരനീ പറയുകകാണുണ്ടല്ലാം.”  
 എന്നുചൊല്ലിയമപ്പറീന മനായപിതൃപതി-  
 യന്നുചിത്രമൂലനാടു, പിന്നവൻചൊന്നാൻ  
 “നരഹത്തിയെന്ന പാപമിവൻപണ്ടുചെയ്തിട്ടുണ്ടു,  
 നരകത്തിൽപെടത്തക്കവലുതാംപാപം.  
 അതിനുപശാന്തമായിസുരാപശാന്തിതേനിക്ക—  
 120 ലതുവമാന്തപഞ്ചയ്ക്കൊൻ വളരെക്കാലം”  
 ഇതുകേട്ടുപിന്നു ചിത്രഭൂസുരൻപോലുത്തിന്നു  
 പിതൃപതിമറപടിയിറുപറഞ്ഞാൻ,  
 “വിശ്വാസമെന്തെന്നുമാത്രമാണുവേണ്ടതെന്നുകേൾക്ക  
 നിശ്വാസമോ, ശോഷികളോകാണിച്ചാൽപോരാ.”  
 അനന്തമാമനുപമകൈവല്യത്തെമ്പൻ പ്രാപി-  
 ത്തനന്തശായിതന്നുടെ ഭക്തനായ് വാണു.





## ബങ്കിമ ചന്ദ്രശതോപാധ്യായർ.

(ഭേദസ്യാ, ഡി. തകടിയേൽ ii U. C.)

ഭാരതഭൂമിയുടെ അഭിമാന കേന്ദ്രവും, വംശഭാഷാസാഹിത്യനായകന്മാരിൽ അഭിപ്രീതിയും ആകുന്നു ബങ്കിമ ചന്ദ്രശതോപാധ്യായർ. അദ്ദേഹത്തിന്റെ മനോഹരങ്ങളായ കഥാ കസ്യുരങ്ങളുടെ ആനന്ദ മകരന്ദവും വിജ്ഞാനപരിമളവും ആസ്വദിക്കുവാൻ സാഹിത്യപ്രണയികൾ ഭാരതത്തിൽ തുലോം വിരളമാണ്. അദ്ദേഹത്തിന്റെ നോവലുകളും അദ്ധ്യായികകളും വിവിധ ഭാഷകളിലേയ്ക്ക് വിവർത്തനം ചെയ്തു കഴിഞ്ഞിരിയ്ക്കുന്നു; പ്രസ്തുത സംഗതി തൽകൃതികളുടെ അനല്പമായ മാഹാത്മ്യത്തെ വിളിച്ചുപറയുന്ന മൂലാഭിഷിക്തോദാഹരണമാണ്. സർ വാൾട്ടർ സ്കോട്ടിന് ആംഗല ഭാഷാസാഹിത്യത്തിൽ ഉള്ള സ്ഥാനമത്രേ, വംശഭാഷാസാഹിത്യത്തിൽ ബങ്കിമ ചന്ദ്രനുള്ളത്. അദ്ദേഹത്തെ അതിശയിയ്ക്കത്തക്ക വേറൊരു നോവലെഴുത്തുകാരൻ ഭാരതത്തിലില്ലെന്ന നിസ്സംശയം പറയവുന്നതാണ്.

പല മഹാനാമങ്ങളും മഹതിമാരുടെയും ജന്മദേശമായ ബങ്കാളമാണ് ബങ്കിമ ചന്ദ്രന്റെയും ജന്മഭൂമി. മഹാശയനും വംശഭാഷാജനയിതരും ആയ ഇന്ദുശാപരവ്രാജിയാസാഗരൻ, ലോകമൊഴികെ കടലിനീരായ സർ രവീന്ദ്രനാഥടാഗോർ, ഹിന്ദുതാപാർത്ഥ്യവർണ്ണനായ ശ്രീരാമകൃഷ്ണപരമഹംസർ, ശ്രീ വിവേകാനന്ദ സ്വാമികൾ, രസതന്ത്രശാസ്ത്രപാരാവാദപാരംഗതനായ ജഗദീശചന്ദ്രബോസ്, ചരിത്രപ്രവീണനായ രമേശചന്ദ്രദത്തൻ, സ്വദേശപ്രണയിയായ ചിത്തരഞ്ജനഭാസ്, സുപ്രസിദ്ധദേശഭക്തയും സാഹിത്യസഖിയുമായ സരോജനീദേവി, കവയത്രിചിത്രകമായ തരുണ്ണത്, മുതലായവർ ബങ്കാളദേശത്തിന്റെ അരുമ സന്താനങ്ങളാണ് എന്നുള്ള വാസ്തവം സ്മർത്തവ്യമാകുന്നു.

ക്രൈസ്തവവർഷം ഹവനവ ജൂൺ ൨-ാം തീയതി നമ്മുടെ കഥാനായകൻ "റാൻറിഫോർ പർഗാനാസ്" (24- Parganas) എന്ന ഡിസ്ട്രിക്റ്റിൽ ജനിച്ചു. അന്ന് വാണീദേവി അതിരറ്റ ആനന്ദാംബുധിയിൽ ആറാടുകതന്നെ ചെയ്തിരിയ്ക്കുന്നു! ബങ്കിമന്റെ പിതാവായ യാദവചന്ദ്രശതോപാധ്യായർ അന്ന് മിഡ്നാപ്പൂരിലെ ഡപ്യൂട്ടി കലക്ടറായിരുന്നു. തന്നിമിത്തംബങ്കിമചന്ദ്രൻ ശൈശവം കഴിച്ചുകൂട്ടിയത് പ്രസ്തുതദേശത്താണ്. അനിതരബാലസാധാരണമായ ധീഷണാശക്തിയും സ്മരണപാടവവും ചെറുപ്പം മുതൽക്കുതന്നെ ബങ്കിമനിൽ സ്ഫുരിച്ചുതുടങ്ങി. അക്കാലത്ത് റെറീഷ്യസം കൊണ്ട് അദ്ദേഹം ബങ്കാളിഭാഷയിലുള്ള അക്ഷരങ്ങൾപഠി



ച്ചുപോൽ! ഏഴുവയസ്സു തികഞ്ഞപ്പോൾ ബങ്കിമചന്ദ്രനെ മിഡ്നാപ്പൂരിലുള്ള ഒരു പാശാലയിലേയ്ക്കയച്ചു. അവിടെ ഓരോ ക്ലാസിലും പ്രഥമസ്ഥാനം അദ്ദേഹത്തിനായിരുന്നു. ബങ്കിമൻ പന്ത്രണ്ടാമത്തെ വയസ്സിൽ ഹുഗ്ലി കോളേജിൽ അയയ്ക്കപ്പെട്ടു. അക്കാലത്ത് അദ്ദേഹത്തിന് പാരായണവിഷയത്തിൽ ഉണ്ടായിരുന്ന അഭിരുചി അത്യാഭ്യുദയമായിരുന്നുവത്രേ. ബങ്കിമൻ പല പരീക്ഷകളും അവിടെ പ്രഖ്യാതമായ വിധത്തിൽ ജയിച്ചു.

നമ്മുടെ കഥാനായകൻ പതിനൊന്നാമത്തെ വയസ്സിൽ വിവാഹം കഴിച്ചു. എന്നാൽ ഏതാൻപതു കൊല്ലങ്ങൾക്കുശേഷം “സീമാതീതേ കദനജഡയ” ബങ്കിമനെ തള്ളിവിട്ടു. അദ്ദേഹത്തിന്റെ പ്രേമയാമം ദിവംഗതത്വാവുകയാണ് ചെയ്തത്. ബങ്കിമചന്ദ്രൻ തന്റെ ഇരുപത്തൊന്നാമത്തെ വയസ്സിൽ വീണ്ടുമൊരു വിവാഹം കഴിച്ചു.

ബങ്കിമചന്ദ്രൻ കോളേജിൽ പഠിച്ചുകൊണ്ടിരിക്കെ, സുന്ദരങ്ങളായ പല കവിതകൾ ‘സമ്പൽസുധാകർ’ (Sambad Sudhakar) ‘സാധുരഞ്ജൻ,’ (Sadhu Ranjan) മുതലായ പത്രങ്ങളിൽ ഏഴുതി പ്രസിദ്ധീകരിച്ചിരുന്നു. അക്കാലത്ത് ഭീനബന്ധു (Deenabandhu) തുടങ്ങിയ ചില മറ്റു കവികൾ പ്രസ്തുത പത്രങ്ങളിൽ കവിതാപരിശീലനം നടത്തിവന്നു. അവരുടെ കവിതകളെക്കാൾ ബങ്കിമചന്ദ്രന്റെ കവിതകൾക്ക് ഒരു പ്രത്യേകമായ അഭിനവതത്വം ആകർഷകത്വവും ഉണ്ട്.

ബങ്കിമചന്ദ്രൻ ൧൮൭൨-ൽ പ്രസിഡൻസി കോളേജിൽ ചേർന്നിരുന്നിരുന്നപ്പോഴായിരുന്നു. കൽക്കട്ടാ സർവ്വകലാശാലയിൽ ബി. എ. ഡിഗ്രി എക്സാമിനേഷൻ അരംഭിച്ചത് ആ കൊല്ലത്തിലായിരുന്നു. ബങ്കിമൻ ചുരുങ്ങിയ സമയം കൊണ്ട് പ്രസ്തുത പരീക്ഷയ്ക്ക് തയ്യാറാവുകയും, പാസാവുകയും ചെയ്തു. ഇരുപതാമത്തെ വയസ്സിൽ ബങ്കിമനെ ഒരു ഡെപ്യൂട്ടി മജിസ്ട്രേറ്റ് ആയി ഗവണ്മെന്റുറംഗിയ്മിച്ചു. അതുകൊണ്ട് ബങ്കിമൻ ജസ്റ്റിസിൽ താമസം തുടങ്ങി. അവിടെ വെച്ചാണ് ഭീനബന്ധുവിനെ അദ്ദേഹം ആദ്യമായി കണ്ടത്. അപ്പോൾ അവർക്കുവായ ആനന്ദം അപരിമേയവും അനന്യസാധാരണവും ആയിരുന്നു; ജീവിതാവസാനം വരെ അവർ സുദൃഢമിത്രങ്ങളായി ജീവിച്ചു. കാലാനതരത്തിൽ, റായിബഹുദൂർ, സി. ഐ. ഈ മുതലായ പല സ്ഥാനമാനങ്ങളും ബങ്കിമചന്ദ്രന് സിദ്ധിയ്ക്കുകയുണ്ടായി.

൧൮൯൪—ഭാരതവർഷത്തിലേ വീരവ്യഭജനമാരുടെ ചരിത്രത്തിൽ പ്രധാനമായ ഒരു കൊല്ലമാണ്; അതേ, ആ വർഷത്തിൽ ആ മഹാവ്യഭജന



ൻ ഭാരതത്തിലേ തന്റെ വിലയേറിയ ജീവിതമാകുന്ന നടകത്തിന് ഭരതവാക്യം അരുളി;—ആ മഞ്ജുളഭട്ടണിപ്രദീപം പൊലിഞ്ഞു;—ഭാരതീയർ ആകമാനം സന്താപസമുദ്രത്തിൽ നിമജ്ജനം ചെയ്തു.

ഇനി നമുക്ക് അദ്ദേഹത്തിന്റെ കൃതികളെ ഉപരിപ്ലവമായി ഒന്നു സമീക്ഷിക്കാം. അദ്ദേഹത്തിന്റെ കൃതികളിൽ പതിന്നാലെണ്ണം നോവലുകളാണ്, അവയിലൊക്കെയും ചാരിത്രികവും, ആരെണ്ണം സാമുദായികവും, മറ്റു മൂന്നെണ്ണം ഇവരണ്ടും ചേർന്നതാകുന്നു. ബങ്കിമചന്ദ്രൻ തന്റെ ആദ്യത്തെ നോവലുകളായ ദുഷ്ടശനന്ദിനി, കപാലകണ്ഡല, മൂണാളിനി ഇവകൾ ചുവന്നു—നും ചുവന്നു—നും ഇടയ്ക്കും, രജനി, ചന്ദ്രശേഖരൻ, വിഷവൃക്ഷം, കൃഷ്ണകാന്തൻ മരണപത്രിക ഇവകൾ ചുവന്നു—നും ചുവന്നു—നും ഇടയ്ക്കും, ആനന്ദം, ദേവീചൈന്ദ്രാനി, സീതറാം മുതലായവ ചുവന്നു—നും ചുവന്നു—നും ഇടയ്ക്കും പ്രസിദ്ധീകരിച്ചു. ഇവകൾക്കുതൊട്ടെ വേറെ ചില നോവലുകളും, ഉപന്യാസങ്ങളും, ഗ്രന്ഥങ്ങളും ബങ്കിമചന്ദ്രൻ രചിച്ചിട്ടുണ്ട്.

ബങ്കിമന്റെ നോവലുകളിലേ സൂചികളായ കഥാപാത്രങ്ങൾ വളരെ വൈവിധ്യത്തെ അർഹിക്കുന്നുണ്ട്. അയിഷ, സുര്യമുഖി, ഭൂമര, പ്രഭംപ്ലി, ശാന്തി, ജന്മി, കപാലകണ്ഡല, ഹിര, രോഹിണി മുതലായ ചിത്രീകരണങ്ങൾ എത്രയോ ഹൃദ്യവും അനവദ്യവുമാണ്! ഓരോ കഥാപാത്രങ്ങളും ബങ്കിമന്റെ ലോക പരിചയത്തെയും, മനുഷ്യജീവിത നിരൂപണ വൈദഗ്ദ്ധ്യത്തെയും, ചിത്രീകരണപ്രാവീണ്യത്തെയും ഉള്ളെണ്ണം വിളിച്ചുപറയുന്നുണ്ട്. ലോകത്തിന് ഉത്തമങ്ങളായ ഉപദേശങ്ങൾ നൽകത്തക്കവണ്ണം ആദർശജീവിയുള്ളവരാണ് മിക്ക കഥാപാത്രങ്ങളും. അദ്ദേഹത്തിന്റെ മനോഹരങ്ങളായ ഓരോരോ കൃതികളേയും പഠിച്ച് ദീർഘമായി വിസ്തരിയ്ക്കണമെന്ന് ഞാൻ ഉദ്ദേശിക്കുന്നില്ല. ആ ഭാരം വേറൊരവസരത്തിൽ നിവ്വിച്ചുകൊള്ളാം.

ബങ്കിമചന്ദ്രൻ ബങ്കാളിഭാഷയ്ക്ക് വളരെ ഉൽക്കണ്ഠ വരുത്തിയിട്ടുണ്ട്. ബങ്കാളിയിൽ ശരിയായ ഒരു ഗദ്യരീതി ഉണ്ടായിട്ടുള്ളതു് ബങ്കിമന്റെ കാലംമുതൽക്കാണ്. വിദ്യാസാഗരൻ ഭാഷയെ പരിഷ്കരിയ്ക്കുകയും, സംസ്കൃതവ്യാകരണ നിയമങ്ങളിൽനിന്ന് അതിനെ വിമുക്തമാക്കുകയും ചെയ്തു; എങ്കിലും ഈ വിഷയത്തിൽ അദ്ദേഹത്തിന് പൂർണ്ണവിജയം സിദ്ധിച്ചില്ല. ബങ്കിമൻ ഗ്രന്ഥങ്ങൾ രചിച്ചതുടങ്ങിയ കാലത്തു് ആംഗലഭാഷാപഠനം അവിടെ പ്രചുരപ്രചാരമാകുവാനും ആംഗലഭാഷാജ്ഞാനമവർദ്ധിപ്പിക്കുവാൻ പലരും ബങ്കാളിഭാഷയെ അധികേച്ഛിയ്ക്കുവാനും ആരംഭി



മു. പ്രസ്തുത ഭാഷാഭിജ്ഞന്മാർ സ്വഭാഷോദ്ധരണത്തിൽ ഉത്സാഹിച്ചിരുന്നില്ല; ആംഗലഭാഷാംഗനയുടെ അപാംഗത്വംവലയിൽ അവർവീണുപോയി. ഇത്തരങ്ങളിൽ, ബങ്കിമൻ സ്വഭാഷയ്ക്ക് നിരവധി ഉപകാരം ചെയ്തു. വംഗഭാഷ നിസ്സാരമല്ലെന്നും, മഹാകാവ്യങ്ങൾ അവളെക്കൊണ്ട് സാധിക്കാൻ കഴിയുമെന്നും അദ്ദേഹം സ്വജനങ്ങളെ ഗ്രഹിച്ചിട്ടു. ഇങ്ങനെ, സ്വഭാഷയ്ക്ക് ഉൽക്കർഷ്ഠത്തേയും, മാതൃഭൂമിയായ ഭാരതത്തിന് അഭിമാനത്തേയും വളർത്തിയ ആ മഹാപുരുഷന്റെ സാഹിത്യയശോധാവളം അഖിലഭിഗതവിശ്രാന്തമായി പരിലസിക്കുന്നു.

## സായാഹ്നചിന്ത.

(കെ. എസ്. കഞ്ചുപിള്ള, IV. U. C.)

- 1 പുഷ്പപ്രതാപത്തെടുമാനമാൻ  
ഗഭസ്സിമാൻ പശ്ചിമദിക്കിലെത്തി  
മയക്കിനില്ക്കുംസമയത്തുഞാന-  
പ്രതീചിയെപ്പൊത്തൊരുമാത്രനിന്നു.
- 2 ദിങ്നാഗിനീലാം വരമത്രമാറി-  
ച്ചെമ്പട്ടുപുവാടയണിഞ്ഞിടുന്നു;  
അത്യാഹിതംവല്ലതുമേപിണഞ്ഞു  
ദൂരന്തദുഃഖാർദ്രിയായതാവാം.
- 3 ഖരാംശുവാൽവേൽവരതൻവപുസ്സിൽ  
സേദാംബുചിന്നുന്നതുകാൺകമൂലം  
സന്ധ്യാംഗനച്ചേടി സമക്ഷാമത്തി  
മെല്ലെന്നുപാത്തുന്നണിതാലവുദാം.
- 4 കൂതൽക്കരിക്കാർചെന്തെന്നൽചീശി-  
പ്പാറിപ്പറന്നുടുവത്തുവീണു;  
ഭംഗമലച്ചില്ലിയുമൊട്ടൊതുക്കി, —  
ച്ചെന്താമരക്കണ്ണുവരക്കടഞ്ഞു.



- 5 ആനാരിതന്നാർന്നിഭാനമെന്തെ-  
ന്നായുവാൻപായന രാജിയിപ്പോൾ,  
പ്രശ്നോത്തരഃ ചെയ്തുവതുപോലെകേൾപ്പൂ,  
കാകാരവംസൈകതഭൂവിലെങ്ങും.
- 6 ഭാനോ!ഭവാൻലൈലികമാംപ്രതാപം  
നിരത്ഥമുന്മീതവൃത്തമെന്നുവെച്ചോ  
വിവർണ്ണനായാത്മവിരക്തികൈക്കൊ-  
ണ്ടേവംവിചാരത്തിലമുൻനില്പും?
- 7 ആ വാരണീസേവയിചാശവച്ചു  
മയക്കവും മാന്ദ്യവുമാദ്യമുണ്ടായ്;  
ഇനിക്കറങ്ങിക്കടലിന്നകത്തേ-  
ക്കുണ്ടുവീഴാതൊരു രക്ഷയില്ല.
- 8 അതെങ്കിൽനമോടതുനല്ലതല്ലെ-  
ന്നാപത്തുവന്നോരുരചെയ്തല്ലീ?  
പ്രത്യക്ഷമായ്സൂരിയറിഞ്ഞുചൊല്ലാ  
തത്പങ്ങരനമ്മരക്കുറവേക്ഷണിയം.
- 9 ഉച്ചസ്ഥനായുച്ഛ്ഠിതനംബരത്തി-  
ലുദഗ്രഭാസ്സാൻ ചിളങ്ങി നിന്നോൻ,  
അധഃപതിക്കുന്നമഹാസുവിക-  
ലെന്നാണിതിന്നത്ഥമതാരറിഞ്ഞു!
- 10 ആഭാസവൃത്തസ്ഥിതിയെത്രമാത്ര-  
മുച്ചസ്ഥനംശാശ്വതമായിരിക്കാ;  
ചന്ധാംശുവിത്തതപരിഞ്ഞുകൊൾവാൻ  
ഭൃഷ്ടാന്തമായിട്ടിതുകാട്ടിടുന്നു.
- 11 അസ്താദ്രിയം ശാശ്വതമാക്കിടാതെ  
പുഷ്പാലനായിസ്ഥിതിചെയ്തുസ്മരൻ;  
ആശ്ചര്യമോ? നഷ്ടകരതപമുണ്ടായ്  
മാനംവെടിഞ്ഞാൽ നിലയെന്തു പിന്നെ?



- 12 ഉഷസ്സിനത്തംസമണിമതല്ലി;  
മദ്ധ്യംനമകയ്ക്കശിരപ്പതക്കം;  
ഉഷ്ണീഷകം താനപരാഹ്നഭേവി-  
ക്കുളച്ചുണഞ്ഞിട്ടമുഗ്രഭാനം.
- 13 ഉദിച്ചനേരമുതൽ മാനമേറി-  
യച്ചസ്ഥനായുഷ്ണകരതപമന്തം;  
അതല്ലയോ താഴ്വഭവിച്ചുപാൽതാ-  
ലഹംകൃതിക്കീയവസാനമാർഷം.
- 14 ഇമ്മട്ടിലത്രേ ഭവരതനാണു-  
ക്കമ്മട്ടമാളുന്നകുക്കളെല്ലാം;  
അതിൻരഹസ്യക്കുരുജഗത്തിലാർഷ-  
മറിഞ്ഞുകൊടുവാൻതുലംപ്രയാസം.
- 15 സ്നേഹംനടിച്ചു, വെറുത്തുചിരിച്ചു,  
ചാരതണുഞ്ഞിങ്ങുപുലമ്പുവോരെ,  
കുണ്ടാലുടൻ നാം തലയിൽക്കുരുറു;  
പിന്നെച്ചവിട്ടിപ്പറക്കോട്ടുള്ളതും.
- 16 വേണ്ടിനതിൽവേദമൊരാൾക്കു; മിച്ഛോൾ  
കണ്ടില്ലയോ നാം പ്രകൃതിപ്രഭാവം  
മാതാവു പോകുവഴി നോക്കിമക്കൾ  
പോവുന്നതിൽ തെറ്റൊരു ചെറുമില്ല.
- 17 മറുക്കിൽമർദ്ദിക്കുപുറത്തു; മാറിൽ  
സ്നേഹംചൊരിഞ്ഞുതലത്തിൽവയ്ക്കു;  
പാൽതാലിതാവാരം പ്രകൃതിക്കുശൈലി;  
സവിത്രിതന്നോമനമക്കളെപ്പോൽ.
- 18 പൂവാശയാളും പുലരിക്കിടാവിൻ  
പൂക്കാവനത്തിൽ പുതുപുഷ്പമായും;  
പൂവാപരഭ്യോവിനപാൽതമാകും  
പൂണ്ണപ്രകാശത്തിനു ദീപമായും,



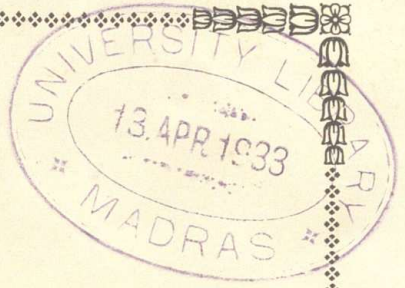
- 19 വിജ്ഞാനിന്നോരപചായിതൻതാൻ  
 വല്ലാതനൻ; നീയചലാതലത്തേ,  
 പ്രതപ്തമാക്കിത്തുയിർചേർത്തുകൊണ്ടാ-  
 മന്ധഃസ്ഥഗുണത്തിൽ മറിഞ്ഞുവീഴാൻ. (യുഗകം)
- 20 നാകസ്ഥലത്തേക്കയരേണ്ടവൻ നീ;  
 ഘനാശ്രയത്തെത്തരസാവെടിഞ്ഞു;  
 അഖണ്ഡിതാഹേളനപാത്രമായോ-  
 രീവൃത്തമെല്ലാമറിഞ്ഞിടുന്നോ?
- 21 കൌമാരവും യൌവനവും കഴിഞ്ഞാൽ,  
 ജരാനിബലംതന്നെ, കല്പംപോൽ  
 തൃജിച്ചിടേണം; കഴിവില്ലമറെ-  
 ന്നരക്കയാം നമ്മൊടുകമ്മസാക്ഷി.
- 22 ആഹന്ത! മായാമയമിപ്രപഞ്ചം,  
 മോഹിച്ചുമേളിച്ചുവസിച്ചിടുന്നോർ,  
 നിനച്ചിടുന്നീമഹനീയതത്വം  
 മഹാഭവീഃരാദനമായിമാത്രം.
- 23 ഘനാഘനത്തിൻവരവോർത്തുനില്ക്കും  
 ഖാനോദകംഖാഭ്യഘലപ്രദായി,  
 വവാഷ്ഠപഘർമ്മാദികളേകമാത്ര-  
 യ്ക്കറിഞ്ഞുനിർഭവന്ദനിലയ്ക്കുനില്ക്കും.
- 24 ജലോർമ്മിയം ഭോധിയുയർത്തിയിപ്പോൾ  
 ജഗത്തശേഷം കബളീകരിപ്പാൻ,  
 ഇരച്ചുകേൾ; നിരവീകലത്രേ  
 വചർക്കുകയാണമുദിച്ചിടുന്നു.
- 25 കൂപ്പാസകംസൂര്യപടത്തിലെത്ര  
 പ്രാചുര്യകാന്തിപൂർവ്വമുണ്ടിരുന്നു;  
 പീതംകല, ന്നാട്ടതുപിംഗമായി,  
 ക്ലമീരമായ് പുഷ്പലരംഗമാൻ.



- 26 വാനാണ്ടവാളിന്റെ നിഘാതമേറു  
നികൃത്തമാം രാഗനിചോളമിപ്പോരും,  
അണഞ്ഞിട്ടം ധ്യാനനിഷ്ഠപരത്താ-  
ലശ്രീകരംപൂണ്ടപരൂപമായി.
- 27 നിശീണ്ണമായ് തീർത്തവിൽനിശാസ്യ;  
കൈവിട്ടുഗാഢതമൊന്നു നമ്മൾ;  
ആരാണ്ടതാകെത്തരിയാക്കി, മാന-  
ത്തങ്ങിങ്ങു ചിന്നിച്ചിതറിക്കിട്ടപ്പൂ.
- 28 അജ്ഞാത, മജ്ഞാത, മതീത, മോത്താൽ  
ജഗൽപിതാവിന്റെ നിഗ്രഹതത്വം!  
ഈ വിശ്വമെന്നും വിളവായൊരങ്ങേ  
വിനോദപങ്കേരുമകുട് മളംതാൻ!!







His Excellency Mar Ivanios,  
*Archbishop of Trivandrum.*



