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THE INTERNATIONAL BROTHERHOOD OF STUDENTS.*

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Though the Great War gave a considerable impetus to international movements, the idea underlying such movements is not entirely new. They are only a continuation of the tradition of the oneness of Europe which lasted down to the Reformation. Till the close of the Middle Ages all the peoples of Europe acknowledged one faith and belonged to one church which was the nursery of all education and culture. Education then was in the hands of the priests and the name of a great teacher attracted large numbers of students from different parts of Europe. Arrangements for their residence were made in hostels and thus were laid the foundations of great Universities. The one great fact, therefore, of the Middle Ages was the movement of students from all over Europe to the great centres of learning unhindered by geographical or political barriers.

But the Reformation and the accompanying nationalism, by interposing artificial barriers, put obstacles in the way of the free flow of culture. This nationalism, running riot, culminated in the tragedy of the Great War.

* Report of the address delivered under the auspices of the College Literary Union.

After the Great War, the beginnings of internationalism first showed themselves among the students of Universities. This is easily explained. A great wave of peace-consciousness, swept over the whole world and the students with their unsophisticated minds were the first to come under the influence of this new idealism. The older generation which was responsible for the war either had passed, or was passing, away. The horrors of the war left an indelible impress upon the minds of the youth of every country. The students saw with alarm that another war would mean the end of human civilization. So they resolved to keep under control the old national prejudices and usher in a new order with the motto of "The fatherhood of God and the brotherhood of man." And they set to work to organise themselves.

The first international movement after the war was the "Save the Children Fund" The war had rendered destitute thousands, nay millions, of children who became homeless and helpless because their fathers had fallen in it. The situation was most acute in Eastern Europe. Austria and Turkey might have fought against Britain, France and America; but were the sins of the fathers to be visited on the innocent children? So 'The Society of Friends' organised a Relief Fund and they went about collecting money, clothes etc. for the relief of these suffering children, especially of Austria. British and American students gave generously of their money; and even France, which had suffered most at the hands of the enemy powers, contributed her mite. And years afterwards a deputation of German students visited Britain, France and America to express their gratitude for the timely service rendered to them.

Another movement was the formation of study circles among University students for a dispassionate discussion of international problems and for the elimination of national prejudices. There was one such society at Cambridge in which forty nationalities were represented. They discussed such important questions as: "The Future of the League of Nations; How to secure World Peace; The Racial Problem; and the Question of Minorities."

Yet another instance of the international fellowship of students is furnished by the periodical holding of students' conferences at that centre of international activities, Geneva,

where the League of Nations Assembly meets in September. Fortunately all the Universities of Europe have vacations in September and hence large numbers of students from various parts of Europe congregate there to study at close quarters the working of the machinery of the League of Nations. They are freely admitted to the various halls and are accorded every facility to acquaint themselves with the working of the League.

Nor is this all. The boys and girls of Europe have other opportunities of coming into close contact. There are the twin movements of the Boy Scouts and the Girl Guides who periodically pitch their camps at different European centres. These provide valuable means of breaking down national prejudices and of promoting international understanding.

Now, coming to another aspect of the subject, everywhere in Europe, there are ample facilities for the entertainment of foreign students. There are large numbers of Indian students in the various Universities of the West. There was once a time, immediately after the Great War, when there was a temporary wave of ill-feeling against foreign students. It is easy to talk of international brotherhood; but it was hard indeed for the English student to easily forget that his home had been wrecked by the German bomb. Likewise, it was difficult for the German women to forget that their children were starving in consequence of the allied blockade. But this wave of ill-feeling against foreigners soon spent itself. My brother who was at Cambridge during 1919 to '22 had to face ostracism at the hands of his countrymen for having fraternised with foreigners and entertained them. But, when I went up to Cambridge in 1923 the prejudice had died away and my numerous parties never evoked any criticism. At least the criticism was not strong enough to reach my ears.

At Cambridge there were also the International Teas. There was a big hall in which were plenty of chairs and tables, with plenty of refreshments. Any student would be admitted on his paying a small amount and pinning on his coat a label with his name, college, class, subject and nationality. He would be taken in and deposited at one of the tables where there would be others whom he might not have seen before. Under the influence of tea, reserve would naturally thaw and

melt and all would fall to conversation, studying of one another's countries and customs and exchanging their experiences. This was a potent instrument in breaking down national prejudices and promoting mutual understanding, which is the essential foundation of international peace. Again, periodical excursions were arranged when the members would be observed not only in their more serious moments of study, but in their lighter mood of relaxation.

Nor were such facilities confined to Cambridge alone. In London I know of a big house in which on the ground-floor refreshments are arranged, in the first floor there are halls of gatherings, on the second floor, reading rooms, while the top most floor contained facilities for playing ping-pong and piano. A student going there will be naturally benefited physically, mentally and morally.

It may be asked: "Is not all this remote to the students of Changanacherry?" I would answer that the subject has a practical bearing on them. Some of them may one day go to Europe for purposes of study or travel. Travel, it has been said, broadens the mind. The statement is true. But it requires freedom from one's own prejudices and a desire to know more of other people. Otherwise travel may even narrow one's mind and out-look. I know of an Indian gentleman who, while touring through Europe, had a perfect horror of new things and new faces so that he always confined himself to the circle of his own countrymen and learned nothing. Such a person will not profit by travel. There are others on the contrary who freely mingle with new people, who throw themselves heart and soul into the life of their new environment, who live on intimate terms in English families. I know of an Indian who wanted to know everything about our mode of cooking, that he even elaborately inspected our kitchen and scrutinised our cooking utensils. Such a person's vision will certainly be broadened by travel.

There is also another consideration which should prompt Indian students to study closely the international students' movements. Some of them may in the fulness of time come to occupy important positions of political power. There may be amongst them budding statesmen who may at some future time

control the destinies not only of Travancore but of India. But even supposing that they never step out of the limits of their town, if they but think in terms of world peace, their statesmen will by the pressure of public opinion feel bound to eschew war and enforce peace policies.

The war has thus left behind it a two-fold legacy. On the one hand there are the intensely nationalistic movements in some countries, e.g. Fascism in Italy and Hitlerism in Germany, aiming at the glorification of those countries at the expense of world harmony. On the other hand are the infant movements in the direction of international understanding with which the best hopes of the future are bound up. National hatred and national exclusiveness or international brotherhood and world peace—which will triumph? According as the one or the other triumphs will human civilization perish or survive. Intense nationalism brought on the Great War and, if allowed to go on unchecked, it will spell the end of human progress. Science is only beginning to be applied to the art of war and by the side of the war of the future, the horrors of even the Great War will pale into insignificance and humanity will simply perish.

It lies with those who are students now, who will be the rulers of the world in twenty or thirty years' time, to decide what direction the world is to take, towards nationalism and destruction, or towards internationalism and universal peace.

ALL ABOUT A 'DOT'

Mr. Nobody

....I did not know.....

When, How, Why, my eyes, most piously and conscientiously pinned to the pages of "The History of Old English Grammar" (Bury me that book, deep down in the bowels of the earth!!) suddenly assumed local self-government, and rested refreshingly upon the dial of my by-no-means-remarkable Big Ben Time piece

.....I did not know.....

But the fact was that my jaded fancy, like a tired husband, had slipped out of that squabble of *ablauts*, *umlauts* and other similar vestiges of barbarity, and was sipping the wine of contentment, in the club, of a time-piece dial. I say that while every one in the house including my affectionate mother was honestly under the impression that this rising hope of the family (that's me) was pursuing his laborious scientific lucubrations, the fact remained that I was looking upon a dot over the dial of my Big-Ben!

Now, dots, specks, and other discolourations are not unusual phenomena on the dial of my time piece. They date their origin from the day when I, like a fond mother, imagined that 'something was wrong with the child' and administered certain rejuvenatory tonics, as a result of which something actually *went wrong with the child*. For, imagining myself a blooming watch-repairer, I had taken upon myself the duty of lubricating the mechanism, and thumped in two ounces of country castor-oil intended to improve the working of the wheels! The result was that the poor thing gave a few fainting gasps, and came to a dead stop! "A little knowledge is a dangerous thing" My time piece could tell you that; and the dots and the specks on its dial would bear witness to it.....

So much, for the dots and the specks. But, this little speck on the dial of my timepiece was moving; the small tiny thing was moving, ever so slowly as almost to be imperceptible *but moving*, it was slowly, but surely; but moving whither? or where unto? — I did not know, and I am sure the tiny little creature didn't, either. There! in the midst of a mysteriously ticking mechanism, coming, it knew not from where, going, it knew not whither, surrounded by laws it could not read! Ha! —

Now, I have an unshakeable persuasion that some one or another among my remote ancestors must have been a profound philosopher. How else can I, how else can you, explain the train of philosophical speculations into which I plunged as naturally as a duck takes to the water? Instinct, pure instinct, is a great thing, as Falstaff might have told you—

"Is not man" I thought heaving a sigh, "even such a tiny little creature as yonder speck-like insect? From whence he comes, he knows not! whither he goes, he knows not! Where he

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is, he cannot tell! He knows not what way he has to pursue, cannot read the signs which are evidently disposed around him, while the mysterious mechanism of a relentless universe, governed by certain laws no doubt, ticks distinctly about him. Tick! Tick! Tick! Hark, you can hear it! —My fancy gathered force as a wheel gathers momentum, and I developed a strange kinship to that tiny thing inside the time piece. The similarity between it and me suggested sympathy, and sympathy developed into identity, until at last I saw myself within a huge time piece, pursuing a chartless track, puzzled. Struggling, and advancing, or at any rate, so I thought, —but nearer my goal or farther? — And I looked at the tiny thing, in the timepiece, and then I looked at the tiny thing that I was, also in a huge time piece! — I felt a sense of strange bewilderment, and pitied the poor creature and pitied myself. "Life in this world" said I "is as much a mystery to me, as that timepiece and its mechanism are for the little creature. May the light dawn upon it; and may the light dawn upon *me*!"

And light *did* dawn upon me. Dawned? nay, *burst* upon me, flash after flash, more clearly, more palpably that it ever did upon Budha under the Bodhi tree!

"Rat! trat!! crack!!!" With every sound, a blinding flash! — and there stood my mother, showering a volley of abuse of which I have but an indistinct memory now, and her fist rolled up in a belligerent disposition at a few inches from my devoted head, leaving practically no doubt as to the source from which 'light' had burst upon my head —

"You son of a Devil!" she exclaimed, hardly noting the dramatic irony of the appellation, in the heat of her anger, "You, brat!, you sit up late in the night, wasting costly kerosene oil, and fooling us into believing that you are working, and then you send your wonderful mind, a-dreaming, and a-wool-gathering! I will teach you how to study; I will!" And there would have been another flash of light, had not I, not unaccustomed to such maternal administrations, suddenly dodged, and bowed before the storm — I had had, light enough!

I gathered myself together, and once again pinned my eyes to the "History of Old English Grammar."

THE GITANJALI. SOME IMPRESSIONS.

V. V. John (Old Boy.)

It is difficult to give an analysis of the Gitanjali, particularly because the poems are not always linked together in a chain. Besides, a poetic composition cannot be analysed in mere prose without losing much of its charm. An attempt may however be made to point out some of the important sentiments in this great sheaf of lyrics. We may not agree among ourselves about the precise interpretation of particular poems; but every one of us stands excused by the poet himself, for he says, addressing his Lord: "From the words of the poet men take what meanings please them; yet their last meaning points to thee." A great poem holds a special significance for every man, a shade different from what it means to other people.

To begin with, the Gitanjali is a series of confidences made by the soul to God. The relation between soul and God is represented in a variety of figures. (The word 'soul' is here used in the wider sense of 'self', or *atma*; in this sense it is very often used in works dealing with Indian philosophy.) The soul is a frail vessel which the Lord empties again and again and fills ever with fresh life. —This figure perhaps suggests the poet's belief in transmigration.

Again, the soul is a little flute of a reed which the Lord carries over hills and dales, and through which he breathes melodies eternally new. The poet is delighted with his mission of song and he yearns to sit by the Master's feet and offer himself as an oblation. "Now it is time to sit quiet, face to face with thee, and to sing dedication of life in this silent and overflowing leisure." The song that he chants is simple and spontaneous. "My song has put off her ornaments. She has no pride of dress and decoration. Ornaments would mar our union; they would come between thee and me; their jingling would drown thy whispers."

The soul recognizes its absolute dependence on the Lord. "O Fool, to try to carry thyself upon thy own shoulders! O beggar, to come to beg at thy own door."

"Leave all thy burdens on his hands who can bear all, and never look behind in regret" —

A group of poems in the Gitanjali represents the soul as the spouse of the Lord. The spouse awaits with expectant heart the coming of the beloved Lord.

"In the deep shadows of the rainy July, with secret steps, thou walkest, silent as night, eluding all watchers...."

"The woodlands have hushed their songs, and doors are all shut at every house. Thou art the solitary wayfarer in this deserted street. Oh my only beloved, my best beloved, the gates are open in my house—to not pass by like a dream."

An affinity of style and sentiment between these songs in the Gitanjali and the opening chapters of the Canticle of Canticles may easily be perceived. In the Canticle of Canticles, the spouse of Christ, that is, the Church of Christ in general and the devout soul in particular, goes out in search of her beloved: —

"In my bed by night I sought him whom my soul loveth. I sought him and found him not.

"I will rise and will go about the city. In the streets and the broad ways I will seek him whom my soul loveth. I sought him and I found him not.

"The watchmen who keep the city found me: Have you seen him whom my soul loveth ?

"When I had a little passed by them, I found him whom my soul loveth. I held him and I will not let him go, till I bring him to my mother's house, and into the chamber of her that bore me." (III, 1-4.)

Section 23 of the Gitanjali reads:

"Art thou abroad on this stormy night on thy journey of love, my friend? The sky groans like one in despair.

"I have no sleep tonight. Ever and again I open my door and look out on the darkness, my friend!

"I can see nothing before me. I wonder where lies thy path."

At last the Lord comes. He comes in a chariot. It stops where the poor little soul is standing. The King comes down with a smile. She feels that the luck of her life has come at last. Then of a sudden the King holds out his right hand and

says, "What hast thou to give me?"—"Ab, what a kingly jest it was to open thy palm to a beggar to beg! I was confused and stood undecided, and then from my wallet I slowly took the least little grain of corn and gave it to thee.

"But how great my surprise when at the day's end I emptied my bag on the floor to find a least little grain of gold among the poor heap. I bitterly wept and wished that I had the heart to give thee my all."

It is not possible in this short essay to deal with all the poems separately. I shall therefore make a jump to the last part of the Gitanjali, where we get a few exquisite lyrics concerning death. In the evening of life, death is come to the door, and the soul welcomes him. "The night is dark and my heart is fearful—Yet I will take my lamp, open my gates and bow to him my welcome. It is thy messenger who stands at my door."

A great and simple philosophy of life is compressed in a beautiful sentence towards the close of the Gitanjali. The poet says: "And because I love this life, I know I shall love death as well." This may at first seem paradoxical. But as a matter of fact there is no paradox or sophistry in the passage. Death is not viewed by the poet as the antithesis or the mere end of life. Death is the fulfilment of life. In an earlier passage, life is represented as the gathering of flowers for the bridegroom's garland; and the final moment of life is the wedding, or the offering of the garland to the bridegroom,—a *swayamvara* as it were,—after which "the bride shall leave her home and meet her lord alone in the solitude of night."

The Gitanjali concludes with a fervent song in which the poet wishes that all his senses, his mind, his songs and his whole life may always be directed towards the Lord—in one salutation to him.

There is one aspect of the Gitanjali to which I must now revert. It is that aspect which reveals Dr. Tagore as the poet of New India. He is the laureate of the new aspirations and the new disillusionment of India. He sings of the disabilities that man has brought upon himself. "I am ever busy building this wall all around; and as this wall goes up into the sky day by day I lose sight of my true being in its dark shadow." This is the

poet's protest against an artificial and materialistic civilization in which man loses sight of his own self. Another passage is even more remarkable.

"Prisoner, tell me who was it that wrought this unbreakable chain?"

"It was I" said the prisoner, "who forged this chain very carefully. I thought my invincible power would hold the world captive leaving me in a freedom undisturbed. Thus night and day I worked at the chain with huge fires and cruel hard strokes. When at last the work was done and the links were complete and unbreakable, I found that it held me in its grip."

The passage speaks for itself without the aid of any comment. The poet then proceeds to sing that great song of expectation which is not merely a national anthem; it is a song for the whole of mankind. I refer to the famous song which begins, "Where the mind is without fear and the head is held high," and concludes, "Into that heaven of freedom my father let my country awake". Tagore's vision of this heaven of freedom is much nobler and far more vivid than that of any other poet or patriot. The leaders of the French Revolution had but an inadequate apprehension of it when they went about preaching liberty and the rest of that trio of famous words. Tennyson, when he raised his voice to strike a note of hope for all mankind, sang of the hour when

"The war-drums throb no longer, and the battle flags are furled,

In the Parliament of man, the federation of the world."

Walt Whitman always believed in and sang of "the institution of the dear love of comrades." But Tagore's vision and prayer, probably because he belongs to a nation that lies farthest away from that ideal, come home to our hearts with a more direct appeal.

I shall now fall back to generalisations. And let me begin with a truism. The Gitanjali is a great book. Perhaps I should say more. Walt Whitman in his 'Leaves of Grass' wrote two very significant lines:

"Comrade, this is no book,

Who touches this, touches a man."

And one might say of the Gintanjali: "This is no book; who touches this, touches a soul". It is, I repeat, a series of confi-

dences made by the soul to its God; a collection of snapshots of the soul at its most ecstatic moments. We listen to the very language of the soul.

Sometimes we feel that we have no business to probe into so confidential an affair as the talk of a soul with its God. John Stuart Mill, who in his early days was a literary critic, once wrote that 'Eloquence is heard, but poetry is overheard'. Eloquence is ridiculous without presupposing an audience. But poetry, particularly that type of poetry which we get in the Gitanjali, bespeaks apparently the poet's utter unconsciousness of a listener. It is 'feeling confessing itself to itself in moments of solitude'.

This is poetry of the sort wherein the silences are as significant as the sounds. Beethoven was once asked by a friend, what the greatest moment in music was. The question was perhaps silly. But it produced a great answer. Beethoven promptly replied that the greatest moment in music was No Music. How often have we felt that the sublimest moment in a tune is that silent one which comes between two notes—that is, after one note has melted into silence and just before a fresh note begins! This music of the unheard melody comes to us every now and then while reading the lyrics in the Gitanjali. The pauses in those songs fill our mind with inexpressible emotions. One feels as though, between one passage and another, some ineffable music rushes into one's mind.

We are led into a wonderland of visions and voices. The mysticism of the Gitanjali has been compared to that of the early poems of Blake. Whatever might be said of the appropriateness of the comparison, I suppose it is not odious. Both Tagore and Blake are haunted by a sense of the invisible; they view the whole creation as something in which more is meant than meets the ear or the eye. Mr. G. K. Chesterton, in his monograph on Blake, emphasises the fact that the mystic is not one who mystifies things, but one who makes however desperate an attempt to explain the inexplicable. Mysticism is a half-way house between complete obscurity and absolute perspicuity,—the latter being perhaps unattainable in this life. It naturally follows that a mystic poem cannot be perfectly understood. But, paradoxical as it may seem to be, one can enjoy a poem without understanding it thoroughly. In 'Alice in Wonderland' there is

an amusing episode which will illustrate my meaning. Two or three stanzas of nonsense verse are recited to Alice; and then she knowingly comments: "It seems pretty, but it's rather hard to understand. Somehow it seems to fill my head with ideas—only I don't exactly know what they are." We might confess among ourselves that this is exactly what we have sometimes felt in reading certain sections of the *Gitanjali*.

We are told by people who ought to know that the philosophy of the *Gitanjali* is no new thing. The Upanishads and the Bhakti cult of Chaitanya have been the chief sources of the poet's inspiration. But even those who do not subscribe to these systems of religious thought may enjoy the poems. But for a few suggestions of the poet's belief in transmigration, the maya theory, and the theory of the fusion of the individual soul in the cosmic soul, the sentiments in the *Gitanjali* are so universal and primary that the adherents of all religions might accept them without question.

Mr. Theodore Meynard thinks that the poems as we get them in English are rather poor in content. Mr. J. C. Squire's excellent parody of Tagore's style ends with an open hit at the practice of making too much of a poor platitude by dressing it up in blank prose. Against this sweeping comment, made of course jokingly only one objection can be urged—that it is not true. If what we find in the *Gitanjali* are platitudes, they are platitudes of a very unusual order. What Tagore really did was this. He 'took up our half-formed wishes and feelings and gave them a voice'. This is the secret of his greatness and his popularity.

The style which Mr. J. C. Squire calls 'blank prose' has already established a vogue in English Literature. Verse was once upon a time defined as 'bound speech', and prose as 'loosened speech'. This distinction has been broken down by free verse which is a very loosened sort of speech. The *Gitanjali* is the meeting ground of these two types of literary expression. The style is not however new in English Literature. Mr. C. F. Andrews has pointed out the close resemblance in style between the *Gitanjali* and the Psalms. The similarity in style and sentiment of certain parts of the *Gitanjali* and the *Canticle of Canticles* has already been referred to. But Tagore did not imitate any model.

Mr. C. F. Andrews was told by the poet himself that he did not read the Bible until after reading the Gitanjali. The choice of style was therefore a happy coincidence. And after all we must not press similarities too far. Tennyson's famous charge against Churton Collins points out the weakness of such critical methods. Tennyson said: "If I were to write 'The Moon shone bright', Churton Collins would say that I took the 'moon' from Virgil and 'bright' from Catullus."

The Gitanjali, like other great monuments of genius, is a work that disarms all criticism. Still, let the pretentious critic have his say; we do not know by what manoeuvres this race of certified accountants got to the summits of Parnassus. But we know that they are rather obstinately resolved to stay there for all time. Meanwhile, let us not dally with them too long; let us go to the poets themselves. The Gitanjali in particular is a poem that has a special meaning and a special message for every man. The very title intoxicates me. "I forgot for what I had travelled and I surrendered my mind without struggle to the maze of shadows and songs."



ILLUSTRIOUS ILLUSTRATIONS.

C. N. A. Ramayya Sastri M. A.

Goethe likened the performances of himself in the spiritual sphere to rolling up a piece of stone on a hillock; the stone fell down each time. He could not help it. It could help itself to fall with as much certainty as a humourist told one in charge of a stake where his head was going to be cut off that he would not require anybody's help to tumble down the ladder as he had craved his help on being led up.

A 'practical joke' of 'Narayanathu Bhraantan' was on all fours with Goethe's words. His very frequent performance was to roll up a stone and to laugh, letting it roll down.

Marivaux, a celebrated French writer of romances, who flourished in the first half of the 18th century, having one day met with a sturdy beggar who asked charity of him, replied: 'My good friend, strong and stout as you are, it is a shame that you do not go to work.' 'Ah master' said the beggar 'if you did

but know how lazy I am!' 'Well' replied Marivaux 'I see thou art an honest fellow, here is half a crown for thee'. Tit-Bits contained an announcement that a beggar when asked to come in the evening said he *did not work* in the evening. The all-India characteristic is the comparative impunity of beggars as against the toiling individuals and castes.

King James I—poet—once mounted his horse, which formerly used to be sober and quiet but then began to bound and prance. 'The de'il o' my saul, sirrah,' says he, 'an you be not quiet, I'll send you to the five hundred kings in the lower House of Commons. They'll quickly tame you!' The psychology of the expression *lower* is significant, both the Houses having been low.

What a fine example of the figure of speech known as 'Goodhokti' to Indian rhetoricians! In literature there cannot be this naturalness in the artifice even when Kalidasa makes the friends of Sakuntala intimate to her the arrival of Gautami at an unwelcome time. This is equalled only by Kunjan Nambiyar's well-known words to a cow: 'Do you also dine at the Pakkam, O Cow!' Both are from real life. The Goodhokti in the Nataka partakes of the nature of another figure Anyaapadesa which, like Arthantaranyasa, is in some works made a common factor in all stanzas.

Speaking of such rhetorical figures, we may also give an idea contained in Panchatantra, rendered most successfully by Kunjan Nambiyar

ഉന്നതി വരുത്തുവാൻ നെയ്യൊ പരായീനം;
 പിന്നെയങ്ങു ധോഗതിക്കു നെയ്യുമെളുപ്പമാം;
 എത്രയും കനത്തൊരു കല്ലു കളുത്തുകൊ-
 ണ്ടിതിൻ മുകൾപ്പാട്ടിലേറുവാൻ പാരം ഭണ്ഡം;
 ആയതു കീഴ്പോട്ടേക്കു ചാടിപ്പാണെളുപ്പമാം-
 ആയാസം ചെററും വേണ്ടോ; താഴത്തുവന്നേ നിൽപ്പൂ!

This contains antithesis, Vishama in two places and Prativastoopamaa or sentence-simile and the idea is parallel to that contained in Goethe's thought with which we began, Goethe's words also constituting a simile. May we close by remarking that growing faith is needed. Faith is apt to become infirm if it is not growing—EXCELSIOR!

HOSTEL LIFE

Kattiatt Sivarama Panickar. B. A., L. T.

Mr. President, Gentlemen and Friends,

I think I have not got to tell you that I am a public worker in my own humble way; perhaps it is for that very reason that you have canvassed me for this evening. Very often it happens that men like myself are commandeered to preside at a High School meeting, a Karayogam or a Cooperative meeting. Which-ever it is, you are glued to the presidential chair for hours on end; you are perforce obliged to patiently help in hatching orators out of High School embryos, to politely help in patching up peace among factious Karakars and put a stop to the interminable financial feuds and frauds in cooperative societies and so on and so forth. Such in brief is the round of monotonous duties that fall to our lot in season and out. I have mentioned this only to thank you for lifting me out of that routine rut. Barring my three years' experience in the legislative council, today I am proud to feel that I am among you, friends, entirely free from cramping fetters. We are familiar with that famous phrase in history, the 'Golden Age' and the Augustan Period, the heyday of nations. Even in these degenerate days of dwindling opulence and increasing decadence the Hindus, Spartans, Romans and Moslems take delight and solace in merely harping on their past halcyon days which alas! would never return. I want to remind you that individuals also have a golden age in their life time and I hold that student days are that golden age in the case of youths. This leads to the question: Who is happier—a high school student or a college student? I am sure that question will remain unsolved till the crack of doom, although you may moot it in your debating societies or even vote on it and press it to a division. From the hoary days of Adam and Eve, humanity has mourned incessantly over Paradise Lost. The quest of the Holy Grail continued till recent times and it was only after Student Hostels were established that Paradise was regained on earth. To me it seems that the *Gurukula* of old, where you had live Rishis as Wardens, was

We have very great pleasure in publishing Mr. Sivarama Panickar's speech delivered under the auspices of the Literary Union of the Sacred Heart Hostel. Editor.

only next door to Paradise. My idea of a paradise proper, of an ideal paradise is not a communal but a cosmopolitan College Hostel whose constitution is republican in character.

But I won't be surprised to hear that you have only a limited monarchy here or that you are under benevolent despotism. I would certainly allow you to prefer monarchy if your Republic is modelled after the pig-tailed and opium-smoking and impulsive chin-chin Chinaman's. Yes. You can again prefer monarchy if you are beset with arch-schemers and fire-brands and revolutionaries as in the Republics of S. America. Finally you can again prefer monarchy if a new President De Valera makes much bows about abolishing the oath of allegiance and I can tell you in confidence that so long as you practise the love and tolerance of His Holiness the Pope and His Majesty King George you will have won the right not only to run college hostels, not merely to captain teams, but to lead whole races and nations to the promised land.

Hostel life has reached an acme of perfection in the residential Universities of Oxford and Cambridge. If the battle of Waterloo was won on the play fields of Eton, the residential systems of Oxford and Cambridge and other smaller fries can justly claim the far vaster triumphs of peace which generally have their origin and inspiration in the intimacies of Hostel and College life.

What is the secret of bliss in an institution like this under whose hospitable roof we are now assembled? I should think it is mainly due to the abundance of congenial spirits in college hostels and the absence of over-lords. You will look in vain for a repetition of that happy experience ever after in your life. Alexander Selkirk was lord of all he surveyed, but he was far from happy. Man wants company but, what is more important, he wants agreeable and jovial friends. But I should not be understood to visualise and describe an evening City Club, be it political in bias like the reformed club of London or purely convivial like our own Union Club in the capital of our State. Club life is for elders, for men who have entered the battle of life, for those who have made their pile and want only to rest on their oars. Young men ought not to commit that fatal error of

mistaking hostel life for club life and if ever you are so deluded your prospects are gloomy.

Look around and you will find ample reason for my caution. How many promising careers have got wrecked because young men in the rosy enthusiasm of youth gave themselves up entirely to gossip and easy life and omitted duty and responsibility. Make no mistakes about it. You come here with a mandate from your guardians. Your Professors in *loco parentis* are here to enforce that mandate. Yonder stands your Alma Mater, a veritable Colossus and a grim reminder that through thick and thin it is your duty to fulfil that mandate. You know that your function out here is "to cultivate in the mind and in the body all the beauty and all the perfection of which you are capable". Plato has forestalled all the convocation addresses of all the Universities put together. Beauty and perfection of body and mind, that and nothing less is your objective.

Of course, it is easier said than done. But as the proud chelas of martyrs we are incurable optimists and would not throw up the pursuit simply because there are hurdles and lions in the path and we are cheered and heartened by the examples of History and the achievements of individuals. All around us we have instances where even puny persons have attained health and strength and success by restraint in life and unremitting application. All around us we have instances where races and nations also by mere effort of will and in spite of limitations and handicaps have gone ahead towards beauty and perfection. In this connection such men as Milton, Nelson and Eugene Sandow and such countries as Japan, Turkey, Russia and Italy after the war are flitting before my mind's eye.

Individuals, races and nations which are content to stagnate are fast perishing or else they must arise and reform and go ahead. No policy of drift would do. Away with half-measures and half-way houses. The nemesis that has over-taken obsolete peoples like the Aztecs, the Mohicans, the Romans and the Maoris, the nemesis that in our own day is dogging the footsteps of the dead-alive races like the Sinhalese of Ceylon, the Burmese and the Malayas of the F. M. S. ought to give us ample food for thought and the necessary stimulus for action and revival. Or

to put it the other way what exactly are the traits that have made the prosperous nations of today so successful? For once let us pocket our pride, and give our betters the credit they deserve. For once let us pocket our pride and submit ourselves to an unsparing introspection in search of our own failings and foibles.

If mere culture made anyone great India should have been in the van-guard of progress. Unity, discipline and organisation were the strong points of dynamic nations. They came to the fore-front by the persistent practice of these principles. We Indians pooh-poohed these vital qualities from our olympic heights of sublime indifference and Oh! what a fall there was my countrymen! The efforts of centuries have not been adequate enough to restore us to the status quo and there we are in the nadir of despair, grovelling in poverty, wallowing in all pestilential diseases, full of castes and fissiparous forces—a drag on progress and the butt of ridicule by mockers like Miss Mayo and the helpless prize of all exploiters.

I am afraid my picture is daubed with too much dark colours. As I told you at the outset I am an incurable optimist and I do not want you to run away with the impression that the prospect is at all gloomy. I should think that everything points to just the reverse. The fertile soil of India always rich in intellectual giants is at present particularly prolific in prodigies and patriots. These dutiful and distinguished daughters of Ind are putting forth their best efforts in behalf of our renaissance. As a result the night is far spent and we are within measurable distance of the thundering dawn.

You should deem it a privilege to live in these glorious epoch-making times to share in the toils and the exhilarations of golden deeds attempted or achieved by such mighty minds as Tagore, Bose, Ray, Raman and the rest of that scintillating galaxy of good and great men.

Myself responsible for the tranquil life of many schools, I am the last man to excite you into politics or even purposeless polemics. I am concerned just now with your time here within the four walls of your college and hostel. I may tell you in advance that the transition may appear to be from the sublime

to the ridiculous. In view of the perilous state of employment college education may not be a paying proposition when reduced to terms of rupees, annas, pies. So then, your parents are in these days of depression and trade slump generously allowing you a luxury which they can't afford. Therefore it should be your resolve to pass examinations without ever courting failure. That ought to be your first preoccupation. For this let us borrow a leaf from the Bolsheviks and fix upon a four-year plan i.e. until you emerge from this College. But I must first exhort you to do now and here everything needed to acquire a robust health, a wiry frame and a strong character. Mark you, the foundation you lay now for these three essentials of success in life will stand you in good stead until you shuffle off this mortal coil. For heaven's sake drop tea and coffee and all forms of tobacco from your diet and resist the devastating spell of patent medicines and all forms of predigested foods such as Ovaltine and Sanatogen. Know for once what a blessing we have got in this beautiful and salubrious Changanacherry. One is inclined to try a gushing panegyric on the epic charms of Changanacherry, perhaps the cheapest centre of education on the face of the earth. Do not take me amiss but one has ample justification to insist that without wasting money on stimulants you should eat enough of nourishing foods which are plentiful, fresh and cheap in this place.

As for character building it is the first and foremost function of religion and it would be superfluous on my part to encroach on the sphere of your able and worthy priests who are so learned energetic and solicitous on your behalf. May you have the good sense not to turn free thinkers and deviate by a hair's breadth from the injunctions of the Catholic clergy who are the example and envy of the whole world in social service and all forms of self sacrifice. Let me not omit to mention the name of your revered Principal, Rev. Fr. Puraka M. A., but for whose tact and zeal, whose service and sacrifice you would not have been here today. I have done. I am afraid I have awfully tried your patience and I regret this short speech was not enlivened by a sufficient dash of humour.

Let me thank you heartily for admitting me into your domestic circle and I will conclude by wishing you, this hostel and the college unalloyed and continuous success and prosperity.

DOES SCIENCE EXCLUDE A CREATIVE GOD ?

V. P. Thomas B. A.

It is generally believed that science is antagonistic to religion, that it is fatal to theological and philosophical tenets. There is a prevalent misconception even among the educated class that the teachings of religion are in conflict with the truths of science; that the doctrines of the former cannot be reconciled with the conclusions of the latter; that, in short, if religion wants to be in harmony with scientific discoveries, it should modify some of its dogmas and even abandon some others. In the present article it is my endeavour to take up evolution and to see whether or not it postulates the existence of a creative God.

Charles Darwin's "The Origin of Species", published in 1859, was the first work of some value on evolution. This theory was later on extended from species to genera and then even to families and kingdoms until the extreme votaries of evolutionism maintained that the sum total of the universe could be explained without postulating the theory of a creator. Darwin himself expressly repudiated any such idea and called it "a most monstrous exaggeration." What actually Darwin wanted by his theory was to set right the old idea that each species of plants and animals in the world was a fixed type, propagated from generation to generation by an unchanging series of similar individuals—the first of the series being in all essential respects identical with the last. In that case the dog which we find today must be the lineal descendant of a similar dog created at the beginning. Darwin wanted to contradict this belief. He maintained that by an accumulation of minute deviations a type could be so altered in course of time as to pass from one species to another. Accordingly it is possible that the lion and the tiger which are now counted upon as different species, may have a common ancestor who was neither a lion nor a tiger but something from which the tiger and the lion were produced by gradual deviations in two different directions. His theory was suggested by observing the marvellous variations which by cross breeding

and different treatment could be produced within the same species. From this he argued that if such considerable varieties can be produced by man in so short a time, surely nature, with more time at its disposal, could produce still greater and more permanent transformations, even to the extent of changing one species into another. In order to make it plausible, even as a mere theory, it is necessary to prove how such changes could be brought about in nature. No doubt deviations from type could be produced by artificial crossbreeding etc. but it was found that as soon as the care of man was withdrawn, the variations tended to disappear, resulting in the formation of the original type. Therefore something must be found in nature to take the place of man's intervention so as to ensure the variations once begun to be continued and increased until they amounted to a permanent change of species. This something Darwin found in his theory of "Natural Selection"

Now what is Natural selection? Darwin observed the universality of variation existing among living organisms so that no two individuals of any species are ever absolutely identical. These variations are only differences in the degree of development of some part or feature of the organism. He also pointed out that there is an overwhelming increase of progeny so that, either for want of space or food materials, all cannot grow up. This sets up a struggle for existence in which only the fittest ones survive. For example if a given species is represented in a given locality by 1000 young individuals, no two of which are absolutely alike and if there is only enough room or food for 100 of them it must be true that it will be those that are best adapted to cope with the conditions and the environment that will survive while the rest will perish in the struggle. The 100 survivors are better fitted than others of their generation because they happen to have certain useful organs or processes somewhat more fully developed. In the following generation some of the progeny will have the organ in question still more fully developed than in their parents. This group will again be chosen by nature to survive and this process is continued in the direction of the better development of the useful organs until a degree of development has been attained which may be said to represent a new species. This evolution of new species is carried

further into genera, families and kingdoms so that Darwinism contends that the entire catalogue of various species now existing both in vegetable and animal kingdoms has been evolved through an infinitude of minute developments with a constantly increasing structure and function in regular succession from the lowest and simplest forms of life and reaching to the highest order in the scale of evolution e.g. man. Darwin's name is better known to the man in the street for having assigned our ultimate ancestry to the ape than for his theory of Natural Selection. He admitted a great gulf between the ape and the man and therefore postulated the famous "missing link" to bring them into immediate connection.

Now before hearing what religion has got to say in the light of the foregoing observations of Darwin let us confront Darwinism with modern science. It will be found that Darwinism cannot stand this test. It is dead today except for the general thesis that the plants and animals which exist at present are not types fixed and permanent from the beginning but are the outcome of development through a long series. It is rejected on the following grounds:—

(1) According to the theory of Darwin those variations alone survived and increased which were from the first moment an advantage in the struggle for existence while other variations were lost because they were a disadvantage from the beginning. Modern evolution while admitting such causes to be at work regards this explanation as altogether inadequate to account for evolution in general, chiefly because many variations which prove an advantage in the long run are not only of no advantage in their incipient stage but positively a disadvantage and therefore would not on this principle tend to survive. As for example a fore-limb developing into a wing will be a clumsy locomotary organ in its first stage of evolution. It would be useless both as a fore-limb and as a wing.

(2) The Darwinian theory that evolution proceeded by infinitesimal variations has been rejected on the strength of increasing evidence against it. First the geological beds prove that nature, if it evolved at all, must have evolved by leaps and bounds; otherwise the strata would teem with intermediate

varieties whereas in fact they reveal nothing but distinctly marked species.

(3) Darwinism failed to penetrate into the inner forces at work which are responsible for evolution. The casual and accidental variations, as Darwin stated, or the inner adaptability of nature to the external circumstances of food, climate and habits of life could not explain the existence of an inherent positive tendency in nature itself to evolve in certain directions, preparing its own way for further progress on the same lines, anticipating (as it were) the requirements of future forms which were still only in a state of initiation. In short it was necessary to recognise a sort of objective "purpose" in nature which blindly or otherwise worked towards certain ultimate results, just as if an intelligent agent were superintending and determining the process for ends foreseen and predesigned. The result was that organs began to develop themselves for long centuries before they could be of use to their owner. At last the time came when they could be of use; and then the forces of nature which had been preparing themselves for a new departure suddenly passed from the latent to the actual and thus evolved into a fully developed and fully equipped new species by a process which as far as its manifest workings are concerned must be designated, "a jump".

Putting aside the case of man and confining the theory of Darwin to the plant and animal kingdom, theology has no objection to raise; even the bodily evolution of man may be conceded; but the question assumes a different aspect when we come to the evolution of the soul. Taking man as a compound of soul and body, it is unquestionable that the soul of man is a spiritual entity essentially superior to matter and incapable of being developed from the animal order of existence by any process whatsoever. Darwin's theory made no such distinction and ignored this essentially superior nature of the human soul. Spirit, being essentially different in kind from, and superior to, matter, is incapable of lying latent in the potentialities of matter and so incapable of being evolved therefrom. Consequently there is only one way in which the soul of man can come into

existence and that is by the divine will absolutely creating each single soul by an instantaneous production out of pre-existing nothingness.

There is another system of thought, that of Spencer. Assuming evolution as a universal law, he began to work and the result was the "Synthetic Philosophy". The atom was evolved into the molecule, the molecule into the composite; matter was evolved into the crystal, crystal into the plant germ, the plant germ into the animal germ—in short, everything was evolved. His definition of evolution is: "Evolution is a continuous change from indefinite, incoherent homogeneity to definite coherent heterogeneity of structure and function through successive differentiations and integrations". An illustration will make this clear. The original state of matter might be conceived as a mass of atoms, each one just the same as the other, all equally charged with attractive and repulsive forces. The whole collection would be indefinite, lying together without any arrangement or grouping, one cubic yard of nebula being just the same as another. This is what is meant by "indefinite, incoherent, homogeneity". Suppose now that some disturbing force entered this collection. The first atom affected would alter its relation to the next, and this would alter the relation to a third, each acting and reacting on its neighbours till the whole collection was set in motion of marvellous complexity. It is also supposed that the atoms would through the attraction and repulsive forces they contain fall into groups or clusters of various geometrical patterns. This is what is meant by "definite coherent heterogeneity." This process of passing from the homogenous, indefinite, incoherent state to the heterogenous, definite, coherent state would have been accomplished by a series of differences arising from the original disturbance and by the holding together of the various clusters of atoms. This is what is meant by differentiations and integrations. Thus the whole of the present world of minerals, vegetables and animals (including man) with all their various forms of structure and function are supposed to have developed into their present "definite, coherent heterogeneity" from the "indefinite, incoherent homogeneity" of the primal nebula of ions—the ion, atom, molecule,

life cell, plant, animal and man, marking the chief stages in the process of "differentiation and integration"

Evolution within the mineral, vegetable and animal kingdoms taken separately is theoretically reasonable, but the question now is whether transition between the mineral, vegetable and animal kingdoms can also be explained by the process of evolution. No man has found life developing from non-life. The theory which assumes that life did grow out of non-life is a piece of pure speculation and absolutely unscientific. Coming to the verdict of theology, there is no objection to supposing that animal and plant life were evolved from forces lying latent in matter. God may have introduced the first life germs at their proper place by a distinct act of creation; or He may have created in the primal homogeneity those latent forces which (under given conditions) would issue in the form of life. Therefore theology is indifferent to the synthetic philosophy of Spencer in so far as it does not profess to answer the origin of matter. But with regard to the soul of man, the answer is as before.

Now we come to the Haeckel's system of thought. According to him the earth was once a body of extremely hot gas, just as the sun now is, which gradually dissipated itself by the conversion of heat into motion. So a long cooling process was required before life became possible and in course of time earth will become so cold like the moon now that it will put an end to life which now exists. These cold bodies will go on till a collision takes place. In this collision motion will be reconverted into heat by the impact and the solid cold bodies will vanish like smoke into the air and once more be turned into the thin hot gas from which they began. As this succession of cycles will never come to an end, so it never had a beginning. Such is Haeckel's theory.

Though theology tells us only something of the present cycle without dogmatising whether it is the only one or not, it offers no objection to the mere succession of cycles. But it is otherwise with the theory that this series could have been going on from all eternity without any beginning. The idea of an infinite succession of events without a first event in the series is repugnant to reason. Thus the theory is abandoned.

In short tackling scientific men on their own ground it is clear that they have not proved their point. Science, taken on its own ground, has not excluded God. The belief in a creative God remains unassailed, nay more, it remains the only assumption on which the origin and development of the world can be explained at all.

If so why is evolution in vogue today ? There are many ways in which evolution is a fact. There is evolution in man's faculties from the sense of perception in the baby stage to the dawn of reason in the adult. There is evolution from the seedling to the full grown tree. There is evolution in trade from the individual enterprise to the organised company and Trade Union and so forth. It is the existence of so much evolution as a fact in various departments which accounts for the wide acceptance of evolution as a theory at the present time. And the happy facility with which the idea can be applied to all departments leads people to forget that in some departments the theory is a pure hypothesis. There is consequently not the slightest difficulty in explaining why evolution has become the idea of the day, permeating every department of human life and uttering itself with familiar frequency in literature, the press and in conversation.

THE POWER OF THE PRESS.

(E. N. Parameswaran Pillai, IV U. C.)

"The stupendous fourth estate", as 'Thomas Carlyle calls the press, is an influential and important factor in human life. Its influence is so strongly felt that it has almost become indispensable for the progress of the people. The press occupies a prominent place in almost all the aspects of life— literary, social, political, economic, and commercial.

On Literature, the life-long companion of the scholar, the press exerts its influence most. Newspapers, Magazines, Journals and the other productions of the fourth estate add not a little to the advancement of literature. Valuable books which are the gems of the science of letters are published in numbers in

Journals and Magazines. Criticism, the inestimable guide of the student, enlightens our mind on various topics and this most important function is served by none other than the press. Besides, the noble ideas and the sentiments, the offspring of the fourth estate, contribute very much to the improvement of the reader's power of expression. A scholar becomes perfect only when he has got sound ideas and a good power of expression. The Press enables him to acquire both.

Newspapers bring us in touch with the various incidents occurring every day in different parts of the world. It is the medium of communication. There is practically nothing which a well conducted press cannot bring about. The circulation of news is one of the main functions of the press. Important matters happening in different countries are communicated even to the ordinary villages within as short a time as possible. In addition to this the press serves another very important function, namely, the education of the masses.

The press teaches the common people the duties, rights and responsibilities of citizenship and especially at the present day when democracy is gaining in strength and volume in most parts of the world, it is quite necessary that the ordinary common people should be given as much education as possible. Nothing other than the press has got the power to do this.

Along with this, civilization also advances. As we come in contact with more civilized nations, our customs and manners are improved and thus man is elevated.

The fourth estate exercises great influence in politics also. It often criticises the actions of the Governments and points out the defects in the administrative system. It is the function of the press to make desirable recommendations with regard to the constitution of the country. We come in contact with the political situations of other countries; and it makes a citizen not only a good national but a good inter-national as well.

Commerce and economics form part and parcel of the universal empire over which the press reigns supreme. Commercial dealings bear ample testimony to the supreme importance of the press. Advertisements, which are the pith and marrow of business, are done through the help of the press. Communications

in commercial matters cannot be held without the aid of the 'stupendous fourth estate'.

We may conclude by making a few remarks about the condition and the influence of the press at the present day. Now, although freedom is an essential requisite for the press, it is under the supervision, direction and control of the Government. It is regulated by the Press Act. Certain restrictions are placed upon it and it cannot exceed a certain limit. Anyhow newspaper business should be conducted impartially. If not it is capable of working great harm. So, in this connection it is essential that good agencies should be employed for the diffusion of correct information.

INTERNATIONAL RELATIONS.

O. C. Varughese, M. A., L. T.

The age of nationalism is passing away and the State which grew into existence to satisfy the needs of the individual, or family, or tribe or other societies has been found wanting. International co-operation has been advocated by economists and politicians as the panacea for all the ills which cannot be cured by the State. It has been said that the problem of future course of price in India is one to which no solution can be found in the analysis of Indian conditions only, and that it is essentially bound up with the question of the movement of prices throughout the world. According to President Hoover, America's difficulties are bringing home to the ordinary citizen the great truth of the vital inter-connection of all peoples. The report of the Preparatory Committee of experts for the World Economic Conference urges the free interchange of commodities among nations, the early settlement of the problem of inter-governmental indebtedness and the restoration of an effective international monetary standard.

With the advancement of civilization the isolation of the State is made more and more clear. The higher the degree of civilization which the world attains, the less is the State self-sufficing. The development of the means of transportation, of human needs and of specialised industry have disclosed man's inter-dependence and have complicated the relations between

State and State. Now a state can discharge its duties only as a member of the community of nations. Economically and socially a nation has its specific contribution to make to the commonweal. The improved methods of transportation enable a State to give its economic advantage to others and to take those of others. The highly developed civilization of the age is the outcome of national differences and these are the result of the culture and spirit of each nation so rich in its divergence. The common needs of man are met by the contribution of each nation. From the cultural point of view great personalities, though belonging to their country, are the inheritance of the entire world. "Man would be poor indeed if he could not participate in the fruits of the greatness and of the culture of other nations, no matter how rich might be his own State in natural resources, gifted citizens and cultural traditions".

That man has an aptitude for international cooperation and that he has shown a propensity for it for these 400 years can be proved historically. Though national States were consolidated and peoples were unified into the English, French, Portugese and the like, yet they and the various city-states of Florence, Venice, Antwerp and Genoa felt the necessity for friendly relations by 1500 A. D. by the use of diplomacy rather than by "the craftiness and connivance" which they had hitherto employed. The international dependency of the Germanic States which were created out of the ruins of the Holy Roman Empire was acknowledged when they were granted equality of status and sovereignty at the Peace of Westphalia, 1648. The various treaties of the last centuries reveal the desire on the part of the Western European nations for effective international guarantees to maintain world-peace. Various unions such as the International Postal Union, Union for the Protection of Literary, Industrial and Artistic Property, the union of international private companies and industrial associations and the yearly international meetings and congresses have been established in the last century for bringing together peoples of the different nations. If Dante envisaged the World State with an Emperor watching over man's temporal welfare and the Pope ruling his spiritual destiny and Tennyson longed for a federation of humanity, they were voicing the aspirations of the men who surrounded them.

On the side of religion, international cooperation is as old as Faith itself. The world is the sphere of religion because all men have a common destiny in the sense that all are the fond children of the Father, striving to serve Him and to be with Him. Christ's mission, the Glory of God and the salvation of souls, is daily fulfilled in the Church which, following her Divine Master's words 'Go ye, therefore, and teach all nations', instructs all and gathers all around her irrespective of race or nationality. Hers is the mark of unity in diversity and she prepares all for the enjoyment of the Fatherhood of God. Apostrophizing the Catholic Church St. Augustine said "Thou joinest together, not in society only, but in a sort of brotherhood, citizen with citizen, nation with nation and the whole race of men, by reminding them of their common parentage". W T. Stead wrote in August 1903 in the *American Review of Reviews*: "There is no post of vantage in the world's broad field of battle comparable to that of the Vatican". Since the Church alone possesses a code of international morality backed up by immutable dogmas, Pope Benedict XV in his letter to the belligerent nations (August 1, 1917) clearly set forth the measures by which lasting peace might be established. "First of all, as a fundamental principle, moral right must be substituted for the material force of arms. Out of this shall arise a just agreement for a simultaneous and reciprocal diminution of armaments, according to rules and guarantees to be laid down hereafter, without impairing, however, the force needed for the maintenance of public order within each State. In place of armed force should be substituted a Court of Arbitration with its high peace-making function, subject to regulations to be established and sanctions to be determined against any State which might refuse either to submit its international disputes to arbitration or to accept an arbitral decision". Though the Pope's suggestions did not then evoke that enthusiasm which it rightly deserved, yet time has brought home to the powers the wisdom of his utterances and compelled them to adopt three of them.

The Pope's advice was not heeded, but President Wilson managed to incorporate in the treaty of Versailles proposals for the starting of a league of arbitration to settle the differences between States. On January 10, 1920, the League of Nations was thus founded with 13 important States of the world "to promote

cooperation and to achieve international peace and security". It aims at bringing together nation with nation for all to enjoy the benefits of civilization. With the exception of the United States of America among the first rate powers, all the States have joined it. The League has a permanent secretariate, an executive council of representatives of world powers which meets thrice a year and the World Assembly which discusses major problems during a month in the year. The World Court which since 1920 has superseded the Hague Tribunal is engaged in drawing up an international code of law for guidance in its decisions. The International Labour Office of the League with its branches in all big cities deals with social, economic and industrial matters. The work of the League is implemented by the organizations throughout the world for the study of international problems. They issue reports, hold conferences, lectures and study-circles for strengthening the bonds of cooperation and peace. The Carnegie Association of International Peace and the Nobel Peace Prize are two such institutions among a host.

But along with the desire for international amity and the noble endeavour to attain it, there are some who glorify war, talk of its "romance" and extol the strength and the bravery, the unselfishness and sacrifice which it engenders, bringing to the fore, they say, all the finer and nobler qualities in man. The untold misery during the late war, the universal depression which is traced as the aftermath of the war, the weakened constitutions of many citizens of the belligerent countries and the possibility of whole-sale extermination before a chance of reprisal in future warfare owing to perfection in recent times in air-craft, poison-gas, long-range guns and other destructive weapons are sufficient arguments to refute the contentions of the lovers of war. There are others who, holding the mistaken philosophy that the state is an end in itself and practically free from moral law, maintain that it can commit acts which would be reprehensible in the individual but which, by the reason of the State's supposed sovereignty, are entirely permissible to the government of a people. Other causes of the war are the excessive imperialism which is ever anxious to acquire more power, wealth and territory for the sake of prestige, or the pride of excessive nationalism which makes a nation intolerant of others and regard them as inferiors, or the materialistic doctrine

which sets excessive store by worldly gains and riches, or the possession of excessive armaments, or the economic imperialism and greed which is the result of the desire of a nation to extend its authority over peoples and territories for the resulting economic advantage such as potential markets, control of raw-materials and of international means of communications, and financial investment of one country in another.

The political situation in which the world finds itself today is the desire for peace on one side and ever so many difficult problems that threaten war on the other side. The Sino-Japanese tangle, the Ottawa agreement and the growth of armaments are a few important subjects which baffle the League of Nations. The existence of the League itself without the sanctions necessary to enforce its decisions, according to some political thinkers, may cause greater calamities than the exclusiveness of states of former years because it may lead to war alliances on a hitherto unprecedented scale.

In this sad plight politicians advance their proposals for universal peace. They assert that before serious questions are tackled by the League an agreement should be reached by all the nations for the establishment of guarantees of international conduct and of penalties for non-adherence to regulations. If an international law which is at once comprehensive and cherished by the nations can be made effective along with the simultaneous reduction of armaments excepting those absolutely necessary for the protection of peace and order within the states, then peaceful arbitration would take the place of warfare and the fear of predetermined punishment would deter nations from a transgression of the law.

But those who have to consider man as a moral being have their hopes in the substitution of moral right for the force of arms, in the growth of a peaceful and forgiving mind and in the cultivation in a greater degree of the spirit of charity rather than that of justice in the individuals who compose the nation. They teach that international treaties, meetings, congresses, industrial associations, commerce and various other forms of inter-dependence show the existence of a natural society among nations, and consequently of an international law antecedent to, and higher than,

all conventions, and that the sovereignty of the State, if understood to exist without restriction, is the very negation of international law. To them the sovereignty of the State is also subject to the moral code to which individuals are subject. As individuals compose the nation and as national aspirations are controlled by public opinion, the upbringing of the citizen in the spirit of peace is the *sine qua non* of world peace. But the spirit of peace may be lost unless moral considerations outweigh materialism and other worldly considerations and unless that spirit is fortified by universal charity that "suffereth long and is kind, that vaunteth not itself, is not puffed up". In his encyclical, *Pax Christi*, December 24, 1930, His Holiness Pope Pius XI says: "Another error against which the apostolic word, divinely inspired, wishes to fortify us is that of supposing that true external peace can reign between men and peoples where there is not internal peace, where, that is to say, the spirit of peace does not possess the intelligence and hearts, or better, the souls, of men—the intelligence so as to recognize and respect the claims of justice, the hearts so that charity may be joined to, and even prevail over, justice. For if peace, according to the prophet, must be the work and fruit of justice (Isa xxii. xvii), it belongs, as St. Thomas luminously teaches, and this is true, by the very nature of things, more to charity than to justice."

THE WRECK.

N. M. Devasia (Class ii.)

It was a grim and gloomy evening in the beginning of Karkadakam 1099 when a country boat, sufficiently big to withstand any ordinary storm, was plying its solitary way along the largest backwaters of Travancore. At that particular part of the lake cleared by the slow boat, Vempanadan was too deep for the two boatmen to punt. So they had recourse to other means; the one at the prow to oaring and the other at the stern to paddling. Since clouds had been gathering in the south western skies, the two men were straining every muscle to reach the nearest

point on the shore before the threatening storm would set in. The two men who had till then been as jovial as children and as care-free as larks—for they had drunk much and never thought of the morrow—were instantly struck mute. Only an expression of doubt and fear marked their countenance. They would, for their own sake, fear no wind or wave for they had tackled with the wind and played with the waves and had survived both. The boatmen were anxious not about their own safety but about the safety of the persons within the boat—about the safety of those who had neither tempted the sea nor courted danger.

In the boat within the cabin sat a handsome young man and and a beautiful young lady. They had been recently joined in wedlock and were progressing to the hill town of P... where they intended to stay till the flood had subsided. The husband and wife had been very agreeably chatting on some pleasant topics and looked very happy. But as the sky grew darker and darker with clouds the two grew grave and apprehensive. Neither of them ventured to talk. But each was burdening his or her own brains with contemplations of a sad strain that reflected their gloom on their visages. In the middle of a backwater as extensive and as deep as the western sea; away from the reach of any possible help or the loudest halloo; in an ordinary boat that may not cope with storms of mediocre violence; under a dark sky that portends the most heavy shower and the fiercest sort of tempest; the boat may succumb to the assailing elements. 'What may follow then?' was the final and the most aching question. Only thus far did the newly-joined couple let their imagination work. When it came to this fatal question their intelligence recoiled; they tried to optimise over the situation and grow sanguine about it.

At last Lucy half opened the cabin window and looked outside. It was pitch dark all round. The wind had begun to blow with accelerated fury as though in hot pursuit of an escaping foe. The waves rolled in deep and concave furrows and battered on the sides of the boat falling back in sprays. Now and then a lightning flashed across and spanned the vast skies, perhaps as a reminder of the short-lived and transitory character of earthly life. It seemed to Lucy that the warning with much propriety

was meant for her. She shuddered at its meaning and clung to her husband's bosom as a child, terrified at some bad dreams, would stick to its mother. Lobo kissed her and said:

Lobo:— 'My dearest, why are you frightened like a child. The storm will abate very soon and I hope it will not do us any harm!' Just then one of the boatmen called out 'Master, we are caught. It will take at least six 'nalgas' to reach the other shore. By the time the storm may get the better of us'

Lobo:— 'Fool you are! was it not you who guaranteed that we will be able to leave the lake behind before any storm may set in'.

Boatmen:— 'Pardon Sir, you know we had been to the toddy shop before we launched our boat into the lake, I confess; ever since, my head has not been erect. Every thing has been in a whirl for me. So it is that my reckoning miscarried'.

Lobo:— 'Confession does not exempt you from making reparation for the damages caused. So try with all might and main to reach the other shore as soon as possible. Success means gold to buy toddy. Failure and loss will give brine to drink. Mind, your lives as well as ours are hanging in the balance'.

B. Men:— 'We care neither for our lives nor for your gold Both are worthless in the hands of the poor. If only you two are on dry land, we are content'.

With a nod of approbation the youth turned to his better-half: 'Dear heart, did you not hear what the boatmen said. They have not lost heart. Pluck up courage, dear; I am sorry to see you lose spirits'.

Lucy:— 'I am trying to put on my best face. But I cannot. My sentiments are too delicate to match with changes of fortune. I am possessed by some vague, indistinct fear. I feel as if we would be separated today forever.' With that two or three drops of tears trickled down her cheeks and fell on his hands.

Lobo:— 'What! weep you? No wonder women are derided as the weak-sex. Are you apprehensive about an immediate death? I don't see any reason why you should. After all it is not sure if the boat will be overturned. Even supposing it is, we will escape and will live yet'.

Lucy:— 'I fear I will not be able to save myself from drowning. This lake is likely to prove my grave'.

Lobo:— 'No my dear, not so. You will live long enough to die in my aged arms.'

Lucy:— 'Supposing I died and you survived, what will you do?'

Lobo:— 'What will I do if I live after you are dead? Do you question about that? If you know my heart well, your heart will tell you that'

Lucy:— 'My heart says you will marry another accomplished girl; more fair, more educated, more refined and in every respect more worthy of you. And you two.....' Lobo shut her mouth by his own hands and prevented her from completing the sentence. He said:— 'Don't be so cruel to yourself and to me. If I survive you, I do hereby swear I will, like the sages of old, renounce this naughty world and will abstain from it. The rest of my days I will turn into a life-long period of mourning.'

Suddenly a splash of water entered through the open window and almost drenched the couple. Simultaneously with it all the eyes were struck blind by a thunder-bolt and the ears struck deaf by a thunder-clap loud enough to waken the very dead. 'Master' cried the two boatmen in one voice: 'We are lost; it is God's will. We can no longer control the boat. We leave it to the wind and the waves'

The wind blew as violent as to fell the most mighty of the mountains. Breakers rose as high as mountains and fell roaring and foaming. The rain fell in torrents. Peals of thunder reverberated from one end of the heavens to the other. Lightning flashed incessantly across the skies disclosing the awe-striking landscape to the unwilling eyes. The storm-tossed boat was driven headlong, whereto no one knew. It seemed as if the presiding spirit of the lake, foaming at mouth, roaring in thunders, and brandishing the sword of lightning, was following the four human beings. The hurricane reached its climax, the boat was overturned, the four human beings were tossed, one away from the other, each to take care of himself or herself.

After three days the memorable flood of 1099 reached its highest watermark. Even century-old men admitted that the

inundation was such that the like of it they had neither seen nor heard. In the flood time many dead bodies were seen floating in the Vempanadan.

II

About seven years passed since the events described in the first part took place. Lobo was now the Chief Professor of English in the Arts' College, Trivandrum. At least a vague memory of his former wife still lingered in his heart and it would have lingered longer still if only he had not met Miss Sara, the Headmistress of His Highness the Maharaja's English High School for Girls. Sara was only 25 years of age and excelled any woman of her age in personal and educational qualifications. Mr. Lobo was very austere in his life, and irrevocable in his resolutions. Ever since the accident in Vempanadan, he had overlooked every woman he met, Sara being excepted, with studied indifference which in certain cases amounted to contempt of the person concerned. Sara too he tried to over-look and forget, but he could not do so in her case alone. He tried to avoid all occasions of seeing her; but he was forced to see her whether willingly or not for she put up in a house just opposite to where Lobo resided. For him to shift the residence simply because a lady happened to occupy the house just opposite to his own would be a moral cowardice which a Professor of His Highness the Maharaja's College of Arts would be the last man to admit, much less to give proof of. Never can you expect a man of principles to run away from his house merely because one or two ladies happened to lodge in the neighbouring house. He should rather take advantage of the situation to vindicate his character—to vindicate that he is not at all affected by the external agencies but on the other hand is guided by sound and inflexible principles. Moreover to consider educated and fashionable ladies as something abhorrent and to flee away from them will seem too barbarous in an age when women hold not only the reins of race-horses but also those of civilized governments. Under such circumstances Lobo could not but see Sara and, to give due credit to his punctuality, used to see her at least once a day.

Another circumstance led to this closer connection and more frequent communications. In the year 1107 Mr. Lobo was invited to preside over the anniversary celebrations of the Maharaja's Giri's High School. How can the Chief Professor of English refuse the invitation? If he refused, it would be mis-construed into his inability to speak and this would very much tell upon his reputation. That might stand in the way of his promotion. So he accepted the invitation with much pleasure and discharged his duty very much to the satisfaction of all, especially that of the Headmistress, to whom went the credit of having chosen the fittest person as the president.

There was another very important fact which deserves mention. One thing was certain that even if Mr. Lobo had made up his mind not to have any communications with Miss Sara, she was not the sort of lady to be thus repulsed. For, she was frank, pushing, free, very informal and extremely obliging, in a manner which women alone know how to adjust. Against such heavy odds what else can a cultured and unprejudiced man do, than to admire, to appreciate, and gradually to encourage? Imagine, dear reader, that you are engaged in a single combat with an enemy who is armed with some supernatural weapon and from whom you are not at liberty to flee away. What is your fate? You cannot win the combat since the opponent has some super-human advantage over you. Nor can you run away admitting your defeat because your sphere of motion is restricted. So then the only alternative for you is to fall a prey to the enemy's weapon. So with Mr. Lobo too. He too fell wounded by the arrow sent by his feminine antagonist—fell not in anger with her but in love with her.

'The course of true love never runs smooth.' The heat in the summer of 1107 was insufferable. The scorching sun blazed hot with the result that 'contagion' broke out and spread like wild fire in the town, causing much greater mortality than the swords of a ravaging enemy. Many were the citizens that were attacked by the devilish disease, small-pox, and Mr. Lobo fell a victim to a rather nasty type of it. But on account of the demoniacal superstitions that small-pox carried with it, none dared to attend on Mr. Lobo except some professional attenders whose only qualification was

that they themselves had been attacked by the disease. These attenders raised to the rank of physicians by the exigency of the time waited upon the patient and discharged their duty with the traditional indifference and malice attributed to their class. They never knew, nor cared even if they knew, that Sara or any other in the world was greatly interested in the recovery of the patient submitted to their treatment.

But from the day when Mr Lobo was known to be attacked by small-pox, a beggar Anna by name evinced much sympathy in him. She herself had been four or five years back attacked by the same disease and had narrowly escaped from the jaws of death with the loss of an eye and the disfigurement of her face. Due to want and privation, Anna looked older than she was and the deep marks left by the devilish disease gave her an ugly and uncomely appearance. This vagrant had come to Trivandrum some three years back and was now living in a hut in the suburbs of the town. She was alone in the wide world and since she never complained of anything, nobody took any notice of her or inquired into her history. Many a time Mr. Lobo himself had given her alms which she used to accept with unwonted satisfaction and fervour. Now when this grateful hag heard of the distress of her benefactor she hastened to his rescue. She easily got access into the house of Mr. Lobo and won the favour of the attendants by relieving them of their perilous and irksome duty. Day and night she watched the restless patient and attended to his requirements while the servants employed formally for the same snored away the whole time, being fully drunk. Anna nursed Mr. Lobo unremittingly, without rest or diversion. She would do everything she could to lessen the pain of the sick man who could command both men and money none of which now turned out to be of service to him. Writhing with pain the patient rolled to and fro on the bed, somnolent and dreaming. He would at times call out 'Lucy', 'Sara' and in irregular somniloquy give his love episode with the latter. More than once he repented of his having consented to marry again. During such psychological moments, it might be due to sympathy or some personal concern, tears would fill the eyes of the nurse bending over the patient. She would now and then heave deep sighs and

at times words of pity and despair escaped her lips. When alone she would kiss the patient's hand and wash it in her tears.

After twenty days had dawned and died, thanks to the care of Anna, Lobo grew better and better and finally recovered. He wondered how he had deserved the selfless service of the lady who had been attending on him all through the period of his malady. He felt deeply grateful to her and with a view to relieve her privations he requested her to go to his house and stay there for ever. Anna refused to comply with his request. However, she fell in with the desire of Sara and Lobo to the extent of agreeing to pay them frequent visits. In the course of her visits she used to advise the couple to conduct their marriage as early as possible. She would say that she had no other desire in the world than to see them united by the sacred bond of matrimony. These representations bore fruit when one day Lobo and Sara fixed the date of their marriage.

At last the long-looked-for Monday arrived for Anna. That day she appeared in her best dress. She had trimmed her person so successfully that she looked much younger than she had appeared before. She went to Lobo and Sara and wished them prosperity, posterity and happiness in their married life. They requested her to accompany them to the church. But she replied that she would fain remain at home and see what she could do for their sake. As soon as the bride and bridegroom left for the church, Anna entrusted a wooden casket and a note with a servant of Lobo and hurried home as if to attend to some very important and urgent duty.

When the marriage ceremony and the celebrations connected with it were over, Mr. and Mrs. Lobo withdrew into a room to go through the congratulatory despatches and inspect the presents that had come for them. Among the caskets that had been sent from friends and well-wishers was a wooden casket without any address. It was Anna's casket. In the thick of the business and the commotion of the day the servant had lost the note attached to it. The contents of the note ran thus:

To

Mr & Mrs Lobo.

I wish you all happiness in your future life. Don't open this casket if you have the least doubt about your fortitude and power of endurance.

I am

Anna. O.K.

Wondering at seeing a casket without any address, Lobo opened it with a knife. Within were a ring and a letter. Sara took the letter and read it to Lobo as follows:—

'I hope I will be dead by the time you read this note. I die to validify your marriage in the eye of God and His Church. Know, that Anna is none other than Lucy supposed to be drowned in the Vempanadan. Please accept back the ring which you gave me once in token of your warmest love.'

Lobo at once got up, ran to the cottage of Anna and saw her lying dead, her bosom pierced by a dagger. Lobo kissed the dead body for the last time, extricated the weapon from the corpse, and plunged it right through his heart. He fell back with 'Lucy' and 'Sara' in his lips.

Sara reached a minute late. She found Anna dead and her husband bleeding. At a glance she understood that there was no hope of saving his life and so no use of prolonging her own. She took a last and wistful look at him and stabbed herself to death with the same cursed steel. Thus lay the three bleeding bodies fully stretched on the ground, a husband with a wife on either side.

ON COLLEGE LIFE.

Rao Sahib G. Ganapati Sastri B.A., B.L.

When Rev. Purakal met me in Madras, he was kind enough to invite me to be present here at the celebration of the College Day, and to speak a few words on the occasion. I do not nourish the delusion that the invitation was extended to me because of any powers of oratory or eloquence I possess, nor do I flatter myself that I have any very original ideas that require to be laid under contribution for the benefit of my young friends assembled here. I accepted the invitation with pleasure because I consider it a privilege to be associated with a function of this kind, where the students, past and present, of a College come together and live with their professors for one happy day the life which it is given only to the children of the same mother to experience. It is a high honour, gentlemen, that you have conferred on me by inviting me to be present at this family gathering, and I feel more than amply repaid for having come here by the mere sight of the happy faces all around, and of the college that has drawn them all together.

Gentlemen, the happiness of this day belongs by right to the students of this college. It is not for me to teach them the significance of this occasion, which comes but once a year. Every student is bound to feel within him on this day the stirrings of that love and attachment towards this institution, which, all unknown to him, have grown upon him during the years spent under its roof - a feeling akin to that of a son for his mother. To some among you the feeling may be tinged with a shade of regret that this may be the last College Day you may attend as students, and that very soon you will have to take leave of these beautiful surroundings and set out to find your way in the world that awaits you. You may shortly come to feel that the dear old college is almost forsaking you while you would willingly abide in it some time longer. When you have taken your degrees and the college has nothing more to offer you, then comes, my dear friends, the time when you feel like being driven out of a safe haven into an unknown sea. It is the thought that many of you are here for the last time as students and will have to face life shortly that impels me to give you a few words of advice that it is the privilege of an elder brother to offer.

It is usual for elderly folk, on an occasion like this, when they get a number of young men to listen to them, to begin praising the "good old days" that are gone and compare them with the present, to the obvious disadvantage of the latter. There are some who indulge in gloomy forebodings about the younger generation and its ways and seem to derive a melancholy pleasure in predicting that nothing good can come out of them. It seems to me, however, gentlemen, that the present generation of students, far from deserving such condemnation, is, in many respects, a commendable advance on the past, and our young men possess qualities which make one feel quite optimistic. Where they do need advice and guidance, it is generally confined to the kind that youth in all ages and climes has always needed. But we are living in days of great stress and the times are difficult, and it appears to me, gentlemen, that the one advice which should be given to the young, again and again, and even at the risk of producing some slight irritation, is that they should cultivate and develop the quality of Discipline. It is a common truth, which we find verified in our every-day existence, that Education is what is left after we have forgotten what we learnt at School and College. You may take it that, except with a very few, all the Mathematics, Science and History you learnt will be things of the past and consigned to oblivion a very few years

after you leave the college; and naturally so. But that which remains, or ought to remain, in you when all else is forgotten is the discipline you had here and which is part of your make up for all time.

My friends, you underwent a discipline when you spent these years at this college and habituated your minds to sustained and strenuous thinking. Your bodies were disciplined in the gymnasium and in the playing fields. The constant contact with your Professors and fellow-students within the college, which is a small world by itself, has given you the social discipline that remains with you throughout life. You acquire the habit of reverence for what is old and has proved itself: you imbibe the spirit of triumphing over obstacles, and shed the slackness that would assert itself unless repressed. I value most, gentlemen, the habit of obedience to what is recognised as competent and constituted authority, a habit which is not the blind following of a leader, but is the outcome of a reasoned spirit of orderliness, a foretaste of what you are to practise as citizens. I would recall to your minds the lines of Milton:—

“Who best
Can suffer, best can do; best reign
Who first hath well obeyed

My friends, if I have been tempted to be rather long on the subject of discipline, it is because it has always been uppermost in mind and I have many a time found myself wondering how much better and nobler many of our young men would be if they had retained a little of that discipline, which it had been the aim of their entire upbringing to develop in them. I advisedly say “develop” and not “instil” for I am a strong believer in the potentialities of youth when rightly guided and in the utter futility of moral codes and taboos imposed from without upon the growing lad.

Sometime back, I had occasion to visit a few countries in the West, and I count among the happiest and pleasantest recollections of my travels, the few hours that I spent at the Universities of Oxford and Cambridge. If I did not have the time to gather any more than the most fleeting glimpses of University life in those places, that has not prevented me from coming to the conclusion, gentlemen, that a career in either of those Universities is a unique experience, and every young man who has had it should reckon himself among the most fortunate. Even to the casual traveller like myself, the beautiful surroundings

that form the back-ground for the colleges, the colleges themselves, housed as they are in some of the rearest gems of architecture, mellowed by the centuries that have come and gone and left them standing, the space and the simple dignity that characterise the residences, the cloistered calm that invites the neophyte to worship at the feet of the Muses, and the abundance of facilities for recreation and exercise—these and many other features, too numerous even to be barely enumerated, could not but produce a subtle and chastening influence on the mind, a reverence for learning, and a wonder and admiration for the two great seats of learning, whose very names are things to conjure with and which are almost synonymous with Education and all that it implies. The feeling uppermost in me then was, as it now is, an overwhelming regret that the vast majority of our young men should be denied, due to the paucity of our national resources, the type of education that those Universities represent,—a type that embodies discipline of the kind I have been trying to picture to you, which only a few of our colleges have succeeded in reproducing.

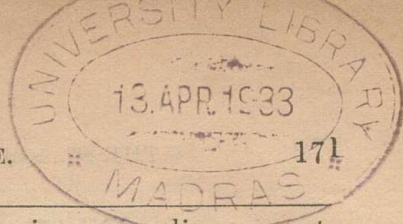
But I shall not have unburdened myself to you in full, if I omit to refer to a state of things that gave me considerable pain even in those Universities and that was the plight of several young men from India who, having come all the way for their education, wasted their time in pursuits whose idleness and futility were almost pathetic, when one thought at that moment of the fond parents away over here, who had sent out their sons at tremendous sacrifice to their feelings and their resources, and who had centred all their hopes for a happy future in those graceless youths. To our sorrow it must be said that several of our young men who chance to go to England to complete their education display a lack of seriousness in their purpose while there, and deplorable instability of character, so that when they return, they have acquired habits which it is not worth while going so far to learn, while, on the other hand, the great and glorious contribution those Universities have to make to a student's mental, physical and moral stature, has left them untouched. Need I say that when I did meet a lad of the right sort come there from India for his education—and I may say I had the good fortune of meeting several such—nothing gladdened my heart more, and I have come back with the conviction that the honour of our

country and the very future of our Nation is safe in the keeping of youths of that type, who have serious purposes, disciplined minds, and sober tastes and who are imbued with a high sense of their duties and responsibilities.

My friends, who are about to leave the college, Yours is the world and all there is in it. I, for one, have no patience with those who try to frighten into submission the proud spirit of youth, and chill the ardour of the young by picturing to them the gloomy future that awaits them. We have enough unhappiness in the present without attempting to manufacture more for the future. One phrase that is tossed about at present is "the problem of the educated Unemployed". It would indeed require great temerity to assert that a problem of that sort does not exist or require to be faced. But I am afraid that its solution does not lie in making speeches about it. To discuss it now would take me far beyond the limits which even your kind indulgence and patience must put on me. I shall consider my duty to you discharged if I have put hope into you; and to that end I shall commend to you a beautiful thought that is embodied in a sentence which I saw worked in the design of one of the flower beds in St. Paul's Churchyard: "Worry is the interest paid to trouble, before it falls due".

To those of you who have the good fortune to remain for some time longer within this college, my advice is, put your trust absolutely on your Professors and your Principal. I have no doubt you will be amply justified. Strive your utmost "to fill the unforgiving minute with sixty seconds' worth of distance run". Eternal diligence, my friends, is the price of success. While every virtue may deserve a crown it is perseverance alone that gets it.

This beautiful college and those who are in charge of it will be sheltering you from the world's toils and troubles, watching over you and guiding you to your destiny. The past record of the College fills one with the highest hopes for its future. The enlightened Committee of Management, so worthily presided over by His Lordship the Bishop of Changanacherry, seem to have spared nothing to make education what it ought to be for you all. They have placed their entire resources unstintedly at your service. Need I ask you, my friends, to be



worthy of such a college. It is up to you, in your lives, so to conduct yourselves as to have deserved the devotion and care that have been lavished on you here.

Students, past and present, of St. Berchmans' College, Be proud of your College, it deserves a very high place in your affections, the college will always be proud of its sons—I would strongly appeal to those of you that have left the College to retain your touch with it, your Principal and your Professors and fellow-students. It is worth doing, for we all find, as we grow up, that friendships formed at college are the most lasting, and memories of college life the sweetest. I am glad you have a College Magazine. It will surely serve as a strong link between you and your *Alma Mater*.

My friends, the time is come to close. I do so with my benediction to you all. May misfortune never approach you. May every one of you have a long life of usefulness and service to your fellowmen, which is the highest religion and the surest key to happiness.



Two advertising agents met. Each had been engaged by hotel managers to "boom" their respective resorts.

Said the first agent, "You don't seem to be doing much. Why don't you do what I do—get photographs of your place distributed?"

"My dear fellow," replied the other, "my place doesn't stand still long enough to be photographed."

* * * * *

Two Negroes who had been engaged to mow the lawn of a big hotel were quarrelling.

"Niggah," said one, "does yew whut I done wish? I dond I done wish dat hostel younder had athousan' rooms in it, ane that yew wuz laid out daid in ev'ry room!"

T. B.)

OUR REVIEW PAGE.

Hindu Heroes and Heroines in 3 books by Professor Diwan Chand Sharma M. A.; University of Lahore—Book I—10 as; Book II—12 as; Book III—14 as. (Macmillan & Co. Ltd).

Messrs. Macmillan and Co. have recently brought out a series of three books on "Hindu Heroes and Heroines" written by Prof. Diwan Chand Sharma M. A. of the Lahore University. The series appears to have been planned on the concentric principle—Book I contains 11 stories taken from the ancient Indian Epics and Puranas—like Valmiki, the Ramayana, Hanuman, Mahabharata, Bhishana etc. It is written in very simple English—mostly in monosyllables and simple sentences.

Book II treats of the heroes and heroines of the Hindu and Medieval periods of Indian History. It is quite a representative collection, containing great religious teachers like Buddha, Sri Sankaracharya, Kabir, Guru Nanak and Chaitanya; great rulers like Chandra Gupta, Asoka, Vikramaditya, Harsha and Rana Sanga; great administrators and statesmen like Todar Mal; great poets like Kalidas; and great heroines like Padmini and Rani Durgavati. The language of this book is more advanced.

Book III contains a representative collection of essays on personalities of Modern Indian History—heroes and heroines who have made their mark in different spheres of national life. The sketches include religious reformers like Tulsi Das, Guru Govind Singh and Swami Dayanand Saraswathi; rulers like Sivaji, Ranjit Singh and Ahalya Bai; social reformers like Raja Ram Mohan Roy and Iswar Chandra Vidyasagar; statesmen like Gopal Krishna Gokhale; scientists like Sir J. C. Bose; and industrialists like J. N. Tata.

The series can be prescribed for the Middle School Forms—Book I for Form I, Book II for Form II and Book III for Form III.

The printing and the get-up are neat and attractive.

OUR COLLEGE DAY CELEBRATIONS.

The 8th College Day of the St. Berchmans' College, Changanacherry, was celebrated with great eclat on Monday 27-2-1933, under the distinguished presidency of Lt. Col. D.M. Field, Political Agent, Madras States.

The celebrations began with the hoisting of the College Flag at 8 A M.

In honour of the occasion a grand Science Exhibition was organised. It was opened by Rao Sahib G. Ganapati Sastri, the retired Dewan of Pudukottah. Mr. Sastri next went round the various Exhibition Halls and was very much impressed by the magnificent equipment and display of all the four laboratories which, he remarked, were second to none in the Presidency. He observed that it was very creditable, indeed, for a private College to have lavished so much money in providing for the educational conveniences of the students. He was very much struck by the fact that until last year the St. Berchmans' was the only College, besides the Presidency College, Madras, which was affiliated in the two of the costliest groups of the B.A. Degree Course, viz., Botany and Zoology.

The Political Agent accompanied by Mrs. Turner visited the Exhibition at 2-30 P.M. He expressed real wonder and admiration for the large halls, the very costly appliances scientifically arranged, the numerous rare exhibits displayed, and the useful and instructive experiments shown and explained by the students who, he observed, were as good as the lecturers themselves. He repeatedly observed that he would have very much liked to spend at least two hours in the Exhibition, examining every exhibit and listening to the lectures of the students. Though he said he would again go to the Exhibition this was not possible owing to want of time and Mrs. Turner felt very sorry for this.

The Public Meeting began at 3 P.M., sharp.

On the dais were seated the Political Agent, Mrs. Turner, Archbishop Mar Ivanios of Trivandrum, the Bishops of Changanacherry, Kottayam, Vijayapuram and Tiruvalla, the Rt. Rev. Mgr. Prodott C. K. Mattam, The Rev. Fr. Principal, Rajasabhabhushana K. Chandy of Mysore, Parappanattu Valia Raja, Mr. Vaithiyalingom Pillai, Dewan Peishkar of Kottayam, Rao Sahib G. Ganapathi Sastri, Mr. P. Balakrishnan Thampi and Mr. C.M. Joseph, the Municipal Chairman.

The proceedings began with the Welcome Song composed in honour of the distinguished guests and sung to musical accompaniment by four boys of our High School. Then Mr. C. M. Joseph (Municipal Chairman) welcomed the guests in a neat little speech. This over, the Chairman rose to make his Introductory Remarks in the course of which, after thanking the authorities for having invited him to take the Chair, he observed that the welcome accorded to him was quite British and that he could not have expected anything better in his own country.

When the Chairman resumed his seat, The Rev. Fr. Principal read out the telegrams of congratulations and good wishes from the following:— The

Archbishop of Verapoly, the Archbishop of Ernakulam, the Bishop of Kottar, the Archbishop-Elect of Verapoly, the Administrator Apostolic of Quilon, the Administrator Apostolic of Cochin, Mr. Justice Changanacherry K. Parameswaran Pillai, Retired Justice Mr. Muthunayagom Pillai, Mr. Ananthakrishna Iyer the English School Inspector, Prof. A Gopala Menon and many others.

The Rev. Fr. Principal next presented the report of the working of the College for the academic year 1932-33, which has been added as an Appendix to the English Section.

This was followed by the very learned and thought-provoking address by Rao Sahib G. Ganapathi Sastri which appears elsewhere.

Next came Mr. Balakrishna Thampi B. A. B. L., of the Alleppey Bar, who, in the course of his delightful and humorous address, exhorted the students to fight the evils of Communalism in Travancore.

This was followed by a very interesting item—the Fancy Dress competition. The Pulaya was by unanimous consent pronounced to be the Prize-Winner. The Syrian Christian Girl was also highly appreciated.

At the Rev. Fr. Principal's request Mrs. Turner kindly distributed the Prizes and the Medals.

The Chairman in his concluding speech expressed full satisfaction at the proceedings. He re-inforced Mr. Ganapathi Sastri's plea for discipline in education and Mr. Thampi's plea for eradicating the evil of communalism. He said the future of the world was bound up with the cultivation of a sound international outlook. He concluded by saying that the St. Berchmans' College was an asset not only to Travancore but to India.

After Mr. P. R. Krishna Iyer had suitably thanked the guests the meeting came to a close and a group photo was taken of the President and other distinguished guests.

An important feature of this year's College Day Celebrations was the presence of so many worthy and ancient prelates of the Church—His Grace Mar Ivanios Archbishop of Trivandrum and Their Lordships the Bishops of Changanacherry, Kottayam, Vijayapuram and Tiruvella—all distinguished educationists. This, coupled with the numerous telegrams of congratulations and good wishes received from the other prelates mentioned above, is an index at once of the affection in which this institution is held by the Catholic Church of Kerala and of the great interest and concern which the Catholic Church has all along been evincing in the cause of higher education.

Another important event connected with the College Day Celebrations was the handsome donation of Rs. 1000 given by Rt. Rev. Prodott C. K. Mattam to promote the religious activities of the College. Our sincerest thanks are due to the worthy Prodott for his munificence. His name will for ever remain in the hearts of the successive generations of students who happen to pass out of the portals of this institution.



OUR M. C. Y. L. COLUMN.

Though not with great satisfaction, yet without being discouraged, I venture to give a brief account of our activities throughout the academic year since our last report. We began our activities almost in the beginning of the second term and we began it with the prescribed annual Retreat.

As every body knows, the study circles form one of the vital parts of the M. C. Y. L. activities and our efforts in that direction have been satisfactory. For the sake of convenience we divided ourselves into three groups—the two groups in the two Catholic Hostels of Parel and Sacred Heart being active while the third in the College was utterly inactive owing to circumstances beyond control. Such subjects as CHURCH AND DEMOCRACY, SOCIALISM, AND THE INFALLIBILITY OF THE POPE were discussed with great enthusiasm. The centre also duly took part in the solemn and spiritual function of Perpetual Communion.

We are conscious of the fact that we have fallen much too short of our sister institutions of America, France, Spain and other countries when we consider the prodigious work they turn out every year in the direction of Christian charity and lay apostolate, and the enormous help they render to the maintenance of hospitals, orphanages and educational institutions. And now let us pray earnestly that the future be made more glorious and crowded with activities, modelled on those of our foreign sister institutions. Let us also pray that our country might be brought up to the same level in point of Catholic Action. We hope to approach a co-operating elderly society in future.

To crown our work of the year came our anniversary celebrations which here held on the 22nd of January 1933. There was General Communion and High Mass in the morning and in the afternoon there was the public meeting in the college hall, presided over by Rev. Fr. Placid C. D., Ph. D., D. D., D. C. L., one of the most eminent luminaries among the Catholic clergy of Malabar. Two active young men, Mr. V. G. Cyriac B. A., B. L. and Mr. Thomas Manjooran B. A., B. L., made two interesting speeches on "Christ the King" and "കുത്താലിക്കു സഭയായും യുവാക്കളും" in English and Malayalam respectively. The President's concluding speech was particularly edifying and instructive. He showed that the spirit of our age is progress. But this progress is purely intellectual and devoid of moral considerations. Moral deterioration is the chief and inexplicable cause of the present-day unrest,—social, political, economic and religious. The remedy lies in proper and well-regulated Catholic action which means self-sacrifice. It is not possible to give more than a brief gist of that speech in this short account. The function came to a close at about 5-30 P. M. with a vote of thanks and prayer.

It is but fair to conclude this short account with our hearty thanks to the authorities of the institution, especially to the Rev. Fr. Principal and Rev. Fr. Abraham Vadakel, our spiritual director.

"Let the Health of Jesus reign over us, reign over Malabar, for ever and ever. Amen, Amen, Amen."

Ulahannan Thoppil,
Secretary.



OUR ACTORS AND ORGANISERS.

Seated:- Mr. K. C. Antony (*Bhagavatar*), Rev. Fr. Abraham Vadakel, Mr. K. Sankara Pillai (*Author*), Rev. Fr. Mathew K. Purackal (*Principal*), Mr. P. V. Ulahannan (*Stage manager*), Mr. M. M. Kurien (*Harmonist*).

Standing:- 1st row: P. T. Chacko (*Melezhutthu Pillai*), T. R. Krishnan Nair (*Volunteer*), V. K. Vasudevan Pillai (*Ittikuruppi*), N. Kuttan Nair (*Ummer*), R. Sreedhara Kurup (*Adiccha Pillai*), M. C. Joseph (*Marthanda Pillai*), K. G. Rama Panicker (*Sanku Annayi*). 2nd row: P. J. Joseph (*Udayamithran*), P. Vasudeva Panickar (*Volunteer*), P. J. Josesh (*Yuvaraja*), K. P. Narayana Pillai (*Volunteer*), V. N. Parameswaran Nair (*Kayamkulam Raja*) R. Chandra Sekharan Nair (*Padatthalavan*).

ST. BERCHMANS' COLLEGE, CHANGANACHERRY

ANNUAL REPORT.

1932 — 1933.

Before I begin to place before you an account of our last one year's work on behalf of the youths of Central Travancore, I deem it my duty to place on record the deep debt of gratitude which the Management, the Staff and students of this College owe to your revered personage, the worthy representative of the Suzerain Government in this progressive State of ours, for so kindly accepting our invitation to preside over the Prize-Distribution and College-Day functions of this year. Your gracious presence amidst us to-day calls up to memory that other occasion—that will ever live in the annals of St. Berchmans'—when your illustrious predecessor, Mr. C. W. E. Cotton of happy memory, presided over a similar function five years ago. Many of those who assisted at that function are here this evening and still remember the sound advice he gave to the students and the words of encouragement he imparted to the members of the staff in carrying on their arduous and responsible work of training young men to face the grim reality of life.

Coming now to the Annual Report:

Strength and Attendance.

The year under review opened with 470 students in the College classes and now at this time of closing there are 463 which, together with the 492 students of the High School section, brings the total strength of the Institution to 955, well-nigh a thousand. The diverse communities of the State are represented, and all the students, without any trouble arising out of the distinctions of caste or creed, get on together as children of a well-knit family.

It is to be regretted that for want of accommodation in the Science Departments we could not admit a good many students, and we are sorry that many parents met with disappointment on that score. It is our firm hope that we shall in the near future be in a position to satisfy all, with the space problem fully solved. In this connection I would like to remark that even

with the limited space we could have managed to take in all the applicants if the parents and students had been willing to abide by the selection made by the lecturers on the basis of the previous records of the students. But the tendency seems to have been otherwise. The students as well as their parents are particularly enamoured of Science subjects without considering the tastes or aptitude of the students and their chances of success at the University Examinations.

The attendance has fallen a little below that of last year. It is 89.24 as against 89.34. It is observed with a good deal of concern that for the last few years there has been a very small but steady decline in the regularity of our students in attending classes. The students ought to realise that the curriculum of studies has been extended, and that the greater importance given to the Vernaculars in the College classes has necessitated the reduction of English periods. If, together with this, a remissness on the part of the students is also to come in, efficiency is bound to suffer. Let guardians and students reflect on the inconveniences of negligence in attendance and reduce the leaves of absence to the strict minimum.

Residence of Students.

It would be mere empty boast on our part if we said that we have made any great progress in providing hostel accommodation. Though we have succeeded in bringing together about 200 students in a few compact blocks of which three have resident wardens and the others are regularly visited and supervised by the lecturers, still a good deal remains to be done in this direction. It must be confessed that goodwill is not wanting on our part. A site has been chosen, a plan got ready for an edifice with about 100 rooms, and even the materials are being gathered on the spot. It is our earnest desire that our new cosmopolitan hostel should be opened with the least possible delay.

Discipline.

The traditional high level of discipline was maintained throughout the last year. This has been merely the result of the scrupulous care on the part of the College authorities to convince the students that the chief concern of every educational institution is to train its pupils to be loyal and useful citizens, honest and truthful in their dealings with others, alive to their own sense of honour and self-respect and reliable under all circumstances. Our students have realised that the one road that leads to this all-important goal is the maintenance of a wholesome and self-consistent discipline. It is discipline that teaches them the sacredness of duty and its

essential necessity in life. They know that the enjoyment of unlimited freedom before this lesson has been learnt leads to disaster, and that freedom and self-guidance can be allowed only in proportion to their sense of and devotion to duty.

I cannot say, however, that all our boys are angels or paragons of perfection. They have their little failings. There are trifling incidents inseparable from College life which necessitate our interference. But the boys do not resent superiors taking their failings to task as they are convinced that severity is inspired by a desire of their greater good, and the superiors too know how to temper severity with kindness.

The Literary Union.

For want of a sufficiently large hall to accommodate all the students of the four classes, the Literary Union was working in 3 sections, the B. A., the Senior Intermediate, and the Junior Intermediate. The Inaugural Meeting of the Union was conducted on the 13th of August. Miss Eunice Gomez M.A., Prof. of English in the Trivandrum Women's College, presided on the occasion, and Miss L. C. M. Ouverkirk B. A. (cantab) Prof. of History in the Women's College, delivered a brilliant and instructive address on the 'International Brotherhood of Students.' The secretaries of various sections have shown themselves active in arranging frequent meetings in English and Malayalam, and affording opportunities to the members of the Union to develop their oratorical talents. Under the auspices of the Union an 'Otten Thullel' performance and 'Kathakali' were conducted during the year, considering their educational value to students of Malayalam Literature. Competitions in essay-writing, elocution and extempore speaking in English and Malayalam have been held and prizes are being awarded to the winners.

The College Magazine.

We are bringing out three issues of the Magazine every year in which contributions from students as well as from outsiders are published. The Magazine is primarily intended to afford our students ample opportunities for developing their Journalistic instincts and to give them training in the art of writing.

Staff.

Very few changes have taken place in the staff since last year. Mr. C. K. Kerala Varma B.A. & B.L. and Mr. V. S. Mathen B.A., both 'Old Boys' of the College, have been taken into the Physics and the English Departments respectively.

Public Examinations.

The results we have obtained in the various University Examinations last year may be known from the tables given below:—

B. A. Degree Examination.

Subject	No. sent up	No. of passes	Percentage	Remarks
English	49	28	57	
Malayalam	44	27	61.3	
Mathematics	10	8	80	3 First classes & 1 Second class
Botany	20	10	50	
Zoology	18	8	44.4	1 Second class

K. N. Krishna Kurup, T. K. Varieth, and M. Mathai are the 3 first classes in Mathematics getting the 9th, 14th, & 19th ranks respectively in the University of whom Krishna Kurup is the winner of the College Gold Medal, being the first among the 1st classes in B. A.

Though the percentage of passes taken separately appears to be satisfactory, being above 50%, except in Zoology, the total passes come only to 33.3 %. Mr. T. A. Satagopan and his two assistants deserve to be congratulated for the brilliant results they have obtained: 80 % of passes, of which one half secured classes, 3 in the first and 1 in the second.

Intermediate Examination.

Subject	No. sent up	No. of passes	Percentage of passes	Distinctions gained
English	90	59	65.5	1
Malayalam	89	80	90	...
Mathematics	20	13	65	4
Natural Science	48	30	62.5	...
Physics	49	20	40.8	2
Chemistry	62	47	75	6
Indian History	22	20	90.7	2
Modern History	34	27	79.4	4
Logic	28	20	71.4	1
Sanskrit	6	3	50	...

90 students appeared for the Examination. 39 got complete passes with 4 first classes, making the percentage of passes 43. K. C. Chacko one of the four first classes is the winner of the Dr. Kurialacherry Gold Medal.

E. S. L. C. Examination.

No. sent up	No. of passes	Percentage of passes
78	46	58.9

I may say in general that our results of last year on the whole, an exception being made of course of B. A. Mathematics, can scarcely be called satisfactory. The number of students getting distinctions in any of the subjects of the Intermediate is very small, with no distinctions in Malayalam, Natural Science and Sanskrit. Considering the very high rank our High School used to occupy in the past at the E. S.L.C. Examinations this year's result cannot be said to be satisfactory. But it is a matter of great satisfaction for us all to know that very stringent measures are being taken this year to show decided improvements in the results of the coming Examination.

Sports.

Sufficient provision has been made to give plenty of scope for the sporting activities of students. The keenness of the students on outdoor games has been fairly maintained. The sporting spirit was kept up by means of frequent "Home Matches" in most of the games. One of those matches was played between the students and the staff in which the fate of the latter was for a time hanging in the balance and at last the match ended in a draw, most probably out of the consideration the students had for their masters, who were thus saved from the mortification of a defeat at the hands of their pupils.

The College team entered the Kottayam Y.M.C.A. Volley Ball tournament in which our achievement consisted only in reaching the final stage, thus proving beyond doubt that the amateur college students can ordinarily stand no chance against the professionals and the experts.

We are glad to see our students thus availing themselves of the opportunities afforded to them not only to improve their health and their physique, but also to foster in them power of endurance, love of fair play, discipline and self-abnegation. For such enthusiasm in field sports among our boys we are indebted to the Physical Instructor and to our new zealous Superintendent of games.

Health of the Students.

The eagerness of our students for and their regularity in attending the games, the well-ventilated condition of both the College and hostel premises, the availability of excellent water in the locality and above all the strict vigilance exercised by our medical adviser, all together contribute to the general satisfactory condition of the health of our students; There are few, if any, major diseases and the ailments we have to deplore, are little more than the ordinary trifling miseries 'human flesh is heir to', and if the saying is true "a sound mind in a sound body", it ought to follow that generally speaking the moral health is satisfactory too. Why should it be otherwise?

Exhibition.

Once again this year, since 1927, we are having exhibitions in Botany, Zoology, Physics, and Chemistry. We hope that these Scientific exhibitions will stimulate the curiosity and contribute to the general knowledge of our students dealing with those subjects and that its general educative value will be appreciated by our visitors.

A Distinguished Visitor,

Mr. T. Austin I. C. S., the Dewan of Travancore, on his way back from Munnar, halted here and went round the College when the classes and the laboratories were in working order. He then inspected the building under construction. He got from the Principal a good many points about the present and past history of the College and expressed satisfaction about the work that is being done here and promised to render the utmost aid he could in the matter of completing the building under construction.

In this connection I may remark that Mr. Austin accorded a kind reception to and sympathetically heard the Deputation of Principals of all private Colleges when they approached him on the matter of being given maintenance grants similar to the grants enjoyed by private colleges in British India.

General.

It is not necessary that I should impress upon this audience the fact that the running of an institution like this entails in various directions enormous expenditure, and that it can be successfully conducted only with substantial helps from the Government. In this connection I must gratefully acknowledge the help and sympathy received from the Governments of H. H. Sri Moolam Thirunal, H. H. Setu Lakshmi Bai, Regent Maharani, and H. H. Rama Varma, Chithira Thirunal, and the successive

Dewans of the State. The growth of the Institution to its present status and dimensions was in great measure due to the encouragement given by the Government in manifold ways. By rendering such helps the Government also recognise the yeoman services which the Christian Missionary bodies of all denominations have been doing to the State in the cause of education. It is still more encouraging to remember that the representatives of the Paramount Power have been no less anxious to show in a substantial manner their high appreciation of the educational efforts of the Mission Agencies. Travancore History holds before us the noble deed of Colonel Munro who advised the then ruling Princess Parvathi Bhai to confer on an Educational Institution situated in our close vicinity, the grand and royal gift of an extensive piece of land known still as 'Munro Island'. The other ancient Christian Institution in the southern-most corner of the State had its share of encouragement, and that too through the benevolent intervention of a British Resident. Such helps are the result of a wise and statesman-like policy, not only as Colleges serve to increase the number of cultured and hence law-abiding citizens loyal to the Ruling Prince and to the British Raj, but also as the very work done by the Mission Agencies is a great financial relief to the Government. Even a superficial survey of facts and figures will make this quite clear. On every student educated in a Government College, the State spends on an average Rs. 130. Hence if the 500 students of our College were to be in any of the Government Colleges of Trivandrum, it would have cost the Government Rs. 65,000. Our benign Government, we presume, will realise this and give to private Colleges grants similar to those enjoyed by Colleges in British parts, that is, an annual recurring maintenance grant to each College. If that were done, this building under construction, which, from its very appearance and dimensions, will prove that it transcends the power and means of a private agency, would have been completed long ago. The magnitude of the undertaking, as evidenced in the gigantic proportions of the edifice under construction, clearly indicates how earnest the management is to make this institution give the maximum utility to the youths of Central Travancore. When more accommodation is provided here, a larger number of students may be admitted and that would mean a proportionate reduction of expenditure to be incurred by the Government in making adequate provision in Government Institutions.

Conclusion.

There now remains for me to perform the very pleasant duty of thanking you, Sir, President, for the great honour you have done us by kindly consenting to be in our midst this evening. Your presence is, I can assure

you, not only a great honour, but also a potent encouragement to us all in our endeavours to bring up the youth and prepare the future citizens who will be worthy of the ancient land we live in. We are also thankful to Mrs. Turner and Miss Turner for their great condescension in gracing this occasion with their presence.

We are also much obliged to the ladies and gentlemen who have kindly responded to our invitations and honoured us with their presence this evening. And above all we consider it an exceptionally rare privilege to have in our midst to-day His Grace Mar Ivanios, the Archbishop of Trivandrum, who has not spared himself the extreme tediousness of a long car journey in this dusty season to attend the functions of to-day. Himself a Master of Arts of the Madras University, a member of the University Board of Oriental Studies, and a great educationist, surely his presence here proclaims the great value the Christian Church attaches to higher education and all it stands for among the laity and especially among the clergy. Your position as a Prelate affirms that the Christian Church has in the ranks of her clergy not the refuse of the community who have been disappointed in an academic and University career, but men possessing the highest degrees the University has to offer.

My Lord, Bishop Kalacherry, the Patron and Proprietor of this College, it is your life of abnegation and self-forgetfulness, and enthusiasm for the higher education of young men that makes the continued existence of such an Institution at all possible. Your latest pastoral order that for enlistment in the ranks of the clergy of the Diocese the minimum qualification should be an Intermediate pass is surely a step in the right direction and it is itself a justification for the existence of this College in your Lordship's diocese which is one of the largest in India.

My Lord, Bishop Alexander Choolaparampil, your presence in our midst today is another source of encouragement and even a model lesson to all who have the education of youth at heart. You are yourself the proprietor of two flourishing High Schools, and are incessantly working for the progress of those schools not merely by making extensions to the buildings and adding to the equipment, but also by sending, with far-sighted statesmanship, many of your clergy to distant Universities to take the highest degrees those centres of learning have to offer. You are thus preparing for the future glory of your two Institutions and at the same time raising the status of the Christian clergy, making them take the highest University Degrees, thus avoiding a future danger for the Church, namely, of the clergy being thrown behind by the laity in secular knowledge.

My Lord, Bishop Bonaventure of Vijayapuram, and His Lordship, Mar Theophilus, both Prelates of two infant dioceses: Though they cannot boast of big educational Institutions, still a considerable part of their resources is being spent on the Institutions under their charge. They look upon the work of education as one of no mean importance among their manifold pastoral duties. Your Lordships' presence here on this occasion is a matter of extreme gratification and encouragement to us.

We are also glad to have in our midst this evening the Rt. Rev. Prodott Mattam. We highly appreciate his presence here once again amidst the scene of his old activities as a member of this College Staff and we feel proud to count him as one among the many Church dignitaries the staff of this college has had the privilege of sending out up to now.

We have received congratulatory wires from the Archbishops of Ernakulam and Verapoly, the Bishop of Kottar, the Bishop auxiliary of Verapoly, and the Administrators of Cochin and Quilon. We are indeed proud to find that our College day function is honoured by the presence of one Archbishop and four Bishops and that we have received telegraphic messages of good wishes from two more Archbishops and four more Bishops. This is all the more significant when we remember that these princes of the Church are not merely persons holding staff of Ecclesiastical authority but themselves great Educationists all of them together owning One First Grade College, 20 English High Schools, one Vernacular High School, 54 English Middle Schools, 42 Vernacular Middle Schools, 788 Primary Schools 2 Training Schools and 36 Technical and charitable institutions.

The august presence here of no less than five prelates of the Church in this country and the congratulatory messages we have received from the others, serve, however, to remind us of the great responsibility that we are shouldering. This Institution is the only Catholic College in Travancore and it satisfies the need for higher education of ten Dioceses. It is, as it were, the last step in the ladder of the large educational interests of eleven Bishops who expect our co-operation in the arduous task of educating the youth entrusted to their pastoral care. We may assure their Lordships that it shall be our constant endeavour to deserve fully the trust placed in us and to do our utmost for the welfare and progress of the rising generations of the country.

I thank you once again, revered Sir, for the rare honour you have done us and the great condescension you have shown in responding to our invitation,

In fine, I feel it my bounden duty to take advantage of this occasion to make a solemn, public acknowledgement of a grand and royal gift from one who was a member of the Staff of this College until an year ago. A sum of Rupees one thousand, for a Grotto, and a beautiful devotion inspiring Statue of Our Lady of Lourdes, have been promised by the Donor to be given on the spot, the foundation stone of the Grotto to be laid to-day and the construction to begin tomorrow. This is indeed a very noble act of generosity especially as it is calculated to provide for the conveniences of the Spiritual activities of a good number of the students of the Institut on. If in the midst of all our manifold works in the interest of the young men committed to our charge and if among the many consequent anxieties and worries that assail us we are aware of any outstanding fact it is that nothing of all what we do would have any lasting effect what-so-ever but for the abundance of graces received from that Donor of all Gifts, that Lifegiving Foundation of all Good. No doubt our Heavenly Patron St. Berchmans, must be constantly interceding in our behalf before the Eternal Throne of the Almighty. But we are ever confident that the most powerful of all intercessors before the Heavenly King is none else than the Heavenly Queen Herself. Hence is the gift considered a thrice blessed and thrice welcome one. The giver of this precious gift is none else than the Rt. Rev. Prodott C.K. Mattam, the new dignitary of the Infant Archdiocese of Trivandrum and the right hand of its able Archbishop the Most Rev. Mar Ivanios. The College shall ever be grateful to you, Rt. Rev. Father for this manifestation of your attachment to the College in which you were until recently a very useful and devoted worker. You may rest assured that this generous act of yours shall ever make the memory of your connection with the College an illustrious and a very happy one.

It is also a very noteworthy fact that this Donation of the Grotto and Statue of Our Lady of Lourdes comes very opportunely this year, when we are celebrating the 75th Anniversary of the Lourdes Apparitions.

MALAYALAM SECTION.

ഖല.

(സി. എൻ. അനന്തരാമയ്യ ശാസ്ത്രി, എം. എ.)

ഇതു സംസ്കൃതത്തിലുള്ള ഒരു വ്യയമാണ്. ഇതിനു തമിഴിലും മലയാളത്തിലുമുള്ള “കൽ” എന്ന ശബ്ദവുമായി ബന്ധമുണ്ടെന്നു തോന്നുന്നു. ഇങ്ങനെ പറയുന്നത് മതമതീചികയുടെ സമ്പ്രദായത്തിലല്ല. ഡാക്ടർ കാർഡ് വെൽ ജാഫെറി-ക് സ്റ്റേജ് എന്നു പറയാറുള്ള സംസ്കൃതദ്രാവിഡാദി സാധാരണകാലത്തെ സാമ്യമാണ് ഈയുള്ളവൻ ഇവിടെ കാണുന്നത്. ഉറപ്പു എന്നുള്ള അർത്ഥമായിരിക്കണം പ്രസ്തുതമായ ആദിമശബ്ദത്തിന് അന്നുണ്ടായിരുന്നത്. ഉറപ്പിച്ചു പറയുമ്പോഴാണല്ലോ ഒരു വാചകത്തിൽ “ഖല”ശബ്ദം പ്രയോഗിക്കുന്നത്. “കൽ” എന്നതിന് ഉറപ്പു എന്നർത്ഥമില്ലെങ്കിലും “കല്ല്” (കൽ) ഉറപ്പുള്ളതാണല്ലോ. വിശേഷിച്ചു തമിഴിൽ വിദ്യയ്ക്കു പറ്റായമായ “കൽവി” ശബ്ദത്തിനും ചാരിത്രത്തിനു പറ്റായമായ കറുപ്പ് (കല്പ്) എന്നതിനും “കൽ”യാതുവുമായി ബന്ധമുണ്ടെന്നാണ് ഈയുള്ളവനു തോന്നുന്നത്. ഉറപ്പു നൽകേണ്ടതാണ് വിദ്യ; ഉറപ്പു നൽകുന്നതാണ് പാതിവ്രതം.

പഠിക്ക എന്നർത്ഥത്തിൽ “കൽ”യാതുവിന്റെ ഏറ്റവും ഉപജ്ഞാത തമിഴിൽ ഉണ്ടു്. ചതുഷ്പദികൾ ഉണ്ടല്ലോ. അതിലെ കലാശബ്ദം തമിഴിലെ പറന്നാർകമായ “കൽ”യാതുവുമായി ബന്ധമുള്ളതാണെന്നു കാർഡ് വെൽ പറഞ്ഞിട്ടുണ്ടു്. പക്ഷേ അദ്ദേഹം അത് മറ്റൊരു പറ്റായമായ കല്പിനേയും സംസ്കൃതത്തിലെ ഖലശബ്ദത്തെയും ആ അവസരത്തിൽ സ്മരിച്ചിട്ടില്ല.

ശശികലാശബ്ദത്തിലെ കലയും ഉറപ്പു എന്നുള്ള ആദിമാർത്ഥത്തിൽനിന്നു ആദേയമായിത്തീർന്നതുകൊണ്ടു് കാർഡ് വെൽ പറയുന്നതുപോലെ അതു് മറ്റേതോ ഒരു ധാതുവിൽനിന്നു വന്നുചേർന്നതായിരിക്കയില്ല. കലാവാൻ കല വർദ്ധിക്കുന്നോരും ഉറപ്പുണ്ടാകയല്ലേ ചെയ്യുന്നത്.

കാരണഭ്യോതകമായ അർത്ഥത്തിൽനിന്നു് കാർദ്യഭ്യോതകമായ അർത്ഥമുണ്ടായെന്നൊടുക്കുന്നത് പ്രതിലോമരീതിയിലല്ലയോ എന്ന ചോദ്യത്തിന് നേത്രനയനാദി സംസ്കൃത ശബ്ദങ്ങളും കന്, മല എന്ന ദ്രാവിഡ പദങ്ങളും മതി ഉത്തരം പറയാൻ. കണ് നയിക്കുന്നതുകൊണ്ടു് നേത്രം, നയനം; ചെറുതു് കൻറു്, വലുതു് മല.

ധാരാളമായി എന്നർത്ഥത്തിൽ മലിതു് എന്ന് തമിഴിൽ സർവ്വസാധാരണമായി പ്രയോഗിക്കുന്നു. ധാരാളം പുകയുള്ള എന്നർത്ഥത്തിൽ “രാമചരിത”ത്തിൽ “മലി പുകഴ്” എന്ന പ്രയോഗവും സ്മരണീയമാണ്. “മലയ്ക്കുക” (മലൈക്കുക) എന്ന ക്രിയയും പെരുക്ക എന്ന അർത്ഥത്തോടു യോജിപ്പിക്കാവുന്നതുതന്നെ. ഒന്ന് വലുതായിരിക്കുമ്പോഴാണ് നാം മലയ്ക്കുന്നത്. ഈശ്വരസാന്നിദ്ധ്യം പ്രതിപാദിച്ചുകൊണ്ടു്

“നിങ്കൽക്കാരമെവെക്കു്? രാക്കിട്ടവന്മാർ മംസാസ്ഥികൊണ്ടുള്ളൊരി—

പ്പെണ്ണകിഞ്ചിന്നാഹി! രൂപമറ്റൊരു പുമാനാകുന്നുനോക്കുന്നതും”.

എന്നും “ഏടാ മട്ടാളേ!” എന്ന് ഇടയ്ക്കു ചേർത്തു് ഒന്നുണ്ടും പാദങ്ങളും

“തിങ്കൾക്കൊത്ത മുഖത്തൊടും മലമലച്ചിടും.....

കണ്, കാരാമ്പലിനൊത്തൊരി വധു കൊതിച്ചിങ്ങെന്നെ നോക്കുന്നിതാ” എന്നു

ഒരു പ്രബോധ ചന്ദ്രോദയ തർജ്ജിമയിൽ കാണുന്ന സ്തോകത്തിൽ “മല” എന്ന നാമവും “മലയ്ക്കുക” എന്ന ക്രിയയും ഏകത്ര വന്നിട്ടുള്ളത് ഈ സംഗതി ഓർമ്മിക്കാൻ ഉപകാകമായിരിക്കും. മലയുടെ ആദിമാതമം ഞാൻ പറഞ്ഞിട്ടുള്ളത് “മലിയുക” കൊണ്ടും “മലയ്ക്കുക” കൊണ്ടും ദൃഷ്ടാന്തീഭൂതമാകുന്നതുപോലെ കല്ലിന്റെ ആദിമാതമം വിശദമാകുന്നില്ലെന്നു സമ്മതിക്കാം. “കല്ലിക്കുക” എന്ന ക്രിയയോ “കല്ല്” എന്ന നാമത്തിൽനിന്നു വന്നിട്ടുള്ളതാണ്. ഏങ്കിലും കൽവി, കൽപ്പ് എന്ന തമിഴ് നാമങ്ങളും രണ്ടേതർത്തിലുള്ള സംസ്കൃതകലാശബ്ദവും ചെലു ശബ്ദവും ഈ പ്രതിപാദനത്തിൽ ധൈർയ്യപ്പെടുത്തുന്നു.

പ്രശ്നങ്ങൾ

കാകച്ചി

(ജി. രാമൻ പിള്ള, തിരുവല്ലം)

(ഒരു ടാഗോർ കൃതിയുടെ ഏകദേശവിവർത്തനം)

1

ഭൂതരാശിക്കും ഭൂവനത്തിനൊക്കെയും
നാഥാ! ദയാനിയേ! നിത്യസംരക്ഷകാ!
നിൻതിരുസന്ദേശവാഹകന്മാർ, വിശ്വ —
സംത്രാണ നാത്മമവതാരമുത്തികൾ
ഓരോയുഗങ്ങളിലാവശ്യമെന്നുക —
ണ്ടോരോഗൃഹങ്ങളിലായെത്രദിവ്യരോ.
ഘോരനിർഭാഷിണ്യഭാരുണദൃശ്യമാം
പാത, പാപത്തിൽനിന്നുമാരിച്ചീടുവാൻ
കേവലംവനിജ്ജഗത്തിലായ്യാത്തിക —
ദിവ്യപ്രഭാഷണംചെയ്തിരിക്കുന്ന,തോ!
ഒക്കെക്ഷമിക്കവിൻ! സ്നേഹിക്കവിൻനിങ്ങളു —
ളൊക്കെസ്സമസ്തഷ്ടരീശസന്താനങ്ങൾ
ആരാതപങ്കമലിമസമാനന —
ഘോരാവിദ്വേഷവിഷകന്മാങ്ങളെ
സമാർജ്ജനംചെയ്തുകൊൾവിൻ! സഹജരേ!
നിർമ്മായമുൾക്കളം സംതുഷ്ടമാക്കവിൻ!
ഈമധ്യസ്ഥനിപ്രവചനംവർഷിച്ചു —
സാമനിധികൾ, പ്രപഞ്ചവിജയികൾ
പൂജാർഹാരണനം സ്മരണീയർ വിജ്ഞാന —
തേജോനിധികളാമാതൃകാവൃതസ്ഥർ

II

എന്നാൽ-അതേ-തീരെവല്ലാതെകാണുന്നോ —
 റിന്നാളിലേറൊന്നശിഖെച്ചാരിവേച്ചയിൽ
 സത്യം! പടിയുപുറത്താക്കിയോതിനേൻ
 യാത്രയലക്ഷ്യമുകൾക്കൊക്കെയും
 വഞ്ചനതന്നെവെളിനിശിഥിതി —
 തൻ ചതിയേലുമിരുളിൽമറവിലായ്
 അഞ്ചുരഹസ്യവിഭാഷമാം വൻഗദ —
 പഞ്ചപാവങ്ങളെ-ഹാ! നിസ്സഹായരേ; —
 താഴത്തുനിന്ന് കൃപതട്ടിവിഴ്ത്തുന്നതി—
 യേഴയെൻകണ്ണുകൊണ്ടെത്രകാണുന്നീല?
 തൻകാഴ്ചമുണ്ടുതടിമുണ്ടലിന്റേത—
 തൻകാൽപവിട്ടിൽകരണക്ഷതിയേറും—
 നീതിതൻനിശ്ചിന്തനിസ്ഥനമോറായ്ക്ക —
 ഹാ! തുയിരാണ്ടുതെത്രകാണുന്നീല?
 ലക്ഷ്യമില്ലാത്തുള്ളയവനംഭ്രാന്തിപൂ —
 ളക്ഷ്യമപൊഞ്ഞുപോയ്നിർവികാരങ്ങളാം
 പാദമേൽതട്ടിത്തുടർന്നുവെഴുതി
 താമ്രമായിക്കുരുണാനിലയമേ!
 എത്രയുയാതന്നാ വൈവശ്യമാന്ദ്യം-നി-
 രത്നം ചിതുന്നതിങ്ങുകാണുന്നീല?



III

ശബ്ദമശേഷമടങ്ങു, സങ്കീർത്തനം
 സ്തബ്ധനായോരിവൻ പാടുന്നതെങ്ങിനെ?
 മൽപിതാവേ! മഹാമായാവലയത്തിൽ
 വിഭ്രമംകൊള്ളും വിഷമയലോകത്തിൽ
 കാരാഗൃഹങ്ങളിലൊന്നിൽത്താൻനന്ദിയായ്
 ഘോരാധകാരത്തിൽവാഴ്കയാമോ ഭൃഗം.
 ഇപ്പൊഴുതെങ്കിലുമത്രപൂരത്തൊട്ടും
 കൂറ്റം കൈയൊന്നുമോടിപ്പു. സംശയം
 മംഗലാത്മാവാമവിടുന്നതെന്നയും
 അങ്ങുവിഭോ! ക്ഷമിച്ചിടുകെന്തുള്ളതോ?
 അങ്ങേവികസ്വരമാമന്തീക്ഷത്തി—
 ലെങ്ങുംവിഷവായുവീഴിപ്പവരെയും
 തുറന്നാകാതികലന്നാഭ്യന്തരമാം
 അങ്ങേവെളിച്ചംനശിപ്പിപ്പവരെയും
 സ്നേഹസ്വരൂപനവിടുന്നതെന്നയും
 സ്നേഹിക്കയെന്നുമുള്ളതോടൊമ്പരേ!

കവിയും കവിതയിൽ.

(എം. കെ. പത്മനാഭൻ, സീനിയർ ബി. എ.)

ഭാഷാസാഹിത്യ പഠിതത്തിന്റെ ആദ്യ ദശകത്തിൽ ഉണ്ടായിട്ടുള്ള കാവ്യങ്ങളിൽ തൽകർത്താക്കളുടെ സ്വഭാവങ്ങളും രീതികളും അതുകണ്ട് പ്രതിഫലിച്ചുകാണുന്നില്ല. 'പൈതൃകം മലയാളഭാഷയ്ക്കു ശരിയായ ജാതകം കുറിച്ചിട്ട്' ഇതുതന്നെയും മറ്റും ഭക്തിപാരമ്പര്യം അവരുടെ കൃതികളിൽ കാണാൻ കഴിയുമെങ്കിലും അവയിൽ ആത്മകഥാകഥനത്തിന്റെ അഭാവം ഓലക്കാമെന്നല്ല ഒരു പ്രത്യേക ജീവൻ തന്നെയാണു്. ഇതിഹാസ പുരാണാദി കഥാശാജനങ്ങൾക്കിടയിൽ കേവലമായ മനുഷ്യൻ കടന്നുകൂടാതിരിക്കുവാൻ കരുതിയിരുന്നിരിക്കണം. സ്വാതന്ത്ര്യത്തെ സ്വദേശസംബന്ധിയാക്കാവുന്നതുപോലെ ആത്മകഥാകഥനത്തെയും വെച്ചു നീട്ടിക്കൊണ്ടുപോയാൽ സ്വദേശത്തെപ്പറ്റി പ്രതിപാദിക്കുന്ന അവസ്ഥയിലേയ്ക്കും ഇന്ദ്രപുരിയും ഇന്ദ്രപ്രസ്ഥവും എല്ലാം പട്ടം നായരുമുള്ള ചെമ്പകശ്ശേരിയും തിരുവനന്തപുരവുമായി വർണ്ണിക്കുന്ന കുഞ്ചന്റെ രീതി ഇങ്ങനെ ഒരു താത്തിൽ ആത്മകഥാപ്രസ്താവമായി പരിണമിക്കുന്നു.

മനുഷ്യസ്വഭാവത്തെയും പ്രകൃതിയിലുള്ള വിത്തുകളേയും യഥാർത്ഥരൂപത്തിൽ ലഭ്യമാക്കണമെങ്കിൽ സൂക്ഷ്മവീക്ഷണപരനായ കവി ബാഹ്യലോകത്തിലേക്ക് സദാ ദൃഷ്ടിയിറക്കണം. ഇത് എല്ലാവരും സാധ്യമല്ലതന്നെ. ഭാവനയാകുന്ന പാവനശിലാതലത്തിൽ കോമള പക്ഷങ്ങളിപ്പിച്ച് മന്ദഗതിയുടേതെന്ന കവി 'ഭാരതഗന്ധർവ്വങ്ങളായ പ്രകൃതിവിലാസങ്ങളെ അവലോകനം ചെയ്യുന്നതിൽ ബാലഗ്രാജനായിത്തീരുമ്പോൾ അടിച്ചൊഴുത്ത കാൽ വഴുതിപ്പോകുന്നത് ഒട്ടും അസാധാരണമല്ല. ഇതിൽ വിജയം നേടിയവർ ഏറ്റവും മഹാമന്ദർ. ഒരു സാധാരണകവിയായവന്റെ ബാഹ്യലോകത്തെ ശ്രദ്ധിച്ചു വീക്ഷിച്ച് അപകടത്തിൽ വീഴാതെ, സ്ഥിരമിടത്തുലഭ്യമായ തരയിൽ കാണാവുന്ന സ്വാതന്ത്ര്യപ്രതിച്ഛായയായ തൃപ്തിനാകുന്നതിൽ അതാണു് ലോകത്തിനും കവിക്ക് നന്നു്. പാണ്ഡിത്യഭാഷയും പേരി നമുക്കുവന്നു് ഭാരതത്തിൽ മൂലം സ്വന്തഭാഷയിലല്ലാത്ത എഴുത്തെന്ന നോക്കാൻ സാധ്യമാവുകയില്ല. ആ ഭാരം തീരെ ഇല്ലാത്തവർ എതുവദിക്കും നോക്കി പദവിന്യാസത്തിൽ അടിച്ചൊഴുത്ത പന്തരിപ്പോകുമെന്നും ഭോഷം.

കവിയുടെ ജീവിതത്തിന്റെ ഒരു ഭാഗം മിശ്രിക്കപ്പെടുമ്പോൾ അതിൽ സ്വാഭാവികതയ്ക്ക് ഭംഗംവരുത്താതെ സ്വാതന്ത്ര്യങ്ങളെ വർണ്ണിക്കുവാൻ കവിക്ക് കൂടുതൽസൗകര്യമുണ്ടാകുന്നു. 'മയൂരസന്ദേശം'ത്തിൽ ഇതര സന്ദേശ കാവ്യങ്ങളേക്കാൾ മേന്മ കല്പിക്കുന്നതിന് മുമ്പു കാണാം ഇതുതന്നെയാണല്ലോ. വായനക്കാരിൽ അനാവരസത്തെ ഉളവാക്കുന്ന ഭാഷയോ എന്നോ സജീവങ്ങളായിരിക്കും. ഇറാലിയിലെ പർവ്വതത്തെ വർണ്ണിക്കുമ്പോൾ, വായനക്കാരോട് ഉള്ളിലുള്ള പർവ്വതത്തിന്റെ ഹായയോടുകൂടി ഇറാലിയുടെപ്രത്യേകതകളേയും സമ്മേളിപ്പിച്ച് പ്രതിപാദിക്കുവാണു് കവിയുടെകടമ. മലിഹിയുടെ വർണ്ണനയിൽ,

നീരാടിൻറാർ മില ചലദശാം പൂണ്ണ പത്രാദിരാമം
വക്ത്രാമുക്കമ്പൊഴു മുമ്പൻകൂമ്പമാമ്പൽപ്രസന്നം

കൂടിപ്പിന്നെത്തെയിവിനൊരു ലാക്കുവെച്ചിട്ടിവിട്ടി—

ടാക്കോനാ പകലവി നിറക്കേണമീട്ടവോൻ”

എന്നു കാണുന്നത് ‘ഉണ്ണിനീലിസന്ദേശം’കാരന്റെ കല്പനാശക്തിക്ക് മൂർദ്ധാഭി-
ഷേതാമാണമാണെന്ന് നീട്ടിക്കുട്ടിത്തട്ടിവിടാമങ്കിലും ഇത് സ്വാഭാഭവത്തിൽനി-
ന്നുമാണെന്നു പറയാതെ തരമില്ല.

ഇഷ്ടജനങ്ങളുടെ വേർപാടിയിട്ടുണ്ടാകുന്ന ഹൃദയക്ഷോഭത്തിൽ ‘അഴലിന്റെ കെട്ട
ഴിഞ്ഞതിലാശ കാവാ’നായി ഒരു സഹൃദയൻ സാഹിത്യത്തിലൂടെ വിലപിക്കുമ്പോൾ
വിലാപകാവ്യമുണ്ടാകുന്നു. ഇത്തരം കൃതികളിൽ കവിയുടെ ഹൃദയം പകരാതെ കഴിക
യില്ലല്ലോ. ‘ബധിരാവിലാപ’ വള്ളത്തോൾ മഹാകവിയുടെ ഒരു വിലാപവും പ്രാർത്ഥന-
യും കൂടിയാണ്. ഹൃദയത്തിൽനിന്നു പൊന്തിവരുന്ന ഗംഭീരാശയങ്ങളും തത്പരീതക-
ളും വിലാപത്തിൽ ഇടകലർന്നു കാണുന്നുണ്ട്. സൗമ്യമായ ‘കണ്ണനീർത്തുള്ളി’യും പണ്ഡി-
തന്റെ പ്രഭാഭനമായ ‘പ്രഭാഭന’വും ഉദാഹരണത്തിന്തക്കം.

“പൂഞ്ചായലഴിയവേ പുതുകിൽ കിഴിയവേ

പുഞ്ചിരിതുകി”യ ജീവിതസർവ്വസ്വത്തിനോടു ചെങ്കു “എന്റെ കാരം”;

നേരിയോരിതളാൽ പുലരിപ്പൂമാറിൽ

മാരിക്കാർ പുതപ്പിച്ചുമാറുമുമാനമല്ല

പൊൻത്താൾപൈതൽപോലും ഓക്കാനമുഷ്കാൽ മണ്ടി;

.....
.....
.....

അന്നുവാനാതിഗൃത്തിന്നവ്യാജാകൃതി കണ്ടു;—

നിന്നുമുണ്ടെന്റെ ചിത്തഭിത്തിയിലതേചിതും”.

ഇങ്ങനെ മി. പള്ളത്തു രാമൻ കണ്ട ‘ഒരു ചിതും’; വള്ളത്തോളിന്റെ ‘തോണിയാത്ര’
എന്നു തുടങ്ങിയവയൊന്നും വാസ്തവ കഥാകഥനമായിരിക്കണമെന്നില്ലെങ്കിലും സ്വഭാഭവ-
ന സ്വാഭാഭവപ്രതിപാദനശാഖയിൽപെടും. മോഹനപദാവലികളാൽ സാഹിത്യ-
പോഷണം ചെയ്യുന്ന ശ്രീമാൻ ശങ്കരക്കുറുപ്പ്,

“മന്ദാരതളിർച്ചെമ്പൊൻനീരാളക്കടമാളത്തും

വൃന്ദാരകാശത്തിൽ തണലൊലോപാന്തത്തിൽ

അണവാനാശിക്കുന്നീലത്യഗ്രാതപവത്താം

തൃണമണ്ഡലാകലഭവിൽ ഞാൻ വിരിഞ്ഞാവു!”

എന്ന് ‘പുഷ്പിതം’ പാട്ടുമ്പോൾ ഇതൊരു സരസമായ കവിഗീതം കൂടിയാണല്ലോ എ-
ന്ന് സഹൃദയരായ വായനക്കാർ തരളിത ഹൃദയരായി പറഞ്ഞുപോകുന്നു.

ഉഗ്രവ്രതൻ മുനി വാസിക്കുമൊരൂരിൽ മാവി—

നന്ദത്തിലൻപിന്നോടു പാടിയിരുന്ന” തായി പറയുന്ന കുമാരനാശാന്റെ
കുയിൽ അദ്ദേഹത്തെക്കുറിച്ചാണെന്ന് മനസ്സിലാക്കുവാൻ വലിയ ആലോചനയൊന്നും
വേണ്ട. സ്വന്തത്തിലയെ കുയിലിൽ ആരാപിച്ചു് ഇപ്രകാരം ഇത്രമാത്രം വിസ്തരിച്ചു

കൊണ്ടുപോവാൻ ആശാനുണ്ടായിരുന്ന ആ പാടവം അന്യരാൽ അപ്രാപ്യമായിതന്നെ നിലകൊള്ളുന്നു.

‘ലോകമേ ധാതു’ പാടിപ്പോയ ശ്രീമതി മേവീജോൻ തോട്ടം,

“അകത്തവിച്ചുനാനയച്ച കത്തിനൊക്കെയൊന്നുപോൽ
തികഞ്ഞമുന്നമാ പരിച്ചനിർദ്വയപ്രവൃത്തിയും
അകന്നുമാറിപ്പോയ നിന്റെ ലക്ഷ്യമുന്നറിഞ്ഞിടാ —
തകർക്കുന്നില്ലാത്തതൊന്നിരുന്നതോക്കണം ഭവാൻ”.

എന്നു മാത്രം ‘പ്രഭാവതി’യെക്കൊണ്ടു കുറിച്ചിരിക്കുമ്പോഴും കുമാരനാശാൻ ‘നഷ്ടപദതയോടു’ മാത്രം കരുതണം സാമ്പത്തികനോക്കുന്നതിനോടു അപേക്ഷിക്കുമ്പോഴും ഇതിനടിയിൽ എന്തോ ഒളിഞ്ഞുകിടക്കുന്നുണ്ടെന്ന് ബലമായി സംശയമുളവാകുന്നു. ഇതുപോലെതന്നെ ആശാന്റെ സീത പറയുന്നു,

“നിയമങ്ങൾ കഴിഞ്ഞുനിത്യമ—
പ്രിയ ഗോദാവരിതൻ തടങ്ങളിൽ
പ്രിയനൊത്തുവസിപ്പതോപ്പുഞ്ചാൻ
പ്രിയയായും പ്രിയശിഷ്യയായുമേ”.

സ്വന്തം സംഗതികളെ കവിതയിൽ കടത്തി വിട്ടുവാൻ ചില കൺകെട്ടു വിദ്യകളേയും കവികൾ സ്വീകരിക്കാറുണ്ട്. ‘ആയുരാരോഗ്യസൗഖ്യം’ നേടിയ മേല്പുത്തൂരിന്റെ ജീവിതകാല നിസ്സാരത്തിന് സൗകര്യമുണ്ടാക്കിയ കലിദിനസുപന, ഉണ്ടെങ്കിലും ഇല്ലെങ്കിലും സകല പ്രാപ്ത ഗുണങ്ങളിലും തേടിപ്പിടിച്ചെടുക്കുന്നതിനാണല്ലോ പണ്ഡിതന്മാരുടെ ശ്രമം. അതു ഗുണമോ ദോഷമോ എങ്ങനെയുചിരിക്കട്ടെ, പഴയഗുണങ്ങളുടെ കാലം നിർമ്മലമായി മാറു വിധത്തിൽ പ്രയാസമായിരിക്കയാൽ ഇത്തരം നഗ്നമായി കരുതാം. നാടകങ്ങളിലാവാട്ടെ മാറ്റുപെടിയുള്ള പ്രാരംഭ പ്രസ്താവനകളിൽതന്നെ ആത്മകഥാശാഖകൾക്കു ചെയ്ക്കുകൊള്ളൂ. ഭവഭൂതിയുടെ ഉത്തരവാചരിതത്തിന്റെ പരിഭാഷകൻ സ്വന്തമായേയം തിരസ്കാരത്തിന്റെ ഉള്ളിലാക്കി കാണിക്കുന്നു.

“‘പാ’ര ‘ത്തു’ നിൽ ‘ക്കു’മു ‘ട്ടി’ക്കൊ—
ണ്ടൊരെന്നോരാം രഹസ്യമായ്
‘മ’റ ‘ന്നാ’ൽ കൂ ‘ടി’നി ‘രാ’രെയ്—
മറിവിക്കൊല്ല മൽപ്രിയേ”.

യഥാർത്ഥ കാവ്യങ്ങൾ ആനന്ദസന്ദായകങ്ങളായ വിജ്ഞാന ഭണ്ഡാരങ്ങളാണെങ്കിൽ ഇത്തരം പ്രയോഗങ്ങൾ അവയുടെ മാത്ര കൂട്ടുകയല്ലാതെയെന്നാണു ചെയ്യുന്നത്.

ആധുനിക ഭാഷാകവിതയിൽ ‘ലഘുപദി’ എന്ന പുതിയ പ്രസ്ഥാനം പ്രശസ്ത നിലയിലെത്തിക്കഴിഞ്ഞിട്ടില്ലെങ്കിലും വാസനാകവികളുടെ തുലികാപചനം ആവശ്യപ്പെടുകയാൽ ഈ കവിതാപന്ഥാവു് അഭിവൃദ്ധിപ്പെടുമെന്നു വിചാരിക്കാം. ഇതിന്റെ മൂലസ്ഥാനമായ ആംഗലഭാഷാസാഹിത്യത്തിലെമ്പോലെതന്നെ മലയാളത്തിലും ഈ പ്രസ്ഥാനം കവിയെ കവിതയിൽ പ്രതിഫലിപ്പിക്കുന്നു. ഇങ്ങനെ നോക്കുന്നതായാൽ ഭാഷാകവിതയിൽ ഒരു വിഭാഗം കവികളുടെ മരയയാകുന്ന ‘വാണീ’ഷയത്തമിട്ടൊക്കെ മിറാക്കി’യിരിക്കയാണെന്ന് സ്പഷ്ടമാവും. കവികളുടെ സ്വഭാവത്തെ കവിതാതീതി

കൊണ്ടു ഹിക്കാൻ കഴിയുമെന്നുള്ള അടിപ്രായം ശരിയായിരിക്കണം. സൗമ്യസുന്ദരമായ കവിതാശീതി മൃദലമായ കവിഹൃദയത്തെക്കുറിക്കുന്നനുള്ളത് ഒരു സാധാരണ നിയമമായി കരുതാം. ഇപ്പോൾ ചില പരിചിതമാർ കാട്ടിക്കൂട്ടുന്ന പാക്കുക്കൊണ്ടുള്ള 'കുസൃതം' കേവലം ബാലിശമെന്ന് അപലപിക്കാതെ താമിള; എങ്കിലും പ്രാചീന കവികളുടെ കണ്ണുപിഴപ്പിനുശേഷമുള്ള രസത്തിൽ സഹൃദയന്മാർ തൃപ്തിയെന്നതുതന്നെ മാറുന്നതാകാം.

“പാലാഴിത്തുലാൾതൻതിരുനയനകലാ—

ലോലലോലംബമാലാ—

ലീലാരാഗമുജ്ജ്വലഗോപാലനീശയനേ

തോയരാശൗശയാനം

മേലേമേലേതൊഴുന്നേൻജഗദഭയപരി—

ത്രാണസംഹാരദീക്ഷാ—

ലോലാത്മാനംപദാന്തപ്രണതസകലദേ—

വാസുരംവാസുദേവം”.

എന്ന തരത്തിലുള്ള ശബ്ദസാമ്യങ്ങളുണ്ടാക കവികൾ പുനർജ്ജീവിപ്പിക്കുന്നുണ്ടെന്നു

“നീരസംനീരേനികായനിശിഷ്ണുവാതിൽ

താരപ്രഭാതാമരജതരോമദേവോലെ”

എന്ന് കാതും കറളും കുളിപ്പിച്ചുപടി പാട്ടുസ്ഥാൻ തോന്നിപ്പോകുന്നു.

ഒരു സ്വപ്നം

(കെ. ശേഷയ്യർ—ക്ലാസ് എ).

മാന്താണയദേവന്റെ വിദൂരയാത്രാ—

മാഹാത്മ്യമെല്ലാമപലേനശിച്ചു,

തെളിഞ്ഞുടൻപാണ്ടു രശ്മിദയോടെ

ശീതാമ്രവർണ്ണാർഗ്ഗഗന്ധേഖരിച്ചു.

൧

നിശ്ചയം സൗഖ്യാനപിതമായുറക്കം

വരുന്നതിനായ് ശശികൃത്യവാനായ്

ചരാചരൗഘങ്ങളെയൊക്കമാനം

നിശ്ശബ്ദമാക്കിസ്ഥിതിചെയ്തിട്ടുണ്ടോ?

൨

ചിത്തസ്ഥചിന്തയ്ക്കു തടസ്സമൊന്നും

വന്നിട്ടുവാനായ് ഏതിനൽകിടാതെ

ജാലങ്ങളെക്കൊണ്ടു മയക്കിട്ടുണ്ടോ

ഹിമാമ്രവീരേഴുലകുളങ്ങളേയ്ക്കും?

൩

ആത്മസുഖമുണ്ടാക്കിത്തീർത്തോ
സാലാപയോഗം: പതിവീകരിച്ചതിൽ
മുങ്ങിപ്പോയോ, മാനസമെന്തെന്നു ചിന്തി-
ക്കുകയില്ലെന്ന് ചിന്തിച്ചുവെങ്കിൽ, മൃഗംകൾ?

ര

തൻ കാണിയെ നമുക്കു വിജ്ഞാതമാണെ-
ന്നു മറ്റൊരു ചിന്താക്കുറിപ്പിൽ ചാനനായി
സന്തപ്തനായി; സഹതാപമേന്താൻ
പൊല്ലാന്നുവോ, പറ്റുന്ന നന്മയോടായ്?

ഒ

ശശാംക, കിംകാർത്തം, ജിഹ്വമുണ്ടാൻ?
ധാരാധാരണിനിടയിൽ കലിപ്പോൾ,
ആരക്കിലും വന്നു കളക്കുമല്ലോ
കണ്ടെങ്കിലോ, എന്ന വിചാരമാണോ?

സ

ഞാനെന്തിനോക്കിപ്പോയില്ലതെല്ലാം
പോയൊന്നുണ്ടാക്കട്ടെ, വേദവേദം;
പെട്ടെന്നു വന്നാ, ചുവന്ന പാറമോടെ
നിദ്രാഗതനാക്കുവെച്ചു കളവാനായ്

൭

സംവേദനാശീലനായിട്ടെന്തെന്തി-
ട്ടെന്തിനിന്നാൻ സ്വപ്നം വന്നു നീ,
പരമേശ്വരനെ സർവ്വകൃത്യം മന-
ലോകത്തിലൊക്കെ നയനേന്ദ്രിയായ്.

വ

കുറിച്ചു വന്നൊന്നു കേൾക്കുവാൻ
നടന്നു പോയെന്നതിലുടേവനും
തെളിഞ്ഞു, തുറന്നു തിരിഞ്ഞു തുറന്നു,
അതെന്തെന്നു വേഗത്തിലൊന്നു ചിന്തിച്ചു.

൯

കുന്നുകളിലൊന്നു കഴിയുണ്ടു വാപി-
കൂപ്പുകളും നല്ല സരിതുമുണ്ടു,
മേടുകളും, മൈതാനവും, മെന്തെന്നുണ്ടു,
വേണ്ടാത്തതും വേണ്ടതുമൊക്കെയുണ്ടു.

൧൦

മല്ലാം കഴിഞ്ഞിട്ടൊരു സാഗതം-
കളഞ്ഞു നീന്നു കരകളിൽ
ധാരാജനായതിൽ മർദ്ദവുണ്ടും
തൃപ്തനായെന്നു കാണുവാൻ.

൧൧

കൈയില്ല, കാലില്ല, ചിലക്കുമെന്തും
ചെറുവില, പിന്നെ ചിലക്കുമെന്തും

പറിപ്പിടിച്ചായവരെക്കുറിച്ച്—
 ചുറ്റിപ്പിടിച്ചുനിൽക്കുന്നവരേപ്പോൽ.

൧൨

സംസാരമാസാഗരവീചിതനിൽ
 മുങ്ങിക്കിടന്നു, വെച്ചേക്കുന്നു
 കറങ്ങിപ്പോയവർക്കു—
 ഒതുങ്ങാൻ ദൃഢമാണ് വഴി.

൧൩

പ്രാമാണ്യഭാവത്താൽ നീന്തിനോർന്നത്
 ശീശ്മ നിമേഷത്തിൽ മാഞ്ഞിടുന്നു;
 പോതസ്ഥരായിത്തീർന്നിടത്തു ചുറ്റും
 പോതസ്ഥിതിയൊപ്പമുണ്ടിടുന്നു;

൧൪

വെണ്മണിപ്പോലായിരിയ്ക്കത്തക്കവണ്ണം
 ക്ഷണത്തിനുള്ളിൽ കവിയാടിത്തു;
 ധർമ്മംകൊടുത്താൻ കരങ്ങളുയർത്തും!
 ധർമ്മംകൊടുത്താൻ കരങ്ങളുയർത്തും!

൧൫

നിമേഷംകൊണ്ടു തീർന്നു! ദരിദ്രൻ
 മഹാധനത്തിൻ കൂപയിൽ പെട്ടു;
 അജ്ഞാതമീശൻ മഹാവിഹാരം—
 ദേശം മനസ്സുകൊണ്ടു കണ്ടു. (വിശേഷം)

൧൬

പ്രഭുവെല്ലാമറിഞ്ഞിടത്തായ്
 പ്രഭുക്കളായവർ പെട്ടിടത്തു
 പലവിധത്തിൽ, മഹത്വംകൊണ്ടു—
 ക്ഷണാദിക്ഷണമെല്ലാം.

൧൭

അന്യന്റെ വിത്തുകൊടുത്തതിനായ്
 പന്മാക്കളോരോന്നു ചെയ്തിടത്തു,
 സദ്യംതന്നെക്കൊണ്ടു മനസ്സുകൊണ്ടു
 ചാടിപ്പിടിച്ചു വെട്ടിപ്പോയിടത്തു.

൧൮

നന്മാരും, തൻവലയിൽ പതിച്ചി—
 ടയ്ക്കും! കറങ്ങുന്നതുകണ്ടു കണ്ടു
 ചിരിച്ചിടത്തു, വലയിൽ കണ്ടു കണ്ടു
 മാൻപോലെയെക്കണ്ടു വെട്ടിപ്പോയിടത്തു

൧൯

കറങ്ങിപ്പിടിച്ചു വെട്ടിപ്പോയിടത്തു—
 ചുറ്റിപ്പിടിച്ചു വെട്ടിപ്പോയിടത്തു;

കറക്കവും, ചുറ്റലുംതുവിധംസം-
സാരാബ്ബിയെന്നല്ലതുപോൽനിറഞ്ഞു. ൨൦

മറേക്കാക്കയ്ക്കുതുവതിന്നുതാനും
നീതുനതായെൻനയനങ്ങൾ കണ്ടു.
കറച്ചുനേരംവിഷമിച്ചശേഷം
കണ്ടെത്തിനേനക്കര—കാച്ചുവസ്തു. ൨൧

കണ്ടേനഹോ! വിസ്മയം! അത്ഭുതം! മൽ-
ദിക്കാക്കയും മിമ്മിയടഞ്ഞുപോയി
അസംഖ്യമാം വാസരമദ്ധ്യസ്ഥ-
ശാസ്ത്രാദിചുള്ളൊരുശോഭകണ്ടേൻ. ൨൨

അസംഖ്യനക്ഷത്രസമാനദീപം
കണ്ടേനതിൻചുരുമിരിപ്പതായി,
സുധാന്തവിൻരക്ഷയിലെണ്ണമില്ലാ-
തുളളൊരുതാവ്രജമെന്നുപോലെ. ൨൩

അസംഖ്യമാംവൈദ്യുതദീപരക് സാ-
ദ്രശ്യമഹാദീപമതെങ്കിലും ഞാൻ
അതിന്നുവിദ്യുത്സമമാംഖരതം
കണ്ടില്ലലേശം, ഭഗവത്സമാനം. ൨൪

മിത്തംപറഞ്ഞെന്നൊഴുതൽക്ഷണത്തിൽ
“ദീപാന്തികേ, യെതുതക മന്ദമന്യേ,
നിനക്കുസൗഖ്യപ്രദമാം പ്രദേശം
അക്കാഞ്ചതാണെന്നുനിനച്ചുകൊൾക. ൨൫

“ഈശന്റെ തത്വത്തെയറിഞ്ഞ മർത്യർ
മന്ദേതാം ചേരുവതസ്ഥലത്തേ,
കണ്ടീലയോ നീ ചൊടീപവുനും
സൽകൃത്യവാന്മാരുടെ ജീവഭാഗം. ൨൬

“ഭൂപൻ, ദരിദ്രൻ, ഭൂവിശ്രേഷ്ഠനജ്ഞൻ,
ചണ്ഡാലനും, ഭൂസുരനും, യുവാവും,
സ്ത്രീയും, പുമാനും, ശിശുവും, പ്രപഞ്ചം-
വെടിഞ്ഞയോഗീന്ദ്രനുമെന്നുവേണ്ട; ൨൭

“ഏല്പാരുചീശന്റെദയാർദ്രദക്ഷിത
നന്നായ് സമതപത്തെ വരിച്ചിടത്തു,

ചഞ്ചതമാനോഭമനുഷ്യഭേദം ഭൂവിൽപതിക്കുന്നിതു ഭേദമെന്യേ. (യുഗ്മകം)	൨൮
“സരിതംഗണം വാരിധിയിൽ പതിപ്പാൻ പോകുന്നപോൽ പ്രാർത്ഥനയീശനോടായ് ഈശാബ്ബിയിൽ ചേരുവതിന്നുപോകും ശ്ലോതസ്വിനീനഞ്ചയമായതോക്കു.	൨൯
“മേഘത്തിൽനിന്നും ക്ഷിതിയിൽ പതിക്കും നീരം മഹാസാഗരമായിട്ടുംപോൽ ആർ ചെന്തിട്ടും പാപ, സുകർമ്മജാലം രണ്ടെല്ലിയാകാ, പരിണാമകാലേ?	൩൦
“പാപപ്രവൃത്തിയ്ക്കിടിമപ്പെടാതെ സ്തർക്കമെന്നുള്ളതുചെയ്തുവെന്നാൽ പ്രാപിച്ചിട്ടും മുക്തി മനുഷ്യരെല്ലാം, വൃക്ഷച്ചുവട്ടിൽ പാഥികോപമാനം.	൩൧
ഈമട്ടിലെന്നോടുപറഞ്ഞു ചിത്തം ഞാനാം പതുകെത്തുഴയാൻ തുടങ്ങി, സ്വപ്നാംഗനാഭേവിവെടിഞ്ഞുപോയാൽ, ജാഗ്രത്തിൽഞാനെത്തിയുറക്കവും പോയ്.”	൩൨

*“ആധുനികവിദ്യാഭ്യാസം വിജയപ്രദമാക്കുന്നതിനുള്ള മാർഗ്ഗങ്ങൾ”.

(പി. കെ. കുഞ്ചൻ).

താഴെകിട്ടിപ്പോ വിദ്യാഭ്യാസം, മനുഷ്യഏകദയത്തിൽ ബീജരൂപത്തിൽ സ്ഥിതി ചെയ്യുന്ന ദിവ്യശക്തികളുടെ ബാഹിർസ്ഫുരണവും ശാസ്ത്രീയമായ വളർച്ചയും ആകുന്നു. മനുഷ്യഏകദയത്തിലുള്ള ശക്തികൾ, മനുഷ്യനെ ജീവിതായോധനത്തിന് സമഗ്രവിഭവനാക്കുകമാത്രമല്ല, ഈലോകജീവിതാനന്തരം, ആത്മാവിനെനിർവാണസിന്ധുവിൽ നില്പിനമാക്കുന്നതിനും പശ്ചാച്ഛിഷ്ടമാണ്. ഈ രണ്ടുസംഗതികളും സാധിക്കേണ്ടതു് മേൽപറഞ്ഞ ശക്തികളുടെ വേണ്ടവിധത്തിലുള്ള വികാസം കൊണ്ടുമാത്രവുമാകുന്നു.

* ഇൻറർമീഡിയറും സീനിയർ സെക്ഷൻ ഉപന്യാസ മത്സര പരീക്ഷയിൽ പ്രഥമ സമ്മാനാർഹമായതു്.

വിദ്യാഭ്യാസം എന്നതിന് ഒരു തത്വശാസ്ത്രജ്ഞൻ നൽകുന്ന നിർവചനം ഇങ്ങനെയാണു്. "I call a good and liberal education, that, which makes a man fit to perform skilfully, and magnanimously, all the offices both private and public, both of peace and of war". പ്രജ്ഞാശക്തിയിൽ നിന്നുമാണു് ഇംഗ്ലീഷുകാരുടെ Education എന്ന പദം സിദ്ധിച്ചിട്ടുള്ളതു്. മൂലത്തിൽ ഈ പദത്തിന്റെ അർത്ഥം rearing up' എന്നാണു്. വിദ്യാഭ്യാസം എന്നതു്, മനുഷ്യനു്, തന്നാടാ, സുഷ്ടാവിദാനാടം, അയൽക്കാരുടേതുള്ള കർത്തവ്യങ്ങളെ വേണ്ടവിധത്തിൽ നിർവ്വഹിക്കുന്നതിനു് പര്യാപ്തമാക്കുന്ന ഒന്നാണെന്നു് സമർപ്പിച്ച് നിർവചിക്കാം.

മാനസികവും, ശാരീരികവും, ആത്മീയവുമായ ശ്രേണിയുള്ളതാണു് വിദ്യാഭ്യാസത്തിനുള്ളതു്. പൊരാനികർ "കുലതുൽ" സമ്പ്രദായപ്രകാരം വിദ്യ അഭ്യസിച്ചിരുന്നു. അന്നു് ആയുധാഭ്യാസവും, ആയുധാത്മികായുധനവും ഇതോടുകൂടി മാനസിക വികാസനും സാധിച്ചുപോന്നു. പ്രാചീനർ, വിദ്യാഭ്യാസത്തിന്റെ മൗലികമായ ആവശ്യം, മനുഷ്യനെ, ഐതികജീവിതത്തെ സ്മരമായി നിർവ്വഹിക്കുന്നതിനു് പര്യാപ്തമാക്കുക എന്നതിനേക്കാൾ, പാശ്ചാത്യ ജീവിതത്തിനു് സജ്ജമാക്കുന്നതിൽ അടങ്ങിയിരിക്കുന്നു എന്നത്രേ വിശ്വസിച്ചിരുന്നതു്. ഇന്നു പരിഷ്കാരത്തിൽ ഉദ്യസ്ഥിതരായ പാശ്ചാത്യർ, സാങ്കേതികവും, സംസ്കാരപരവുമായ വിദ്യാഭ്യാസത്തിനു് പ്രാമുഖ്യം നൽകി, ആയുധാത്മികങ്ങളായ കാര്യങ്ങളെ അവഗണിച്ചുവരുന്നുതു്, അവർക്കുണ്ടായ അഭിപ്രായവ്യത്യാസത്തിന്റെ ഒരനുക്രമലം മാത്രമാണു്. ഇത്രയുടക്കൊണ്ടു് അധുനാതന വിദ്യാഭ്യാസത്തിന്റെ പ്രധാനാംശങ്ങൾ തീരുന്നില്ല!! [സാമ്പാർത്തികങ്ങളായ യാതൊരു ജ്ഞാനവും പാശ്ചാത്യസർവകലാശാലകൾ അധ്യയനാർക്കു് നൽകുന്നില്ല. മതത്തിനും വിദ്യാലയങ്ങളിൽ സ്ഥാനമില്ല.] ഒരു കാലത്തു് ഭാരതീയർ മതത്തിനും സമ്പാർത്തികത്തിനും പ്രാമുഖ്യം കല്പിച്ചിരുന്നു. എന്നാൽ പാശ്ചാത്യ പരിഷ്കാരത്തെ അപ്പോടെ പകർത്തുന്നതിൽ നാം ജാതുകുമാരന്മാരുടെ ഫലമായി നമ്മുടെ വിദ്യാഭ്യാസ രീതിയിലും അവശ്യം ചില മാറ്റങ്ങൾ വരുത്തേണ്ടിവന്നു. ഇന്നത്തെ ഭാരതീയ വിദ്യാഭ്യാസരീതി—പ്രത്യേകിച്ചു് കലാശാലാ വിദ്യാഭ്യാസരീതി—പാശ്ചാത്യരെ അനുകരിച്ചുള്ളതാണു്.

ഇന്നത്തെ വിദ്യാഭ്യാസത്തിനുള്ള ഭൂഷണങ്ങളേയും പരിഹാരങ്ങളേയും നിർദ്ദേശിക്കുന്നതിനു് മുമ്പു്, വിദ്യാഭ്യാസത്തെ സാണുസിച്ചു് വിദ്യാഭ്യാസ ധാരാളമായതുകൊണ്ടു് ഇടയിലുള്ള പ്രതിബദ്ധിപ്രായങ്ങളെപ്പറ്റി ചർച്ചചെയ്യേണ്ടിയിരിക്കുന്നു. സംസ്കാരപരമായ വിദ്യാഭ്യാസമാണല്ലോ ഇന്നു് ഇന്ത്യയിൽ നിലവിലിരിക്കുന്നതു്. സാങ്കേതികമായ അഭ്യാസമാണു് വിദ്യാകാമുകന്മാർ പ്രാപ്തചെയ്യേണ്ടതു് എന്ന് ഒരു കൂട്ടർ വാദിക്കുന്നു. ജീവനസാണത്തിനാവശ്യമായ സജ്ജീകരണമാണു് വിദ്യാഭ്യാസത്തിന്റെ മർമ്മം എന്നാണു് ഇക്കൂട്ടരുടെ വാദം. ഇവരുടെ പ്രതിരോധികളാകട്ടെ വിദ്യാഭ്യാസം മനുഷ്യനു് ജീവനാർത്ഥനിർദ്ദേശമെന്തുകയല്ല, പ്രത്യുത, ആന്തരിക സംസ്കാരം പ്രാപ്തചെയ്തു് സമ്പാർത്തിയായി ജീവിക്കുന്നതിനു് അവനെ യോഗ്യനാക്കിത്തീർക്കുകയാണു് ചെയ്യുന്നതു് എന്നു ശഠിക്കുന്നു. ഇക്കൂട്ടരും ധാരാളം ന്യായങ്ങളും യുക്തികളും അവരുടെ തത്വത്തോടനുസരിച്ചുവരുന്നുണ്ടു്. ആധുനികവിദ്യാഭ്യാസം വിജയപ്രമാണങ്ങളെക്കൊണ്ടു് എന്തു് മോചിപ്പിക്കുന്നതു് ഉത്തരംപോലാൻ പറ്റാ

പ്പെടുന്നവർ, മേൽപാലപ്പെട്ട വിദ്യാഭ്യാസത്തിന്റെ ദിഗ്വർമ്മങ്ങളിൽ എത്തിയെന്ന് സ്വീകരിക്കേണ്ടതു് എന്ന് ഗാഢമായി ചിന്തിക്കേണ്ടതത്രെ.

വിദ്യാഭ്യാസത്തിന്റെ ധർമ്മം, മുൻപുപറഞ്ഞ ഓരോ സംഗതിയും മാത്രമല്ല; അവാണ്ടുമാകുന്നു. ഇന്നത്തെ വിദ്യാഭ്യാസസമ്പ്രദായത്തെക്കുറിച്ച് പാശ്ചാത്യർ പ്രധാനമുഖ്യം അതു് സംസ്കാരത്തെ മാത്രം ലക്ഷ്യമാക്കുന്നു എന്നുള്ളതാണ്. ജീവിതസമുപാധങ്ങളായിട്ടുള്ള പ്രവണതയും, ഒരു നാഗരികന്റെ നിലയ്ക്കുവേണ്ട സമ്പദ്കാര്യവും, വിദ്യാഭ്യാസംകൊണ്ടു് മനുഷ്യനാപ്രാപ്യമാകണം.

കർഷകപ്രധാനമായ നമ്മുടെ രാജ്യത്തിലെ വിദ്യാഭ്യാസം വിജയപ്രദമാക്കുന്നതിനു്, വ്യാവസായികരാജ്യങ്ങളിലെ വിദ്യാഭ്യാസരീതി, കണ്ണുടച്ചു് പകർത്താൻ പാടില്ല. വ്യവസായപ്രധാനങ്ങളായ ജപ്പാൻ തുടങ്ങിയ രാജ്യങ്ങളിൽ വിദ്യാഭ്യാസത്തിന്റെ ഉപലക്ഷ്യം കേവലം സാങ്കേതികജ്ഞാനം മാത്രമാകുന്നു. കഷ്ടിച്ചു് എന്തോ, വായിക്കാനും പഠിച്ചുകഴിഞ്ഞാൽ, ജപ്പാനിലെ കട്ടികൾ, വ്യവസായശാലകളിൽ അഭ്യസനം തുടങ്ങുന്നു. വ്യവസായത്തെ സംബന്ധിക്കുന്ന പരിശീലനമല്ലാത്ത സംസ്കാരപരമാവിത ഗണ്യമായ ജ്ഞാനം അവർക്കു് സിദ്ധിക്കുന്നില്ല. ഇന്നത്തെ ഭാരതീയനേതാക്കന്മാർ അഭിമുഖീകരിക്കുന്നതു് ഇൻഡ്യക്കു് കേവലം സാഹിത്യപരമായ—സംസ്കാരസംബന്ധമായ—അഭ്യസനം പോരെന്നും സാങ്കേതികമായ അഭ്യസനം അറാപേക്ഷണീയമെന്നും ആണല്ലോ. സാമ്പത്തികമായ ഇൻഡ്യയുടെ അഭിവൃദ്ധിയെയാണ് ഇവർ പ്രഥമത: ലക്ഷ്യീകരിക്കുന്നതു്. ഇക്കാരണത്താൽ ആശയങ്ങൾക്കനുയോജ്യമായ രീതിയിൽ നമ്മുടെ വിദ്യാഭ്യാസത്തെ നവീകരിക്കുന്നതിനുള്ള ചില മാർഗ്ഗനിർദ്ദേശങ്ങളോടുകൂടി ഈ ഉപന്യാസത്തെ ഉപാസഹരിക്കാം.

കൺവോക്കേഷൻ പ്രസ്ഥാനങ്ങൾ നടത്തുന്ന ഇന്നത്തെ മഹാമാർ, അതും ആയുസ്സും അല്പമായി വൃദ്ധനായതു്, ആയുസ്സിലെ ഗണ്യവർഷങ്ങളെ അത്ര ലാഭ്യമായ ഒരു പദ്ധതിയിൽ ലോകാനുഭവത്തിലേക്കു് നവപാഠവയ്ക്കുന്ന യുവാക്കന്മാരോടു ചെയ്യുന്ന ഉപദേശം, “നിങ്ങളുടെ പൂർവ്വഗന്മാരെപ്പോലെ, ഭൂമാതാവിനേക്കു് ഹിതമുള്ളതു് എന്നാണ്. സമുദായസാമൂഹത്തിൽ നിമഗ്നരായ ഇക്കൂട്ടർ — പ്രാസംഗികന്മാർ — ബിരുദധാരികളായ വിദ്യാർത്ഥികളുടെ ശോച്യസ്ഥിതിയെ ഗ്രഹിക്കുന്നില്ല. ഒരു കക്ഷണം കണക്കും ഒരു കക്ഷണം സന്ധ്യശാസ്ത്രവും, സ്വല്പം ചരിത്രവും മാത്രം ഗ്രഹിച്ചു് അലസമായി ജീവിക്കുകയാൽ ശരീരത്തിനുള്ള ദുഷ്ഠതയും ഉണർവും നശിച്ചു് പാശ്ചാത്യരീതിയിൽ കോട്ടം കളവുവായി കാണപ്പെടുന്ന യുവാക്കന്മാർ, കൃഷി എന്നാലെയു് എന്നുപോലും അറിയാത്തവരാണ്. ഇക്കൂട്ടരോടാണ് നമ്മുടെ പ്രൊഫീസർമാർ കൃഷിയുടെ മഹാത്മ്യത്തേയും മേന്മയേയും കുറിച്ചു പ്രഭാഷണങ്ങൾ ചെയ്യുന്നതു്!. വിദ്യാർത്ഥികൾക്കു വിദ്യാഭ്യാസകാലത്തു കൃഷിപരമായ ജ്ഞാനം പ്രദാനം ചെയ്യുകയാണ് ഇപ്പോഴത്തെ ആവശ്യം. ശാസ്ത്രീയമായ രീതിയിലുള്ള കൃഷിസംപ്രദായസ്വീകരണമാകുന്നു ഭാരതത്തിന്റെ അഭിവൃദ്ധിക്കുള്ള ഉത്തമമാർഗ്ഗം. എല്ലാ വിദ്യാലയങ്ങളിലും കൃഷി ചെയ്യുന്നതിന്നു സ്ഥലങ്ങളും മാതൃകാതോട്ടങ്ങളും ഉണ്ടായിരിക്കണം. വിദ്യാർത്ഥികളെ വിശുദ്ധവേഷകളിൽ മാത്രമല്ല, മഹാവസങ്ങളിലും തോട്ടങ്ങളിൽ പണിയെടുപ്പിക്കണം. അവർക്കു കൃഷി ചെയ്യുന്നതിനുള്ള ഉത്തമമാർഗ്ഗങ്ങൾ നിർദ്ദേശിച്ചുകൊടുക്കേണ്ടതാണ്. വിദ്യാലയത്തോടനുബന്ധിച്ചുള്ള തോട്ടങ്ങളിൽ കട്ടികൾ കൃഷി ചെയ്യുന്നതു്, അവർ ആർജ്ജിക്കുന്ന ആശയങ്ങളെ പ്രായോഗികമാക്കിത്തീർക്കുന്നതിനു് ഓവസാധ്യമായിത്തീരും.

ശാസ്ത്രീയമായ കൃതിസംപ്രദായങ്ങൾ നന്നായ് ഗ്രഹിച്ചിട്ടുള്ള അദ്ധ്യാപകന്മാർ അന്യോ വന്യമാണെന്നു പറയേണ്ടതില്ലല്ലോ.

വ്യാവസായികമായ അഭ്യസനം കുട്ടികൾക്കു നൽകുകയാണ് അടുത്തതായി ചെയ്യേണ്ടത്. കുട്ടിത്വവ്യവസായ പുനരുജ്ജ്വലനം ഭാരതത്തിന് അത്യാവശ്യമാണെന്നു ഗാന്ധിജി തുടങ്ങിയവർ ഉപദേശിക്കുകയും, മാതൃനിർദ്ദേശങ്ങൾ നൽകുകയും ചെയ്യുന്നുണ്ടല്ലോ. കല്പണി, മാപ്പണി മുതലായ ഞാലികളും അഭ്യസിപ്പിക്കേണ്ടതാണ്. വിദ്യാലയങ്ങൾ- ഓരോന്നായോ, യോജിച്ചോ പാർക്കുകൾ സ്ഥാപിച്ച് അവിടെ കുട്ടികളെക്കൊണ്ടു സാധനനിർമ്മാണമെഴുതിക്കുന്നതും നല്ലതുതന്നെ. അസംസ്കൃതസാധനങ്ങൾ മുഴുവൻതന്നെ നാം വിദേശങ്ങളിലേക്ക് അയക്കുകയാണല്ലോ ചെയ്യുന്നത്. ഇവിടെത്തന്നെ ഇവയെ സംസ്കരിച്ച് ഉപയോഗപ്രദമാക്കുന്നതും രാജ്യശുദ്ധിത്തിന് ഉപേക്ഷിക്കാവുന്ന ഒരു സംഗതിയല്ല. വ്യാവസായികമായ പരിഷ്കാരത്തോടുകൂടിത്തന്നെ കച്ചവടസംബന്ധമായ അറിഞ്ഞിരിക്കേണ്ട പ്രധാന സംഗതികളും അഭ്യേന്ദ്രതാക്കളെ മനസ്സിലാക്കേണ്ടതുണ്ട്.

ഇതിലെല്ലാത്തിലും ഉപരിയായി, അപരിത്യാജ്യമായ ഒരു പരിഷ്കാരവും അധുനാതന വിദ്യാഭ്യാസത്തിന്റെ വിജയപ്രാപ്തിക്കു വരുത്തേണ്ടിയിരിക്കുന്നു. ഇതു ഗാന്ധിജി തുടങ്ങിയ ഭാരതക്കന്മാർ ശക്തിയുക്തം ആവശ്യപ്പെട്ടിട്ടുള്ള ഒരു കാർപ്പുമാണ്. മാതൃഭാഷകളിൽത്തന്നെ ബോധനം ചെയ്യുകയെന്നുള്ളതാണ് ഈ സംഗതി. ബ്രിട്ടീഷ് ഇൻഡ്യയിലെ ചില നാട്ടുരാജ്യങ്ങളിലും മാതൃഭാഷാഭ്യാസനം അഭിവൃദ്ധിപ്പെടുത്തിയിട്ടുണ്ട്. ഇംഗ്ലീഷ് തുടങ്ങിയ ചില വിഷയങ്ങളെപ്പറ്റി മാത്രമല്ല, കുട്ടികൾ മാതൃഭാഷയിൽ ഉത്തരമെഴുതിയാൽ മതി. ഉത്തരേന്ത്യയിലെ പല സ്വർവ്വകലാലയങ്ങളും ഈ സംഗതി സ്വീകരിച്ചിട്ടുണ്ടെങ്കിലും, ഈ പരിഷ്കാരം ദക്ഷിണേന്ത്യയിലേക്ക് ഇറക്കുകയറിയിട്ടില്ല.

വിദേശഭാഷാഭ്യാസനംകൊണ്ടു നമ്മുടെ ചിന്ത വിദേശഗുരമായ വഴിയിൽകൂടി മാർഗ്ഗംനെയ്യുന്ന എന്തുള്ളതാണു വിദേശഭാഷയിലുള്ള വിദ്യാഭ്യാസരീതിക്കു ഗാന്ധിജി, മാതൃഭാഷ തുടങ്ങിയവർ ആദരംപിടിക്കുന്ന പോരായ്മ. നമ്മുടെ ചിന്ത സ്വതന്ത്രമാവണമെങ്കിൽ, അവ നമ്മുടെ രാജ്യത്തിനും രാജ്യവാസികൾക്കും ഉപകാരപ്രദമായ കണ്ടുപിടിത്തങ്ങളിലും, മറ്റും പര്യാപ്തമാക്കണമെങ്കിൽ, മാതൃഭാഷാഭ്യാസനത്തെ പോഷിപ്പിക്കുകയും വിദേശഭാഷയിൽകൂടിയുള്ള ബോധനസംപ്രദായത്തെ ശോഷിപ്പിക്കുകയും ചെയ്യേണ്ടതത്യാവശ്യമാണെന്നു, ഗാന്ധിജിയും മറ്റും ഉപദേശിക്കുന്നു. ഈ തത്വത്തെ ഗ്രഹിച്ചുതുകൊണ്ടായിരിക്കണം, വിദ്യാഭ്യാസമേലധികൃതന്മാർ മാതൃഭാഷാഭ്യാസനത്തിന് മുൻനിരയിൽ കൂടുതൽ പ്രാധാന്യം നൽകുന്നത്. എന്നാൽ ഇതു മാത്രംപോരും; മാതൃഭാഷാഭ്യാസനവും, മാതൃഭാഷയിൽകൂടിയുള്ള അഭ്യസനവും ഇനിയും പ്രോത്സാഹിപ്പിക്കണം. ഈ പ്രോത്സാഹനംമാത്രമേ നമ്മുടെ ഇപ്പോഴത്തെ വിദ്യാഭ്യാസം വിജയപ്രദമാക്കുകയുള്ളൂ.

ചലനചിത്രത്തിന്റെ ആവിർഭാവം ലോകത്തെ ഒട്ടാകെ സ്ഫുർത്തിപ്പിച്ചിട്ടുണ്ട്. സംസാരിക്കുന്ന ചലനചിത്രങ്ങൾ (talkies) കൂടെ സ്വന്തമായത്തോടുകൂടി പാശ്ചാത്യർ സാമാന്യജനങ്ങൾക്കു വിദ്യാപ്രദാനം ചെയ്തുവരുന്നു. ഈ സംപ്രദായം നമുക്കും സ്വീകാർത്ഥമാണെന്നുള്ളതിന് സംശയമില്ല. ഗവർണ്മെന്റുകൾ, രാജ്യവാസികളുടെ ഉന്നം

തവിട്ടാട്ടാസാർത്തം ചെലവാക്കുന്ന തുകകളുടെ ചാരുമുണ്ടെങ്കിൽ, ചെലനമിതം മുഖേനയുള്ള വിദ്യാഭ്യാസരീതി ഇന്നാട്ടിലും തുടങ്ങാവുന്നതാണ്.

വിദ്യാഭ്യാസത്തിന് പാരത്രികമായ ഒരു ലക്ഷ്യം ഉണ്ടെന്നുള്ളതു വിസ്മയകരവുമാണ്. വിദ്യാഭ്യാസം മനുഷ്യനെ സാമാർത്ഥികമായ ജീവിതം നയിക്കുന്നതിനു പര്യാപ്തമാക്കണം. അതുകൊണ്ടു മതത്തിനും സാമാർത്ഥ്യത്തിനും നമ്മുടെ വിദ്യാലയങ്ങളിൽ ഇന്നു നൽകുന്നതിനെക്കാൾ കൂടുതൽ പ്രാമാണ്യം കല്പിക്കേണ്ടതും അത്യന്താപേക്ഷിതമായ ഒരു സംഗതിയാണ്.

മതപരവും സാമാർത്ഥികവും, സംസ്കാരപരവും, എന്നാൽ സാങ്കേതിക വിജ്ഞാനം വേണ്ടപോലെ പ്രദാനംചെയ്യുന്നതുവരെയും ഒരു വിദ്യാഭ്യാസരീതി നാം സ്വീകരിച്ചും, മാതൃഭാഷയെയും മാതൃഭാഷയിൽകൂടിയുള്ള ബോധനത്തെയും അടിവുവച്ചിട്ടുണ്ടെങ്കിൽ, വിദ്യാർത്ഥികളെ ഈ ലോകപരലോകജീവിതം മനോഹരമായി നയിക്കുന്നതിനും പ്രാപ്തമാക്കേണ്ടതു് ഇന്നത്തെ വിദ്യാഭ്യാസ മേധാവികളുടെ കർത്തവ്യമാകുന്നു.

സാഗരാംബിക.

(കെക)

(By K. P. P. Menon, Junior P. A. class).

I.

നീലസാഗരാംബികേ! അലയാം പരമ കൾ
 ചേലവേ തെരഞ്ഞാലും നീണ്ടനാൾ തെരഞ്ഞാലും
 ജയിരംകപ്പലാണോ നിന്മാശിലാടിടന്നു,
 മായയോ ഭേദിക്കേണാം കേടുകൾ പറയിടുന്ന?
 തുച്ഛമേ, മീമന്ത്യാവിരർ ഭൂമിയേ നശിപ്പിക്കും
 ചെറുമേ മുതിർന്നിട നിന്നിപ്പലക്കിറങ്ങിടാൻ,
 എത്രയോ കഷ്ടനാളും നീയവക്കേകിടന്നു—
 വെത്രയോതുച്ഛമേതന്നെ മന്ത്യാരൻ ജീവിതം കേൾ.
 മന്ത്യാനോ നിന്നിലായാൽ ശുദ്ധമേ ജലപ്പൊള
 ചത്തിതാ താണുപോകമാതമേയറിയാതെ.

II.

മാനക്കുക്കതി നിന്നിലൊട്ടുമയാവേരിക്കാ
 സാഗരക്കുക്കിയത്രേ മാനക്കുക്കുന്നംഭീതി
 ഏതൊരു നിർഭാഗ്യവാൻ കഷ്ടം! നിൻ മാഹിതത്തിൽ
 വീഴുമോ, അവനെ നിയേററവും കോപിഷ്ടയായ്
 പറ്റുപോലല്ലോ തട്ടിയങ്ങിങ്ങുമേ മുട്ടി
 ഹന്ത! നിൻമടിത്തട്ടിൽ നിന്നടൻ മോളിലേയ്ക്കും,
 അങ്ങനിന്നടൻതന്നെ താഴത്തേയ്ക്കും മുന്നീടി—
 പ്പിന്നെല്ലമടിച്ചിതാ തീരത്തിൽ കയറുന്ന.
 പാവമമനുഷ്ടനോ നിങ്ങുവാണില്ല ശക്തി—
 യായിടാമാഴിക്കെറ്റുമരുമേയടുക്കണ്ട.

III.

എത്രയോശക്തിയോടെ തീർത്താ ചില വെൺകൾ
 കോട്ട രാജധാനിയുമാഴിയാൾ തകർന്നു
 ലോകത്തെജ്ജയിച്ചുള്ള രാജാധിരാജനാരെ
 യാകവേ വിറപ്പിക്കാ; മാരിവൾക്കുണ്ടുമിതെ?
 വെടിയുണ്ട,യമ്പ,സ്രം, കപ്പലിത്യാദിയെല്ലാം—
 വെറുമൊരു കളിക്കോപ്പത്രേയി വൻകടൽക്കു്.
 ഇവകൾ സകലതും കൂടിയാചെത്തുപുണ്യ—
 മൊരു ചെറു നരവോഃചാഴിയെല്ലാമേ താഴ്ത്തും
 അതുസമ“മാർമഡം”, “ട്രോൾനരി”വ കൂടി,
 പ്പരിയയൊരുക്കൽ, നാസ്തിയായ് തീർത്തില്ലേ!

IV.

നിന്നുടെ തീരത്തിങ്കലെത്രയോ പട്ടണങ്ങളെ—
 “ഉസ്സിറിയ”, “ഗ്രീസ്”, “റോ”മെന്നേവം പ്രശസ്തിയിൽ
 സുസ്ഥിരം സ്ഥിതിചെയ്ത; ഏതതിൽ നശിച്ചില?
 ഏതതിൽ നിലനിൽപ്പു? ദേവിതൻ മഹച്ഛരകത്യാ.
 ഇപ്പോളേവക്കും ചെന്നു കൈകാൽപ്രവർത്തിക്കാം.
 ചെറുരമേ മരുഭൂമിയായിതാ;കൊട്ടാരവും.
 എങ്കിലിവണ്ണം മാറുമാഴിക്കേതുണ്ടായിടാ—
 മോളങ്ങളവൾരൂപംമാറുവല്ലാതെവേറെ
 സൃഷ്ടിതൻ പ്രഭാരത്തിലേവിധമിരുനുവോ
 ആവിധംതന്നെ ദേവി ബാല്യയാണിപ്പൊഴിനി.

V.

അംബികേ! നീയൊരു കണ്ണാടിയെളുവരൂപം
 പ്രതിബിംബിച്ചു നിന്നിലെപ്പൊഴുംകാട്ടിനേ
 അല്ല നീ! കോപിക്കിലുമാളങ്ങളിയ“കിലും
 തീരത്തിലെല്ലാംതല്ലിപ്പുരയ്ക്കായലറിയിലും
 അതിവൃത്തജ്ഞിനെന്നൊട്ടനും സദാചരം
 നീയുപമയോ മിറുകണ്ണാടിയ“കകത്തു നീ
 നീയത്രേ! ദൈവത്തിന്റെ കാഞ്ചനപ്പിംഗാസനം
 നീയത്രേ! കടൽജന്തുസൃഷ്ടികന്മാരും രാജ്യം!
 എന്തുനിൻ കഥയമ്മേ! നിന്നുടെ വലിച്ചത്തി—
 പെരുണ്ടിമന്നിൽക്കുറുമാൻ! അമ്മയല്ലാതെ വേറെ.

'Translation to Byron's "Ocean"



വിനോദവും സംസ്കാരവും

(എം. എം. കുട്ടൻ, ഒന്നാം ക്ലാസ്സ്)

ജീവിതശുശ്രൂഷകൾക്കൊണ്ടു വലഞ്ഞിരിക്കുന്ന മനുഷ്യനേയും ഗവീരത്തേയും, ആനന്ദിപ്പിച്ചു; അവയ്ക്കു ഒരു നവചൈതന്യം കൊടുക്കുവാൻ ഉപയുക്തമായ മിത്ത വൃത്തിയെ ആണു ഞാൻ വിനോദം എന്നു പദംകൊണ്ടു വിവക്ഷിക്കുന്നത്. വിനോദവും സംസ്കാരവും തമ്മിൽ പ്രത്യക്ഷവും ദൃശ്യമായ ഒരു ബന്ധമുണ്ട്. സംസ്കാരത്തിന്റെ ഫലമാണു വിനോദം എന്നു പറയുന്നതിൽ വലിയ തെറ്റില്ല. അതിനാൽ സംസ്കാരവിനോദങ്ങൾക്കു കാൽക്കാരണ ബന്ധമുണ്ടെന്നു സമർത്ഥിക്കാം.

ഒരു മനുഷ്യന്റെ അല്ലെങ്കിൽ ജനസമുദായത്തിന്റെ സംസ്കാരത്തെപ്പറ്റി അദ്ദേഹം പഠിക്കുമ്പോൾ, ആദ്യമായി, മൂടെ പ്രത്യേകശ്രദ്ധയ്ക്കു വിഷയീകരിക്കുന്നത് അവരുടെ മനോവ്യാപാരങ്ങളാണ്. ബാഹ്യമായിട്ടുള്ള സംസ്കാരങ്ങൾക്കു കേവലം ഒരു ഭിത്തിയായ സ്ഥാനമാത്രമേ നാം കൊടുക്കുന്നുള്ളൂ. മനോവ്യാപാരങ്ങൾ ഏതുമാത്രം വിശാലമാണോ അതിനനുസരിച്ചു അവരെ നാം സംസ്കൃതങ്ങളെന്നു അംഗീകൃതങ്ങളെന്നോ പറയുന്നു. മനോവ്യാപാരത്തെ ഗതിയായി പ്രതിഫലിപ്പിക്കുന്ന ഒരു കണ്ണാടി ആയിട്ടുവേണം നാം വിനോദത്തെ ഗണിക്കാൻ. വാസ്തവത്തിൽ വിനോദം സംസ്കാരത്തിന്റെ അതിപ്രധാനമായ ഒരു മാനദണ്ഡമാണ്. പുരാതനകാലങ്ങളിൽ മനുഷ്യരുടെ പരിഷ്കാരം അധഃസ്ഥിതമായിരുന്നു. അന്നു വിനോദവും ഇല്ലായിരുന്നു എന്നുവേണം പറയാൻ. എന്തുകൊണ്ടെന്നാൽ മനുഷ്യൻ അന്നു മൃഗത്തിൽനിന്നും വളരെ അധികം വ്യത്യസ്തമായ നിലയിലല്ലായിരുന്നു ജീവിച്ചിരുന്നത്. അങ്ങനെയുള്ളവരുടെ വിനോദം നമ്മുടെ സംസ്കാരജനിതമായ വിനോദത്തിന്റെ വ്യാപ്തിയിൽ പെടുകയില്ലല്ലോ. വേഷവിധാനങ്ങൾ, ഭാഷ, സാമൂഹ്യജീവിതം, മുതലായ പരിഷ്കാരലക്ഷണങ്ങൾ മനുഷ്യസമുദായത്തിൽ കണ്ടുതുടങ്ങിയതോടുകൂടി വിനോദവും അവരിൽ പ്രത്യക്ഷപ്പെട്ടുതുടങ്ങി. അന്നത്തേവിനോദങ്ങൾ നമുക്കു ബാലിശവും, പക്ഷേ ബീഭത്സവും, മിക്കവാറും ഭയങ്കരമായിത്തീർന്നാം. എന്നാൽ അന്നു മനുഷ്യൻ പരിഷ്കാരപ്രാകാരത്തിന്റെ ചുവട്ടിൽ എത്തിയിരുന്നതുമുള്ള എന്നു നാം സ്മരിക്കണം. മനുഷ്യ സമുദായം ഇന്ന് ഏതുമാത്രം പരിഷ്കൃതമായിരിക്കുന്നു എന്നുള്ളതു് അവർണ്യമാണല്ലോ. അതിനനുസരിച്ചുതന്നെ അവന്റെ വിനോദവിധികളും അഭിവൃദ്ധിയേ പ്രാപിച്ചിട്ടുണ്ട്.

പഴയകാലത്തു് കൈയ്യുക്കു് ആയിരുന്നു കാര്യം. ഇന്ന് അങ്ങനെയല്ല. വാളിന്റെ സ്ഥാനം ആകൃതിയിൽ ഏതുയോ ചെറുതായപേന ബലാൽ അപഹരിച്ചിരിക്കുന്നു!! എന്നതുപോലെതന്നെ വിനോദത്തിനും അപശുമായ ഒരു വ്യത്യാസം സംഭവിച്ചിട്ടുള്ളതായി നാം കാണുന്നു. നരബലി, നാലാട്ടു്, ദാഹവൃദ്ധം മുതലായവയിൽ രസം പ്രകടിപ്പിച്ചു മനുഷ്യൻ ഇപ്പോൾ ഭൂമിയിരിക്കുന്നതു കായക്രേമം കാവുള്ളതും എന്നാൽ മസ്തിഷ്കക്രേമം ധാരാളമുള്ളതുമായ വിനോദങ്ങളിലാണ്. അന്നത്തെയു ലത്തിന്റേയും, പരസ്പരഹരനിയുടേയും സ്ഥാനത്തു് ഇന്ന് ഫുട്ബോൾ, ക്രിക്കറ്റ്, റാന്നിസ്റ്റ് മുതലായകളികളാണ് പ്രചരിച്ചിരിക്കുന്നതു്.

ശരീരം മാത്രമുള്ള ജീവിഹൃസ്വം അന്ന വിശ്വാസിക്കപ്പെട്ടു പോന്നിരുന്ന മനുഷ്യ
നാଁ ഇപ്പോൾ സമ്പന്നമായ ഒരു മനസ്സുണ്ട്. അതുകൊണ്ടു അവരും മാനസികവിനോ
ദങ്ങളും ആവശ്യമായിത്തീർന്നു. ആവശ്യം സൃഷ്ടിയുടെ മാതാവാണല്ലോ. ഇങ്ങനെയാണ്
നാം ഇന്ന് സാഹിത്യം, സാഹിത്യം, ചിത്രമെഴുത്തുമുതലായകലകളെ കേട്ടും, അറിഞ്ഞും,
കണ്ടും, ആനന്ദിക്കുന്നത്.

ആനന്ദം എന്ന പറയുന്നത് ജീവിതാഭ്യേന്ദ്രമായി കരുതാമോ എന്നുകാൽ സ
ന്ദേഹമാണ്. ഏതായാലും ജീവിതവിജയത്തിന് ആനന്ദം ആവശ്യമാണ്. ആന
ന്ദം സംസ്കാരത്തിന്റെ ഫലമായിട്ടാണ് നമുക്ക് സിദ്ധിക്കുന്നത്. സംസ്കാരം
ആണ് നമ്മേ മൃഗങ്ങളിൽനിന്നും വേർതിരിക്കുന്നത്. ഈ സംസ്കാരം കായിക
മോ, മാനസികമോ, ആയിട്ടുവരാം. ഏതായാലും വിനോദം അവശ്യം അതിന്റെ ഒരു
ഭവിഷ്യത്താണ്. ആനന്ദമില്ലാത്ത ജീവിതം ശുഷ്കമായിരിക്കുമ്പോലെ, വിനോദമാർ
ഗ്ഗങ്ങൾ ഇല്ലാത്ത പരിഷ്കാരവും ഒരു വിധത്തിൽ ഫലശൂന്യമാണ്. പരിഷ്കാരം
അഥവാ സംസ്കാരം ജീവിതസമരവിജയത്തിനു അത്യാവശ്യമാണെങ്കിൽ വി
നോദം അതിലും അത്യാവശ്യമാണ്. വിനോദത്തിനുള്ള സംസ്കാരകൾക്കു് എന്താ
ണെന്നു പലരും അന്വേഷിച്ചിട്ടുണ്ടു്. എന്നാൽ ഉചിതങ്ങളായ വിനോദമാർഗ്ഗങ്ങൾ ഇ
ല്ലെങ്കിൽ സംസ്കാരം തുച്ഛമാണെന്നു് പറയുന്നതിൽ അന്വേഷത്തിനു വകയില്ല. ആശു
നികപരിഷ്കാരം വിനോദങ്ങളുടെ ഒരു പരിഷ്കാരമാണോ എന്നു പലപ്പോഴും
തോന്നിപ്പോകാറുണ്ടു്. സാഹിത്യവിഷയകമായിട്ടാണെങ്കിൽ അതു വിനോദം എന്നു
പറയികുന്നു, ഒരു ജീവിതാവശ്യമായിത്തീർന്നിരിക്കുന്നു. സംഗീതത്തിന്റെയും നാട
നകലയുടെയും ശതാബ്ദമാണ് ഇരുപതാം നൂറ്റാണ്ടു് എന്നു് ഒരു സുപ്രസിദ്ധഗ്രന്ഥകാ
രൻ പറഞ്ഞിരിക്കുന്നത്. ഓർമ്മയിൽ വരുന്നു. ചിത്രാലങ്കാരവും മുർച്ഛാവസ്ഥ
യെ പ്രാപിച്ചിരിക്കുന്നു എന്നു് എന്നും സിനിമ കണ്ടുകൊണ്ടിരിക്കുന്ന അധുനാത്മനവാ
രോടു് പറഞ്ഞറിയിക്കേണ്ട ആവശ്യമില്ല. എന്നാൽ ഇതാ! സംഗീതവും, സാഹിത്യവും,
ചിത്രമെഴുത്തും ഏല്പാകൂടെ ഒരേസമയം ജയഭേരി മുഴക്കുന്ന പുതിയകണ്ടുപിടിത്തം!
അതു സംസാരിക്കുന്ന ചലച്ചിത്രങ്ങളല്ലാത്ത മറ്റൊന്നുമല്ല. നോക്കൂണ! മനുഷ്യന്റെ
സംസ്കാരവും, വിനോദവും തമ്മിലുള്ള അഭേദ്യമായ ബന്ധം!!

ജീവിതത്തെ സാക്ഷാൽ കരിക്കുന്ന ഏവംവിധമായ വിനോദമാർഗ്ഗങ്ങളുടെ അഭിവൃദ്ധി ശാശ്വതമായും വളരെ അധികം വ്യാപിച്ചിട്ടുണ്ട്. കടൽകണ്ടൽ ഓട്ടുന്ന മനുഷ്യൻ ഇന്ന് കടലിലും ആകാശത്തിലും കൂടെയാണ് സഞ്ചാരം.

ഇന്നിയാർ ഇൻറർമീഡിയറ്റ് സെക്ഷൻ ഉപന്യാസ മത്സരപരീക്ഷയിൽ പ്രഥമ സമ്മാനാർഹമായത്.

ജോതിസ്സേ, നയിച്ചാലും!

(വഞ്ചിപ്പാട്ട്)

(ദേവസ്യാ. ഡി. തകടിയേൽ II U. C.)

നയിച്ചാലും, മലിവോലും ജോതിസ്സേ, ചുഴലുന്നതാ-
മിരുൾച്ചാത്തിൽക്കൂടെയെന്നെ നയിച്ചാലും നീ!
യാമിനിയസകാരത്താൽ സമാവൃതം; വീട്ടിൽനിന്നും
ഞാൻ മരുവുന്ന കലയായ്; നയിച്ചാലും നീ!
അവിടുന്ന് കാക്കേണമേ; ഓരമേവുണ്ടു കാണാ-
നിവനില്ല കാമിതം; കാൽവെച്ചൊന്നു പോരും.
എനിക്കു വെച്ചാരിയ്ക്കു ലുഭവിച്ചു യോ, ഭവാനെന്നെ
നയിച്ചു വാനിറക്കു യോ ചെന്തതില്ലല്ലോ!
എന്റെ മാർഗ്ഗം വരിപ്പാനും, കാണുവാനും കൊതിച്ചുത്താ:-
നേക്കിലു മിവനെയിപ്പോൾ നയിച്ചാലും നീ!
ഭീഷണിനേസ്സേ ഹിച്ചുഞാൻ; ഭീതിയ്ക്കു പകരമെന്നിൽ
ഒപ്പമുണ്ടായ്; ഭൂതകാലം സ്മരിച്ചിടൊല്ലേ.
സരിത്തിലും, ശൈലത്തിലും, കച്ഛാപ്രദേശങ്ങളിലും,
വീരവോടു പലർ കാലമെത്തു വരെയും,
ചെറുകാലം കൈവരാതെ പണ്ടു പണ്ടേ സ്നേഹിക്കുന്ന
സുരവദനങ്ങളും മിരിക്കൊള്ളു വരെയും,
അവിടുത്തെ ശക്തിയെ കലനഗ്രഹം പൊഴിച്ചു കി-
ലവികലമായതെന്നെ നയിച്ചുകൊള്ളും!

* ‘Lead, Kindly Light’ എന്നാരുടേക്കുന്ന സുപ്രസിദ്ധമായ കാവ്യ
ഖണ്ഡത്തിന്റെ ഭാഗമാണിത്.

“ദേശീയവീരൻ”

(ഇത്തവണത്തേ കോളേജ് ഡേ സംബന്ധിച്ചു് അന്നുരാത്രിയിൽ വിദ്യാർത്ഥികൾ
ചേർന്ന് അഭിനയിച്ചതും മലയാളം പ്രൊഫസർ മിസ്റ്റർ കെ. ശങ്കരപ്പിള്ളയാൽ വിര-
ചിതവുമായ നാടകം)

ദേശീയനാട്ടിലേയും കായംകുളം രാജ്യത്തേയും രാജവംശക്കാർ തമ്മിലുണ്ടായ മൈ-
ത്രിയേയും ആ രാജ്യത്തിന്റെ പെട്ട രണ്ടു താവാദികൾ തമ്മിലുള്ള കുടിപ്പകയേയും
ആസ്പദമാക്കി രചിച്ചു പ്പെട്ടിട്ടുള്ള ഒരു കേരളീയ പൂർവ്വചരിത്രപ്രഹസനമത്രെ ഇത്.

അതതുവേഷധാരികളായ വിദ്യാർത്ഥിനടന്മാരുടെ ഫോട്ടോ പേരുവിവരത്തോടുകൂടി ഈ ലക്കത്തിൽ അന്യത്ര ചേർത്തിട്ടുണ്ട്. ഇതിൽക്കൂടാതെ വിദ്യാർത്ഥികൾ സംഗീതത്തിലും ചിലർ അവസരോചിതമായ വാഗ്ഗീതലാസത്തലും മാറുചിലർ ഫലിതപ്രയോഗത്തിലും എല്ലാവരും ഒരുപോലെ അഭിനയപ്രകടനത്തിലും കാണിച്ചു സാമർത്ഥ്യം അത്യന്തം അഭിനന്ദനീയമായിരുന്നു. ഈ സംഗീതനാടകത്തിന് പക്കമേളക്കാരായിരുന്നത് ജൂനിയർ ഇൻറർമീഡിയറു ക്ലാസിലേ ഏ. എം. കുർബ്ബൻ എന്ന വിദ്യാർത്ഥിയും, സ്ഥലം കോൺവെൻറർ ഹൈസ്കൂളിലെ ഭാഗവതർ മിസ്റ്റർ ആൻറണിയും ആയിരുന്നുവെന്നുള്ളതും പ്രത്യേകം പ്രസ്താവ്യമത്രെ.

